

The Living Church

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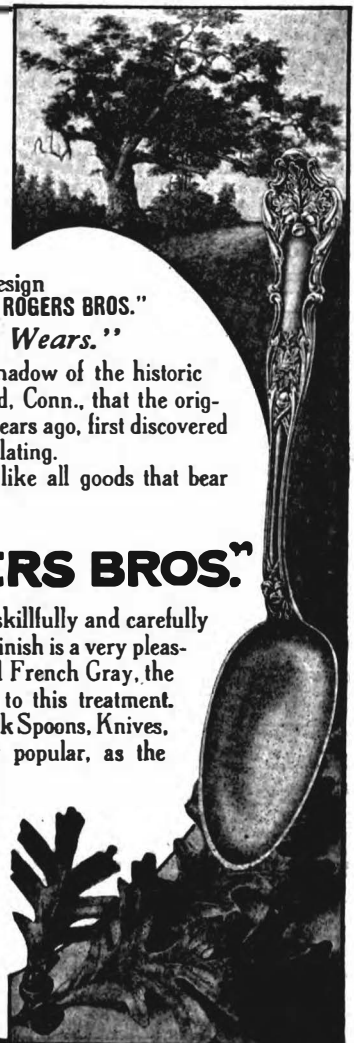
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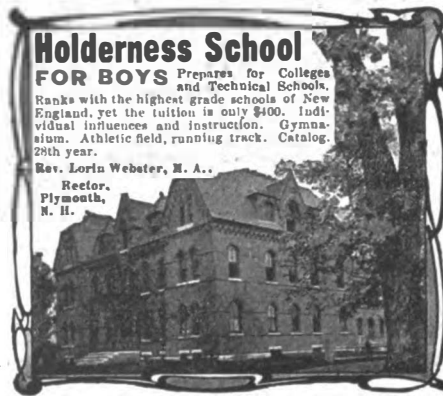
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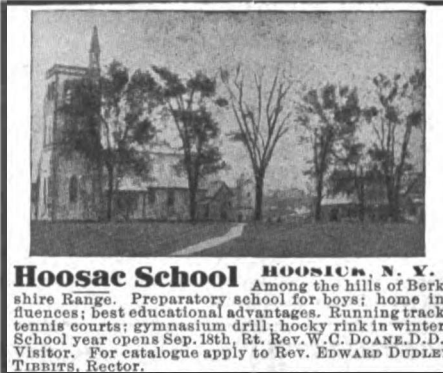
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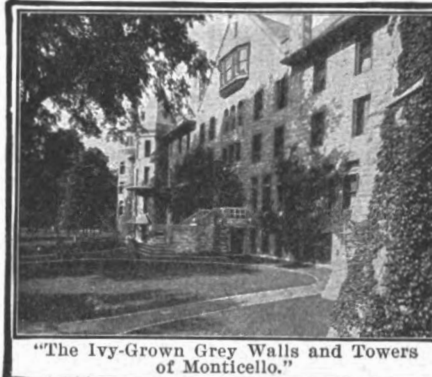
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“ANOTHER KING, ONE JESUS.”

EVERY life, consciously or unconsciously, serves its Cæsar. It must be so; for every life is subject to some dominant, constraining aim, purpose, or aspiration. The life void of such impetus is an empire without a head. Yet even then the throne is not vacant, for self-seeking, self-indulgent Indolence reigns supreme.

In the majority of lives it is not difficult to recognize the reigning monarch. In youth Pleasure is lord of the house, and so absorbing is the service rendered that no demands, no round of obligations, seem too arduous or too exacting. For the man of business, money-making, accumulation, lays heavy tribute on every faculty, openly acknowledged as just and rightful sovereign.

To the lover of science, of study and art, Fame wields the sceptre and wears the crown. For the woman of fashion, and even for the strenuous votary of domestic science, readily discernible is the sway of the monarch absolute; while for a large and ever growing class it is the stern, uncompromising tyrant of unremitting labor to which is offered, daily, mind, body, and soul, a living sacrifice.

Study any life for a day—an hour, it may be—and easily discerned is the sovereign ruler, openly or secretly acknowledged, while many there be whose unswerving allegiance and self-surrender loudly proclaim: “We have no king but Cæsar!”

So has it ever been. But suddenly, as the centuries went their way, and Cæsar’s glory shone afar, silently, like the coming of the dawn, came yet “another King, one Jesus.” Prophets had foretold Him, the slow, circling ages had awaited Him, for throughout eternity had He ruled heaven and earth, but dwelling in the light which no man can approach unto. Now, in Form like unto Man, He came. Not with earthly pomp or power; not with the tinsel insignia of earthly imperialism; openly proclaiming, indeed, “My kingdom is not of this world”; nevertheless, in majesty so constraining that over earth and sea has His dominion spread, a Dominion universal, invincible, everlasting.

Each life is free to choose its king. Hence, no man is compelled to enter His service, to follow in His train. Yet far and wide rings clear His call, His loving, inspiring summons. And countless souls have heard and answered. In countless hearts He reigns; and wheresoever He rules complete the accusation is justly heard: “These all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus.” For both cannot rule and govern the self same life. Each has its claims. There are things which are Cæsar’s, and things which are God’s. But one or the other must dominate the kingdom, one or the other demands preëminence—preëminence in outward acknowledgment, preëminence in service, in tribute, in sovereignty confessed.

More imperatively perhaps to-day than ever before is the question demanding an answer from every soul: Who reigns within? Is it Cæsar; or is there another King, one Jesus?
 L. L. R.

TO BE NEAR CHRIST is to be near One who in a land of Light and Shadow is full of feeling for us, and able to save. To those who learn by His Grace to lean upon and to love Him, He becomes Guide and Comforter and Friend, the support in life’s struggle, the resource in life’s darkest disaster, and when life is over, by His tenderness and pity, their exceeding great reward. There is indeed “Shadow” in the great fact of the grave, but here as ever there is also Light in Christ. Deep is the Valley of the Shadow, but Christ Himself has passed before us;—we have His Sympathy, we have His supporting Love.—Canon Knox Little.

LAST week was briefly recorded the death of the secretary of The Young Churchman Company, William Armitage Morehouse, in the twenty-ninth year of his age. He succumbed to a violent attack of typhoid fever, from unknown causes, and died after an illness of only two weeks. He was the youngest child of Mr. L. H. Morehouse, president of the company, and had grown up in its service. His work had been mainly in the mail order branch of the business, and in that way he had come into touch with large numbers of Churchmen and especially of the clergy, and was held by them generally in deep regard. He also had the financial charge of the corporation, and was most efficient in each of these departments and in whatever else he attempted. His loss will be seriously felt in the conduct of the affairs of The Young Churchman Company.

Mr. Morehouse was born in Milwaukee and was educated at the (now defunct) Cathedral Institute of Milwaukee and at Racine College Grammar School, and entered into the service of The Young Churchman Company at once thereafter. In 1899 he married Sue Heester Stansbury, also of Milwaukee. He is survived by his widow and one son, as well as by his parents, two sisters, and one brother.

The funeral was from All Saints' Cathedral on August 1st. The burial service was read by the Rev. H. D. Robinson, D.D., warden of Racine College, for whom the deceased had retained the warmest affection since his school days at Racine; and the requiem celebration of the Holy Communion, which immediately followed, was taken by Canon Wright, of the Cathedral. The vested choir was in attendance and sung the service. Dr. Robinson also officiated at the grave.

Pending business matters of The Young Churchman Company are necessarily somewhat disrupted by this sudden occurrence, and the kindly consideration of any who may be affected by delays or misunderstandings is requested. It is not an easy matter for others to pick up the threads of work that had heretofore devolved upon him personally, as did many details of the business.

"Of your charity," ran the old-time petitions to those who might read of the death of a Christian, "pray for his soul." The invitation may well be given again. The deceased was a true Churchman and a pure and honorable business man.

REST: SERVICE.

ONE of the first thoughts that come to us respecting the life after death, is that of rest. And we have ample authority for this thought. "Write," said the angel to the seer on Patmos, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors."

And the thought of rest is a soothing one. How many depart this life, tired out! How many look forward to the life beyond the grave as a place wherein they may seek rest! Weary, aching bodies long for a home wherein there may be a cessation of the earthly struggle for existence. Weary minds seek the place where mysteries are unfolded, where things hidden shall be revealed, where the quest after truth shall be satisfied, where the perplexed brain shall be lulled to quietness. Yes, the thought of a place of rest is dear to most of us, whose present life is cast in a frenzied age; an age which is marked with a tremendous increase of those ills that arise from over work—nervous maladies, insanity, suicide. What wonder is it that *Requiescat in pace!* is the prayer that most quickly comes to the lips when we learn that another soul has passed to its Maker!

This thought of the rest of the middle life between earth and heaven is good; but it is only a part of the truth. It is not, in itself, a true picture of that life. Ask the prisoner who is sentenced to day after day of weary idleness, in which the blessedness of work is denied him, whether rest can, by or in itself, constitute paradise. He knows that it cannot. He knows that work is the only preparation that can make rest desirable or even tolerable. He knows that a life of perpetual rest would be a life of torture.

Thus we shall not think it strange if we find that not much is said about resting, in the meagre accounts that we have of the life after death. Indeed it is twice told us of the final resurrection life, "there shall be no night there." Now night brings to the weary toiler on earth, thoughts of sleep and rest. Sleep and death are treated as much akin. And yet in that final resurrection life, where, we are told, all tears shall be wiped away, and there shall be no more death, neither sorrow, nor cry-

ing, nor pain, there also shall be "no more night." Night is the time when "no man can work"; and yet no night is provided for weary workers. "Through life's long day and death's dark night," prays the hymnist, "O gentle Jesus, be our light!" Is there an anachronism here? Or, perhaps, does our chronic state of bodily, mental, and spiritual weariness blind our eyes to what are the truer aspects of the life beyond the grave?

THE WHOLE analogy of our knowledge of life, in whatever phase it be examined, suggests the certainty that rest cannot be promised as an attribute of life, except as it may be united with service. Life thrills with motion. God spent six days in labor, and on the seventh His rest is quite compatible with the personal care of the universe and of myriads of beings within it—care so complete that not a sparrow falls to the ground without leaving an impress on the mind of the eternal God. The planets, the solar systems, are all in motion. Every form of sentient life demands the exercise of activity. Man, above all else, is unsatisfied until he is able to do something. To act, is the primal impetus of the race. Not until work has brought weariness, endeavor has resulted in success or disappointment, does the desire for rest overcome the desire to do.

And so the primary occupation of the life beyond the veil cannot be rest, but service. The magnificent mind of a mental worker sinks into no base inactivity when the material atoms of the brain are pulverized into dust. Life does not become less at death, but more. The body, laid aside in corruption that it may sometime be raised incorruptible, does not presage the inertia of the spirit. Of those who are "arrayed in white robes," who "came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," it is said they are "before the throne of God, and serve Him day and night in His temple." These are they who "shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

HEREIN, POSSIBLY, we begin to perceive the relation between rest and service in the waiting stage of existence. There is no blessing on idleness anywhere in God's creation. None of us need look forward to a life of sloth in paradise. There will be rest, a blessed rest; but it will be compatible with a service of praise, unending, unceasing, knowing neither day nor night, triumphant over all lassitude and fatigue.

But what can be the adjustment between a life of unceasing service and yet of rest? It can only be that the service is itself restful. It is not a toiling for things that perish. The connection between hungering and thirsting no more and serving day and night in His temple here appears. We are sometimes told of the "curse of labor." There is no such curse. "In the sweat of thy face," was the sentence upon Adam, "shalt thou eat bread." "In sorrow shalt thou eat of it." Labor, that is to say, bears with it the sentence of "sweat" and "sorrow" only in so far as it is limited to the earning of bread. The curse, if curse there be, is only for him whose mind is only on the bread. But labor may be exalted to a far higher plane. It may become a means of service to Almighty God. It may be made a prelude to that unceasing service of those whose hunger and whose thirst have ceased with the heart pulsations that have been stilled. How sublimely does this higher aspect of labor lift us above the plane of "labor difficulties" and of clashes between "capital" and "labor"! It lifts the laborer up to fellow citizenship with those white robed ones whose service is performed in the temple of the unseen world. It consecrates the sweat of the brow and transfigures the sorrow with which the bread must be eaten.

Restful service! That is the life upon which those enter who are called to those ministrations that are performed "day and night in His temple." The rest is no idleness; the service no weariness. In the freedom from the necessity for feeding hunger and thirst, there has been lost the connection between labor and sorrow. The cares of earth have given way to the restfulness of that middle life. Service has become both joyous and restful. There is no night, because no night is needed. Yet the sun does not light upon them nor shed any heat, because the Lamb is the light that penetrates their inmost souls. Light is not unrestful, nor is heat oppressive. And because there can be no pain, no anxiety, no fatigue, no doubt—naught but love and trust and confidence and slow development in the character that is to enable them to live in the immediate Presence chamber of the King, so has God wiped all tears from

their eyes. Sorrow and tears cannot abide in the presence of such peace. But the peace and the rest are combined with a life of unceasing service.

Something of this sense of rest and peace we may have even here. Service can be made restful if it is performed for His sake who would wipe away all tears from our eyes even now were we able to face all our anxieties with the calm trust that pervades that other life. Sorrows will come, "great tribulation" will surround us; but it is out of just that environment that recruits are obtained for that restful service beyond. "Sir, thou knowest." It ought not to have been necessary to ask what are these that are arrayed in white robes and whence came they? These are, these can be, only those who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore—because they have risen above that tribulation, because they have learned the lesson of perfect trust, because they have been graciously taught how to serve—therefore are they before the throne of God, and serve him day and night in His temple.

And yet: Blessed are the dead who die in the Lord; that, ceasing not day or night to serve Him, they yet may rest from their labors.

IT cannot be denied that there is some foundation for the view expressed by Bishop Potter at Chautauqua last week, to the effect that "The Church has been severely and justly criticised for its lack of interest in the mental, moral, and physical upbuilding of the masses." He rightly believes that the "relation of the Church of God to the people of to-day" should be "a profoundly sympathetic relation." We entirely agree with him that "The Church should take active steps to cure the physical and mental as well as the religious ills of the people."

In these statements of principles, few will disagree with the Bishop of New York. The difficulty arises when we seek to apply them to specific work. What, in particular, can we do to promote them?

One thing we can do is to be sympathetic toward all forms of organized relief work. If the Church were so united that she could assume the entire responsibility for such work, it would be well. That she cannot do it effectively in her divided condition is obvious. Most religious bodies maintain a greater or less number of institutions of charity, and the American Church is far from the rear in that respect, though doing less than might be desired, particularly in the fields of education and correction. But a large amount of effective charity must either be administered by the state or by organizations that do not actually represent the Church, whether they be wholly secular or inter-denominational in their scope. It is not necessary that the Church should actually control such organizations. Under present conditions, in which Church control often limits support, such control may to that extent limit the effectiveness of the work, particularly where the Church is numerically or financially weak.

But this relief work is the smallest part of the duty of the Church toward society. It is her duty to make Christians of her citizens; and to make them see that, as Christians, they are bound to exert themselves to make society at large conform to the Christ-like ideal. Some confusion on this point arises from the indirect nature of the Church's duty. The Church is to create the environment, to hold up the ideal, to interpret the duties of Christian citizenship; but she is not directly to take sides in political issues, even where those issues involve the welfare of society. She must enunciate principles. She must train workers. She must preach ideals. Having done that, her educated children must apply her principles for themselves. But, whether through her fault or her children's, the Church has been partially ineffective in her enunciation of principles. She has not sufficiently created a Christ-like environment in society. She has not impressed her own children with the Christ-like ideal. If she had more truly succeeded in the performance of these duties, we should not be confronted, now and again, with the disconcerting fact that it is with "pillars of the Church"—treating the expression in a popular rather than an accurate sense—that states and the federal government are wrestling in striving to protect the weak from the organized injustice of the strong. The Standard Oil Company, against which such heavy penalties were adjudged last week, is composed of professedly Christian men. The Southern Railway, which has been declared an outlaw in Alabama, has been controlled by Christian men. One may, indeed, feel that anti-railway legislation and outbursts, as those in Alabama and

North Carolina, are indefensible in their severity; but he cannot fail, at the same time, to recall that the southern states more, perhaps, than any other section of the country, have suffered seriously during a long term of years from repeated acts of tyranny on the part of railway systems that had acquired almost absolute power; and that men who profess and call themselves Christians have, to a considerable extent, formed the responsible directorate of these systems. Nor is the condition local to any section or to any group of capitalists. The ethical standards of Christian men who have been financially successful stand in sad contrast to the Christian ideal. Indeed the failure of the Church to create the Christian environment amid the society of to-day, is the explanation for the rise of an avowedly anti-Christian socialism and a lamentably non-Christian trades-unionism. That the Church has been at fault does not make these other systems right; but it does render it essential that the Church should seek more effectual ways of raising the ideals of her own children, and so of promoting the welfare of society.

Happily, this necessity resting upon the Church is much more adequately realized than once it was.

THE sentence by the New York court of special sessions of a man to prison for neglect to supply medical attendance for his little daughter, who therefore died of bronchial pneumonia, suggests some germane thoughts. The man is not sent to prison because he is a Christian Scientist, much less because he believes in the efficacy of prayer. Every true American would protest against the sentence if the former were true, and every Christian if the latter.

One might believe the entire Christian Science system, in so far as it is positive, to be true, and yet call in a physician to tend the sick simply because the law and public opinion demand it. It is true that Christian Scientists forbid any resort to medical science; and it is because they thus demand that their votaries shall run counter to laws made for the protection of society, that they render themselves liable to punishment. That their religion may not rightly be pleaded in extenuation of this defiance of statute law and of the instincts of humanity, is as certain as it is that any other crime or misdemeanor is not made defensible in law, though it be practised as a religious act. The refusal to call in a physician to care for an infant in obvious illness, through any religious motive, is precisely on a par with the sacrifice of widows on the funeral pyre of their husbands, with the throwing of living children to the crocodiles, with suicide of those who threw themselves under the car of Juggernaut, and with the practice of polygamy, each of which has been perpetrated in the name of religion. It is perfectly legitimate to defend the right of the individual to perform any one of these acts; the law guarantees his constitutional right to his opinion. But the law guarantees him no right to act upon any opinion that would make his act contrary to law.

The New York Christian Scientist is punished because he has been adjudged guilty of a crime of neglect which resulted in the death of a human being. Neither religious liberty nor the efficacy of prayer are in any sense involved.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—The biretta or other cap may be worn during the committal service at the grave, but if the weather be not too severe, should be removed during the prayers.

M. W.—We do not recall a poem relating to the crucifix at Romsey Abbey. Perhaps some reader may recall it.

E. B. S.—There are directions for the use of incense at a sung Eucharist with only one priest in Dearmer's *Parson's Handbook* (p.302) and in McGarvey's *Ceremonies of the Mass* (II., 111).

J. H. S.—That Cardinal Newman felt that he had practically been driven from the English Church has always been inferred from the incidents connected with his transfer of allegiance, as enumerated in the histories of the Tractarian movement. Read that history in such a book as Church's *Oxford Movement*.

THE EVERLASTING TRUTH still stands fast that *God loves us*, and from this blessed truth flows all manner of consolation. None ever loved us as He, with such intense, changeless, discerning Love;—He has loved me always, and He loves me still. To that Love I go as to a miraculous Pity, to a Divine Compassion. "Though He cause grief yet will He have compassion, for He doth not afflict willingly." Can you not trust Him? Are not your treasures in His Hand? Do you love them as He loves? Are they not safer with Him than with you? —Manning.

HARVARD MEMORIAL CHAPEL IN ENGLAND DEDICATED

American Gift in Memory of the Founder of
Harvard University

ACRIMONIOUS CORRESPONDENCE OVER THE REPORT OF THE ROYAL COMMISSION

Tablet Erected in Memory of an American Pioneer

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, July 23, 1907

THE Bishop of Southwark on Wednesday last dedicated the John Harvard Memorial Chapel of St. John the Baptist and also the new vestries, necessitated by the displacement of the old vestry by the restored chapel, at St. Saviour's Cathedral, Southwark, in the presence of a large gathering, including the United States Ambassador and the Mayor and Corporation of Southwark. The Bishop said that the Harvard Memorial Chapel of St. John the Baptist had taken the place of the old Chapel of St. John the Baptist, which at some time passed from its natural and sacred use to become a small debtor's court and the place of vestry meetings. Referring particularly to John Harvard, his lordship said:

"Three hundred years ago, come November 29 next, John Harvard was baptized in that church; and it would have been an amazing prospect to one who might have been told that that child of a Southwark tradesman would be the means of transferring across the then hardly traversable ocean the great name of Cambridge, and would himself be the founder of perhaps the most famous centre of learning in a continent where there were then a few seaboard settlements in a land of savagery and forests." After alluding to Mr. Choate's notable gift of a stained glass window in that chapel of St. John the Baptist where the old vestry, of which John Harvard's father was a member, met, the Bishop concluded: "When a large-hearted individual led the way, others were wont to follow. After Mr. Choate's generosity, Harvard's men erected that new chapel in memory of their founder. He hoped that in the coming days Americans would feel that in the great metropolis in the Old Land which they visited so frequently, there was one sanctuary which was especially their own, and which they could use for any purpose of Christian worship. This Cathedral had a history of a thousand years, and in the erection of the new chapel and vestries they had come upon part of the early Norman church, and the new vestries had brought into practical use two Norman doorways.

The United States Ambassador, with the authority of the treasurer of the fund and the contributors, who included his distinguished predecessor Mr. Choate, with Mr. Phillips, Mr. J. Pierpont Morgan, Mr. Carnegie, and Mr. Bradley Martin, asked the Bishop of Southwark to dedicate the chapel to the memory of John Harvard, "to be used white its wall stood for divine worship."

AN ACRIMONIOUS CORRESPONDENCE.

The Bishop of Oxford's letter to the Primate on the attitude of the late Royal Commission towards the sacred doctrine of the Real Presence has provoked rather sharp controversy between the Bishop, on the one hand, and Lord Halifax and Mr. Athelstan Riley, on the other, concerning the matter in dispute. Lord Halifax has addressed a letter to the *Times* and other journals, in which, after asking the Bishop to define his terms, he observes:

"The doctrine of the Real Presence is not the doctrine of a presence of Christ in the whole rite, but the doctrine that the Bread and Wine sacramentally, mystically, but really, and in an ineffable manner by virtue of consecration and the operation of the Holy Ghost, 'become,' 'are made,' 'are changed into' the Body and Blood of Christ." He would be "thankful indeed if the Bishops of Oxford and Gloucester will deny that this belief and the ceremonial embodying such belief have been condemned by the Commission; meanwhile those who believe with the undivided Church and who prefer to follow Mr. Keble and Dr. Pusey, rather than the Bishop of Oxford and the Bishop of Gloucester, will not have their apprehensions set at rest by vague phrases, or such assurances as those contained in the Bishop of Oxford's letter. The point at issue is plainly stated by the Bishop of Vermont in a charge recently published and being circulated in England, in which, if words mean anything, the fact that 'the inward part of the Eucharist is any literal sense the Body and Blood of Christ' seems to be clearly denied. It is the conviction that the report of the Commission harmonizes with such a statement that is responsible for the deep and wide apprehensions excited by the report."

Mr. Athelstan Riley has also come out with a reply to the Bishop of Oxford. He says that if his "misrepresentation" of

the Commissioners' report, as charged against him in his lordship's letter to the Primate, consisted in alleging that the Commissioners condemned the "adoration of the Sacrament," then he is lost in amazement. For the Commissioners "make their own" the words of the Bennett judgment ("The Church of England has forbidden all acts of adoration to the Sacrament"). Mr. Riley makes as his own the careful statement of Mr. Keble "in answer to a Bishop's Pastoral Letter":

"1. I believe that there is one, and only one, True Body of the Lord Jesus, in the sense in which any man's natural body is called his own. That Body, I mean, which He took of the Blessed Virgin Mary when He came into the world.

"2. That neither this Body, nor the reasonable Soul which He took to Himself at the same time, nor His Manhood, consisting of both together, have or ever had any distinct personality, but have subsisted, and ever will subsist, as taken into the Person of the Eternal Son of God.

"3. That as the Divine Word or Person of Christ is everywhere and always present and adorable, so ever since the Incarnation the Presence of the Body of Christ, or the Presence of the Soul of Christ, or of both united, whenever and wherever and however He vouchsafes to notify it, is to be taken as a warrant and call for especial adoration on the part of all His reasonable creatures, to whom the knowledge of the two natures has been revealed; adoration to Him as to God Most High, and to His holy Manhood, not separately, but as subsisting in His Divine Person. I believe, therefore,

"(4) That His sanctified Body, hanging on the cross and laid in the grave, was adorable.

"(5) I understand the words, 'This is My Body which is { given } for you,' literally taken, to affirm that what He gives us in the Sacrament is the same Body which was sacrificed on the Cross.

"(6) And I believe that those words ought to be literally taken. Therefore,

"(7) I believe that what He gives us in the Sacrament, under the Name of His Body, is adorable."

In conclusion, Mr. Riley asks the Bishop if this teaching is thought by the Commissioners to be contrary to the doctrine of the Church of England. If so, they "have underrated the resistance of which the Oxford Movement is capable." Should his lordship say that it is not, "then it is much to be regretted that you signed the report of the Royal Commission in one sense and the people of England have taken it in another."

The Bishop of Oxford replies (in the *Times*) to the strictures of Lord Halifax and Mr. Riley upon his letter to the Primate:

(1) The Bishop still holds that because Lord Halifax, in his recent E. C. U. address, chose his own words to define the doctrine which he asserted to have been "directly assailed" by the Commissioners, instead of quoting the exact words of those gentlemen, he was guilty of "a departure from the plain principle of justice that men should never be represented as having said what they have not said." The Bishop is willing to define his terms, "so far as I can, in the proper place and at the proper time"; but he declines at present to let the simple issue which he has raised be altered or obscured. He again alleges that the report has been "gravely and continually misrepresented"; and he stands by his appeal from the criticisms of Lord Halifax and Mr. Riley to the report itself, "from their inferences to its words." (2) As regards Mr. Riley's statement of "the condemnation by the Commissioners of 'the adoration of the Sacrament,'" the Bishop does not find the exact phrase "the adoration of the Sacrament" in Mr. Riley's first three references to the report, though he is obliged to admit that it does occur in the passage to which Mr. Riley finally refers—that relating to the Reservation of the Blessed Sacrament: "He refers first to page 17; the words are those of the Bennett judgment: they were recognized and quoted by the Commissioners as indicating a line of distinction: they do not contain the phrase 'the adoration of the Sacrament,' and Mr. Riley quotes them with a serious omission. For the sentence runs thus: 'The Church of England has forbidden all acts of adoration to the Sacrament, understanding by that the Consecrated Elements'; and Mr. Riley omits the last six words." The Bishop further ventures to correct Mr. Riley's quotations from the report. Mr. Riley quotes the Commissioners as condemning "elevation of the Sacrament," and as condemning "genusflexion" towards the Sacrament." But the Bishop says the Commissioners "consistently use the expression 'The elevation of the Consecrated Elements.'" and "speak of 'genusflexion' towards the Consecrated Elements." The Bishop adds that he hopes Mr. Riley's "misrepresentation of the Commissioners' words" will not be thought unimportant. And he concludes by saying that the Bishop of Gloucester has given him the help of his counsel in regard to this letter, and wholly agrees with it.

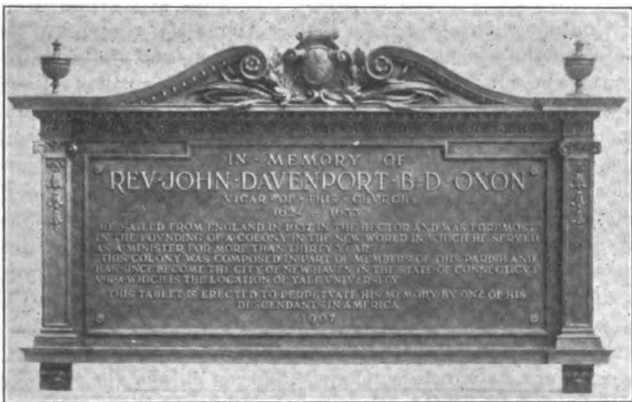
The Bishop of Oxford's reply to Lord Halifax and Mr. Riley is no improvement upon his letter to the Primate. His lordship (and the Bishop of Gloucester, too, in agreeing with him) seems to draw a distinction between the Blessed Sacrament and the

consecrated oblations of Bread and Wine. This is certainly not the Catholic view; not the teaching of the English Church or any part of the Catholic Church or of any school of Catholic theologians. While I think it will be thought by the public that his lordship has utterly failed to make good his complaint against Lord Halifax and Mr. Riley for gravely misrepresenting the Commissioners' report.

The *Times* also publishes some correspondence between the Bishop of Gloucester and Lord Halifax in regard to what appears to the Bishop to be "a very grave error" in the published reports of Lord Halifax's E. C. U. address on June 20th. Lord Halifax's words in question on that occasion were as follows: "The statement of Mr. Keble that, 'Granting the Real Objective Presence' (and what loyal Churchman dares deny that Presence?) 'Adoration of our Lord under the species of bread and wine is not only permitted but enjoined by the Church of England in her Prayer Book.'" The Bishop complains that the words "of our Lord under species of bread and wine" are no part of Mr. Keble's "statement" in the passage to which Lord Halifax refers him as the source of his quotation. (Mr. Keble's *Eucharistical Adoration*.) Lord Halifax replies that the printers have omitted a comma after "Adoration," a dash before "of," and a dash after "wine," where there should have been another comma, but his contention is that this "does not alter the sense of the passage, nor the point of Mr. Keble's argument."

AN AMERICAN MEMORIAL GIFT.

The Bishop of London dedicated yesterday week, at St. Stephen's, Colman Street, E. C., a tablet in memory of the Rev. John Davenport, a former vicar of the parish, which has



DAVENPORT TABLET.
(BY COURTESY OF THE GORHAM CO., NEW YORK.)

been placed in the church by Mr. W. B. Davenport of Yale University. The service was conducted by the vicar of St. Stephen's, and there were present, among others, the United States Ambassador, Mr. Davenport, the donor, and his wife and niece. The tablet bears the following inscription:

IN MEMORY OF
REV. JOHN DAVENPORT, B.D. OXON
Vicar of this Church
1624—1633.

He sailed from England in 1637 in the "Hector," and was foremost in the founding of a colony in the New World, in which he served as a minister for more than 30 years.

This Colony was composed in part of members of this parish, and has since become the City of New Haven in the State of Connecticut, U. S. A., which is the location of Yale University.

This tablet is erected to perpetuate his memory by one of his descendants in America.
1907.

MISCELLANEOUS ITEMS.

On Sunday (July 28th), within the octave of the patronal festival, at St. Mary Magdalene's, Paddington, the preacher was the Rev. Father Huntington, Superior of the Order of the Holy Cross, West Park, N. Y.

The *Guardian* is informed that those of the diocesan clergy and Government chaplains who were disposed to resist the requirements of the Bishop of Bombay's charge have promised to comply with them; some having done so under protest. The fathers of the Society of St. John the Evangelist have, however, finally refused to comply with several of the Bishop's requirements. The Bishop is treating this as entirely "extra

diocesan." It is further stated that the Bishop now intends to refer his requirements and other similar matters to the Provincial Synod of Indian Bishops to be held in Calcutta next January, with a view to the Bishops authorizing whatever modifications of the rubrics, etc., they may think well to make for India. The S. S. J. E. fathers' resistance to the Bishop's requirements has evidently done some good.

There is a strong agitation in the country against the anti-Church regulations announced by Mr. McKenna, the Minister for Education, regarding denominational secondary schools and training colleges. On Saturday a deputation, headed by the Primate, waited upon the Prime Minister to protest against those regulations.
J. G. HALL.

JEWISH POLITICS IN JERUSALEM.

FROM OUR JERUSALEM CORRESPONDENT.

THE Reform party among the Jews at Jerusalem, backed by the agent of the Alliance Israelites, who are said to have "unduly influenced" the late Turkish Governor of Jerusalem, managed to arrange for a certain Rabbi Jacob Meir to be locally elected. This nominee, however, was so imprudent, as to pose as Chief Rabbi before his appointment was confirmed by the Porte. Taking advantage of this error, the extreme Orthodox Jews succeeded in getting the Governor removed, and another Rabbi, Elisha Moses Panazelle, sanctioned by the Sultan, who also sent a new Governor to Jerusalem. The latter, of course, upholds the Sultan's Chief Rabbi, and the Reform party seek to avenge themselves for their defeat by circulating exaggerated misrepresentations of facts.

Elisha Moses Panazelle belongs to Jerusalem, and was appointed during his absence from the Holy City, when collecting alms for the "Saints in Jerusalem."

It is interesting to read a translation of the Hebrew placards put up to welcome him. "The great Rabbi, the righteous and perfect man, from a holy and pure seed, Rabbi Elisha Moses Panazelle, who was appointed to minister in Jerusalem, as *locum tenens* of Chacham Bashy, in virtue of an official order from our lord and mighty king—may his Majesty be exalted!—will shine in the gates of Jerusalem on Thursday, the sixth Nisan, the year 667. We will say unto him, 'Blessed is he that cometh.'"

THE VACATIONS OF THE CLERGY.

It is not easy to do anything in hot weather except to take a vacation. The philosophy of ministerial vacations is very curious. Many a man and woman, sweltering at their work and unable to get away at all, feels that there is a certain injustice in it. Why should the preacher, who seems to them to have nothing particular to do, get a vacation, when they, who have a great deal to do and need one dreadfully, cannot get away?

Yet most things in this world have a reason for them, and all things which happen over and over again have a good and sufficient reason. Otherwise they would sooner or later be kept from happening. In regard to ministers' vacations the reason is exceedingly simple. All one needs to do is to keep the minister at home about two years running and see. Any man who must deliver two public orations a week must see new things and talk with new people and hear new points of view frequently or he ceases to grow, mentally: and the congregation or audience which hears his speeches promptly begins to shrink. In other words, the primary purpose of a minister's vacation is not rest, but change; and the basic benefit of the vacation is not to the minister himself, but to the congregation which hears his sermon.

Of course, the average preacher is not so idle a character as the average layman thinks, and the advantages of rest, especially to a set of men whose regular work resembles that of motormen in being hardest on Sunday, is considerable. The fact that the congregation, also, has sometimes been known to feel the need of a rest and to stay away from service on hot days is not to be neglected. Even so, however, the great point, the emphatic advantage in ministerial vacations is not rest, but change; and the chief beneficiary is the congregation, though that benefit is indirect, and comes through a possible improvement, or at least absence of deterioration, in the minister's sermons.—*Rev. Louis Tucker.*

THEY have passed on, but they await us there. They are only hidden from us for a little while. Their voices are silent. But their life is as real as ours. They live and think and see and know—know, it may be, more of us than we think, know as much of us as it is for their happiness to know. A little while, and we shall know as they know, and see as they see, in the Home and Resting-place of Vision and of Peace!—*Canon Sanderson.*

BISHOP POTTER ON DUTIES OF THE CHURCH TOWARD SOCIETY

Powerful Address of the Bishop of New York at Chautauqua

SUMMER WORK OF MANY NEW YORK PARISHES

Funds Accumulating for Mortuary Chapel for Church of the Transfiguration

ST. PAUL'S CHAPEL OF COLUMBIA UNIVERSITY

The Living Church News Bureau
New York, August 5, 1907

BISHOP POTTER spoke last week at Chautauqua, on the mental, physical, and social needs of the masses, and made some rather severe statements in the course of his address.

"What is the relation of the Church of God to the social unrest of the country?" asked Bishop Potter, according to one of the reports. "There is no more righteous arraignment of the Church of our time than its indifference to the social condition of the classes made up of less favored men and women. The Church has been severely and justly criticised for its lack of interest in the mental, moral, and physical upbuilding of the masses.

"The task of the Church is to interpret the mind of Christ, first by sympathy, then by cultivating sympathetic curiosity. Such curiosity when aroused would lead men in the Church to know something of the strata of life below that in which they are wont to move. Sooner or later it would lead to the only hope for quieting the social unrest of our time, and that is personal service.

"What is the relation of the Church of God to the people of today? First of all, it should be a profoundly sympathetic relation. The Church has been intimidated from making its relations to the world that of human sympathy for fear of dropping into what has been called the 'institutional church.'

"But if an institutional church be a means of bringing the Church into profound sympathy with human life, then the Founder of our religion instituted the institutional Church.

"When Christ found the hungry, He fed them; when He saw the diseased, He healed them; when He found the blind, He made them to see. Note how invariably He did this Himself, how often He illustrated the principles of the New Testament by means of human hand.

"The Church should take active steps to cure the physical and mental, as well as the religious ills of the people. Its neglect of this vital work cannot be remedied too soon. It has been careless of its most important function.

"As a further and great cause of social unrest there comes monstrous profusion and extravagance of expenditure. Ostentatious wealth cannot be condemned too scathingly.

"In such conditions you have come very close to the origin of a great deal of social unrest. As I grow older I am convinced more and more profoundly that the impatience of the masses comes from the abuse of wealth more than from any other cause. Many of us who claim to be Christ's disciples are guilty in this, particularly. We fail to set the proper pace for the community in which we live by our own habits. The presence of luxury and poverty almost side by side has become a source of irritation to the average worker. He sees wealth flaunted lavishly around him, while he struggles in misery. Is it any wonder that he becomes wrought up at what he considers the great injustice of society?

"Then again, as a cause of social unrest we are bound to recognize the enormous revolution that has taken place in our life because of industrial changes.

"The trend of our generation to mechanical devices, and the elimination of the personality of the workman, however clever and valuable in its material results, is a trend to be afraid of. This modern tendency is destroying the habit and instinct of personal service. It is only by personal service that we can lift the man in the gutter.

"The intensely individual life meant the activity of the naked human hands, the kind of activity that could make a shoe, build a house, or fashion a garment. All that is past. A physician, a friend of mine, told me recently of a mechanical trained nurse, which is soon to be exhibited, which, when wound up like a music-box, will bathe the brow of the patient and administer medicine, according to the will of the physician.

"The human element is being eliminated more and more. Conditions of modern life are making the average workman a bondsman to machinery. When you have reduced a man to a mere machine it is impossible for him to sustain life except by artificial methods more destructive even than the industries in which he is employed.

"Every gain in the way of strength and cheapness is bought at the price of the individuality of the workman. The result is that the modern workman is open to influences which lead to social unrest. The wonder is not that we have produced such results but that those results have not been infinitely worse.

"If the Church casts aside traditional and conventional handicaps, does its duty as taught by Christ, and does personal service to

the masses, the activity of the Church for Christ's Kingdom will then be of most vital consequence to the world."

SUMMER WORK.

St. Mary-the-Virgin's has joined the number of those parishes that devote much time, money, and energy to the health and happiness of the poor in this summer time. The parish last year acquired four acres of land near Keyport on New York Bay, with a fine water front, beautiful trees, and lawns, a long bathing beach, together with fishing and rowing boats and its own wharf. The building accommodates about 100 people. It is fitted with electric light, roomy porches, and the best modern conveniences. There is also a large tent or pavilion for the children in rainy weather, and for the husbands and extra visitors who come down over Sunday. There are four bath-houses, and in front of the house there floats the national flag on a fine, tall flag-post. The whole place is so carefully planned and neatly arranged that from a passing steamer it is frequently taken for a yacht club-house. As a matter of fact the Home is not conducted on strictly institutional lines, but everything is done to make it really home-like to the "guests" who arrive by steamer every fortnight. There are clam-bakes, fishing trips, and picnics into the country, and, best of all, everyone goes regularly and joyfully to the celebration of the Holy Communion on Sundays at 7:30 A. M. in Keyport parish church.

At St. Johnland, the Muhlenberg institution on Long Island, the Church of the Holy Communion carries on summer work vigorously. There is a camp for the boys' Cadet Corps, a house where working girls are given a lovely outing, filled to its utmost capacity. The parish has another summer home for the mothers and little ones at Ashford Hill, Westchester county.

Calvary Church has its Fresh Air work at Carmel in Putnam County, where there is a lake. About 150 people are cared for during the season, consisting of women and little children. All enter eagerly into the country life. Drives, walks, base-ball, fishing, and rowing are the delight of these city dwellers coming from the glare and noise, the scorching heat and crowded allies of the east side. Near the building, which is an old road-house, is Clear Pool Camp, which was originally founded by the Rev. H. R. Remsen, one of the curates of Calvary, but is now owned by a corporation of young New York City men who interest themselves in sending up and caring for two hundred young men and boys in the course of the season—not alone from Calvary, but from various parishes.

St. James' parish, Madison Avenue and 71st Street, has its summer home at Norwalk, Conn. This is chiefly for the benefit of St. James' big child—the chapel of the Holy Trinity, commonly known as the Rhinelander Memorial. The choirs of both the parish church and the chapel, the working girls of the chapel, and others are sent up and hospitably provided for during July and August, about 400 or 500 in all. Others are sent to Seabright, N. J., where another fresh-air work is carried on, made possible by the benefaction of the late Miss A. V. Smith.

MISCELLANEOUS.

The rector of the Church of the Transfiguration, the Rev. Dr. Houghton, has received much encouragement in his appeal for a Mortuary Chapel as a memorial to the founder and first rector. About \$1,500 has thus far been received towards the \$5,000 needed. Plans have been filed. The chapel is to be a two-story edifice of ornamental stone, with decorative windows and a peaked octagonal tower roof. It is hoped that a set of chimes will also be given. The architect is Henry C. Pelton.

The Right Rev. Sidney C. Partridge, D.D., Bishop of Kyoto, Japan, preached the sermon at the Church of the Transfiguration on the morning of Sunday, July 28th, on "St. James' Answer to Christ's Question." The Bishop of Kyoto is also the special preacher during August at the Sunday morning popular services at St. Bartholomew's. These services continue to be largely attended.

The Rev. Edward Morgan, rector of St. Luke's, San Francisco, is in New York City on his way back from England to his new charge.

At Columbia University, in the college chapel of St. Paul, two organ recitals are being given by Dr. Archer Gibson, organist of the Brick Presbyterian church. The first was on July 30th. The second on August 6th. The programme, as arranged and performed by Dr. Gibson, shows off the wonderful power and tone of the splendid organ, but listeners cannot help getting an impression that the instrument is bigger than the building. St. Paul's Chapel, which was described in these

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A RURAL PARISH IN THE DIOCESE OF CHICAGO

How Work is Carried on at Farm Ridge

ST. CHRYSOSTOM'S SECURES A RECTOR

Work of Grace Church Among Bohemians

SUMMER ARRANGEMENTS FOR CHICAGO CHURCHES

*The Living Church News Bureau,
Chicago, August 5, 1907*

AMONG the rural parishes of the diocese, St. Andrew's, Farm Ridge, is one of the most unique. The church and rectory are situated on the summit of a low hill, right out in the open fields; and are surrounded by rich and fertile farms. The village of Farm Ridge is located a few miles distant from the town of Streator. For twenty-five years the clergyman in charge of this parish was the late Fr. Hiester, his rectorate having begun in 1858. The present church building was erected in 1852, and now is to be replaced by a handsome brick edifice to cost about \$3,200. The congregation is now in charge of the Rev. A. W. Higby, rector at Streator, and under his efficient leadership pledges amounting to \$2,500 have already been secured from the 46 communicants at Farm Ridge, and ground will be broken early in August. The new church will be a memorial to the late Fr. Hiester, and it is expected that all the money will be raised by the date of its completion. The old church will be kept and will be used as a parish house. When it was built, in 1852, the farmers went into the surrounding woods and hewed out the timbers used in its construction.

The work at Christ Church, Streator, is also progressing well under the Rev. A. W. Higby, who has recently raised about \$600, among the parishioners for repairs and improvements on the church building. The rector and vestry are looking for a small second-hand pipe organ, which they can purchase for the church. This parish now numbers about 85 communicants, and has pluckily conquered a number of difficulties which at one time threatened to extinguish its life entirely. It is now in the most prosperous period of its history.

The vestry of St. Chrysostom's Church, Chicago, have received the acceptance of the Rev. Robert Morris Kemp, of New York City, whom they had called to succeed the Rev. T. A. Snively as their rector. He will commence his new duties about the middle of September. He was ordained in the diocese of Albany, in 1889 and 1890, and for a number of years he has served on the staff of St. Paul's Chapel of Trinity parish, New York.

The Rev. George MacKay, who has been the rector at Canton, Ill., in the diocese of Quincy, is soon to become the assistant at Grace Church, Chicago. He will begin his work at Grace Church about the 15th of August.

For a number of years the Sunday School of Grace Church has been largely attended by the children of Bohemian parents on the west side of the city in the river district below 12th Street. The Rev. E. M. Frank, one of the assistants, has devoted nearly two years to a careful and systematic effort to reach these parishioners, many of whom, now grown, had lapsed from the communicant life of the Church. The Church ought to be doing a much larger work among these people, and Grace Church is nobly doing her share. The plan begun last year of organizing weekly summer excursions on the lake for the women and children thus connected with Grace parish is expanded this summer into two excursions a week through the kindness of some of the steamboat officials on Lake Michigan, and also through the Chicago Bureau of Charities.

Estimates made on a summer Sunday in Chicago resulted in the published statement that at least 250,000 persons were found in paid places of amusement, either at the ball games, or in the amusement parks, or on excursions by land or water, as well as in the theatres. This did not include the many thousands who thronged the numerous city parks.

The choir of the Church of the Atonement went to Stony Lake, Mich., for their camp-out, commencing July 13th, about 40 of the parishioners, including the choir, comprised the party. St. Chrysostom's choir camped this year near Ludington, Mich. Epiphany choir spent nine days at Lake Cora, Mich., for the fourth consecutive year, the camp commencing July 8th. There were in all 85 members and friends of the parish who enjoyed it.

The Rev. Geo. Craig Stewart and Mrs. Stewart are spending the summer at Lauderdale Lakes, Wis. The services at St. Luke's, Evanston, are in charge of the assistant, the Rev. H. E.

Ganster, and the early celebrations during July were taken by the Rev. E. Reginald Williams, of Kenilworth.

Most of the parishes in Chicago where daily services are established are maintaining them throughout the summer. There are several where the daily service is Morning Prayer, usually at nine o'clock. In some there is also a daily Holy Eucharist. At the Church of the Redeemer (the Rev. S. B. Blunt, rector), the Rev. E. H. Merriman is taking the daily matins and Holy Eucharist through July and August. He will also be in charge of the Church of the Epiphany during August. During July, the Sunday services at the Church of the Redeemer have been in charge of the Rev. G. A. Cornell, rector at Menasha, Wis., and the Rev. Dr. J. H. McKenzie, rector of the Howe School at Lima, Ind. During the summer the interior of the Church of the Redeemer is being beautifully decorated in red, green, and gold, through the gift of one of the vestry.

The M. T. O. interest which has been aroused throughout the diocese is now gradually coming to a focus. Between \$4,500 and \$5,000 are already in sight and more may possibly be raised before October.

TERTIUS.

"THE LAST HOPE."

ONE of the most charming pianists of this city having observed—the ladies observe everything—that Gottschalk never passes an evening without executing, with profound religious sentiment, his poetic reverie, "The Last Hope," asked of him his reason for doing so. "It is," replied he, "because I have heart-memories, and that melody has become my evening prayer." These words seemed to hide a mournful mystery, and the inquirer dared not question the artist further. A happy chance has given me the key to the admirable pianist's reply to his lovely questioner.

During his stay at Cuba, Gottschalk found himself at S—, where a woman of mind and heart, to whom he had been particularly recommended, conceived for him at once the most active sympathy, in one of those sweet affections almost as tender as maternal love.

Struck down by an incurable malady, Madame S— mourned the absence of her only son, and could alone find forgetfulness of her sufferings while listening to her dear pianist, now become her guest and her most powerful physician. One evening while suffering still more than usual—"In pity," said she, making use of one of the ravishing idioms of the Spanish tongue—"in pity, my dear Moreau, one little melody, the last hope!" And Gottschalk commenced to improvise an air at once plaintive and pleasing—one of those spirit-breaths that mount sweetly to heaven, whence they have so recently descended. On the morrow the traveller-artist was obliged to leave his friend, to fulfil an engagement in a neighboring city. When he returned two days afterwards, the bells of the church of S— were sounding a slow and solemn peal. A mournful presentiment froze the heart of Gottschalk, who, hurrying forward his horse, arrived upon the open square of the church just at the moment when the mortal remains of Senora S— were brought from the sacred edifice. This is why the great pianist always plays with so much emotion the piece that holy memories have caused him to name "The Last Hope," and why, in replying to his fair questioner, he called it his "Evening Prayer."—*Extract from "La France Musicale,"* by GUSTAVE CHOUQUET.

BISHOP POTTER ON DUTIES OF THE CHURCH TOWARD SOCIETY.

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columns in detail at its opening in the spring, is a wonderfully fine bit of severe classical architecture. But it is *too* cold, and the entire absence of anything on or near the altar which could suggest what the altar is used for, is disappointing to those who, in a Christian church, look for signs of its being a place set apart for the worship of God. One cannot help wondering also, exactly what was in the mind of the person who is responsible for the text at the top of the apse, over the altar: "Whom therefore ye ignorantly worship, Him declare I unto you." To whom do the pronouns, in this connection, refer?

A new and strikingly effective window has just been placed by Gorham & Co. in the Church of Zion and St. Timothy. It is in memory of Mrs. Alice Bates, and was made in England. The window is in the clerestory on the north side of the nave. The subject is Miriam's song of triumph. The Rev. Dr. Anstice is in charge of the parish Zion and St. Timothy during the summer.

THE NEW ARMENIAN ARCHBISHOP IN AMERICA.

FROM AN OCCASIONAL CORRESPONDENT.

THE Most Rev. Yeznik Abahoony, Armenian Archbishop in Persian-Armenia, has been appointed to the oversight of the Armenians in the United States in succession to the Most Rev. Hovsep Sarajian, who resigned last September. He was duly elected by the clerical and lay delegates of the Armeno-American diocese, who met at the Church of the Holy Saviour, Worcester, Mass., the latter part of June, and the election has been ratified by His Holiness Mugurditch, Supreme Patriarch and Catholicos of all Armenians.

The writer has been able to secure only a meagre account of the newly-appointed prelate. He is about forty years of age and has been in holy orders over twenty years. He is a native of Turkish Armenia, and a graduate of the Armenian Church University at Constantinople, and has command of six languages, including English.

Having proved his efficiency and faithfulness as a deacon and *varlabed* (monastic priest), he was elected to the episcopate, consecrated by the present Catholicos, and continued his labors in Turkey until a few years ago, when his zeal for the Church and his strong patriotism inflamed the hatred of the Turks, and the Sultan had him thrown into prison, where he continued many months, but at length managed to make his escape and fled to Egypt about two years ago. But his life was not safe in Egypt, and he was greatly hampered in his labors by the intrigues of the Mohammedans, the Sultan having vainly endeavored to persuade the officials of the Armenian Church in Egypt to send him back to Turkey.

Owing to his insecurity in Egypt, he decided to leave that country, and went to Russian Armenia and took up work at the ancient Cathedral and monastery of Etchmiadzin. He there proved himself a most valued assistant to the venerable Catholicos, by whom he was later assigned to his present work in Persia, where he has been acting as Primate. He has also encountered difficulties with some of the government officials of that country, but they do not appear to be of a serious nature.

The Armenians of America were much pleased over the appointment and believe that he will do much to advance the cause of their Church in this country. Shortly after his arrival—which is expected in the near future—he will commence his visitation of all cities and towns where there are any considerable number of Armenians and will do what he can towards making arrangements for supplying them with more regular ministrations.

It goes without saying that the Archbishop is bound to meet with many discouragements among a people who are for the most part poor and have been living without Church ministrations for a long period, and have in many instances lapsed into indifference; but his past record proves him to be a man not easily overcome by adverse circumstances.

CHRISTIANS, when wise, acquiesce in the wisdom of their Lord.

THE LATE REV. DR. R. N. PARKE.

IT is easy for the newspaper notices to say that Dr. Parke had been for eighteen years rector of St. Matthew's, Unadilla, and was for many years Archdeacon of the Susquehanna; but it is difficult, to the point of impossibility, to say for what rich and blessed things these facts stand. It is not too much to say that he was Archdeacon by the right of "eminent domain." Nobody thought of anybody else for the position. And only with great difficulty did he persuade the clergy to accept his resignation, when he pressed it upon them and upon me, on account of the infirmities of his advancing years. He had ministered most wisely in the office with intense interest in all its missionary work, and most judicious and graceful attention to details of its business.

And he was priest and pastor by the inborn instinct of his rare nature. The ministry was a vocation to which he must have been called and set apart from his birth. His beautiful face was always quick to catch and reflect the inspiration of his devout reverence. Like the face of Moses when he came down from the mount, "it shone." And to the very last his sweet, true voice led the singing, and rang out clear and strong, in chant and hymn with a tone of deep devotion making it even more tuneful. His whole ministry in Unadilla was rich in good works, leaving an influence and an example which will not soon be forgotten.

Dr. Parke was eminently a man to love, and a very loving man. I recall with unshadowed satisfaction the closeness and tenderness of our relations to each other during all these years. His resignation of work in the diocese, due really to his own self-depreciation and his sense of honor, I regretted and resisted as long as I could. But it has been justified by the event, which none of us thought so near, of his passing so soon to well-earned rest. In his old parish, in his old diocese, his dear memory will live fresh and fragrant; the memory of a saintly life, in which the gifts of nature and

grace combined to make a character Christ-like in its full hold upon human things and its close kinship with the divine.

W. C. D.

JESUS HAS WORKED a complete revolution in man's thought of death. He has made it to be a joy to many who have anticipated it with blissful expectation, even while they have awaited it with a cheerful patience.

Drawing near to the unseen world, with his soul resting on the Passion of his Lord, the dying Christian is strong in Christ's Peace. . . . Death is the blissful passage of the spirit into the land of light and rest. In the blessed interval between death and resurrection the soul will live in the light of the Saviour's countenance, growing and expanding in the blessedness of that happy "Intermediate State."—*Canon Body*.

HE WILL be here to-morrow for us. In the hourly purpose of your lives, in your simple message of His tender love—ever keep before your hearts the issues of your eternity.—*Bishop Thorold*.



YEZNIK ABAHOONY, THE NEW ARMENIAN ARCHBISHOP IN AMERICA.

WHY NOT HAVE THE SERVICES OF THE CHURCH IN EVERY TOWN OF A THOUSAND POPULATION?

BY THE VEN. HOMER A. FLINT, PH.D., ARCHDEACON OF PITTSBURGH.

THE Editor of *The Living Church Annual* for the current year pertinently remarks "What to do with lapsed communicants, of whom thousands are yearly dropped from our records without compunction, is a very serious problem, and but little progress is made from year to year in its solution. It might well be made the subject for serious consideration of the authorities in the Church." It will no doubt be admitted that very many of these so-called "lapses" are occasioned by the removal of communicants from our parishes into towns in which there are no clergy and in which the services of the Church are never held. The loss of communicants by this means is certainly much greater than the gain which accrues to the parishes from removals in the opposite direction. For every Church family which goes out from a parish to such "uncultivated" fields is lost to us; sometimes, to be sure, only for a time, but more often permanently.

The writer has often wondered why there could not be established in each diocesan office some sort of "clearing" system, by means of which every communicant who removes from one town to another can be kept in view. By the adoption of a uniform card system, the matter would be very simple. Every communicant who removed from a parish would be reported by card to the diocesan authorities. For those who entered other parishes, cards would be forwarded *immediately* to the rectors of such parishes. The cards for those who removed to towns in which no clergyman was resident would be put into the hands of the Archdeacon of the district or of the General Missionary, who having these communicants in his care could easily keep them for the Church. By prompt attention on the part of the rectors, and by the exercise of due courtesy between the officials of the different dioceses, practically every communicant could be saved to the Church, at almost no cost and with very little labor on the part of anyone.

This suggestion, however, opens up a larger question, and one which may at first sight seem an impossible question. Yet in the opinion of the writer it is capable of solution. It is this: *Why should not the Church maintain services regularly in every town having a population of one thousand or more?* Probably no one who has any adequate conception of the Church and of her mission to preach the Gospel to all the world, will care to deny that it is at least the theoretical duty of the Church to establish her worship in every town. Why not, then, make it a practical duty, and undertake its accomplishment?

Let us anticipate at once the objection that such an undertaking is impossible on account of the great scarcity of clergy. There have been times, in the days when the clergy were supposed to do all the work of the Church, when such an objection would have seemed insurmountable. But to-day such a plea is insufficient, and the Church cannot rest contentedly upon it and refuse to push her work beyond the capacity of the clergy. Indeed if we wait until we have enough clergy for the purpose, we shall be obliged to wait until the available supply has nearly doubled, and even then we shall probably find that the number of towns has increased in somewhat the same proportion.

A study of existing conditions is interesting. No attempt at absolute exactness has been made, but the statistics are correct enough for the purpose. According to the census of 1900, there were approximately 427 towns and cities in this country having over 10,000 population, 2,019 more towns with over 2,000 population, and 2,560 more with over 1,000 inhabitants—a total of 5,006 towns and cities each having a population of more than 1,000 people. According to the current *Annual* there are in the United States (omitting Alaska, Hawaii, and Porto Rico) 5,140 clergy of the Church. From this number we may deduct at least 7 per cent., or about 350, as unavailable, these being educators, chaplains, retired, etc. About 1,400 clergy are engaged in parochial work in the one hundred largest cities. Suppose, then, by a theoretical arrangement we place one clergyman in each of the other 2,346 towns of over 2,000 people. This disposes, theoretically, of all such towns, but it likewise disposes of 4,096 of the clergy, and leaves but 1,044 clergy available for the 2,560 towns of between one and two thousand people. That is, we have 1,500 less clergy than would be needed for the Church to prosecute by clerical effort the undertaking suggested.

And if we take any account of the clergy who live in the yet smaller towns, this lack would probably be greatly increased, and the places without clergy would probably approximate 50 per cent. of the total number of one-thousand-population towns. That this estimate is no mere day-dream may be seen from the actual conditions in the state of Pennsylvania, where conditions may be regarded as normal. In this state there are supposed to be 483 towns having over 1,000 people, but the Church has work established in only about 210 of them.

We have, then, as the lowest estimate, 1,500, and, as a possibility, 2,500, towns of a thousand people, in which the Church is not represented. *Why not plant the Church in every one of these towns at once?* True this may seem to be Church extension on a magnificent scale, but the writer is sanguine enough to believe that it is not wholly impossible of accomplishment. And for that matter *the motive is not wholly one of Church extension.* For the Church has a duty to provide for the children whom she has once nurtured, but who now live in these scattered fields. We may justly expect to find in every such town one or more Church families, often eight or ten such families. Upon such a nucleus can be built up in most cases a promising work. And even in those places which give no great promise, the Church would be better able to fulfil her commission and to do her duty, by furnishing services to her scattered children, *who under present conditions are practically forced into affiliation with some other Christian body.*

The problem is how to establish and maintain services in these towns. The solution lies in the use of voluntary lay-readers, associated into guilds or leagues, with organizations in all the larger towns from which radiate railways and trolley systems.

At the recent meeting of the Church Laymen's Union the following minute was adopted:

"The city . . . being the economic centre for work contemplated, laymen are urged to form working organizations in their respective cities, their Bishops approving, and to equip them carefully and wisely to consider conditions which confront the progress of the Church in their cities and in the territory that is tributary to them. . . . To devise ways and means to show each layman his personal work and privilege as a Churchman to inaugurate such material work as must result in a more rapid spread of the Gospel and therefore the growth of the Church," etc.

What wiser or more effective work could be undertaken than that which is here suggested, viz., to plant the Church in every town in the land? That it is a practicable undertaking; that laymen can undertake such work with the promise of abundant success; that it can be done without great expense to the diocese, in most cases, indeed, with practically no expense; and that it will result in great increase to the Church both in souls and in material advantage, is abundantly emphasized by the accomplishments of similar organizations in New York, Buffalo, Pittsburgh, Brooklyn, Louisville, and other places.

Speaking of his own diocese, Bishop Osborne recently said that the scarcity of clergy—

"points to the necessity of more lay readers. . . . Our need is not for young men who desire to become candidates for the ministry and wish to earn money by ministering during the time they are qualifying themselves for any ministry. . . . We need men, communicants of the Church, of blameless life and of good reputation, with sufficient education to read the service of the Church intelligently, together with approved sermons of simple character. Such men will be acceptable to their fellow-communicants, who will be willing to accept their leadership in carrying on the services of the Church where they could not otherwise be maintained."

The experience of the cities in which the scheme has been put into operation, shows that such laymen as the Bishop requires are available and are ready to undertake the work, if opportunity is given. What is necessary is, first, invitation, then organization, instruction, superintendence. Sooner or later, undoubtedly, we may expect the Church Laymen's Union to offer valuable suggestions with reference to the organization and instruction of such laymen. But there need be no delay for lack of specific suggestions from the Union. The idea outlined is one that *can be put into execution in any diocese as well now as five years hence.* Certainly every city of ten thousand people will furnish devout communicants enough to organize for such a work, under the immediate direction of the Bishop, or under the guidance of the Archdeacon, or of some rector whose horizon is not limited to the confines of his own parish. Working from such cities, as centres, and extending the sphere of action to a maximum radius of 25 or 30 miles, guilds of readers could eventually plant the Church in every neighboring town. In the western portion of the country the

undertaking might be somewhat more difficult. But there is no reason why with from four to eight such guilds in each diocese east of the Mississippi River, the Church could not speedily be represented in every town of one thousand population. The different guilds could be federated into a general diocesan guild, and so the work in each diocese could be unified.

Upon local conditions will, of course, depend the determination of certain points, such as the payment of the readers' expenses, the local expenses of each new station, providing the Sacraments, etc. In general, however, it will be found that where the readers are not able to pay their own expenses there will be found other laymen able and willing to pay them; those who attend the services in any locality will usually be found willing to maintain the local expenses; and the neighboring clergy, if called upon, will generally find a way to provide the Sacraments. And, finally, it will be found in most cases that the railroad and trolley facilities are sufficient to make the whole scheme comparatively easy to carry into effect.

Many suggestions are being made to the Board of Missions just now. But practically all the suggestors appear to imply that the great concern of the Board is to educate our people to give of their means liberally enough to enable the work of the Church in the mission fields to be properly cared for. That is well. But the opportunities of the Church are not all in the foreign fields or in the missionary jurisdictions. Why could not the Board also take account of other possibilities, and by the expenditure of a few thousand dollars annually, put at work four or five good organizers, either clergy or laymen, who would go into every city of ten thousand people and *teach our laymen how to give their time and their abilities to the work of Church extension?* Such an investment for five years would bring a greater increase to the Church both in membership and contributions than a like amount expended for any other purpose. It would stop the continual "leak" of "lapsed" communicants. And it would serve to plant the Church in a short time in every town of sufficient size to make it worthy of a place on the map.

The idea is not so visionary as it might at first appear, although the undertaking might prove to be heroic. But it is time for the Church to accomplish something heroic. Until we do, we may expect the same perennial lament that the number of communicants increases but about 2 per cent. annually. We lack clergy, to be sure; we could make use of much more money in Church extension; *but the thing we most lack is courage.*

THREE CONTEMPORARY DESCRIPTIONS OF OUR LORD.

BY ROLAND RINGWALT.

OCCASIONALLY a manuscript of doubtful character is brought forward, one scholar asserting it to be of priceless value, another declaring it to be a clumsy forgery. Documents purporting to give facts concerning our Lord, utterances that fell from His lips, or comments made upon Him by men of His own time are sure to evoke controversy.

Without expressing an opinion on any of the discussions that have arisen over alleged discoveries of this kind, it is simply our wish to say that there are three remarkable descriptions of our Lord, each claiming the weight that belongs to contemporaneous testimony. The bulk of Christendom, too, accepts them as genuine, the burden of proof lying on the critical objector. In the oldest, the most interesting, the most authoritative documents the Christian religion has published, we have comments on the greatest of all Lives in thought, word and deed. Furthermore the comments are so brief that the weakest memory can retain them, and so sententious that thousands of sermons have been based on them.

The most amazing saying that has ever been uttered concerning our Lord's intellect was St. John's—"He knew what was in man." St. John, who began life as a fisherman and ended it as an exiled sage; who began his ministry with all the bigotry and race hatred of the average Galilean fisherman and lived to rejoice in contemplating a multitude of redeemed souls from all nations under heaven, passed through a varied order of mental states. He was well acquainted with fanaticism, hypocrisy, formalism, and worldliness; he knew what Roman arrogance, Greek curiosity, and Jewish provincialism meant; he had seen one so morally timid as Nicodemus develop into a hero, and he had seen pillars of respectability shown in their true colors as whited sepulchres. Few have studied human na-

ture as the old man in Patmos studied it, and his summing up was that there was One who had fathomed human nature. Experts might be judges of the military, the political, the literary, the commercial qualifications of individuals; but Jesus of Nazareth could weigh and measure characters in their entirety. He knew what was in man.

At the other extreme are the officers who were sent to arrest Jesus of Nazareth, and who failed to arrest Him. The normal type of policeman or constable is a man not moved by poetry or philosophy, not vibrating to passionate appeals or responsive to logical statement. We assume that the warrant will be served, and that the accused will be placed in custody. "Guilty or not guilty" is to be decided later; the business of the officer is to arrest, not to convict or acquit. It would have amazed these men to be told that their report was the best, the only summary of the speech of Jesus of Nazareth ever made, but such is the fact. Christian divines, from the fathers to our own day, say what they can about our Lord's words. A grave, melancholy thinker emphasizes His sad sayings; an optimist dwells on His words of consolation. The most uncouth begging friar or the most ignorant exhorter can find comfort for himself and others in such a text as, "I am the Bread of Life." The deepest student trembles as he strives to preach on such a text as "Before Abraham was I AM." The merciful Speaker who declined to condemn a sinful woman was the stern Censor who spoke of "whited sepulchres" and "graves that appear not." No one ever inspired people with such hope or filled them with such fear. The officers summed it up by saying, "Never man spake like this man."

Simon Peter, eager, impulsive, inconsistent, but always lovable, is an object of interest to many who could never enter into St. Paul's logic or soar to St. John's marvelous introduction to the Fourth Gospel. Acts, more than words, appealed to the enthusiastic man who, amid the glory of the Transfiguration wanted to build three tabernacles; who, after the Resurrection, leaped from the vessel to swim to his Master's side. When St. Peter spoke to Cornelius, when the Jewish fisherman, a man accustomed to rough weather and broken nets, spoke to the Roman soldier, a man trained to long marches and hard fighting, he was not metaphysical, but direct. The generous Gentile wanted to hear of Jesus of Nazareth, "Who went about doing good."

Verily, St. Peter tells the power of that Life, the Life of Him who went about doing good. The Redeemer urged others to do right and blamed them for doing wrong, but it was His Life that flashed through St. Peter's very being. A life of dutiful submission in childhood, of patient toil in youth, of lonely meditation in the wilderness, of active benevolence among the sick, the hungry, the outcasts; all this is summarized in St. Peter's words. It is a matter of daily experience to see lives, in the main, good, yet marred by serious evil; to see lofty purpose neutralized by inconsistent action; to see a clear brain joined to an inert body; to meet with a thousand sad proofs that mankind are, as Burns said, "unco weak, and little to be trusted." St. Peter knew his own weakness, the great gulf between his best and his worst, and from the depth of his soul he revered the unblemished life of One who went about doing good. Thousands have thought about doing good some day, or have made some impulsive effort now and then; or have tried to do good so far as it accorded with their temperaments, but there is one Life which we all recognize whenever St. Peter's summary is quoted.

May not the clergy in their sermons consider "the plain people" as carefully as Abraham Lincoln considered them in his speeches and documents? There are many who listen to sermons who do not care about the date of a Hebrew prophecy, and do not want to hear a deacon just out of a seminary tell what criticism has demonstrated. Many devout people look on a great deal of higher criticism as just about as profitable to their souls as the argument over who wrote the Junius letters or the Bacon-Shakespeare hypothesis. But the men and women who, after a hard week's work, think enough about their religion to go to church like to be told that our Redeemer knows all about them, that He said the deepest and most abiding words ever uttered, that His Life was a power and an example as truly as His death was a sacrifice and an atonement. He knew what was in man. Never man spake like this man. He went about doing good. With such themes as these to preach on, the message will be ever new.

NATURAL LIFE is but a small fragment of the life which is eternal.—Luther.

SYNODS AND THE CHURCH.

[The following article is taken from the notes of an address given by the Bishop of Lebombo, South Africa, as reported in *The Kingdom*, at the Quiet Day in Pretoria, held on April 30th, in preparation for the Synod.]

THE Church to which we belong is the One, Holy, Catholic and Apostolic Church. We may possibly, nay probably, also belong to some guild or sect, or society, or school of thought within the Church; but as assembled in Synod, we meet as a Synod of the Catholic Church, and not of any smaller body.

I feel very strongly that we cannot insist on this fact too emphatically. We are not a sect, more or less exclusive; but our Church includes within its fold all the members of Christ to be found within the borders of the Province of South Africa, whether they recognize the fact or not. Admission to the Church is by baptism, and by baptism only. Baptism, by whomsoever administered, makes a man a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven,—in other words, a member of our Church. For what is the Church but the Kingdom which Christ came to found?

Unless the awful sentence of excommunication has been pronounced and ratified in heaven, every man so baptized is still a Member of Christ, and therefore a member of the Holy Catholic Church, the only Church we recognize—for there is but one—an unworthy member it may be, but still a member.

In Synod you do not, it is true, represent the whole Church; no earthly Synod can do that, for the greater part of the Church is beyond the veil. Neither do you represent the whole of the Church upon earth; for, for convenience sake, the Church militant here on earth has been organized by Provinces and Dioceses, following, it seems to me, the line of the organization of the Roman Empire. Neither are you recognized as representing all the members of the Church within the borders of this diocese; for, unfortunately (though I hardly like to use the word of what has come about in the Providence of God), the members of the Church are separately organized in groups or sects, between which the "bond of charity" seems to have no existence.

Nothing that you do in Synod will fail to affect all the Christians of these parts, yea, and of the whole world.

The Church of this Province, the English Church, is essentially *not* a sect; it has no completeness in itself, being but a part of a greater whole. It makes a great difference in our work as a Church, as well as in our own spiritual lives if we recognize this fact clearly. The presence of the sectarian spirit all around us makes some of us wish to treat our portion of the Church as if it were the whole. I suppose most of us can see signs of the working of the evil spirit among the Roman Catholics, and among the Protestant Dissenters, and we recognize how evil a thing it is in *others*; can others see it in *us*?

The Church is the Body of Christ—the living Body, in which He now works and suffers in His members; and the life-giving Spirit which energizes in the Church is none other than that Holy Spirit, the Lord, the Giver of Life, of which the angel said, "The Holy Ghost shall come upon thee, and the Power of the Most High shall overshadow thee; wherefore also that Holy Thing which shall be born of thee shall be called Holy, the Son of God."

It is one of the most wonderful mysteries, that finite creatures have the power to impede or promote the working of the Power of the Most High. This mystery is not confined to earth, though our attention is naturally directed to the effects of such action upon this earth which is our temporary home.

Ages and ages ago, we know not when, there began to be "war in heaven," when finite creatures, vastly more magnificent in some ways than ourselves, but still finite creatures, used the wonderful gift of free-will to mar the work of the All-Powerful. The sphere of this war was changed, and is constantly changing, but the war is still the same. Once it was confined to the spiritual world, and we are told that many of the Hosts of Heaven threw in their lot with the arch enemy; then it came to earth, and the Garden of Eden witnessed the far-reaching event which cut man off from communion with God.

Communion with God.—I know no better way of expressing the great end of man. Man was created for this, endowed with all his wonderful faculties for this. I think we may go further, and say that every created being was made for this; some have more capacity for communion than others, but all things exist by communion in some sort with Him. Apart from that they could not continue to be.

"The heavens declare the glory of God," and why? Because

they manifest that communion with Him of which they are capable. How far their capacity extends we cannot say. Nothing is definitely revealed to us beyond what we can see. But there may be, as some have thought, spiritual beings of which the things which we see are the manifestation. The Bible certainly speaks of the Angel of the Water, the Angel of the Fire, the Angels which control the winds of Heaven.

Still if theirs is merely a material existence, in so far as matter is capable of communion they are in communion with Him. To the student of science it should always be a beautiful thought that those reactions which we study in the laboratory are due to communion with God; the marvels of the spectroscopy, the beauties of the crystal, all the results of communion—perfect so far as that particular thing on which we are engaged is capable of communion with God.

And when one comes to those lower creatures which have life, one thinks of them as having a higher capacity for communion than the inanimate world; for the life which they have is a super-added gift from the Giver of Life. Those little flowers, blooming all alone in the inaccessible kloofs near the mountain tops, are fulfilling their duty perfectly, for they are in communion with God to the utmost of their capacity; the insects, the birds, the beasts and the fishes—all in communion with Him. Realizing this, what a difference it makes in our efforts for such objects as the Prevention of Cruelty to animals and plants, what a difference in our work as gardeners, farmers, and herdsmen!

Passing thus through creation, we come to man; and what are we to say of him? He is in communion with God up to a certain point, for does he not exist as do the rocks? He is also in communion with God still further, for does he not grow and move and manifest other signs of that life which the Spirit has given to him in common with plants and animals?

But when we come to the capacity in which he is superior to all other created beings upon earth, alas, the brand of Eden is visibly stamped upon him.

The *raison d'être* of the Church is the restoration of that full communion with God of which man, and as far as we know, man alone, is capable.

OUR GIRLS.

BY ERIE WATERS

THERE are lessons that we would gladly teach the young girls who are striving to live noble lives. Many there are feeling their way, thinking out deep things for themselves.

There are those not set in homes—those in schools or boarding-houses—who have no one near to give the little hints that mean so much—hints that fall gently and naturally from a mother's lips.

Keep sacred the privacy of those you aid. When you are given the privilege of sympathizing with a friend, when you enter the home-life, remember, that—to a certain extent—what you hear and see is sacred. Remember that you are trusted, and owe a duty to those from whom you receive hospitality.

There are kind-hearted, devoted women, who have gone into homes where sickness, sorrow, or poverty dwelt; who have aided and comforted the sufferers, who have listened when hearts were full and feeling unrestrained, and yet, have gone forth forgetful of the sanctity of sorrow. To gratify the curiosity of others, they have related little details of a home-life trustingly shown to them alone.

"You can tell me all about them, you know them so intimately," we sometimes hear. "How are they bearing it? Do they really care?"

Of course one may speak tenderly and kindly—frankly, even, of what their friends would wish to have revealed; yet bear steadfastly in mind, for honor's sake, the duty—*Keep sacred the privacy of those you aid.*

THEY ARE NOT DEAD, they have not ceased to be! Raise your thoughts to Paradise, and see those you love there abiding with Christ. Their whole spiritual being is developed in that wondrous Land. We love them as *living*;—we love them in the living present, and wait for our reunion with them. "They hunger no more, neither thirst any more"; there is in them no conscious spiritual want. Yet is their joy not perfect. Prayer is blended with their praise; even in Paradise the Church is the Church expectant, for they are waiting in eager expectation for the coming of Christ.—*Canon Body.*

PATIENCE is as pleasing to God as the energy of active life.

SERMONS TO HIMSELF.

BY AN UP-TO-DATE PARSON.

II.

ON IRREVERENCE AND WORLDLINESS.

I WAS so horribly depressed after my first sermon to myself, that it took two cups of tea at the Wattersons' to bring me up to par again; and the last cup had some lemon and a stick in it. For the moment I resolved to stop preaching to myself, and confine my efforts to preaching to others; I find it so much easier and less disturbing. But the tea gave me a brace, and I took Mildred out in the palm-room where we could be by ourselves and told her how discouraged I was, and she talked to me in such a sweet, sympathetic way (of course I knew she would) and told me how everybody loved me, that I felt quite comforted. It is really wonderful how a pretty young woman in a palm-room can restore a man's self-respect when she tries.

Mildred is an awfully sweet girl, and I only wish she had some money, a hundred thousand or so, and I believe that I could fall in love with her. I more than half suspect that she is in love with me; but in the present condition of things in the Church, a parson takes his life in his hands if he has no means but his salary and marries a girl without means of her own. Of course I do not mean to say that a priest of the Church should marry a woman for her money; but—if he will marry—there is no reason why he should not marry a woman with money. The two things are quite different; and I should despise myself if I did the first, and feel that I had disgraced my office.

From the Wattersons', I went over to the club and had a smoke. There was quite a gay crowd there. You see I am a club man as well as a parson. It has always seemed to me that a parson ought to keep in touch with men about town socially, even if he has to shut his eyes and ears occasionally to the things men do and say. How else can he learn to know them, and understand them, and help them? Moreover, I always take pains to avoid anything which savors of clericalism when I am at the club, and try to make the men feel at home with me, that I am a man of the world, one of them, even if I am a parson. That always seemed to me like a very good argument against wearing clerical clothes; at least I thought so, until one night I went up to the club in a rather pronounced business suit with bicycle pants, and old Colonel Simpson greeted me with "Hello, parson! My! but don't you look sporty, though." Everybody laughed, and I felt awfully embarrassed, and since then I have avoided secular clothes. But it really does not pay to be too squeamish and particular with men of the world if you are to get into touch with them. This is where I am wiser in my day and generation than the children of light. You must be all things to all men if you would win some.

And yet possibly I was just a little too jolly the other night; just a wee bit as it were. I have not felt quite comfortable about it ever since. Perhaps a nice short sermon would do me good; just a sermonette, as it were, thrown off under the inspiration of the moment; one of those things which cost neither labor nor thought nor anything else in particular; one of my "brief, telling, pungent, eloquent little addresses," which Mrs. Strong says are so very helpful. Well, here goes.

DEARLY BELOVED WILLIAM:

My dear friend—no, that won't do; I'm just William. Well, William, I have a lurking, nasty suspicion that you almost made a fool of yourself at the club last night. We won't say that you were actually a fool, but that you escaped with nothing but the clothes you had on, as they say in case of a fire.

You see, William, that you sat and listened complacently, without any sign of protest, to a number of stories which were most decidedly off color, and shall I say that you did not find them wholly disagreeable? You laughed in a self-conscious, imbecile way, so that the men wouldn't think you a prude; and then you told that irreverent chestnut about St. Peter and the poker game, which is decidedly peculiar, to say the least. The other men laughed: of course they did, because it sounded so extraordinary coming from a man in clerical attire, with a thumping big gold cross on a black cord around his neck. But your story did not prepossess them much in favor of the Church, because you know you heard one of the men remark as you went out, "Holiness seems to be unusually hilarious to-day"; and then, William, you were mortified, and resentful, and you felt that you were misunderstood, and that the men were wanting in respect for your office, and it was simply outrageous to call you "Holiness" in a public place.

You could not understand why the men did not respect you when you went so far to conform to their habits of life, and show them how little difference your official character made in your relation to them. But after all, William, my friend, did you not forget that being a priest of the Church, you cannot possibly throw your priestly character aside as you would an overcoat, and that when you enter into a crowd of men in clerical dress, you wear the uniform of a commissioned officer of Him who agonized in Gethsemane, and poured out His Life Blood on Calvary, and that he who dares to minister in holy things must be a man of clean and reverent lips? However irreligious a man may be, he instinctively despises a parson who indulges in gross talk. And he is quite right about it. Yes, you forgot that, William, and you know that one of the men who listened to your story walked away with a sneer on his lips; and it is quite possible that he lost what little interest he had in the Church, because he lost his respect for you, its representative. Verily, William, I am much afraid that you were a fool, after all.

Well, here I am down in the dumps again. I shall have nervous prostration if I preach to myself any more, and I think I had better stop; and I have a very uncomfortable feeling that I am more disconcerted at the discovery that I have been a fool, than that I have been a miserable sinner. One gets so used to calling one's self a sinner, and it is taken for granted even in the best society, and no one minds it very much; but one naturally resents being called a fool.

Now it is such a curious thing, this fact which I have recently discovered since I began to preach to myself: I seem to have two entirely different conceptions of my own character, so to speak. One, the predominant one, which is usually on parade, is, on the whole, rather satisfactory and comfortable. Speaking in the strictest confidence between ourselves, I have even thought how nice it would be if I could duplicate myself, or find my exact double so that I might enjoy my own society in another person, as it were. Think of being able to listen to one of my own sermons delivered by myself! I seem to carry around with me a sort of pleasing sense of my own official and personal importance in the community which is quite pleasant on the whole; and when people seem to feel it incumbent on them to say flattering things to me, I generally take it gracefully as a tribute to my sterling worth. But you know that when I get down to business and begin to examine myself seriously for material for an auto-sermon, somehow or other the conventional conception of my character by which I ordinarily represent myself to myself, suddenly melts into thin air, and the melting process is far from agreeable. It really is dreadfully humiliating, and so surprising, so very surprising, you know.

And then I find that a thing I condemn in somebody else in my congregation seems so very different when I do it myself; and that is queer too, is it not? I preach to my people against gossip and uncharitableness, for instance; and yet the other day at the Clerical Club I gave a racy and awfully clever account of that affair between the Bishop and Mrs. MacFleming, and everybody laughed, and it never once occurred to me at the time that I was not absolutely sure of my facts, and that the thing was really a bit scandalous. Can it be possible that I am a sort of clerical Doctor Jekyll and Mr. Hyde? That I have not the courage to face the true moral character of my own inner life, and must needs discount the evil of it, and glorify and magnify the good of it, in order to save my self-respect? That I pose as one thing before the community, while I am really something quite different when I think about it on my knees in God's sight?

It is so exceedingly curious, this fact that I should have such a good opinion of myself for twenty-three hours and thirty minutes, while for the remaining thirty minutes I see myself with a painfully clear vision as I am, and really agonize over my inconsistency and weakness.

Oh, William, I am sorry to make you so very uncomfortable, when I have always been so very considerate of your feelings. But I promise to make the next sermon quite short. I begin to see why laymen like short sermons, if the sermons really amount to anything, and deal with life as it actually exists. I suppose that my congregation would think me awfully ill-bred if I preached to them as I do to myself, and handled their sins without gloves. I mean to try and work up my courage to try it some day. I wonder what would happen! I suppose it might be safe to have my trunk packed the night before, so as to leave town at a moment's notice.

Helps on the
Sunday School Lessons

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

MOSES, HIS EARLY LIFE AND CALL.

FOR THE TWELFTH SUNDAY AFTER TRINITY.

Catechism: Tenth Commandment. Text: Heb. xi. 24.
Scripture: Ex. ii. 1-15; iii. 1-10.

THE first thing to be made clear is the fact that a long time has passed since the time of Joseph, where our last lesson left us. The Hebrews were in Egypt about 430 years (Ex. xii. 40). Moses was born eighty years before they left Egypt, or after they had been there 350 years. It is only 300 years since the first English colony in America landed at Jamestown; since that time we have grown to be a nation of about 80 millions of people. The Hebrews took in no one outside of their own family and nation, and they had grown from a family of 70 (Ex. i. 5) to over 600,000 "men, besides children" (Ex. xii. 37). Times had also changed. A new dynasty had come in to take the place of the old line of shepherd kings who had ruled at the time of Joseph. Seti I. was the founder of the new line and it was his son, Rameses II., who was the Pharaoh of the oppression. His reign lasted for sixty-seven years. His name is found stamped upon the bricks of the treasure cities of Pithom and Rameses (Ex. i. 11), and the many clay tablets which have been found at Tel-el-Amarna date from this time. While the history of the period is well established the date is not settled beyond dispute; it is put in the middle of the fifteenth century B. C. by some, by others from one to two hundred years later.

The time was coming when the stay of the Hebrews in Egypt was due to close according to the plan of God revealed to Abraham (Gen. xv. 13). It was time for the deliverer to be born. At the same time the forces of evil began working against the Hebrews. The promise to make of the family of Abraham a great nation had been fulfilled as far as numbers were concerned, and then Pharaoh began to take measures to hold them in check. But God's plans cannot be thwarted by His enemies. The very decree of the king which aimed at the destruction of the Hebrews became the means of training up the man to deliver them. Had it not been for the cruel decree of Pharaoh, Moses would not have been educated as a prince. The men who were working against God's plan were unconsciously bringing about its fulfilment. Pharaoh with all his power was helpless to prevent God's plan. The later history tells of the plagues and curses that came upon him for opposing himself to God. The whole story emphasizes the fact that it is for our own good to be helpers rather than hinderers of God. We alone are harmed when we oppose ourselves to Him.

The story of how the baby boy was saved from death and finally adopted as the son of the daughter of Pharaoh is full of human interest. Let the teacher study the story until it can be told effectively. Make note of the fact that he was trained at home for a time. It was when "the child grew" that he was finally brought to the princess. Perhaps as his nurse the mother had the privilege of seeing him afterwards, but at any rate we know that the child Moses received instruction from his father and mother in regard to his duty to God, and that this instruction was so effective that even as a man he recognized His claim as superior to anything that he had learned in the palace of the king. When God appears to him, He tells him that He is the God of his *father*—implying that Moses had learned of Him from Amram. The "Text" and Acts vii. 25 show that he had this faith before he left Egypt. Therefore we see Moses trained as a small boy in the true religion of God and then cut off from it and compelled to live in surroundings where he could not openly show his allegiance to God, still remaining true to the faith he had learned as a child. Because he was true under such temptations, God could use him as a leader.

The remainder of the first forty years of Moses' life is briefly summed up by St. Stephen (Acts vii. 22, 23). He was learned in all the wisdom of the Egyptians, and was mighty in word and deed. "Word" implies that he was a good speaker; "deeds" implies that he was also known for things he had done.

Then it came into his heart to visit his people. At that time he was conscious of the fact that God had given him his training for a definite purpose. He felt that he had been fitted

to serve not Egypt but his own people. He knew so well that God intended by his hand to save His chosen people that he was surprised that they also did not recognize the fact (Acts vii. 25). He was conscious of his life's mission, but he was not as ready for it as he thought. It was not as a prince usurping the throne of Egypt and aspiring to place his people in control there that he was to save his people from their slavery. His interference was ill-timed and misunderstood. Not by breaking one of God's commandments even with good intentions could he become the leader God meant him to be. The result of his rash act was a long period of quiet service in Midian, during which he learned patience and meekness. He was there for forty years more before God considered him ready to begin the great work He had planned for him.

Moses had tried to deliver Israel in his own way. He was surprised when called to go in God's way. A prince in Egypt might think of delivering a people: a shepherd in Midian had no such thought. Because he would not think of it, God was compelled to use unusual means to bring it into his mind. And so He appeared to him and commanded him to do the very thing he had dreamed of doing when he was a younger man.

And now Moses was ready with many objections. He could not believe that *he* was either fitted or able to do what God asked. Neither was he able. God made that clear to him; but he was not asked to do it. That would have invited failure. God was to do it, using him as His man through whom He could work. That was a different matter, and when Moses still raised objections, he displeased God. As a matter of fact Moses disappointed God and refused to do all that God had expected him to do. God was compelled to make use of two men instead of one, and Aaron was sent with Moses. Moses found out by experience later on that he could have done better without Aaron (Ex. xxxii. 1-6) just as God had assured him in the first place.

Before God gave him this final call, it would seem that Moses had come to the conclusion that God had forgotten His people, because he had not succeeded in carrying out his own plans for their deliverance. God had not forgotten His people as He now assured Moses again and again. He was now about to deliver them, but He needed his help. God does His work through men. He could, but He will not, work without us. He gives us the privilege of being His helpers in the work He would have done. The call which came to Moses in an extraordinary way was not more real than the calls He sends to boys and girls and men. There is work which He would do; there are prayers which He would answer. There is some work to do and some prayers to answer which can be done in no way so well as to have some one person do it. That very fact means that God is asking him to do it. If he will not, He must give it to someone else to do. As a matter of fact we are never doing anything which is much worth the doing until we are fitting into God's plans and helping Him to carry them out. Do not leave the lesson until you have made your pupils realize that God calls each one of them for some particular work which He has planned to have done. No one is left out who is willing to work with Him. And we must learn to realize, as Moses did, that what we cannot do alone, is no impossibility when we realize that God is the Worker and we the means by which He does it.

A PRAYER.

Oh! Saviour, blessed Saviour,
We bring our aching heart
To Thee for grace and pardon
And cleansing to impart.
Our very weakness, Saviour,
Makes life so hard to bear;
We need Thy saving Presence
Our fainting hearts to cheer.

Oh! may we never falter,
But bravely battle on,
Till in eternal glory
Awakes the happy dawn.
Give wisdom, patience, comfort,
The strength wherewith to win;
For we are weak, dear Saviour,
Encompassed by sin.

And with Thy blessed Presence
The darkest day is bright;
Oh! grant us grace to know Thee,
And see Thee, "Light of Light."
And in that perfect vision
All clouds shall fade away,
And only joy triumphant
Will melt in perfect day.

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.

GETTING TO BE LIKE EPISCOPALIANS.

To the Editor of *The Living Church*:

IF we "Episcopalians" only have patience and wait long enough, Romanists as well as Protestants will be like us! This has just been brought forcibly to my mind. In order to give a rest to my choir, organist, myself, and the "faithful few" who will attend evensong all summer, on July 1st I changed the hour from 7:30 to 5 o'clock, and say the office plain. This leaves the evenings free to me.

And one evening I went to the Irish Roman Catholic Church to vespers, where that Latin office is always exquisitely rendered by a well-balanced choir in the loft. What was my surprise to find the new lot of "sanctuary boys" of whom I had heard as being introduced last Easter by the new and aggressive assistant priest, singing English hymns in procession, preceded by a crucifer! So much like our own Anglican service was it that I half rose as they entered, but seated myself as I found that the rest of the people did not rise. Their singing was shrill and displayed the lack of intelligent vocal cultivation. But it was unmistakably like our own Anglican custom.

A striking dissimilarity was noted, however, as to the procession after the "Benediction." The boys sang in procession "Nearer, my God, to Thee," while about one-third of the congregation, with hasty or careless genuflections, left the church. A young Irish lawyer, with whom I have kindly arguments as to the Anglican and Papal Churches, lingered to join me as the last boy disappeared in the sacristy. He was "delighted to see me at vespers," etc., but when I remarked that his Church was "getting to be like us Episcopalians," he subsided.

Another social-ecclesiastical fact concerning the Roman Catholics impresses itself on my mind, in connection with the parish mentioned above. In over seventy years it has had but two pastors, Father Beauchamp forty years, Father Murphy over thirty years. The pastorates of these two men were marked by upbuilding with, not "a rod of iron," but good stout canes of Irish blackthorn, which each wielded well and successfully, as local tradition avers. The people obeyed from a blind sense of fear and obedience. Father Murphy died a year ago last Passion week. The new pastor and his assistant now get out and "dig" to keep the people in line. They make pastoral calls the same as I do. They look up the lapsed, the careless, indifferent, and depraved. They argue, warn, coax, and invite them back to the fold. Through it all, I think I can discern the fact that the present spirit of worldliness is but acting as a spur to all religious workers to put forth the best efforts, which are disinterested, except for the individuals' benefit; and that in the end it will displace bigotry and inaugurate the maintenance of the Catholic Faith and Catholic practices on their merits.

A. L. BYRON-CURTISS.

St. Joseph's Rectory, Rome, N. Y.

"CHRISTIANITY AND THE SOCIAL CRISIS."

To the Editor of *The Living Church*:

IN Mr. Wilbur's review of Prof. Rauschenbush's book, *Christianity and the Social Crisis* (LIVING CHURCH, July 27th), the position is taken that "the radical defect of the book is an inability to see that the Kingdom of God, the chief concern of Jesus and His Church, is primarily and ultimately a supramundane society of elect souls, and that the Church's main work is not to rehabilitate the mundane order, but to plan and do everything, like St. Paul, 'for the elects' sake.'"

One hesitates to challenge an opinion when any possibility of reasonable basis of difference has been already precluded by the charge of sheer mental blindness. But I would venture to ask whether the judgment of the reviewer in this case does not rest upon rather a slender basis—one expression of the Apostle Paul's—and whether there are not strong reasons on the other side worthy of consideration?

Did the Apostle Paul really mean to dispose of the whole question of the relation of the Church to the social order when

he wrote to Timothy that he was willing to "endure all things for the elects' sake"? (II. Tim. ii. 10).

Even supposing that the salvation of the elect is the goal of the Church's labors, which I judge Mr. Wilbur would (or might just as well) infer from the above verse, might there not still be room for the Church to work for the world as the only means of attaining its own salvation? Drummond has shown us how that the two laws of life for every organism are, first the struggle for life, and second, the struggle for the life of others; and our Lord Himself warned us that "he that loveth his life shall lose it." Selfishness brings death and nowhere more emphatically than on the spiritual plane.

Furthermore, to bring in some of those counter-suggestions which I have alluded to. What else are we to do with the explicit teaching of the Lord's Prayer—"Thy Kingdom come, Thy will be done on earth as it is in heaven"? And what, on Mr. Wilbur's theory, are we to make of that angels' peal announcing that "The kingdom of the world is become the kingdom of our Lord and of His Christ"? (Rev. xi. 15).

And—to make but one more quotation—when our Lord said to His disciples, Ye are the light of the world, the salt of the earth, etc., did He not lay down the principle that the elect are for the non-elect instead of *vice versa*?

Atlanta, Ga., July 31, 1907.

C. B. WILMER.

PROFESSOR HALL ON THE "FILIOQUE."

To the Editor of *The Living Church*:

THE UNION OF CHURCHES, published in London, July 15th, 1907, by the Very Rev. Archimandrite H. A. Teknopoulos, contains a letter addressed apparently to that paper by Dr. F. J. Hall, of Chicago, commencing thus: "As the readers of your American notes are aware," etc.

After alluding to the reordination of Mr. Irvine by Archbishop Tikhon, the writer urges the necessity of "going slow" in the matter of reunion with the Eastern Churches, "where any action is contemplated that will perhaps increase our alienation from other parts of Christendom, without really advancing the cause we have at heart." He refers here, as he explains later on, to the additional barrier to reunion with Rome that would be raised by the removal of the *Filioque* from our version of the Creed.

But he has another and more cogent reason for deprecating any corporate action for the removal of this phrase. He feels that the difference between the Protestant Episcopal Church in the United States of America and the Orthodox Eastern Churches on this point is "not a canonical difference only," but a substantial and important doctrinal difference "touching the eternal procession of the Holy Spirit."

"The phrase *and the Son is*," he says, "very abrupt, and calculated to mislead Orientals, who are accustomed to more elaborate language. We do not, however, mean by our use of it any denial of the truth that there is but one *principium* or principle of origin in the Godhead, and that this principle is in the Father. The phrase is a rough and ready assertion that the essence which the Father eternally communicates to the Spirit is also the essence of the Son. So that, while the Spirit proceeds principally from the Father, the Son is also involved and participant in the eternal act of His Spiration. To say otherwise would seem to put the Son outside the Father's essence. As Darwell Stone put it, 'The unity of essence in the Holy Trinity implies that the Son shares in every work of the Father, except that whereby He Himself is begotten.' In short, we mean that the Holy Ghost Proceeds from the Father and the Son, in such wise that the Father remains the ultimate source of the procession. He proceeds from the Father through the Son."

After quoting Holy Scripture, St. Cyril, and St. Epiphanius, in support of his contention, and showing that orthodox Russian theologians are not in accord with him on this question, he continues: "If we were to surrender the *Filioque* now, after using it for so many centuries for the purpose of fortifying the truth of the consubstantiality of the Son with the Father—for that was the purpose that caused its insertion—we would necessarily prejudice the doctrine in question—the truth for which the *Filioque* stands."

Sir, I venture to question the soundness of Dr. Hall's argument. Does it follow that because the essence is one, therefore each Person of the Blessed Trinity shares in every work of the Father? Darwell Stone himself makes some exception. If we were to paraphrase his words, putting *Spirit* instead of *Son*, and *Proceeds* instead of *is begotten*, applying the same argument, would it not follow that—I fear to put into words what would follow! I shrink from reasoning on such a tremendous subject!

To my plain mind our duty as Catholics is clear: viz., to

promote, as far as we can, the removal, by authority, of the *Filioque*, and the restoration of the word *Holy*, as one of the notes of the Church, in the Creed. I would advocate this on the merits of the case, quite apart from any question of its bearing on reunion; simply in obedience to the Ecumenical Synods which gave us the Creed, and forbade any alteration.

I heartily agree with Dr. Hall in the necessity of great caution in any action for promoting reunion; but I do trust that his advice to "go slow" will not result in absolute inaction, without "going" at all.

GEORGE B. HOWARD.

Bromley, Kent, England, July 26th, 1907.

THE CHARGE OF THE BISHOP OF BOMBAY.

To the Editor of *The Living Church* :

UNDER the question-begging epithet of a "regrettable story of a mistake made with good intentions," there has appeared in your columns an article strongly condemning the recent action of the Bishop of Bombay. The animus displayed is so bitter that it is impossible to allow it to pass without comment, while its hardy assertiveness holds out no prospect of any profit arising from an attempt to answer it in detail.

For the sake of your readers who have a right to see something more than such an *ex parte* statement, will you kindly allow this to find a place in your paper?

An antidote to most of what is said regarding the "obvious intent" of the Bishop and his animus against the so-called Catholic clergy is to be found in the Charge complained of, providing it is read with an impartial mind, and carefully. The Charge is too long for reproduction, but the list of "Requirements" which is enclosed might well be set before your readers to give them an opportunity of judging for themselves.

A perusal of this list will show that those "Requirements" are an attempt to procure conformity with the Prayer Book as it stands, without favor to any, although they naturally fall hardest on those who have moved farthest from that standpoint. It is not easy to see how the Bishop could, consistently with his office and duty, do otherwise, or why it should be said that he must allow interpretations based upon another and opposing principle, because some have been using such freedom hitherto.

That his intention in the direction specially complained of was to do nothing more than restrain practices which are a source of grave danger to the Church in India as elsewhere, is shown by his whole attitude towards those whom his action most affects since he has been in the diocese. At the time of writing the Charge the Bishop was hard at work on a scheme of Rescue and Preventive work which he proposes to entrust to the sisters at Bangalore, and to the S. P. G. mission at Ahmednagar, which is certainly not Low Church, and in this scheme the actual rescue work is in the hands of a lady who is in close sympathy with the Poona sisters. He could hardly have done this if his intent had been such as is described, or if he had not valued their work, and this is but one instance out of many which go to show that his sympathy is very real, as all who are on the spot know that it is.

The "Requirements" are characterized as "his own ideas," although further on they are alluded to as "literalness of interpretation." It is difficult to discern what other form of interpretation than the literal could apply to practical acts, and I would suggest a comparison of these requirements with the English Prayer Book and its history—and with the Report of the Royal Commission, before the stated "origin" of them be accepted. The same comparison will show the true standard of Churchmanship aimed at, as distinct from the "ultra-Protestant" kind attributed to him.

It will also appear that these "Requirements" are concerned with practices and cessation of practices, and these alone. In his Charge the Bishop states his own point of view as explanation of his own action, but he enforces no doctrinal point upon others. As a proof that these "Requirements" have not fallen heavily upon the majority, it may be said that the number of those who have not fallen in with them is now eleven—nine Cowley fathers and associates, and two others, and at the present stage the matter turns upon two things, the number of communicants, and the attendance of bodies of children at the Holy Eucharist. If these are conceded, the controversy ends. The first point, especially as provision is made for exceptional cases, can hardly be of first importance to those who object to it, considering that they hold frequent celebrations, *unless* they wish to change the whole character of the service or to have two Eucharists instead of one. The second has been directly con-

demned by the Royal Commission, and was hardly heard of thirty years ago in the English Church.

In mentioning the policy of the Bishop of Bombay in the past no mention is made of the continual advance of the Catholic party, which is too obvious to need mention, or of the fact that they too had occasionally to exercise their powers to restrain those who were going beyond what they could *legally* and conscientiously allow.

At the first delivery of the Charge there was considerable irritation and more petitions were talked of than were actually presented, but since then many of all parties have signified their consent to obey it, and one may venture to say that having done so they will soon be wondering why the matter should have appeared difficult. It is most necessary to distinguish between the irritation caused by aversion to change and its shock to personal self-esteem, and the conscientious objections of those who have brought themselves to a belief that the Church of England does permit Eucharists without communicants. The writer, for one, feels that there is still room to escape the "dull uniformity" feared, if he should come to be of opinion that "dull uniformity" is really a terrible evil, and not the mind of the Church of England. He also remembers that uniformity in externals is most favored in the most "Catholic" of all Churches.

Under the specious pretext of suiting things to requirements of time and place, there has taken place a considerable modification of practice to suit personal opinion, and this laxity in the fulfilment of rubrical requirements is the very embodiment of private judgment, the most prominent characteristic of those who would set up an ideal "Catholic" standard for the Church of England, and which the writer seems to think desirable for everybody except the Bishop. A better basis must be found on which to organize the polity of a national Indian Church, a work which must soon be taken in hand.

The C. M. S. and the S. P. G. have lived peaceably side by side as ordinary Christian charity demands, and the members of the S. S. J. E. have not been lacking in the same duty, but this does not alter the fact that what prevents whole-hearted coöperation in work, is the consciousness on the part of some that others teach what they cannot approve, and a speaker at the Conference after the Charge openly stated this as a well-known fact, as of course it is. It may well be asked whether it is the Bishop who introduces dead and gone controversies, or whether the elements of such controversy do not already exist in the varying teaching the congregations are receiving.

So long as the native clergy subscribe to the same formulæ, take the same oaths, belong to the same Church, and are paid from the same funds, they must be treated in the same way as their European brethren. Does the writer of the article wish to propose that the Bishop should forbid to chaplains what he allows to missionaries? If so, on what authority but "his own ideas" will he be able to do so? Or would the writer prefer that there should be a general go-as-you-please? Until the Indian Church is organized, the clergy must remain loyal to the body to which they belong. It is hardly questionable that loyalty to a common standard of outward observance is consistent with great freedom in the work of evangelization, and it is quite certain that such uniformity would be a great help to mission work, for it is the difference of outward observance which starts the questioning which destroys the sense of authority and weakens the voice of teachers.

Many of experience in the mission field are very distinctly doubtful regarding the suitability of high sacramental teaching as a missionary method. It is hardly right to say that any method has proved itself to be manifestly superior, but this method certainly tends to favor an Indian weakness and to produce what it produced in Mediæval Europe, and has produced in Goa, a formalistic conception of Christianity. A few minutes thought will convince most people that it must do so.

The evils that are to follow the "remarkable attitude" of the Bishop are largely imaginary. There are many who have assisted to build up "Churchly" missions in the diocese who will not think of leaving it for the sake of the two points in dispute, and there are agencies who have had a larger share in that work than the Cowley fathers and the sisters, unless the writer intends to mean by "Churchly" those who would substitute loyalty to some other standard than that of the Church of England.

The Bishop's policy will do nothing to accelerate the native movement towards ecclesiastical independence unless

evil I. fails to happen. If there should remain in the Church of England missions those who refuse to obey the Bishop, they might possibly create a following; but the danger is certainly very remote and the writer could hardly have known a native Christian to write as he does. Politically, the movement, dreaded by the writer but desired by most Churchmen in India and already within the range of practical treatment, will be of little importance unless Christianity is much more successful in the future than it has yet been.

If one may judge of the Syrian Christians by their missionary effort, which is almost *nil*, even the shock of "Protestant Bourbonism" may be salutary. If their regard for authority is as great as the writer presumes, and their present quarrel with the C. M. S. is due to the disregard of authority on the part of some of its members, the matter may appeal to them in a way the opposite to that the writer fears, and more in accordance with the usual course of Indian thought.

Nothing is better calculated to bring about the evils mentioned than the writing of acrimonious articles such as the one under notice, by those who do not understand the situation and speak as if they voiced the opinions of the majority when they do not. It might surely be considered antecedently probable that no Bishop would act in the way the Bishop of Bombay has done unless there were considerable grounds for his action, and unless he were moved by a strong sense of duty. The suggestion that a Bishop should deliberately work to get rid of an important and valuable section of his clergy in order to reduce the whole diocese to a uniform level is puerile.

That the Cowley fathers and those who work with them should remain in the diocese is the wish of all without exception, but if on the grounds stated they should feel bound to leave, it will but strengthen the feeling which is fast gaining ground, that the Catholic movement is, at heart, inimical to the spirit of the English Church.

All must wish that cooler and more thoughtful judgments than those shown in many letters written on this subject may be brought to bear upon it. The Cowley fathers would surely be the first to deprecate some of the efforts made by others on their behalf, and nothing can injure their influence so much as to allow themselves to be identified with it. Must Christian charity always fail the moment a personal belief is touched?

Yours faithfully,

Kohlapur, India July 5, 1907. A. DARBY,
(one of the Bombay Clergy.)

[The following is the enclosure to which our correspondent alludes, and which appears to be printed as an appendix to the Bishop's Charge.—EDITOR L. C.]

REQUIRED.

(N. B.—The following requirements have the force of an official order.)

GENERAL.

1. The removal of the two non-Scriptural "Stations of the Cross" from all Churches, p. 30.
2. The discontinuance of the *service* of the "Stations of the Cross," p. 30.
3. Faculties for alterations, &c., in Churches, p. 30.
4. Daily Morning and Evening Prayers, p. 30.
5. The observance of Vigils and Fasts as directed in the Book of Common Prayer, p. 30.
6. The reading of the Litany on Sundays, p. 30.
7. The recitation of the Athanasian Creed as directed in the Book of Common Prayer, p. 30.
8. The observance of the Ember Seasons, p. 30.
9. The discontinuance of the ceremonial use of "Holy Water," p. 31.
10. The discontinuance of the ceremonial use of "Incense," pp. 31-32.
11. The discontinuance of the observance of certain unauthorized days, p. 32.
12. The discontinuance of "Vespers of the Dead," p. 32.
13. The discontinuance of the ceremonial "Washing of the Altar," p. 33.
14. The discontinuance of the "Blessing of Palms," p. 33.

HOLY COMMUNION.

15. The use of the Exhortations in the Communion "Office," p. 38.
16. That there be no omissions in the Communion "Office," p. 38.
17. That the words of Administration be used in full for each Communicant, pp. 38-9.
18. That the consecrated Bread or Water and the Cup be delivered into the hands of the Communicants, p. 39.
19. That the "Elements" be placed on the Holy Table at the time specified in the Book of Common Prayer, p. 39.
20. That candles be used at the Holy Communion only as

sanctioned by the Lincoln Judgment, p. 39.

21. That Wine be not mixed with water ceremonially, p. 39.
22. That no "Portable Lights" be used, p. 39.
23. That there be no Communion unless the number of Communicants specified in the Book of Common Prayer be present, p. 40.
24. That bodies of unconfirmed children be not kept in Church during the actual celebration of Holy Communion, p. 41.
25. That "Fasting" be not taught as a necessary condition of admission to Holy Communion, p. 41.
26. That "Confession" be not taught as a necessary condition of admission to Holy Communion, p. 42.
27. That wafers, when used, be plain, p. 45.
28. That the "Reservation" of the Blessed Sacrament be not practised except under certain conditions, pp. 44-5.
29. That the exhibition of the wafer to the people as a sign for their approach be discontinued, p. 45.
30. That the "Sign of the Cross" be not made ceremonially, p. 46.
31. The discontinuance of the "Lavabo," p. 46.
32. The discontinuance of the "Sanctus Bell," p. 46.
33. The removal of unauthorized "Prayer-cards" and "Office-Books" from the Holy Table, p. 46.
34. That celebrations of the Holy Communion in Memory of the Departed be only held under certain conditions, p. 47.
35. That the Holy Communion be celebrated on all days for which a Collect, Epistle, and Gospel are provided in the Book of Common Prayer, p. 47.

RECOMMENDED.

(N. B.—The following recommendations have not the force of an official order, but they represent what the Bishop desires to have done.)

GENERAL.

1. The removal of "Crucifixes" which stand alone, p. 30.
2. A Monthly (at least) Children's Service, p. 31.
3. Baptism "*coram populo*" according to service, p. 31.
4. Strictness regarding Sponsors, p. 31.
5. That the beauty of Morning Prayer be not sacrificed for the Choral Communion, p. 31.

HOLY COMMUNION.

6. That Prostration, Genuflection, and Elevation be abandoned p. 38.
7. That pauses be not made in the Communion Office, p. 38.
8. That "Evening Communion" be discontinued, pp. 42-3.
9. That bread, when obtainable, be used instead of wafers, p. 45.
10. That the "Manual Acts" be performed so as to be seen by the congregation, p. 46.
11. That the word "Mass" be not used, p. 46.
12. That the number of Holy Tables be not multiplied, p. 46.

AN EXTREMELY pleasing feature about the work of children's aid societies is their endeavor to give the children something more than mere bodily sustenance. Frequently the child requires to be protected against itself; frequently against its own relatives or its surroundings. For poverty and misery are the scenes not only of physical, but also of spiritual deterioration. These points of late have been so frequently discussed in all civilized countries that there is no further call to enter upon a detailed plea for their consideration. Apart from pathological cases, the defects do not lie in the children, but in their circumstances. The chief aim must be to alter these circumstances as speedily as may be, or else to remove the child from them so that it may not deteriorate, or so that the incipient deterioration may be checked. It is indispensable that public authority, which represents the public welfare as opposed to that of the individual, shall be empowered to interfere with the rights of parents when these rights are so exercised as to imperil the child's future. In this sphere also private efforts in America have gone ahead of public ones. Following the example set by England, societies for the prevention of cruelty to children have been founded, whose main object is to look after delinquent or ill-treated children, or such as are living in surroundings of vice. There are at present over 150 such societies in the United States, some of which (and this is very characteristic), undertake the protection of animals at the same time. The largest is in New York. It was founded in 1875 and has since then done a great deal for the protection of children, having in that time received complaints relating to 483,460 children, 125,708 of whom were rescued and cared for.—EMIL MUENSTERBERG, in *Charities and The Commons*.

DEATH is not death in the sense of passing into insensibility: it is a *new birth* to the spirit. Its passage at death into Paradise is a birth into a state in which the spirit of man receives new gifts and develops hidden powers. Death is its blissful passage into the Land of Light and Rest, where is the Vision of God and of the Lamb, and the holy fellowship of the angels and the saints. And there, in the clearer light and fuller love of that fair Land, our faithful ones love us with an intenser love, and aid us with a mightier ministry.—*Canon Body*.

HIS SOUL.

Suppose a Soul were failing quite to grow
 On earth, that basest passions choked so close
 The good, it could not free itself and rise
 Beyond the clay-bound thought. Suppose that Soul
 Were loosed from body's chains and taken where
 Eternity's real life it might begin,
 Its truest freedom learn. Suppose your love
 For him aye lived in wondrous-pulsing thought,—
 Dear Mother his, would your heart grieve?

Suppose a Soul grown beauteous white were borne
 Away one day to Paradise the while
 You stayed behind. Suppose you knew that Soul
 Had earned a place and taken it with saints,
 That toil and loss were over quite, and joyed
 That higher service had been won. Ah, yes!
 Suppose all this, yet being true within
 To aching breast where he lay pillow'd once,—
 Dear Mother his, would your heart grieve?

ISABELLA K. ELBERT.

THE RELIGIOUS MAN WHO IS NOT MORAL.

BY ROLAND RINGWALT.

OUT of all the sensational items in the daily press a large number are made up of embezzlements, forgeries, seductions, and elopements in which persons outwardly religious figure. Clergymen, choirmasters, vestrymen, class-leaders, Sunday School superintendents, organists, and choristers have been represented in this malodorous class, nor does it seem that the press has been guilty of any serious injustice. Many of these offenders are, if not as black as they are painted, at least of a dark brown moral type, and deserve the legal and social consequences that follow their misdeeds.

A man who disbelieves Christianity or who neglects to follow its teachings may look on these scandals as a proof that Christianity is not a moral force. But one who does believe Christianity, and especially one who has sworn to teach the Christian faith and to administer the Christian Sacraments, is troubled by them. They are so numerous that no one can fail to hear of them or read of them, and, indeed, we can hardly find a neighborhood without them. It will not do to say of every new offender, "Another wolf in sheep's clothing," or "Another hypocrite unmasked," for, in some cases, the culprit is not a hypocrite. A hypocrite is an actor, one who plays a part, and no matter how skilfully he acts, the unreality is apt to show itself. But people who are sincerely interested in religious effort, who prove their sincerity by generous outlays of time and money, go wrong, and, in many instances, the fall is terrible.

It is necessary to remember, what is often forgotten, that a strong religious sense may exist without a strong moral sense. A poetic or emotional man is vividly conscious of the supernatural. He is awed by the dark night or the distant roar of thunder, he is curious to know whether the dead speak to us in dreams, everything occult or marvelous attracts or alarms him. Such persons may have a great deal of religious feeling, and may take great delight in religious observances. The excitement of a revival, the melody of a choral service, may appeal to them, and they may have a firm belief that God is in the place without heeding the practical counsel of the prophet, "Prepare to meet thy God." In former ages with crosses along the highways, with shrines innumerable, with relics and legends to appeal to this sense of the marvelous, many grew up with only a shadowy perception that faith and conduct were divinely linked together. There is no question that England and Germany before the Reformation were more religious than they are to-day; but the religious and the moral were often severed. Italy, Spain, and Russia still present us with many cases of a devout belief in the supernatural joined with a gross neglect of morality. The same is said of many negroes. Alas, a Caucasian said to the writer, "Brother ——— must be a good Christian, for he has such a beautiful experience; but I don't like some of the things he does in business." It did not occur to him that unless Brother So-and-So's experience taught him plain every-day honesty it was not a very deep experience.

The young priest and still younger deacon may go forth to their work assuming that interest in religious services, in Church music, or in theological controversy indicates a desire to live a pure life. It may go hand in hand with lofty moral ideals, but it may not. Poets, musicians, artists, and philosophers are not always good men; and the supernatural has a poetic, a musical, an artistic, and a philosophic side. Christianity has found that some of the blackest sheep in the fold were interested in the ceremonial or the doctrinal, the historical, or

the liturgical, in everything but the ethical. With this before our minds we can understand many lapses. It is not true that A. or B. deserted a lofty standard, for he never held such a standard. He had a religious sense, but he did not hunger and thirst after righteousness; he dreamed of golden streets and pearly gates, but he did not strive to be like Him and to see Him as He is.

AN IRRELEVANT QUESTION.

BY MARIE J. BOIS.

YESTERDAY being the Ninth Sunday after Trinity, the first Morning Lesson appointed by the Church brought to the thoughtful mind the great lesson of an *ordained, holy priesthood*.

Strange, how a well known chapter read and heard many and many a time without bringing a special message to the reader or hearer, becomes one day full of interest, each word fraught with deeper meaning, new light falling on it, light which henceforth will always illuminate this particular chapter of God's word. Strange, and yet, why call it strange? for has He not said: Seek and ye shall find? He who obeys the clear command of the Master soon learns the wondrous truth of His promise.

The awfulness of Korah's fate and of his followers was still lingering in my memory, and many were the thoughts which had come to me of the priesthood of the Church, of its sacred right to minister before the altar, when towards evening a strange question seemed to throw fuel on the fire which had been burning within, all the day long.

"Do you want a job?" asked jokingly the girl who was waiting on the table, "you could do it ever so much better than I." Astonished, I looked up, not understanding what she meant. "It is my turn to lead in the prayer meeting," she added, "I wish you could take my place." Incredible as it may seem, the "job" was this very fact "of leading in a prayer meeting." Startling in their illustration of the things which filled my mind were her words. She meant no harm, but the dividing line which separates sectarian teaching from the teaching of the Church was clearly shown. The "altar," the "Real Presence," Holy Communion as "a sacrifice of praise and thanksgiving," all the services of the Church centering round that wonderful sacrifice, the holy priesthood, would have been absolutely unintelligible to her. It was her "turn" to lead in prayers as it might have been her turn to do anything else. It was "a job."

Truly, I am not passing judgment, for many Christians not belonging to the Church shame Church members by their devotion and their pure, unselfish lives; an angel of goodness and of love came into my life and brought to my heart the first message of God's wondrous, *personal* love for each of His children, yet she is not a Church member.

I also remember the day when I knew not the difference between Holy Communion before the altar, celebrated by an ordained priest of the Apostolic Succession, and the commemorative meal celebrated by separatist bodies, but to-day, to those who know not, to the children of the Church who could not "give a reason of the hope that is in them," to whom the words "*Real Presence*" does not mean something wonderful, mysterious beyond their power to explain, yet a supernatural *fact*, I call again: Study Church doctrines, read the great, spiritual leaders, and you will, you *must grow* in strength, in understanding, in faith, in love. *Use your intellect in His service; it was given to you for that; yea, and use it now, or you, too, may go through the awful experience of feeling your mind dimmed, weakened, slipping from your grasp; you may know the horror of that partial darkness which leaves you only light enough by which to measure the height from which you fell. Truly it is of God's mercies we are not consumed in our wilful ignorance of His wondrous laws.*

THE FULL DESCRIPTION of the Holy Spirit as the Comforter is that He is One who strengthens, who sends back the sufferer into the battle of life, brave and strong to take up his cross, to go to the duty which lies next to him, and, with firm determined face, to take his part in the work of the world. It is a glorious prospect—and every one may have it—the hope of being an instrument in the Hands of the Comforter! . . . If there is one more glorious life than another, it is to be at the service of the Spirit, and to be a comfort to the world through the power of the Holy Ghost. The world wants comforting. Be not content with being comforted yourself, but comfort others with the comfort wherewith you yourself have been comforted of God.—*Bishop A. F. Winnington Ingram*

THE ETHICS OF ADVERTISING.

By THE REV. WM. WILBERFORCE NEWTON, D.D.

ONE of the most striking features of our great American magazines is the luxurious growth of advertisements found within the covers by way of prelude and retrospect to the reading matter.

One cannot but be struck with the world of the picturesque and the ingenious discovered within these pages, and it is all explained when we learn that there are to-day schools and classes which are carefully taught and trained in the science of writing advertisements which will catch the eye and get at the wills of those who read them. I happen to know of a well-trained college man who receives a salary of ten thousand dollars a year for his skill and shrewdness in this line of business; and a clerical friend and author, after a somewhat tumultuous career as a writer for the press, finally gave up all his literary work in order to furnish taking advertisements for a great department store, which would result in forcing the wills of buyers to engage in an extensive outlay of money upon the firm's goods.

This is a strange and interesting development of the literary Pegasus in commercial harness. Here are business men advertising to the world for pupils and scholars to learn the art of successful advertising, very much as the commercial colleges of our land advertise for pupils to learn the art of bookkeeping and the science of double entry.

Now when we come to analyze this subject, we find in it a very interesting psychological study. For we discover in this subject a motive and a secret. The motive of all this lavish display of ingeniously contrived literature, is to get at the wills of the readers, and the secret of it all consists in the fact that it is to be introduced into people's minds without their knowing it.

All great preaching from the world's most famous pulpits is designed not to please the imagination of the hearers, but to get as quickly and surely as possible at the springs of action and the working of the will. And present day advertising is the commercial world's system of preaching to the public.

It strives to bring its readers under a conviction of their sense of need of the articles advertised, and then to force the will to act promptly in the matter and buy the article and finish the bargain.

This assault upon the human will, as found in the modern system of advertising; this sapping and mining work to get at the springs of human action is made up of five distinct elements.

(1) Foremost among these is the element of constant iteration. At every turn we read about the health food, or the new system of gymnastics, or the latest dentifrice, or soap, or medicine, until at last in a moment of weakness the will gives way, and when we are sure no one is looking, we recklessly purchase the iterated and reiterated article.

George Sand said on a certain occasion, "I have been so strong for six months, let me be weak for half an hour."

And in that half hour's weakness which comes to us all at times, we bow ourselves down before this barbaric idol with its ever pressing insinuousness, and take it home to our family.

A thing which meets our eye and ear at every turn like these deftly worded advertisements, gets at last upon our nerves. It is like the barrel organ music in the street, or the whistling school-boy's air which finally becomes lodged in our heads and fastens itself there. There is no escape from it. It grasps the tiller of the will and lo! the vessel heads at once for the lighthouse advertising upon the shore.

(2) Then there is in many of these advertisements, especially when it is an advertisement of proprietary medicines, a strong and sympathetic appeal to human symptoms, we have all had "that tired feeling," we all get overworked at times and realize that "phosphorous" has gone out of us. "Yes," we say to ourselves, "that is just the way I have been feeling lately; this wonderful medicine is probably the very thing I need."

And so, like the fable of the spider and the fly, we walk straight into the cobweb, and find our feet securely fastened.

(3) Still another element which carries us away captive by the autocratic, domineering advertisement, is the element of frankness and apparent ingenuousness about the entire matter. The money will be promptly refunded if the article in question is not satisfactory. The commodity will be sent free and can be paid for a month later. The proprietors of this wonderful discovery are quite prepared to take humanity on trust, knowing perfectly well that human nature will not prove false to this generous offer. These advertisers pose before the world of tired, toiling workers like a row of philanthropists in a wax-

work collection, or like the marble statues of the great and the good in Westminster Abbey. And so, since these men put such faith in us, we return the compliment and put our fullest faith in them, and down goes the cheque or the money order for the winning advertisement.

(4) And then again we surrender to the conquering advertisement because of the opening of a new continent of thought and experience in the midst of our routine life.

We are too busy, we say, to investigate this subject for ourselves. But here are experts who have made a study of this entire matter. They have gone all over the ground, and this is the result of their investigations. Why not at least make the venture and give the matter a trial? So the letter is sent with the cheque inside, along with the coupon or label telling in which magazine the precious advertisement was found.

(5) And, once more, when it is a simple remedy against some longstanding, chronic malady, we think to ourselves that anything is better than this continual drugging of ourselves. We have been to the different doctors on the family staff of practitioners, and we have taken their pills and their powders and we do not feel that we are any better. Why not surprise our physician and our friends by getting well at once, in this ingenious and original way? And so the article is bought and we begin bravely in secret upon our new system.

I have called this article "The Ethics of Advertising," and perhaps my readers by this time may be wondering where it is that the "ethical" element appears. It may not matter much how weak our wills are on the matter of health-foods, soap, tooth-powder, exercise, memory-aids, breathing-systems, and portable vapor baths.

A favorite subject for promiscuous advertisement to-day is the "hypnotic habit" of winning success, and amassing a fortune in business. By this system every man can become the Napoleon of his own destiny and can play a trump card against fate. He must will to succeed, and must will his customers to purchase an untold amount of material on the counter.

And this is all very well if we can do this sort of thing unconsciously. But, alas! there is a Marconic system of wireless telegraphy between mind and mind, and it too often happens, such is the perversity of human nature, that when we will to make a person do what we want, the person in question becomes aware of this subtle mental process, and heads off all our efforts by a distinct counter will not to be caught, but to have one's will over every obstacle.

But the "Ethics of Advertising" presents itself when we consciously mislead the credulous public in the matter of health, because of our pecuniary interests in the proprietary article, and rush our patent medicine through by bold and browbeating advertisements which break down human nature's sense of caution. When we get at the throttle valve of human wills all for our own greed and gain, then these brazen buccaneer advertisements become responsible for the ill-health and misery which follow when they are clearly a case of misfit remedies.

A friend was saying to me not long ago, when talking about our feelings as an exponent of our health, "I know I am perfectly well, and yet most of the time I feel like the Evil One! "And my friend was perfectly right in his judgment upon himself. We may be perfectly well and yet we may feel miserably. We may have the heritage of a bad stomach or an insufficient liver, or a congenital twist in some way, which may warp and lame our physical constitution, and yet as far as health goes we may be comparatively well.

For our health is one thing; our feelings are quite another thing. And the great evil of this system of quack-medicine advertisements is that it appeals not to one's reason, but to one's feelings. If we take one medicine to reach a certain set of feelings, we must subsequently take another medicine to reach another train of symptoms, and so the evil work goes on, and the most vigorous constitution will become in time thoroughly undermined.

And all the while the delicate organism of the human body is being tampered with, by the introduction into the system of strong drugs which are ruinous in helping to break down the physical organism, to say nothing of the fact that our constitution changes every seven years, and yet is advancing all the while with a sort of spiral movement towards the family type of our ancestors, so that what may have suited us a few years ago is ruinous at the present time.

Fothergill, the brilliant medical writer, in his interesting work entitled, *Gout and Indigestion*, shows in a very striking way, that the liver indigestion of one's early years gives place

as we grow older, if we have the gouty diathesis, to a distinctly different type of mal-nutrition caused by the excess of uric acid, where formerly the biliary acids prevailed. And into this delicate chemical laboratory of the human body, with all its carefully adjusted acids and alkalies, we plunge a mass of uncongenial unassimilative drugs, simply on the word of some avaricious advertiser of a proprietary medicine, very much as some cook might introduce into a carefully prepared jelly a lump of tallow or a cruet of vinegar.

This entire subject of "our feelings," is a most intricate and baffling one. In our religious life, as we grow and ripen and mature, we trust less to our feelings than to our standard of living—less to our emotions and more to our character.

And in our physical life, how strange is this inner hidden world of "feelings," and how impossible it is to account for them.

Sometimes I have thought these "feelings" were the result of the friction of the soul with the body, as when we are travelling in the railway cars we are conscious of the noise and rattle of the wheels as they sing and gurgle and struggle with their chant of labor. I have known people who have had distinct pains and shivers down their spines, as a result of hearing Wagner's music in his great operas; and Saint-Saens' Oratorio of the "Deluge," makes one positively nauseated, as the music describes the ark tossing about in the midst of that awful cataclysm of Nature.

Certain it is that however we may account for these sensations, we are not going to have them cease by taking a bottle of the advertised "cure"; and yet it is to these "feelings," and not to the reason or common sense that the advertised remedies appeal.

Some years ago I took a fortnight's driving tour through the villages and towns of western Massachusetts, to investigate for myself the problems of the abandoned farm life there.

One night, as I was stopping at a country inn in a certain village, I met a quaint old philosopher who was a regular habitue of the hotel saloon. Expressing my surprise at the deserted farms and the exodus of the population to the crowded cities and suggesting that it might be drink which was the cause of the general decay, the old man looked at me very wisely and said, "Well, my friend, you see the young people go to the cities because folks is better than stumps. But it isn't drink which breaks up the farms, it's drugs."

I looked amazed at this statement, while the old man continued.

"Yes, it's drugs which kills the people in these towns and breaks up the homes. The people read the advertisements in the country newspapers, and doctor themselves to death with these quack medicines. Human nature can't stand it. They haven't anything else to do at nights, and it's their only amusement. It isn't drink which kills—it's drugs!"

Here is certainly a broad mission field for the wisdom and courage of the great medical profession. We have pledges and promises against drink by the score, and it is well. But where is the hero or the set of heroes who will take a hand in this crusade against this pernicious habit of indiscriminating dosing, and who in the name of their fellow men and for their physical deliverance, will call a halt to the evils of a debauched imagination, and will plead before the bar of human nature's common sense for an ethical standard in the matter of this evil system of reckless advertisement?

WAGE-EARNING WOMEN WHOM I HAVE KNOWN.—X.

By DOROTHY SHEPHERD.

I WENT into a bookstore which catered to the excellent taste of the fastidious summer guests at a certain fashionable watering-place. The prim rows of well-ordered volumes filled the shelves, and the counters were laden with the interesting appliances for desk-furnishing, which delight the eye of the writer. Over these I lingered, bent on deciphering the hieroglyphics which marked the price of a peculiarly constructed scale for the computation of the inevitable postage-price; when at the further end of the long counter, I espied a woman engaged in packing into deep baskets an assortment of old china, Lowestoft, India, Wedgewood, and Lustre-ware; of divers shapes and sizes. She wrapped each piece in tissue paper, and handled it with the extreme care which denoted a knowledge of its value. I was at her side, with one bound, for I, too, loved the beautiful potteries and porcelains of the by-gone days.

"Excuse me," I pleaded, with a glance of deep interest at

the treasures still resting on the counter, "but please tell me to whom all these exquisite articles belong?"

"They are mine," she answered, with a flush of gratitude. She was a shy woman, as I could see at first glance. Her gray hair was parted under the quiet bonnet of a past fashion; her hands were thin, but alert with sensitiveness and activity.

"And why are they here?" I queried; "here in a bookstore?"

"Because," she answered, "I had hoped to sell them, and I asked the proprietor, away back, six weeks ago, to let me place them here on commission. But although he was kind and allowed it, they did not have a very good chance, away back here in the shadow of the store; and I don't believe that the pleasure-loving people who are here care for the old things like you and I do." She had evidently already recognized me as a comrade in enthusiasm.

"But where did you get them all?" I asked. "Please don't mind my questions; they come from a real interest."

"I see that they do." She smiled as she answered: "A few are mine by inheritance; I can truly say that I am glad that these have not been sold. The others I have 'picked up,' as the saying goes, at country auctions from time to time. I have always cared for curios. But now I need money. My husband has been ill, and the bill at the country store remains unpaid; shall I leave a way unturned, and gloat over my treasures, while I have not tried to pay for our bread? Ah, no; I resolved to part with them, if they would bring me the money. But the hope was in vain."

A tear splashed down into the empty cup she held in her hand. Empty! It seemed metaphorically full with the sorrows of life! A ready sympathy sprang to my heart. Perhaps there would yet be time:

"I have little money, myself," I said, "but I know that these treasures are valuable. Will you tell me where you live, and perhaps I can bring a party of purchasers to you within a few days."

"Oh, thank you," she said. And she told me the direction in which her husband's outlying farm was situated, and the sinuous roads which we must take to find our way to the back road on which it fronted.

We found it, a few days later. I had "drummed up" a party, with small trouble, and we each carried a purse in our pocket, and resolved to be generous. The whitewashed farm house was scrupulously neat; and the hostess showered us with quiet looks of welcome from eyes brimful of gratitude. She led us to the dining-room, where her wares were spread out in some abandon.

"We're not going to buy your family pieces," I affirmed, and we selected these and laid them away in the "best room" beyond, for fear that covetousness might warp our judgment in values, and blind us to the beauties of these other pieces which were, after all, quite as beautiful. We found it difficult for her to name prices; she trusted to our knowledge, which was meagre at best; but we managed to effect many a sale, and our purchases—those which were small enough—we speedily wrapped and carried away with us, glad to transport them among our furbelows in the trays of our trunks.

Thus it was that a certain Liverpool plate, with a funny little "house-boat" on a high quay, with a sympathetic willow tree on either side leaning trustfully over the roof for shade, now disports its rich yellow surface upon our dining-room wall. Thus it was that a certain tea-set, with pink rose wreaths around the upper edges of cups and saucers and plates, graces our tea-table when guests come for the grace of hospitality, and these same guests struggle to drink becomingly from the cups which never knew a handle, for they are the antique bowl-shapes! Thus it is, that a "States" plate with patriotic shield in blue, decorates another's wall; and so on; for I might give you quite a list of the transported treasures which came to the city, just because I happened to meet Wage-Earning Woman Number Ten.

But the story has not stopped there; our shy little friend has discovered through the aid of her new friends that she may ship her accumulated wares to the great "Woman's Exchange" in the pulsing city, and there, to-day, many a trophy is found and bought by a delighted collector, while the money-orders flow back with regularity to the tiny farm-house by the quiet back-road.

IT IS WISE to test ourselves by the law that shall hereafter try us; we shall be judged by the law of love. It is the law of Him who lived by it all the time He was upon earth.—*Sel.*

Church Kalendar.



Aug. 4—Tenth Sunday after Trinity.
 " 6—Tuesday. Transfiguration.
 " 11—Eleventh Sunday after Trinity.
 " 18—Twelfth Sunday after Trinity.
 " 24—Saturday. St. Bartholomew.
 " 25—Thirteenth Sunday after Trinity.

Personal Mention.

THE address of the BISHOP OF CUBA will be Stockbridge, Mass., until further notice.

THE Rev. WILLIAM HOWARD FALKNER, rector of St. Paul's, Louisville, Ky., has been called to the rectorship of St. Paul's, Boston, Mass.

THE address of the Rev. FREDERIC WHITNEY FITTS of Boston, Mass., will be in care of Baring Bros. & Co., London, until further notice.

THE Rev. F. M. GARLAND of Sauk Center, Minn., has been invited to the rectorship of All Saints' Church, Northfield, Minn.

THE address of the Rev. HERBERT MULLER HOPKINS, Ph.D., will be Hotel Madison, Toledo, Ohio, until September 1st.

THE Rev. W. FILLER LUTZ of Philadelphia, British Chaplain at Nice, France, has left the Riviera for London, to accept a *locum tenency* there. He will return to America in the fall, having declined the reappointment at Nice.

THE Rev. D. PARKER MORGAN, D.D., rector *emeritus* of the Church of the Heavenly Rest, New York City, should be addressed for the present at St. John's Rectory, Copake Iron Works, N. Y.

THE Rev. G. A. OTTMANN, having removed from the diocese of Georgia, all communications for the Secretary should be addressed to the Rev. Samuel J. French, Waycross, Georgia.

THE Rev. Dr. PITTINGER of Raleigh, after a brief visit to the Jamestown Exposition and New York, will spend the month of August on the shore of Long Island Sound, at Madison, Connecticut.

THE Rev. SAMUEL THURLOW of Millersville, Maryland, has accepted the Church of the Holy Comforter, Baltimore. His address in the future will be 2106 E. Pratt Street.

THE Rev. DAVID F. WARD of Chicago continues to be seriously ill at the Memorial Hospital, Winchester, Virginia.

THE Rev. J. OGLE WARFIELD, curate at St. Paul's, Chestnut Hill, Philadelphia, will have charge of the services during August, at the Church of the Messiah, Gwynedd, Pennsylvania.

ORDINATIONS.

PRIESTS.

NEW JERSEY.—On St. James' day, July 25th, 1907, in St. John's Church, Avon-by-the-Sea, N. J. by the Bishop of New Jersey, the Rt. Rev. John Scarborough, D.D., acting for the Bishop of Pennsylvania, the Rev. PERCY JAMES BROWN, deacon was advanced to the order of priesthood. The sermon was preached by the Rev. Samuel Upjohn, D.D., of Philadelphia, who also presented the candidate. The Litany was read by the Rev. E. F. Haywood of Camden, N. J., and the epistoler was the Rev. Chas. Townsend, Jr., of the Trenton Associate Mission. Other clergy present were the Rev. Clarence C. Silvester of Philadelphia and the Rev. L. M. Tucker of New York City.

Mr. Brown will continue his services as assistant chaplain of the Home of the Merciful Saviour for Crippled Children in Philadelphia, and will have charge of St. John's Church, Avon-by-the-Sea, during the summer months.

TENNESSEE.—The Rev. JOHN HENRY LISLEY of Tullahoma was advanced to the priesthood by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, on Sunday, July 28th, at the Otey Memorial Church in Sewanee, Tenn. Rev. Mr. Ilesley pursued his theological studies at the University of the South. The sermon was preached by the Rev. William S. Bishop, D.D., Professor of Dogmatic Theology, and the candidate was presented to the Bishop by the Rev. W. Haskell Du Bose, Professor of Hebrew and

Old Testament and Vice-Dean of the Theological Department. The Rev. W. S. Claiborne, rector of Otey Memorial Church, read the Gospel. The Litany was said by the Rev. Arthur Howard Noll.

The Rev. Mr. Ilesley will continue in charge of St. Barnabas' Church, Tullahoma, St. Paul's Church, Murfreesboro, and of neighboring missions.

DIED.

ATWOOD.—In Colorado Springs, July 28, 1907, ANNA RICHMOND, daughter of Frank E. Richmond of Providence, R. I., and wife of the Rev. Julius W. ATWOOD, rector of Trinity Church, Phoenix, Arizona, formerly of Columbus, Ohio.

BEAN.—At Vieques, Porto Rico, on July 15, 1907, the Rev. JOSEPH NATHANIAL BEAN, in the 62nd year of his age.

PARKE.—Entered into rest, July 15th, at the home of his son Frederic H., in Edgwood Park, Pittsburgh, the Rev. R. N. PARKE, D.D., in the 79th year of his age.

A saintly life is man's greatest monument.

REEME.—At the Hotel Metropole, Chicago, July 23, 1907, ANNIE M., wife of Josiah B. REEME.

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

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 to communicate with energetic priest who finds it necessary to remove to mild climate for some member of his family other than himself. W. R. LYON, Secretary St. John's Parish, Albuquerque, N. M.

PRIEST-ASSISTANT wanted for large parish mid-way between Boston and New York. Salary, \$1,200 with rooms, light, and heat. Address: "H.," in care of LIVING CHURCH, Milwaukee.

TWO TRAINED NURSES are needed at once in the missionary work of Grace Mission Hospital, Morganton, N. C. Our present force is altogether inadequate for the work to be done. (Rev.) WALTER HUGHSON, Grace Hospital, Morganton, N. C.

WANTED—An Organist and Choirmaster; vested choir. Position as teacher of voice culture at \$90.00 a month may be secured. For particulars, address, giving references, Rev. Jos. H. SPEARING, Shreveport, La.

WANTED—Partner in boys' boarding school. New York State. Address: "PARTNER," care LIVING CHURCH, Milwaukee.

WANTED—WOMEN, to take training for deaconesses, missionaries, or parish workers, at the Church and Deaconess Home of Minnesota, 587 Fulton Street, St. Paul, Minn., a home for aged women and training school for deaconesses. The full course covers two years of instruction, including six months of hospital training. Apply to Rev. C. EDGAR HAUPT, warden.

CURATE WANTED for large parish in Texas. Good salary. Address "SOUTH," care LIVING CHURCH, Milwaukee.

CHOIRMASTER WANTED for St. Augustine's Church, Rhinelander, Wis. No salary. Will endeavor to secure satisfactory position for applicant. Address Rev. J. M. JOHNSON, Rhinelander, Wis.

POSITIONS WANTED.

THE SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis., wish to recommend an efficient Parish Visitor.

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RENOWNED ORGANIST-CHOIRMASTER, liberty August. Held appointments, large organs, choirs; won shields and prizes. Highest references. PROFESSOR HOLLAND, 1160 Cass, Detroit.

CLERICAL SUPPLY.

PRIEST desires *locum tenens* or Sunday supply work in or near New York City during September. Best of references. Address: "SUPPLY," care LIVING CHURCH, Milwaukee.

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

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.

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CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: Miss Lucy V. MACKRILLE, Chevy Chase, Md.

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[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

JAMESTOWN EXPOSITION—Good, convenient rooms in clergyman's house, \$1.00 per day. Address: 199 Duke St., Norfolk, Va.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

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IF YOUR BOY would like a farm, I offer him the opportunity to secure good land—\$12-\$15—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. Address: ARCHDEACON CHASE, Shell Lake, Wis.

MISCELLANEOUS.

RAISE MONEY QUICKLY by issuing a receipt book. MORLEY'S PRINTING HOUSE, Grant, Mich., makes a specialty of this work.

APPEALS.

EPHPATHA REMINDER AND APPEAL.

After thirty-five years of steady labor, founding and serving deaf-mute missions in the Middle West, the undersigned appeals to the parishes for a liberal remembrance of the Expense Fund on next Twelfth Sunday after Trinity—August 18th. Church people away from home on the day, are asked to remember in the

offertory the "voiceless ministry," which is a great spiritual blessing to their silent brethren.

REV. AUSTIN W. MANN,
General Missionary.

1021 Wilbur Ave., S. E., Cleveland, O.

The Western Church Mission to the Deaf asks for Ephphatha Sunday offerings for expenses. Rev. JAMES H. CLOUD, General Missionary to Deaf Mutes, 2606 Virginia Avenue, St. Louis, Mo.

NOTICES.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

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

Full particulars about the Church's Mission 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.

REMEMBER in Wills, by Gifts, Pension and Relief of Clergy, Widows, Orphans. All cases. All dioceses. No limitations. Non-forfeitable. No dues. Pensions up to \$500 to sick and old without waiting for age to begin, and do not cease with death, but go to widows and orphans. All offerings go to pension relief. Royalties pay expenses. The only National and Official Society.

ALFRED J. P. McCLURE, Assistant Treasurer,
GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.



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Any of the following volumes will be sent for price named, C.O.D., to those who will send their names and addresses to C 1, THE LIVING CHURCH, Milwaukee. The cost of expressing must be on the purchaser. The books are in good condition, unless otherwise specified. \$80.00 will buy the lot.

- Biblia Sacra, Polyglotta, four parallel versions; very fine. 2 vols. \$5.00
- South's Sermons. 2 vols. 1.00
- Barrow's Sermons. 2 vols. 1.00
- Newman—Letters and Correspondence. 2 vols. 2.00
- Newman—Arians of the Fourth Century. 2.00
- Newman—Lectures on Justification. 2.00
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- (These last three in very fine binding, paper, and type.)
- Newman—Historical Sketches and Essays. 4 vols. 3.00
- Freeman's Principles of Divine Service. 2 vols. 2.00
- Bishop Wilberforce—Life and Letters. 3 vols. 4.00
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- Bishop Hobart—Posthumous Works. 3 vols. 2.00
- Bishop Jebb—Correspondence. 2 vols. 1.00
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- Lives of the English Saints. Under Newman's editorship. 6 vols. 5.00
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- Neander's Church History. 4 vols. 4.00
- Pusey—Minor Prophets. 3 vols. 5.00
- Hurrell Froude's Remains. 2 vols. (very scarce) 5.00
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BOOKS RECEIVED.

FUNK & WAGNALLS CO. New York.

The Sinner and His Friends. A Volume of Evangelistic Sermons. By Rev. Louis Albert Banks, D.D., Pastor Trinity M. E. Church, Denver, Colorado, author of *Christ and His Friends*, *Paul and His Friends*, *John and His Friends*, *David and His Friends*, *The Fisherman and His Friends*, etc. Price, \$1.30 net.

THE LAMP PUBLISHING CO. Graymoor, Garrison, New York.

The Prince of the Apostles. A Study. By the Rev. Paul James Francis, S.A., Editor of *The Lamp*, and the Rev. Spencer Jones, M.A., President of the Society of St. Thomas of Canterbury, author of *England and the Holy See*, etc. Cloth, \$1.25 net; paper, 75 cts. net.

THE MACMILLAN CO. New York.

Gloria Christi. By Anna Robertson Brown Lindsay, Ph.D., author of *The Warrior Spirit in the Republic of God*, *What is Worth While*, and *The Victory of Our Faith*.

A. R. MOWBRAY & CO., Ltd. London, W.

The Liturgical Year. An Explanation of the Origin, History, and Significance of the Festival Days and Fasting Days of the English Church. By Vernon Staley, Provost of the Cathedral Church of St. Andrew, Inverness; author of *The Catholic Religion*, etc. 3 shillings and 6 pence net.

RIVINGTONS. Covent Garden, London.

Oxford Church Text Books: *A Short History of the Church in Scotland.* By the Rev. Anthony Mitchell, B.D. 1 shilling net.

PAMPHLETS.

Reports and Resolutions of the Conference of the Anglican Communion in China and Hong Kong, held in Shanghai, April 15th to 20th, 1907.

St. Mark's Church, Dorchester, Mass., Morning and Evening Sermons. Preached by the Rev. Henry Martyn Saville, on the Fifth Sunday after Trinity, June 30th, 1907.

THE CHURCH AT WORK

DEATH OF REV. J. N. BEAN.

IN THE DEATH of the Rev. Joseph Nathaniel Bean, at Vieques, Porto Rico, on July 15th, the Church loses one of her faithful pioneers. Born in Bermuda in 1845, Mr. Bean early entered the Civil Service of the British West India Islands. In 1880, impressed by the need of the people for spiritual guidance, he resigned his assured position and came to the Island of Vieques to live and to work. Through donations from his parishioners, Mr. Bean was enabled to undertake a course of study at St. Augustine's School, Raleigh, North Carolina, and in 1889 was ordained deacon. Later he was ordained to the priesthood. Upon his return to Vieques he was enabled to purchase the building which now for sixteen years has been known as All Saints' Church. Since that time, in spite of financial difficulties and, in later years, absolute blindness, he has labored, a beloved and faithful witness to the Church in Porto Rico.

The Bishop writes that the death of this faithful missionary has caused universal sorrow. During the hour of burial every place of business in the town was closed. Mr. Bean's wife survives him.

A DISTINGUISHED ENGLISH VISITOR.

AN ENGLISH CLERGYMAN of some considerable distinction, the Rev. J. Stuart Holden, of St. Paul's Chapel, Portman Square, London, will be in America this summer. He is announced as one of the leading speakers at

the General Conference for Christian workers at Northfield, and will probably lecture at part of the post-conference, which will be held during the end of August and first of September. On August 11th he will preach at the summer session of Columbia University. He is said to be a preacher of much power and has conducted missions in China, Japan, and India. He was associated for some years with the Rev. W. Hay Aitken, the distinguished mission preacher.

NO CHANGE IN BISHOP CAPERS' CONDITION.

AT LAST REPORTS there was no material change in the condition of the Bishop of South Carolina.

DEATH OF CORTLANDT PARKER, LL. D.

A DISTINGUISHED Churchman and deputy for many years to the General Convention from the diocese of Newark, Cortlandt Parker, LL.D., passed to his rest at his home in the city of Newark, on the evening of July 29th, at the age of eighty-nine years. His service in General Convention began in 1871, when he represented the then undivided diocese of New Jersey; and if he had lived to take his seat in the coming General Convention, to which he had been elected as a deputy, he would have been the senior of the lay members in point of service, though it had not been continuous since that date. He has

also been distinguished in civil life. Admitted to the bar in 1839, he had for a number of years before his death been the oldest practitioner in New Jersey. He had declined several appointments and nominations, as to the Supreme Court of New Jersey in 1867, to a judgeship in the court of Alabama Claims in 1874, as minister to Russia in 1877 and to Austria in 1882. He was one of the official witnesses sent by President Grant in 1876 for the count of electoral votes. He has been President of the American Bar Association, and of several more local organizations of lawyers. He had received his degree of LL.D. from both Rutgers College and from Princeton University.

INDIANA CHURCH HAS A RELIC OF ITS PATRON SAINT.

AN UNUSUAL incident of St. James' day at St. James' Church, South Bend, Ind. (Rev. F. M. Banfil, rector), was the exhibition of a piece of marble secured from the tomb of St. James while the rector was in Jerusalem, which was placed in a beautiful silver reliquary and blessed upon the tomb. The reliquary with the precious relic will now be hung at the base of the cross at the top of the reredos of the high altar at this church, just beneath the beautiful window of St. James, making a most precious link connecting the sanctuary with the glorious tomb of St. James in the far off holy land.

Some pictures of the tomb and of the

church that encloses it, were also brought by the rector and will be hung in the sacristy of the church.

SEASIDE CHURCH CONSECRATED IN NEW JERSEY.

AT SEA GIRT, N. J., there was consecrated during the last week of July, the Church of St. Uriel the Archangel. The church was dedicated some four years ago, but it has only



CHURCH OF ST. URIEL THE ARCHANGEL, SEA GIRT, N. J.

recently been freed from debt. Bishop Scarborough officiated at the consecration services, and ten priests were in the procession. The sermon was preached by the Rev. Robert W. Trenbath, rector of the church. The proper psalms were read by the Rev. Jacob Le Roy, rector of the Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia. The instrument of donation was read by Charles Edward van Pelt, to whom the parish is greatly indebted for a long series of kindly services. The music was particularly fine, and a large congregation was present.

RECTOR-ELECT OF CORRY, PA.

AN ACCEPTANCE has been given by the Rev. Frederick A. Heisley, now assistant at St. John's Church, Wilmington, Del., to his call to the rectorship of Emmanuel Church, Corry, Pa. Mr. Heisley at the same time declined a call to the rectorship of St. Luke's, Chester, Pa. He was graduated at the General Theological Seminary in 1895, and was ordained deacon in 1898 and priest in 1899 by the Bishop of New Jersey. His earlier charges were at Bridgeton, N. J., Mason City, Iowa, and Rock Island, Ill.

Mr. Heisley came to Wilmington in September, 1904, and took charge of Calvary Church and was on October 4th instituted rector of that church by Archdeacon Hall. He resigned in July 1906, and became assistant at St. John's Church.

ANNIVERSARY OF REV. A. W. MANN.

THE COMING Twelfth Sunday after Trinity, or "Ephphatha Sunday," August 18th, happens to be the 35th marriage anniversary of the Church's senior deaf-mute priest, the Rev. Austin W. Mann. At the time of his marriage, he was on the teaching staff of the Michigan School for deaf children at Flint. Soon afterward he received a lay reader's license from the Bishop of Michigan. His first service was read at St. Paul's Church. Three years later, he gave up the work of teaching for that of founding and serving "silent missions" in the cities of the great Middle West. That meant the giving up of the comforts of home, for almost constant travel from mission to mission, hundreds of miles apart. During his travels as lay reader, his studies for both orders were prosecuted on railway trains, at stations, and hotels; the time at home being given to the arrangement of missionary itineraries and the sending out of a multitude of notices to

deaf mutes and to the clergy, and to the preparation of reports. Following are some of the results in figures: 5,500 services in 428 parishes, and at schools and conventions of the alumni, in America, Canada, and Great Britain. Almost 1,000 deaf mutes and their hearing children have been brought to Holy Baptism; and nearly 800 to Confirmation. Records of all official acts have been kept. Method and system have made possible all this large amount of work. The Rev. Mr. Mann was ordained by Bishop Bedell of Ohio, on St. Paul's day, 1877, and is now senior presbyter of the diocese. He is also the oldest deaf mute clergyman in the world.

NARROW ESCAPE OF AN INFANT.

ON WEDNESDAY morning, July 31st, Frederick Horner Bunting, the one-year-old son of the Rev. John S. Bunting, rector of Christ Church, Christiana Hundred, had a narrow escape from death by poisoning. Spying a cup on the window sill, the infant cried for it, and the fifteen-year-old nurse girl gave him a drink after sipping from it herself. Later in the morning the girl was taken with a sick stomach, fever in the head, and a burning of the tongue, from which, after much inconvenience, she recovered. The infant's escape is attributed to his having had a heavy feeding of milk just before taking the poisonous draught, which was a solution of chloride tablets and was in use to deodorize the room. The nurse girl, having not yet breakfasted, felt the force of the smaller portion which she took.

RECTOR FOR ST. PAUL'S, BOSTON.

THE IMPORTANT PARISH of St. Paul's, Boston, which has for a short time been under the rectorship of Bishop Jaggard, late of Southern Ohio, has called as rector the Rev. William Howard Falkner, now rector of St. Paul's Church, Louisville, Ky.

Mr. Falkner is a graduate of the University of Pennsylvania, with the degree of B.A., and of the Episcopal Theological School of Cambridge, with the degree of B.D. He was ordained deacon in 1893 by the Bishop of Pennsylvania, and served his diaconate as assistant at St. James' Church, Roxbury, Mass. He was advanced to the priesthood



REV. WM. HOWARD FALKNER.

in 1894 by Bishop Lawrence, and, after spending a short time in charge of St. John's chapel, Johnstown, Pa., became rector of St. Philip's Church, Philadelphia, where he remained until 1900. Early in 1906 he became rector of St. Peter's Church, Baltimore, and was for several years a member of the Standing Committee of the diocese of Maryland. In 1906 he entered upon the rectorship of his present parish in Louisville, and is an examining chaplain in the diocese of Kentucky. Mr. Falkner's wife is a niece of the late Rev. E. W. Spalding, D.D., sometime Dean of the Cathedral in Milwaukee.

DEATH OF DR. R. N. PARKE.

THE DEATH of the Rev. Dr. Robert Nathan Parke, D.D., who had a month previously retired from the rectorship of St. Matthew's Church, Unadilla, N. Y., occurred at the home of his son in Edgewood, on Monday, July 15th. He was 79 years of age. Dr. Parke was born in Geneva, N. Y., in 1828, and was graduated at Hobart College with the degree of B.A. in 1848, and that of M.A. in 1851; receiving afterward the degree of D.D. from the same source in 1874. He was also graduated from the General Theological Seminary in 1852, in which year he was ordained deacon by Bishop Chase of New Hampshire. He served his diaconate in the parish at Hammondsport, N. Y., and was advanced to



THE LATE REV. R. N. PARKE, D.D.

the priesthood by Bishop De Lancey in 1853. He assumed charge soon after of work at Addison, N. Y., where he founded and organized a parish and remained for four years. While there, in 1854, he married Amorette Theodosia Taylor of Geneva. In 1857 he was called to the parish at Albion, N. Y., where he remained two years. In 1859, he became rector of St. Paul's Church, Waterloo, N. Y. He remained there twelve years; built a handsome stone church, and succeeded in building up a large and prosperous parish.

In 1871 Dr. Parke was called to Trinity Church, Oshkosh, Wis., where he remained for four years, or until 1875, when he went back to New York state, becoming rector of Christ Church, Binghamton, where he remained nine years. His first wife died there in 1880.

From 1884 to 1889, he was rector at Bath, Maine, and while there was married a second time his wife being Jane Ellen Drummond. The long rectorship of St. Matthew's Church, Unadilla, began in 1889, and ended only a month before his death. He was also, since 1896, Archdeacon of Susquehanna in the diocese of Albany. He is survived by three sons, Robert A. Parke of Temagami, Ontario; Henry T. of New York, and Frederick H. of Edgewood; also by one sister, Mrs. Emma E. Tillman of Brooklyn, N. Y. Another son died in infancy.

A NEGRO CONFERENCE.

ST. PAUL'S SCHOOL, Lawrenceville, Va., an industrial institution of the Church for work among negroes, was, for the third consecutive year, the place of a conference of negro farmers, on August 1st. The conference is the outgrowth of the social and educational work of St. Paul's School, and is a part of the effort it makes to reach the people within its sphere of influence. The conference is run by a committee consisting of the president and other officers, and one or more committeemen from each voting precinct in the county, known as the executive committee.

The attendance of out of town people was phenomenal. The farmers came from every direction, bringing in many instances their

wives with them. The exercises were held in the basement of the new memorial chapel. In the absence of President (Archdeacon) James S. Russell, who is now in Europe, the meeting was called to order by vice-president H. C. Green. A message to the Farmers' Conference from President Russell spoke of "much to encourage and very little to depress."

"Our great fault as a people," he said, "is that we are too impatient. We are poor waiters. If a thing does not go our way at once and large returns from given investment be forthcoming immediately, we are ready to quit. Somebody has said that the blessed Master Himself hates a quitter."

"We have gone on quietly for years buying land and building homes until now we own about 45,000 acres of land in this county, of the assessed value, with the buildings thereon, of \$325,000. We have personal property to the assessed value of \$100,000. The report of the auditor of Public Accounts for Virginia for the fiscal year just ended shows that we in this county pay real estate, tangible, and intangible taxes, including incomes and capita-tion, to the amount of \$4,560.41. This is a remarkable showing and it is all the more remarkable when we recall the fact that the books of the Commissioner of Revenue twenty years ago showed our total assessed valuation for taxes to be, only \$40,000. Now we have individual negroes worth nearly half of that."

"But no mere material progress can compensate for lack of moral and spiritual training. The proper education of our young people is a matter that overshadows every other consideration, for our youth is the future hope of the race and just what that race will be depends upon us now. We are the stewards of the future and posterity will hold us to a strict accountability for our stewardship. It is a duty we owe, not alone to the coming generation, but to our God and to humanity to acquit ourselves manfully of this obligation. With this end in view I urge upon you the supreme necessity of educating your children. Make every sacrifice for their proper training. Don't be content with the four or five months of the regular school term, but resolve that each negro child in Brunswick County shall have at least six months' schooling, even if you have to put your hands into your pocket to do it."

"We must give more attention to building up our farms, improving the soils, stock, build fences and outhouses. Don't be afraid of painting and whitewashing. They add immensely to the appearance of your place as well as make for health and comfort. Continuing the list of 'must do's' I will include starting bank accounts, raising of sufficient food and forage crops for home consumption, raising more meat, chickens, eggs, butter, fruit, etc. In short make it a rule, unless exceptional circumstances intervene, never to buy what you yourself can raise."

The Archdeacon closed with very hopeful words.

In connection with the day's exercises, there were encouraging words spoken by the Hon. E. P. Buford, commonwealth's attorney for Brunswick County; and there were practical addresses by a number of negro workers.

This is one of many signal services to the negro race, and therefore to the whole American people, which are rendered by St. Paul's School.

TWO CHURCHMEN FOR CIVIL OFFICES IN MISSISSIPPI.

IT IS STATED that the two victorious candidates at the primaries in Mississippi last week are both Churchmen. John Sharp Williams, who obtained the nomination for U. S. Senator over Governor Vardaman, is a Churchman and a graduate of Sewanee. Charles Scott, nominated for governor, is also a Churchman.

A CALIFORNIA ANNIVERSARY.

THE CHURCH of St. Mary's-by-the-Sea, Pacific Grove, celebrated its 20th anniversary on July 18th. The Bishop of the diocese was present at the morning service and preached from the same text as on the consecration of the church seventeen years ago: "The zeal of thine house hath eaten me up." In the congregation were three members who were present at the consecration service.

The parish house was the scene of a festive gathering in the evening, where 132 persons sat down to partake of the parish dinner, which was followed by an interesting history of the parish, read by one of the original members, and by speeches by the Bishop and visiting clergy.

St. Mary's-by-the-Sea has had an unique experience, in that the guild of women formed in February 1886 was refused permission to build a church by the Pacific Grove Retreat Association, the place being primarily the

Mills of Winchester, Mass., presided and there was a large attendance of out-of-town members. Business pertaining to the meetings of the General Convention was transacted.

DR. JOHN WRIGHT'S ANNIVERSARY.

ON THE FIRST Sunday in August, the Rev. John Wright, D.D., celebrated the twentieth anniversary of his rectorship of St. Paul's Church, St. Paul, and preached an anniversary sermon in which he reviewed the history and work of the parish. At the conclusion of his address a paper in appreciation of his services was read on behalf of the vestrymen and parishioners. A silver loving cup was presented to him by the boys of the vested choir. A piece of silver plate of elaborate workmanship was presented by the ladies of the parish.

In the course of his sermon, he mentioned that "During the twenty years there have been 983 baptisms, 539 persons confirmed, 216



RECTORY. CHURCH. PARISH HOUSE.
ST. MARY'S-BY-THE SEA, PACIFIC GROVE, CAL.

headquarters of the Methodists. Nothing daunted, the faithful women continued to raise money for a new church, and were later rewarded by the withdrawal of the refusal, accompanied by the gift of a site from the Association, procured through the efforts of Miss Helen Reed, who afterward became the first deaconess of the diocese of California. The new church was opened for divine service on July 10th, 1887, and had the honor of being the first church edifice in Pacific Grove. A rectory was built adjoining the church in the following year, on land also donated by the Pacific Improvement Company; and within the last few years a parish house has been erected on land derived from the same source.

The chancel window is a memorial to Sister Helen Reed, whose term of service in her chosen work was limited to six short weeks in San Francisco, when she returned to her mother in Pacific Grove, and there spent the last days of a beautiful and useful life.

St. Mary's-by-the-Sea has always been a diocesan mission, though receiving no financial aid from the diocese. At the last annual meeting it was organized as a parish and for the first time in twenty years the woman's guild has the cooperation of a vestry. The present rector is the Rev. G. M. Cutting, an enthusiastic and able leader to this devoted band of Church workers.

SUNDAY SCHOOL WORK.

ON WEDNESDAY, August 7th, a meeting was held at the Church House, Philadelphia, of the chairmen of the joint committees on Sunday School Work. The Rev. Carlton P.

marriages, and 253 funerals. To the communicants' roll have been added 689 names. Counting in those that I found here, if the conditions had been normal we should have to-day fully 1,000 communicants. But the conditions have been abnormal, and the losses from death, removal from the city, and transfers to other parishes have been so numerous that an honest count leaves us to-day with but 200 communicants."

He mentioned also "three special marks of the church that have not changed. The first relates to the ritual. During these twenty years this parish has stood for an ornate, musical, and devotional service at once reverent, stately, and impressive. It has introduced and maintains the high celebration of the Holy Communion on every Sunday. Its influence in this direction has been foremost both in the city and throughout the diocese. It has added during the twenty years no less than seventy memorials of the dead, and these have chiefly enriched the altar. A generous bequest of several thousand dollars will in time give the church a beautiful and costly rearedos.

"The second mark of the parish is the existence of an earnest and enthusiastic body of women workers. During all these years these devoted women put activity and progressiveness into all the parish societies.

"A third hopeful mark of old St. Paul's has been and is the body of devoted young men and boys whose helpfulness cannot be too highly extolled."

With respect to the future, he expressed the belief that if St. Paul's remains where it is, it must "face utter extinction. That three of our older parishes should unite in building

a cathedral where our constituency reside is a stronger conviction with me than it was twelve months ago. The three parishes concerned held a joint meeting, Bishop Edsall presiding. The plan was accepted with the utmost harmony and the consummation of it will be realized when the time comes that the several properties can be disposed of to advantage."

At the conclusion of the sermon Frank O. Osborne, the junior warden of the parish, read to the congregation a paper containing the congratulations and good wishes of the members of the vestry. He recited the many notes of improvement in the condition of the parish, all of which had been obtained under adverse circumstances, since St. Paul's is so located that there is a constant drift of its members to other parts of the city. Among these he enumerated:

"The enlargement and reconstruction of the chancel and of the choir-room, the beautifying of the interior of the church with suitable memorials, fine specimens of ecclesiastical art, the erection of an income-producing row of dwellings upon vacant lots belonging to the parish, and the accumulation of a substantial endowment fund, are some of the achievements in a material way.

"The music of the vested choir of St. Paul's, especially in the best days of its twenty years of existence, has been singularly devotional and spiritually uplifting, and as such has been the recognized standard for other choirs in the diocese of Minnesota.

"The restoration of the Holy Eucharist to its rightful place as the chief service on Sundays and holy days, and the celebration thereof with a reverent, dignified, and proper ceremonial, the daily celebration during Lent, the service of the veneration of the cross on Good Friday, are some of the established features which are not only dear to this congregation, but have given to St. Paul's a distinct place as a leader in the American Church in the restoration of its lost Catholic heritage.

"Our rector has been especially happy and successful in impressing the youth of the parish with high ideals of life. Many of them have reverently served at the altar, and not a few others has he directed towards Holy Orders, so that in the Northwest St. Paul's parish stands first in the number of her sons who have entered the holy ministry."

The loving cup from the choir boys was then presented by R. Percival Hirsch. It is of massive silver and has on one side the seal of St. Paul's Church and on the other side, this inscription: "To Rev. John Wright, D.D., LL.D., with the love of the boys of St. Paul's Church on the twentieth anniversary of his rectorship, Aug. 4th, 1907."

FOND DU LAC.

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

Marriage of Rev. Doane Upjohn.

THE MARRIAGE of the Rev. Doane Upjohn, rector of the church at Plymouth, to Miss Adelaide Hart of Green Bay, was performed by Bishop Weller, last week, in Christ Church, Green Bay.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Choir Outing—St. Paul's School.

THE CHOIR of St. Paul's Church, Glen Cove, consisting of thirty-five men and boys, has been spending a few weeks in camp at Eaton's Neck. During their stay they did not forget their religious duties and were often seen at the services at St. John's Church.

St. PAUL'S SCHOOL, Garden City, will have an almost entirely new teaching staff next term. When Dr. Gamage tendered his resignation as headmaster, most of the faculty did likewise. The new headmaster will be Dr. Walter R. Marsh. Professor Thatcher

Just Out

The Prince of the Apostles. A Study

BY

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AND

Rev. SPENCER JONES, M.A., Author of England and the Holy See

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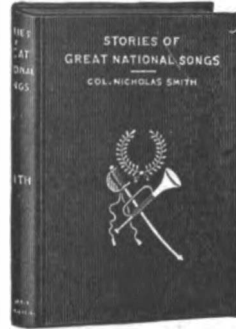
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Clark of Harvard has been appointed head of the department of Modern Languages. Dr. Clark was instructor of French in the U. S. Naval Academy, and is an accomplished linguist. Loring Holmes Dodd, Ph.D., will have charge of the English department. Dr. Dodd received the degree of Bachelor of Arts at Dartmouth College, and the degree of Doctor of Philosophy at Yale. Rupert H. Whitcomb, a graduate of Dartmouth, class '01, is to be musical director.

MASSACHUSETTS.

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

Death of Mrs. Billings—Debt Paid at Gloucester.

THERE IS the greatest sympathy being felt for the Rev. Sherrard Billings, master of Groton School, and who a year ago was associate minister at St. Paul's Church, Boston, in the sudden death of his wife, which occurred July 27th. She was a bride of about a year, and as Miss Eleanor Stockton, was married to Mr. Billings at St. Paul's Church. The funeral was held at the chapel connected with Groton School on July 30th, and was largely attended, especially by relatives, as the deceased had a large family connection.

THE REV. SAMUEL G. BABCOCK, D.D., Archdeacon of the diocese, was on the platform at one of the opening exercises of Old Home Week in Boston, Monday, July 29th, and invoked the blessing at the beginning of the programme.

Down at Hyannisport on the South Shore is a pretty little chapel of field stone, to which much has been done through the generosity of a prominent woman of the diocese who resides in Cambridge and who spends her summers at Hyannisport. St. Andrew's Church stands on a hill from which a magnificent ocean view may be had. The services this summer are being conducted by the Rev. James F. Bullitt of Cambridge.

PARISHIONERS of St. John's Church at Gloucester, whose rector, the Rev. Charles N. Tyndel, was referred to last week as doing an excellent work, are full of rejoicing over the good fortune that has come in the shape of a cancelling of the debt of \$4,500 on the parish plant. This has been made possible through the generosity of a good Churchman, who is summering at Gloucester and who is in hearty sympathy with the work and was anxious to give it added stimulus.

PENNSYLVANIA.

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

Improvements at Christ Church—Philadelphia Notes—Old Church to be sold.

AT CHRIST CHURCH, Germantown (the Rev. Chas. H. Arndt, rector), a white Italian marble floor is being placed in the sanctuary by Mrs. Walter J. Crowder as a memorial to her parents. The work of tiling the choir floor is also being done, the expense being borne by the woman's guild. When complete, the entire chancel will be in white marble with colored Italian mosaic border. This parish lately celebrated its fiftieth anniversary.

THE CHURCH of St. Luke and the Epiphany (Rev. D. M. Steele, rector) is closed during the month of August, while the large organ is being rebuilt. In the meanwhile parochial work is being done by the clergy and services held at Epiphany chapel, 17th and Summer Streets.

ON TUESDAY, July 30th, several thousand Sunday School scholars and workers spent the day at Willow Grove, a beautiful suburban summer resort. An address was made by the Rev. J. H. Nelms, rector of St. Matthew's Church. He declared that courage was a great essential of the Sunday School worker, because the foes the worker had to contend

with were vastly stronger than those of any standing army in the world.

OWING to a rapid growth in membership of the East End mission of St. John's Church, Norristown (Rev. Harvey S. Fisher, rector), a desirable building site has been purchased and a commodious and Churchly chapel will be erected thereon. St. John's is the parent church of this vicinity and has done an excellent work in planting and furthering the Church's interests.

DURING the Fridays in August the preacher at the Brotherhood of St. Andrew noon-day services at old St. Paul's will be the Rev. H. L. Duhring, D.D., superintendent of the city mission, and his topics will be "Summer Liberality," "Summer Hospitality," "Summer Worship," "Summer Reading," and "Summer in Hospitals and Prisons." The interest and attendance at these services keeps up remarkably well.

THE VESTRY of old Trinity Church, 2nd and Catherine Streets (Rev. Chas. W. B. Hill, rector), has decided to sell the historic old church and burying ground. The church was erected in 1821, and the present Bishop of Delaware spent most of his boyhood in this parish during the time of his father's rectorship, the parish having been organized in 1819. Owing to the encroachment of an alien population the membership and attendance have greatly decreased and the work and name of the parish have been removed to 16th and Cayuga Streets, where an old Moravian church has been leased for a period of months, the building renovated, and the furnishings from old Trinity placed therein, thereby continuing the services and parochial work without interruption.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Two Series of Services.

A THREE DAYS' series of services will be conducted in St. John the Evangelist's Church, Orlando, and a series of six days' mission services in St. James' Church, Tampa, both being missions for colored people, by the Rev. E. Thomas Demby of Key West, during the month of August. Mr. Demby is now spending a part of his vacation at Pablo Beach.

SOAKED IN COFFEE

Until too Stiff to Bend Over.

"When I drank coffee I often had sick headaches, nervousness and biliousness much of the time but when I went to visit a friend I got in the habit of drinking Postum.

"I gave up coffee entirely and the result has been that I have been entirely relieved of all my stomach and nervous trouble.

"My mother was just the same way. We all drink Postum now and, without coffee in the house for 2 years, we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"At last I persuaded her to stop drinking coffee and try Postum Food Coffee and she did so and has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine and she never feels the least bit of pain in her side in fact she has got well and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." "There's a Reason." Look in pkg. for the famous little book, "The Road to Wellville."

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VERMONT.

A. C. A. HALL, D.D., Bishop,
Corner Stone at Woodstock.

ON ST. JAMES' DAY, July 25th, the cornerstone of the new St. James' Church, Woodstock, was laid by Bishop Hall, who gave the address. There was a previous celebration of the Holy Communion. The procession to the corner-stone comprised the choir boys, the officers of the church, the rector, the Rev. C. S. Lewis, and the visiting clergy, the Rev. Messrs. Goddard of Montpelier, Carnahan of Sherburne, Sanford of Bellows Falls, and Carpenter of Brandon. The assemblage was large.

CANADA.

News of the Diocese—A City Mayor Confirmed.

Diocese of Toronto.

AT THE MEETING of the special committee, July 29th, appointed by the diocesan Synod to make arrangements in connection with the Pan-Anglican Congress, meeting in London, England, next year, plans were completed for raising the sum needed. It is hoped that the contributions to be sent to the Pan-Anglican thank offering from the diocese of Toronto, will amount to, at least, \$20,000. A resolution was passed at the committee meeting asking Archbishop Sweatman to appoint an agent for the diocese, who will devote his whole time to obtain gifts to this fund by personal collection, and that collectors be appointed for house to house solicitations in each parish and mission, all necessary remuneration to be deducted from the fund.

The account of this fund, it was decided at the committee meeting, should close at the end of the Synod financial year, April 30th, 1908. A number of branches of Church work, to which the thank-offering might be devoted, was suggested.—THE REV. CANON BALDWIN, rector of All Saints', Toronto, who was taken ill during his trip, in Germany, has returned home and is so much better he is able to resume his work.

Diocese of Quebec.

IN ST. MATTHEW'S CHURCH, Quebec, July 28th, the Rev. Mr. Templeman preached a sermon on kindness to animals, in the course of which he severely condemned Recorder Dupries, of Montreal, for his judgment that it was no cruelty to abuse a horse so long as the blood was not drawn.—THE BISHOP inducted his son, the Rev. E. A. Dunn, as rector of New Carlisle and Paspébiac, July 20th.

Diocese of Niagara.

A LARGE PART of the debt on the parish of Grace Church, Arthur, has been paid by the efforts of the women's guild in connection with the Church.—DURING the absence of Canon Abbott on his wedding trip, for July and August, his place has been taken by the Rev. J. Thompson, in Christ Church, Hamilton.

Diocese of Ontario.

IT IS EXPECTED that the sum raised by the Diocese for the Pan-Anglican thank offering will be \$10,000.—ST. JOHN'S CHURCH, Madoc, is being altered and improved. It is thought the work will be finished by the middle of September.

Diocese of Huron.

THE CHANGES made by the last diocesan synod in some details of management of diocesan business, have been receiving some attention in the London (Ont.) newspapers. The new plans have yet to be tried, but if they prove successful, many benefits will be secured.—AN INTERESTING feature in a recent Confirmation by Bishop Williams in the parish of the town of Southampton, was that the Mayor of the town was among those confirmed.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
221 West 81st St., New York.]

A correspondent from the diocese of Texas takes exception to the pointing of the Magnificat in our service books, psalters, and hymnals. He asks why we should mark with an accent the syllable "mag" and the word "hath" in the first verse, and calls attention to other misplaced accents.

He suggests that the word "soul" should receive the accent in the first verse, and in the second verse the accent should fall on the second syllable instead of upon the first.

As we have before remarked in this column, the question of "pointing" is one that appears to have no end. There never has been any agreement on the subject, and there never will be. To this day new psalters are constantly being brought out on the score that all others are incorrect! And the more we have, the more tangled we become.

In this respect the so called "gregorian" psalters are worse than the Anglican. It would be a decided benefit to the Church at large if there could be ONE standard pointing, and if all psalters in disagreement could be abolished.

As far as the "accent" is concerned, it would be a very good plan to abolish that also, rather than have the exaggerated "rallying point" that is supposed to be so necessary in chanting. It seems to be almost impossible to prevent choirs and congregations from holding on to certain syllables, as if they were so many life preservers, without which singers would sink beneath the waves of chaos. Yet, as we all know, or should know, the true art of chanting consists in absolute smoothness, and in the avoidance of "rallying points."

We sympathize with our correspondent, but we are unable to offer him any hope that chanting in the future will be any better than in the past. It is only in the very best choirs that really good chanting is heard, and it is an art far beyond the ken of most people.

A most notable service took place at Westminster Abbey on the 5th of June, in commemoration of Orlando Gibbons, who was organist of the Abbey from 1623 to 1625. The choir which assembled for the occasion was made up of boys and men of the choirs of the Chapel Royal, St. James' Church, St. Paul's Cathedral, St. Peter's Church (Eaton Square), the Temple Church, and Canterbury Cathedral. Sir Frederick Bridge, organist of Westminster Abbey, conducted, and Dr. Walter Alcock of the Chapel Royal presided at the organ. The service was a singularly impressive one, and resembled that held in honor

A CALIFORNIAN'S

Successful Experiments with Food.

A man in Calif. took up the question of food, to see if he could recover from an old case of dyspepsia from which nux vomica, pepsin, and other remedies gave him no relief.

He started in with Grape-Nuts food and his dyspepsia quickly disappeared. He also left off the use of coffee and took Postum Food Coffee in its place. He writes that he has been put right, perfectly well, and going to remain so by continuing the use of the Grape-Nuts and Postum.

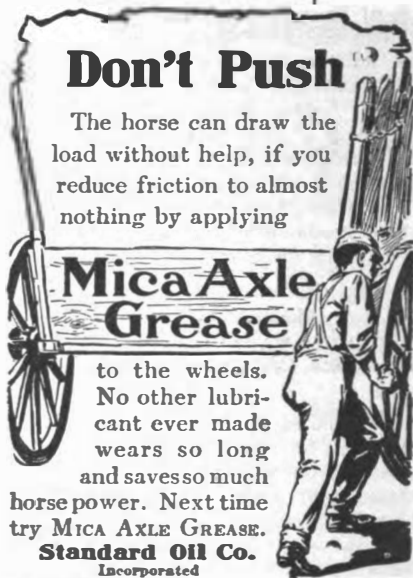
It is worth trial by anyone who desires to be well, to change the diet, and particularly to leave off coffee. Grape-Nuts food contains elements that rebuild the grey matter in the nerve centres and brain and give one a feeling of reserve strength and vigor. This food is perfectly cooked at the factory, and can be served instantly with cream. Read "The Road to Wellville," in pkgs. "There's a Reason."

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WHAT OTHERS SAY.

The *Church Life* of Cleveland, Ohio, says:

"The Young Churchman Company, Milwaukee, has recently put out three small volumes, each of which is a valuable aid to spiritual life and culture. *The Work of the Holy Spirit* (.96 postpaid) is a book of six sermons preached in his diocese last Lent, by the Bishop of Vermont, the Rt. Rev. A. C. A. Hall, D.D. *The Work of the Holy Spirit* is illustrated under five different symbolical figures used in the New Testament, as Living Water to cleanse and refresh; as Fire, which accomplishes a more thorough and searching purification; as the Breath of God, with all the mysteriousness and power of the wind, communicating a new life to man; as the Finger of God, moulding, directing and warning those who submit to His influence, and as Anointing, His presence having the healing and strengthening effect of oil. Throughout these admirable and convincing sermons, the Bishop has shown himself to be a master in the line of clothing the strongest thoughts in language of the extremest simplicity.

"*Via Crucis* (.80 postpaid) is a meditation for each day in Holy Week, by Canon Tolman, Hon. of All Saints' Cathedral, Milwaukee. In his Foreword the Canon informs us that he spent Holy Week of 1905 in the Holy Land, and that for the most part these meditations were written at the close of each day after standing but a few moments before on the ground made sacred by the footsteps of the Saviour. There is running through these meditations a pathos and fervor of imagination evidently inspired and sanctified by the sacred solemnity of the place and days of their composition.

"*The Voice of My Prayer* (.55 postpaid), a short meditation for each Sunday and Holy Day throughout the year, by Shirley C. Hughson, Mission Priest of the Order of the Holy Cross. At the head of each meditation, which can be read devoutly in less than three minutes, stands the name of the Sunday or the Holy Day, followed by the Collect for the day from which the subject of the meditation is taken. These meditations, each of which is divided into three heads, upon an average of perhaps ten lines to each part, are evidently the thoughts of a man of prayer, and over and above their spiritual character and worth, they suggest the best of thoughts for brief addresses on the Collects of the Book of Common Prayer."

of the great Purcell in 1895. There was a great congregation which crowded the Abbey to the utmost, and which included, among other celebrated musicians, Sir Hubert Parry, Sir Charles Stanford, Sir Walter Parratt, Sir Alexander Mackenzie, Sir George Martin, Dr. Cummings, Dr. Ferrin, Dr. Bennett, Dr. Pyne, Dr. Wilson, Dr. Wetton, Dr. Turpin, and Dr. Harriss of Canada.

The service took place just outside the organ screen and the eastern end of the nave, and consisted of Evensong. The Office was chanted by the Precentor, the Rev. H. G. Daniell-Bainbridge.

The responses after the Creed, for which Gibbons has furnished no music, were sung to the Tallis setting. Two special Psalms were sung—the first, Psalm lxxiv, adapted by Sir Frederick Bridge from one of Gibbon's madrigals, and the second, Psalm cl, to a version of the Grand Chant. The Canticles were (most appropriately) the celebrated settings by Gibbons in the key of F. After the Third Collect there was a magnificent rendering of three anthems by the great composer, "This is the record of John", "Hosanna to the Son of David", and "O clap your hands together." The last two are written in six and eight parts respectively.

The Dean of Westminster then gave an address, in which he touched upon the early history of English Cathedral Music, and the important position assigned Orlando Gibbons as one of the greatest of the Anglican composers. We wish we had space for the whole of the address.

In conclusion he said: "It is not for me to praise the music of Gibbons. It speaks to you to-day for itself. Let me remind you that he was a man of character, so far as our evidence extends, *vir integerrimus*—one of those of whom we may hopefully say:

"Whatever record leap to light,
He never shall be shamed."

His music has been spoken of as 'true and sincere'; his life is described on his monuments as 'the sweetest harmony.' The epithets in either case are transposed, from morals to music, and from music to morals. No shadow darkens his personality, no suspicion detracts from the elevating influence of his art. We are proud to commemorate here his unsullied fame; and we thank God for his genius, and for its consecration to the noblest ends."

At this point in the service came the uncovering of a bust executed in black marble, by Mr. A. G. Walker, and copied from the monument erected to Gibbons in Canterbury Cathedral.

It will be remembered that Orlando Gibbons was summoned to Canterbury in 1625 to attend the marriage of Charles I, for which he had composed an ode, and some instrumental music. It was during this visit that he was stricken with a serious illness which terminated fatally, on Whitsunday, June 5th, 1625.

The unveiling of this monument was perhaps the most inspiring portion of the commemoration service, and we give the following account of it from an English journal:

"A procession was formed, headed by the Beadle bearing his massive staff, consisting of Princess Christian and Princess Louise Augusta, the Dean, Canons, and Minor Canons, Sir Frederick Bridge, several of the Musicians' Company, including Mr. C. T. D. Crews, the generous donor who provided both for the new bust of Orlando Gibbons and the entire cost of the festival, together with the various distinguished musicians. The procession made its way through the choir into the north aisle, which is usually known as the musicians' aisle, where lie the remains of Purcell, Croft, Blow, Balfe, Sterndale Bennett, and others. Here, on the wall adjoining the stalls of the choir, and on the very site where stood of old the organ which Gibbons himself played, the black marble bust, a



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replica of that in Canterbury Cathedral by Mr. A. G. Walker, was solemnly unveiled by Princess Christian, while the string band, under the direction of Mr. Ernest Ford, of the Royal Amateur Orchestral Society, played a Fantasia 'of three parts,' by Gibbons. On the return to the nave of those who had taken part in the procession, three more anthems were sung—'Blessed be the Lord God of Israel,' a splendid Ascension-tide anthem, 'O God, the King of Glory,' in five parts, scored by Dr. Armes from seventeenth century manuscripts in Durham Cathedral, and from an old manuscript organ-book in the library of the late Sir Frederick Ouseley; and 'Lift up your heads, O ye gates.' Immediately before the last-mentioned anthem there was also heard Gibbons' hymn for male voices, 'O Lord, I lift my heart to Thee.' Evensong having come to an end, the congregation once more rose to their feet and joined in the singing of the hymn by Withers, the seventeenth-century poet, founded on the *Benedicite*, 'O all you creatures of the Lord,' to Gibbons' bold and most beautiful tune, known as 'The Angel Song' (*A. and M.*, No. 8 in old edition, No. 6 in new). A wonderful effect was produced by the singing of the seventh verse of the hymn in unison. The Blessing was pronounced by the dean from the High Altar, the concluding 'Amen' being the magnificent example of Orlando Gibbons' contrapuntal skill sung at the Coronation; and, as the vast congregation slowly dispersed, Dr. J. E. Borland's arrangement of a 'Fantasia of four parts,' from 'Parthenia' (1611), was played, a fitting close to a most remarkable and deeply impressive service."

WELCOME TO THE WEARY.

THE PILGRIMS went on together till they came in sight of the Gate. Now betwixt the Pilgrims and the Gate was a River, but there was no bridge to go over, and the River was very deep. But the Shining Ones said, You must go through, or you cannot come at the Gate. Then they addressed themselves to the Water. Then said Christian: All the waves go over me, I shall not see the Land that flows with milk and honey. And here he could neither remember nor orderly talk of any of those sweet refreshments that . . . he had met with in the day of his Pilgrimage. Here also he was much in the troublesome thoughts of his sins. Then Hopeful did endeavor to comfort him, saying, These troubles and distresses that you go through in these waters are no sign that God hath forsaken you, but are sent to try you whether you will call to mind that which heretofore you have received of God's goodness, and live upon Him in your distresses. Be of good cheer: Jesus Christ maketh thee whole. When thou passest through the waters He will be with thee. Then they both took courage, and the Enemy was, after that, as still as a stone until they were gone over.

Now upon the bank of the River they saw the two Shining Ones again, who there waited for them. Thus they went along towards the Gate, sweetly talking as they went, being comforted because they safely got over the River.

The talk they had with the Shining Ones was about the Glory of the Place, who told them that the Beauty and Glory of it were inexpressible. You are going now, said they, to the Paradise of God, and your walk and talk shall be every day with the King, even all the days of Eternity. There you shall not see again such things as you saw when you were upon the earth, to wit, sorrow, sickness, affliction, and death, for the former things are passed away. In the Holy Place you will receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers and tears and sufferings for the King by the Way. In that Place you must enjoy the perpetual sight and vision of the Holy One, for there you shall see Him as He is.

There also you shall serve Him continually with praise and thanksgiving, whom you desire to serve in the world, though with much difficulty because of the infirmity of your flesh.

There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive even every one that follows into the Holy Places after you.

Now while they were thus drawing toward the Gate, behold a Company of the Heavenly Host came out to meet them, to whom it was said by the other two Shining Ones, These are the men that have loved our Lord when they were in the world, and He hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the Face with joy.—*Pilgrim's Progress.*

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