

The Living Church

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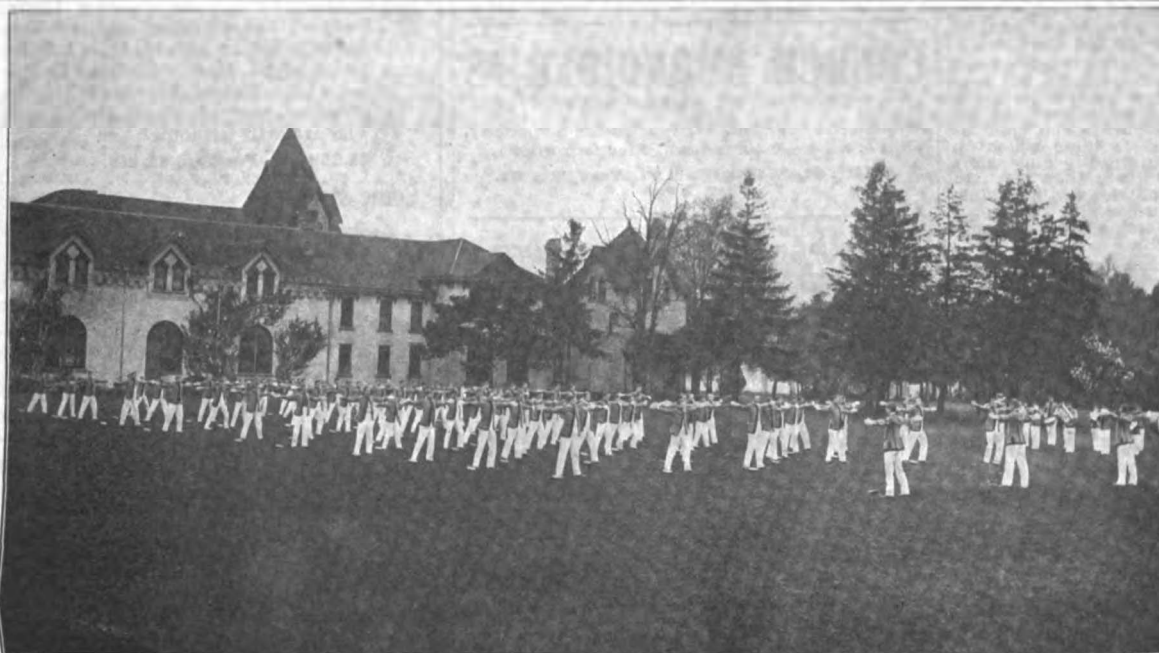
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THE LAW AND THE GOSPEL.

OUR Lord Jesus Christ laying down the Old Testament law as the condition of salvation, and the Apostle Paul putting that same law into a subordinate position, claiming its inability to save, this is the startling situation set before us in the Gospel and Epistle for the Thirteenth Sunday after Trinity.

Our Lord had been asked the question, the all-important question, "What shall I do to inherit eternal life?" (St. Luke 10: 23ff.) In reply, it is remarkable, indeed from the standpoint of modern Protestantism it is inexplicable that our Lord proclaims nothing new; and He whose mission it was to preach the Gospel, to proclaim the glad tidings of the Kingdom of God as a now present reality, throws His questioner back on the Old Testament: "What is written in the law? How readest thou?" And the answer having been given, Love to God and to one's neighbor, Jesus simply says: "Thou hast answered right; this do and thou shalt live." But when we turn to the Epistle (Gal. 3: 16ff) we find St. Paul not only asserting that the law was four hundred years later than the covenant of Promise, but laying down the broad proposition that no law could save. "For if there had been a law which could have given life, verily righteousness would have been by the law." Christ, whose very name is synonymous with Gospel, harking back to the Law; St. Paul, the once zealous advocate of the Law, now preaching the Christian Gospel; surely this is an anomalous situation! It is a problem pressing for solution in the Christian and Jewish world to-day.

Nor can the explanation be accepted which comes readily to mind that Jesus has the moral law in mind, while the Apostle Paul has reference to the ceremonial law. The language of the apostle, both here and elsewhere shows that he, like Jesus Himself, is talking about the law which calls for righteousness. Yet was St. Paul a faithful interpreter of the Master whom he served, much of modern criticism to the contrary notwithstanding. Jesus came not to destroy but to fulfil the Law and the Prophets; and St. Paul is equally explicit, not only that the Law is not against the promises of God, but that through faith in Jesus Christ we "establish the Law"; and (let the reader earnestly fix his attention on this point, central in the teaching both of Master and Disciple) that Love; Love which is commanded by the Law; Love which is the fulfilment of the Law: true love which gets at the heart of righteousness, which grasps the reality of God, which suffuses the moral law with warmth, which quickens the energies into spiritual life, and which, leaping all bounds of race and creed, goes out to succor the needy with both material and spiritual aid—this love is attainable only through faith in Jesus Christ. As it is expressed in the collect: "Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord."

The parable of the Good Samaritan which our Lord adds, shows how a corrupt orthodoxy may fall below the plane of humanitarian beneficence to which a schismatic and heretic may rise; it specifically answers the question, "Who is my neighbor"; but it was by no means designed to limit the service of our fellow-men to material philanthropy, or to shut out the necessity of God's grace by which alone we can "do this and live" fully and on the highest plane and which is given us only in our Lord Jesus Christ. Historically the narrow Judaistic interpretation of "neighbor" was broadened into a compassion that was wide as human need through the faith in Jesus Christ, Son of Man and Son of God.

W. B. C.

GIVE CHILDREN A COMPLETE EDUCATION

WHY are Church people so absolutely apathetic toward distinctly Church schools?

In secondary education, and to a limited extent in higher education as well, there have been built up by devoted Churchmen, schools second to none in the land. The certificates of the secondary schools are gladly accepted by the colleges. Their students are welcomed as, in every way, equally prepared with students from any school elsewhere. Priests, sisters, laymen, have devoted lives to the cause of education under Churchly auspices, combining intellectual training with spiritual development. And they have succeeded; but it has been without the cooperation of Church people in general.

True, our Church schools, almost invariably, are full. But the perplexing truth is that they are full because the sons and daughters of non-Church families are sent to them to be educated, with a recognition of the intellectual efficiency and the personal culture for which so many of our schools are famous. That is to say, the schools succeed in spite of their Churchliness rather than because of it. This is a splendid testimonial to the efficiency of the schools; but it is also a severe indictment of Churchmen.

Why should not Churchly schools be picked out as a matter of course for children of the Church, when they are ready to be sent away? Not only would the children sacrifice nothing in their intellectual education, but they would gain much in spiritual development. Characters would, in many cases, be formed on a permanent basis of Godliness; an impetus would be given to an intelligent, consistent Churchly life.

Do parents desire *only* the training of their children in mathematics and languages, without religion? Will the problems and the sorrows and the burdens of after-life be solved by plane geometry or by the Gallic wars of Julius Caesar? Will the story of Romulus and Remus, of Horatius or of Alexander, comfort the mother when sometime she weeps beside an empty cradle, or when worse pangs than those caused by the death of dear ones twist the strings of her heart? Will the verse of Virgil or the prose of cube root give to a young man entering into business life that staunch character that will make him hate commercial dishonor and civic venality? Is the hope of our American ideals to be realized in training our young men and our young women in languages? Or by training them in the Christian religion, which is the basis of a strong character?

Except possibly in the higher branches of university study, upon which one does not enter until foundations have been laid and character is well formed, our Church schools abundantly supply all the intellectual training that is given in the best secular or sectarian institutions, and, at the same time, train character and teach religion. One sacrifices nothing, one gains largely, by the utilization of a Church school.

In cultured families, where it may not be impossible on financial grounds, the advantage of sending a boy or a girl to boarding school for at least a year or two is very commonly recognized. Let Church people see to it that a Church school is selected for the purpose.

And may not the clergy exert a better influence toward this end? Both by the preaching of sermons and by the personal influence of the pastoral relation they might often lead parents to select Church schools for their children. Surely this is a part of their pastoral duty toward the young people of their flocks which is too often neglected. Where children are sent away to secular schools their own rectors ought invariably to see that the protection of the Church is thrown about them during their boarding school days, by introductions to the local rector in the school town. The Brotherhood of St. Andrew, too, does an excellent work of oversight of boys at boarding schools, where parents or rectors will place them in command of the necessary facts. All this is good, where parents will do no more for their children. But the *right* way is to send the children where the environment of the school itself is Churchly. Thus only can the best results be obtained, and with the sacrifice of nothing.

It is incredible that Church people at least should acquiesce permanently in an education that treats Caesar and Charlemagne and Alexander VI. and Lucrezia Borgia and Henry VIII. and Queen Elizabeth and Charlotte Corday and George Washington and Napoleon Bonaparte as essentials, while God becomes a negligible quantity, or, at best, an "extra," unfit for the seminary but amiably tolerated in an amateur Sunday school.

Well do our Bishops say in the Lambeth Encyclical:

"The aim of all true education is the development of the whole man to the highest perfection for which God intended him. We record our solemn protest and warning against any system of education which does not endeavor to fashion and upbuild the child's character in the faith and fear of God. Wherever and however the child's 'education' is carried on, that endeavor must find full place in it. As Christians we desire unswervingly to insist that the teachings of Holy Scripture must be the basis of all such work. We have reason to fear that the knowledge of the Bible may be ceasing to play the part which it once played in the training of the young, and that we may be in some danger of regarding lightly that which has in the Providence of God been for our race one of the great sources of stability and energy of character. But we do not rest here. In face of common misconception as to the real meaning of Bible-teaching, we have deemed it our duty to affirm that no teaching of the Bible can be regarded as adequate which does not steadily aim at inculcating personal holiness and a life of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost.

"These thoughts we commend to all whom our words may reach, to all engaged in educational administration, to teachers, but above all to Christian parents. On parents rests the first and foremost responsibility, not only for teaching in the home itself, but also for influence upon the schools of their country. With regard to the high office of the teacher, we desire to lay stress upon the special call which comes to-day to young men and women to regard the teaching profession as one of the noblest to which God can call them, and to fit themselves for it by personal consecration of life and by thoughtful study in the light which by research and learning grows amongst us.

"The question of the due provision of secondary education under religious influences, wherever needed, is one that is pressed upon our communion with increasing force, especially in the Colonies. There is a real danger lest by our failure to grasp the situation we should leave to other communions the ground which we should ourselves be occupying, and thereby neglect a duty which we ought to fulfil in the interests of our own children."

Of course American conditions make it impossible for Churchly education to be given in the public schools, neither do Churchmen find it practicable, on financial grounds, to introduce a parochial school system generally, though Roman Catholics and Lutherans, who are not commonly believed to average greater wealth than do Churchmen, find a way to do it. We are considering now only the problem of the boarding school. There the Church is strong in the opportunity to educate, if Churchmen will use the opportunity. Efficient Church schools are *here*; Churchmen may make use of them if they will, but for the most part they do not.

The problem of expense must often enter into the consideration. It is truly said that most of our Church schools are expensive. That arises from the fact that efficient education is always expensive, and Church schools have not been sufficiently endowed to enable them to supplement tuition fees from income thus obtained. If some of the wealth of Churchmen might be devoted to the purpose of such endowment, with a view of cheapening tuition, it would be most helpful to parents of moderate means. In the meantime, however, plenty of Churchmen are sending their sons and their daughters to equally expensive schools in which the environment is not Churchly, often unchurchly, sometimes irreligious, so that the problem of expense is not the whole difficulty; and the many sons and daughters in our schools from families not of the Church show that the expense is not deemed, by these who may be considered unbiased observers, to be relatively too great. Moreover, the few really inexpensive schools that we have are not overrun with applications. The real fact appears to be, the more expensive schools are better supported than the less.

The problem for such Churchmen as are able to send their children to boarding school is this: Will you give your children a complete education, or an incomplete education?

ARE PRIMARY ELECTIONS A PERMANENCY?

SHALL American voters rest content with the system of primary elections that is coming so largely into vogue?

In the states into which they were introduced first, there has been considerable opportunity to test them by practice. Several limitations seem to have shown themselves.

The system forces the man to seek the office instead of the office seeking the man. The initiative must come from the aspirant for office, who must circulate nomination papers for extensive signatures before his name can come before the voters; for few will be deceived by the polite assurance that one's "friends" have demanded that he run, and in the absence

of party organization, which the primary is expressly designed to abolish, few men have such energetic "friends" as will circulate the nomination papers and perform the other "friendly" offices necessary. From the very start, therefore, the contest before the primaries is relegated to office-seekers alone. The kind of men we desire to place in office will seldom join this throng, and must sacrifice a considerable degree of self-respect if they do.

The contest for the nomination at the primaries is one in which the candidate must advertise himself very liberally. Apart from other objections to such personal advertising, it is very expensive. Thus the man with the longest purse has the advantage. Much of the advertising is necessarily placed in the daily papers. Now editorial support of a candidate is a large asset in his favor, and one does not require exceptional foresight to perceive that advertising contracts for space must inevitably, at times, be used to influence the editorial position. If A— is a large advertiser and B— a small one, there are editors and powers behind the editorial throne that will not be biased thereby, and there are candidates for office that will not ask them to be, but there are—others. Unfortunately the "others" have been far too conspicuous in our political life.

The amount of money that can be used in this advertising before the primary election is amazing. One of the Milwaukee papers estimates that a million dollars was spent by four aspirants for the Republican nomination for the United States senatorship in Wisconsin before the recent primaries. Certain it is that three of the candidates were multi-millionaires, one of whom won the nomination. In this particular instance we do not maintain that his money alone won him the nomination, and there is reason to believe that he would have been, and, perhaps, ought to have been, elected if no candidate had expended a cent; but the difficulties of the man without a "barrel" are not lessened thereby, nor are multi-millionaires invariably the best men for the United States senate.

Moreover the cost to the community is that of two elections instead of one. Certainly, from every point of view, the system is an expensive one.

The aspirants for the lesser offices are, very largely, men of small calibre, who are ambitious to hold office and quite ready to circulate their own nomination papers. They have here no rivalry with wealthy men seeking office for themselves, though they may easily have with wealthy men desiring to place their puppets into office, for their own purposes. The average citizen, going to the polls on primary election day, is obliged to choose between names, mostly foreign-sounding, few, if any, of which he had ever heard of before. How can he choose intelligently? No single candidate for any of the lesser offices in a city can, probably, be known to, or even known of by, one in twenty of the voters. Under the old system a "machine" passed, after some fashion, upon every aspirant for office, and one could at least choose, on election day, between the nominees of two "machines," each of whom realized that their man would probably be defeated if his record could be shown by the other to be too bad. Under the primary system no body passes intelligently upon these aspirants. The voter cannot, and the "machine" no longer exists. The result is that it is a pure accident if an honest and efficient man is chosen for any minor office, with all the chances against such a choice.

Members of the minority party are almost certain, at times, to be a considerable factor in naming the candidate of the majority, simply by voting for a weak candidate to be placed on the opposition ticket with a view toward defeating him at the polls.

Many of us feel that national politics should not be determining factors in local elections. Yet the primary system practically compels the use of national party appellations, by providing for party nominations; yet, strangely enough, the party, as such, has no voice in selecting its own candidates or in framing the platform upon which they shall run.

As the campaign before the primaries is run on personalities alone, serious bitterness between candidates is certain to result. Then the successful candidate at the primaries must often count upon the hostility at the final election of the men whom he has defeated at the primary. It might be thought that this, applying to both sides, would equalize the number of votes lost to opponents; but in effect it does not work so, since there being little zest for the nomination on the minority ticket, the bitterness is confined largely to the party of the majority. Whether so or not, the contest becomes one, very largely, either of self-vaunting or of vituperation of rivals, or of both.

All this presents a pretty severe indictment of the primary election. Can enough be said in its favor to offset it? We question it.

If a political machine becomes corrupt, the common-sense way is to supplant it with an incorrupt machine. That is to say, only by organization can we ever hope to oppose bad government; but organization is simply the construction of a "machine."

If we are to have honest and efficient government in our cities, it will certainly not be by means of individualism run mad, but by the organization of decent citizens for the purpose of securing such government. Such organization is not only not produced by the primary election system, but is directly counter to it.

WITH all due respect to *The Lamp*, which takes THE LIVING CHURCH to task for some criticism of a recent letter of Pope Pius X. to Cardinal Gibbons, expressions may be heretical, or they may be only rhetorical, according as they are used; and if once rhetorical expressions are repeated after their rhetorical use has been abused and has ceased to be rhetorical, they must then be judged literally.

No, THE LIVING CHURCH is never "playing to the Protestant galleries." It is only asking for fair play in the criticism of foolish language or worse by Bishops. After a generation in which Catholic Churchmen have tried faithfully to bury the Roman hatchet (this, dear *Lamp*, is a rhetorical expression and would cease to be rhetorical if men should insist upon tearing down altars, digging holes under them, and literally burying hatchets brought from Rome, which thing is an allegory), and have in a measure succeeded in repressing on the Anglican side (only) the old-time polemics between Anglicans and Romans, they are rewarded by seeing Rome painted with beautiful rainbows, which have deceived sixteen innocent and guileless priests of this American Church, so that they have wandered hence to chase the rainbow. One would have supposed that this would be impossible, but it happened.

We simply intend to pin down the Bishop of Rome to a like responsibility for his utterances with which our own clergy are held. Some of our excellent brethren have been sorely hurt and dismayed, even to the extent of tearing their reverend hair and shouting their consecrated anguish into the ears of friendly reporters (the first of these expressions being rhetorical, the second painfully literal) over certain things one would fain were left unsaid that have proceeded from the mouths or from the pens of a few of our Bishops. We simply desire to show that they will not find greater freedom from foolish words if they chase the rainbow to its farthest extent over the mountains to the spot where it is lost in the mud of the Tiber. Truly, other Romans have said equally foolish things; that only means that Rome has more than one unwise writer, just as we have. But we have no hesitation in saying that, literally interpreted, as an ecclesiastical court would interpret it, the language quoted from the Pope's letter as truly overthrows the clause, "I believe in one God," as any sentence detached from Dr. Crapsey's book overthrows the clause of the creed with which, according to the finding of a sober ecclesiastical court, it was inconsistent. Be it remembered that heresy seldom takes the form of direct denial of an article of the Catholic Faith, but rather of assertions inconsistent with that Faith. Let Rome silence her own heretics before she seeks to convince us that communion with the see of Rome is the *sine qua non* of orthodoxy; in doing which it will be necessary to begin with the Pope, unless he disavows his recent language.

If *The Lamp* would really throw out a guiding light, it must not be so focussed as to show only the shadows on the Anglican side and only the glories on the Roman. There are shadows and there are glories on both sides, and one does not escape from shadow and find all glory by passing from either side to the other. There is a Church wherein all is glorious and beautiful and peaceful and holy, but one reaches it, not by deserting his post in the state of life to which God has called him, but by continuing faithfully at his work, amidst many discouragements and disappointments, until it shall please God to translate him to the Church Expectant.

WE are requested to deny a report printed in the *Rosary*, a Roman Catholic magazine, to the effect that Mrs. Rollin N. Larrabee of Chicago, with her two sons, had joined, or was about to join, the Roman communion. The report is unfounded.

as to each one of these. Mrs. Larrabee is a sister-in-law of the rector of the Church of the Ascension, Chicago.

It is a most unhappy phase of the strained relations between the two Western Communion of the Catholic Church that reports of this nature relating to private individuals should be deemed proper matters for publication in controversial periodicals; but it is even more regrettable that where the reports are false, and their falsity could easily have been ascertained, they should still be published.

BY inadvertence the signature of the letter addressed to the Bishop of Pennsylvania and published last week under the title, "View of the Bishop of Pennsylvania on Canon Nineteen," was omitted. It was intended that the letter should bear the signature, Wm. Stanton Macomb.

ST. PAUL AND HIS FAITHLESS DISCIPLE.

BY THE LATE REV. GEORGE DOWNING SPARKS.

CHIRSTIANITY has a strange, self-revealing power. It is as though it were a magic mirror which shows forth our inmost thoughts and desires. We cannot escape from its pitilessly keen analysis of our characters.

I think we can see this in the life of our Blessed Lord: how He sifted and tested the characters of those who came in contact with Him. There was no chance of disguise. It was simply impossible. Each of the chosen band stands revealed for all time in the light that came from His divine personality—Peter, with his strength and weakness; John, with his patience and impetuosity; Thomas, with his faith and doubt.

And what was true of the Master has been true of the Gospel. Men and women, as they are brought into contact with Christianity, reveal their true characters: whether they are dross or whether they are gold. An example of this character-revelation is seen in the sentence which flows from the pen of St. Paul in his Second Letter to Timothy: "Do thy utmost to come to me speedily, for Demas has forsaken me, for love of this present world, and has departed to Thessalonica."

We do not know much about Demas. And yet the man's whole character stands revealed in that one lightning flash which falls from the Apostle's pen. He is only mentioned by St. Paul twice before he refers to him in II. Timothy. Still, though we know so little, we possess enough to bring him before our mental gaze.

He was a Greek and therefore, like all his nation, he must have possessed some of that marvellous mental keenness and quickness which has forever immortalized his countrymen. Let us suppose that he wandered one day into the company of a little congregation of Christians who were being addressed by one Paul, a renegade Jew. We can imagine a smile of contempt flitting across the mobile face of the listener as he gazed at the deluded fanatics, for so he must have regarded them. Then, from careless indifference, he must have grown intensely interested in the words of the speaker. He was so terribly earnest. There was no attempt at florid display; no splendid sentences leading up to a brilliant climax; no fine-spun, philosophic fancies, but a direct, personal appeal to each man to be "righteous"; to imitate the example of one Christ, who had died and had arisen again, who was dead but was now alive forever more.

We cannot follow the steps of the conversion of Demas. We know, however, that he must have fallen under the spell of the great Apostle and been baptized and enrolled into the army of the infant Church. We know, too, that he must have worked hard and zealously for the spread of the kingdom, because St. Paul speaks of him as "a fellow-laborer."

If now we had no Second Letter to the Bishop of Ephesus, we could imagine Demas going on and on in the Christian life, and at last perhaps laying down his life for the truth of what he believed. But, alas, it is not so, the terrible indictment stands, and he who might have been a second Timothy passes out into the night of unfulfilled ideals, joins the ranks of those who have proved faithless. Leaving his great teacher in a dungeon cell, at Rome, he hurries to Thessalonica, eager, no doubt, once more to enjoy the pleasures of this world.

This is all we know about Demas. Has his story no lessons, no warnings?

REPORTS OF LAMBETH COMMITTEES.

The Living Church News Bureau
London, August 25, 1908

THERE has just been published by the S. P. C. K. the official report* of the Lambeth Conference, including the Encyclical (so-called in common parlance), the Resolutions, and the Reports of Committees. Of the latter there are eleven from committees of the recent Conference and a report on Religious Communities of a committee appointed at the Conference of 1897 to consider the relation of such communities within the Anglican communion to the local episcopate, and presented to this last Conference. With regard to these reports, it is officially stated that they must be taken as having the authority only of the committees from whom they respectively emanated, and it is added that the committees were not in every case unanimous in adopting the reports. The Conference as a whole is to be held responsible only for the resolutions. In this respect the Conference is in accordance with the precedent of the preceding Conferences, with the exception of that of 1878. At that second Lambeth Conference, instead of a separate "Address" or "Encyclical" being issued, five out of the six reports of committees were adopted, with some alterations, and embodied in a *Letter to the Faithful*.

MODERN THOUGHT AND COGNATE SUBJECTS.

The first of these reports of 1908—taking them in their official order—has for its subject matter *The Faith and Modern Thought*, and is signed by the Bishop of Southwark as chairman. The attitude adopted by the committee is in the main conservative, and one of thankful outlook. There is a note of warning against over-haste in accepting, as certain, the speculative conclusions advanced under the name of science in current critical literature. The committee are convinced that no historical criticism "has been, or will be, able to eliminate miracles from the story of the Gospels except by dealing in an arbitrary and unhistorical manner with the evidence." While the highest truth and life must, they say, like everything else among men, have language and expression, and alongside of the words which shift with men's varying apprehension of truth, there must be other words which witness to its permanence: "Such we believe to be the character and claim of the creed which we inherit, by God's providence and blessing, from the days when the undivided Church expressed (not without reluctance to formulate what was so sacred) the faith which she knew to have been always hers in the Incarnate Word and the Triune God." The committee also consider, in connection with their main subject, the problem of evil, the relation between the immanence and the transcendence of God, and the fact of religious experience. In dealing with the first point, they deprecate a present tendency to give to the doctrine of man's sinful state a less prominent place than is given to it in Holy Scripture: "Any teaching which is truly to represent the religion of Jesus Christ and of the Catholic Church must speak with no uncertain voice on the reality of sin and redemption."

SUPPLY AND TRAINING OF THE CLERGY.

The report of the committee on Supply and Training of the Clergy, over which the Bishop of London presided, does not call for extended notice, as the report on this subject of the committee appointed last year by the Archbishop of Canterbury, and to which this Conference committee was largely indebted, has recently been referred to at some length in this correspondence. Attention is called in the report to the canon in the Church of the United States which allows admission to deacon's orders at the age of twenty-one, and the committee think that in countries where school and university education ends at an early age, such provision might be useful. Referring in this connection to the provision contained in the Preface to the Ordinal (since 1662) for admission to deacon's orders before the canonical age of twenty-three, which reads, "except he have a faculty," the committee say: "Although no faculty has apparently been granted for a very long period, the possibility of advantage being taken of this provision under certain circumstances ought to be recognized."

RELIGIOUS EDUCATION.

The report on Religious Education, which is signed (as was to be expected) by the Bishop of Manchester as chairman, points out certain broad propositions "confirmed by history, by modern experience, and by educational theory," on which it would

* The publication of this pamphlet was noted in last week's issue, with the information that (after possible delay in importing) it would be supplied by The Young Churchman Co., Milwaukee, Wis., at not more than 50 cents.

be useful for the Anglican communion to insist in all countries where she is at work in regard to religious instruction. First, "the imparting of information is a means to a still higher end—the development of character." The committee believe that the Church should bear a clear testimony against the danger of purely secular systems of education. The report thus defines the Church's standard of religious education: "Bible teaching misses even its true educational value when it does not definitely aim at producing faith in God through our Lord Jesus Christ, and living fellowship with the Church of Christ through the sanctifying grace of the Holy Ghost, together with habits of private devotion and of regular Bible study." It is pointed out that the Church can do something towards realizing her ideal by holding fast to it in the schools which are under her influence. The Church has still open to her a large sphere of educational effort, both in the mission field and in the secondary schools of many Christian countries, of which she has not yet made adequate use: "From all parts of the mission field and from the Colonies the cry comes to our Church to devote our most cultured sons and daughters to this noble work. Hitherto it has fallen for the most part on unheeding ears, with the result that we are outstripped by other religious bodies in many parts of the world, who are teaching our children with the not infrequent result that those children are lost to our communion. It seems desirable that the voice of the Lambeth Conference should speak out strongly against this fatal indifference, and that the Church should pray to God for the gift of teachers who will devote their lives to the service of teaching wherever He is pleased to open the way for such service." Last, and most important of all, as the committee rightly point out, "is the testimony of the Church to parents in all conditions of social life as to their responsibility and privilege in respect of the religious education of their children."

FOREIGN MISSIONS.

The committee on Foreign Missions was again a large one, as in 1897, and also again presided over by the Bishop of St. Albans. The report states that, while the problems of the mission field to-day are not essentially different from those which were before the Church at the last Lambeth Conference, their urgency has been largely increased during the last ten years by three facts—the rapid progress of Christianity in Africa and Asia, the growth of racial and national feeling in those two continents, and the aggressive propaganda of Islam, "which is challenging the Christian Church to a struggle for the possession of Equatorial Africa." On the question of the baptism of polygamists in Africa, it was unanimously resolved that the committee could not recommend either the modification or amplification of the pronouncement of the Lambeth Conference of 1888 on the whole question of polygamy. (The position of that Conference was that polygamists could not be admitted to Holy Baptism, but might be kept under instruction, and that the wives of polygamists might in some cases be admitted.)

THE PRAYER BOOK AND RACIAL PROBLEMS.

With regard to the Prayer Book, the committee think that every effort should be made under due authority to render the public forms of divine worship "more intelligible to uneducated congregations, and better suited to the widely diverse needs of the various races within the Anglican communion." The question of marriages between Christians and non-Christians was considered by this committee. The testimony given showed that in all parts of the mission field such marriages are strongly discouraged, and in some cases absolutely prohibited under penalty of excommunication. The committee recommend excommunication when the marriages are performed with heathen rites, or in cases where it is certain that such marriages will involve the practical renunciation of Christianity. They see no reason why national and local Churches should not adopt native forms of marriage and consecrate them to a Christian use. With respect to racial problems, the committee lay down emphatically the principle of the unity of Christ's Church. But the problem presents itself, they say, in various parts of the world in such variety of form that it cannot be dealt with uniformly, even with the preservation of the principle which they lay down as fundamental: "The problem reaches its acutest form in a country where, as in the southern portion of the United States of America, the colored population with equal civil rights forms a large proportion of the total population, and where the history of the past has led to conditions which accentuate the difficulty with which the living Church of the present has to deal. . . . The committee sympathize

profoundly with the Church in the United States in the difficulty which it has to solve, and trust that in the solution of this question (while making provision to meet such racial requirements as may, under conditions now actually prevailing, demand separate arrangements for worship and service and for freedom of development) there may be maintained real unity of faith, obedience to a true ecclesiastical order, and conformity to the fundamental principle of the unity of all races in the one Body."

The committee on the Prayer Book (the Bishop of Chester as chairman) suggest, *inter alia*, that the words said or sung before and after the Gospel should be formally authorized in the English Church, as in the Irish, Scottish, and partly in the American Churches, and the omission of the Prayer for the King after the Decalogue in the service of the Holy Eucharist. With regard to additions by way of enrichment, it is pointed out that to many Churchmen "a brief commemoration of the faithful in Paradise would be inexpressibly welcome." Additional Proper Prefaces might be supplied in the Eucharistic office "in accordance with earlier usage." It is further suggested that our Lord's summary of the Law might be allowed in the English Church as an occasional alternative to the Decalogue; alternative uses of the prescribed words in the administration of Holy Communion when the number of communicants is large; the arrangement of services of "Bidding to Prayer" for various subjects and in special emergencies. They also favor a revision of the Calendar and Tables prefixed to the Prayer Book. As regards the Psalter, the desire of the committee to silence the so-called "Comminatory Psalms" on Sundays shows a distinctly Latitudinarian tendency. In dealing with the Athanasian Creed controversy, the members of the committee do not seem to have been at all united amongst themselves, for it was finally decided not to make any general recommendation as to the use or disuse of the Creed.

HOLY COMMUNION; MINISTRIES OF HEALING; MARRIAGE PROBLEMS.

The report on the Administration of Holy Communion is signed by the Bishop of Oxford as chairman. The committee do not apprehend any risk of infection in the received use of the sacred chalice. With regard to the other difficulty raised, which has especially concerned the Church in Uganda, where the conditions appear to have been until quite recently almost absolutely prohibitive of the use of the pure juice of the vine, the committee felt bound to refrain from recommending the authorization of the departure which has in some cases been made from the divinely appointed order in the Church. They leave, however, the burden of responsibility with those who have borne it or who may have to face the problem in Uganda or elsewhere in the mission field. That is certainly not a strong or commendable position for the committee to assume.

In the report on Ministries of Healing, which is signed by the Bishop of Winchester as chairman, a reference is made to what falsely goes by the name of Christian Science. The committee believe that a grave and emphatic warning ought to be uttered against the peril of being thoughtlessly drawn into alliance, in the desire for health, "with any who, under whatever attractive name, are in antagonism with the Christian faith upon such subjects as the Incarnation, the Resurrection, the reality of sin, and the use of the Holy Sacraments." The reference in the report to Holy Unction is not so satisfactory as the above. The committee are not prepared to recommend the restoration of the Church's ancient ministry of healing, though they stop short of advising the prohibition of its use, "if it be earnestly desired by the sick person."

Referring again to the report on Marriage Problems, which is signed by the Bishop of Bristol as chairman, it is lamentable to note that his lordship's committee would seem to allow divorce for "fornication or adultery." For the formation of a clean public opinion, and for its practical outcome "in the refusal to be in social relations with adulterers and adulteresses," the committee would most earnestly appeal to pure women in all ranks and grades of life. But the committee do not seem to realize that such excellent counsel is very much discounted in force by their allowance of divorce *a vinculo* for the cause above stated, as well as by their position in regard to marriage (falsely so-called) with a deceased wife's sister.

MORAL WITNESS OF THE CHURCH.

The committee on Moral Witness of the Church, having for their chairman the Bishop of Lichfield, attribute the failure of the Church to win the sympathy and regard of the new democracy to two facts—first, the innumerable divisions of Christians, and that in modern Church history little of the

practical spirit of brotherhood; secondly, the actual system of Church government is too often autocratic. On the other hand, the new democracy has its horizon "sadly limited." It fails to value and to feel the need of that which the Church can supply—"a spiritual vision, the opening out of the forces of redemption, contact with the Most High." The committee proceed to insist, as a remedy for the situation, that the Church should "make more of the democratic principle which truly belongs to the system and tradition of the Church." While, moreover, it is the mission of the Church "to show men this (heavenly) vision by preaching to them the ever-present Kingdom of God."

ORGANIZATION; REUNION AND INTERCOMMUNION.

The report on Organization in the Anglican Communion is signed by the Bishop of Exeter as chairman. With regard to a Tribunal of Reference, the committee cannot recommend any material advance from the position assumed by the fourth Lambeth Conference. "The Lambeth Conference of 1897, having due regard to the character of the whole Anglican communion, stopped short of the formation of a Tribunal of Reference." While the committee do not advise the formation of such a tribunal, they do not desire to place "an obstacle in the way of any Provinces or Churches which may wish to find outside themselves a court for the final decision of disputes." They further record their conviction that no supremacy of the see of Canterbury over Primatial or Metropolitan sees outside England "is either practicable or desirable." The committee bear witness, however, "to the universal recognition in the Anglican communion of the ancient precedence of the see of Canterbury."

The report on Reunion and Intercommunion is signed by the Bishop of Salisbury as chairman. With regard to the Eastern Orthodox Church, the ancient separated Churches of the East, the ancient Church of Holland, and the "Old Catholics" of Germany, Switzerland, and Austria, the position of the committee is practically represented in the resolutions of the Lambeth Conference concerning those churches and religious bodies. As to the *Unitas Fratrum*, the committee state that some of their members had the opportunity of meeting Bishop Hassé, president of the Directing Board of the Moravian Brethren in Great Britain, who was present by invitation, and a free interchange of inquiry and answer took place. "Though personally challenging the conclusions of the committee of divines, the Bishop frankly accepted the position created by it for our side. His impressions as to the attitude of his Church as a whole towards closer relations with us were decidedly favorable." With regard to Presbyterians and other non-Church Christians, the committee believe that some arrangements might be framed as would respect the convictions of the ministers among such Separatists, without any surrender on the part of the Church of the essential principle laid down in the Preface to the Ordinal—namely, that of episcopal ordination. The report contains a reference to the Latin communion. The committee record with deep interest certain more or less marked changes in the relation between that portion of Christ's Church and the Christian world in general. They notice the freer entrance of Latin theologians into the general field of modern scholarship, and they cannot but believe that a commonwealth of learning is a great help towards union; they perceive also in the current literature of the Latin Church a growing interest in the practical concerns of other parts of the Catholic Church, and not least of the Churches of the Anglican communion: "These indications brighten the outlook for the future, but for the present your committee can only repeat the opinion which has been expressed with deep regret in two former Conferences—that, under present circumstances, it is useless to consider the question of possible intercommunion with our brethren of that communion in view of the fact that no such proposal would be entertained but on conditions which it would be impossible for us to accept." Nevertheless, the committee desire to place upon record their conviction that no projects of union can ever be regarded as satisfactory which deliberately leave out the Churches of the Latin communion; and they would urge the importance of the cultivation of relations of friendly courtesy on the part of Anglican representatives abroad towards the ecclesiastical authorities in the Latin countries where they reside. At the same time the committee feel it necessary to sound a note of warning in regard to the newest papal regulations on the subject of mixed marriages. (Resolution 67.)

J. G. HALL.

NEW YORK PRIEST RETURNS FROM RUSSIA

Finds Friendly Feelings Among Russian Ecclesiastics Toward the American Church

CHURCH COMMONS WILL RE-OPEN

Installation of New Officers of the Community of St. Mary

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, September 7, 1908

THE Rev. Stuart Crockett of the Church of the Holy Rood returned last week from a trip to Russia, and officiated to-day. While abroad he was entertained by the Metropolitan of St. Petersburg, and later by the Metropolitan of Moscow. Mr. Crockett said in an interview that both Metropolitans expressed very kindly feelings toward the American Church. Concerning the Russian Cathedral in New York City, they averred that it was built for Russian residents, those who would feel uncomfortable without it. It was not a setting up of altar against altar. The Metropolitan of St. Petersburg expressed the hope that the diocese of New York might be friendly to the Russian Cathedral clergy and their people. In an informal talk on the reunion of Christendom, both ecclesiastics expressed deep interest in the subject; they were filled with regret that there should be such a division as exists to-day in the visible Body of Christ. But if (speaking for themselves), any communication should come from American Churchmen, to receive formal acceptance and proper consideration, it would need to come from the highest legislative body. Speaking of reunion with the Roman Catholic Church, both prelates showed much feeling, and said that not until and unless the modern dogma of Papal Infallibility were swept out of the way, would any consideration of such reunion be thought of. Both dignitaries of the Holy Eastern Church showed Mr. Crockett many courteous attentions, inviting him to the formal Russian tea, detailing a guide to the Kremlin, etc.

The New York Commons will reopen at Christ Church, Broadway and Seventy-first Street, in October. The sessions will continue to the beginning of May. The programme includes a Week of Prayer beginning the First Sunday in Advent, to be conducted by Father Huntington, O.H.C. Another new feature will be the "Missionary Week" to cover the first week in May. Illustrated lectures will be given on Tuesday evenings in the year. Mission Study Classes will be conducted by the Rev. E. P. Smith, educational secretary of the Board of Missions. The Seabury Society, in charge of the school, has asked the Sunday School Commission of the diocese of New York to cooperate in providing a course in Sunday School work and methods, to begin next January. The Society has also made up a list of a dozen men, to be assigned to make addresses before men's clubs, guilds, and other parish organizations, on application to the society's officers. The idea is to supplement missionary literature by the living voice of men specially trained and prepared to speak on such movements as "Men and Missions"; "City Missions"; "The Church Institute for Seamen"; "The Present-day Work of the Church in China and Japan," etc. The registration of pupils has already begun. Fifty-eight were enrolled and attended the courses in 1907-8. A similar programme is being arranged for a school of Church Workers in Pittsburgh, Pa.

SISTERHOOD OF ST. MARY.

On Wednesday, September 2nd, there were installed at St. Mary's Convent, Peekskill, the new officials of the Community of St. Mary—the Sister Catharine as Mother Superior General; the Sister Virginia as Mother Superior of the Eastern Province; and the Rev. Shirley C. Hughson, O.H.C., as Chaplain General.

MISCELLANEOUS.

The Rev. Dr. William M. Grosvenor, rector of the Church of the Incarnation, New York City, has made a visit to Coopers-town, N. Y., and will consult with Mrs. Potter concerning the funeral services for the late Bishop. The Archdeacon of New York was unable to announce any plans for the obsequies, but said that they would be published shortly.

The present rector of St. George's, Stuyvesant Square, has returned from England. While there he heard good reports from his predecessor, the Rev. Dr. Rainsford, who is in Africa travelling and hunting with a company of people; and is in improved health.

DEAF MUTE WORK IN AND ABOUT CHICAGO

How the Church is Performing Her Duties Among These Unfortunates

VACATIONS ARE OVER FOR CLERGY AND CHOIRS

The Living Church News Bureau
Chicago, September 7, 1908

THE fact that Labor Day comes so late in September's first week this year has postponed the fall resumption of parish activity a few days later than usual. Most of the clergy returned from their vacations, however, by September 4th, and on "Ephphatha" Sunday, September 6th, most of the Sunday schools resumed their full sessions.

This Twelfth Sunday after Trinity, with its regular appeal for contributions for the Church's mission to deaf mutes, reminded us this year that on February 1st, 1908, this missionary work in Illinois, Wisconsin, and northern Indiana was placed in charge of the Rev. George F. Flick, a young priest, who at once took up his residence in Chicago, and is now living at 1059 East Fifty-fifth Street. He is actively engaged in endeavoring to reach all deaf mutes residing in this district, which comprises the dioceses of Chicago, Springfield, Quincy, Milwaukee, Fond du Lac, and Michigan City. For many years the Rev. A. W. Mann was in charge of this district as well as of all the rest of the Middle West, but this new subdivision of territory, which went into effect as recently as the beginning of the present year, has greatly increased the effectiveness of the Church's work in reaching these widely scattered groups of silent people. Wherever two or three can be gathered together, irrespective of their denominational adherence, the missionary endeavors to minister to them, whether in private houses or in churches. Offerings for the support of this work were solicited from all the parishes and missions of the diocese on this "Ephphatha Sunday," the money to be sent to the Rev. George F. Flick.

Since February last this missionary has not only held regular services for deaf mutes in Chicago every Sunday in Grace chapel and Epiphany chapel, but also in Rockford, Joliet, Kankakee, Momence, and Elgin. He has in addition begun the work of managing editor of *The Silent Churchman*, a monthly paper published by the ten clergymen who are the Church's missionaries to the 89,000 deaf mutes residing in the United States. Eight of these clergy are deaf mutes. The other two can hear, but they have mastered the sign language so that they can serve in this missionary work. It is well known that the children of deaf mutes can often both hear and speak, and one result of this mission is that such children are frequently sent to the Church's Sunday schools. The *Silent Churchman* makes interesting reading, with its many glimpses into the social as well as the spiritual life of these unfortunate but cheerful and active people.

Chicago has a list of twenty-three "non-parochial" clergy. These priests and deacons include those who are not regularly in charge of any parish or mission, as well as the professors in the Western Theological Seminary and a few others who are engaged in regular work outside the diocese but have not been canonically transferred. They all make annual reports to the Bishop, which are published in the Convention Journal. These reports for the past year require six pages of the journal, and they show in most cases a great deal of important work, such as supplying vacant parishes and missions, assisting the parochial clergy in emergencies or during vacations, and the like. One of these clergy has held over 200 services, in five different parishes, during the year. This "non-parochial" list is by no means as long in Chicago as in several of the other large dioceses, but it is, in the main, an active and very useful one.

PERSONAL AND GENERAL NOTES.

The Rev. E. Croft Gear, the rector of the Church of the Holy Communion, Maywood, took his choir to Lake Villa, Ill., for their outing, about the middle of August. The parish of Maywood is very well organized. The boys have lately formed a Junior Brotherhood probationary chapter. Another guild of Juniors has undertaken to gather 1,000 pounds of waste paper each month, to be sold for the benefit of its treasury. The use of part of the new parish house was recently offered by the vestry to the Maywood Philanthropic Society, so that the executive officer of this charitable organization can have desk-room for two hours each day, with access to the telephone.

The parish thus coöperates with much of the general philanthropy of the suburb.

The Rev. E. A. Larrabee sailed for home from Genoa on the *Romanic* on August 12th, hoping to arrive in Chicago in time for the first Sunday in September.

One of the customs of the Church of the Redeemer, Chicago (the Rev. S. B. Blunt, rector), is an annual contest for three gold medals, participated in by the choir boys. This attractive programme is provided by all the best singers among the boys, and this year there were several numbers from the medal winners of previous years, as well. The occasion brings together a large number of the parishioners and is of great service in encouraging the spirit of friendly emulation and of hard work among the boys.

The Rev. O. A. Toffteen, Ph.D., has been supplying St. George's mission, Grand Crossing, Chicago (the Rev. George M. Babcock, priest in charge), during the latter's vacation this summer. This vacation trip was, for Mr. Babcock, a wedding trip, the time being spent in the East. The Rev. and Mrs. Babcock are now residing at 7342 Evans Avenue, Chicago. St. George's choir camped on Black River, near South Haven, Mich., about the middle of August.

Though the guild work at the Cathedral has been suspended as usual during the summer, there has been a good deal of "fresh air" work maintained, and the summer Kindergarten has flourished to a gratifying degree. Once a week there has been a special excursion for mothers and children, the parties visiting the city parks or some other easily accessible breathing-place outside the city. The chapter of the Daughters of the King at St. Simon's mission, Sheridan Park, invited 150 of the Cathedral women and children for one of these all-day outings. The annual picnic at Kenosha, Wis., was larger than ever, the party numbering over 400 persons, including the 100 children from St. Mary's Home, who always spend the summer at Kenosha. Other outings were held at Garfield Park and Highland Park.

The clergy do not always spend their vacation time in mere out-door recreation, absolutely necessary though this be for everyone. Many of them set apart regular hours for the quiet reading of important books bearing directly on their work. Some of them devote part of this valuable time to planning out part of the parish work. One Chicago parish priest blocks out his entire preaching for the whole year, during his vacation, not only carefully selecting his topics and texts, but in many cases sketching the outlines and suggesting the leading references and illustrations. Even if these quiet and uninterrupted days of summer rest were not thus utilized in part, they would be an indispensable offset to the increasing pressure of the many-sided work which busy priests are permitted to do in these driving days for ten or eleven months each year, practically for seven days in the week.

TERTIUS.

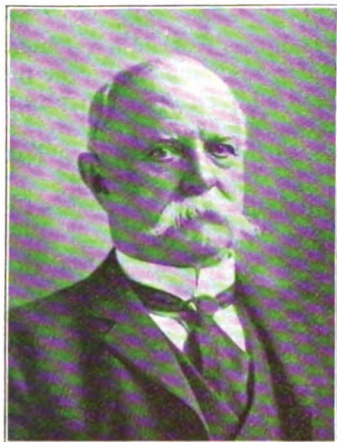
COLLOQUIALISMS.

IT IS SAID that a teacher at Wellesley College has prepared for the benefit of her students the following list of "words, phrases and expressions to be avoided":

"Guess" for "suppose" or "think"; "fix" for "arrange" or "prepare"; "ride" and "drive" interchangeable (Americanism); "real" as an adverb of expression—"real good" for "really" or "very good," etc.; "some" or "any" in an adverbial sense, for example: "I have studied some" for "somewhat"; "I have not studied any" for "at all"; "some" ten days for "about" ten days; not "as I know" for "that" I know; "storms" for it "rains" or "snows" moderately; "try" an experiment for "make" an experiment; singular subject, with contracted plural verb, for example: "She don't skate well; plural pronoun with singular antecedent: Every "man" or "woman" do "their" duty, or if you look "anyone" straight in the face "they" will flinch; "expect" for "suspect"; "first rate" as an adverb; "nice" indiscriminately; "had" rather for "would" rather; "had" better for "would" better; "right away" for "immediately"; "party" for "person"; "promise" for "assure"; "posted" for "informed"; "post graduate" for "graduate"; "depot" for "station"; try "and" go for try "to" go; try "and" do for try "to" do; "cunning" for "smart," "dainty"; "cute" for "acute"; "funny" for "odd" or "unusual"; "more than" for "beyond"; does it look "good" enough for "well" enough; the matter "of" for the matter "with"; "like" I do for "as" I do; not "as good" as for not "so good" as; feel "badly" for feel "bad"; feel "good" for feel "well"; "between" seven for "among" seven; seldom "or" ever for seldom "if" ever or "seldom or never"; taste and smell "of" when used transitively; more than you think "for" for more than you think; "these" kind for "this" kind; "nicely" in response to an inquiry; "healthy" for "wholesome"; just "as soon" for just "as lief"; "kind of" to indicate a moderate degree.—*Christian Advocate*.

BURIAL OF LEWIS H. REDNER AT PHILADELPHIA.

AT the burial services of Lewis H. Redner, which took place at Holy Trinity Church, Philadelphia, on Tuesday afternoon, September 1st, there was an unusually large gathering



LEWIS H. REDNER.

not only of the laity but a great number of the clergy of the diocese were present. Dr. Tomkins, the rector, had come from his summer home at Rye Beach, Mass., to officiate, and vestrymen of Holy Trinity acted as pall-bearers. Very appropriately the organist played Mr. Redner's setting of Phillips Brooks' carol, "O Little Town of Bethlehem," after the final prayers had been said in the vestry room.

Mr. Redner possessed a rare and charming personality and was well known and beloved by hundreds. Like his close friends, the late Bishop Brooks of Massachusetts and Bishop McViekar of Rhode Island, he never married, yet his hospitality and entertaining were bestowed most generously and bountifully. He was one of the organizers of the Soldiers' Reading Room during the Civil War, out of which grew the Lincoln Institute, a well known Indian school for many years. He also organized the mission which afterward became Holy Trinity Memorial Chapel, at Twenty-second and Locust Streets, and was one of the first teachers in the Sunday school of St. Andrew's, Eighth and Spruce Streets. He was instrumental in organizing the Church of the Holy Apostles, Twenty-first and Christian Streets, and for a number of years served as rector's warden.

But Mr. Redner's largest claim to a grateful memory outside his own city comes through his composition of the tune so widely sung to Bishop Brooks' carol, "O Little Town of Bethlehem." It was composed a few days before Christmas, 1868, while he was organist at Holy Trinity and superintendent of the Sunday school, Dr. Phillips Brooks being then the rector. Mr. Redner is quoted in the *Philadelphia Inquirer* as telling the story of genesis of the hymn as follows:

"As Christmas of 1868 approached," he said, "Mr. Brooks told me that he had written a simple little carol for the Christmas Sunday school service, and he asked me to write the tune to it. The simple music was written in great haste and under great pressure. We were to practice it on the following Sunday. Mr. Brooks came to me on Friday, and said: 'Redner, have you ground out that music yet to "O Little Town of Bethlehem"?' I replied, 'No, but that he should have it by Sunday. On the Saturday night previous my brain was all confused about the tune. I thought more about the Sunday school lesson than I did about the music. But I was roused from sleep late in the night, hearing an angel-strain whispering in my ear, and, seizing a piece of music paper, I jotted down the treble of the tune as we now have it, and on Sunday morning before going to church I filled in the harmony. Neither

Mr. Brooks nor I ever thought the carol or the music to it would live beyond that Christmas of 1868.

"My recollection is that Richard McCauley, who then had a book store on Chestnut Street west of Thirteenth Street, printed it on leaflets for sale. The Rev. Dr. Huntington, rector of All Saints' Church, Worcester, Mass., asked permission to print it in his Sunday school hymn and tune book called *The Church Porch*, and it was he who christened the music 'Saint Louis.'"

The original manuscript is now in the extensive collection of Mr. George C. Thomas. A portion of that manuscript and of Mr. Redner's score is shown herewith.

Mr. Redner also composed the setting for the last of Bishop Brooks' carols, "Everywhere, Everywhere, Christmas To-night." Both of these carols are used extensively throughout Christendom at Christmastide.

Mr. Redner was particularly fond of and interested in children and was a liberal contributor to homes for children. For years he has been a regular Sunday speaker at Grand College, where he had an audience of about 1,500 boys.

PAROCHIAL VISITS.

BY A PARISH WORKER.

AFTER a vacation of five weeks, going about in seven different dioceses, I am almost forced to believe that a clergyman who visits (and thereby *knows* his people) is hard to find.

The same condition seems to exist everywhere.

"Our rector is very nice, but we do not know him; he never calls," is the testimony of the people.

After seeing the effect of such a condition, the thought has come many times to me: Oh, that the clergy, when they leave

the seminary, could be made to realize what an important part of the work it is to *know* the people—to know the heart-breaking sorrows the most of the congregation are enduring, for conditions are the same from Maine to California; to sympathize with all those trials that one will find in every household! The *new* way of calling "when sent for," and another way of "calling once a year," may be thought by some to be the better way; but it never caused a parishioner to say at death, or removal of a rector: "Oh, how we loved him! He was our friend."

Our dear Lord surely set the example by going to the house of Martha and Mary, and do we not often read how "He touched them"?

Sermons are important, but they do not have the same effect on the people they would have if the message were delivered to those who have

cause to love the priest who obeys the command to visit the "fatherless and widows in their affliction" and who searches faithfully for the lost sheep.

LET US TRY to enter into the spirit of that deep and affectionate loyalty, if I may call it so, to our Lord, which is everywhere to be seen in the holy Baptist's character. I mean, his not thinking of himself but of his Master; giving up everything to His glory; rejoicing, as he went on, to find that Jesus Christ every day was showing Himself more and more glorious above him, and throwing him quite, as people say, into the shade.—*Keble*.

CROSSES are proclaimed as common accidents to all the saints, and in them standeth a part of our communion with Christ; but there belongeth a sweet reward to the Cross, even Christ's presence and His comforts when they are sanctified.—*S. Rutherford*.



*O little town of Bethlehem
How still we see thee lie
Above thy deep & dreamless sleep
The silent stars go by
Yet in thy dark streets shineth
The Everlasting Light
The hopes & fears of all the years
Are met in thee tonight*

FROM THE ORIGINAL MS. OF MR. REDNER'S SCORE TO BISHOP PHILLIPS BROOKS' CAROL, "O LITTLE TOWN OF BETHLEHEM."

OUR LIFE OF WAR.

BY ROLAND RINGWALT.

EVEN a cursory reading of Holy Scripture appals us by its innumerable references to war. Genesis reveals to us the patriarch Abraham as a conqueror; Moses is general as well as law-giver; Joshua directs a victorious campaign; the judges are warriors; David is a hand-to-hand fighter and a leader of daring raids; if Solomon is a peaceful king he is prepared for war; the kingdom breaks into fragments, and one horror follows another. The promised Redeemer says that He came to send a sword upon the earth, bids His disciples provide themselves with swords, and foretells the destruction of Jerusalem by the Roman armies. Of the writers of the New Testament, St. Paul compares the Christian to a soldier in armor, and St. John tells us that there was war in heaven. All through the Scriptures war is assumed as the normal condition of affairs, and the promise of the swords that shall the ploughshares and the spears that are to be pruning hooks is held out as a far distant ideal.

There is so much of all this in Holy Writ that it cannot but appeal to thoughtful minds. On the surface life is far less warlike than it was in the days of Napoleon, or even in the days of the Crimea. The great powers of the world rejoiced over the peace between Russia and Japan, the Hague Conference idea is strengthening, there is a growing desire to limit armaments, the King of England talks of lasting peace with Russia. War is so costly, it so deranges business, it so interferes with the world's comfort that the mighty nations desire peace and would sacrifice much to preserve it. This is true enough, but it is a surface truth. Beneath all the negotiations and treaties of all the conferences and courts lies the fact that life is of necessity warlike.

As war ceases, industry and commerce grow larger, and each advance means that great numbers of men enter hazardous callings. Mining, electricity, steam, shipping, powder mills, railroads, and other occupations demand a courage not inferior to that of battle. Great industrial plants often maintain a discipline which recalls to the older men the days of the camp and the garrison. The life-saver and the policeman, the fireman and the ironworker take risks that parallel the sharpshooting and the bomb explosions of the old bloody years. Ranchmen take their chances of snowdrifts, nurses and physicians are in contact with disease, the enormous sale of health and accident policies indicates that myriads of people are in daily peril, and yet go about their work cheerfully. The ordinary labors of one day represent an amount of physical courage that is amazing. We cannot reckon courage as we can state the daily consumption of coal in a factory, but we know that the total is enormous.

Fighting is an important but a minor part of war. The most important parts are obedience and drill. In all the callings of life there is some physical or moral law that must be obeyed, and there is no hope for the mutineer. He may not be put in irons and there is less and less chance that he will be shot, but the rules of mathematics, of logic, of fact are more inexorable than those of an army, because there is no prospect that any new commander-in-chief will repeal or modify them.

The daily routine of a shop or an office is drill, and the impulsive person who cannot endure drill is very unhappy. Periods of mental or financial anxiety bring us into sympathy with the sentry who stands at his post in the dark, weary and sleepy, but well knowing that he must keep that post until the appointed time. All persons of stern honor and truthfulness learn that there are times that try men's souls, and yet that there are situations far from desirable which no upright man can desert. Sometimes in life a painful case obliges a conscientious man to do what is repugnant to his more tender feelings, yet compelled by his sense of justice, and in quiet neighborhoods we may find a parallel to the officer who sits on a court-martial that condemns his old friend. In war many brave men have had to wait long for promotion, and in peace the fretful man who thinks that he will reach the top of the ladder after a brief climb has a bitter cup to drink.

Men who never read or study talk of "the tranquil life of the student," but there are no tranquil lives. It takes long, hard drill to master a science or to make a good translation. The new view in science or literature may have to face the sharpshooters or the batteries, or some unlooked-for fact may, like a bomb-shell, blow up the theories of a decade. In every branch of knowledge a man must know his ground. Science needs scouts, she calls for sappers and miners, she has her brilliant charges and her strong intrenchments, she has her well-drilled guards and her awkward squads. The library may

be a battle field, and the student who seems to his neighbors a cold, intellectual being without passion in his breast or blood in his veins, may have gone through sieges, marches, reconnoiterings, defeats, routs, rallyings, and in his time he has battered down some of the hostile walls and forced some of his opponents into surrender. It is said that a sentimental young person once asked an aged saint, "Have you found peace?" and received the answer, "No, but I have found war." The veterans in science and literature would give the same reply. If any man tries to get rid of his native laziness, to sharpen his faculties, to bring whatever he knows to the point of action, and to master the abstruse or the intricate, he finds war.

Gray-haired veterans tell of the sadness that accompanies every victory. However glorious the triumph, even though hostile guns have been spiked and hostile banners captured, some comrades fell out of the ranks. "Killed, wounded, and missing" are grim words, and the long campaigns of life keep them in our memory. In proportion to all that is romantic and affectionate in us, in proportion to our recollection of some youthful delight, will be our remembrance of some friend who is gone from the visible world. Of those whom we recall, some fell as gloriously as any who ever led a charge, some as suddenly as any victim of a sharpshooter's rifle, some died as mutineers or deserters rather than as loyal soldiers. Then the wounded, the people who could not keep up life's battle, who were physically or mentally too weak for the long march and the hard fight, some of them were so likeable and companionable. Life has many surprises, and the wounded include some who well deserve pensions and some who ought to be grateful that they are not drummed out of the ranks.

"Missing!" Who is there who does not know some who have broken their oaths to God and man, the defaulter, the creature who has left his family, the faithless wife, the hopeless being who has wandered away without reputation? The old farmer as well as the one-legged sergeant can tell of "killed, wounded, and missing."

Soldiers tell us that men who can bear the excitement of a battle often shrink from the strain of outpost duty. The lonely hours with the chance of a faraway yet fatal bullet try their nerves. Do we give due praise to the uncomplaining heroes who are in daily peril from incurable malady? The patient woman we just passed knows that heart disease may take her off at any moment; the quiet man who spoke to us has had a stroke of paralysis. A poor man who cannot earn a good income for his family, whose physical condition bars him from life insurance, and who works while it is day, ever keeping in mind the night wherein no man can work, is as heroic as any man who walked sentry duty on the Potomac. The manifold hazards of life appeal to all thinking beings, but the knowledge of special and exceptional hazard is a knowledge that may bring to men, were they as brave as Abraham, a horror of great darkness.

In Ecclesiastes we find the stern summary, "There is no discharge in that war." The idea is one of contrast. Under the Mosaic law there were various exemptions and excuses from military service, but Ecclesiastes looks to earth's final struggle, the clutch of death, and tells us that "there is no discharge in that war." That comes, and no influence can evade it; no money can purchase our release; we must face it as best we can. Should all international war cease, there would be such attacks on nature's strongholds as were never before known. Should all our external difficulties cease we should still have an inward conflict with our follies and our sins.

The qualities that make the genuine soldier are equally necessary to the civilian, and as necessary in the quiet village as on the battlefield. It is true that "there is no discharge in that war," but it is also true that after the war there is a peace which only the redeemed can know. War has its appointed time, and peace is everlasting.

THE BODY of our humiliation is, within certain limits, a standing and an incontrovertible plea on behalf of a merciful judgment for shortcomings and deficiencies of duty with Him whose hands have fashioned us, and who pities as well as knows the creatures He has made.—*Bishop Thorold*.

AND WHY do we not still follow Thee, O Saviour, that we may be both healed and taught? When the sun shines upon the icicles, can they choose but melt and fall? Draw us by Thy powerful word, and we shall run after Thee.—*Bishop Hall*.

THOSE who have once found each other through God's Hand will, clinging to His Hand, find each other again.

SOME RECOLLECTIONS OF HEXHAM ABBEY. SOME PRINCIPLES OF CHRISTIAN WORSHIP.

BY THE REV. W. FRED ALLEN.

IN the late summer of 1890 I spent some days in a sanitarium near Hexham, and spent many pleasant hours both at Corbridge, the ruins of which were then but recently unearthed, and in the Abbey, over which on one occasion I had the privilege of being conducted by the incumbent himself and his daughter.

Some years prior to my visit, Dean Stanley had made a very interesting discovery in the crypt beneath the baptistery. The stone slabs forming the ceiling bore mute testimony to the antiquity not only of the building itself but of the material out of which it was constructed. The Abbey was commenced in 674, but the stones were largely taken from the ruins of the old Roman fort near by. One of these slabs bore part of an inscription containing the names of Geta and Caracalla, joint emperors in Rome at the beginning of the third century. From 208 Severus and his two sons were in Britain till 211, when Severus died at York, and Geta was murdered almost in the arms of his mother by Caracalla, and the fratricide reigned alone. Urged by his brutal and superstitious fears, Caracalla murdered all who were supposed to have any sympathy for his brother, and even erased his name from those public buildings erected during their short joint reign. This fact is witnessed by the slab bearing the inscription referred to, where the name of Geta is scored out.

A second fact of interest is the mural tablet represented here and preserved, if I remember rightly, at the back of the wall of the baptistery. It is somewhat difficult to reproduce, because time has borne hardly upon it. It represents a Roman soldier trampling an ancient Briton, a Caledonian. The name ascribed to the soldier is that of one of the leading county families of the district.

Evidently some of the soldiers found southern Caledonia sufficiently attractive to be worth staying in, or perhaps, detailed to garrison duty at the nearby forts, were obliged to stay. The tablet and its place in a Christian church suggest Christian men in the army of Severus.

Another interesting object in the Abbey is the old Chair of Sanctuary, standing in 1890 on the south side of the sanctuary in the Abbey. It consists of a single block of stone, roughly carved out, as an arm chair, with rude lines of decoration.

Hexham was one of the English cities of refuge. The outposts of safety for manslayers or debtors were crosses erected at the four points of the compass, one mile from the Abbey. To reach these meant some immunity; to get to the Abbey and grasp the big bronze knocker on the south door was further security; while to get within and sit in this stone seat meant absolute security under the wing of Mother Church.

I HAVE learnt that the way to be real, and useful, and saintly in the world and in the Church, is to be energetic in our traffickings with heaven, in our own rooms and in our own hearts."—*J. Vaughan*.

BY SELDEN P. DELANY,

Dean of All Saints' Cathedral, Milwaukee.

V.—THE CEREMONIAL OF EUCHARISTIC WORSHIP.

THE question of ceremonial is a subordinate question. The important thing is to restore the Eucharist to its rightful place in our worship, according to the commandments of God and as this Church hath received the same. Any parish wherein the Eucharist is the chief service every Sunday morning is moving in the right direction, whether the altar be brilliant with lights and tapestries, the priest vested in a colored silk chasuble and attended by acolytes clad in red and white, and all dimly visible through clouds of incense; or the altar be void of ornaments, and the priest ministering unattended, vested in a long surplice and black stole.

Much harm has been done to the Church because many High Churchmen in the past failed to realize that the Lord's service plain was a consummation more devoutly to be wished for than the man-made service of Matins, rendered with all the accompaniments of an elaborate ceremonial.

The question may sometimes be asked, Why need we have any ceremonial at all? It might be said in reply that it would be difficult to get along without any ceremonial unless we return to a state of nature. The Eucharist must be celebrated somewhere: is it better that it should be on a slab of rock under the open sky than under the protection of a roof and on an altar made as beautiful as possible? The priest must wear something as he ministers at the altar: is it better that he wear a checked business suit or a black Prince Albert coat than the traditional vestments sanctioned by centuries of sacred use at the altars of the Church?

But why have the particular kind of ceremonial that is commonly used as an accompaniment of the Eucharist, such as lights, colored vestments, genuflections, acolytes, and so forth? It is important to get clearly in our minds the true answer to this question. Answers are often given that are somewhat beside the mark. For example, it is said we have them because they appeal to the aesthetic sense; or because they are aids to devotion; or because they symbolize some underlying spiritual truth, as when it is said altar lights are used because they symbolize the presence of Christ, the Light of the world.

Now these are only partial reasons for employing ceremonial in a Christian Church. It would never be right to allow the private aesthetic or devotional needs of the rector or of some influential parishioner to determine what ceremonial should be employed in the worship of the Church. The only proper justification for adopting a particular ceremonial in Christian worship is that such ceremonial is enjoined by the traditional practice of the whole Catholic Church. It is our duty to follow the customs of the Church; not to consult our own private tastes.

In like manner a gentleman conforms to the customary manners of his time and class, instead of inventing manners of



MURAL TABLET IN HEXHAM ABBEY.

his own. For instance, when making a call he leaves a calling card of conventional size, and not a huge placard on which his name is emblazoned in large gilt letters.

Yet, when we have accepted this principle of using the ceremonial that has come down by tradition from the earliest times, we may well go further and ask how this particular ceremonial happened to grow up around the Eucharist.

We find the whole matter is comparatively simple. There is one key that unlocks the mystery; one fact that explains all the ceremonial that has grown up through the centuries around the offering of the Holy Sacrifice. That fact is the presence of the Body and Blood of our Lord under the sacred species of bread and wine. That fact renders all the ceremonial so simple that a child can understand its meaning and its reasonableness. On the other hand, to one who has not grasped the truth of the Real Presence, the Eucharistic ceremonial must seem a strange conglomeration of sights and sounds signifying nothing.

Let us see how this explanation works out.

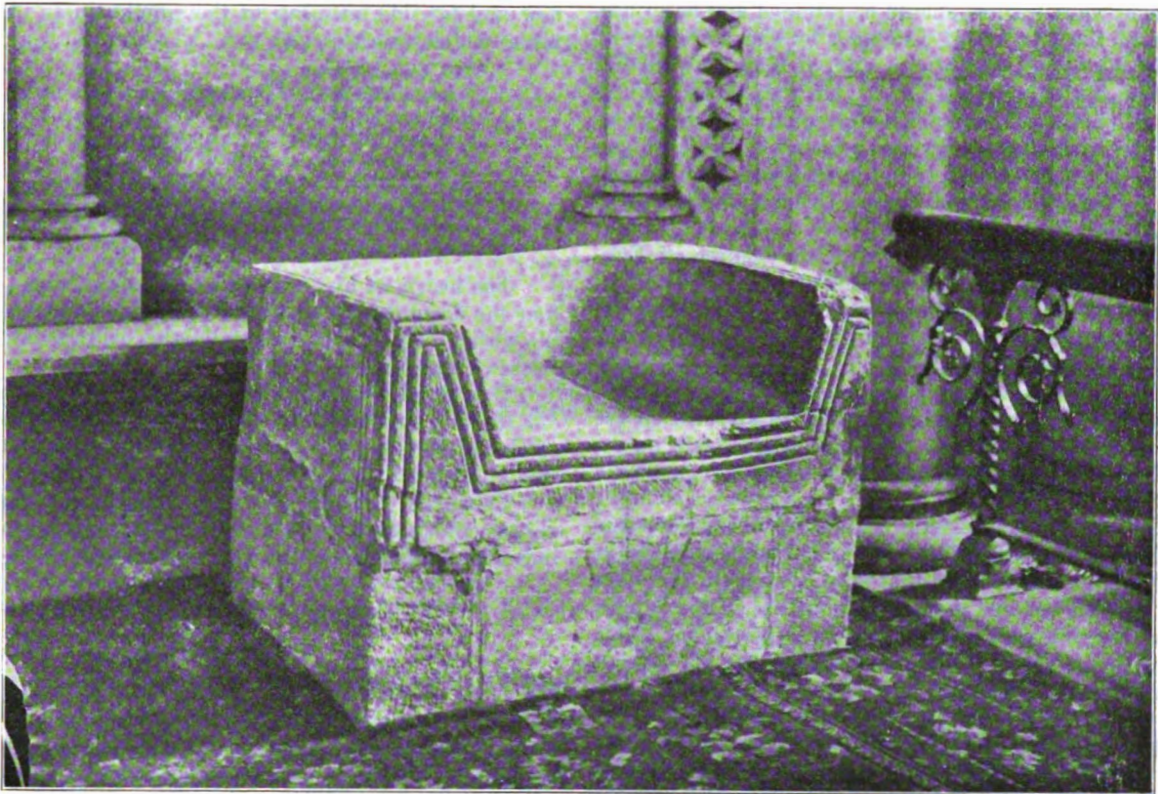
Christ is present in the sacrament. Therefore the same-

he is performing. The Eucharistic vestments, the amice, alb, girdle, stole, maniple, and chasuble, come down to us from the primitive days of the Church. They are probably fashioned after the garments worn by our Lord in His daily life—all except the chasuble; and the chasuble is said to represent the seamless robe worn by Christ when He went to be crucified.

If this be so, it seems especially appropriate that the priest wear such vestments when he officiates at the altar: for there He speaks and acts as the mouthpiece and instrument of the great High Priest, who is the unseen Celebrant at every Eucharist.

In any case, whatever be the origin of the Eucharistic vestments, they are sanctioned by centuries of holy use; and the Church, being conservative, does not change her fashions with the fluctuating styles of human society, but clings to the old ways and the old dress of Apostolic times.

Christ is present in the sacrament. Therefore the people kneel reverently in the presence of the "holy gifts," and when they go to the altar rail to receive communion. The Puritans in England realized that kneeling to receive the Blessed Sacra-



CHAIR OF SANCTUARY, HEXHAM ABBEY.

tuary should be made glorious. The best that the world's art can produce should be there offered in His honor. The musician pays his tribute through the organ and the human voice; the painter, through sacred pictures on walls and tapestries; the sculptor and the wood-carver, through graven figures and delicate tracery on screen, altar, and reedos; the worker in glass, through the soft colors of translucent mosaic; and the architect, through mullion, arch, and column. All these and more may offer their choicest treasures to the King of kings and Lord of lords on His altar-throne. We make the sanctuary the most beautiful part of the church, not because it is the part the congregation must look at, but because it is the part of the church which our Lord honors with the presence of His sacred Humanity.

Christ is present in the sacrament. Therefore the altar and its ornaments should be the best that we can afford. The fairest of linen, the rarest of silk brocades, candlesticks of the best brass or even of more precious metal, chalice and paten of gold or silver—all these we should use in His honor, with the most splendid altar our money can buy. Moreover it is fitting that we should make the altar as glorious and beautiful as we can with lights and flowers. It is in accord with the instinct that teaches us to decorate our table at home with flowers and candles, and our most precious silver and china, when we entertain a distinguished guest or one whom we greatly love.

Christ is present in the sacrament. Therefore the priest who is the celebrant should wear no common garb, but vestments of special sacredness and value, as befitting the great function

ment implied belief in the Real Presence. They did all in their power to get the rubric in the Prayer Book changed, so that the people could receive the sacrament in a sitting posture; but the authorities could not be persuaded to make the change, and the rubric still stands.

In the same way, the presence of Christ in the sacrament explains the genuflections of the celebrant. He bends the knee in adoration of his Lord, whenever he changes his attitude toward the sacred Presence, as by turning to the people and back again, or by uncovering and covering the chalice with the pall or veil. It explains also the genuflections of the acolytes.

Finally the ceremonial use of incense derives its meaning from the presence of Christ in the Sacrament. Because He is present in our midst, our worship is the pleading of His merits before the Father. Incense typifies the merits of Christ. Like the clouds of incense smoke, they cover our imperfections, purify our offering of ourselves, and ascend before God as a sacrifice of a sweet-smelling savor. Likewise when persons or things are censured during the service, this is to symbolize the truth, that the merits of Christ must be applied to us one by one before we can be made clean and acceptable to God.

Thus all the ceremonial connected with the Eucharist becomes intelligible and reasonable in the light of the presence of Christ under the sacred species of bread and wine. Without that presence it would be a vain show and a hollow mockery.

But not all of our parishes use this ceremonial. Not all of our clergy and people believe that its use is justifiable. We are often told it is lawless to observe such ceremonies in the An-

glican Communion. It is alleged that it was the intention of the Reformation and the Prayer Book to abolish this ceremonial, and return to the simplicity of the Gospel.

We who use this ceremonial believe that a fair and unprejudiced study of the English Reformation and of the development of the Book of Common Prayer will convince any one that such assertions are very far from the truth. The final Reformation settlement under Elizabeth provided that the Church's worship and the administration of the sacraments should be carried on as they were before the Reformation, except in so far as the Prayer Book contained explicit directions to the contrary.

The compilers of the Prayer Book did not intend it should be a parson's handbook, with full directions for rites and ceremonies. This is proved by the fact that the bulk of the clergy continued to celebrate the Eucharist as they had done before the reign of Edward VI. That is, they followed the ceremonial directions of the old Sarum Missal, making only the few slight changes prescribed in the new liturgy authorized by the Elizabethan Bishops. Another proof is furnished by the insertion of the Ornaments Rubric under Elizabeth. This rubric directed that the ornaments of the Church and the ministers thereof, at all times of their ministration, should be retained and be in use, as they were in the Church of England, by the authority of Parliament, in the second year of the reign of King Edward VI.

That rubric not only makes lawful, but authorizes the use of the various points of Eucharistic ceremonial above mentioned. If there are lawless clergy and parishes in the Anglican Communion to-day, they are surely not to be found among those who use the ceremonial directed by the Ornaments Rubric of the English Prayer Book.

Because of the Puritan occupation of the Church of England in the seventeenth century, the Ornaments Rubric was very widely disregarded. But it was never repealed. It was even re-enacted and made stronger in 1660; and in that form it is still the law in the Church of England. The fact that so many churches in England and America to-day still cling to Puritan fashions in worship is simply evidence that we are still in the thrall of the Puritan occupation. Happily, as the years go on, we are gradually getting free and recovering our splendid Catholic heritage.

Those who use the Eucharistic ceremonial above described are sometimes taunted with being but a small and insignificant party in the Church. But surely that shoe belongs on the other foot. Those who do not use that ceremonial are in the minority: they are carrying on their worship in a provincial mode, such as never was on land or sea, until within the last two or three centuries in one corner of Christendom. For fifteen centuries after Christ there were no Christians in the world who worshipped the Almighty through a service like our Morning Prayer, apart from the altar, and in bare and gloomy churches.

Those who worship God through the Divine service of the Eucharist, with full Catholic ceremonial, are rather to be numbered with the great majority of Christians in all times and places. They are with three-fifths of all the Christians in the world to-day; they are with the whole Catholic Church of the first fifteen centuries; they are, in all essential respects, with the Apostles breaking bread from house to house; and they are with the great company of the redeemed worshipping the Lamb before the Throne of God.

[THE END.]

EZEKIEL'S "SONG OF THE COOK."

BY THE LATE REV. GEORGE DOWNING SPARKS.

OVER two thousand years ago, in a little city of Asia Minor, Tel Abib, near Babylon, there is a small colony of Jews. They along with their king have been torn from Jerusalem and are now held captive in a strange and heathen land.

Nebuchadnezzar, the king of the country, had shown his statecraft. He had, as it were, divided the Jewish nation into two parts. The best blood of the conquered people—the nobility, the men of war and the craftsmen—were dragged across the dreary desert to Babylon. The Jews that were left in Jerusalem were of the baser sort, none of them leaders, and they were thought not likely to give the king of Babylon any further trouble.

In one of these little communities of exiled Jews is the great prophet, Ezekiel. He kindles anew the enthusiasm of his countrymen; he keeps alive their faith in the One True God, and yet time and time again he has to do one of the hardest things in the world, tell the unpalatable truth to his fellow captives. He has to declare the awful fate hanging over the doomed city of their fathers.

Though the Jews were in exile they always cherished the hope of a speedy return. They loved Jerusalem with an intensity that has never been equalled.

Therefore perhaps we can begin to understand the appalling nature of the news that Ezekiel one day announces to them.

Adopting a rude form of a chant, a quaint remnant of folk-lore, the Song of the Cook at his work, the Prophet sings:

"Set on the caldron,
Set it on, and also pour water into it:
Gather the pieces thereof into it,
Even every good piece, the thigh and the shoulder;
Fill it with the choice bones;
Take the choice of the flock,
And pile also the bones under it:
Make it boil well:
Yea, let the bones thereof be seethed in the midst of it."

But a strain of fiery denunciation interrupts the prophet's thought. Lifting up his voice he pronounces Jehovah's curse upon Jerusalem: "Wherefore, thus saith the Lord God: Woe to the bloody city, to the caldron whose rust is therein, and whose rust is not gone out of it."

Then returning to the original folk-song he interjects a new and terrible meaning to the simple lines. As the mouth-piece of Jehovah he cries:

"Woe to the bloody city!
I also will make the pile great:
Heap on the wood, make the fire hot,
Boil well the flesh, and make thick the broth,
And let the bones be turned.
And then set it empty upon the coals thereof,
That it may be hot, and the brass thereof may burn,
And that the filthiness of it may be molten in it,
That the rust of it may be consumed!"

The hearts of his listeners grow sad and sick. They realize that the doom cannot longer be delayed. The fate hanging over the guilty city is about to fall—the caldron be burnt in the midst of the flames.

Why did Jerusalem fall into the hands of the enemy? Why did the city, hallowed by precious memories, the earthly home of God's elect, become the spoil of the heathen, of the Gentile, who knew not the great I AM?

Primarily because she forgot God, and forgetting God always entails dark and grievous consequences, as every history, individual or national, clearly and conclusively shows.

CHURCH PROPERTY.

BY MARIE J. BOIS.

DID it ever occur to you, dear reader, that untidiness called by its right name becomes plain selfishness? How often the thought has come to me while I was trying to make girls understand that, if they do not put things away, someone else has to do it; someone must lose time and it may be temper, in straightening the untidy room which is theirs.

But after all, they are young, and their selfishness may still be called thoughtlessness. What then of the thoughtlessness of older people? Can so lenient a term be applied to it?

Did you ever, dear reader—and forgive me, if I am very personal, the question comes home to each of us—did you ever have and seize the opportunity of going through a church after the service, with the intention of straightening Hymnals and Prayer Books, or perhaps even better still, of mending them as best you can? If you have, you will understand the feeling of amazement which fills the willing worker. Thus, do the people behave in the house of their God! Church property is clearly written in each one of these books which have helped them to worship Almighty God! The service is over—see the books scattered all over the pews, carelessly left lying here and there, opened it may be, cornered, torn sometimes, or even on the floor. The racks are there, a simple motion of the arm would have put the last book in its place, but—Church property! Everyone's and no one's! Everyone may use it; no one need look after it. The sexton? Yes, but why can we not each do our own part? Why should the house of our God be left in such an unseemly disorder?

And again, at times of great festivities, when the church is to be beautifully decorated for Christmas, for Easter, or even for a wedding, how ready everybody is to help trim the church; but afterwards—where are the willing hands to clear away the faded decorations?

Once more, how dare we leave His holy temple in a state of untidiness, such as we would not tolerate in our own house?

Yes, untidiness is selfishness and selfish Christians! does it not seem an incongruous term?

ANALYSIS OF THE COLLECTS IN THE PRAYER BOOK.

THE following analysis of the Prayer Book Collects will be found useful in selecting appropriate prayers for use before or after sermons, or in special services, or in private devotion. The collects of Morning and Evening Prayer are not included in the analysis, nor are the Prayers and Thanksgivings for special occasions.

The Roman numerals designate the Sundays after the principal festivals; the Arabic numerals designate the number of the collect of those feasts or fasts for which more than one are provided.

ANALYSIS OF THE COLLECTS.

ABSOLUTION—(See Forgiveness).
ADVENT—I., III. Advent; 2 Christmas; VI. Epiphany; S. John Bapt.
ADVERSITY—Sexagesima; III., XXII. Trinity.
ANDREW, S.—S. Andrew.
ANGELS—S. Michael; Annunc. B. V. M.
APOSTLES—SS. Philip and James (with names omitted); SS. Simon and Jude.
ASCENSION—Ascension; Sunday after Ascension.
ATONEMENT—Sun. bef. Easter; Good Friday; 2 Easter; I., II. Easter; Annunc. B. V. M.
BAPTISM—1 Christmas; Easter Even; III. Easter.
BARNABAS, S.—S. Barnabas.
BARTHOLOMEW, S.—S. Bartholomew.
BIBLE—(See Holy Scripture).
BLASPHEMY—II. Trinity.
BLESSINGS ON WORKS—3 col. after Holy Communion.
BROTHERHOOD OF ST. ANDREW—S. Andrew.
CALL OR CALLING OF GOD—S. Andrew; S. James.
CHANGES OF THE WORLD—IV. Easter.
CHARITY—Quinquagesima; XIV. Trinity.
CHILDREN—Innocents.
CHURCH—The V. Epiph.; 2 Good Friday; V., XV., XVI., XXII. Trin.; S. John Evan.; S. Matthew; S. Mark.; S. Peter; S. Barnabas; SS. Simon and Jude; 2nd and last collects in Institution Office.
CHRISTIAN RELIGION—III. Easter.
CHRIST'S EXAMPLE—Sun. bef. Easter; II. Easter.
CIRCUMCISION—Circumcision.
CLERGY—(See Ministry).
COMFORT—COMFORTER—Sunday aft. Ascen.; Whitsunday.
COMMUNION OF SAINTS—All Saints; SS. Philip and James.
COMMANDMENTS (GRACE TO KEEP GOD'S COMMANDMENTS)—I., XI., XIV. Trinity.
CONFIRMATION—I. Christmas; III. Easter.
CONGREGATION—Collects before and after Benediction in Office of Institution.
CONTRITION—Ash Wednesday.
CONSTANCY OF FAITH—Innocents; VI. Epiph.; S. John Bapt.
COVETOUSNESS—S. Matthew.
DANGERS—III., IV. Epiph.; II. Lent; III., VIII. Trinity.
DEAD—Burial Office: Prayer for person at point of departure in Visitation of the Sick; Easter Even; 1 Easter.
DEATH—Easter Even; 1 Easter; All Saints.
DEATH TO SIN—2 Easter.
DEFENSE AND PRESERVATION—III., IV., V. Epiph.; Sexagesima; II., III., V. Lent; III., IV., XV., XVI., XX. Trin.; 2nd collect after Holy Communion; last collect in Confirmation Office.
DELIVERANCE FROM PUNISHMENT—Septuagesima; IV. Lent; XXIV. Trinity.
DISEASES OF THE SOUL—S. Luke.
DEVIL, THE—VI. Epiph.; XVIII. Trinity.
DISCOURAGEMENT—IV. Advent.
DISQUIETUDE OF THE WORLD—Transfiguration.
DIVINE DIRECTION—3 collect after Communion Office.
DIVINE GOVERNMENT—V. Lent.
DIVINE GUIDANCE—V. Easter; IV., XIX. Trinity.
DOUBT—S. Thomas.
DUTY—I. Epiph.; V. Easter; IX. Trin.; Collects after Holy Communion.
ENEMIES—III. Lent.
EPIPHANY—Epiphany.
ERROR—II. Easter.
ETERNAL LIFE—VI. Epiphany.
EVIL THOUGHTS—II. Lent.
EXAMPLE OF CHRIST—(See Christ's Example).
FAITH—II. Epiph.; XIV. Trinity; Epiph.; S. Thomas.
FAITH (TRUE FAITH)—Trinity; VII. Trinity.
FAITH AND KNOWLEDGE—Epiph.; III. Easter.
FALSE DOCTRINE—(See Heresy).
FASTING—I. Lent.
FEAR—II. Trinity.
FORGIVENESS—Ash Wednesday; XVI., XXI., XXIV. Trinity.
FRAILTY—IV. Epiph., XV. Trinity; XXIV. Trinity.
GENTILES—Epiphany.

GIFTS OF GOD—V. Epiph.; IV. Lent; I. Trinity; XI., XVII. Trinity; S. Barnabas.
GOOD'S PROVIDENCE—VIII. Trinity.
GOODNESS—VII. Trinity.
GOOD WORKS—XVII., XXII. Trinity; Sunday before Advent; 2 collect after Holy Communion; Easter.
GOOD DESIRES—I., IV., V. Easter.
GOSPEL—S. Paul; S. Mark; S. Barnabas; S. Luke.
GRACE—V. Epiphany; IV. Lent; I., XI., XVII. Trinity; S. Barnabas.
HARVEST—Thanksgiving Day.
HEARTS (our)—IV. Easter.
HEAVEN—Ascension; Sunday after Ascension; IV., XI., XII. Trinity; All Saints.
HELP OF GOD—IV. Advent; III., IV. Epiph.; II. Lent; I., XV., XXIV. Trinity; 4 collect after Communion Office.
HERETICS AND HERESY—3 Good Friday; II. Easter; St. Matthew; S. Mark; S. Matthias.
HOLY GHOST (HOLY SPIRIT)—Sunday after Ascension; Whitsunday; XIX. Trinity.
HOLY SCRIPTURE—II. Advent.
HOPE—XIV. Trinity.
HISTORY—V. Trinity.
INCARNATION—1 and 2 Christmas; Sunday before Easter; Annunc. B. V. M.
INFIRMITIES—(See Weakness).
INFIDELS—3 Good Friday.
IMPURITY—VI. Epiph.; Circumcision; I., II. Lent.
INNOCENCY OF LIFE—Innocents; VI. Epiph.; S. John Bapt.
JAMES, S.—S. James the Apostle.
JAMES, S.—SS. Philip and James.
JEWS—3 Good Friday.
JOHN, S.—S. John, Evangelist.
JOHN BAPT., S.—S. John Bapt.
JOY—IV. Easter.
JUDGMENT—I., III. Advent; 2 Christmas.
KING (CHRIST, THE KING)—Transfiguration.
KINGDOM OF GOD—Transfiguration.
KNOWLEDGE OF GOD—SS. Philip and James.
KNOWLEDGE AND FAITH—(See Faith and Knowledge).
LIFE ACCORDING TO GOD'S WILL—IX. Trinity.
LOVE—IV. Easter; II., VI., VII., XIV. Trinity.
LUKE, S.—S. Luke.
LUST—Circumcision.
MALICE—I. Easter.
MARK, S.—S. Mark.
MARTYRDOM—S. Stephen; Innocents.
MATTHEW, S.—S. Matthew.
MATTHIAS, S.—S. Matthias.
MERCY—IV., XII. Trinity.
MICHAEL, S.—S. Michael.
MINISTRY—III. Advent; S. Matthias; S. Peter; SS. Simon and Jude; collect at end of Ordinal; collect at end of Office of Consecration of Bishop.
NEW COVENANT—I. Christmas.
OBEDIENCE—I. Lent; S. Andrew; S. James; S. Matthew.
PARDON—(See Forgiveness).
PASSION OF CHRIST—Annunc. B. V. M.
PATIENCE—Sunday before Easter.
PAUL, S.—S. Paul.
PEACE—II. Epiph.; V., XXI. Trinity.
PENITENCE—Ash Wednesday; S. John Bapt.; collect in Penitential Office.
PERSECUTION—S. Stephen.
PETER, S.—S. Peter.
PHILIP, S.—SS. Philip and James.
PRAYER—I. Epiph., X., XII., XXIII. Trinity; 4, 5 collects after Holy Communion.
PREACHING—2 collect after Communion Office.
PRESERVATION—(See Defense).
PROMISES OF GOD—VI., XI., XIII., XIV. Trinity.
PROTECTION—III., IV. Epiph.; II. Lent; II., IV. Trinity; 2 collect after Holy Communion.
PUNISHMENT—Ash Wednesday; S. John Bapt.; collect in Penitential Office.
PURITY—VI., Eph.; II. Lent; Innocents; I. Easter; XVIII. Trinity; Purification B. V. M.; collect for Purity in Holy Communion.
QUIETNESS—V., XXI. Trinity.
RACE OF LIFE—IV. Advent; XI. Trinity.
REDEMPTION—(See Atonement).
REGENERATION—I. Christmas.
RELIGION—V. Epiph.; VII. Trinity; 3 collect in Institution Office.
REPENTANCE—(See Penitence).
RESURRECTION—Sunday before Easter; Easter Even; 1 and 2 Easter; I. Easter; S. Thomas; Annunc. B. V. M.
RICHES—S. Matthew.
RIGHT PRAYER—(See Prayer).
RIGHT JUDGMENT—Whitsunday.
RIGHT THOUGHTS—IX. Trinity; Ascension.
SACRIFICE—II. Easter. Digitized by Google

SAINTS—All Saints; 3 collect after Burial Office.
 SCRIPTURE—(See Holy Scripture).
 SECOND COMING OF CHRIST—(See Advent).
 SERVICE OF GOD—2 Good Friday; I., IV. Easter; V., XIII., XX.,
 XXII. Trinity.
 SIMON PETER—S. Peter.
 SIMON, S.—SS. Simon and Jude.
 SIN—2 Easter.
 STEADFASTNESS—SS. Philip and James.
 STRENGTH—(See Protection).
 SUFFERING—S. Stephen.
 SUNDAY SCHOOLS—II. Advent.
 TEMPTATION—IV. Epiph., II. Lent: XVIII. Trinity.
 THANKFULNESS—S. Paul.
 THOMAS, S.—S. Thomas.
 TIME, RIGHT USE OF—IV. Trinity.
 TRANSFIGURATION—Transfiguration.
 TREASURE, HEAVENLY—XI. Trinity.
 TRINITY, THE HOLY—Trinity, Whitsunday, Transfiguration.
 TRUTH—III. Easter; S. Philip and S. James.
 TRUTHFULNESS—S. John Bapt.
 UNITY OF CHRISTENDOM—SS. Simon and Jude; Prayer for Unity.
 VICE—Innocents; VI. Epiph.; S. John Bapt.
 VISION OF GOD—Transfiguration.
 WEAKNESS—III., IV. Epiph.; II. Lent; I., XV., XXIV. Trin.; 4 collect after Holy Communion.
 WICKEDNESS—I. Easter.
 WHITSUNTIDE—Sunday after Ascension, Whitsunday.
 WILL OF GOD—IX. Trinity.
 WILL (our wills)—Sunday before Advent; I. Trinity.
 WORLD (THIS)—V. Trinity.
 WORLDLINESS—XVIII. Trinity.

THE SUPREMACY OF INFLUENCE.

By REV. W. E. GLANVILLE, PH.D.

INFLUENCE consists not in money, family prestige, education, or social accomplishments, though these are valuable accessories to the enlargement of influence. Intangible and subtle, like the fragrance of flowers, influence is the expression of character, and the quality of the character determines the quality of the influence. To the disciples our Lord said: "Ye are the light of the world," "Ye are the salt of the earth," and by these two striking figures, salt and light, He indicated the purifying, enlightening, inspiring influence which characterizes the Christian life.

1. *Consider this Influence in the Home.*—The daily, unostentatious influence of a good mother is beyond price. Let those who will praise the prima donna, whose life is a round of glittering publicity; the quiet, unobtrusive goodness of a true mother makes her beloved in the home circle and influential far and wide through the lives of her children. Biographical literature is gemmed with tributes of affection paid by many of the world's greatest men to the ennobling influence of a sainted mother who set them forward and sustained them in the path of industry, integrity, and greatness. With reverence be it said that among the formative influences of the developing human nature of our Lord that of His mother must be counted as by no means the least.

2. *Consider this Influence in the School.*—Our school teachers, sometimes contemned and often sorely underpaid, are among the benefactors of their race when investing good influence in the school room. In addition to the communication of knowledge and, in a sense, far more important, is the impact of the teacher's personality on the pupil for the best part of five days in the week. Next to the Church and the home many have been indebted far more than can be told to the wholesome personality, the character-stimulus, of a noble teacher.

3. *Consider this Influence in the Crises of Life.*—The time comes when one realizes the need of genuinely sympathetic and wise counsel. At such a time one is fortunate to know or to find a friend whose goodness is rooted in the deep soil of a true heart, whose knowledge of human life has been gleaned from many fields of experience through many years, whose judgment is matured and reliable, whose influence is a savor for good. Such a friend will not make light of our distress, but, like a physician of the soul, will readily comprehend the situation and with the wisdom of goodness will aid and succor to the best of his ability.

4. *Good Influence in Private Life.*—It is in private life that the larger part of good influence is exercised. Hardly one hundred names of those living to-day will be recorded in the nation's history a century hence. The remaining millions will have passed into oblivion, so far as public history is concerned.

Hence the major part of the world's best influence emanates from those of whom the world hears nothing.

In quiet ways, scorning the folly of pretentiousness, striking the foundation of their soul-life firmly in the Rock of Ages, they come to live the life of the Beatitudes, and thus rule with the influence of royal character and win the respect and love of the inhabitants of the little corner of the world where they pass their days. Here and there we find them, on the farm, in the village, town or city, scattered over the land in the quiet walks of life. Their light does shine, not because they are concerned about the degree of its brightness more than its quality, but because their souls are illumined with the light and love of God and therefore it so shines as to cause others to behold their good works and glorify their Father in heaven.

Truly it has been said that "there is scarcely a town in Christendom since the time of Christ where a generation has passed without exhibiting a character of such elevation that his mere presence has shamed the bad and made the good better and has been felt at times like the presence of God Himself."

5. *Good Influence in Public Station.*—"A city set on a hill cannot be hid." Positions of eminence and prominence in the world afford special opportunity for the ministry of good influence. Good government, good citizenship, and the Christian reputation of our nation demand that public offices should be held by honorable men. It is one of the signs of an awakened public conscience that the American people are coming more and more to scrutinize the fitness of candidates for office, are becoming intolerant of officials whose sole claim to office is party service and an impoverished pocketbook, and are demanding that officials of all grades shall be persons of tried character, not mere office-holders but men in office, manhood in office, men who are sufficiently patriotic and high-souled to live up to the righteous principle that a public office is a sacred trust. Officials of the type thus described will exert an influence that will perpetuate and dignify those principles of liberty, justice, and righteousness that are the life-blood of the republic.

6. *Good Influence in the Church.*—The Church must be missionary in spirit. The zeal of the missionary spirit must be maintained and made effective by the force of personal influence. The men of the Brotherhood of St. Andrew know that, and their spirit must pervade the Church. "Andrew findeth Simon," and Philip seeks out Nathaniel; the company of the disciples increases; from the disciples come the apostles, and through the apostles the Kingdom grows apace around the Mediterranean and in the regions beyond. So must it be to-day. The salt of a sanctified humanity and "the light that never was on sea or land," but which shines from the Christian countenance and the Christ-life must bring in others into the Kingdom that they too may be changed "as by the same Spirit from glory to glory."

"Heaven does with us as we with torches do,
 Not light them for themselves; for if our virtues
 Go not forth from us, 'twere all alike
 As if we had them not. Spirits are not finely touch'd
 But to fine issues."

PAMPERING THE BODY AND STARVING THE SOUL.

WHAT! feed a child's body, and let his soul hunger? Pamper his limbs, and starve his faculties? Plant the earth, cover a thousand hills with your droves of cattle, pursue the fish to their hiding-places in the sea, and spread out your wheat-fields across the plain, in order to supply the wants of that body which will soon be as cold and as senseless as the poorest clod, and let the pure essence within you, with all its glorious capacities for improvement, languish and pine?

What! build factories, turn in rivers upon the water-wheels, unchain the imprisoned spirits of steam, to weave a garment for the body, and let the soul remain unadorned and naked? What! send out your vessels to the further ocean, and make battle with the monsters of the deep, in order to obtain the means of lighting up your dwellings and workshops, and prolonging the hours of labor for the meat that perisheth, and permit that vital spark, which God has kindled, which He has entrusted to our care to be fanned into a bright and heavenly flame—permit it, I say, to languish and go out?

What considerate man can enter a school, and not reflect, with awe, that it is a seminary where immortal minds are training for eternity? What parent but is, at times, weighed down with the thought that there must be laid the foundations of a building which will stand, when not merely temple and palace, but the perpetual hills and adamantine rocks on which they rest have melted away! that a light may there be kindled which will shine, not merely when every artificial beam is extinguished, but when the affrighted sun has fled away from the heavens?—*Father Dunne's New Boys' Journal.*

Helps on the
Sunday School Lessons

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

MANASSEH, A PRODIGAL SON.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Catechism : XI. Duty Towards Thy Neighbor. Text : St. Luke 15 : 18, 19.
Scripture : II. Chron. 33 : 1-20.

TO tell the story of Manasseh's life, the teacher ought also to read carefully II. Kings 21. The account there adds certain interesting details which are but briefly referred to in II. Chronicles.

In the Bible record we are privileged to see, as it were, behind the scenes. We see not only events but also their explanation. We see God's eye upon the men as they live their lives; we see His hand guiding events, although the men who carry out His plans are usually unconscious of the fact. We learn to sympathize with His disappointments when men fail to be true to Him. We see how He still loves them and uses various ways to bring them back when men go astray. As we study these Old Testament stories we ought to realize that God still rules, and that His love is still as unailing.

It was only six years after the signal deliverance of the city of Jerusalem from the Assyrian army in answer to the prayer of Hezekiah, that Manasseh came to the throne. Yet that short time was long enough for the people to forget the meaning of that deliverance. Manasseh was but 12 years old. For the first few years, therefore, the actual government must have been in the hands of old men. These could win the young king's consent to various measures by flattery and concessions to his selfish desires. A series of degrading changes began. As you read the catalogue of the king's sins as given in the lesson, remember that these changes were not made all at once. They are probably named in the order in which they were introduced, for they suggest a gradually descending scale. To permit the restoration of the "high places" was the first step. Inasmuch as Jehovah was worshipped sometimes in these shrines (II. Kings 18:22), it did not seem a serious change, although contrary to the letter of the law (Deut. 12:2-4, 11-14). Probably the king's advisers appealed to him to be "broad" and "tolerant." But it is not safe to be tolerant when it is a question of right and wrong. Baal-worship followed, then groves, where immoral practices were part of the "religious" rites. It was not long before some of God's chosen people were worshipping "the host of heaven," i.e., the sun, moon, and stars. The king himself fell under the influence of these star-worshippers and he caused two altars to be built in the courts of God's own Temple. Soon the king came to fear the heathen god Moloch, and thought to appease him by offering his own children in the fire, and it was presumably an image of this god which he set up in the Temple. The king was pitifully superstitious (verse 6) and had much fear of gods and no fear of God. This result of the king's downward course gives us an example of how easy it is to go, step by step, to the lowest depths. That is the only way boys ever turn out to be bad men or sweet girls become abandoned women. Beware of the first compromise with evil.

Manasseh was not unwarned. We must not suppose that only the evil minded took the trouble to appeal to the king. "The Lord spake to Manasseh, and to his people: but they would not hear" (verse 10). Compare II. Kings 21:10-16. It seems that Manasseh not only refused to hearken to the warnings of the prophets, but killed many of them. An old tradition declares that Isaiah perished in this persecution of the prophets, being "sawn asunder" (Heb. 11:37). It was this shedding of innocent blood which was held against Judah as unpardoned even after the repentance of Manasseh (II. Kings 24:1-4).

It might seem to human wisdom and patience that all that was possible had been done to bring Manasseh to repentance. But God's love still followed him. The Assyrian army appeared and Manasseh was taken prisoner, and taken "with hooks" to Babylon. There he probably witnessed the punishment by Assurbanipal of Shaul-Shuma-Yukina, king of Babylon. In his distress he was compelled to think. When

his own person was in such danger and distress he could not but recognize the failure he had made of his rule. He turned to God, "he humbled himself greatly" before Him, he prayed. God heard his prayer and restored him once more to his throne. "Then Manasseh knew that the Lord was God."

The repentance of Manasseh seems to have been sincere. He did his utmost to undo the evil that he had brought upon the nation. He was only partly successful. The walls of the city were repaired and extended. The idols and the altars were destroyed. The closing years of his long reign were prosperous. But the people gave a reluctant service. They would not give up the practice of worshipping on the high places; and when Amon came to the throne, the old idolatrous practices were immediately resumed. We have an illustration of the fact that because God is ready to forgive sins when we repent, we cannot therefore sin with impunity. Sin leaves a scar. The influences set in motion by sin are not easily recalled. They go on working indefinitely even though the person who committed the sin originally has long repented.

Correspondence

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

THE FIRST ROMAN BISHOP IN AMERICA.

To the Editor of *The Living Church* :

THE words of the Pope in his congratulatory letter to Cardinal Gibbons, on the occasion of his fiftieth anniversary in the priesthood, recall the words of the Roman Catholic Bishop in his address on the occasion of "the consecration of the Rt. Rev. Dr. John Carroll, appointed first Bishop of the newly erected see of Baltimore in North America." This consecration took place on the 15th of August, 1790, in the chapel of Lulworth Castle, in England. The address closed with these words:

"On this her greatest solemnity (the feast of the Assumption of the Blessed Virgin), my brethren, it is your duty to implore the particular assistance of the great Queen of Heaven; and while you are edified by the solemn rites with which the Catholic Church consecrates her prelates, you will earnestly solicit the descent of the Holy Ghost on the Bishop-elect, . . . and when you implore for him the sevenfold grace of the Holy Spirit, you will not fail to demand it through the intercession of her whom you daily salute, 'Mother of divine grace.' In full confidence of her protection and blessing upon our ministry, we proceed to the solemnity of the consecration."

Why was it that there was no Roman Catholic Bishop in North America until 1790? We know the difficulties which prevented the Church of England people from obtaining the episcopate—chiefly reasons of State. But why were Roman Catholic Bishops so late in coming—several years after the consecration of Bishop Seabury?

At the consecration of Archbishop Carroll, did more than one Bishop take part—viz.: Rt. Rev. Dr. Charles Walmesley, Bishop of Rama? On the sixth day of November, 1789, a formal mandate was issued by the Pope, granting to him "the faculty of receiving the rite of consecration from any Catholic Bishop holding communion with the apostolic see, assisted by two ecclesiastics vested with some dignity, in case that two Bishops cannot be had, first having taken the usual oath according to the Roman Pontifical." Were there not two Bishops to be had?
J. S. B. HODGES.

Baltimore, August 26, 1908.

IS THERE JUSTIFICATION FOR AN EVENING COMMUNION?

To the Editor of *The Living Church* :

I DO not wish to instigate a discussion as to the relative merits or demerits of evening Communion, as I had thought that the Church herself during 1,500 years of her history had settled that question. A news item, however, in your New York Letter of last week, referring to another introduction of this custom, has attracted my attention.

Is it possible that the communicants referred to are all

night workers? This would seem to be the only valid excuse for their inability to attend church and communicate on either Sunday or week-day mornings. Or, if this is not the case, is it that the modern answer to any and all objections against departing from the primitive and reverent customs of the Church is to be again given in this matter, *i.e.*, "We must give the people what they want"? If so, I, for one, think that our Lord's own life and teaching would hardly justify it. Is not the cross itself an answer to the question as to whether He pursued this method or not? Even at the cost of some inconvenience to ourselves and others it might be better policy for us in the end to try His way.

Finally, I doubt very much whether the advocates of evening Communion themselves would contend that the way the average New York Sunday is spent in these days is the best possible preparation for the worthy reception of the Holy Communion.

Sincerely yours,

New York, Aug. 31, 1908.

CORTLANDT H. MALLERY.

RE-CONFIRMATION OF ROMAN CATHOLICS.

To the Editor of The Living Church:

THE matter of "Re-Confirmation of Roman Catholics" is of great importance to me and to some other Italian brethren, who work among ex-Romanists; and with this letter I beg to ask any reader of it, who may wish to express his opinion on the subject through the columns of your valuable paper, to do so, so as to help me in finding out the right way to follow in this matter.

But in order that no confusion will follow from those who are not acquainted with the service of Confirmation of Roman Catholics, I translate here a few sentences from the Roman Pontifical of Benedict XIV., to show how and to whom Confirmation is administered in the Roman communion.

The rubric of the service begins with these words:

"The Bishop willing to confirm infants (*infantes*), children, or others who have been baptized," etc.

Further on it says:

"Godparents must hold on the right arm infants which the Bishop wishes to confirm."

During the service we do not find the imposition of hands on the head of each and every candidate, but, after the invocation of the Holy Ghost, the rubric says:

"Then extending his hands in the direction of candidates," the Bishop repeats the same prayer which is in our service: "Almighty and ever living God, who hast vouchsafed to regenerate," etc., adding only these few words to the ending: "and mark them with the sign of the Cross of Christ," etc.

Here the Bishop anoints the candidates with the *chrisma*, making on his forehead the sign of the cross, saying:

"I sign thee with the sign of the Cross and confirm thee with the *chrisma* of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then he slaps the candidate on his face, saying: "Peace be with thee." Then a prayer will be said and the candidates are dismissed with this benediction:

"May the Lord from Zion bless you, so you shall see the good of Jerusalem through the days of your life, and obtain life eternal. Amen."

This is so far the essence of the Roman Confirmation, and every one interested in the subject can find out the differences between the Roman and Anglican service. Our rubric demands that the "Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose." The Bishop in the preface of the service says: "To the end that children, being now come to the years of discretion," etc. Then he asks them if they "do here, in the presence of God and of the congregation," renew the solemn promise and vow made at their baptism, "ratifying and confirming the same, and acknowledging themselves bound to believe and to do all these things," etc. To which every one shall *audibly* answer, "I do."

All this is omitted in the Roman Church, as well as is omitted the imposition of hands on each and every candidate according to the Holy Scripture (Acts 8:18), and leaves the Confirmation on the anointing the forehead and slapping the face of the candidate.

The rite of Confirmation cannot be repeated in any case, but on doubt if Romanists have been duly confirmed according

to the Scriptures, can they be re-confirmed under condition, as Baptism (which also cannot be repeated) is given under condition, if the priest is in doubt?

I leave the question open to discussion, and hope I shall hear from many sources so to get the idea of the Church on the subject.

I, personally, on former occasions have asked the Bishop not to re-confirm candidates who have been once confirmed by a Roman Bishop, but only to ask them if they would accept the tenets of our Church and vow to them, after which the Bishop has given them the hand of fellowship in the American Church.

(Rev.) D. A. ROCCA.

Mariners' Harbor, Staten Island, N. Y. City.

September 3, 1908.

[There has been some difference of opinion among Anglican theologians as to whether persons having received Roman confirmation in the defective form (as it is viewed by Anglicans) in which it is administered in that communion should be re-confirmed by our Anglican rite. The reasons for re-confirmation are argued affirmatively by the Bishop of Duluth in an appendix to his volume *Fundamental Church Principles*. But in spite of his argument the prevailing opinion among Anglicans is that, since no two of the three Catholic communions are in entire agreement as to the matter of Confirmation, a proper spirit of comity demands the recognition of the validity of the sacrament as administered by each. While, therefore, our Bishops confirm, conditionally, candidates from the Roman communion when presented by any priests, the more usual way is for the candidate to be "received" formally, either at the time and place of a parochial confirmation, or otherwise; and this practice has become so widespread that there are few large Confirmation classes presented without several candidates, having Roman confirmation, being thus received. The renewal of baptismal vows, in the preparatory portion of the Anglican Confirmation office, is, of course, no part of the essence of the rite. Baptismal vows are equally obligatory upon persons confirmed by rites which do not require their ratification; and, on the other hand, there may be an innumerable repetition of such formal ratification. Thus, it is quite usual that there should be such renewal of baptismal vows at the conclusion of a parochial mission. The Prayer Book use of the word *confirm* in this connection is, not strangely, confusing to persons not familiar with the twofold use of the word in English. In the sense of "confirming" vows the verb is active; the candidate *confirms* his vows. In the technical sense it is passive; the candidate *is confirmed*. The latter act, performed by the Bishop, is the essence of the sacramental rite; the former, performed by the candidate himself, and subject to repetition whenever desired, is incidental and preparatory.—EDITOR L. C.]

ASSISTANCE TO CANDIDATES FOR ORDERS.

To the Editor of The Living Church:

LETTERS have recently appeared in the Church papers from Mr. Francis Johnstone Hopson, calling attention to the fact that there are numbers of young men who would enter the ministry but for financial inability to educate themselves, and urging donations to his society, which renders assistance to such candidates. I know how much such societies have helped recruit our ministry with able men, though sometimes the privileges are abused. I would add that, supplementing the work of societies like Mr. Hopson's, a limited number of suitable men may obtain a university education in return for, and while doing, mission work, if applications be made to the undersigned.

Like Mr. Hopson, I believe the men may be had, if they are shown the way. Neither do I think the right kind of men are deterred on account of lack of pensions or small salaries, most of our candidates coming from the poorest churches.

THOMAS D. WINDIATE.

St. Paul's Rectory, Fayetteville, Arkansas.

PHYSICALLY we cannot live without food, and it is equally true that we cannot live without the bread of life. We may breathe, but without food we die. We may eat, but without breath we die. And we cannot live unless our food, too, is assimilated into our muscles and bones, and nerves, in constant reparation. What! will the world dispense with the Body and Blood, and substitute a mere memory of past tragedy for them; will it dispense with the perpetual Incarnation, and think to live by "filling its belly with the east wind"? Spiritually we cannot live by the Holy Spirit alone. We must have the eternal nourishment of Jesus Christ's Human Nature: we must have the strengthening Body and the refreshing Blood of Him, who, equally with the Spirit, is our life; and we must have the breath of life too, from the Holy Ghost, who not only issues to us from the Son, but also unites us to, and assimilates Him as our divine Food, with ourselves.—Rev. F. C. Ewer, D. D.

LITERARY

Penny History of the Church of England. By A. Jessopp, D.D. London: S. P. C. K. 1908.

A few years ago there was no satisfactory popular history of the Church of England. Now a new one appears almost every year. The author of this sketch is one of the most learned of living English historians, as well as one of the most delightful of writers. Anything from his pen is certain to be valuable and interesting. His name, as well as the low price at which this history is issued, assures it in advance of an enormous circulation. Such a book widely distributed by our parish clergy ought to be much more useful in dispelling popular errors about the Church than a multitude of tracts arguing, for example, the *pros* and *cons* about Henry the Eighth.

An extract from the first chapter will show how Dr. Jessopp can compress Church History without devitalizing it. "Again and again in history the Irish Celts have been liable to great outbursts of religious and political enthusiasm, under the stress of which they have given themselves up to the absolute sway of a single gifted personality, whose power over them has become well-nigh unbounded. This seems to have been the case in the fifth century. St. Patrick, the 'Apostle of Ireland,' as he has been called, was a Briton by birth. He was born in 389, somewhere near the mouth of the Severn; as a boy he was captured and carried as a slave to Ireland, where he remained for six years. Then he escaped from slavery and returned to his old home. He could not be at rest. He was haunted by an irresistible and ever-present desire to make Christ known to the heathen people among whom he had sojourned—a spirit drove him on. His success was wonderful; so wonderful as to seem incredible to those who have never been at the pains to follow the history of Christian missions in ancient or modern times. The highly emotional and passionately fervent Irish 'Scots' responded to his stirring appeals. In fifty years of ceaseless labor—he died about the year 461 A. D.—St. Patrick became the planter of the gospel of Christ in Ireland; and in a real sense the founder of that Scotie Church from which, as time passed, more than one or two missionaries went forth to spread the knowledge of the Saviour beyond their own land."

It seems almost ungracious to criticise a book at once so valuable and so inexpensive. But it is much to be hoped that the author may see his way clear to make some changes in a later edition. The list of books for further reading is quite inadequate. Good lists at the end of each chapter might be very useful. That the history is in general accurate and trustworthy goes without saying, but it is unfortunate to have the old error reproduced that "Christian soldiers in the Roman armies helped to introduce the knowledge of the Saviour's Gospel into Britain." Harnack has clearly shown that such cannot have been the case. The worst defect of the book, however, is that it doesn't carry the history beyond 1662. This is of a piece with the fact that English Church history to the death of Queen Anne is all that most of the English Bishops require of their candidates for orders. Surely the eighteenth century has much to teach Churchmen to-day, if only by way of warning. And it seems as if the time has come to cease making apologies for the nineteenth century and to recognize in it one of the most glorious periods in our history. However that may be, can any one doubt that it is more worth while for our Church people nowadays to know something of John Henry Newman and Frederic Denison Maurice, than of Birinus, missionary to the West Saxons, and Theodore, the twelfth century Archbishop of Canterbury? W. P. LADD.

AMONG the publications of general interest that are in preparation and will be issued by Thomas Whittaker, Inc., during the coming season, the following are worthy of note:

Side Lights on Religion, by Rev. J. Brierley, the well known "J. B." of the *Christian World*, which will consist of essays, born at the moment, and discussing current issues. Mr. Brierley has for sometime occupied a foremost place among English essayists.

They will also publish the new book by the Bishop of London, entitled *The Love of the Trinity*, being mission sermons of the past year, very largely following the plan of his well known *The Call of the Father*, a new edition of which is in preparation.

Pursuing the discussion initiated by the Emmanuel Movement, they will publish *The Cure of Souls* by the Rev. W. H. Milton, D.D., with an introduction by Bishop Randolph, which volume takes up the religious aspect of this very popular movement. The *Report of the Detroit Church Congress* will also be issued, in which one of the topics of special interest will be a discussion of the Emmanuel Movement by the founders of it, Doctors Worcester and McComb.

They will also bring out a popular reprint of an old classic, *A Priest of the Temple*, by George Herbert, with an introduction and valuable notes by the Bishop of North Carolina.

Also *Mission Preaching for a Year*, edited by the Rev. W. H. Hunt, and contributed to by eminent preachers of the English Church, including Scott Holland, Waggett, Aitken, Wilmot-Buxton, Sparrow-Simpson, and the Bishop of London.

AN EPITAPH.

BY STELLA PAUL CRAIG.

NOTHING in his life became him like the leaving it." The biography of a human derelict, written graphically in a single sentence. Whole volumes could not have described more fully, more accurately, the life that had become, not only worthless, but a menace to others. But his voyage is over, and he has long since departed to make his report to the Great Captain. Will his report be the only one of his kind presented?

Not all the vessels that start out on the ocean of life are equally strong, equally powerful. Some are large and imposing, some small, and even insignificant. But all are offered the same charts, the same compass, the same rules of navigation. The charts show clearly and distinctly the safe paths, they mark the currents and cross currents, and point out the dangerous reefs and shoals. The compass, true and accurate, points always, unerringly, toward the Guiding Star—the Star that will lead its faithful followers safely, surely, to the haven of peace and rest.

The long, tempestuous voyage mapped out for some vessels is in strong contrast to the peaceful, calm cruise that others are to enjoy, and to many this seems unjust. But is it not reasonable that small, light vessels, should have smoother sailing than those of sturdier build? A very light craft could not weather the storms of heavy and dangerous seas; neither would a bulky, powerful vessel be able to navigate in the sheltered waters of narrow or shallow streams. No, the Great Builder knows best, and He sends each ship on the course to which it is best adapted.

And the great ocean of life itself! How absorbingly interesting it is to watch the ships as they breast the waves, battle with the tempests, or glide smoothly over the still waters. Inspiring indeed is it, to see the large, stately vessels keeping nobly to their course, and the smaller ones following in their wake, faithfully, steadily, steering straight for port, and deviating neither to right nor left.

But oh, how sad it is to watch the erratic course of the vessel that has lost its chart, that no longer uses the compass to guide it, and so steers first one way and then another, until finally even its motive power is destroyed, and it drifts idly, aimlessly about, a hopeless wreck—a derelict.

To which class do you and I belong? What kind of report will you and I be able to offer to the Great Captain at the end of our voyage? What will our fellow travellers have to say of us, when we have left their pathway and entered the wide harbor of eternity? What will be our epitaph?

DEBTS.

BY CYRUS MENDENHALL.

DEBTS are a great hindrance to any cause, whether it be spiritual or temporal. A man in business who is hampered by indebtedness, labors under a serious difficulty. It hangs over him like an incubus, alike destroying his peace and prosperity. The result is even worse with a church. A so called church of God will sometimes, in an ambition to excel, and with a spirit of carnal rivalry, rear a grand structure for which a debt is incurred which must hang perhaps for years, clogging the wheels of action and curtailing usefulness in many ways.

Neither individual nor organization has a right to contract debt with no idea as to how or when it shall be liquidated.

Sometimes a small debt is allowed to go for years unsettled when a little activity, a small sacrifice, would have canceled all, and saved unpleasant feelings.

People are not generally fond of paying debts formed by others, which, however, is frequently done in Church business. The Church in debt makes that a plea for small contributions, and in some instances it is deemed a sufficient reason for doing without a minister. There are many other evils following in the train of Church debts.

No house truly belongs to God which virtually does not belong to the people who offer it to Him. Our motto ought to be: "Owe no man anything." Solomon says: "The borrower is servant to the lender." It is said heathen temples are universally free from debt. Churches sometimes are reported free from obligations when numerous small accounts, or notes re-issued or renewed from time to time, represent floating indebtedness that should never be allowed to increase in volume.

Clear up everything each year. As far as possible work on a cash basis.

LIFE'S GREAT CUP OF WONDER.

Into a baby's hands is given a toy
Of jingling bells, and wider grow the eyes
In which are mirrored treasure, and surprise,
While coos of rapture speak the infant's joy.
Into the man's large grasp of life's alloy
Is given its cup of wonder, wherein lies
That which will still and also waken cries,
And thoughts of three score years and ten employ.
Into the hands of spirits we have known
Is given a wondrous cup in which they see
That which was promised to the mortal lone,
As oft he prayed on bended knee,
The Beatific Vision on the Throne,
And life that's radiant, infinite, and free.

CLARA OPHELIA BLAND.

LEAVES FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

X.—NOEL.

CHRISTMAS Eve, and the weather gives promise of an ideal day to-morrow. The ground in its mantle of snow glistens in the moonlight. The night is clear, while the whole floor of heaven "is thick inlaid with patines of bright gold." The hour is late, my helpmeet has retired and I am left alone "reminiscenting." The Ghost of Christmas Past enters to keep me company. "Bless you old friend! Your benignant countenance and expansive smile is as welcome now as in bygone years." I am accused of being a *laudator temporis acti*. The experience of life shows that "the old order changeth, yielding place to new," and we who belong to the former must change and yield with it with good or bad grace. So we cry: "The King is dead, long live the King! Hail, Christmas present! Come and fill the hearts of the young with joy and gladness, and we their elders will rejoice with them. You bear the same blessed message as that of your forerunners, of a 'peace on earth, goodwill toward men.' May you imbue our hearts with the true spirit of the season. May they be filled with charity towards all; the charity which suffereth long and is kind; which envieth not, which vaunteth not itself and is not puffed up; which doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; which rejoiceth not in iniquity but rejoiceth in the truth; which beareth all things, believeth all things, hopeth all things, endureth all things."

Do we realize what a blessing to humanity is the Christmas season? It is like a warm, vigorous, healthy breeze of loving kindness sweeping over the land, dispersing the chilling poisonous miasmas of envy, hatred, and all uncharitableness. Borne upon its wings, the mercy-freighted clouds of Providence arrive to descend in refreshing showers of brotherly love. For one day at least in the year swords are turned into ploughshares, and we perceive the earnest of the time foretold by the prophet. A little child shall lead us, and on this day our feet are guided by the Babe of Bethlehem into the way of peace.

Whether December 25th was the actual date of this event is an open question. Some authorities place it in the spring-time and others in the autumn. But the weight of authority remains on the side of the traditional date. Edersheim states: "There is no adequate reason for questioning the historical accuracy of this date." The matter is not important in itself, but if December 25th be the real day, it is singularly appropriate and beautifully significant. One would fain not have it otherwise, as it then coincides with the ancient celebration by the Northmen of the winter solstice. As they rejoiced for the return of the sun to cheer the wintry earth, so Christians rejoice for the return of the Sun of Righteousness rising with healing in His wings.

I was brought up to go to church on Christmas Day. This is only meet and right, for Christmas is essentially a religious festival. Though it may have displaced it, yet it is not the saturnalia of the ancient Romans in another form. I deem the maintenance of its religious observance to be most important, otherwise it may degenerate into a saturnalia. Indications of this possibility unfortunately are not wanting. I love the Christmas service, and some of my most pleasant recollections are associated with it. How willing we were to gather the holly and greens for decorations; to weave festoons and fashion various appropriate emblems and oversee their hanging and arrangement! Though this required much time and thought, we felt well repaid, when everything was finished and the church stood arrayed in festal dress. The choir also, diligently practicing, would enliven the time for those working at the rear of the church with carol, anthem, and hymn. Then, when the morn-

ing came, a goodly congregation assembled for the "Christ mass," to worship and adore the original Christmas Giver and His Unspeakable Gift. After which they departed to their homes, carrying with them to augment the joys of the day, the blessing and the peace of God, which passeth understanding. Surely something must be missed, unless Christmas is thus hallowed, because it is meaningless if it be not a holy day and and kept as such.

It is a great pity that the first two lines of Charles Wesley's well known Christmas hymn were altered. As he wrote them, they read: "Hark! how all the welkin rings, Glory to the King of kings." This is vastly better than the usual version, "Hark! the Herald Angels Sing, Glory to the New-born King." The original rendering is much more suggestive of the magnitude of the angelic choir and in more accord with the words of Scripture: "Suddenly there was with the angel a multitude of the heavenly host praising God."

Many years have passed since I made one of a band of waits, in a village where I formerly lived. How pleasant it was to tramp through the snow in the crisp, frosty air, to serenade our friends and receive at each stopping place a warm Christmas greeting and welcome. But when I recall these times a feeling of sadness comes over me as I think how many of those whose joyful voices broke on the stillness of the night are now silent forever on earth. While a shadow is thus cast over the former merry party, how much darker it would be were it not for the light of the Star of Bethlehem. Yes, Christmas night brings peace to all those who are any ways afflicted or distressed, in mind, body, or estate. To them, as to the shepherds of old, for comfort and for hope, is given the sign of the Babe, who is the earnest of a new and a more abundant life, the bringer of sweetness and light. In the babe all things are become new. He is the fulfillment of the past and the golden promise of the future. His very helplessness endows him with the peculiar property of capturing the affections and enlisting the services of men. He persuasively appeals to the whole of humanity. All sorts and conditions of men respond to the cry of the babe. He lays hold of their hearts, exercising a purifying and elevating influence over them. It is the babe who causes the mother and father love to spring up and blossom as the rose. And none, no matter how rough or ignorant, but such love refines, making them less brutish and sottish and raising them to a higher level. The force which thus the babe exerts is manifestly not physical, neither is it intellectual. It can be only spiritual, coming down from that God who is love, light, and life. Let us accept the sign with thankfulness and in faith that there shall be "no gloom to her that was in anguish. For unto us a Child is born and unto us a Son is given."

"O holy Child of Bethlehem!
Descend on us, we pray,
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels!
The great glad tidings tell,
O, come to us, abide with us,
Our Lord Emmanuel!"

One! Two! Three! Four! Five! Six! Seven! Eight! Nine!
Ten! Eleven! Twelve! Midnight! A happy and a merry Christmas to all! God bless us every one!

[THE END.]

THE MYSTERY OF THE SEA.

YOU are standing on the beach, looking off upon the ocean. Perhaps a summer storm is throwing up its surface into white-capped waves; perhaps the long, slow billows testify to the greater storm beyond your sight and hearing; perhaps it lies calm and shimmering in the summer sunshine; perhaps a fog creeps over it and hides its surface and the human life upon it from your vision. But in either case and in every case its message is one of mystery. Ask some student to tell you what he has seen beneath its surface. It is a great continent upon which grow forests without roots and flowers innumerable of exquisite beauty that never suffer from drought; through which run rivers with no shores; upon which are seas whose surface is ever tossing in tumultuous confusion. Waste of waters, it is sometimes called. Waste of waters! It is fuller of life than land or air; with great beasts larger than the land knows, and microscopic animals infinite in number. Cruel it is often called, but in truth it is beneficent even in the tragedy of its tempests. For the fogs which brood its surface become the rain-clouds that water the earth; the winds that furrow its

surface give healthful movement to the air which but for them would become stagnant and death-dealing; and it is the birth-place of that atmosphere without which life could not exist. The sealess moon is a cloudless moon, and therefore a lifeless moon.

As we stand upon the beach and look upon the ocean, and listen to the message of its mystery, we may, if we will, hear it interpreting the greater mystery of that greater ocean which we call human life. We can see of this life but the merest fragment. We can look only upon its surface; we can comprehend only its most visible and patent phenomena; we can get but glimpses of its deeper meaning. We see the little bays and inlets that lie along the shore, and undertake to sit in judgment upon the vast ocean of which they are but tiny fragments.

It is unjust that this child should begin his life in the slums! How do you know that he began his life in the slums? Are you sure that life begins at the cradle? that there is no other life back of that cradle out of which he emerged into this? It is unjust that this man, who has lived all his life in an atmosphere of crime and superstition, with no Gospel preached to him that he could understand, should go out at death into the darkness of a hopeless night! How do you know that he goes out into the darkness of hopeless night? What revelation has given you the right to say that God's mercy does not endure forever, but stops at the grave?

It is unjust that this useful citizen, this great statesman, this indispensable mother, should have life broken off in its prime when so much depends on that life's continuance! How do you know that life is broken off at its prime? How do you know that this statesman is not called to a higher service? that this indispensable mother cannot render greater service to her child through the ministry of the spirit than she ever could tabernacle in the body and hampered by house-keeping cares?

It is unjust that one man should go through life with sorrow and suffering his constant companion, another clothed in purple and fine linen, applause and laughter his fellows! Are you sure that this is injustice? Is happiness the best, is sorrow the worst, that can befall a man? There is nothing worth living for but character, and often the tempest is a better developer of character than the sunshine.

"Thy judgments are a great deep." We may well hesitate to sit in judgment on the great deep unless we are quite sure that we have fathomed all its secrets. Science, explaining the mystery of the ocean, and still leaving much of it unexplained, has learned this at least, that it is no waste of waters, and no cruel destroyer of life. It is the mother of life, and even the storms that are brooding on its surface are life-giving and life-saving. Philosophy, studying the deeper mystery of human existence, has learned this at least, that much in it which seems most cruel is bravely kind. Perhaps when we know it better we shall see love guiding and governing all its strangely conflicting currents.—*The Outlook*.

ON LIVING TOGETHER.

By PRISCILLA LEONARD.

THE everyday problems of life bear hardest on us all. We can dodge the unusual ones, even when we ought to stand up to them. We can keep out of the conflict between labor and capital, and the fight for clean streets and civic righteousness, and we need not even express an opinion as to whether women should vote or whether local option is wise. But we have to live with our families, or our roommates, or our neighbors in the boarding house or the apartment, or our fellow-workers in the office. Being human, we are set daily in human relations of one kind or another, and we have to solve the problem, willy-nilly, as to how to make those relations true and good—or else fail dismally every day.

Alas! how often we fail! Home ought to be a little heaven on earth. It can be. It was meant to be. But the number of unhappy homes is legion; and the number of homes not definitely unhappy but vaguely uncomfortable and unsatisfactory, is pitifully beyond compute. Yet there are only two essential conditions of home happiness, both perfectly come-at-able by any reasonable human being. "Freedom and sympathy," as one wise woman has put it, "are the corner-stones of home," and any home can be built happily upon them. They sound simple and easy. They are simple, but in practice difficult, because each member of the household must not only claim them from the rest of the family, but also render them to the rest again—which is entirely a different matter.

The usual procedure in bringing up a child is to give plenty

of freedom nowadays—for the child, that is. But not many mothers are wise enough daily to teach their boys and girls that liberty, to be true liberty, must guard the freedom of others quite as much as one's own. A child whose freedom makes endless trouble for parents, servants, and the household generally, is not being taught liberty but license. He or she is being taught to encroach on or disregard entirely the rights of others. And in so doing sympathy is lost and forgotten. "I do not pretend to understand Mary; her ways are a problem to me," said one mother lately. "I have to let her go her own way." Those who had the problematical pleasure of Mary's acquaintance always had to let her go her own way. She had never been taught to consider anybody else's convenience or inclinations since she was born. "Mary cannot be crossed; she is not accustomed to it, and she is so nervous," had been her mother's dictum. When Mary married, she met with decided trouble, for her husband had been trained in just about the same way. The continual clashing of two untrained and self-willed personalities endured for a few years, and then came the divorce court. What else could be expected from two people, each of whom wanted complete liberty and understanding, but was not able or willing to give liberty to the other or try to understand the other's point of view?

The first point in living together is self-reliance, as far as possible. No one member of a household ought to drag on another, if it can possibly be helped. It is neither beautiful nor noble to cling, like a parasite, to a mother, a husband, a child. It weakens both personalities. The tenderest and deepest affections are mutual, each helping and working for the other. A wife may be everything to her husband, and yet not hamper his freedom of action even when it leaves her out for awhile. A man may be all in all to his wife, and yet she may be herself a personality, with plans and work and play for the hours when they are not together. The happiest marriages are not where one clings and the other is half strangled. The happiest affections between mother and children are when sons and daughters are allowed to stand alone, developing their own natures under the tenderest, surest sympathy, but without imperious demands for constant obedience and devotion. "I'm glad I have two daughters," said one apparently loving mother, "for one of them can marry, but the other I expect to take care of me in my old age." She was calmly willing to throttle the happiness of one child in order to have somebody to cling to till the end; and she carried out the plan, and died at 80, leaving her "beloved Anne," a tired-out woman of 50, to face the desolate age alone.

In living together, indeed, the unselfish victims seem to get the worst of it. Yet unselfishness is the only way to realize even a half-way home; and for what pleasure there is in such a household the unselfish ones are responsible, and their spirits feel the reactive joy of it. One unselfish member goes far toward making a home. Two create a home atmosphere without trouble. They harmonize things, no matter how large and troublesome the family. When man and wife are both given to thinking of each other's comfort and happiness, there is never any trouble in bringing up a houseful of children without discord, whereas one child is too many for an exacting wife or a domineering husband to bring up successfully. There have been united couples who have taken in two mothers-in-law, and wearing ones at that, and yet preserved a peaceful home life. Circumstances count for very little in daily human intercourse; the will to be gentle, kind, helpful, and forgiving is everything.

Living with other people is—or ought to be—a daily education. It demands, and rewards, a daily growth in grace. To enjoy grandfather's reminiscences really, and attend to them, is to procure much information about a past generation and enter into its bygone life. To be interested in what one's father and brother and husband have to say about politics or business is to gain valuable knowledge. To know just when to turn the family conversation so that a disagreement shall not be reached, is to acquire a fine tact for all social emergencies. To let certain subjects alone, yet to hold gently and reasonably to right conclusions without speaking about them, is a deep development of character and will. The family is a microcosm of life. If we succeed in family relations, we are real successes in life. If we fail in them, no outside success can compensate in the least. Freedom and sympathy—what better watchwords in the whole of life? They make the brotherhood of man possible; and they alone, for they mean love at its best—unselfish and wide and lasting, beginning within four walls but reaching out in wider influence every year.—*The Interior*.

A PAIR OF FRENCH BOYS.

By M. P. McILVAINE.

AMERICAN boys have, as a rule, an extremely low opinion of French boys. They may never have spoken to, or even seen, a French boy, but this fact does not in the least prevent them from ascribing to the whole number that long list of unmanly qualities which are included in the term "Sissie."

Now, I should be very glad if American boys who hold such an opinion, and who are accustomed to take it for granted that on this subject two opinions cannot be held—I should be very glad if some of these boys would read what I am going to tell them about two little fellows with whom I have lately come in contact. One of them is in Brittany, and the other in Paris; and both are so brave and honorable and self-respecting that I think an account of the way they bore themselves in rather trying circumstances—I mean circumstances that were fitted to test character—will not only interest American boys, but will help them to realize that manly qualities among boys are not altogether confined to the American continent.

Raymond Chastou, the Breton boy, is the newspaper carrier of a little town in Finistère. I first saw him five years ago when, with a friend, I was spending six weeks at the Hôtel de France, the principal hotel of this little town which I shall call X. He used to come in every day, while we were at luncheon, to bring the daily papers to the several gentlemen who liked to have the *Figaro* and *Petit Journal* as soon as possible after the arrival of the Paris train.

Raymond was not at all an attractive looking boy, being very pale, with eyes, hair, and complexion all of one color, as people say. His clothes, too, were rather forlorn. They were not exactly ragged, but outgrown and very much patched; and when not barefooted (as he usually was) he wore only wooden shoes, which were decidedly noisy when he walked across the polished floor of our long dining-room.

However, Raymond's manners were invariably good. He never failed to thank the gentlemen when they paid him for their newspapers, and did not forget his *bon jour* on entering the room, or his *au revoir* on leaving it. I think it was his politeness, which was not without a certain dignity—for one may use the word when speaking even of a newspaper carrier—that first drew our attention to him, and we said to one another that he looked exactly like the pictures that are painted of "street Arabs" in Paris; I mean the boys who are left by indifferent parents to take care of themselves, and who wander about, earning a sou here and there by some chance job, and sleeping under the bridges or the great doorways, until the police get hold of them, and send them to a reformatory or to one of the orphanages where boys of their class are (in France) taught useful trades. We said this, but it never occurred to either of us that Raymond was really in want. He had regular work, and X. was such a busy, thriving place (at least it seemed so in the summer) that we did not quite realize that there were any very poor people in it. Besides, when one is exceedingly comfortable oneself, and has a great deal too much to eat—for they gave us seven or eight courses for luncheon and dinner at the Hôtel de France—it is often a little difficult to imagine that other people, and people that one sees every day, may be almost starving.

However, in some way we found out that Raymond was not only miserably poor, but unhappy also. His father, a *couvreur* (one who tiles roofs), was a good workman when in health, but was so often ill that he could only half support his family. And his wife, the boy's stepmother, was a hard, grasping woman who saved whatever she could get hold of for her own children. She even laid violent hands on the boy's small earnings, so that he could only keep out a few sous, now and then, for his most urgent wants. And as Raymond was always obliged to be at the railway station at 11 o'clock to get his supply of newspapers, and afterwards to carry them to his subscribers all over the town, he could get nothing to eat at home, after his crust of bread in the morning, until 6 o'clock, when the Breton peasants take their supper of thin soup and buckwheat cakes. It was no wonder then that the poor boy was pale, or that he was so small that we thought him not more than 12 years old, when in reality he was 17.

Another fact that we heard about Raymond interested us even more than his poverty; or rather, it interested us in connection with his poverty. This was that persons who paid for their newspapers only once in two or three months did not think it necessary to count up their bills in order to see if they

were correct, because it was well known that Raymond never made a mistake of even one centime in his accounts. Now the value of a centime is only one fifth that of a cent, so that such a degree of accuracy in the making out of his little bills showed that the boy was honest. And to be honest when one is always hungry, and in winter very cold and often drenched to the skin; and when a few more sous each day would pay for a bowl of hot soup which otherwise one must go without—to be strictly honest in such circumstances indicates what we call "backbone." And "backbone," as every boy knows, is precisely the quality that never yet was possessed by a "sissie."

Well, when we heard all this, my friend and I, we decided that something must be done immediately to help Raymond out of such wretchedness. First of all, he must be fed, and with good, nourishing food, so that he might grow strong and healthy and perhaps tall, like other boys of his age.

So we arranged that, as long as we stayed at the Hotel de France, he should come every day at 12 o'clock and have a good dinner of meat and vegetables, with cider, which every well-to-do person in that part of Brittany drinks instead of water, and which they care about much more than all the rest of the dinner put together.

Next, we looked after his clothing, for it seemed to us very difficult for a boy to be really self-respecting in such garments as he was obliged to wear. Several persons at the hotel helped us in this matter, so that we soon had a comfortable outfit, cap, coat, trousers, etc., which, as Raymond's father knew a little of tailoring as well as of tiling roofs, were easily altered to fit him. The boots we bought—good, strong boots, with plenty of nails in the soles—and very proud and pleased the boy was, the first time he wore them to the hotel.

A fortnight later, when we went away from X., we deposited sufficient money to pay for Raymond's dinners during three months with a good woman, who promised to see that he got the food we had ordered, and not something quite inferior. At the end of the three months, we, of course, sent a fresh instalment, and so on until the following summer, when I made it convenient to pay another visit to Brittany and to X.

Naturally, Raymond was one of my first visitors, and I was delighted to see the change that had taken place in his appearance. Not only had he grown in height and in breadth, but there was a look of something like health in his face and a light in his eyes that I never had seen in them before. He held himself erect, too, as a boy does when he has friends who care for him.

Our first intention had been to send the little fellow to an industrial school and have him taught a trade that would help him to earn a more substantial livelihood than he could ever hope to do by selling newspapers. But, unfortunately, he had not much bodily strength (for the effects of several years of want and ill-treatment cannot easily be overcome), and having always lived out of doors, we knew that it would be most unwise to shut him up in a close room in order to learn any trade whatever. Besides, to carry out a plan of this kind, it would be necessary to have the consent of Raymond's father, and considering the wretched poverty of the family, and the importance to them of the boy's earnings, we did not think there was the least chance that such consent would be given. So with much regret we abandoned that plan, and decided simply to go on clothing and feeding him for another year.

Exactly ten months after my departure from X. I received a letter from the good woman who had been looking after Raymond's food. In it she told me that the boy had been offered the position of chief newspaper carrier in the town; and that with forty-five francs (about \$9) per month, he would be able to do without further help. It seemed that he had gone to her immediately upon hearing of his good fortune, and had asked her to send me the message by the very next post.

Forty-five francs is not much to feed and clothe a boy for a whole month, even in Brittany, where the necessaries of life are cheap enough, and where no one of Raymond's class expects to have more than the barest necessaries. So that I think many a boy in his place would have reasoned that the end of the year would be quite soon enough to tell me of his changed position. Or, considering that he knew how willing I was to clothe him and help with his food, he might have thought himself quite justified in letting things go on in the same way until he had got a little start with his new responsibilities, and had, perhaps, helped his brothers to make a start also. But no, with Raymond honor and honesty were a matter of habit, and I do not suppose that it occurred to him, even for a mo-

ment, to do otherwise than he did. Since that day, now nearly three years ago, we have heard many times both from Raymond and about him. And we have every reason to be satisfied with his manly, independent character.

So much, then, for my Breton boy. And now for the young Parisian, whose history sounds a little like a fairy tale. And yet I can vouch for the absolute truth of every particular.

This boy, Victor Martin, was found by one of my friends in a wretched shanty in Ménilmontant, which is one of the poorest quarters of Paris. He was living with his father—then far gone in consumption—and an old grandmother who was blind and half paralyzed. The boy (only 9 years old) being the one able-bodied member of the family, was obliged to cook and wash and clean for the others. And that the little fellow did his work as well as possible was evident from the condition of both the room and its occupants. They were miserably poor and forlorn, but not dirty. My friend heard, too, from the neighbors, who admired the pluck of the child, that he had never been known to beg or to ask help of any kind.

Of course Victor did not go to school, for besides having to work all day and to nurse his father and grandmother, he had not enough clothing to be decent. His only covering, when Madame A—— first saw him, was an old bag thrown across his shoulders, and a much outgrown pair of trousers.

My friend had discovered this family by the merest accident, but she was so much struck by the industry and the devotion of the boy, and by the intelligent expression of his face, that she determined not to lose sight of him. "I felt," she said to me, "that the little fellow was worth saving, and I resolved to try to save him myself."

Very soon afterwards the father died, and the old grandmother having been placed in an asylum, the boy was at liberty to go to school. But having no home of any kind, it was necessary that some one should become responsible for him. And this was what Madame A—— undertook. In a short time she got him appointed "pupil of the Department of the Seine," which means that the city of Paris promised to educate him, and, indeed, to provide his entire support, until he should be old enough to earn his own living.

In the first place, he was sent to a boarding-school in the country, where he distinguished himself in many ways. For whatever Victor did, he did with his whole heart, and the same quiet conscientiousness which had attracted Mme. A——'s attention in the beginning, now led him to make every effort to do his school-room work. From the country boarding-school Victor passed on to one of a higher grade in Paris, and during his stay there carried off so many prizes that Madame A—— determined to make a special appeal to the Minister of Public Instruction for his admission into one of the great Lycées.

As she is a person of considerable influence in Paris, she was again successful, and two years ago Victor entered the Lycée Charlemagne. He has now just passed his first examination for the "baccalaureate," and, as in the other schools, his manly conduct and his perseverance have won for him not only the interest but the respect of nearly every professor. He is popular also on the playground, for while a few of the boys are jealous of his almost unerring success, not many of them can resist the attraction of his straightforward character.

Ever since she first knew him, Madame A—— has been in the habit of inviting Victor to her own house on Sundays and holidays. In the beginning, the boy was naturally sent to the kitchen for his meals; but as by degrees he mounted higher and higher at school, and as besides his real worth became known to Madame A—— and to her family, her own boys begged, as a special favor, that he might come with them to the dining-room. There was no reason to refuse the request, and from that day to this Victor has always taken his place with the family and their guests. Indeed no one could ever suspect that this handsome young man, with his courteous manners and soldier-like bearing (for the "lycéens" wear a most military-looking uniform) was the poor little *gamin* of Ménilmontant.

One little incident I must tell because it shows that the boy's extraordinary good fortune has not had power to "turn his head," as we say. By which we mean, I suppose, has not made him selfish or over-bearing.

Last year, at the end of the spring term, Madame A—— announced to Victor that he was to go again, for the vacation, to a country place where he already had spent two most happy summers. To her great surprise he refused the invitation, nor was it possible for her to persuade him to change his mind. A few days later she received the following letter from him:

"DEAR KIND BENEFACTRESS:—I am going to write now what I had not the courage to say to you the other day. I refused to go to the country because I should like to send some one else in my place—a poor boy who is more alone in the world even than I am. He has no father, and his mother used to beat him so terribly that the Society for the Protection of Children took him away from her. He has never been outside of Paris, never has seen a green field, or a stream of water. Dear Madame A—— please let him go in my place.
VICTOR."

It was a temptation to my kind friend to send the two boys away together; but very wisely, as it seems to me, she decided that it would be well for Victor to learn, while he was still young, what some of us do not learn until we are old men and women. And that is that the gift which one bestows at the cost of real self-sacrifice brings a strange and wonderful happiness to the giver, almost the best kind of happiness that we ever know in this world.

I am not going to say that Victor never regretted his decision during the two months which he spent almost alone at his school, in the hot, dusty town—for the heat of that summer was terrible in Paris—but I know that he forgot all about the heat and the dust and his own loneliness when the other boy came back, and when he listened to all that this one had to tell of his delightful summer among the hills.

Now, to the boys who have read these stories, I should like to say: When next you meet, in Switzerland perhaps, or at some Normandy bathing-place, a party of French school boys, do not at once take it for granted that they are all "sissies" and unworthy of your distinguished acquaintance. But get to know them, I entreat of you, if you can master sufficient French, or they sufficient English, to make it possible for you to play together, and then make use of your powers of observation, as I am sure all your teachers advise you to do, and see whether you cannot find among these French boys, some who are in every way as manly as I hope you are. And by manliness I mean moral courage to be faithful and honest and self-controlled and gentle to the weak and the unfortunate, even in the face of strong temptation to be otherwise.

Perhaps you will think that my French boys did nothing very remarkable that they should be written about in a magazine; and to a certain extent you are right in thinking so. They did only their *simple duty*, much of it what we are apt to call *drudgery*. But they did it with all their might; and you may be quite sure that often they had to face ridicule, which was exactly as hard for them to bear as it is for you.

And if all of us could and would do *drudgery* thoroughly well, you may be sure there would be many more heroes in the world than there are at present. For it is precisely the boy (or man) who has drilled and disciplined himself by doing faithfully the commonplace task of every day, *because it was his duty to do it*, who is ready to seize a great opportunity when it comes—one of those sudden demands which come in one form or another to us all, for exceptional courage or endurance or self-sacrifice.

He does not need then—this boy or man—to nerve himself to any unusual effort. The voice of duty sounds in his ear as distinctly and as commandingly as when long ago it told him to do the little thing. And he is so used to obey this voice that he does not stop now to think of the difficulties in his way, but simply goes forward and does the noble deed, entirely unconscious that it is noble at all.

You may smile, if you will, but I think that both Raymond and Victor have learned something of this moral presence of mind. And if a great opportunity shall come to one of them—as it may come even to Raymond in his commonplace surroundings, and as it surely will come to Victor in his soldier-life (for he is going to be a soldier) I think that either of my boys will be ready to take advantage of the opportunity, and do the heroic act, so true is it that "the love of duty is the strength of heroes."

GO ON WORKING and praying, and working, for Christ's sake, whether men praise you or no, whether or no you have the comfort in your work which you might reasonably wish to have. What are all these, and a thousand more such encouragements, in comparison of the one great and firm purpose, deeply fixed in the bottom of a man's heart, to go with the Lord wherever He summons you, and never to go where He has not promised to be: to measure all men and all things by this one rule, are they such as to please Christ or to displease Him? and lastly to obey, without shrinking or flinching, whatever He clearly commands you, though it may sometimes seem to do violence to your human reason or human feeling.—*Keble*.

Church Calendar.



- Sept. 6—Twelfth Sunday after Trinity.
 " 13—Thirteenth Sunday after Trinity.
 " 16—Wednesday. Ember Day. Fast.
 " 18—Friday. Ember Day. Fast.
 " 19—Saturday. Ember Day. Fast.
 " 20—Fourteenth Sunday after Trinity.
 " 21—Monday. St. Matthew, Evangelist.
 " 27—Fifteenth Sunday after Trinity.
 " 29—Tuesday. St. Michael and All Angels.

CALENDAR OF COMING EVENTS.

- Sept. 15-18—Annual Conference of Church Workers among Colored People, at St. Augustine's Church, Brooklyn, N. Y.
 " 23—Canadian General Synod, Ottawa.
 " 30—Conv., Miss. Dist. of Nevada; Conv., Miss. Dist. of Eastern Oregon.
 Oct. 1—Maryland and Washington special conventions.
 " 13—Milwaukee Diocesan Council; Conv., Miss. Dist. Sacramento.
 " 14—Brotherhood of St. Andrew National Convention, Milwaukee.
 " 19—Miss. Council, 5th Dept., Chicago.

Personal Mention.

THE Rev. FREDERICK BURT AVERY, D.D., rector of St. Paul's Church, East Cleveland, and president of the Standing Committee of the diocese of Ohio, has resigned his rectorship, taking effect September 1st. He will retain his present residence and will continue to take an active part in the work of the diocese.

THE Rev. STUART CROCKETT and wife have returned from their European trip. Mr. Crockett may be addressed at Holyrood Church, 181st Street and Broadway, New York City.

AFTER three years' service, the Rev. WILLIAM CROSS has resigned charge of St. Paul's parish, Monterey, Mexico, and has accepted an unanimous call from St. George's parish, Clarksdale, Miss. He assumed his new duties on September 1st.

THE Rev. GEORGE C. DUNLOP, rector of the Church of the Holy Communion, St. Peter, Minn., has accepted work in Springfield, Ill., and will leave his present field October 1st.

THE Rev. H. PAGE DYER of the Church of the Ascension, Philadelphia, Pa., is visiting Yellowstone Park, and will then spend the month of September travelling in the West. He will, therefore, have difficulty in receiving mail until October 1st.

THE Rev. THOMAS J. GARLAND, secretary to the Bishop of Pennsylvania, and delegate from the diocese to the Pan-Anglican Congress, arrived at Philadelphia on September 2nd. After the Congress adjourned Mr. and Mrs. Garland travelled through Germany, Switzerland, and Italy.

THE Rev. REGINALD T. T. HICKS has accepted a call to become rector of St. John's Church, Negaunee, Mich.

THE Rev. ARTHUR WILSON HIGBY of Streator, Ill., has accepted a call to the rectorship of St. Paul's Church, Canton, Ohio, and will enter upon his duties there October 1st.

THE Rev. GEORGE WOOLSEY HODGE, rector of the Church of the Ascension, Philadelphia, has returned from his vacation, and resumed his duties in the first week of September.

THE Rev. C. E. JAMESON of Christ Church, Luther, Mich., has resigned his work there and departed for Reno, Nev., to take charge for a year of Trinity Church at that place while the rector is away on a leave of absence.

THE Rev. ARTHUR PAUL KELLEY, late chaplain of St. John's School, Manlius, N. Y., has been appointed curate of Christ Church, Elizabeth, N. J.

THE Rev. JOHN S. LIGHTBOURN, rector of Christ Church, Nashville, Tenn., has accepted the position of assistant to the Very Rev. Charles E. Craik, D.D., Dean of Christ Church Cathedral, Louisville, Ky., and after September 10th he should be addressed at Louisville.

THE Rev. GEORGE F. NELSON, D.D., Archdeacon of New York, has returned from his visit to Bishop Greer's country place at Easthampton, and will spend a short time at Bar Harbor before resuming active duty.

THE Rt. Rev. WILLIAM PARET, D.D., Bishop of Maryland, has resumed his duties after a two months' vacation spent at Wytheville, Va., and Ocean City, Md.

THE Rev. MARTIN N. RAY of Trinity Church, Litchfield, Minn., who was a supplementary delegate to the Pan-Anglican Congress, has accepted work in England.

THE Rev. J. C. ROGERS, who recently resigned Emmanuel parish, Hastings, diocese of Western Michigan, has been called to St. Paul's Church, Mishawaka, Ind., and has gone to supply services for a few weeks while deciding upon removing to this point.

THE Rev. HARMON C. ST. CLAIR, for many years rector of Trinity Church, St. Louis, has resigned in order to join the Order of the Holy Cross.

AFTER an absence of several months abroad, the Rev. H. E. SPEARS has returned to his parochial duties at Danville, Ky. Mr. and Mrs. Spears were delegated to represent the diocese of Lexington at the Pan-Anglican Congress.

HAVING accepted the rectorship of St. John's Church, the address of the Rev. HENRY N. WAYNE is changed from Armonk, N. Y., to Tuckahoe, N. Y.

THE Rev. THOMAS D. WINDIATE of Fayetteville, Ark., who was a delegate to the Pan-Anglican Congress, has just returned home by way of Naples.

ORDINATIONS.

PRIESTS.

PENNSYLVANIA.—On September 6th, at St. John's Church, Norristown, by the Bishop of Milwaukee, the Rev. N. H. KALTENBACH. The sermon was preached by the Rev. Houghton Fosbroke. A number of the clergy assisted, and a large congregation was present. The candidate is a graduate of Nashotah House. He has received calls from churches in Boston and St. Louis.

DIED.

BLISS.—On September 3, 1908, ROBERT LEWIS BLISS, aged 65 years, senior warden for many years of Trinity Church, Florence, Ala. Interment at Florence.

PECK.—Entered into rest at Omaha, Neb., on September 1, 1908, at midnight, Mrs. ELIZABETH HUNTINGTON PECK, in the 84th year of her age. Funeral from Trinity Cathedral, Omaha, on Thursday, Sept. 3rd, at 2 o'clock.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Huntington, O.H.C., Monday, September 21st, to Friday, September 25th. Places reserved and information furnished upon application to the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents 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.

THE Church of the Redeemer (White), and St. Mary's Church (Indian), constituting one cure, in Flandreau, S. D., the seat of a large Government Indian Boarding School; on the C. M. & St. P. R. R., are vacant. Apply to BISHOP HARE, Sioux Falls, S. D.

PRIEST WANTED October 1st. Young; unmarried; good extempore preacher; energetic; loyal under authority; willing to do hardest self-sacrificing work on small salary; to live in residence with two priests; parish and institutional work in large city, Middle West. This advertisement is inserted in the hope that it may meet the eye of a priest who feels the call to consecrate himself; only such could be successful or happy in the work. Address: A 1, care LIVING CHURCH, Milwaukee, Wis.

A MICHIGAN parish, city of 30,000 people, wants soon an organist and choirmaster for mixed vested choir. Salary, \$500. Good field for musical instruction during the week. Write, giving age, previous experience, with testimonials and references. Address: G. W., care THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

CHOIR TRAINER AND ORGANIST, English graduate, located in Middle West, desires change. Salary \$600. Best references. COMPOSER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (Mus. Doc., F.C.O., etc.) holding one of the most important positions in Canada, desires appointment in the States. Communicant; highest references to Bishops and clergy. Address: "ORGANIST," 636 Bathurst Street, Toronto, Ont.

ORGANIST AND CHOIRMASTER, with best of references as to ability, character, desires a change. Catholic parish preferred. Address: "RECTOR," 7342 Evans Avenue, Chicago, Ill.

PRIEST desires change of parish. References: Present Bishop and vestrymen, and others. Address: PRIEST, care THE LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN of long experience and first-class credentials desires position as matron and housekeeper in school or Church Home. Address: MATRON, Columbia Hospital, Cola, S. C.

AN ORGANIST AND CHOIRMASTER in city in Western New York is desirous of a change where there is a good field for teaching. Solo player and boy-voice specialist. Excellent testimonials. Address: "CANTATA," LIVING CHURCH, Milwaukee, Wis.

CANADIAN RECTOR desires pleasant sphere. congenial society, preferably South. Young, earnest; sound, loyal Churchman. Experience varied; sympathies wide; visitor; Sunday school worker; good reader and preacher; able to intone. PRESBYTER, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (English Cathedral trained) desires appointment. Address: ORGANIST AND CHOIRMASTER, P. O. Box 192, Detroit, Mich.

PRIEST, South, would supply for northern rector, September or October, for travelling expenses. Address: SOUTHERN PRIEST, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, 28, married, hard worker, good preacher, experienced in city parish work, leaving Indian mission field in September, desires parish or city curacy in October, preferably in East. Salary not less than \$1,200. Best recommendations furnished. Address: MISSIONARY, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST desires *locum tenency* after October 1st. Address: "SOUTH," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

FOR SALE, an Altar, 60 inches long, with Tabernacle, Cross, Candlesticks, etc. Suitable for small mission. "SISTER," 3408 Walnut Street, Philadelphia.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

FORTY DOLLARS for parish societies introducing the *Sign of the Cross*. ANCHOR PRESS, Waterville, Conn.

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APPEALS.

NEEDS OF WESTERN DEAF-MUTE MISSION.

The Western Church Mission to Deaf-Mutes needs the prayers and offerings of the Church. Rev. JAMES H. CLOUD, 2006 Virginia Avenue, St. Louis, Mo.

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Every Child's Library. *"One for Wod and One for Lok," or Asgard, Midgard, and Utgard.* By Thomas Cartwright. Price, 50 cents.

Every Child's Library. *The Seven Champions of Christendom.* By Thomas Cartwright. Price, 50 cents.

Top of the World. A Once Upon a Time Tale. By Mark E. Swan. Pictures by Hy. Mayer. Price, \$1.50.

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The Little Broken Brother. By Stanley Portal Hyatt. Price, \$1.50 net.

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Canadian Types of the Old Regime. 1608-1698. By Charles W. Cooby, Professor of History in McGill University. Price, \$2.75 net.

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PAMPHLETS.

Mother Church in the Land of Darkness. A Play in the Interests of Christian Missions. By the Rev. Edwin B. Rice, M.A.

Corporation of the Church House. Incorporated by Royal Charter 1888. *Twentieth Annual Report.* Presented at the Annual General Meeting, Thursday, 25th June, 1908.

A Review of the Report of the Joint Commission of the General Convention on Sunday School Instruction. An Address by the Rev. Robert B. Gooden, Rector of St. Luke's Church, Long Beach, Cal., at the Sunday School Institute Annual Meeting, Los Angeles, May 11, 1908.

The Obligation of Pastors and Teachers to Understand the Nature of the Child. An Address by the Rev. Alford A. Butler, D.D., at the Annual Meeting of the Sunday School Institute, Los Angeles, May 11, 1908.

St. John's Church, Mobile, Ala. Rev. Gardiner C. Tucker, Rector. Official Directory. 1908.

The Falsity of "Christian Science," So Called. A Lecture. The Rev. William Harmon van Allen, S.T.D., Rector of the Church of the Advent, Boston. Third Edition.

THERE has just passed away at Stafford, England, Mr. Joseph Griffiths, who for the past fifty-four years had been verger at the parish church. He was over 90 years of age and often related the fact that he remembered five Bishops of Lichfield, five rectors of Stafford, and five parish clerks, and he boasted of having lived in the reign of five monarchs.

THE CHURCH AT WORK

DAMAGE BY FLOOD AT AUGUSTA, GA.

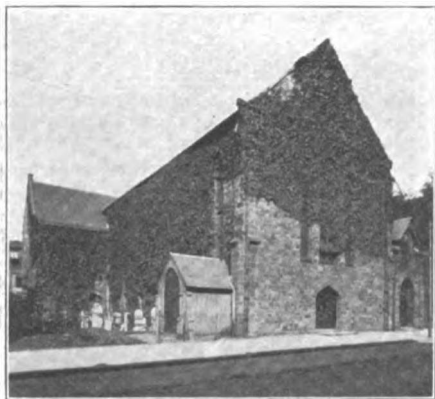
THE RECENT floods in Georgia did an immense amount of damage, but the people rose nobly to the occasion, and relief was prompt, generous, and well organized. In Augusta it was a hard experience. The torrent rushed through the greater part of the city, being from four to ten feet in depth. Some houses were entirely swept away, some wrecked, and hundreds ruined by wind and water. In the poorer districts, where the houses are mostly one story in height, everything was lost and the suffering is great, and would have been much greater but for the prompt relief furnished.

Though considerable damage was done to the Augusta churches, yet as a whole they came off fairly well. Old St. Paul's, though it stands on the river bank, was not injured—at least, the water did not reach the floor. A service of praise and thanksgiving was held on the following Sunday. The ground on which the church stands is slightly elevated and was protected by a high brick wall. The water also missed the rectory floor by two inches, though the rector (the Rev. G. Sherwood Whitney) and family were impelled to move upstairs. The Church of the Atonement (the Rev. S. B. Carpenter, rector) was ruined inside, the water attaining a depth of five feet. St. Mary's Church (colored) was also ruined in the same way.

Everybody is hard hit, but all are smiling. The work of rehabilitation is being rapidly carried on.

LAST AMERICAN SERVICE AT ALL SAINTS', PHILADELPHIA.

THE OLD EDIFICE of All Saints' Church, Philadelphia, has been sold, as previously stated in these columns, to the local congregation of the Greek Orthodox communion, and possession will be given on October 1st. The last service according to the American rite



ALL SAINTS' CHURCH, PHILADELPHIA.

will be held in the church on September 27th. All Saints' Church was founded in 1827 and the present edifice was erected shortly after on the corner of Twelfth and Fitzwater Streets. It is now found necessary to remove to a more convenient location for the congregation. Some 390 bodies interred in the churchyard will be re-interred before the church passes into new hands.

At present writing the vestry of All Saints' has not secured a site for the new church building, although three different locations are in view and money to the amount of \$60,000 is in hand. For the present the congregation will worship in historic old St. Paul's Church, Third Street below Walnut, where the late Rev. Dr. Newton was rector for many years, and which is now the head-



THE LATE REV. EDWARD WALLACE NEIL.

quarters of the Philadelphia City Mission, and where daily services and a weekly celebration of the Holy Communion have been maintained by the Rev. Dr. Duhring and his staff of clerical workers for some years, despite the fact that it is not a parish and the congregation is made up of different individuals at each service.

FATHER BULL CANNOT COME.

CHURCHMEN have been anticipating with pleasure a visit to this country from the Rev. B. P. Bull of the Mirfield, England, Community of the Resurrection, who was to have been one of the speakers at the Brotherhood convention in Milwaukee in October. It will be a disappointment, therefore, to learn that Father Bull has just been obliged for the second time this year to submit to a serious operation, and will be unable to come.

BI-CENTENNIAL OF HEBRON, CONN.

THE BI-CENTENNIAL of the town of Hebron, Conn., has been recently observed. The rector of the venerable St. Peter's parish is the Rev. John H. Fitzgerald, and Calvary Church, Colchester, is included in the cure. Among the speakers were the Rev. Flavel S. Luther, LL.D., president of Trinity College, and the Rev. Samuel Hart, D.D., dean of Berkeley Divinity School and president of the Connecticut Historical Society. The Rev. Dr. Luther in the course of his address spoke of the connection between Trinity College and Hebron, two of whose townsmen, John T. Peters and John S. Peters, were among those who established the college.

INSTRUCTION FOR CHURCH WORKERS.

THE SCHOOL for Church workers to be established some time in October in Pittsburgh, Pa., will hold weekly sessions in some conveniently located parish house. The courses for the initial year will necessarily be somewhat limited, but it is hoped to greatly broaden the scope of the curriculum in succeeding years. This year the subjects will be "The Services of the Church," "Church Finance," and the New Testament.

NEW CHURCHES AND OTHER IMPROVEMENTS.

TWO YEARS AGO the Woman's Auxiliary of the diocese of Western Michigan determined to concentrate their missionary contributions on one field, and chose Belding as the place wherein to build up a parish. From

this starting point the work has gone steadily forward under the leadership of the Rev. J. A. Baynton, and the people are now rejoicing in the possession of a Church home. On September 3d Bishop McCormick opened with services of dedication a combined parish house and place of worship which has just been completed. Several months ago the people of the mission purchased and paid for a fine lot in the best part of the city. Last fall they secured and moved into town an abandoned Methodist church building. This has been remodeled into a convenient edifice with parish rooms and a larger room which serves as the nave of a church, the sanctuary being screened off with a rolling partition when the room is used for other purposes than worship. A grant of about \$800 was secured from the thank offering made at the General Convention at Richmond, but beyond this aid the people of the mission have relied on self-effort. The spirit of progression is shown by the fact that at the last diocesan convention they relinquished about \$100 of the aid which the Woman's Auxiliary had previously given them. It is now hoped with a convenient church in place of the hall used for services the past three years, that the congregations will rapidly increase and the Church take a firm growth in Belding.

THE CONTRACT for the foundation of the new St. Mark's Church, Minneapolis, Minn., on the Welles site was let on August 17th to local contractors for the sum of \$8,566, and ground was broken on Wednesday, August 26th. Bids have also been received for the building of the superstructure, but no action has as yet been taken. The new guild house is about completed, but will not be ready for occupancy, as had been hoped, on the first Sunday in September. The congregation will continue to worship in the Handicraft Guild Hall till the last Sunday in the month, on which day the new guild hall will be used for divine service and at which time the Bishop of the diocese expects to be present. The Welles Memorial House (a memorial to a former beloved rector, now in Paradise) being erected by St. Mark's Church for downtown institutional work, is nearing completion and inside a month will be a veritable bee-hive of Church activities. The management of this work will be in the hands of a board consisting of five members of St. Mark's vestry and five members of the Men's Club of the parish and a representative from each of the following parishes: Gethsemane, St. Paul's, Holy Trinity, All Saints, and St. John's.

THE WORK of building the new parish hall of St. Mark's Church, Waukesha, Wis. (the Rev. F. D. Butler, minister in charge), has progressed rapidly and it is expected that the edifice will be ready for use by September 15th. The hall is located under the church. It contains three rooms—a large parish room, a kitchen, and a smaller guild room. The ceilings are all high, the rooms well lighted and the floors hardwood. The work was made possible financially because of a generous gift by one of the parishioners, with the support of many others of the parish, including the ladies of the guild, the Young People's Society, the wardens, and vestrymen.

THE CORNER-STONE of the Chapel of the Prince of Peace, Fallston, Harford county, Md., was laid with appropriate ceremonies on Saturday, August 29th. The Rev. J. Worrall Larmour, rector of St. John's parish, Harford county, within the bounds of which the new chapel is located, laid the stone, and the address was delivered by the Rev. G. Mosley Murray, general missionary of the

diocese, under whose direction the mission was begun on last Palm Sunday. The services have been held regularly in the Friends' meeting-house by the Rev. J. W. Larmour. The chapel will probably be ready for occupancy before the winter sets in.

DURING the summer extensive enlargements and improvements of St. Paul's Church, Minneapolis, have been under way. The seating capacity will be about 600. It was hoped that the congregation could worship in the enlarged building by the first of the present month, but it will not be ready until the first day of October. So far during the alterations the congregation has worshipped in the basement, but this is no longer feasible, and the Lowry Hill Congregational church in the near vicinity has invited the rector of St. Paul's (the Rev. T. P. Thurston) to conduct services in September for both congregations, which generous offer has been accepted.

PLANS are being prepared for the fine new parish building for the combined parishes of St. Jude and the Nativity at Eleventh and Mt. Vernon Streets, Philadelphia, the structure to be completed by next spring and costing \$40,000. The dimensions will be 51x115 feet.

AN ADDITION, 24x42 feet, is to be made to Grace Church, Carthage, Mo. It will be built of native stone and, with the organ recently purchased, will cost about \$4,000. In the new addition provision will be made for a Sunday school room, a guild room, and a kitchen.

THE CONVOCATION of Chester (Pennsylvania) is erecting a parish house, costing \$4,000, for the recently organized mission at Highland Park, which is under the charge and supervision of the Rev. Charles M. Armstrong, rector of St. Mary's Church, Wayne.

A RECTORY to cost \$3,000 is being built by the Church of the Good Shepherd, Elizabethtown, N. Y.

GENEROUS BEQUESTS OF MR. F. C. HEWITT.

BY THE will of Frederick Cooper Hewitt, who died at Owego, N. Y., on Sunday last, the New York Post-Graduate Medical School will receive \$2,000,000; The Little Missionary Day Nursery, St. Mark's Place, \$200,000; the Sheltering Arms Society, \$100,000; other charities and individuals receive large sums. The Metropolitan Museum of Art, which gets \$1,500,000, is also his residuary legatee.

DEATH OF MRS. ANNA L. JAGGAR.

MRS. ANNA LOUISA JAGGAR, wife of the Rt. Rev. Thomas A. Jaggar, D.D., died rather suddenly at her home at West Newton, Mass., on Tuesday, September 1st. She was 75 years of age, was the daughter of Hon. John W. Lawrence of Flushing, L. I., and was united in marriage with the Bishop in 1862. From 1863 to 1870 Mrs. Jaggar resided at Bergen Point, N. J., and afterwards lived at New York City, Yonkers, Philadelphia, and Cincinnati, where her husband was consecrated Bishop. The Bishop went abroad last spring to assume charge of the American churches on the Continent, succeeding the late Bishop Worthington, and he was not at home at the time of his wife's death.

HONOR CONFERRED ON DR. S. WEIR MITCHELL.

DR. S. WEIR MITCHELL, noted physician, eminent specialist and writer, and a prominent Churchman of Philadelphia, has been elected a Foreign Fellow of the Royal Society of England, one of the oldest and most distinguished scientific associations in the world. There are only three other Americans whose names are now upon its rolls. Benjamin Franklin, also a Churchman, was the first American to be elected to membership.

194TH ANNIVERSARY OF ST. DAVID'S CHURCH, RADNOR, PA.

ON SUNDAY, September 6th, St. David's Church, Radnor, Pa. (the Rev. James H. Lamb, rector), celebrated its 194th anniversary with special services and an historical sermon by the rector. The venerable and quaint building stands to-day identically as it was built in 1714 by the early Welsh

late king of Sweden, in commemoration of a visit paid to the church by his son, now king, during the centennial year, presented some years ago a handsome font. A few weeks ago there was buried from the church Richard T. S. Hallowell, a lineal descendant of one of the founders and early settlers. The gathering and concourse on this occasion was the largest of any similar gathering ever held in that section.



ST. DAVID'S CHURCH, RADNOR, PA.

settlers. The first rector, a Welshman, the Rev. John Clubb, was sent out by the London S. P. G. Society. The provost of the University of Pennsylvania, Mr. C. C. Harrison, and family are regular attendants, and the congregation is composed of some of the wealthiest and most influential people of that section.

DEMISE OF MRS. MARY L. BELL OF CLIFTON HEIGHTS, PA.

MRS. MARY L. BELL, wife of the Rev. Thomas Bell, rector of St. Stephen's Church, Clifton Heights, Pa., and aunt of the Right Rev. Charles H. Brent, D.D., passed away on Saturday, September 5th, at the age of 65 years. Funeral services at St. Stephen's, Sunday, at 5 P. M., with interment at Auburn, N. Y.

LAST OF THE OLD SWEDISH CONGREGATIONS SEEKS FORMAL ADMISSION TO THE CHURCH.

THE VESTRY and congregation of Christ Church (Old Swedes'), Bridgeport, Upper Merion, Pa., have requested to be admitted into union with the diocese of Pennsylvania. This is the last of the old Swedish congregations in Pennsylvania to take this step, Gloria Dei and St. James', Kingsessing, having united with the Church in 1845. Before that union the three Swedish churches were in charge of one clergyman appointed by the national Church of Sweden, the last one being the Rev. Dr. Collin. After his death in 1830 the Rev. Dr. John C. Clay, a priest of the American Church, became rector of the three Swedish churches. The Rev. Dr. A. A. Marple was rector of Christ Church for forty years, and is at present rector emeritus, though unable to officiate or minister to the congregation owing to failing health. He was succeeded by the Rev. Charles W. Stocking, D.D., who resigned three months ago, the parish at present being without a rector. Descendants of old Swedish families throughout Montgomery County and adjoining sections continue the membership and allegiance of their forefathers in old Christ Church, the bodies of their ancestors of several generations being interred in the old graveyard surrounding the ancient cruciform church, which was erected in 1760 and is in an excellent state of preservation. The

PROHIBITION IN GEORGIA.

THE LETTER of the new prohibition law in Georgia, as interpreted by Governor Hoke Smith, seems to forbid the sale of wine for the Eucharist. The failure to make special provision in the law for wine for sacramental purposes was doubtless an oversight on the part of the legislature. A suit has been started in Atlanta to overthrow the law as an infringement of religious rights.

ALBANY.

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

Meeting of Diocesan Woman's Auxiliary.

THE semi-annual meeting of the diocesan Woman's Auxiliary will be held at Morris, commencing September 17th.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Progress of Diocesan Missions.

THE WORK among the missions in north-west Arkansas is advancing. Grace Church, Siloam Springs, with Mr. Oscar Homburger as catechist, has recently purchased a building for rectory and parish house purposes and made other improvements. St. Andrew's mission, Rogers, has arranged a chapel in the public library building and the people have provided a new altar, lectern, prayer desk, and other tasty furnishings. The church at Low Gap, a faraway mission among the mountains in Newton county, was recently burned by miscreants opposed to any religion coming into the neighborhood, but the Bishop hopes for enough assistance from friends to rebuild soon. The Helen Dunlap School for mountain girls at Winslow has increased its force. The Rev. Thomas D. Windiate, rector at Fayetteville, has supervision of this territory.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Personal Mention.

THE REV. FREDERICK DANFORTH LOBDELL, rector of St. Francis' Church, Rutherfordton, N. C., has returned from his vacation at Siasconset, Nantucket. The parish of Rutherfordton covers an area of about three thousand square miles and its work is largely among the mountaineers of the state.

EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Bp.

The Great Need of the District.

THE BISHOP has adopted the canons of the diocese of Nebraska for use in this jurisdiction, and has set September 30th as the date for the meeting of the first convocation, which will be held in Pendleton at the Church of the Redeemer, of which the Rev. Charles Quinney is rector. The Bishop has had a strenuous time this summer in travelling over his jurisdiction and visiting places which can only be reached during the dry season. He has met with encouragement, but it must be very discouraging to see so much to be done and have so little with which to accomplish it. There are only three priests besides the Bishop in the field, so perforce not much work can be planned, much less executed, with churches already built remaining silent and closed for want of priests.

HANKOW.

LOGAN H. ROOTS, D.D., Miss. Bp.

Death of Mr. O. J. Stratton.

OWEN LOVEJOY STRATTON, teacher in the mission school at Wuhu, died on August 30th. News of his death was received September 3d by his brother, A. B. Stratton of Chicago. Mr. Stratton was a graduate of Wheaton College and went to China about eight years ago to take up mission work. He was 42 years old and was unmarried.

IOWA.

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

Improvements to Trinity Church, Muscatine.

TRINITY CHURCH, Muscatine, has been closed to allow of extensive improvements and will not be reopened until the first Sunday in October.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Bereavement of the Rev. C. A. Weed—Funeral of Rev. J. K. Dunn—Personal.

THE DAUGHTER of the Rev. C. A. Weed, rector of St. Philip's Church, Joplin, Mo., died on Monday, August 31st, after an illness of only three days of peritonitis.

THE FUNERAL of the Rev. John King Dunn, rector of Christ Church, Warrensburg, Mo., and secretary and registrar of the diocese, whose death was chronicled in the previous issue of THE LIVING CHURCH, took place on the afternoon of August 31st. The service was held at Grace Church, Kansas City, the Rev. E. B. Woodruff officiating, assisted by the Rev. Robert Talbott and the Rev. J. D. Richey. Interment was in Mount Washington cemetery.

ON LAST Saturday the Rev. J. Stewart-Smith was called to Chicago on account of the serious illness of his sister's husband.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Summer Services at Old Orchard Beach.

THE LAST service of the season in the summer Church of St. John's-by-the-Sea, Old Orchard Beach, was held Sunday evening, August 30th. Various improvements have been made this summer on the church property, including the installation of electric lights in the church. The Rev. Charles R. Bailey, Ph.D., has been in charge during the season.

MASSACHUSETTS.

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

General and Personal Items.

FOR THE BENEFIT of the summer residents of Nahant—that portion that belongs to the Church—there has been a special service of Holy Communion at the home of one of the

summer visitors, each Thursday morning, this communicant having generously set aside one of the apartments of her home for the purpose. The officiating clergymen are from the neighboring parishes in Lynn (St. Stephen's and the Church of the Incarnation) and Swampscott (Church of the Holy Name). The last service of the season will be held on September 24th. During the summer there have been union services in the little Nahant chapel each Sunday, and of the denominations represented the Church has had the lead.

THE BISHOP of Rhode Island passed through Boston a few days ago, having returned from his summer vacation abroad by way of Boston, coming home on the steamer *Ivernia*.

THE REV. FREDERICK ARTHUR REEVE, rector of St. Ann's Church at Roxbury, has returned from his vacation, eager to begin fall and winter work in his parish, having meantime mapped out a plan of action which in the end should mean a general strengthening of the parish along all avenues of activity. A part of his time was spent at Hull and he also spent a week with friends at Brooklyn. During his absence St. Ann's pulpit was occupied one Sunday by the Rev. Daniel C. Hinton, one of its former rectors.

THE REV. THOMAS C. CAMPBELL, the new rector of St. John's Church, Jamaica Plain, began his duties on Sunday, September 6th, preaching at two services. Mr. Campbell comes from Cincinnati and he had been in Jamaica Plain for a fortnight studying the situation and possibilities of his new parish.

MINNESOTA.

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

News Notes.

THE CLERGY of the diocese are nearly all home and at work again. Very few of the Twin City clergy but what had a vacation, although there was no interruption of the regular services. The Rev. C. E. Haupt of St. Mark's could not get away, the building operations keeping him more than busy with his other parochial duties. The Rev. A. D. Stowe, the faithful secretary of the diocese, was also at home busy, in addition to his other duties, at getting out the diocesan journal. The journal is just out. It shows 100

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clergy in the diocese, 15,089 confirmed persons, 9,168 communicating at Easter, and total receipts of \$203,112.96.

OHIO.

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

Plans of the Cleveland Clericus—Clergy Returning From Vacations.

UNDER the leadership of its president, the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, the Cleveland Clericus is making plans for a year of work which shall be more successful than even the past one. One new feature will be a "Press Committee," whose work will be to secure a greater publicity for the work of the Church in the city and vicinity, through the secular press, with more carefully prepared and accurate reports of Church happenings than has been the case heretofore. It is expected that much good will result from the work of this committee in making the Church and her ways better understood by the general public.

DURING the summer vacation season the clergy of the diocese have been very scattered, but they are now beginning to return. The Bishop is expected to arrive in New York, via the *Mauritania*, October 16th. Dean Du Moulin, who spent his vacation in Maine, returned to the city, with his family, in time to take charge of the services at the Cathedral on the first Sunday in September. The Rev. Messrs. Baker and Tarrant are spending their vacations in Canada and the Rev. Messrs. Atwater and Dimon are still abroad.

WORK ON the new memorial sanctuary, given by Mr. Henry C. Ranney, the senior warden, in memory of his wife, to St. Paul's Church, Cleveland (the Rev. Walter Russell Breed, D.D., rector), is progressing so satisfactorily that the date for its dedication has been definitely set for St. Luke's day, Sunday, October 18th. The Bishop, who is still abroad, is expected to arrive home sufficiently long in advance of that date to warrant its selection for the service of dedication.

PENNSYLVANIA.

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

Success of Summer Evening Sunday Services at the Ascension, Philadelphia.

GREAT SUCCESS has been achieved by the Rev. Henry Page Dyer, curate of the Church of the Ascension, Philadelphia, by a shortened Evensong and short pulpit talk followed by "after meeting" each Sunday night throughout July and August, during the absence of the rector, the Rev. George Woolsey Hodge, on his vacation. Each Sunday night the church was better filled as August drew to a close, and likewise the room where the "after meeting" was held. At these meetings the attendance increased so much that on the last two Sunday nights of August the regular Sunday school instead of guild room had to be used. The Wednesday night summer Church history classes also proved quite successful.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Personal Note.

THE REV. GEORGE DAVIDSON, rector of St. Luke's, Marietta, has returned from his vacation, which he spent partly at the seashore and partly in the West Virginia mountains, where on several occasions he preached to the mountaineers. The services were held in a district school house and an old hay barn. He was invited to return next summer and "preach every night for a week."

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

The Bishop's Itinerary.

THE BISHOP will attend the annual meeting of the Guild of the Holy Cross at Cleveland, O., during the first part of the week commencing September 13th, and on the 16th to 18th will be present and give the addresses at a retreat for clergy at Champaign, Ill. After spending some time in the southern part of the diocese he will attend the convention of the Brotherhood of St. Andrew at Milwaukee, and then the first meeting of the auxiliary Board of Missions at Chicago on October 19th.

TENNESSEE.

THOS. F. GALLOR, D.D., Bishop.

Session of Convocation of the Eastern District.

THE Convocation of East Tennessee was in session at Greeneville the first three days of September, commencing on Tuesday night with Evening Prayer, the sermon being preached by the Rev. Byron Holley. After the early celebration of the Holy Communion on Wednesday a meditation on the Eucharist was held. The subjects discussed at the afternoon session were "The Preaching of Missions," "The Organization of a Convocational Missionary Society," and "Lost and Strayed Communicants." In the evening a rousing missionary meeting was held, the speakers being the Rev. William C. Robertson, the Rev. Grant Knauff, and Dr. William Saunders.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Death of the Hon. H. M. Stone.

THE DEATH of the Hon. H. M. Stone occurred at Swanton on August 16th and the funeral was held at Holy Trinity Church on the Wednesday following. He leaves a widow, four sons, and a daughter to mourn their loss. Three of these sons are in the

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ministry—the Rev. E. S. Stone, the present rector of Swanton; the Rev. G. B. Stone, now abroad, and the Rev. A. W. Stone, chaplain in the navy. His passing is deeply felt by Holy Trinity Church, where he was not only a generous supporter but an active worker and faithful worshipper. He had passed his 80th birthday and was active and vigorous to the last. Cerebral hemorrhage was the cause of death.

WASHINGTON.

Plans for Next Convention Session—Vacant Parishes—Notes.

THE REV. DR. C. ERNEST SMITH, rector of St. Thomas' Church, Dupont Circle, where the next session of the thirteenth annual convention will be held, has appointed his committees for looking after the entertainment of the delegates. Mrs. A. A. Birney will have charge of the luncheon. Many new faces will be seen at this session, notably the Rev. Messrs. J. H. Nelms of Ascension Church, F. C. F. Shears of King George parish, O. W. Zeigler of Durham parish, and J. M. E. McKee of St. Thomas' clergy.

THERE ARE STILL several vacant parishes in the diocese. Takoma parish, St. Michael's; St. Matthew's, Prince George county, Md., and All Saints', St. Mary's county, Md., are without rectors. St. Andrew's, St. Thomas', Ascension, St. Stephen's, and St. Margaret's need assistants. This shortness in the clerical supply has greatly hampered Church work in and near Washington this summer. Other Christian bodies are making the same complaint, and it makes the work of the clergy on hand doubly hard. We trust that soon after the next session of the diocesan convention this sore lack of priests will be speedily remedied.

THE LOCAL chapters of the Brotherhood of St. Andrew are busy making preparations to send a goodly representation to the Milwaukee convention this fall. Several of the clergy are also anticipating the trip.

THE REV. HENRY A. BROWN, chaplain in the United States army, preached again last Sunday at the open-air service in the Cathedral Close.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Personal.

THE REV. GEORGE GRENVILLE MERRILL, rector of St. Mary's Church, Buffalo, has returned from England, where he attended the Pan-Anglican Congress as a delegate and acted as chaplain to Bishop Walker, both at the Congress and at the Lambeth Conference. He preached in St. Martin's, Canterbury, on July 5th (the day after the opening of the Lambeth Conference in that city), and at St. Paul's, Canterbury. He also preached in the city of Rochester at Holy Trinity, Brompton, and at St. Mark's, New Brompton, on June 28th.

WESTERN MICHIGAN.

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

Fund Being Raised for Church at Harbor Springs.

CHURCHMEN who have summer homes in the northern part of the diocese have again shown their generosity, as in the two years past, by raising a fund for the help of the Church at Harbor Springs. With this fund and a grant from the diocesan Board of Missions a clergyman is now in the field supplying services at Harbor Springs and at adjoining places throughout the year. Bishop McCormick has made his usual summer visit to this locality.

CANADA.

Budget of News From Our Sister Church.

Diocese of Toronto.

ARCHBISHOP SWEATMAN, with his wife and daughter, returned from England at the end of August.—THE Bishop of Western Oregon preached in St. Stephen's Church, Toronto, in August on his way home from the Pan-Anglican Congress.

Diocese of Ontario.

MUCH REGRET was felt at the departure of the rector of Wolfe Island for another field of work in Central City, Colo. The parishioners presented to him a very handsome private Communion set, as well as a purse of money.—THE RECTOR of Kemptville, the Rev. W. P. Reeve, has been offered the rectorship of Brandon, Manitoba, vacant by the removal of the Rev. A. U. De Pencier to Vancouver.

Diocese of Moosonee.

IT IS interesting to learn that in that distant station, Moose Fort, the work of the Church is going on so well. At the mid-summer Communion service for the Indians, there were one hundred and twenty communicants. Bishop Holmes' school at St. Thomas' mission has done well and the daily service for the Indians is well attended.—THE Woman's Auxiliary of the little town of Chapeau, in the wilderness, raised over \$700

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during the past year for the church and rectory.—ARCHDEACON RENISON made Moose Fort his headquarters last winter, and made visits from thence to neighboring missions, going as far as 100 miles with "huskie" dogs and sledge.

Diocese of Niagara.

THE CHOIR of St. Stephen's Church, Hamilton, was vested in August, the necessary vestments having been presented by the choir of St. Peter's.

Diocese of Kootenay.

ARCHDEACON BEER has made an urgent appeal for aid for the congregation at Fernie, so completely devastated by the bush fires in the beginning of August. The church and rectory at Fernie were burned to the ground and it is necessary to rebuild before the winter. The rector, the Rev. Mr. Wilkinson, is at present sleeping in a tent, and working hard for the welfare of the townspeople.

Diocese of Montreal.

THE REV. HENRY BANCROFT was married in St. James' Church, Hudson Heights, of which he is the rector, on September 2nd. The Rev. Abbott Smith, brother-in-law of the groom, officiated. Mr. Bancroft is the youngest son of the late Rev. Dr. Bancroft, for many years rector of Trinity Church, Montreal.

MUSIC

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st Street, New York.]

The recent death of Ira D. Sankey marks the passing of the most famous "singing evangelist" the world has ever known. His hymns and tunes are known and used in every civilized land, even in China, India, Africa, and the very ends of the earth. Although his style of composition was, from the musician's standpoint, offensive and "emotional," appealing to a very low order of musical intelligence, it served its purpose.

We know of no greater contrast than that existing between the Anglican and the Sankey type of hymn tune. Perhaps both types are needed. The former is musically elevating, and the latter almost degenerate. But these characteristics seem to be evident only to persons having a certain amount of training in the appreciation of the better forms of ecclesiastical music.

Mr. Sankey spoke, musically, in a language that reached the great mass of people. His music and his singing were allied to, and were the counterpart of the preaching and emotional exhortation of Mr. Moody. In the Church the motive principle underlying the methods of such evangelists as Moody and Sankey is recognized by many clergymen—especially in the mission field. The chief thing is to "get hold of people." And the argument is that if a plain and elementary style of preaching, and a simple and "touching" kind of music contribute to the desired end, there is room for both. And it is an argument that is full of practical difficulties for the musical purist to combat. He would say, "Educate the people by teaching them the higher forms of hymn music." The missionary replies, "We cannot wait for that. That is a secondary consideration. We want to save people, and if weak and emotional tunes will help us to do it, we will use them." And yet we cannot help deploring the effect of such music.

Mr. Sankey undoubtedly assisted in the salvation of souls, but he certainly played an important part in the deterioration of the modern hymn tune. With all due honor to

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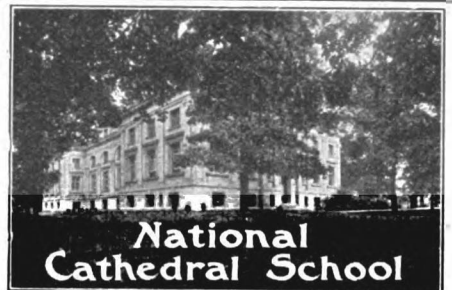
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him we wish that he had done the first without the second.

We have received the following letter from a correspondent who withholds permission to print his name. The communication speaks for itself; we hope it will reach Durham.

"Your article in the July 25th issue of THE LIVING CHURCH is of special interest for several reasons, particularly so in regard to all that it contains regarding the late Dr. Dykes and his contributions to Church music. Now it has always seemed to the writer that we need more good music fitted to the burial service of the Book of Common Prayer. And I note with regret that anything of this nature from the pen of Dr. Dykes remains unpublished. I would fain re-echo the question contained in your article: 'When will the world be enriched by the publication of his noble and touching burial service, still in manuscript at Durham?'"

"Now may I call attention to the closing sentence in your article—'We hope the Durham authorities will publish the burial service Mr. Collinson mentions'? Can you do nothing more than hope? Can you not help it along a little?"

THE MAGAZINES

ESPECIALLY meritorious articles in *The Living Age* for September 5th are "The Literary Indebtedness of England to France," "The Quebec Centenary: the Call of the Present," and the concluding article on "Forecasts of To-morrow," by William Barry. The latter will interest every thinking man and woman. It sets forth the influences that are moulding the thoughts and lives of the age and some remedies proposed for existing evils.

THE September issue of *The World To-day* is, as usual, full of good things. "A Consul's Busy Day" (illustrated) is by Amos P. Wilder, American Consul-General at Hong Kong, and the advantages of *Mortgages as Investments*, by James L. Houghteling, will appeal to the man with money to invest.

THE September number of *Scribner's Magazine* contains a vivid account of Richard Mansfield's "Beginnings and Apprenticeship," by Paul Wiltach. The romance and hardships of "The Contracting Engineer" are described by Benjamin Brooks. The numerous other articles and short stories are up to the usual Scribner standard.

A NOTABLE article by O. F. Lewis in the *American Review of Reviews* for September is entitled "Society's Warfare Against Tuberculosis." It shows the results of five years' work against this scourge, and is appropriately illustrated. The political situation naturally claims considerable space, the leading article being devoted to the "lesser parties."

THE *Nineteenth Century and After* for August is of varied interest. There are several political articles; three literary ones—"Shakespeare and the Waterways of North Italy," "Un Peu de Pickwick a la Francaise," and Wordsworth, Coleridge, and the Spy; one on Art; two on Religion, and others on miscellaneous subjects. It is a very interesting number in every way.

FORTITUDE.

THOSE whom God is calling higher still must learn to bear, if they are to receive God's gifts—His best gifts. We are not naturally humble, loving, gentle, meek. Humility is not a natural virtue, meekness is not a natural virtue. God will send you some trial, some little one, or some great one, if He wishes to develop in you this saintliness. Can you bear it? "Woe unto you that have lost

patience; and what will ye do when the Lord shall visit you?" Are you "the man of His right hand, the son of man whom He made so strong for His own self?" Or, like St. Christopher in the legend, do you sink beneath the exceeding weight of the Holy Child? It was noticed some time ago that a man had discovered an invention for making a form of crystallized carbon, which, to all intents and purposes, was a diamond; but his invention was useless, because of the difficulty and expense of getting any vessel strong enough to bear the intense heat to which it must be subjected during the process. And so with some of God's saints, they faint beneath the trial, and the saintly virtue is not formed within their characters, because they have lost the power of endurance.—*W. C. E. Newbolt.*

THE REVELATION OF LIFE.

GOD'S PRESENCE calms the mind, makes us rest in peace, even amidst the burden and heat of the day; but, then, we must be given to Him without reserve. When once we have found God there is nothing farther to be sought for amongst men; we must sacrifice even our dearest friends—the true Friend is within our heart: He is a jealous Husband, who will admit none beside. We do not need much time for loving God, for placing ourselves in His Presence, for raising the heart to Him, for adoring Him, for offering to Him all we do, and all we suffer; and in such acts lies the Kingdom of God, which is within us, which nothing can trouble. . . . You should frequently arouse within yourself the desire to give to God all the faculties of your soul—that is, of your mind, to know Him and think of Him, and of your will to love Him; and further seek to consecrate all your outward senses to Him in all their actions. . . . In your external duties, be ever more occupied with God than aught else—they will be well done if done as in His Presence and for Him. The contemplation of His Majesty shall shed inward peace upon your heart. One word from Christ at once calmed the troubled sea; one glance from Him to us can do the same within us now.—*Fenelon.*

A VISITOR of noble birth was expected to arrive at a large country house in the North of England, and the daughter of the house, aged 7, was receiving final instructions from her mother. "And now, dear," she said, "when the Duke speak to you, do not forget always to say 'Your Grace.'" Presently the great man arrived and, after greeting his host and hostess, he said to the child. "Well, my dear, and what is your name?" Judge of his surprise when the little girl solemnly closed her eyes and with clasped hands exclaimed: "For what we are about to receive, may we be truly thankful. Amen."—*Church News* (Pittsburgh).

INSTEAD then of grudging and envious emotions, when we behold persons whom we know to have been wicked, apparently repenting, and in consequence absolved and admitted to Holy Communion, let us endeavor to have nothing in our hearts but sincere love for them, and prayer that they may go on and prosper. Let their earnestness put us to shame for being so dull and languid as we too often are; let their rapid improvement stir us up to a holy jealousy, and quicken us day by day in the good path.—*Keble.*

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