



The Living Church

VOL. XXXIX.

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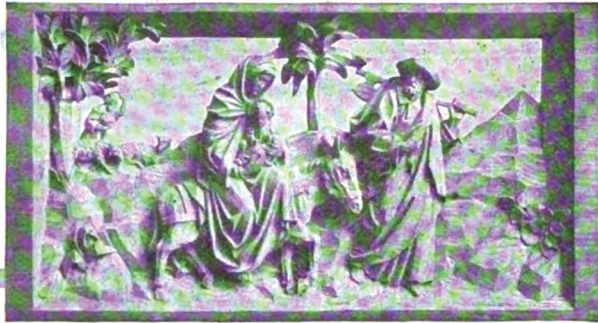
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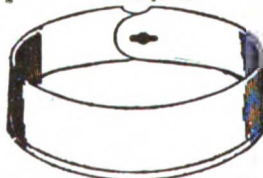
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THE CHURCH, THE KINGDOM, AND THE CROSS.

THE Collect, Epistle, and Gospel for the Fifteenth Sunday after Trinity put before us three separate yet closely related themes, or, rather, three phases of one great theme. The Collect prays that God will keep, with perpetual mercy, His *Church*; the Epistle (Gal. 6:11) gives the memorable utterance of the great Apostle to the Gentiles, "God forbid that I should glory save in the *Cross* of our Lord Jesus Christ"; while, in the Gospel (St. Matt. 6:24), the Master Himself is heard giving the very quintessence of His teaching, "Seek ye first the Kingdom of God and His righteousness."

There can be nothing more important than to get these three things into harmonious relations with each other and with us. The Church, the Kingdom, and the Cross are three phases of our true relation to the Source of our being. They are also three things that men are constantly trying to separate. There are those who enthusiastically commend the Sermon on the Mount who yet glory not in the Cross and ignore or even disparage the Church; as there are those who glory in the Cross but slight the Church and undervalue Christ's ethical teachings; as there are, also, those who magnify the Church but have, apparently, no use for the Cross except as a symbol and ornament and find no room in their thinking for any difference between Church and Kingdom.

But not so the Church itself, which exalts the Cross of our Lord Jesus Christ and, at the same time, holds before men the moral teachings of the Master, culminating in the Kingdom of God, the reign of God through the Spirit, as the goal of all human life; and so, Ecclesiastic and Evangelical and Rationalist are, from the Church's point of view, fused into one well rounded character: Churchman, Christian, and Man.

"Seek ye first," said our Lord, "the Kingdom of God and His righteousness and all these things (all lower and lesser wants) shall be added unto you." If a nation, for example, would put first the Kingdom and righteousness of God, how quickly would all material questions and all sociological disputes, as between labor and capital, be settled! And if a man will live to do God's will on earth, trusting in God with the simplicity of a child, he will not only win spiritual blessedness but freedom from care and anxiety and find a maximum of enjoyment for his bodily nature. So far, many who honor Christ as Teacher will go with us and no further. But if we are really to do what Christ commanded and not merely to admire His precepts, we find something blocking the way of the realization of God's kingdom. The root of all our troubles is self-love and self-will. We are prone to seek our own kingdom instead of God's, and hence the course of this world never does, for long, harmonize with our desires. A Cæsar finds his Brutus, a Napoleon his St. Helena, and an Alexander the Great a drunken fit that miserably ends all. Jesus, indeed, finds a Cross at the end of His earthly career, but makes of the scaffold a throne and of death the entrance into larger, fuller, freer life. The Crucified One, then, is not, as Evangelicalism supposed, a scheme to get us off and to be gloried in for that reason, but a power by which ourselves to die to self and rise to the service of love. Not otherwise *can* we "seek first the Kingdom."

The Kingdom of God, then, and the Cross are practically inseparable. What now of the Church? The Church is the army of God for the conquest of the world for truth and righteousness and humanity, and in this army the individual soldier finds the true place of service. As an army is more efficient than a mob, so is a united Church than any number of individualists each seeking his own salvation. The man who has been brought to ask, "What can I do to be saved?" must be led on to enquire, "How can I make more efficient the army of God?"

THE AGE-LONG DEBATE: WHAT THINK YE OF CHRIST?

THE world is very old, and intellectual drifts and tendencies in it have a way of going where they actually belong, quite irrespective of the plans of those who first start them. So true is this that the student of Zeitgeists has an almost irresistible illusion of machines: put a certain class of raw material into the mechanism, start it in a certain direction, and after a measureable and perfectly predictable time you get a certain product, the nature of which can be almost precisely foretold.

This is an imperfect analogy, dependent merely upon the remorseless law of the interrelation of cause and effect, but it is a very usual one. Its statement is forceless to a large class of minds, and in another large class it rouses anger. To see its force—to be a student of Zeitgeists at all—one must have read and assimilated enough history to understand that the Spirit of the Age is not dominant and newly-discovered Truth, freshly revealed to Primeval Ignorance, but that successive ages have had successive Zeitgeists, and that essentially the same Zeitgeist repeats itself in more than one age; as, for example, the essential principles of the feudal system are repeating themselves, under an industrial instead of a military form, in our present civilization.

This intellectual viewpoint is possible only to a minority in any age, and the conclusions to which it leads rouse the elements of anger in some others. When a man has made a bright, brand-new discovery which changes the world to him and his followers, it is exasperating past tolerance to be told, somewhat wearily, that practically the same thing has been discovered already and that its consequences, when it has worked out through a couple of generations, will contain such and such unpleasant elements. The man, of course, denies the statement with contumely and heat. The very fact that his iridescent idea is new to him shows that he knows of no previous instance of the occurrence of its essential elements. To this denial there is only one answer: Read history, and as he has probably already read some history and failed to assimilate it (else his idea would not have seemed to himself to be new) he returns the retort non-courteous. A partial parallel is the mental attitude of an inventor who sends his model to the patent office only to find that it has been patented already and has proved a commercial failure. Let the inventor disagree with the patent office and hold that the essential ideas of his work are not all forestalled in the previous invention, and the parallel is complete.

The argument from drift and tendency is therefore an irritating one, and against those who use it the charge of egotism and of patronizing depreciation of progress is necessarily brought. From the point of view of the man who made the investigation and believes his work original, the charge is true. In fact, in a certain sense, subjectively speaking, he is right. The man with the new idea is perfectly sincere in believing it really new. He has discovered it. Its irradiation, bursting upon him through blood and tears, is an actual enlightenment and a real product of originality. The fact that the discovery has been made before, that someone else has previously been original in the same way and that the weary world knows from old experience just how it will all turn out, is a mere minor detail which cannot be mentioned without angering him and to the truth of which he is, from the nature of the case, impervious.

AND YET, really after all, ideas sincerely advanced as novel are not necessarily new, and drifts and tendencies and swayings of public opinion are not necessarily unknown before. There is such a thing as repetition in human thought and action. The hills, though new to each new traveller, are really immeasurably old; and the final outcome of some, at least, of the mental, moral, social, and theological positions which men take up as the result of independent and original investigation are not unknown to the world. When that outcome is predicted and is denied with clamor and outcry—truthfully denied, too, as far as the sincere convictions of the deniers go—the march of events is not changed thereby. The same old causes produce the same old results quite irrespective of the emotions and intentions of those who set them going. Even the most original of us has heard of the law of periodicity, however little he may heed it; and periodicity in the sway of opinion is as much a matter of record as that in the weather and in the tides.

The theological world is now passing through a period of

examination into the nature of the Hypostatic Union. It has been through such periods before. Their outcome is on record and known to us, or at least knowable. The very terms in which the statements are made—brand-new terms, coined by earnest men out of the brain-stuff and heart-stuff of their travail—were immeasurably familiar to us before. Translate them into colonial English, modern German, or ancient Greek, and they arouse the gentle interest we feel towards old acquaintances. Yet they are original with the men who made them. Fervent souls, passing through the same experiences and speaking them out honestly, say practically the same things. We recognize with sympathy the cry for freedom. It has come so often before. We gently salute the criticism of documents. In all its essential elements it was old when Jerome was a baby. We greet with recognition the plea for liberality in the interpretation of creeds. It was stronger once; so strong that men made their own creeds to fit their liberal interpretations; and others refused to make any for fear that someone else would misinterpret or feel cramped, and so tumbled through a creedless progress which landed them where the records show. The particular question locally foremost just now, the question of the Virgin Birth, is one especially familiar. The regular steps in the progress of its discussion are known, mapped, marked. They are so pathetically plain to the spectator, so pathetically invisible to the ones who take them, that the discussion has all the elements of laughter and of tears. And the moment that one says so, further elements of anger seem always introduced.

The origin of that divergent opinion of the Virgin Birth which feels the need of greater liberality of creed-interpretation and longs for it as a relief, is, of course, well known. It is in an idea as to the nature of God divergent from the usual. The intellectual steps which, in the recoil from the anthropomorphic idea of God with which most of us start, bring us, past pantheism, to the realization of His sanity and rationality as One whose modes of action are the laws of nature, are all on record. If the process be incomplete, so that we retain the anthropomorphic conception of miracles as violations of the laws of nature, miracle of course becomes to us unthinkable. If we be intellectually clear, we get rid of the anthropomorphic idea of God, and then we can see that miracles are not violations of the laws of nature, can understand how they can happen, and so can believe them. But then we have risen to a point on the same side of the circle where we were before, although above it, and are orthodox again. A mind clear, but a trifle less clear, holding the anthropomorphic theory of miracle but having the higher view as to God, necessarily discards and denies all stories containing or implying miracle, and does so with an emphasis and finality in exact proportion to the clearness and respect in which it holds the rationality of God. Of such are our thinking agnostics, and reasoning—not the muddle-headed—unbelievers. A mind of the third grade of clarity as to the nature of God, especially a mind not untouched with humility as to the certainty of its intellectual processes in such high matters, manages to rise to a conception of God higher than the anthropomorphic or the pantheistic. It fails, however, to rise above the anthropomorphic conception of miracle and can never rid itself, therefore, of a certain doubt of and distaste for the miraculous element in Christianity. It does not follow this doubt to its conclusion. It believes, for there is the dominant figure of the Christ, towering above all turmoil and doubts and ruling the minds of men. It believes, for it knows its Lord. Yet it cannot understand, for it has not, even in such partial vision as is permitted human beings, yet seen the Father. Therefore it has always the uneasy sense, the present possibility of unbelief; and the practical outcome is the desire, profoundly instinctive and therefore irresistible, to emphasize miracle as little as possible, to minimize and trim down all reference to it, to dwell upon it no more than necessary, and, wherever it seems unnecessary, to discard it.

THE FIRST STEP in almost all divergence of theological opinion is, as said, a partial misconception of the nature of God. Arius' difficulty, for instance, unfolded like the petals of a flower from his intellectual inability to conceive that God the Father is not conditioned by the terms of time and space; that these are His creatures, not His qualities: just as Pelagius' difficulty, like our own popular or anthropomorphic theory of miracle, sprang from a failure to perceive the coherence of causation and how God works by law.

The next step in the special subject now to the fore, is the feeling that generation in an unknown way, by the Lord and

Giver of Life, must necessarily be miraculous in the anthropomorphic sense. It would be innocuous, if not impossible, without the previous step. It would be harmless, even so, if full weight were given to what science has to say about parthenogenesis. It discards, for instance, the well-established fact that, if we include all non-vegetable life and count by number of individuals and not by importance, parthenogenesis is the normal method. The majority, by many millions, of all the living organisms born into this world are without male parent. That is the original and ancient method of birth. It was at one time, therefore, the only method, a parthenogenesis being, as every biologist knows, a comparatively recent development. These facts and their like are not without bearing, by analogy at least, upon the Virgin Birth, as Huxley himself said; yet to a certain type of mind they must seem without bearing, for they are certainly known and yet they are left unmentioned. We need hardly say that in citing this analogy we have no thought of reducing the Incarnation to a mere natural parthenogenesis.

We await with interest the next step in the argument; a step of which there seems no recent discussion, yet which is surely due soon unless the instinctive recoil from the miraculous suppress it altogether: namely, the question how that which was conceived of the Third Person of the Trinity can be called in the Creeds the Son, not of the Third Person, but of the First. Of course the question has been examined and the answer given long ago; but so have the answers to the kindred problems which trouble many now.

When that question has been definitely disposed of, either by solution or omission, the next step is the denial of the physical and an affirmation of the spiritual content only of the virgin conception of our Lord. The next is its transfer (with only its spiritual content left) to the time of the Baptism. The next is its omission as unimportant; and the next, naturally, is the denial of the Pre-existence. Historically, it is usual to do this last by two steps; first an emptying of practical content, then a denial of dogmatic form. From that point it is really unnecessary to trace the successive steps of the movement. Its beginners usually stop there, or a little short of there, and the intellectual second generation carries it on. How they diverge from each other and to what lengths they carry it, any one interested enough in the matter to look up the history of the various incidents of the controversy can satisfy himself. He will also see there the essentially sterile nature of the final results and understand therefrom why the movement dies out and the Church goes on.

Yet it goes on, not unmodified, but purged, for the time being, of the vagaries of those extremists who emphasize the humanity until they lose touch with the divinity, and the human soul under their teaching cries out for the Son of God; and purged, for the time being and by the same processes, of the vagaries of those other extremists who emphasize the divinity until they lose touch with the humanity, and the human soul under their teaching cries out for a human mediator and puts some human being in the place which belongs to the Son of Man.

WE understand that a New York firm is undertaking to supply the clergy with a "new and original sermon outline" each week, which shall be "12 to 15 minutes long," so that the purchaser may "use the outline as it is, or interline, add and amplify anywhere he pleases with the least labor."

We should hope that none of our clergy would fall victims to this innocent offer. We do not maintain that a parish priest ought invariably to be an original preacher, although it seems commonly to be understood that he will be. It is not only justifiable but, in our judgment, desirable that the younger clergy, for instance, should not seek to prepare more than one original sermon a week. As in most parishes sermons are expected twice on Sundays, the rector must make another arrangement for the second. He is thoroughly justified in reading his second sermon from some published volume of sermons; but it is essential that, in doing so, there should be no pretense to originality. The tender of typewritten manuscript sermons such as are advertised by this firm carries with it the thought of their being preached as original. This involves dishonor to the user. But perhaps even worse than that, it involves the deliberate repudiation of the preaching office. It is possible that sermons bought and sold for such purposes may be eloquent; it is impossible that they should fulfil the pastoral duty of the priest. Better a poor sermon that comes from the heart than an eloquent ser-

mon purchased for 25 cents. But if it be done openly and aboveboard, the wealth of the great preachers of the Church may properly be drawn upon. The Church requires that, ordinarily, sermons read by lay readers should be taken from such a source; there is no reason why it should be unlawful for the clergy to do the same.

But let it be understood that sermons shall never be preached as original when they are taken from other than original sources; and let it be emphatically understood that none of the clergy can honorably countenance this traffic in sermons intended for delivery. As a matter of fact, in a single detached page from a sample sermon that has been sent to us, there are several obvious errors such as would unfit the "sermon" for delivery at least in a pulpit of the Church.

IT is pleasant to read in our Jerusalem letter in this issue of the consecration by the Syrian Patriarch of Antioch of the Rev. V. J. Givargese to the episcopate. The newly consecrated Bishop, a Syrian of the Malabar coast of southern India, is well educated in English, an M.A. of the University of Madras, and is thoroughly conversant with Anglo-Catholic theology. He is principal of the Mar Dionysius Seminary at Kottayam, a high school organized to build up the native Syrians in a more complete education, in which the study of English is a considerable factor. The school is recognized by the University of Madras. It serves also as a training school for the Syrian ministry. Bishop Givargese is one of those Syrians who have earnestly sought the support of the Anglican Communion and have hoped for intercommunion with it. A plea for Anglican sympathy was made in a series of papers written for the Syrian side, printed in THE LIVING CHURCH and in the London *Church Times* in 1903-04. There have been difficulties in the way, and the (C. M. S.) missions of the Church of England in the vicinity have, unfortunately, not been able to secure the confidence of the Syrians, and *vice versa*. From a rather extended correspondence with representatives of both sides several years ago, we were able to conclude only that the relations between the Churches ought to be made the subject of official inquiry and that intercommunion could and probably ought to be arranged if such inquiry were properly made and abuses discovered were remedied. We shall advert to the subject more fully in the near future.

It is wholly likely that the elevation to the episcopate of one of such broad sympathies as Bishop Givargese, with his Western learning, may be fraught with important results in bringing the two communions closer together.

WE understand that with the exception of a small supply of advance copies, which did not go far to meet the demand, there will be some little delay in supplying copies of the *Lambeth Papers* in this country. This is unfortunate, for the interest in the subject is now aroused, and those who wish the report at all, naturally wish to receive it quickly.

We anticipate publishing several of the committee reports, from time to time, in connection sometimes with editorial consideration of the subject matter. It has seemed to us wiser that our own review of specific subjects should appear with the reports, which will account for a lack of consecutive publication. Since, however, we shall hardly have the opportunity of reprinting all of them, and since the official pamphlet ought to be obtained in form adapted to preservation, we suggest that orders be left with Church publishers for copies, to be supplied when stock is received. In the meantime, the condensed review of the reports contained in our London Letter in last week's issue has, no doubt, given our readers a general idea of their scope.

WE are glad to grant "the coöperation of THE LIVING CHURCH" in directing attention to the work of the Conference of Church Workers among the Colored People, as reported on another page. No part of our missionary work is more important; no part, perhaps, is so difficult. Three years ago the Church Institute for Negroes was organized with some of the most statesmanlike men in the Church—clergy and laymen—at the head. These carefully investigated the field, developed a system of harmonious coöperation among the institutions of the Church for colored people, and informed the Church that a minimum sum of \$200,000 was immediately required in order to place those institutions upon the necessary plane, and upon an exceedingly modest scale. About a quarter of that amount was raised, and the Institute reported last win-

ter that, with that sum, they still required fully \$200,000 more. The amount has not been forthcoming.

That the Conference does not accept the proposed system of Suffragan Bishops is to us a matter for disappointment. Suffragan Bishops could be introduced into our system without involving a discrimination between races, for if the constitutional amendment shall be ratified, Suffragan Bishops will probably be more largely introduced into dioceses for the sake of giving added episcopal ministrations among the population generally, as they are in England, than they would be for work on racial lines. There would thus be no suggestion that different races are accorded different treatment, as there would be in the event of the creation of distinct missionary districts.

But the case can be met in accordance with the wishes of the conference, if those best qualified to judge, by reason of familiarity with the work, can agree upon a desired plan, which hitherto they have not done. A distinctly racial jurisdiction could hardly be created without amendment to our ecclesiastical constitution. It is very unlikely that such amendment could be enacted, and the earliest date at which enactment would be possible is the fall of 1913. But if some center of colored work suitable for a Bishop's see, preferably where one of the Church institutions is situated, could be selected, perhaps by the action of the Church Institute; and if the diocese in which it is situated would memorialize General Convention to set off that portion of its territory, no matter how small, as a missionary district, it would be competent for General Convention at its next meeting to enact such legislation, and to provide that jurisdiction over work among negroes in other dioceses or districts might be ceded, by the Bishop and convention of any of them, to such missionary district, while jurisdiction over any whites in the district itself would be saved to the original diocese. In the former of these provisions the legislation would but follow the precedent set in the creation of the former missionary district of Niobrara, to which was committed jurisdiction over Indian work in neighboring states.

Of course this requires that the initiative should be taken by a particular diocese; but it seems obvious that, in any event, it would be impossible to delimit the jurisdiction of an existing Bishop and diocese without the consent of both.

THE Church must treat seriously the problem of what she will do with her General Missions. The last fiscal year closed—September 1st—with a deficit of \$51,000. That deficit would have been much larger were it not for legacies amounting to \$142,000. But legacies cannot be depended upon as a regular income. A deficit has now become an annual feature of our missionary year. The old accumulated deficit was wiped out by drawing from the Men's Thank Offering, but we have now begun in this way to build up another.

Of course that cannot be tolerated. One of two things must be done. The Church must provide more funds or the Board must cut down the work, and this in the face of its success and of urgent opportunities for expansion.

Churchmen seem not always to realize the situation. Missions, hospitals, schools, once established, of necessity become permanent charges for maintenance. Great caution ought to be and no doubt is exercised in opening such, but after buildings have been erected, it would be folly to reconsider each year the question whether they should be manned or whether the work shall be abandoned. Critics sometimes ask why we should not change appropriations so as to give less to favored fields and more to others. The answer is simply that we cannot move buildings and appliances from one field to another. Where the unreached population is counted literally by millions, we have no option but to work at fixed centers and gradually expand as best we can. Those centers must obviously remain stationary, and no showing of equal or greater needs in another diocese or another field can lead to a transfer, except under extraordinary circumstances which must generally be attended by considerable loss to investments already made.

This means that the scale of appropriations as between fields simply cannot be greatly altered, except where, on the one hand, an attempted work seems to have become relatively hopeless and may be abandoned, or, on the other, when the opportunity arises to establish new work, without drawing from work already established. But the latter inevitably requires addition to income, and no addition is in sight. During a number of years past the addition has been insufficient to care for the most necessary expansion of work already under way; hence the annual deficit.

It is easy to point to mistakes made in the mission field; but it is not easy to provide a system by which some mistakes are not inevitable. A Bishop has, necessarily, a life tenure, and though sometimes one feels possibly that some Bishops make better use of their opportunities than do others, or that some use their appropriations to better advantage than others, it is not easy to say how the difficulty can be remedied. A Missionary Bishop is not a clerk of the Board of Missions, and though he may make mistakes, the Board is powerless to supplant him with some one else. Moreover in the appointment of hundreds of missionaries, it is inevitable that some mistakes will be made. The missionary force of the Church is comparable with the diplomatic and consular service of the United States, in so far as the much smaller salaries paid will permit, and the mistakes made in appointments by the Church are probably much fewer than the mistakes made by the State department. On the whole, there is excellent reason to believe that our missionary force compares very favorably with any group of equal numbers either of the parochial clergy or of American consular appointees. The Church does the best it can, and takes every precaution to reduce its mistakes to a minimum.

Will not Churchmen, then, come more liberally to the support of our missionary work? There is no temporary crisis, and the present deficit is less than usual; but the necessity for more regular income or less regular expenditure is inexorable.

Which shall it be?

ANSWERS TO CORRESPONDENTS.

CYPRIAN.—Unleavened (wafer) bread is made of the purest wheat flour and water, with no other ingredient whatsoever, except that two or three drops of oil may be put in each "mixing"; but the oil is not a necessity. Wafers cannot be made, however, without a baking machine made especially for the purpose, the cost of which ranges from \$35 to \$100. For a single parish it would be much cheaper to purchase the wafers ready-made.

THANKSGIVING AFTER HOLY COMMUNION.

[THE FOLLOWING IS A PARAPHRASE OF A PRAYER OF
ST. JOHN CHRYSOSTOM.]

I praise and magnify Thee, Lord,
Who hast bestowed on me
Thy precious Body and Thy Blood,
Unworthy though I be.

Through this blest Sacrament divine
Thy holiness bestow,
That daily I may live for Thee
And in all virtue grow.

O may I keep in mind Thy love,
The anguish Thou didst bear,
How Thou didst die and rise again
That I Thy life might share.

Since I am, with Thy precious Blood,
Sealed to be Thine alone,
Let not the evil one draw nigh
To claim me for his own;

But through these Holy Mysteries
Keep me from every stain,
So shall mine adversary ne'er
The victory o'er me gain.

Thou who alone art sinless, hear,
And guard my lips and mind,
That in my daily walks I may
Thy presence ever find.

O Lover of the souls of men,
Thy promise still holds good:
Thy sacred Flesh, Thy precious Blood,
Is man's celestial Food.

He dwells in Thee and Thou in him
When he upon Thee feeds,
For Thy compassions never fail;
All good from Thee proceeds.

All glory ever be to Thee
And God the Father given,
And to the Holy Paraclete,
From all in earth and heaven.

WILLIAM EDGAR ENMAN.

ONE OF the most crying wants of our day is a society for the suppression of societies. At present we suffer from a plethora of them, and their multiplication does much to weaken people's perception of the truth that the Church itself is the great Society entrusted with the maintenance of religious faith and work.—*The Lion of St. Mark.*

ARCHBISHOP OF CANTERBURY ON THE LAMBETH CONFERENCE.

Tells his Conception of the Scope of the Body

ST. MICHAEL'S, COVENTRY, TO BE A COLLEGIATE CHURCH

Death of Canon Fleming

REV. E. W. WATSON WILL SUCCEED CANON BIGG AT OXFORD

The Living Church News Bureau
London, Nativity of the Blessed Virgin Mary, 1908

THE Primate has written a letter to the official organ of his diocese, the *Canterbury Diocesan Gazette*, in which, after referring to the Pan-Anglican Congress, he directs attention to the object and outcome of the recent Lambeth Conference, for some misapprehension does, he thinks, prevail:

"The Encyclical Letter and Resolutions of the Bishops were awaited and even described beforehand as if the gathering were a great legislative, or almost an executive, body, meeting every ten years for the authoritative settlement of controversies, and for promulgating decrees which would have binding authority throughout the Anglican Communion in every land. Now it is quite certain that from its first inception, forty years ago, this gathering of Bishops has deliberately chosen and maintained for itself the character not of a legislative Council or Synod but of a Conference for the consideration and elucidation of the principles of our Church in relation to the conditions and problems of the day. This was made abundantly clear in 1867 by Archbishop Longley before the first Conference met, and in his inaugural address upon its opening day. It was reiterated by Archbishop Tait ten years afterwards, and its acceptance ever since has been unchallenged.

"When this is rightly understood it will be found to explain both what was said by the recent Conference and what was left unsaid. It is obvious that any conclusions deliberately arrived at in such a Conference and made public by its authority will carry a weight of their own which it is not easy to exaggerate. But, so far as executive action or formal direction are concerned, the responsibility rests, and will continue to rest, with each local administrative authority, either personal or synodical. These authorities will now have before them the resolutions or the advice of a fifth Lambeth Conference in addition to those published by the earlier four."

All this, his Most Reverend Lordship goes on to say, is in completest harmony with the system and the ideals of the Church of the Anglican Communion—theoretical, historical, and practical: "The assembled Bishops in no way interfere authoritatively with the responsibility attaching to the provincial or diocesan Order which has been adopted or duly adapted to suit national characteristics or local usage. 'One Lord, one Faith, one Baptism.' But the conditions of Uganda, or of New Guinea are not those of Canterbury, or of Chicago, or of Tokyo, or of Toronto, or of Bombay."

Such questions as were discussed by the last Lambeth Conference, are, no doubt, it is further observed, always with them, but their aspect and their conditions are different from year to year. It is well that once in every decade Anglican Bishops from all lands should consider together what the recent years have been teaching them, and what they ought severally and jointly to gather from the experience of their brothers in countries far away. For therein, after all, lies, so far as the President of the fifth Lambeth Conference can judge, the chief value of these decennial Conferences. For himself, the Primate can say without hesitation or reserve "that to confer with such men about the 'deep things of God,' and to kneel daily, side by side, in the chapel at Lambeth, with the apostolic pioneers who in tropical Africa, or in the Arctic Circle, or among the teeming millions of Western China, or the sparse aborigines of Northern Australia, are quietly and brightly carrying forward, in the strength of God, the message of Christian fellowship and love, is an inspiration of incomparable value for our own daily work and daily prayers."

COVENTRY CHURCH RAISED TO NEW DIGNITY.

The Bishop of Worcester is about to repeat in his diocese the experiment of a Collegiate Church with which he was so prominently identified in the diocese of Rochester when Bishop Suffragan of Southwark. Just as the venerable old Church of St. Saviour in South London, with a view to its being made the Cathedral church of the then future diocese of Southwark, was raised to the dignity of a collegiate church, so now the noble fifteenth century parish church of St. Michael, Coventry, in connection with the proposed creation of a Warwickshire diocese, is to be honored in like manner. The Bishop of Worcester writes in his *Diocesan Magazine* that the statutes of the collegiate church of St. Michael, Coventry, will be promulgated from the official registry, under the episcopal seal, on Michaelmas Day, and will be supported by a legal document of agree-

ment between his Lordship and the vicar and vestry of St. Michael's:

"It will be seen from them that our pro-Cathedral chapter differs in several respects from the usual Cathedral chapters in England. An attempt is made to obtain and fulfil to a larger extent all that is best in the old capitular system. We hope to have in a marked degree those elements which made the Cathedrals the centres of diocesan work and worship, in the days when English Churchmanship was in the making, along with more new ones suitable to modern thought. The Bishop will therefore be the central figure in the government of the church. A Dean is in theory only the chairman of the chapter, although in some Cathedrals he has acquired more monarchic rights. At Coventry the Bishop will be chairman, and therefore he will be his own Dean. It follows, however, from the existence of our present wide dioceses that the details of the Cathedral in its care and conduct could not be well attended to by a Bishop-Dean who was often absent, and for all such purposes his powers must be wielded by a lieutenant—the Sub-Dean—who would rank next to him, and preside in Chapter in his absence."

The most striking characteristic, and probably without precedent, except at Southwark, where it was of the present Bishop of Worcester's own devising, is the provision for lay canons. At Coventry they will be equal in number to the priest canons, and chosen (with one exception) from various parts of the diocese. They will have equal rights with their clerical colleagues, "except in the ordering of divine service, and even there their voice will be heard influentially." They will have their stalls in choir, just like the priest canons. One more new feature will be found in the introduction of the elective system. Three of the lay canons will be elected in Coventry, and one by the Diocesan House of Laymen. One of the priest canons will be elected by the clergy of Coventry, one by the Diocesan House of Clergy, and one by the members of the Chapter. The names of those on the clerical side of the collegiate body at present appointed, which are to the number of ten, include, among others: Dean, the Bishop of Worcester; Sub-Dean, the Rev. Professor Masterman, vicar of St. Michael's, Coventry; the Archdeacon of Coventry; the Ven. George Arbuthnot (late vicar of Stratford-on-Avon); Canons, the headmaster of Rugby; the Rev. J. H. F. Peile, vicar of All Saints', Ennismore Gardens, S. W. (late Bampton Lecturer); and the Rev. Albert Victor Baillie, rector of Rugby. Besides those already appointed there will be the three elected canons. Three lay canons are at present appointed—the High Sheriff of Warwickshire (Mr. Albert Cay), Lord Cheylesmore, and Colonel Wyly. Those to be chosen are three elected by St. Michael's vestry, one by the Diocesan House of Laymen, and three chosen by the Bishop. The statutes will be formally promulgated in St. Michael's church on the Feast of St. Michael and All Angels, after which the canons will make their declarations and be installed by the Bishop, and subsequently the first Chapter will be held. The first claim on St. Michael's Church is reserved to the Dean and Chapter, but, subject to collegiate or diocesan requirements, it will continue to serve the uses of the parish. The priest canons are to give instruction in religious learning in the Church or in other places in the diocese. Power is reserved to the Bishop to dissolve the collegiate church and the chapter if it appear to him hereafter that its existence is not for the advantage of the diocese.

DEATH OF REV. JAMES FLEMING, A WELL KNOWN "EVANGELICAL."

By the decease of Canon Fleming, in his 79th year, there has vanished a well-known and somewhat showy figure from so-called fashionable West End Church circles, and perhaps the most "popular" Evangelical preacher of his time. He had also long been a great favorite with the Royal Family, both in the reign of the late Queen and of the present King.

The Rev. James Fleming, B.D., canon and precentor of York, vicar of St. Michael's, Chester Square, and chaplain-in-ordinary to the King, was of Irish parentage, and took his degree of B.A. at Cambridge (St. Mary Magdalene's College) in 1853. He was admitted to Holy Orders in the same year, and was from the first associated with the Evangelical party and with livings in the gift of Evangelical trustees. In 1866 his London career began by his appointment to the incumbency of Camden church, Camberwell, once associated with the eloquent Canon Melville, and eight years later was preferred to the vicarage of St. Michael's, Chester Square. He owed his position there to the Duke of Westminster, "whose preference," to quote from the *Times'* obituary article, "went strongly in favor of Fleming's type of Churchmanship." The Duke also made him his private chaplain. And soon he began to bask in the favor of more exalted personages—both Queen Victoria and Mr. Disraeli, then Prime Minister. Mr. Disraeli was, of course, just

the man to be attracted by such a clergyman as Mr. Fleming, not only by his ardent Protestant Evangelicalism, but by his well perfected art of elocution displayed in the pulpit and on the platform. In 1876 he was made a canon of York, and also became in the same year an honorary chaplain to the Queen, and subsequently a chaplain-in-ordinary. Perhaps, however, he will be best remembered for his annual efforts to raise large sums for the Hospital Sunday Fund. He was also a keen advocate of "temperance" work, and his zeal in this direction is said to have been due, in the first instance, to an oration which he once heard delivered at Bath by J. B. Gough. May God give rest to his soul!

REV. E. W. WATSON APPOINTED TO A CANONRY IN OXFORD CATHEDRAL.

The king has been pleased to approve of the appointment, by the Prime Minister, of the Rev. Edward William Watson, rector of Sutton, and professor of Ecclesiastical History in King's College, London, to the canonry in Christ Church Cathedral, Oxford, and the annexed regius professorship of Ecclesiastical History in the University of Oxford, vacant by the decease of the Rev. Charles Bigg, D.D. Mr. Watson was a scholar of St. John's College, Oxford, where he graduated with considerable distinction, especially in the Final Honor School of History. He was admitted to Holy Orders in 1885, with title to the assistant curacy of Holy Trinity, Birkenhead. Three years afterward he became missionary of St. Andrew's, Sarum, and then warden. In 1900 he accepted from his college the rectory of Sutton, near Sandy, Bedfordshire. In 1904 he was appointed to succeed the Rev. W. E. (now Bishop) Collins in the chair of Ecclesiastical History at King's, London, and he has been public examiner in theology at Oxford since 1905. The new canon and professor at Oxford (according to the *Times*) has written very little, his only published works, with the exception of a history of Ashmore, Dorset, being *Language and Style of St. Cyprian*, 1896, and a translation, with the Rev. Professor Sanday, of *St. Hilary of Poitiers*, 1899. As to Canon Watson's type of Churchmanship in comparison with that of his last two predecessors in the canonry and professorship, I should judge both from his close connection with his college—St. John's having the reputation of being about the best Church college at Oxford—and from his recent professorial position that he comes much nearer to Dr. Bright than to Dr. Bigg.

J. G. HALL.

MUCH TO ENCOURAGE.

BY C. H. WETHERBE.

WHILE it is true that there things in our life to bring discouragement to our hearts, yet there is also much to encourage us. And the question which we ought to definitely and decidedly settle is, Shall we allow the discouraging features of our experiences to govern us, or will we be ruled by those things which are charged with encouraging power? As an abstract principle this question is easy to answer. The philosophy of it is plain, pointed, and pregnant with meaning. To be habitually thinking of one's discouragements, and thus be largely controlled by such thinking, is to keep one in a state of mental misery. It tends to produce spiritual weakness. It makes one measurably cowardly. Chronically discouraged Christians present an unattractive appearance to the people of the world. All this is philosophically true. Turn to the other side of the question. There is much to encourage us. If we be Christians, then God is with us. This one truth is enough to keep our heads above all the flood of discouragement. It is what gave stimulus and strength to the ancient patriarchs, prophets, and priests. The assurance that God was verily with them as their all-wise Director and almighty Helper made them high-spirited and energetic amid all foes and all temptation to fear and tremble. And the same great assurance girded and governed the apostles and their heroic assistants. St. Paul's constantly encouraging thought was, "If God be for us, who can be against us?" Was he ever discouraged? Very likely he was, but he was never ruled by discouragement. He kept his mind upon the towering encouragements which were always within his sight—the sight of his penetrating faith. And so should we. Our labor is not in vain, though our natural eyes see no results. A steady vision of our encouragements will keep us hopeful, happy, and healthy.

I SHOULD say sincerity—a deep, great, genuine sincerity—is the first characteristic of all men in any way heroic.—*T. Carlyle.*

THE SYRIAN (JACOBITE) PATRIARCH IN JERUSALEM.

[FROM OUR JERUSALEM CORRESPONDENT.]

August 29, 1908.

BEFORE reaching the Holy City a short time ago, from Diarbekir, Mardin, Syria, Ignatius, the Syrian Patriarch of Antioch, had been travelling for over a month, visiting Jacobite convents and congregations on the way—remaining most of the time in and about Aleppo. He is a fine looking old ecclesiastic, with long white beard and keen brown eyes, of distinguished deportment, particular as to etiquette in private life as well as in ecclesiastical matters. His attire is very rich: black silk robe over a purple soutane; two heavy gold chains, one with the pectoral cross, rubies and diamonds massively set, and one with a medallion.

From the fact of his being reserved, it was reported that he was unapproachable. Consequently the many complaints and squabbles reserved for his hearing were suppressed; that is perhaps what he intended.

He was met at the railway station by the dragomans and cavasses of the various consulates and convents, and representatives of the Greek, Armenian, Latin, Nazarite, Coptic, and Abyssinian Churches received him near the Tower of David, where he was obliged to descend from his carriage, the Syrian convent of St. John Mark, in the traditional Sion, where he stayed, being inaccessible except on foot.

His first visits were to the other Patriarchs. When able he held receptions in the convent after the Church ceremonies, which were far more ornate than usual, and in which he was assisted by the Bishop (Joannis Elias) of Jerusalem, and by the Bishops of Hama and Aleppo, who had accompanied him. In his suite were also the Rev. Messrs. V. J. Givargese and K. Paulos, Syrian monks from Malabar, Southern India, who received episcopal consecration at the hands of the Patriarch. They have recently been the guests of the Cowley Fathers in Bombay. In conversation they laid stress upon the breadth of their theological opinions, professing great interest in the "many ways in which God was worshipped" in Jerusalem. The Patriarch was enthusiastic about everything English. He had visited the Archbishop of Canterbury (Benson), of whom he spoke with great admiration. He was then chaplain to the late Jacobite Patriarch. He said that the clergy in England had treated him as a brother, and he regretted that there was no Syrian church in London. He hoped to receive the Sultan's permission to visit England, during September at the latest. He was touched to tears at finding many Syriac books in his host's library, and was greatly pleased to read alternately with him passages from the Old and New Testaments aloud, saying to the Bishops who sat by: "You see there are some who love our language," expressing much regret at the increasing predominance of Arabic in connection with Church literature.

The Patriarch visited his flock in Bethlehem, which consists of probably from 150 to 200 households. The Syrians are more numerous there than in Jerusalem, where they do not number more than ten households, together with the four monks, who live under the same roof with their Bishop. They have a fair library, no schools, hospital, or benevolent institutions of any sort.

The Patriarch has now left for Constantinople, where the Sultan could not receive him, on account of political preoccupation. He is still awaiting the chance of a hearing.

Church historians pass over the claims put forward by the Jacobites. Ecclesiastically Syrian Christians may be divided into three classes: Syriac Orthodox, Jacobites, and Nazarites. Hammond (*Liturgies Eastern and Western*) states that in the principal liturgies of the Syrian Jacobites there is no trace of unorthodoxy. But this does not hold of the later subordinate Jacobite liturgies. These Jacobites, or *Western* Syrians, must not be confounded with the Nestorian or *Eastern* Christians. The Jacobites are the Monophysites of Syria. They derive their names from Jacob Baradaeus, who died during the reign of Justinian, A. D. 541-578. The Jacobites use leavened bread in the Holy Communion, and cross themselves with one finger. They adopt the Greek kalendar. The liturgy is that of St. James, in Syriac. Graven (not painted) images are forbidden.

The Syrian industry in Bethlehem and Jerusalem is mostly stone-cutting. Many are employed on the new German sanatorium under construction on the Mount of Olives.

**FORTY-THREE NEW STUDENTS AT
GENERAL THEOLOGICAL
SEMINARY**

**Faculty and Students Gather for the New Year
BISHOP RANDOLPH WILL PREACH MEMORIAL SERMON
St. Bartholomew's Work Among Chinese
ANOTHER GIRLS' FRIENDLY HOME**

*The Living Church News Bureau,
New York, September 21, 1908*

HERE was much activity in old Chelsea Square this week, owing to change of rooms, the return of last year's students, entrance examinations, and arrival of new members of the faculty and student body. Thirty-two are enrolled in the new Junior class, with more to arrive later; the middle and senior classes each have two new members; there are also new special students, making a total of forty-three new names for the roster. Professor Batten, for some time *locum tenens*, has become Professor of Old Testament Interpretation; the Rev. F. B. Blodgett, heretofore instructor, becomes Adjunct Professor in the same department. Professor Hunt has taken the chair of Christian Ethics. The Rev. William H. P. Hatch of Lexington, Mass., began as instructor in the Interpretation of the New Testament. Professor Kinsman, Bishop-elect for the diocese of Delaware, has come back to the Seminary and expects to leave about All Saints' Day, when the Rev. Henry P. Scratchley of Stevens Institute, Hoboken, N. J., will be *locum tenens* in the vacant chair of Ecclesiastical History. The matriculation of the incoming seminarians will be held in the chapel of the Good Shepherd, on November 1st.

IN MEMORY OF BISHOP POTTER.

The Right Rev. Dr. Randolph, Bishop of Southern Virginia, has been invited by the Bishop of New York to preach a memorial sermon on Bishop Potter's life and episcopate in the crypt of the Cathedral on the opening of the diocesan convention, November 11th. The Bishop has replied that he will try to do so. Mr. James Pearce, Mus.B. (Oxon.), for years organist and choirmaster at Christ Church, New York City, and St. Mark's Church, Philadelphia, has written a funeral anthem in memory of his friend, Bishop Potter, and has offered it for use at the funeral in Grace Church on October 20th.

CHURCH WORK AMONG CHINESE.

For many years St. Bartholomew's parish has expended much for the religious and temporal betterment of the vast number of Chinese men. The attendance of late at the special services and meetings has not been satisfactory. To make the efforts in a strategic point, and on recommendation of the superintendent, Guy Mayne, the School known as "The Chinese Guild" has been moved to No. 20 Chatham Square. Sessions are held in the afternoons, religious service in the evening. The average attendance has been about forty.

GIRLS' FRIENDLY HOME.

In addition to other select boarding homes for working girls, established and maintained by the Girls' Friendly Society in this city, a house at 474 West Twenty-second Street has been secured and will be opened about October 1st. Its capacity will be about twenty girls. An associate of the G. F. S. will be House Mother. People who know even a little about the scant wages paid generally to women workers, the high room-rents and prices of food, and the ever present temptations of city life, will hardly fail to have a kindly interest in all such preventive agencies for the thousands who annually come out from home influences to work in places where the standard of business ethics is not always that of the Sermon on the Mount. The president of the New York branch is Miss Cornelia Marshall, 126 East Twenty-fourth Street.

WE NOT infrequently hear the clergy attacked for not taking a more decided stand for the right, regardless of consequences. We know something about this business. Our father was a clergyman, our uncle was a clergyman, our cousin was a clergyman, and our good mother (though she did not preach) was perhaps the best clergyman of the whole lot. The clergyman is, generally speaking, a poor man without money, with a wife and children, and no way to live except by the help of his parish. At the age when lawyers and physicians are getting their largest fees, he is in greatest danger of being left to depend on charity. We believe the clergy, as a whole, try to make their lives just as useful to their parishes and the world as their parishes and the world will permit them.—GEORGE T. ANGELL, in *Our Dumb Animals*.

EFFORTS OF CHICAGO "EMBER GUILD"

Work in the Interest of Increased Candidates for Orders

WHAT THE WOMAN'S AUXILIARY IS DOING

Bright Prospects for Clergy Pension Fund

CHURCH NEWS OF CHICAGO

*The Living Church News Bureau,
Chicago, September 21, 1908*

THE Ember Guild, which was organized under the leadership of some of the Chicago clergy last spring, and which already includes in its membership a number of other clergy in various dioceses, issued a circular to all its members just before the September Ember season, urging upon them the duty of increased intercessions on behalf of candidates for the Holy Ministry. The pressing need of more candidates, stressed as it has been by the utterances of the Bishops at Lambeth, this summer, certainly calls for the utmost effort of every possible kind, from both clergy and laity. This new "Ember Guild" is organized for the express purpose of meeting this need in the most important way; namely, by earnest intercession, by the careful consideration of the names of possible candidates among the young men and the growing boys in our parishes and missions, and by thoughtful consideration of personal means of approach, whenever this may be possible, in leading these young men and boys to consider the call to Holy Orders. The Rev. W. C. Way, rector of St. Philip's Church, South Hamilton Avenue and Thirty-sixth Street, Chicago, is the secretary of this Ember Guild, and any deacon or priest, in any diocese, who would like to become a member, is asked to communicate with him. He will readily furnish full data concerning the manner in which the guild's members agree to observe the various Ember seasons, as they come. Among all the important questions at present confronting the Church everywhere, few, if any, are of more immediate importance than this: How can the supply of candidates for the Holy Ministry be increased? Many believe that the most direct answer lies along the lines indicated by the constitution of this guild.

ANNUAL REPORT OF THE DIOCESAN WOMAN'S AUXILIARY.

The annual report of the Chicago diocesan branch of the Woman's Auxiliary is now in the hands of the printer, and will soon be published. It is a heavy task to prepare this report, filled as it is with hundreds of items and details. Mrs. James T. Hoyne of Trinity branch, Chicago, who is the treasurer of the diocesan Auxiliary, and Mrs. J. J. MacDermid of Grace branch, Chicago, who is the diocesan recording secretary, have worked many long hours since last May over this report, and the "copy" has covered more than one hundred pages of manuscript. The amount of work cheerfully volunteered by all the diocesan officers of the Auxiliary, throughout the year, would astonish anyone who was told about it for the first time. The fact that it is all done as a matter of course, testifies eloquently to the devotion and ability of these earnest Churchwomen.

MISSION "FIELD DAY" AT FREEPORT.

The parish at Freeport (the Rev. F. J. Bate, rector) enjoyed a "field day" for missions on Tuesday, September 15th. The officers of the parish Woman's Auxiliary branch met at luncheon, at the rectory, the guest of the day being the diocesan president of the Auxiliary. At 2 p. m. a missionary meeting was held, which was well attended, the address of the afternoon being given by the diocesan president. From 4 to 6 p. m. a general reception in the form of a "missionary tea" was given by the parish branch, and large numbers of the other parishioners were present. Under the leadership of the Rev. F. J. Bate, Christ Church, Freeport, has developed a strong and steady interest in the general missionary work of the Church. This successful missionary day is but one of many indications of this interest.

MARQUETTE'S NOBLE CONTRIBUTION TO THE CLERGY PENSION FUND.

During the third week in September the Rev. Dr. J. J. Wilkins, the financial secretary of the \$5,000,000 Pension Fund for General Clergy Relief, passed through Chicago, on his way to St. Louis from the diocese of Marquette, where he had spent three weeks among the clergy in the interests of the fund. He stated that he had never been connected with the raising of any money for Church purposes which had elicited such universal coöperation and support as this great project has already aroused among both clergy and laity, wherever he has ap-

proached them. In the diocese of Marquette it is well known that large salaries among the clergy are not found. In fact there are not wanting instances in this northern part of Michigan, as elsewhere, where brave priests are willing to work on stipends of \$600, or even less. There are 21 clergy in this diocese, and the total contributions of the entire diocese for all purposes last year were about \$36,000. Yet these Marquette clergy subscribed in cash and pledges the sum of about \$2,000 for this Pension Fund, during these three weeks. Such enthusiastic giving on the part of the clergy must awaken widespread interest, and it is from such data as these that the Pension Fund Commission derive their own conviction that the raising of this gigantic sum of \$5,000,000 will be readily accomplished, just as soon as the Church people, clerical and lay, all realize what has been done, and what can be done, for this purpose.

MISSIONARY ACTIVITIES.

Further plans for making the 18th, 19th, and 20th of October a season of unusual missionary activity in Chicago, include not only the services and meetings of the Fifth Departmental Missionary Council, on Sunday and Monday, but the semi-annual meeting of the Chicago Branch of the Woman's Auxiliary, at the Church of the Epiphany, on the afternoon of Tuesday, October 20th. There will also be a conference of the diocesan Auxiliary officers of the twelve dioceses comprising the Fifth Department, held at Epiphany chapel and parish house on the morning of October 20th. The Rev. L. B. Hastings, the director of the Chicago Homes for Boys, is to invite, on behalf of the board of managers, the diocesan branch of the Auxiliary and their guests to luncheon at the "Homes," the buildings of which are within one block of Epiphany Church; and the semi-annual meeting will begin at 2 P. M., right after this luncheon. The addresses of the afternoon will be made by some of the Bishops whose dioceses are in the Fifth Department.

INTERMENT OF THE VERY REV. BURR M. WEEDEN.

An impressive service of Committal was that held at Mt. Auburn cemetery, near Harvard, Ill., on the 18th of September, Ember Friday, by the Rev. Frank E. Brandt, rector of Christ Church, Harvard, the occasion being the interment of the remains of the Very Rev. Burr M. Weeden, formerly Dean of St. Mark's pro-Cathedral, Grand Rapids, Mich. Dean Weeden was born in Harvard, and his burial in Mt. Auburn cemetery is according to his own request. At the time of his death, in Grand Rapids, the casket was placed in a vault, awaiting this removal to Harvard. Dean Weeden was in the prime of life, at San Francisco, where he was the beloved and successful rector of St. Luke's Church. When the terrible catastrophe of earthquake and fire came and destroyed the church and wrought the multiform havoc of which all the world knows so well, he applied himself manfully to the task of reorganizing his parish, and of rebuilding the church; but the strain of it all was too much for his strength, and he was soon obliged to give up all parish work for some months. He eventually took charge of St. Mark's, Grand Rapids, where he rapidly won the regard and confidence of everyone, only to find that his health had been permanently undermined by the San Francisco disaster. His illness and death were chronicled in THE LIVING CHURCH not many months after he had moved to Grand Rapids, and this Committal service is the final chapter in the sad but stirring story of his all-too-brief career as a noble soldier in the Church Militant. His father, Mr. E. S. Weeden, is a resident of Evanston.

GENERAL NOTES.

Bishop Anderson reached Chicago before the 15th of September, and at once applied himself to the immense amount of business and correspondence awaiting his return. The Bishop, with his daughters, Misses Jean and Gladys Anderson, have been travelling since the Lambeth Conference through England, Scotland, France, Switzerland, the Italian Lakes, and Southern Italy. Mrs. Anderson and the other members of the Bishop's family, with Miss Gibson, his private secretary, have been spending the summer at "Trekapalaja," the Bishop's summer home in the Wisconsin woods.

The new water motor for the organ of the Chicago Cathedral, given by Mrs. Hibbard and Mr. and Mrs. Stirling, has been installed, and despite the low pressure of water all through Chicago during August, it has proved satisfactory from the start. A special bill was passed through the Chicago City Council, permitting the Cathedral to use the city water without expense. This courtesy is extended to the churches of Chicago

generally, and the use of these organ motors is well-nigh universal.

The "Charles Sumner Settlement" for colored people, on the West Side, is not a part of the Cathedral work, strictly speaking, though Dean Sumner is one of the directors and takes a great interest in its work. During the summer this new settlement (organized on October 14, 1907), now located at 723 Fulton Street, has held classes in sewing, domestic science, and the like; has provided outings for over 100 children; and has established a new free dispensary for the sick. The total number of outings provided under the Cathedral auspices this season will reach about 900—the largest number in the history of this work. TERTIUS.

THE CHURCH IN THE NATIONAL CAPITAL.

IN a number of articles which have appeared in both Church and secular papers, since the death of Bishop Satterlee, stress has been placed upon the emoluments and glory attached to the see of Washington, but very little has been said as to the difficulties of the work.

When Dr. Satterlee was called to take charge of the diocese, he gave up a salary double the one paid to the Bishop, and, if report is true, he then had a private fortune, while at the time of his death he was a poor man.

The diocese of Washington is not a wealthy one. It consists of the District of Columbia, with four counties of Maryland, none of them rich or strong in a Churchly way. In the city the wealthiest people are not Church people, and Bishop Satterlee drew much of the money which he used in the diocese from friends who had loved him before he came here. In the twelve years of his episcopate he invested, for the Church, on Mount St. Alban's, about a million dollars, nearly a hundred thousand dollars a year. Some may say, Would this money not have been placed to better account in a fund for the relief of the poor churches? the answer to which is that it could never have been secured for that purpose. There are many people who will give for some great building or memorial, who will not contribute one penny toward the clergy relief fund. One of the burdens of the Bishop's life was the fact that the country clergy did not receive living salaries, and his mind was ever trying to evolve some plan for increasing their stipends. A Retired Clergy Village on the Cathedral Close was one of the many ideals with which his mind was filled.

The demands made upon the Bishop of Washington, both socially and charitably, are with difficulty met by the meagre salary paid him. No missionary Bishop has harder roads to travel than some of those in Southern Maryland. The man who is called to Washington is not ushered into a garden of roses without thorns. The responsibility he is called upon to take extends beyond his own diocese. Until his death, the Canal Zone was under Bishop Satterlee's supervision; he was on the Board of Missions, and held many other positions which were a very considerable charge upon his time. The position of this diocese, at the seat of government, brings it into the foreground. It is from this point that the greatest missionary activity should emanate, and the lack of zeal for that work was one of the severest trials our Bishop had to bear.

The Bishop of Washington must be a missionary as well as a diocesan Bishop by the mere fact of his central location. The missionary districts turn to him in their problems in dealing with the Indians, and other questions in which the government may be interested. He has not only the task of taking care of his country parishes, but he is, by the great work of the first Bishop, also pledged tacitly to build a Cathedral in the capital of the nation. Ten years ago Washington was only one of the many dioceses of the Church, but the wisdom and wonderful personality of its first Bishop has made it one of the great sees of the country. It rests with the next Bishop to carry out this splendidly begun work. This is no call to ease and luxury, but to spiritual leadership and labor for the Church, both at home and abroad.

SAYS *The Lutheran*: Consolidation and suspension have brought the Episcopal Church regular publications in the United States down to three in number, one each in New York, Milwaukee, and Richmond, the famous *Church Standard* of Philadelphia being the last to leave the field. Those who imagine that the field of religious journalism is a flowery bed of financial ease should dispel the delusion and give their personal coöperation to increase the circulation and incidental revenue of the Church paper the success of which they wish to assure.

DEATH OF THE BISHOP OF MONTREAL.

MONTREAL Churchmen were saddened last Sunday afternoon, September 20th, to learn that their Bishop, the Right Rev. James Carmichael, D.D., D.C.L., was stricken with heart disease, after having preached at the morning service at the Cathedral with his usual vigor; and even more so on the following morning, the 21st, by the intelligence that he was dead.

Bishop Carmichael had been Bishop of the diocese only during the two years that have intervened since the death of Bishop Bond, though he had been Bishop Coadjutor for four years previous. A Canadian by birth, he was educated at Bishop's University and was ordained deacon in 1859 and priest in 1860 by the Bishop of Huron. He attained a high eminence among the Canadian clergy, and in 1883, being rector of St. George's Church, he was appointed Dean of Montreal. From 1893 until his elevation to the episcopate, he was prolocutor of the lower house in both the Provincial and the General Synod of Canada. Consecrated Bishop Coadjutor of Montreal in 1902, he took from the start a foremost position among the Bishops. He read a notable paper at the gathering of Bishops from all parts of the American continents in Washington a few years since, in which he showed how close are the standards of many Protestant religious bodies to those of the Church on sacramental and other questions, in spite of the considerable diversity of common belief and practice among the several bodies.

Bishop Carmichael's death, at the very eve of the opening of the Canadian Synod, which convened in Ottawa two days later, will cause widespread sorrow.

THE RIGHT PERSPECTIVE OF LIFE.

By MARIE J. BOIS.

IS there anything harder in this world than to get the right perspective of life? Is it given to man to obtain it? And if so, where must he take his stand to get it? In what light must past, present, and future be considered, if they are to be viewed in their right proportions?

Ah! there is but one answer to all these questions: At the foot of the Cross! From there only we shall learn to view life in its true purpose for us and for the whole world.

The past! Each and every one of us knows what it has been. For some, filled with the joys of home life, it has been blessed with the love of dear ones, and though not exempt of cares, yet, on the whole, it lies in a broad, smiling expanse behind them. For others, on the contrary, it has been empty of all that makes a human heart happy. Loneliness has been its lot, sorrow and pain its daily meat, and yet, shall that heart exclaim: "It is unjust!" God forbid. From the foot of the Cross, beneath its awful and sacred shadow the mystery of pain stands revealed as one with the mystery of love: too deep for explanations, too intense for words, yet so comforting in its glorious teaching that the heart cries out: "Thou knowest best, O Lord, Thy will be done."

And once the past is viewed in such a light, when past sufferings have taught the blessed lesson of submission to God's will, present difficulties and problems seem but the necessary training for the soul and, as to the future, it can safely be left in the hands of Him who knoweth all things. With Job, we may humbly and trustingly repeat: "I would seek unto God, and unto God would I commit my cause."

THE MISSIONARY HORIZON

Last Fiscal Year Closed With a Deficit of \$51,000

MUCH GREATER NEEDS; NO WAY TO PROVIDE FOR THEM

AT the September meeting of the Board of Missions, the treasurer said that the books, at the special request of several, were kept open until the 12th instant. Contributions from all sources, applicable upon appropriations, amounted to about \$985,000, or \$38,000 more than last year, and the appropriations being very much larger, the total deficiency, as nearly as could be calculated at the present moment, was about \$51,000. This would have been much more except that about \$142,000 of legacies were available for use. It will therefore be seen that the gifts of the living Church this year have not met the appropriations by \$192,000, although the showing is better than the Treasurer had anticipated. He continued: "It is with a feeling of regret that I am obliged to report another deficit, and I feel in duty bound to say to the Board that while the financial outlook for the coming year is somewhat more reassuring than it was last year at this time, yet I am thoroughly satisfied that we shall have to use the greatest care and economy and should not increase the obligations which we have assumed, at least for the coming year."

ALASKA.

Bishop Rowe, returning from England, arrived at New York September 11th, and expects to proceed to his home at Sitka the last week in September. In accordance with his recommendation, the Rev. A. R. Hoare has gone to Point Hope, to relieve the Rev. Dr. Driggs, who was asked to come out this summer. The Rev. C. W. Peabody has taken Mr. Hoare's place at Tanana. Mr. George Brooks Burgess was employed as missionary worker at Eagle, to take the place of Mr. Boulter, who has retired. He had already gone out with Archdeacon Stuck, as, if he waited for the action of the Board, navigation would have been closed and he could not have reached his destination easily.

The Rev. Thomas Jenkins with his family has returned to Ketchikan. The Bishop is very anxious to find a clergyman for Nome. The Rev. John W. Chapman and family, coming on vacation, left Anvik on August 17th and reached their home, Middlebury, Vt., the first week in September. The Rev. Mr. Hoare found that the amount needed for the rebuilding at Tanana after the fire, on account of advanced prices and freight, would be greater than had been anticipated and that at least \$1,500 more will be required. The Rev. C. E. Betticher, Jr., wrote from Fairbanks of the great need of another man, as it is simply impossible to keep up the pace much longer. The work along the Tanana River is developing with great strides and scarcely a day passes that he is not given fresh evidence that an unmarried man is wanted who has no other ties. When the mission was established the Tanana River was unknown except in a general way, and what little work was to be done could easily be accomplished. To-day the missionaries know the river well: three active missions have been inaugurated, with plans for as many more. They have now over 200 native communicants in the Tanana Valley, with a corresponding increase at Tanana.

PORTO RICO.

Bishop Van Buren reported a recent gift from Mrs. Emma Taylor, Watertown, N. Y., which would enable them, with



RT. REV. JAMES CARMICHAEL, D.D., D.C.L.,
LATE BISHOP OF MONTREAL.

what they had on hand, to build the second story of the hospital at Ponce. He will need \$2,000 or \$3,000 more to furnish and equip it.

HONOLULU.

The Bishop of Honolulu is to be congratulated upon the progress of his work. The Koreans by the score are applying for instruction with a view to being baptized. Turning to the matter of buildings, they are now erecting the Cathedral parish house, a parish house at Lahaina, a Church house at Hilo, a rectory at Wailuku, and a new Priory building. The Rev. Mr. Potwine says that the next thing to be done is to erect a suitable house for the Bishop; that the Bishop himself has given attention to everything else except his own comfort. When the American Church took possession six years ago the property of the Missionary District was estimated in value at \$101,000. They have since added \$208,000 worth.

CHINA.

The Presiding Bishop and the Bishop of Shanghai each submitted a copy of the Agreement with the authorities of the English Church with reference to episcopal jurisdiction in the Empire of China (already printed). Bishop Tuttle says he is assured by both Bishops Graves and Roots that the instrument is agreeable to them and will suffice to bring to a happy termination the questions and discussions on the subject for many years. Bishop Graves says: "So far as I can see, every point we ever claimed has been granted and the matter may be considered as finally disposed of." At the June meeting contributions were asked for installing electricity for lighting purposes in St. John's University and other buildings on the Compound. The amount was contributed in full and the money put within the power of the Rev. Dr. Pott in August. Mann Hall, the new building, is in the process of erection. Dr. Pott writes that we need very badly to acquire the part of the Chinese village which is in front of the new building, and estimates that the cost will be \$3,000. He says that at an official examination recently held at Hanchow for students to go abroad for study twenty were chosen. Six of the St. John's students were among the candidates, of whom four were successful; passing first, fourth, sixth, and fourteenth on the list of twenty. Dr. Pott has been chosen as the President of the Council of Advice of the Shanghai District in the room of Archdeacon Thomson, now in this country. St. Luke's Hospital needs a new building very badly, at a cost of say \$10,500 additional to what they have. Dr. Boone writes asking help to get the money.

The Rev. Albert S. Cooper, who has been home this summer on a special vacation, has sailed, returning to duty in the Hankow District. Mr. Fell, who has been employed in the field under a temporary contract, was formally appointed by the Board as a teacher in Boone College in the room of Mr. Martin, who has retired. There is an urgent request from Hankow for the appointment of another physician for Anking, to work with Dr. Taylor; Dr. Woodward having come to this country to finish his theological studies.

Writing of the somewhat similar question of episcopal jurisdiction, the Bishop of Tokyo says: "The question of the Japanese episcopate is settled so far as the Archbishop and the committee of American Bishops can settle it. The terms agreed upon will be eminently satisfactory to the Japanese Church. All that we want now is the approval of the American House of Bishops."

The work at St. Luke's Hospital, Tokyo, has grown exceedingly. Dr. Teusler says the Bishop has for some time advocated his having an associate, and all the members of the Council of Advice have urged this for over a year. He thinks it important that a man should be there by January 1st, as he himself will be obliged to leave for vacation next spring.

WEST AFRICA.

Bishop Ferguson wrote that in his visit during the summer to the three southerly counties of the republic he baptized twenty-seven persons, eleven of whom were adults, confirmed 107, and advanced a native deacon to the priesthood. The Bishop records the death of the Rev. N. Y. Valentine, son of one of the first native presbyters, who lost his life during an attack upon the station at Cavalla, or in a retreat from that place. The Rev. Joshua R. Davis of Tobacconnee reports that the work he is carrying on is the only effort in Grand Bassa county directly among the heathen. They have built a schoolhouse and are trying to put up a small church. If they be encouraged it will be the means of uplifting hundreds of natives for miles around. They have thirty boarding pupils who are communicants and several day scholars. In the orphan asylum at Cape

Palmas there are eighty-three pupils of aboriginal parentage and six Liberian girls, besides fourteen day scholars.

HAITI.

Letters were at hand from Bishop Holly telling of the disastrous incendiary fire in which our Church and that of the Wesleyans were consumed, besides the school house and the contents of both buildings. There was no insurance, as it cannot be obtained on account of the inefficient fire department. They need at least \$15,000 to rebuild the church. The country Church people have already with great self-denial erected six chapels and can hardly be called upon in their poverty to help the city, but the congregation of the Holy Trinity is disposed to do all that it possibly can. Our missionary, the Rev. Pierre E. Jones, lost his home and all his effects.

THE ANNUAL CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE.

BY AN ONLOOKER.

IN attending the twenty-fourth annual Conference of the Church Workers Among the Colored People, in St. Augustine's Church, Brooklyn, September 15-18, I have learned to appreciate what the colored Churchmen are as a class and to understand something of their problems. They entered into their discussions with an intelligence and breadth of view which would have done credit to any gathering of Anglo-Saxon Churchmen met for a similar purpose. Moreover these people are tremendously in earnest; they have an intense loyalty for the Creeds and traditions of the Church, which tempers all their proceedings, and they have a zeal for extending Christ's Kingdom among the members of their race which is deep and genuine. I write to solicit the coöperation of THE LIVING CHURCH in making the facts of the Conference known and helping the Church at large to acquire a sympathy for the colored people which can only come from accurate knowledge.

One member of the Conference whom I would mention is the Rev. Scott Wood of Pittsburgh, who, although he is known in certain quarters, yet is not known so well as he deserves. He might be called the Booker T. Washington of the Church, as his career also has been up from slavery. He has a distinct recollection of being sold with his mother in the state of Virginia when he was a boy 8 years old. He cherished a high ambition for education and secured by his own efforts a university training, and as a young man became a lawyer. Later he received Orders and entered the ministry of the Church. His particular renown lies in his ability to reach the outcast members of his race, and he has been unusually successful in establishing a mission in Allegheny, for which he has received support from many friends in the East and South. But he is but one who have, against fearful odds, fought their way up to positions of usefulness in society.

The topics which seemed to be uppermost in the minds of the delegates were the need of a field secretary and the great desirability of colored Suffragan Bishops. They all seem to feel with much keenness what they regard as the unjust discrimination of the Church's giving the two lower Orders of the Ministry to them and withholding the highest. They feel especially in the South that the work is held back on this account. They need leadership which they can feel is both personal and sympathetic. They are a race who stand in peculiar need of guidance, for they are the most easily led of all our people and can only do their best work under some one whom they can trust to direct them. But the loyalty to the Church is not to be surrendered by them and their spirit is not to be daunted by what they term an injustice. The progress born of God is in their hearts. Those who have seen that great masterpiece of St. Gaudens in the Boston Common, the Shaw Memorial, are always struck with the idea of motion contained in the advancing figures. The colored soldiers with dusky faces lean forward in the march to the measure of the drum with a gaze fastened, as it were, on some far-off vision. Above their heads there floats the figure of Victory bearing a palm branch in her hand. So those who have observed them, have been convinced of the spirit of progress among the colored soldiers of the Cross. Their eyes are looking out in faith to the vision of a new era—a time of regeneration when they shall have thrown off moral and intellectual restraints, the last shackles of their slavery, and become the true sons of God. Victory is over them and beckons the way. The time will be hastened when the Church sees fit

to give them one like Colonel Shaw was to the colored troops of Massachusetts, a leader who knows them and understands them—a Bishop who is their own, either black or white, and whom they can follow.

The following Address to the Church was set forth by the Conference:

ADDRESS TO THE CHURCH.

In this the twenty-fourth Conference of Workers among the Colored People, we feel that we must render our Heavenly Father all praise and thanks for His loving care and guidance in the work which has been committed to us. Reports from every part of the field impress us with the fact that despite obstacles that frequently test to the utmost our faith and strength, yet there has been continued progress along all lines. We thank God for His goodness and His guidance and pray the continuance of His loving favor. We rejoice that there are signs of increasing interest in the extension of the Church among our people, and despite present adverse conditions, there has been substantial and in some places notable progress. In the shifting of population in our country and the drifting into Northern and Western cities of large masses of our people, the work of the Church is becoming *national*, rather than *sectional*. And we suggest to the Church a larger missionary policy than that which has formerly obtained, and that the scope of work among the colored people conform to the exigencies of population, rather than to the lines of latitude and longitude.

press colored students with a sense of inferiority. We think, too, that the Church Institute, and Board of Missions, would do well to consider the advisability of appointing some representative of the race in their respective membership.

We would record our sincere and unalterable conviction that the idea of Suffragan Bishops provided by the last General Convention will prove inadequate, an ineffectual remedy for the ills which afflict us. We pass no opinion as to the advisability of that order for other races or people, but we submit that we are fully persuaded that the Suffragan Episcopate will aggravate, rather than cure or mitigate, the evils under which, at the present time, we of the colored race in the Church labor. We are fully persuaded that the present methods are to us far more satisfactory than any such expedient. We clearly foresee the brood of evils that are sure to be generated by such a system, and we pray deliverance from them. We appeal to the Church to spare us that humiliation, and either give us missionary jurisdiction or perpetuate the present unsatisfactory condition. We do not seek the Episcopate for its own sake; we have no ambition for titles and degrees; we simply seek an effective instrumentality for extending the Church and helping our people. But we are persuaded that the proposed restriction of Suffragans will defeat the very end sought by the Church.

Thanking God for all that He has done for us in the years that are gone, and that He has been our Light and Helper in all the problems and vicissitudes through which we have passed, we are sure that He will be our Guide unto death. And we separate from each other



GROUP TAKEN AT CONFERENCE OF CHURCH WORKERS AMONG THE COLORED PEOPLE.

We note with deep regret, the recent recrudescence of the spirit of lawlessness in the nation. We appeal to our people everywhere to set their faces like flint against all lawlessness, to observe the laws of the state, and to make every effort to develop the moral virtues and civic spirit, and to evidence, in every way possible, their love of public order and their principles of lofty citizenship.

We appeal, also, to the more numerous race to cooperate with the best classes in efforts to restrain the disorderly classes of both races, and to moderate their lawless passions. We are grateful that there are signs in several sections of our country that the better classes of both races are coming to a more sympathetic recognition of the virtues of each other, and of the necessity of public and civic cooperation between the races, thus evidencing in a practical way the obvious principles of the interdependence of the races in our common country.

We feel no little concern for the education of our people, and we are grateful that the Church has begun to recognize in some degree, at least, the needs of the Church and the race, by the establishment of the Church Institute for Negroes. We approve the federation of the schools of the Church, and we express the hope that the institutions thus correlated may be developed and strengthened so that education in our beloved Church may equal in extent, facility, and standard that of any religious body in our country. We express our unqualified and enthusiastic approval of industrial education, but we hope the day is not far distant when we may have a college for the higher education of approved grade and standard, and that the theological seminaries founded for the race may offer as advanced training as that of any seminary in the land. We regard with no little apprehension and disfavor the disposition of the authorities of the Church to ignore colored men in the appointment of their faculties in these last mentioned institutions, and to place them under the exclusive headship and instruction of men who, in some instances, are known to be hostile to our higher aspirations and too prone to im-

to depart for our respective fields resolved to consecrate ourselves anew to the extension of His glorious kingdom.

A detailed account of the proceedings of the Conference will be found upon another page.

IN AN appreciation of the Rt. Rev. Joseph P. B. Wilmer, second Bishop of Louisiana, written by the Very Rev. H. Martyn Hart, D.D., Dean of St. John's Cathedral, Denver, Colo., which appeared in the September issue of *The Diocese of Louisiana*, appears the following paragraph, which casts a great light on the progress in Churchmanship and Churchly ideals of the past thirty years: "No ecclesiastical storm that has raged since has equalled the strife that raged within our fold during the first years of Wilmer's ministries. More than one Bishop had been formally tried in an ecclesiastical court. One had been deposed. One had been suspended. One had joined the Church of Rome. There were few to whom suspicion of something did not attach. The Illinois Convention passed a resolution 'affectionately' urging the Bishop to live in his diocese, instead of New York, where he preferred to live. His clergy said of him that he was autocratic, and he said of them that they were Congregationalists. In Pennsylvania a matter so insignificant as having the Prayer for the Consecration of the Bread and Wine printed upon separate cardboard for greater convenience of the officiating priest was solemnly laid before the Bishop for his censure. Christmas decoration of churches, stained-glass windows for churches, lecterns and prayer-desks, were all looked upon as the certain earmarks of the papacy. In Maryland, the Bishop was under suspicion because he signed himself, 'Bishop of Maryland,' and a resolution was offered that he be required to subscribe himself, 'Bishop of the Protestant Episcopal Church in Maryland.' It was the day of panics both in the nation and in the Church."

THE METHODS OF THE NEGATIVE CRITICISM ILLUSTRATED FROM THE WRITINGS OF PÈRE LOISY.

BY THE REV. RANDOLPH H. MCKIM, D.D.

THOSE of us who contest the conclusions of the more advanced and radical school of Higher Critics do so on the ground that their methods are too often arbitrary, their arguments inconclusive, and their "results" very largely based on subjective prepossessions. We challenge those conclusions in the name of Criticism itself. I propose to give a concrete example of the arbitrary methods to which we object and of the flimsy arguments to which we take exception.

For this purpose, I select one or two passages from a publication of Père Loisy, entitled *Autour d'un petit Livre* (Paris, 1903), and intended as an *Apologia* for his larger work, *L'Évangile et l'Église*. The first appears in his discussion of the First Gospel. He is arguing against its apostolic authorship, and says:

"The details of the narratives . . . are far from presenting the character of direct information" (p. 76).

And as an example of this he says:

"*Quand, abrégant le récit de Marc, il dit que la fille de Jair était déjà morte lorsque son père vint trouver le Sauveur, il altère sensiblement la physionomie historique de cette importante anecdote.*"

But is not this an instance of hypercriticism on the part of the distinguished father? St. Mark has it that Jairus said to Jesus: "My little daughter lieth at the point of death" (v. 22). St. Luke (8:42) says "she was dying." St. Matthew gives the words of the father thus: "My daughter is even now dead; but come and lay Thine hand upon her, and she shall live."

The two expressions are by no means contradictory, the latter being a phrase popularly used when all hope of recovery is abandoned, which was just the case here. Jairus might well believe that Jesus could heal his child as long as life was not extinct, but he could hardly suppose He had power to raise the dead. Of such a miracle there had been at this early period of His ministry no recorded example.

Moreover, as St. Mark records, when the messenger came telling him that the child was actually dead, it was necessary for Jesus to reassure Jairus by the words, "Be not afraid, only believe."*

Père Loisy selects as another example of the unreliability of the author of the First Gospel, the parable of the Marriage of the King's Son (St. Matt. 22:2-14), which he identifies with the parable of the Great Supper (St. Luke 14:16, etc.), and then points out the "modifications and additions" introduced in the former narrative, for the purpose (as he asserts) of enlarging its allegorical interpretation.

But this identification is an error. The parables are distinct, as careful comparison readily shows, notwithstanding their points of resemblance, and notwithstanding the fact that some able commentators in past times have treated them as one and the same. The argument of Dr. A. B. Bruce (*Parabolic Teaching of Christ*, p. 460, etc.) is conclusive on this question. Hence the learned father's argument, built upon this erroneous identification, necessarily collapses.

Incidentally, however, he furnishes a striking example of what Illingworth calls "The essentially unscientific nature of the more extreme negative criticism," and this in two particulars. He tells us that in St. Matthew's version of the parable, the king sends forth his armies and destroys "his own capital" ("*sa propre capitale*"), and then sends his servants into the streets of the same city to gather guests to partake of his feast! St. Luke, on the other hand, "ignores this feature of the destroyed city, which renders the story incoherent, and which would have made it ridiculous for the auditors of Jesus" (p. 78). Needless to say, this feature of the king's "own capital" is a

* Even if it were granted that there was a discrepancy between the narrative of St. Matthew and that of St. Mark and St. Luke in this particular, that in the one case the father told the Saviour that his child was dead, while in the other he said that she was dying, would that be an argument against the apostolic authorship of the First Gospel? Does it follow of necessity that St. Matthew must have been an eye witness of every act of healing which he narrates? And if not, how is his authorship impugned by the fact that he attributes to the father the statement made later by the servants who came to him as he was talking with Jesus, with the news that the child was dead? Such differences of statement as, in that view, these narratives present are consistent with the highest truth, and are in fact confirmatory of the honesty and independence of the narrators. They do not seem to have any bearing on the question of the apostolic authorship of the Gospel.

gloss of Père Loisy's. But one wonders why the author of the Gospel, whoever he was, could not be supposed possessed of sense enough to avoid thus gratuitously making the parable ridiculous.

Our critic goes on to argue that the parable (as recorded in St. Matthew) must have been written after the destruction of Jerusalem. And this conclusion he builds on the allusion to the destruction of the city of the murderers. He says:

"It is very evident that the writer who glossed this parable had in view the destruction of Jerusalem, which was for him an accomplished fact" (p. 78).

Upon such flimsy and unsubstantial foundations do many of our extreme critics build their conclusions. In doing so, they misrepresent and discredit the science of Biblical Criticism, of which they put themselves forward as oracles.

I give another example of Père Loisy's arbitrary critical methods.

Discussing the Third Gospel, he reaches the conclusion that it could not have been written before the year 70 A. D., because the author "describes" the siege and destruction of Jerusalem (p. 79). And the proof of this statement he finds in the words put into the mouth of Christ by the evangelist (St. Luke 21:20-24), in which he predicts the compassing of Jerusalem with armies, the distress of the siege, and the captivity of its inhabitants. One sees that the suppressed premise of this argument is that prediction of future events even by Jesus Christ is not credible. Like Wellhausen and his school (or many of them), his critical conclusions are too often governed by his prepossessions.

It is interesting to compare the conclusion of Père Loisy as to the date of St. Luke's Gospel with that which has been recently announced by a far greater critic than he; I mean Dr. Adolf Harnack, who in his lately published book on the Acts, expresses the opinion that that book may well have been written during St. Paul's lifetime. But if so, then the Third Gospel must be earlier still—indeed, Professor Harnack's date for it now is "possibly before A. D. 66."

The more and more conservative critical conclusions of Dr. Harnack, especially as set forth in his work, *Luke, the Physician*, and his latest work, *The Book of Acts*, are an encouraging sign upon the critical horizon, the more so because he certainly holds no brief for orthodox opinions. He has given an able and vigorous defense of the traditional authorship of both the books which the Church has always attributed to St. Luke. While English critics like Professor Burkitt of Cambridge are following the radical criticism to its extreme and destructive conclusions (as witness his recent paper at the Pan-Anglican Congress), it is refreshing to find the most illustrious of European critics leading the way back to more sane and sober positions.

To one more example of Père Loisy's method I now call attention. It is a criticism of St. Matthew 11:28-30—a passage so peculiarly precious to the heart of the Christian. He first points out its similarity to the following passage in the Book of Ecclesiasticus:

"Draw near unto me, ye unlearned, and lodge in the house of instruction. . . . Put your neck under the yoke and let your soul receive instruction; she is hard at hand to find. Behold with your eyes that I labored but a little, and found for myself much rest."

Upon this alleged parallelism Loisy founds an argument against the authenticity of the Matthew passage. Surely, he argues, Jesus would not "in a spontaneous prayer or discourse, have chosen to imitate Ecclesiasticus." Hence, he concludes, it is unlikely that this is a true report of His words, which are probably "a product of Christian tradition!"

But how slender is the likeness between the two passages, and how great is the difference! Here are the words in the Gospel:

"All things have been delivered unto Me of My Father. . . . Neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me, . . . and ye shall find rest unto your soul. For My yoke is easy and My burden is light."

Now there is some correspondence of words and phrases in the two passages, but as Illingworth (to whom I owe this reference) points out, "their incidence is completely changed. Christ does not speak as the Student, but as the Source—the personal Source of Wisdom, and of the rest which it conveys."

But there is a sharper contrast than this. Jesus, in fact, makes the amazing, the stupendous, claim to be able to give rest to all the weary souls in all the world, who will come unto

Him. To this the Ecclesiasticus passage offers no parallel whatever. One has only to put the two passages side by side to see that to call the latter one an "imitation" of the earlier, is like saying the light of the sun is a reflection of the light of one of the smallest planets in the heavens.

Upon the strength of such inconclusive reasoning as this, the Christian Church is asked to surrender the authenticity of one of the sublimest utterances that ever fell from the lips of our Lord. Père Loisy is of opinion it is improbable Jesus would have imitated Ecclesiasticus! That is the whole argument. No wonder Illingworth exclaims with indignation, "We welcome scientific criticism; but this is not scientific criticism."

What needs emphasizing at this juncture is that the radical and destructive critics no longer have it all their own way. Indeed Dr. J. R. Illingworth goes so far as to say that the radical attempt to assign an extravagantly late date to the New Testament documents "has been abandoned by all critics who are worthy of the name."

His words on the present outlook in the field of the Higher Criticism are weighty and should be carefully pondered. He says:

"As a result of the whole discussion, conservative critics—those, that is to say, who, broadly speaking, uphold the traditional view of the Church in the New Testament—have felt the intellectual strength of their position to be considerably augmented. . . . The essentially unscientific nature of the more extreme negative criticism has become increasingly apparent, from the number of subjective, arbitrary, and improbable hypotheses that it is seen to involve. Its self-confidence is discovered to be unjustified by any adequate solidity of argument; and its whole effect, as an attack on the Christian position, is thereby discredited. . . . The traditional view of the New Testament can not only be retained against criticism, but critically retained—retained, that is, by adequate counter criticism; and is all the stronger therefore for the very number of the attacks that it has met and answered."*

*The Doctrine of the Trinity, pp. 75-77.

WHY AM I A CHURCHMAN?

BY THE REV. N. D. BIGELOW.*

WHY am I a communicant of the Episcopal Church in preference to the Roman Catholic, Methodist, Baptist, or a multitude of other bodies that might be mentioned? Is it simply because of birth in the Church, social attractions, family relations, superior inducements to worship? If any of these should not be the cause, could I really be as contented in any other communion? Alas, with many, the matter of church allegiance is a brittle thread. It is in order to strengthen the weak and uninformed, the young and ill-grounded, that the question is asked, Why am I a Churchman? There are reasons deeper than the surface. Let us see. I am a Churchman, in the first place, for historical reasons. The Episcopal Church is the historical English Church in this country. The English Church, with all in communion with her, numbers something over 30,000,000 throughout the world. It is properly designated the Anglican Church. It is one branch of the great historic Catholic Church, the Roman and the Greek being the others. This threefold division in the Church is a misfortune, but it exists nevertheless. Romanists arrogantly claim to be the whole thing, but it is a claim made in defiance of facts. History does not lie. The Anglican branch has always had its great stronghold in England, being introduced there probably in the first century and many think by St. Paul himself. It had its continuous line of Bishops from the first until now. There are approximately three hundred Bishops that rule over the Anglican Church, one-third of whom are in connection with the Church in this country. What shallow thinking to suppose that the English Reformation of the sixteenth century created the English Church! Reformation presupposes something to be reformed. After the Reformation there was the same Church, with the same episcopacy, the same sacraments, the same Bible, the same ministry, the same cathedrals and parishes as before; but these cleansed of obnoxious and superstitious excesses that the preceding years had wrought.

I am historically correct, therefore, when I claim to belong to the Church founded by Christ and His apostles.

I am a Churchman and not a Romanist because I do not believe in the comparatively recent doctrines of Romanism—viz., papal supremacy, papal infallibility, the invocation of

*The author conformed to the Church from one of the Protestant bodies, about three years ago, and here states the reasons which impelled him to that course.

saints, the immaculate conception of the Virgin Mary, and like doctrines that found no place in the early Catholic Church.

I am a Churchman, and not a denominationalist, because I do not believe in comparatively recent and unauthorized religious institutions intended to usurp the place of the Church. There may be legitimately formed religious societies as accessories to the Church, such as the Y. M. C. A., the Sunday school, or class meetings (such as the Wesleys organized). But this is far different from any man, or class of men, with however pure or holy intent, deliberately turning the Church down in favor of an organization of their own. This is the rise of denominationalism and has caused the multitude of modern sects (cuttings), the end of which is not yet.

I am a Churchman, therefore, because I am thereby in direct communion with the Church of apostolic foundations.

Furthermore, I am a Churchman, because the Church presents historic and vital Christianity in its fulness and richness. Being an offshoot of nothing, she boasts no religious peculiarities. She presents the simple historic Gospel truths as they have been handed down from the remote past. The Apostles' Creed is her digest of faith. The sacraments are Christ's own institution, maintained and perpetuated in the Church as the great means of grace to all mankind. Her ministry is upon apostolic foundations. The Scriptures are Her *Magna Charta*. That which has come down through the Church in the line of development of liturgy, Prayer Book forms of worship, clerical vestments, ornateness and beauty of service, are not essential parts of the Church's life, though they add to the richness and beauty of the same. Many an exterior form could the Church dispense with if necessary, but not so with the simple though vital truths of the Church's faith. These she maintains with all vigor and loyalty, as the custodian of that faith "once for all delivered unto the saints."

Lastly, I am a Churchman, because every helpful truth finds place in the Church, and only error and sin are excluded. Every Lent is a revival; every true confession is a conversion (to turn); every amen and creed recital is a personal testimony; every public service is a season of prayer and an exercise of heartfelt religion. Repentance, faith, obedience, and every other Christian grace are inculcated. She does not confine herself to one mode of baptism, nor to but one or two ministerial orders. She holds to the ancient threefold order in the ministry. She brings out the full idea of sacramental grace, both in baptism and the Lord's Supper; while confirmation and matrimony are given a sacramental character too generally and sadly neglected. She emphasizes authority in the priesthood and episcopacy—a Christ-given grace to be exercised by the Church in all time. She calls her children to worship God in simplicity, beauty, reverence, and earnestness. She is not so much concerned to exploit the eloquent preacher as to develop the faithful saint. She teaches that loyal Churchmanship means godliness of living. Her Prayer Book forms have proved through many centuries their effectiveness in cultivating the Christian life. She does not denounce Christians of any communion; but, like a true mother, prays for all men and Christians everywhere that they "may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

For these reasons I gladly hold allegiance to the Mother Church of the English-speaking people, praying that God may, through her, increasingly carry out His mighty will throughout the world.

WE ARE REMINDED none too soon by the Church press of England that the year 1909 is the centenary year since the birth of George Augustus Selwyn, who was consecrated in 1841 as the first Bishop of New Zealand, and spent the closing years of his life as Bishop of Lichfield. Selwyn College, Cambridge, was built to commemorate this distinguished man, whose son, John Richardson Selwyn, followed in his father's footsteps and became Bishop of Melanesia in 1877. The son labored there as Bishop fourteen years till he was crippled and compelled to give up the work. Linked to the names of the two Selwyns is that of John Coleridge Patteson, who, after seven years' work under the elder Selwyn, was consecrated Bishop of Melanesia in 1861 and martyred in 1871. The work of the two Selwyns and of Patteson will live in the memories of all who care for noble and heroic service in the interests of Christianity and civilization. Those who, in colleges and on mission boards and elsewhere, are responsible for the missionary instruction of the Church should see to it that attention is concentrated in 1909 on the fields occupied and the labors wrought by these apostolic men.—*Canadian Churchman*.

Helps on the
Sunday School Lessons

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

JEHOIAKIM AND THE WORD OF THE LORD.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

Catechism: XIII. What Desirest Thou? Text: St. Luke 21:33.
Scripture: Jeremiah 36:1-4, 20-32.

THE last lesson was about Josiah, the good king of Judah. If reference was not made to his finding the book of the Law when the Temple was cleansed, and to the effect upon him when he heard that Law read, it may be done now. When he heard the Law of God in its fulness, with the blessings promised to obedience and the curses promised to disobedience, he was greatly troubled as he realized how all were guilty of having neglected this Law. As a result, he was enabled to bring about some much needed reforms, and his name has come down to us honored and respected. His son Jehoiakim had as good a chance as his father to make an honored name for himself. He received God's warnings in a very different spirit, however. As a result, he dishonored both his name and his country.

When Josiah died in 608 B. C., his son Jehoaz was chosen by the people as the next king, and it is likely that he intended to continue the policy of his father. At least Jeremiah is on record as having pity for him (22:10-12). Pharaoh Necho, however, who was just then in control over Judah, deposed him and placed another son of Josiah, Eliakim, upon the throne, changing his name to Jehoiakim. He thus owed his throne to Pharaoh.

Jehoiakim was a selfish, headstrong, and conceited man. To make this concrete, show that although his country was in an impoverished condition and condemned to pay a very heavy tribute (II. Chron. 36:3), Jehoiakim built magnificent palaces for his own use (Jer. 22:13-19). He stained his record by the "shedding of innocent blood," killing the prophet Urijah for telling the truth (Jer. 26:20-23), and by "doing abominations." He had a chance to carry on the happier policy of his father. Instead he used his position for private gain.

Jeremiah had been prophesying at this time for more than twenty years. He had spoken the truth fearlessly, and consequently had won the hatred of both king and people. This, too, can be made concrete by reading Jer. 22:13-19, which gives his words to the king; and 26:1-15, which gives a sample of his preaching to the people. If the king and people had been in a mood to accept his warnings, Jeremiah's position would have been the honored and respected one which he deserved. As it was, nothing showed the hopeless condition of the country so well as the way in which they resented and despised the warnings of God's prophet. Our lesson therefore treats of an incident which was not exceptional in its spirit. In it the blindness and rebellion of the king simply reach a climax.

The command to Jeremiah to reduce his prophecies to writing came as a result of the fact that he was shut up, and forbidden to preach in public (Jer. 36:5). The prophecies thus written covered all the twenty years and more of Jeremiah's ministry. To have them gathered together would give them a cumulative force, and if there were any hope of reaching the hearts of the people, this should have accomplished it. That is why God ordered it done. In trying to save His people from their own perverseness, He leaves nothing untried.

Jeremiah had a scribe who did the actual writing. This stenographer was Baruch, who was the grandson of the governor of the city, and brother of the king's chamberlain. The fact that he had a man of such distinction for his scribe is an indication that Jeremiah was of a good family, and of a commanding position in the city.

When the roll had been written, Baruch was sent to read it to the people who were gathered in the Temple courts. A fast had been proclaimed, probably because of some impending danger. The battle of Carchemish had just been fought (605 B. C.) in which Nebuchadnezzar defeated the mighty Pharaoh who had given Jehoiakim his throne. After what Jeremiah had predicted a year before this time (25:8-11), the king should have seen in this change an indication that God intends to fulfill His revealed purposes of judgment.

As Baruch read the prophecies of Jeremiah to the assembled people, he was overheard by Michaiah, the son of one of the king's ministers. He went to his father and the other "princes" and told them the substance of what he had heard. They sent for the roll and had it read to them. As they heard these various prophecies they were filled with alarm, and agreed that the matter ought to be brought to the attention of the king. They advised Baruch to go with Jeremiah into hiding. They then hid the roll, and went to the king and told him of its contents. Not satisfied with an oral version, the king sent for the roll that it might be read. As Jehudi read the roll, the king was filled, not with alarm and remorse, but with anger. When he heard the terrible words which definitely declared that Nebuchadnezzar would come and destroy the land and cause the nation to cease, he could no longer contain his anger and contempt. He took the roll from Jehudi after he had read three or four leaves, and cutting it into strips with a knife for making reed pens which happened to be at hand, he cast the whole upon the open fire, and contemptuously watched it burn to ashes. Some of the nobles dared to protest against this sacrilege, but to no purpose.

It is easy to see how foolish and senseless was this action of the king. It is apparent that the burning of the written words could have no effect upon their truth or untruth. But the king's action did not even result in the permanent destruction of the words. In spite of the king's decree, the prophet and his scribe were preserved, and a new roll was written, containing all that the first roll had contained, and many other like words. Among these words were those declaring the Divine judgment which was in due time to be visited upon the king for this defiance of the living God.

The lesson is crowded with practical applications. First raise the question of the nature and purposes of warnings. Who sends warnings? Jehoiakim acted as though the warnings had been sent him by an enemy. Would an enemy send true warnings? He would also have put to death, had he been able, both Jeremiah and Baruch. They might have answered him in the words of St. Paul to the Galatians: "Am I therefore become your enemy because I tell you the truth?" (4:16).

Do men ever act now as Jehoiakim acted then? Do not men now resent being told unpleasant truths? Are they not ready to follow the "broad minded" preacher who argues away God's truths which happen to be unpleasant to the sinner? Is it a kindness to tell men smooth things which are not true?

Jehoiakim also seemed to take it for granted that the warnings were the cause of the judgments which they foretold. He therefore took his own way to disannul them. Bring out by questions the cause of the judgments pronounced upon the king, and also how they might have been forestalled.

God's warnings are sent in love to every sinner astray. The modern sinner does not usually burn the roll of warning upon the fire as Jehoiakim did. But he shows a like contempt for them. Young men sometimes reach the point where they consider it a token of manhood and strength to profess to disbelieve the revelation which God has given us in Jesus Christ and His Church. But does the truth of that revelation depend upon their acceptance or rejection of it? Does it make it any the less necessary for *them*? Because they profess to disbelieve, are they therefore freed from its claims? Will they avert the judgments by despising the warnings?

Also have a discussion as to God's methods of warning us in these present days. Does He still use the written word? The spoken word? Other "voices"? Does He still send judgments for sin? Are His judgments confined to this life? How only may His judgments be averted?

HOW THE YOUNG IDEA SHOOTS.

MANY children are so crammed with everything that they really know nothing.

In proof of this, read these veritable specimens of definitions, written by public school children:

"Stability is taking care of a stable."

"A mosquito is the child of black and white parents."

"Tocsin is something to do with getting drunk."

"Expostulation is to have the smallpox."

"Monastery is the place for monsters."

"Cannibal is two brothers who killed each other in the Bible."

"Anatomy is the human body, which consists of three parts, the head, the chest and the stummick. The head contains the eyes and brains, if any. The chest contains the lungs and a piece of the liver. The stummick is devoted to the bowels, of which there are five, a, e, i, o, u, and sometimes w and y."—*Everybody's Magazine*.

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.

SOME CORRECTIONS.

To the Editor of The Living Church:

THERE is a garbled report of an address that I made, which is being given wide circulation by the Associated Press. I did not say that I wished that all Church people were as good Christians as the Christian Scientists. I never said that there was a great lack of faith except among this body. I did say that one of the great tenets of this cult is faith in God and in His willingness and ability to care for them. That is what Christ taught. It is what we preach, but not what is generally practised. I was speaking on the power of the mind over the body, in fact of the Emmanuel movement, and only mentioned "Science." I said a number of times, so that I might not be misunderstood, that it was false as a philosophy and as a theology. I attempted to show through the cures effected by "Science," the power of the mind in the cure of disease.

I do not wish to pose as an advocate of a system I have always fought. I have been receiving a number of letters from the clergy and take this way of letting others know the real facts. The address was extemporaneous.

I am, respectfully, E. J. CRAFT,
Rector of Christ Church.

Bridgeport, Conn., September 14, 1908.

INFORMING THE ALMIGHTY.

To the Editor of The Living Church:

THE story about Dr. E. E. Hale's method of reading I. Cor. 15: 20-58, by interpolating "As Paul says" before certain statements in that chapter, is matched by what I heard him say at a funeral service conducted by himself in a family of Unitarians about fifteen years ago. A dear old lady had died after a short illness, and as her own minister had also died, the family sent for Dr. Hale, although every member of the family was unknown to him. He used a burial service of his own, apparently, and he eulogized the "dear departed" in a long prayer, and this prayer he closed with: "So I am told, O God, Amen."
E. L. MACMAHON.

THE "MINISTERS' SOCIALIST CONFERENCE"

[AN OPEN LETTER TO THE SIGNERS.]

BRETHREN: As one of those addressed in your appeal just published, I have to reply that I find myself not only unable to coöperate with you as invited, but constrained to oppose the Socialistic propaganda with all my power, for the following reasons:

1st. I cannot incite the masses to discontent, envy, hatred, covetousness. Denunciations of our present social system produce just these effects—excite envy, covetousness, hatred of the property holding classes. That is not proper work for a preacher.

2nd. I cannot teach people to combine and perpetrate a gigantic robbery. The "coöperative Commonwealth of Socialism" proposes to start work by robbing all property holders of their property, and to continue work by robbing all men of superior abilities of the superior results accruing from their efforts. I cannot teach the Eighth Commandment, "Thou shalt not steal," and at the same time advocate the gigantic robbery that Socialism wants. That is not proper work for a preacher.

3rd. I cannot incite people to bloody revolution. To establish the "Coöperative Commonwealth of Socialism," revolution would be necessary; such change cannot possibly be made peaceably in accordance with the existing law and constitution of the United States. To call for a new commonwealth in place of that existing under the constitution is to incite treasonable conspiracy. Should troubles arise from Socialistic agitation, all persons found to have advocated the establishment of the "Coöperative Commonwealth of Socialism" would be liable to in-

dictment for treason as having aimed to overthrow the government and constitution of the United States, and perhaps to further indictment as inciters of riot and murder. That is not a proper risk for a preacher to take.

4th. I cannot teach people, as do you gentlemen in your appeal, that the ethics of the Gospel are "impracticable" at present. That is not proper work for a preacher. His duty is to teach people that by God's grace the ethics of religion are practicable under any social system, and that their sins are not chargeable to a system, but to their own evil hearts.

5th. I cannot agree to the fine things said about Socialism, the "reign of justice and brotherhood," and the establishment of the Royal Law, "Thou shalt love thy neighbor as thyself," under the proposed "Coöperative Commonwealth of Socialism." I am unable to see the "justice" and the "brotherhood" and the loving "your neighbor as yourself," when you rob him first of all his property and then of his liberty, compelling him to work as you dictate and share the fruit of his labor with you; which is the treatment the "Coöperative Commonwealth of Socialism" proposes to give the present property holding classes.

For foregoing reasons, brethren, I must decline to join you in your Socialistic movement. I cannot help thinking that preachers may be better employed than by an effort to overturn society and to subvert the government and constitution of the United States and install another commonwealth based upon the most gigantic robbery the world has ever known. I am still hopeful that something may be done for our country by a simple preaching of the Gospel, and feel that we do not need to look to treason and immorality for its betterment.

Baltimore, September 19, 1908. CUSTIS P. JONES.

To the Editor of The Living Church:

IT is sad to know that so many priests of the Church have signed the manifesto of the "Ministers' Socialist Conference," as stated in your issue of September 19th. Socialism is one of the greatest dangers threatening this country, opposed alike to common sense and the Gospel, and this Church, like her sister of Rome, should set her face like a flint against it.

J. VAUGHAN MORRILL.

Dorchester, Mass., Sept. 19, 1908.

THE MANDATE OF THE BISHOP OF MARYLAND.

To the Editor of The Living Church:

PERMIT me to enter a protest against the editorial, Sept. 19th, on an official utterance of the Bishop of Maryland to his clergy. As an editorial it is neither dignified nor courteous and requires an apology. A comparison of Dr. McGarvey's *The Ceremonies of a Low Celebration*, and Bishop Paret's *The Pastoral Use of the Prayer Book*, will make clear the Godly admonition of the Bishop. Yours truly,

Germantown, Pa. J. M. HAYMAN.

To the Editor of The Living Church:

IWRITE to thank you for your brief editorial treatment of the late mandate of the Bishop of Maryland. If the Bishop finds in "one or more" of the churches of his diocese, as he says, "ceremonies" that seem to him objectionable, it would seem that one who honestly sought to "be to the flock of Christ a shepherd, not a wolf," to "feed them, devour them not," could find a better way than what the newspapers have termed in politics the "steam roller" process. To condemn the entire body of ceremonial directions in a book that has been in more or less use as at least a recognized authority for seventeen years past is obviously not a wise administration of episcopal power. If we had means for appeal against unwise mandates issued by Bishops, as they have where the provincial system is in force, there would be a legal cure for such monstrosities. The threatened rupture of the peace of the Church in India by the action of the late Bishop of Bombay was overcome in that way, and the provincial system there existing saved the Church from very serious disruption. In the absence of such a system, our clergy are, on the one hand, left defenceless before episcopal tyranny, and on the other hand, a wise and shepherd-like Bishop hesitates to intervene even to prevent real scandals, because there is no appeal possible beyond his action. Both the wise Bishop and the honest priest would be protected by provision for an appeal to a provincial metropolitan in such cases, and no one could be aggrieved except very foolish Bishops and very trouble-

some priests, both of whom, few though they be among their respective orders, ought to be suppressed by authority. We shall hardly be able to convince the world of the value of the historic episcopate so long as we provide no legal protection to our priests from possible episcopal tyranny, and so long as we have Bishops who are willing to show themselves in the limelight of publicity as horrible examples. I need hardly say that I am not referring here to an individual Bishop, but am using this incident as an illustration of the condition that actually prevails, or at least may easily prevail.

In the meantime, while priests are thus defenceless, you are to be congratulated on interposing the shaft of ridicule for their protection against the obvious, though no doubt well-meant, mistake of one Bishop. The rights and the liberties of the whole body of the American clergy are involved in this issue.

GEORGE H. ANDERSON.

To the Editor of *The Living Church*:

APPROVING of your very just criticism of the Bishop of Maryland's "Irish Bull" against everything not specifically mentioned in the Book of Common Prayer in connection with a celebration of the Holy Communion, I should like to ask the Bishop a question: *What is the ceremonial law of the P. E. C. of the U. S. A., and where may it be found?* My Book of Common Prayer does not even mention the ceremony of the use of a surplice, much less a cassock and stole. I find no more authority in my Book of Common Prayer for the use of cassock, surplice, and stole than I do for cassock, amice, alb, stole, girdle, chasuble, and maniple. I see no authority in the Prayer Book for the ceremony of a pause after the prayer for the Church Militant, which, I believe, prevails with the Bishop himself in conducting the celebration.

I am not writing to criticise, but if there are definite instructions covering all the details in the conduct of the various offices, I should be obliged to the good Bishop if he would kindly tell me where to find the same; for everyone can easily ascertain from reference to the Book of Common Prayer that that Book is absolutely silent about many ceremonies, even those associated with the garb of the officiant, connected with the due conduct of the various services. Respectfully,

New Orleans, La., Sept. 19, 1908. HENRY P. REUNCH.

PRIMARY ELECTIONS.

To the Editor of *The Living Church*:

I READ with great interest and pleasure your very able editorial in your issue of Sept. 12th, entitled: "Are Primary Elections a Permanency?" I agree fully with your conclusion and I am sure the public would if they had an opportunity to read both sides. They do not have such an opportunity in Michigan because the newspapers have agreed that the primary system of Michigan and Wisconsin is a good thing—for their advertising columns; and the editorial writer does not seem to regard it as a profitable amusement to place sand burrs in the business manager's rocks and risk a square meal just to promote good political morals.

The pen may be mightier than the sword, but in this materialistic age the paymaster's check-book is mightier than either.

Sincerely yours,

Ionia, Mich., Sept. 18, 1908. OTIS PULLER.

LITERARY

BIOGRAPHY.

Phillips Brooks. By the late Prof. A. V. G. Allen of Cambridge. New York: E. P. Dutton & Co. Price, \$2.50 net.

Dr. Allen's compression into a single volume of the substance of his *Life and Letters of Phillips Brooks* is likely to be the best known biography of the great American preacher. The work of selection and abridgment has been well done. The smaller work is even more readable than the larger and is not likely to be superseded in popular use. It forms a fitting climax of Dr. Allen's literary labors.

The truest biography of Phillips Brooks is to be found in his sermons and the Yale *Lectures on Preaching*. He regarded preaching as of paramount importance in ministerial work and gave the whole of himself only from the pulpit. He was a man of great reserve, and was only partially understood by many of those closest in touch with him. Ordinary intercourse disclosed only the surface of his life, and that surface was sometimes misleading; and the

narrative of the outward course of his life in no way indicates the spiritual force of his wonderful personality. Only in the pulpit did men have a chance to know him, and only in his sermons can posterity find the truest record of his life. He was preëminently a minister of the sacrament of truth: "The sermon is truth and man together. It is the truth brought through the man." "Preaching is the bringing of truth through personality. . . . Christianity is Christ. A truth which is of such a peculiar character that a person can stand forth and cry of it, 'I am the Truth,' must always be best conveyed by personality. . . . [Preaching] is the continuation of that personal method which the Incarnation itself had solved." Phillips Brooks possessed a personality "perfectly formed at both ends," open on the one side to receive the truth of God, and open on the other to transmit God's truth without refraction.

His complete devotion to the ministry of truth led him sometimes to disparage certain aspects of the ministry of grace; but as years advanced, he penetrated more deeply into the meaning of this, and, growing always, was never so deeply and broadly effective as during his brief episcopate in Massachusetts. "Broad Churchman" he was emphatically; but the breadth was merely one attribute of genuine Churchmanship, not, as sometimes happens, the Churchmanship an inconsistent clog upon an assumed attribute. He was in partial sympathy with many classes of men, but only at one with those who accepted the definite principles of the Gospel of the Incarnation. He was misunderstood—perhaps inevitably—but the record of his life proves conclusively his greatness not only as prophet, but also as true priest and prince among the servants of God. F. J. K.

James Francis Edward, the Old Chevalier. By Martin Halle. New York: E. P. Dutton & Co. Price, \$4.00 net.

This beautifully printed biography gives as favorable a picture as possible of "King James III." of England, brightened by contrast with the least pleasing accounts of his successful rivals. The book proves conclusively that the son of James II. was one of the best of the Stuarts, and admirable for his unwavering devotion to his Church; but it is chiefly remarkable as the portrayal of life in imagination, of domination by an idea not at all in accord with facts. Prince James Francis Edward never saw England except for the first five months of his existence, and only once set foot in Scotland. He was forced into a life of wandering exile by the refusal of the inhabitants of Great Britain to admit him or his claim. The only actual authority he exercised was over a divided household in Italy. Yet, in theory, he was king of three nations of subjects and to their welfare solely devoted during a reign of sixty-five years! His ruling principle was that "it is manifestly for the good of our country that it should return under the Dominion of our Family." (It is a characteristically Stuart touch that "good" and "country" have small initials, while "Dominion" and "Family" have capitals!) The white-rose knights are gracious and attractive characters, but singularly lacking force in the world of men. The book is useful and interesting, but must be taken, on the whole, as Jacobite romance rather than as critical history. F. J. K.

ESCHATOLOGY.

The Immortality of the Soul. By Sir Oliver Lodge. Boston: Ball Publishing Co. Price, \$1.00 net.

The distinguished author has gathered into small compass the best and most recent arguments and evidence of a purely psychic nature, of and for the contention which the name of the book states. There is a most satisfactory ring about the whole thing, and the text itself gives evidence of the finality which the author's name leads us to expect. The book concerns itself almost exclusively with the question of the independence of the existence of the soul, that is, its independence of the body and of the ordinary means by which the soul manifests itself. It is evidently the mind of the author that the proof of this independence is sufficient to postulate the existence of the soul when its union with the body has been disrupted by death. Of the manner in which this thesis is developed one can say without hesitation that it leaves nothing to be desired.

There is one just criticism which may be made of scientific apologetics, that is, religious apologetics, generally—namely, that the scientist is content to ignore the great mass of evidence which inheres in the history of the belief in that which he defends. The phenomena of faith, of persistent belief and maintenance in and of a given tenet, being alone presumptive *a priori* evidence, constitute, when coupled with scientific proof or the plausibility which scientific examination allows, a close to the argument which is also a closing of the question. The most part of scientific apologists go no further than to state that there is nothing in science which would make the defended position preposterous or unthinkable. The permission to believe is grudgingly given. If, on the other hand, men of secular learning would permit themselves to examine and weigh as genuine scientific data and material the striking phenomena connected with intuitive belief, inherent expectation, the spontaneous response to the appeal of the content of religious dogma and the like, they would carry their apologetics over into a sphere where their value to the theology they are written to defend would be infinitely intensified. Proof is doubly convincing when it coincides with persistent suspicion. Theology begs of science that it will take note of its rational suspicion. FREDERICK S. PENFOLD.

PERPETUAL THANKSGIVING.

For love of younger years, reserved in heaven
 (For love can never die) ;
 For love to-day, that to my heart is given,
 Making a sweet reply ;
 For circling friends, in love I too would cherish,
 Though ocean sweep between ;
 For those around, who on me kindness lavish,
 And spread on life a sheen,
 I offer, Lord, Thanksgiving.

For power to plan and do ; for what's unfinished—
 A zest for each new day ;
 For all on earth and sky, with beauty burnished,
 Thy pictures on my way ;
 The glorious afar, beyond the vision
 Of our dull, finite eye ;
 And for the inner glimpses sometimes given
 Of heaven's reality,
 I offer my Thanksgiving.

Because of blessings that Thou send'st me richly,
 With power to enjoy ;
 Because a veil's thrown o'er the future wisely—
 Hold it or grief or joy ;
 Because Thy Spirit wieldeth power o'er spirit,
 And unto mine gives aid ;
 While Thou vouchsaf'st to me the blessed secret
 Peace and content hath made,
 I render Thee thanksgiving.

Accept the sacramental pledge of fealty mine ;
 My heart's unfeigned love,
 Holding a sweet communion link with Thee and Thine,
 Each day and e'er above,
 Perpetual thanksgiving !

LOUISA A. NASH.

IN THE CRUCIBLE.

BY EUGENIA BLAIN.

EDITH ABBOTT rose from her morning devotions, which ended with the Lord's Prayer. Enveloped in a kimono, she opened her door and sped through the hall to the one at the opposite end, where she paused to listen. Hearing no sound, she turned the knob and entered. The occupant was still slumbering and Edith returned to her own room.

While she performed the operations of the toilet, she took a rather agitated mental survey of the day before her; so much time was necessarily surrendered to the care of the invalid neighbor that a large arrearage of work had accumulated, and ever and anon she recalled phrases from her prayers.

"Thy will be done on earth as it is in heaven."

"How is it done in heaven?" she pondered.

"With love and joyous alacrity." Hither and thither, to the uttermost verge of creation, bright angels wing their happy flight, on errands of the Most High. Some visit our tiny planet, bearing messages of solace or inspiration. A part remain, to attend upon God's people; their mission would be esteemed irksome by mortals, but it is inconceivable that they feel aught but delighted acquiescence in the task assigned them. Edith mournfully remembered that many deeds for which she had been commended were performed in a spirit quite the reverse.

A hurried knock interrupted her reflections. A maid servant stood without.

"Miss Pearson wants ye, right away," she whispered.

Edith was conscious of a feeling of irritation, and then of a sudden pang of remorse. Where was her joyous alacrity?

"I am coming," she answered, with assumed composure.

"Is there anything the matter?"

"It's just a fit of temper she's got—that's all. She threw a fork at me, and only good luck saved it from goin' in my eye."

Rather nervously, Edith obeyed the summons. She was not of the heroic type, and the eccentric personage she was about to visit had more than once raised a hand to strike her and she had narrowly escaped the blow.

A motley array of rubbish filled the room; old books piled on the floor, scraps of manuscript; worn and tattered raiment—nothing was permitted to be removed. But of all the miserable objects there, none was so sad and lamentable to look upon as the aged woman who lay upon the couch, emaciated to the last degree, her eyes sunken, but blazing with anger. Their expression softened as she recognized her guest.

"How do you feel this morning?" Edith asked gently.

"Did you sleep well?"

"Not a wink," was the reply in an injured tone, "I never

closed my eyes. But I did another chapter, and I want to give you a synopsis of it. I expect you to agree with me that it is quite good. The mind is so much more alert and vigorous in the silence of the night watches, inspiration comes unsought."

"Breakfast is a more important item just now than inspiration, don't you think?" Edith answered lightly. "What have they sent you?" She glanced at the tray.

"Nothing decent." The sick woman raised questioning eyes to Edith's face and seemed to read encouragement there. "I'll tell you what has just occurred to me. I used to get the most delicious fish-cakes at Duncan's. They were superlative. The chef made a reputation on them. Perhaps if I had some I might manage to swallow a bit."

For a moment Edith hesitated; her soul was in furious revolt.

"Impossible," she thought. "Must I really!" Duncan's was in a fashionable quarter, miles distant.

Never had she denied any request, however unreasonable, of the unfortunate woman whom it had fallen to her lot to provide for, who declined to reveal aught concerning family or friends, and whose antecedents were wrapped in mystery. She styled herself a writer, but her work, the product of a mind diseased, was valueless. She seemed to Edith like a bit of human wreckage which the waves of adversity had cast at her feet! To refuse a helping hand would be monstrous. Money had been contributed, and it was only required of her to render service. Over and over again had she searched the city for some delicacy the failing appetite recalled and craved, only to find it rejected as unsatisfactory.

"You shall have them," she exclaimed. Her reluctance was but momentary—the struggle, though sharp, was brief.

At Duncan's she received the fish-cakes, steaming hot, and hastened to the elevated, both for the purposes of rapid transit and to escape observation, since at so early an hour few passengers travelled in that direction, and her self-consciousness expected all the world to fasten curious eyes upon the box which she carried. As she anticipated, the fish-cakes were disappointing.

"They've got another chef," the old woman declared. "They're not good; take 'em away. Besides, they're cold."

Edith suggested heating—without avail—and she patiently prepared a simple substitute and then withdrew, to begin the labor of the day.

She was disheartened and not at all happy. Yet she soon perceived that her fingers displayed unwonted cunning. They flew with skill and unerring precision, and her work made rapid progress. And ever she kept an attentive eye upon the clock. In former days of leisure she had regularly attended vespers, and the habit was too dear to be relinquished, though the hours had acquired a pecuniary value and the days held scarcely enough of them to enable her to do all that was necessary. To persevere demanded a constant venture of faith, and sometimes it wavered. And furthermore, her beautiful and artistic work held her with a strong fascination. So that it was not always with cheerful alacrity that she prepared for service when the time arrived. On this particular afternoon she hesitated because the hour after vespers must be given to the invalid, and she had by no means accomplished all she desired.

But Miss Pearson was found with pencil and pad beside her, in the agonies of composition. She plainly intimated a preference for solitude, and thus released, Edith with ease completed her allotted task.

In the evening, how her exceeding weariness pleaded for respite, and the refreshment to be gained from a congenial book or in pouring out her soul to a dear friend in a long letter. But the dim and joyless sick chamber drew her with a determined insistence she dared not ignore. She could have wept as she turned her back on comfort and repose, and dragged reluctant footsteps thither.

Yet at the very moment of entering, peace dawned in her soul. Tenderly she took in her own the skeleton fingers and looked in the withered face, which the habitual presence of evil thoughts had rendered repulsive. And in the shadows beyond, her imagination discerned the outlines of a figure faintly visible. A hand was raised in benediction and a countenance of inexpressible sweetness smiled upon her. And she felt the thrill of a strange and infinitely satisfying joy. The Lord had met her there.

BE AS CAREFUL of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as the latter.—*Paxton Hood.*

Church Calendar.



Sept. 27—Fifteenth Sunday after Trinity.
 " 29—Tuesday. St. Michael and All Angels.
 Oct. 4—Sixteenth Sunday after Trinity.
 " 11—Seventeenth Sunday after Trinity.
 " 18—St. Luke, Evangelist. Eighteenth Sunday after Trinity.
 " 25—Nineteenth Sunday after Trinity.
 " 28—Wednesday. SS. Simon and Jude.

CALENDAR OF COMING EVENTS.

Sept. 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.
 " 20—Public Funeral of Bishop Potter, Grace Church, New York.

Personal Mention.

THE REV. WILLIAM B. ALLEN, rector of the Church of the Holy Comforter, Gadsden, Ala., has accepted a call to the rectorship of St. Paul's Church, Newport News, Va.

THE REV. F. W. AMBLER, rector of Grace Church, Woodlawn, Ala., will begin his work as rector of St. Paul's Church, Summerville, S. C., on October 1st.

THE REV. MORGAN ASHLEY has resigned the charge of St. Paul's Church, Butler, N. J., and has accepted an unanimous call from St. Stephen's, Netherwood, Plainfield, N. J. After October 1st Mr. Ashley may be addressed: St. Stephen's Parish House, Woodland and South Avenues, Plainfield, N. J.

THE REV. WILLIAM K. BERRY, D.D., rector of St. Andrew's parish, Newcastle, Me., resumed his work there on September 13th, after a pleasant vacation of about two months, passed in England.

THE REV. JAMES G. CAMERON, lately a curate at Mt. Calvary Church, Baltimore, has accepted a similar position at St. Elizabeth's, Philadelphia, and is now residing in the clergy house of that parish.

THE REV. WILLIS G. CLARK, assistant to the rector of St. John's, Montgomery, Ala., has accepted a call to the rectorship of St. Stephen's Church, Eutaw, Ala., and will begin his work there on October 1st.

THE REV. WILLOUGHBY N. CLAYBROOK, general missionary of the diocese of Alabama, has accepted a call to the rectorship of St. Mary's Church, Birmingham, Ala., and will enter upon his work November 1st.

THE REV. J. O. DAVIS has resigned the charge of the Church of St. Joseph of Arimathea, Elmford, diocese of New York, and taken charge of the cure centering in Lake Mahopac, diocese of New York. His address is The Rectory, Church of the Holy Communion, Mahopac, N. Y.

THE REV. WILLIAM W. DAVIS, rector of the Church of the Redeemer, One Hundred and Thirty-sixth Street and Seventh Avenue, New York, has returned from Mantoloking, N. J., where he had charge of the Church services for the past three months.

THE REV. J. J. DIMON, rector of Grace Church, Mansfield, Ohio, has returned to his parish after an absence of three months in Europe. Mr. Dimon was a delegate from Ohio to the Pan-Anglican Congress.

THE REV. MAXIMO F. DUTY has changed his address from 29 Sprague Street, Dayton, O., to 25 Harry Street, in the same city, and should be addressed accordingly.

THE REV. FREDERIC S. EASTMAN, rector of St. John's Church, Auburn, N. Y., has accepted a call to St. Stephen's parish, New Hartford, a suburb of Utica, Central New York, to succeed the Rev. W. GORDON BENTLEY, who was called to St. John's, Passaic, diocese of Newark. He will move early in October.

THE Rt. Rev. SAMUEL COOK EDSALL, D.D., Bishop of Minnesota, with his family, has returned from Europe. In addition to attending the Lambeth Conference, the Bishop made an extended trip through Europe. He left at once to attend the Synod of the Canadian Church at Ottawa, as chairman of the delegation of the American Church.

THE REV. JOHN T. FOSTER, formerly of Dallas, Tex., should be addressed at the Rectory of the Church of the Annunciation, 1203 Eighth Street, New Orleans, La.

THE REV. FRANCIS J. HALL, D.D., should from now on be addressed at 654 Park Avenue, Chicago.

THE Very Rev. EDWIN S. HINKS, Dean of St. Michael's Cathedral, Boise, Idaho, has accepted a call from St. James' Church, Hamilton parish, Warrenton, Va.

OWING to ill health the Rev. WILLIS B. HOLCOMBE has resigned the rectorship of Christ Church at Plymouth, Mass., the same to take effect on October 1st.

THE REV. THOMAS JENKINS, wife, and three children have returned from England and taken up their residence at Ketchikan, Alaska. Mr. and Mrs. Jenkins were delegates to the Pan-Anglican Congress in London, and Mr. Jenkins also attended the Clergy Lectures at Oxford in July.

THE address of the Rev. W. EVERETT JOHNSON is now No. 615 Fourth Street, Wausau, Wis.

THE REV. MAXIMILIAN KELLNER, D.D., professor at the Episcopal Theological School at Cambridge, Mass., sailed from Naples on the *Canopic* on September 16th. During his long summer abroad he was accompanied by Mrs. Kellner.

THE REV. ADDISON A. LAMB, rector of Christ Church, Eddington, Pa., has been elected rector of the Church of the Holy Trinity, Coatesville, Pa., and it is understood that he has accepted.

AFTER thirty years of continuous missionary labor, the Rev. WOODFORD P. LAW is taking an enforced vacation of a few weeks. Address all private communications, interesting papers and magazines to Rest Hospital, 2527 Second Avenue South, Minneapolis, Minn., for the next six weeks. All business matters should go to Appleton, Minn.

THE REV. ROBERT J. MCFETRIDGE, curate at the Church of the Redeemer, Bryn Mawr, Pa., has declined the election to the rectorship of the Church of the Holy Trinity, Coatesville.

THE REV. WILLIAM H. MEADE, D.D., has resigned the charge of the Chapel of the Cross, Chapel Hill, N. C., to take effect October 25th.

THE address of the Rev. WILLIAM A. PEARMAN has been changed from Mechanicsburg, Ohio, to Clinton, Mo.

THE address of the Rev. T. D. PHILLIPPS has been changed from 1675 Barry Avenue, Lake View, Chicago, to care of Helen Dunlop Memorial School, Winslow, Ark.

THE address of the Rev. J. SANDERS REED, D.D., is 2318 Spruce Street, Philadelphia, Pa.

THE REV. W. B. SAMS, rector of Christ Church, Tyler, Tex., has been called to the rectorship of the Church of the Holy Cross, Uniontown, Ala.

THE REV. LUCIUS W. SHEY, for eight years assistant at Trinity Church, Pittsburgh, has accepted the rectorship of St. Mary's Church, Charleroi, Pa., and will begin his labors there November 1st.

THE REV. CHARLES E. SNAVELY has accepted an appointment under Bishop Knight in Cuba, and expects to sail for that field on September 23d. Address all letters and other matter to Republica 179½, Camaguey, Cuba.

THE REV. HARMON C. ST. CLAIR, for the past six years rector of Trinity Church, St. Louis, has resigned to become curate at the Church of the Holy Innocents, Hoboken, N. J.

THE address of the Rev. ELI D. SUTCLIFFE has been changed from Lake Mahopac to New Paltz, N. Y. He also has charge of Holy Trinity Church, Highland, N. Y.

THE REV. FRANCIS M. S. TAYLOR, D.D., of Mt. Vernon, N. Y., has received an unanimous call to become rector of St. Paul's Church, East St. Louis.

THE REV. WILLIAM COPLEY WINSLOW, D.D., should now be addressed at 525 Beacon Street, Boston, Mass.

ORDINATIONS.

PRIESTS.

MILWAUKEE.—On Sunday, September 20th, at St. Matthias' Church, Waukesha, by the Bishop of the diocese, the Rev. FREDERICK DUNTON BUTLER. The candidate was presented by Canon H. B. St. George, and the sermon was preached by the Very Rev. J. G. H. Barry, D.D., Dean of Nashotah House. The Rev. Forest B. Johnston was also present. The Bishop was the celebrant of the Eucharist. Mr. Butler was graduated from Nashotah Seminary on May 21st last, and has practically been in charge of St. Matthias' since the death of the rector, the Rev. W. J. Lemon, last spring. He will continue in charge of the work at Waukesha. Mr. Butler is said to be the youngest priest in the diocese.

CAUTION.

VINCENT.—Caution is suggested in connection with a man purporting to be a Roman Catholic priest by the name of Rev. FATHER JOSEPH VINCENT, and desiring information that he may know how to apply for orders in our Church. Information will be given by the rector of the Church of St. Mary-the-Virgin, San Francisco. A letter of commendation given by me to him, based on certain papers which he presented, is hereby recalled. (Rev.) PATSON YOUNG.

Rector Church St. Mary-the-Virgin, San Francisco, Calif.

DIED.

CRANDALL.—In Winooski, Vt., on September 14, 1908, Mrs. CORNELIA M. (HERRICK) CRANDALL, wife of Edward R. Crandall, aged 58 years; a devout, much loved, and highly respected member of Trinity Church, Winooski. R. I. P.

FLUKE.—Entered into rest at her home in Kane, Pa., EDITH PARKER FLUKE, only daughter of Mr. and Mrs. Geo. W. Parker of Oil City, Pa. Grant her, O Lord, eternal rest, and may light perpetual shine upon her.

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.

AN ENERGETIC CLERGYMAN wanted; unmarried preferred, for St. Paul's Church, Central City, Colo. Stipend, \$800. Address: BENNETT SEYMOUR, Central City, Colo.

WANTED, for choir of Christ Church, Houston, Texas, a first-class tenor soloist thoroughly familiar with music of Episcopal Church. Address: HORTON CORBETT, Organist, 1802 San Jacinto Street, Houston, Tex.

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.

POSITIONS WANTED.

AMIDDLE-AGED WOMAN of refinement desires position as companion to young or elderly lady. Some knowledge of housekeeping. References given and required. E. M. H., 839 N. Green Street, Henderson, Ky.

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. Excel-

tent testimonials. Address: "CHANT," LIVING CHURCH, Milwaukee, Wis.

AN ORGANIST AND CHOIRMASTER of long and successful experience desires a position at once. Would accept moderate salary. C. E. F., care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER of prominent city church desires change. Churchman; recitallist; English and American experience; expert trainer of boys' voices and mixed choruses. Enthusiastic and conscientious worker, good disciplinarian. Best recommendations furnished. Address: "COMPETENT," LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH.

FOR SALE—Pocket folder of "Stations of the Cross" (10), with Devotions, beautifully printed in colors and gold. Size, 2½x2 in. In lots of 25 copies, \$1.00. Address: ST. ALBAN'S GUILD, St. Alban's Church, Olney, Philadelphia.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

FOR SALE, an Altar, 60 inches long, with Tabernacle, Cross, Candelsticks, 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.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

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

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

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

CHURCH EMBROIDERY.

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A CHURCHWOMAN will chaperone and board one or two girls who may wish to attend school or study music in Germantown, Philadelphia. References exchanged. Address: Mrs. L., 5323 Wakefield St., Germantown, Pa.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

MISCELLANEOUS.

THE CHURCH SERIES Tracts and S. S. Cards by the late Rev. Wemyss Smith are for sale by Mrs. WEMYSS SMITH, Norwalk, Conn.

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NOTICES.

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for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary,

281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

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No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Philadelphia.

MESSITER'S CHURCH HYMNAL.

We have a number of Messiter's Church Hymnals, original edition, published at \$1.50, which we will sell at 40 cents each (postage 15 cents additional), so long as stock lasts. One copy or more at same price.

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Thos. Whittaker, 2 Bible House.

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Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

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

WASHINGTON:

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The Young Churchman Co., 484 Milwaukee St.

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E. T. Jett Book & News Co., 806 Olive St.

Phil. Roeder, 616 Locust St

Lohman Art Co., 3526 Franklin Ave.

Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:

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

A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

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

BOOKS RECEIVED.

THE MACMILLAN CO. New York.

De Profundis Clamavi and Other Sermons. By John Hunter, D.D. (Glas.), Trinity Church, Glasgow.

Lesson Stories for the Kindergarten Grades of the Bible School. General Subject: *God, the Workman.* The Creator and His Works. All Nature Revealing God's Power, Wisdom, Love, Rule, Basis for Reverence, Trust, Love, Thankfulness, Unity, Obedience. By Lois Sedgwick Palmer, Kindergarten. Outline by Prof. George William Pease.

The Seeming Unreality of the Spiritual Life. The Nathaniel William Taylor Lectures for 1907. Given before the Divinity School of Yale University. By Henry Churchill King, President of Oberlin College. Price, \$1.50 net.

JAMES POTT & CO. New York.

London Churches, Ancient and Modern. By T. Francis Bumpus, author of *The Cathedrals of England and Wales, The Glories of Northern France*, etc. First Series, Mediaeval and Early Renaissance.

London Churches, Ancient and Modern. By T. Francis Bumpus, author of *The Cathedrals of England and Wales, The Glories of Northern France*, etc. Second Series, Classical and Modern.

LOTHROP, LEE & SHEPARD CO. Boston.

Two Gentlemen of Virginia. A Novel of the old Regime in the old Dominion. By Geo. Cary Eggleston, author of *Dorothy South, A Carolina Cavalier*, etc. Illustrated by Frank T. Merrill. Price, \$1.50.

Myrtle Baldwin. By Chas. Clark Munn, author of *Uncle Terry, Rockhaven*, etc. Illustrated by Henry Roth. Price, \$1.50.

The Story of Frederick the Great for Boys and Girls. By Kate E. Carpenter, author of *The Story of Joan of Arc for Boys and Girls.* With Illustrations and Map. Price, \$1.00.

The Hero of Pigeon Camp, or How Lucchi Made Good. By Martha James, author of *The Boys of Pigeon Camp, My Friend Jim*, etc. Illustrated by J. W. Kennedy. Price, \$1.25.

Little Sister Prue. By Amy Brooks, author of *Dorothy Dainty Series, The Randy Books*, etc. Illustrated by the author. Price, \$1.00.

A Little Heroine of Illinois. A Young Girl's Patriotism and Daring. By Alice Turner Curtis. Illustrated by John Huybers. Price, \$1.25.

The Boat Club Boys of Lakeport, or The Water Champions. By Edward Stratemeyer, author of *The Gun Club Boys of Lakeport, The Baseball Boys of Lakeport*, etc. Illustrated by Chas. Nuttall. Price, \$1.25.

THE CENTURY CO. New York.

Three Years Behind the Guns. The True Chronicles of a "Diddy-Box." By L. G. T. Illustrated by Chris. Jorgensen and George

Illustrations by Martin Justice. Price, \$1.50.

Three Years Behind the Guns. The True Chronicles of a "Diddy-Box." By L. G. T. Illustrated by Chris. Jorgensen and George Varian and with photographs. Price, \$1.50.

Famous Indian Chiefs I Have Known. By Major-General O. O. Howard, U. S. Army. With Illustrations by George Varian and by Photographs. Price, \$1.50.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Paschal. Poems for Passion-tide and Easter. By A. Cleveland Coxe. *Ecce Agnus Dei.* Fourth Edition. Price, \$1.00 net.

BOSTON BOOK COMPANY. Boston.

The Law of the Federal and State Constitutions of the United States. By Frederic Jesup Stimson.

RIVINGTON. London.

Sermons, Doctrinal, Philosophical, Critical, and Educational, to Which are Added Translations Illustrative of some More Notable

Continental Divines. By Rev. Joseph Miller, B.D., author of *Historical and Speculative Exposition of the Thirty-nine Articles*, etc. First Series.

FLEMING H. REVELL CO. New York.

Real Letters to Real Boys. By Charles Keen Taylor.

IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

Makers of the Scottish Church. By Rev. W. Beveridge, M.A., New Deer, author of *A Short History of the Westminster Assembly.* Price, 60 cents net.

The Christian Minister and His Duties. By J. Oswald Dykes, M.A., D.D., Principal Emeritus of Westminster College, Cambridge. Price, \$2.25 net.

MUSIC.

THE H. W. GRAY COMPANY. New York.

Norollo's Quarterly. A Book of Anthems and Services, No. 2. Issue for Harvest and Thanksgiving. 1908.

PAMPHLETS.

Munsterberg on Moderate Drinking. A Reply By Joseph H. Crooker. (Universallist Publishing House, Chicago.)

Origines Eucharisticae. A Study of the Liturgy under the light of recently Published Documents. By A. E. Alston, Rector of Earl's Framingham, Norwich, and Zouch H. Turton, Perpetual Curate of St. Mary's, Southtown, Great Yarmouth. (Wells, Gardner, Darton & Co., London.)

Fourth Annual Report of the Henry Phipps Institute for the Study, Treatment, and Prevention of Tuberculosis. (Henry Phipps Institute.)

Religious Unrest: The Way Out. Comments on Lectures of Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's P. E. Church, Philadelphia. By James P. Lafferty of the Philadelphia Bar. (Catholic Standard and Times Print, Philadelphia.)

St. Paul's Illustrations Classified and Explained. By the Rev. Robt. Resker, Vicar of Purley, Surrey. Author of *Our Lord's Illustrations, Lessons on the Gospel of St. Mark*, etc. Price, 20 cents net. (Imported by Chas. Scribner's Sons, New York.)

THE CHURCH AT WORK

THE ADVENT WEEK OF PRAYER.

THE BISHOP of Maine has addressed a letter to ministers of all religious denominations in that state, reminding them that the recent diocesan convention of Maine "voted to accept the suggestion of the Inter-brotherhood Conference, that the week beginning with Sunday, November 29th next, be observed by all Christians everywhere in the world as a season for special prayer for the spread of the Kingdom of Christ, and that all Christians everywhere may be led to recognize their responsibility for the effort to hasten its coming," and asking for the co-operation of all Christian people in the observance of the week.

WHAT IS IN STORE FOR THOSE WHO ATTEND THE BROTHERHOOD CONVENTION AT MILWAUKEE.

AS THE TIME approaches for the celebration of the 25th anniversary of the Brotherhood of St. Andrew, October 14-18, in Milwaukee, it becomes more apparent this gathering will be one of the most remarkable in the history of the Brotherhood conventions. A special effort has been made to attract Churchmen other than Brotherhood men and boys to this meeting, with the claim that this gathering will be a time for the corporate renewal, by the laymen of the country, of their baptismal vows and other Church obligations in the interest of and for the upbuilding of that part of Christ's Kingdom embraced within this great American Church. Many others, therefore, than Brotherhood members expect to participate in the approaching convention.

The programme will be a strong one, having been arranged by a special committee made up of members of the Brotherhood national council from various parts of the country. With the cooperation of the Milwaukee committee the various sessions and services have been so arranged as to make attendance at all of them easy without resulting in a nervous strain upon delegates and visitors eager to participate in the whole convention.

Among the most prominent speakers will be: Bishop Anderson, Chicago; Robert H. Gardiner, president of the Brotherhood in the U. S.; the Very Rev. W. L. Robbins, Dean of the General Theological Seminary; Bishop Webb, Milwaukee; the Rev. F. H. Sill, O.H.C.; Hubert Carleton, general secretary of the Brotherhood in the U. S.; Bishop Edsall, Minne-

sota; the Rev. Dr. Henry Lubeck, Zion and St. Timothy Church, New York; the Rev. T. W. Powell, Toronto, Can.; James L. Houghteling, founder of the Brotherhood; the Rev. George C. Stewart, Evanston, Ill.; H. D. W. English, first vice-president of the Brotherhood in the U. S.; Alexander M. Hadden, New York; Maj. A. M. Davis, St. Louis; Bishop Grafton, Fond du Lac; Bishop Rowe, Alaska; W. A. Cornelius, Pittsburgh; Bishop Coadjutor Weller, Fond du Lac; Bishop Woodcock, Kentucky; John W. Wood, New York.

On Wednesday, before the regular convention begins, there will be a special Junior programme, including a devotional service and such entertainment features as an automobile ride and supper. The railroad rates are practically the same as those granted to other Brotherhood conventions. Lodging and meals in Milwaukee, it is claimed, are lower than in the average large American city.

MEMORIAL TO THE REV. AUGUSTUS PRIME.

ALL FRIENDS and acquaintances of the late Rev. Augustus Prime, desiring to contribute to a memorial building fund in his memory, may communicate with the Rev. W. G. Read, 434 Washington Street, Brighton, Mass. It has been proposed to build a new church (wholly or in part) with the proceeds of such fund. It is thought that his many friends in the Church at large may be glad of this opportunity of joining with his parishioners and townfolk in thus visibly perpetuating more fully the memory of this godly man and champion of the American Church.

His parish church, where for twenty-eight years he labored until he passed into life eternal, is gradually falling into decay.

THE RECENT MISSION AT HAMMONDSPORT, N. Y.

THE REV. FRANK J. MALETT, director of the Society of Mission Clergy, spent the latter part of his "vacation" in giving a mission at St. James' Church, Hammondsport, N. Y., which commenced on September 8th and continued for eight days. It resulted in deepening the religious life of many in the parish. A rather curious fact is that the Presbyterian minister not only went to the mission himself, but on Sunday publicly urged his people to attend as much as possible. He and the Methodist minister gave up their

mid-week prayer service for the same reason. The men's meeting was well attended for a small country town, and the missionary was made to feel by the best citizens that his message on "Social Purity" was thoroughly appreciated and wisely handled.

A SUNDAY SCHOOL CURRICULUM.

THE BETTER METHODS now applying to Sunday schools in at any rate a part of our parishes are illustrated by a booklet sent out in the interest of St. George's Sunday school, St. Louis. It is prepared in much the same way that the catalogue of any educational institution would be made, and not only does it circulate in the parish the necessary information as to what is being done in the Sunday school, but it dignifies the latter and suggests the thought that the Sunday school has a real place among educational institutions that must be reckoned with. The vicar, the Rev. B. T. Kemerer, acknowledges his indebtedness to Mr. T. H. MacQueary, professor of History at the Yeatman High School, for valuable suggestions in compiling the course of study, which is quite complete.

SESSION OF THE PITTSBURGH ARCHDEACONRY.

THE FIRST meeting of the Archdeaconry of Pittsburgh, as organized under the new missionary canon passed at the convention in May, was held at Calvary parish house on Thursday, September 17th, Bishop Whitehead presiding. The meeting was opened with missionary prayers, and the by-laws for the governance of the Archdeaconry were adopted. Archdeacon Cole made a report of the missionary work generally within the borders of the Archdeaconry, and was followed by missionaries serving at different points. Among the subjects discussed during the sessions were "Vacant Stations and How to Supply Them"; "Plans for Increasing Missionary Revenue"; "Stipends and General Expenditure." Three clergymen and three laymen, with the addition of the Bishop, Archdeacon, and secretary, form the Missionary Board. The Rev. C. M. Young was chosen secretary, and the Rev. Alex. Vance, D.D., the Rev. R. W. Grange, D.D., and the Rev. D. L. Ferris, all of Pittsburgh, and Messrs. T. M. Hopke of McKeesport, Harvey Smith of Pittsburgh, and Dr. Andrew Graydon of Homestead. The board will arrange for sectional conferences from time to time in different parts of the Archdeaconry. The attendance was large.

THE OREGON ASSOCIATE MISSION.

GOOD PROGRESS is being made under the Associate Mission system, by which vacant parishes and missions are grouped around strong centres, from whence unmarried clergy, two at each center, minister to the outlying missions. Three new clergymen were recently added to the list: The Rev. Roy Edgar Remington, the Rev. Frederick Bethune Bartlett, and the Rev. Samuel Martin Dorrance. The two latter will for the present live at Grants Pass. They will have charge of St. Luke's Church, Ashland, and such other work in that part of the diocese as the Bishop may assign. Both Ashland and Grants Pass are important centers of the Church, and it is thought that with each church having its own minister, both places will soon become fully self-supporting. Both these clergymen received the degree of Bachelor of Divinity from Cambridge last June, and were ordained to the diaconate last spring. The rectory of All Saints' Church is to be renovated and will be the clergy house. It will be the Portland headquarters of the Associate Mission.

NEW AND PROJECTED CHURCHES, PARISH HOUSES, AND RECTORIES.

THE REV. STEPHEN F. SHERMAN, Jr., rector of St. John's Church, St. Louis, Mo., the vestry, and the members of the congregation are rejoicing in the completion of their new church, rectory, and parish house. The Bishop of the diocese formally opened the church on the 20th inst. at the morning service. Special services were held on the 19th, 20th, 21st, and 22nd, at which the Bishop, the Very Rev. J. J. Wilkins, D.D., the Rev. C. F. Blaisdell, and the Rev. Loaring Clark were the speakers.

St. John's is one of the oldest and largest churches in the diocese. During the great cyclone it was one of the greatest sufferers, the tower being blown down. It fell through the roof and destroyed the handsome stained glass windows and generally wrecked the building. The style of architecture of the new church, rectory, and guild rooms is modern Gothic, and the plan of the same is a T-shape, allowing the auditorium to form the long stem of the letter T, thereby giving an entrance and access to the guild rooms, Sunday school rooms, rectory, and church. The auditorium has a seating capacity of about 400, exclusive of the choir, etc. The main entrance of the auditorium is an open *loggia*, which in winter will be closed with sashes and storm doors, and the floor is of tile. Another exit has been placed opposite the main entrance, thereby allowing two entrances and exits. The entire auditorium is finished in hardwood, and, like all Gothic architecture, the heavy roof, trusses, etc., are exposed to view, and the same are finished in walnut with natural finished light panels, thereby making a striking contrast for the ceiling effect. The side and end walls are wainscoted in walnut up to the height of under the side windows. The heating for the auditorium is placed under all the windows, thereby placing the radiators out of sight, and making the same an indirect system of steam heating. The floor of the chancel extends out into the auditorium, thereby bringing the pulpit, communion rail, etc., beyond the arch of the chancel. The entrances to the chancel on either side are Gothic-shaped, with walnut sliding doors, and before both the chancel and the altar are large Gothic arches, full height from the floor to the ceiling, and provided with forty incandescent electric lights for each, showing on altar side. The altar, which with the reedos is of marble and onyx, is a memorial to the late Bishop Robertson, and is placed in a domed space extending from the floor to the ceiling. The organ is placed on the left-hand side of the chancel, taking in the full width of the wall, and allowing the organist and choir to be on the chancel floor. It is a two-manual, twenty-

two stop tubular pneumatic instrument, with reversed console, and is being built by a local manufacturer. To the right hand of the auditorium is the entrance leading to the guild rooms, Sunday school and infant rooms, and allowing the same indirect communication with the auditorium, or can be made intact if so desired. The guild rooms are provided with a modern kitchen and toilet. They are finished in mahogany and antique oak. To the left hand of the auditorium is the entrance leading to the rectory. In the vestibule there is a bronze tablet which reads: "In loving memory of Catherine D. Wainwright, who gave St. John's its rectory, and who was a member of the parish from 1847 to 1900." This is an up-to-date residence, providing a study for the rector and giving him a separate entrance from the front vestibule, and also from the inside of the rectory. The rectory is heated by a hot-water system. The exterior of the entire buildings has a white



REV. S. F. SHERMAN.

stone foundation, finished in old English, and the brick is of a dark golden brown, trimmed with white stone, and the roof is of dark red Spanish tile. The tower, which joins the organ loft and belfry, is square and has a battlement coping, giving to the entire building a quaint, neat, massive, and pleasing effect. The property now, upon conservative estimate of the vestry, has a value of \$60,000, and the undertaking has been made possible through many small contributions. These vary in amount from 10 cents a month up, and extend over a period of two years.

THE FIRST SERVICES in the new parish house of Christ Church parish, Biddeford, Me. (the Rev. Harold M. Folsom, rector), were held on the Thirteenth Sunday after Trinity. The new building, which is of brick and wood, and is a model of convenience, besides being architecturally very attractive, represents a cost of about \$15,000. The second and main floor is devoted to an assembly room, a choir room, and a large cloister. The assembly room has been fitted up for divine service, and will be used for that purpose until the contemplated church becomes a reality. It contains nine memorial windows, taken from the church in Bacon Street when the latter structure was sold a little over a year ago, and seats 450. The first floor has pleasant rooms for the various guilds of the parish, including separate quarters for men, women, and boys, while in the men's room there is a rowing machine, together with other appliances for light exercise. On the same floor there are also a shower bath, toilet rooms, kitchen, and a heating plant. All the apartments on the floor are entered from a long corridor, and the principal rooms are so arranged that they can be connected, if need be, for suppers and entertainments. They have been equipped with pianos and fire-places, nothing, in fact, being wanting to make them homelike and com-

fortable. For some time now the Rev. Mr. Folsom has been ministering to the people of Trinity parish, in the sister city of Saco, and until a rector has been secured for Trinity, its congregation will unite with that of Christ Church in its services. On the day of the opening of the parish house the rector was assisted by the Ven. H. P. Seymour, Archdeacon of the Kennebec, who was formerly in charge of the work in Biddeford, and who, by hard work and wise management, did much to revive its fortunes and make possible the much larger and healthier life of to-day.

THE CIVIL COURTS have decided that the bequest of Mr. and Mrs. Giles toward the building of Grace Cathedral, Topeka, Kan., of \$45,000 is legal. It is expected soon to break ground for a stone building on the property east of the present guild house. The completed cathedral will probably cost \$100,000. The Bishop has returned from abroad and has brought for the cathedral a stone from the old abbey at Lindisfarne and a stone from Canterbury Cathedral, as well as the promise of a rose window of stained glass which has been associated with Westminster Abbey.

THE CORNER-STONE of the new Church of the Holy Spirit, Brooklyn, was laid on September 15th. The rector is the Rev. J. C. Wellwood. The organization dates back about twenty years. It has been located quite near the water front at Bensonhurst. The old property was sold; a new site was bought further north, at the corner of Bay Parkway and Eighty-second Street, a more favorable location in a good residential section. The church and adjoining parish house will cost about \$40,000, in addition to the rectory already built. The Rev. Dr. Swentzel, president of the Standing Committee, is much interested in the work; he was present on this occasion and made an address.

ON THE evening of Tuesday, September 22nd the parishioners of St. Thomas' Church at Somerville, Mass., held a largely attended meeting, called for the purpose of discussing plans for a new church edifice. Lately the parish has been growing numerically as well as otherwise and the time is considered ripe for a new working equipment.

ST. PAUL'S CHURCH, Minneapolis, Minn. (the Rev. T. P. Thurston, rector), which has just finished remodeling its church, as recently mentioned in these columns, has just let the contract for a guild house to cost \$28,000.

A STONE CHANCEL is being added to St. Barnabas' Church, Williamsburg, Kan., as a memorial of the Rev. Mr. Holden, a former rector of the parish. The Rev. John Bennett is priest in charge.

THE CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE.

THE TWENTY-FOURTH annual Conference of Church Workers among Colored People assembled in St. Augustine's Church, Brooklyn, N. Y. (the Rev. George Frazier Miller, rector), on Tuesday evening, September 15th. Following choral Evening Prayer, Bishop Burgess of Long Island, in a felicitous and happy address, extended a most hearty and cordial welcome to the delegates and visiting friends, which was responded to by the Rev. E. Robert Bennett, the acting president of the Conference. The Rev. Robert W. Bagnall, rector of St. Andrew's Church, Cleveland, Ohio, preached the annual Conference sermon, which was an able and finished discourse, urging the importance of the Gospel ministry. Archdeacon Henderson of Atlanta, the necrologist, presented suitable memoirs upon the departure of the late Rev. Julius R. Cox of Indianapolis and the late Archdeacon Pollard of North Carolina. There

were daily celebrations of the Holy Communion. The Conference was largely attended, and the work proceeded with the greatest harmony and enthusiasm. Many practical papers bearing upon various phases of the work were presented both by clergymen and laymen; and the able, spirited, and helpful discussions which followed constituted, possibly, the most valuable part of the Conference. The Rev. Samuel H. Bishop, the general agent of the American Church Institute for Colored People, made a very comprehensive address, outlining the scope and activity of the work of the Institute. Many questions were put to Mr. Bishop with respect to various phases of the work, which elicited from him much helpful information. The following resolution, with respect to "Negro Bishops," was unanimously adopted by the Conference:

"Resolved, That our sincere and grateful thanks are due, and are hereby tendered, our Right Reverend Fathers in God, the Bishops of the Church, and the clerical and lay deputies, who so nobly and faithfully supported our cause in the last General Convention. And, be it further

"Resolved, That this Conference of Church Workers reaffirms its well-known position with respect to missionary districts and negro Bishops, and respectfully urges upon all our friends, members of the next General Convention, to contribute their best effort towards the adoption of the 'Whittingham Canon' by that body, which meets in 1910."

Another matter of general interest to the Church at large which received the attention of the Conference was that of a "Field Secretary," and a committee of three, consisting of the Rev. H. L. Phillips, the Rev. H. C. Bishop, and the Rev. B. W. Paxton, was unanimously appointed to present and urge before the Board of Missions, or before a committee of that body, the extreme importance of the employment of a colored priest in that capacity, under the direction of the Board, the Conference pledging itself to the task of securing a creditable offering from the congregations represented, on behalf of the board, towards the expense incurred in creating and sustaining such office.

Upon the written invitation of Archdeacon Russell of Southern Virginia, the Conference decided to hold its next annual meeting in St. Paul's Memorial Chapel, Lawrenceville, Va.

All of the former officers were re-elected as follows: President, the Rev. H. L. Phillips; Vice-President, the Rev. E. Robert Bennett; Secretary, the Rev. George F. Bragg, Jr., D.D.; Assistant Secretary, the Rev. A. E. Jensen; Treasurer, Mr. Clarence C. Jacobs; Necrologist, Archdeacon Henderson; Historiographer, the Rev. Dr. Bragg.

There were present thirty-three of the colored clergy, and a considerable number of lay delegates, and women attending the Conference Auxiliary, representing the dioceses of Massachusetts, Connecticut, Long Island, New York, Newark, New Jersey, Pennsylvania, Pittsburgh, Ohio, Minnesota, West Virginia, East Carolina, Georgia, Maryland, and Washington. The Conference by special resolution expressed its pleasure at the good work of the three institutions comprehended in the American Church Institute. On Friday evening the final service and missionary meeting was held. Stirring addresses were made by the Rev. Dr. Bragg of Baltimore, the Rev. R. W. Paxton of Newark, and the Rev. Scott Wood of Pittsburgh, Pa. After the reading of the general address to the Church at large, the usual complimentary resolutions, the solemn procession of the clergy, and the singing of the *Te Deum*, the meeting came to an end with a few strong and helpful words from the president, the Rev. H. L. Phillips.

The Woman's Auxiliary held its annual meeting on Friday. The Rev. Alonzo Johnson of Hartford, Conn., celebrated the Holy Communion, and Archdeacon Henderson of Atlanta preached a most admirable sermon,

About \$80 in cash and a number of pledges were collected. Appropriations were made to Bishops Ferguson and Holly, and to one or two points in the domestic field. The officers elected were: President, Miss Mary J. Jones, New Haven, Conn.; Secretary, Mrs. B. W. Paxton, Newark, N. J.; Corresponding Secretary, Miss Evelyn Varick, New York; Treasurer, Mrs. Mary S. Dorsey, Brooklyn, N. Y.

GROWTH OF THE CHURCH IN CALIFORNIA.

THE FOLLOWING figures show the wonderful expansion of the Church in the state of California:

In 1895 California had one diocese and one feeble missionary district; in 1907, two dioceses and one vigorous missionary district. The increase during twelve years has been as follows: Clergy, 70; parishes and missions, 131; families, 3,364; baptisms (in 1907 over 1895), 678; confirmations (in 1907 over 1895), 519; communicants, 8,794; Sunday school teachers, 203; Sunday school scholars, 2,941; marriages (in 1907 over 1895), 875; burials (in 1907 over 1895), 553; contributions (in 1907 over 1895), \$317,128; lay readers (in 1907 over 1895), 11.

MEMORIALS.

ON SUNDAY morning, September 20th, a memorial window was unveiled in the chapel of St. Mary's School, Knoxville, Ill. The window has for its subject the Madonna and Child, and is inscribed: "To the glory of God and in loving memory of Mary Allen Vincent, Valedictorian of the Class of 1888, October 2, 1867, June 1, 1907." Mrs. Allen was the daughter of the late Rev. Stephen Allen, formerly rector of Galesburg, Ill., and the wife of Mr. William D. Vincent of Spokane, Wash.

EACH OF the different guilds of the parish of St. John's, Norristown, Pa., has decided to erect fitting memorials of the late rector, the Rev. Harvey S. Fisher, who died abroad some few weeks ago, in St. John's Church or the east side mission of the Holy Trinity, which he founded.

A CAEN-STONE altar and reredos in memory of Gilbert and Angeline Emley has been presented to St. Andrew's Church, Eighth and Spruce Streets, Philadelphia.

A PRESS dispatch announces that, as a memorial to her father, the late Peter White, Mrs. George Shiras (third) of Washington will present to St. Paul's Cathedral, Marquette, Mich., a \$10,000 pipe organ. The instrument has been ordered and is to be installed prior to Christmas Day.

WORK OF THE WOMAN'S AUXILIARY

THE MILWAUKEE diocesan Woman's Auxiliary met in annual session at St. John's Church, Milwaukee (the Rev. James Slidell, rector), on September 17th. The following officers were elected: President, Mrs. F. S. Litchfield; First Vice-President, Mrs. E. A. Wadhams; Second Vice-President, Mrs. George Moore; Recording Secretary, Mrs. William Le Roy Simmonds; Corresponding Secretary, Mrs. F. M. Clarkson; Treasurer, Mrs. H. P. Reynolds; Auditing Treasurer, Mrs. T. S. Smith; Secretary of the Church Periodical Club, Mrs. M. Anderson. The Bishop made an address on the Lambeth Conference, and Mrs. Wadhams told of her recent trip to Alaska.

THE FIRST meeting for the fall and winter season of the Foreign Branch of the Woman's Auxiliary was held at the Church House, Philadelphia, on Monday, September 21st. Corporate Communion was celebrated at 10 o'clock, followed by a business session and an address by Samuel Stokes, Jr., founder of the Society of the Imitation of Jesus, who de-

scribed his work among the plague-stricken sufferers of the far East.

THE TWENTY-EIGHTH annual meeting of the Pittsburgh branch of the Woman's Auxiliary will take place on Thursday, November 5th, at Trinity Church, Pittsburgh.

LESSONS ON SOCIAL TOPICS.

SOMETHING of an innovation has been prepared by the American Institute of Social Service in the form of a series of weekly lessons adapted to classes studying into the relations between the Church and social reforms. A topic is assigned to each month and is treated in four or five dated lesson papers, according to the number of Sundays in the month. Thus, beginning at October, the twelve successive topics are: Child Labor, Women in Industry, Wealth and Capital, The Organization of Labor, Housing, Civic Corruption, Public Utilities, Socialism, Immigration, Foreign Relations, The Race Question, and Labor Conditions. The lesson papers will appear in a small religious monthly, *The Gospel of the Kingdom*, with Dr. Josiah Strong as editor, the paper to cost 50 cents a year. They are published at 80 Bible House, New York. Churchmen who are represented on the Advisory Committee, with representatives of other religious bodies, include Dean Hodges of the Cambridge Theological Seminary and Robert H. Gardiner, president of the Brotherhood of St. Andrew.

METHODIST MINISTER CONFORMS.

A DISPATCH from Bernardsville, N. J., to the Newark *Evening News* states that the Rev. Dr. Robert W. Elliott, pastor of the Methodist church at that place, has resigned his pastorship and announced his intention of seeking holy orders in the Church. Before coming to Bernardsville, says the *News*, Dr. Elliott was for five years pastor of the Methodist church at Roselle Park, and for the same length of time at Asbury church, Hackensack. It is after long consideration that Dr. Elliott has decided to make the change, and it is not due to any quarrel or theological dispute, but merely a matter, he states, of the ability to work better under a different organization. He will be in residence for the present with the clergy of the Associate Mission in Trenton.

PHILADELPHIA PARISHES MAY BE CONSOLIDATED.

THERE is a movement under consideration in Philadelphia which, it is stated, is likely to be consummated, to consolidate the two parishes of the Evangelists and St. Elisabeth's. Both these are in a measure offshoots of the work of the late Dr. Percival. Both are, at present, under the spiritual jurisdiction of the same priest, the Rev. Charles W. Robinson, who is rector of the Evangelists and priest in charge of St. Elisabeth's. The consolidation would not mean the discontinuance of either church, nor even the failure to complete the building of St. Elisabeth's, as lately outlined, but merely that St. Elisabeth's would be recognized as the parochial chapel of the Church of the Evangelists and administered from it. The Rev. James G. Cameron is now in residence at St. Elisabeth's clergy house as vicar to the priest in charge.

THE CALIFORNIA SUNDAY SCHOOL CONFERENCE.

THE MOST important California diocesan Sunday School Conference was recently held in the Sunday school room of Trinity Church, San Francisco. The conference lasted three days, each session teeming with good things for the large congregations of interested clergy, teachers, and friends of Sunday schools. Conference opened with the celebration of the Holy Communion in the

church proper, the Bishop being celebrant and making the address of welcome. The two sessions each day were devoted to the discussion of vital questions relating to the subject so near the hearts of the assembly. Miss Caroline L. Fiedler read a notable paper on "The Need of Religious Education in America," in which she gave some startling statistics and comparative figures, showing the great deficiency of our country as against Great Britain and foreign countries. "The Child as a Subject of Religious Education" was the subject of the address made by Prof. C. E. Rugh of the University of California. Kindergarten, primary, intermediate, and adult classes were taught by specialists in each grade, while Round Table conferences, an experience meeting, and a question box gave everyone an opportunity to gain or give information on the various topics discussed.

The first evening session was given to the Rev. E. L. Parsons, who delivered his lecture on "Religion and Childhood." The second evening a lecture was given by Miss Grace Barnard on "Practical Ideals in Sunday School Teaching." The closing evening was given up to a reception with Bishop and Mrs. Nichols in the receiving party.

The diocesan clergy were requested to preach on religious education on Sunday morning. A Sunday school rally was held on Sunday afternoon in Holy Trinity Church, Oakland, at which service the Rev. C. N. Lathrop made the address. The medal which Mrs. Wm. H. Crocker had offered to the scholar who reached the highest percentage in an examination on "The Kingdom Growing," an instruction on the missionary work of the Church, was awarded to Helen Funke of Christ Church Sunday school, Alameda.

WHOLESALE ROBBERY AND DESECRATION IN PHILADELPHIA.

OLD ST. PAUL'S CHURCH, Third Street below Walnut, Philadelphia, was entered by thieves early Thursday morning of last week and the alms boxes were broken open and rifled. The offices of the City Mission in the basement were also broken into and considerable damage done to furniture and contents of the desks. Old St. Peter's, Third and Pine, and St. Mary's Roman Catholic Church, Willing's Alley, all within a short distance of each other, have likewise been desecrated lately.

A few nights ago thieves effected an entrance into the Church of St. James the Less, Falls of Schuylkill (the Rev. Edward Ritchie, rector), by breaking a memorial stained glass window. A silver crucifix hanging before the altar, a memorial of Miss Mary Ritchie, a deceased daughter of the late rector the Rev. Robert Ritchie, D.D., was stolen and a number of sacred vestments and hangings destroyed.

A VISIT TO THE FLORIDA SEMINOLES.

BISHOP GRAY, immediately upon his arrival home from the Pan-Anglican Congress and Lambeth Conference, began active work by visiting his farthest and most helpless missions, i.e., those of the Seminoles in the Everglades. Dr. Godden, the lay missionary, having been housed up since January with the responsibilities of the hospital and storehouse, giving medicine, buying alligator hides, and furnishing supplies to the Indians with no other help than the ox-team driver (because of limited means), was completely worn out; so the Bishop went to him first. Accompanied by the Rev. Irenaeus Trout, the Seminole Indian missionary, he left Fort Myers, Thursday, September 10th, at 7:30, in a two-mule team, furnished by a communicant of Christ Church, Immokalee (the liverymen would not let their teams go out, owing to the flooded conditions), and after travelling by day and night reached the Indian trading point, Saturday morning at

sunrise after an all night drive. The Bishop sat up all night and drove the team part of the way, and after resting (?) Saturday, had a celebration of the Holy Eucharist Sunday morning at sunrise; and after a second service at 9:30 A. M., prepared to return over the sixty-seven miles of water by team, at 2:30 P. M.

The very action of the Bishop emphasizes the extreme importance of this Indian work, so little known and recognized by the Church at large. After fifteen years of seemingly fruitless effort, an application for Holy Baptism has come from one of the "three-feather" or council men, and a rift begins to show in the clouds that have obscured the way. When one takes into consideration the fact that the Bishop is 73 years old, and that he should press forward "to the relief of the needy" at such a time, utterly defying all the dangers and discomforts of a rainy season in the Everglades, all feel a thrill of energy and are bowed in gratefulness to the good God who "has given such power unto men."

RECTOR ELECT OF ST. MARY'S, BIRMINGHAM, ALA.

THE GENERAL mission field of the diocese of Alabama is losing a valuable worker and one whose efforts in that special work have been most signally blessed with a bountiful harvest. With intense enthusiasm in his work, and with spiritual and physical vigor, the Rev. W. N. Claybrook has gone into



THE REV. W. N. CLAYBROOK.

towns and villages of this state and preached the Church where the Church's voice has never before been raised or heard. And his preaching has met with cordial reception everywhere. New missions, new churches new congregations have followed his spoken word and active ministrations. But a call to St. Mary's Church, Birmingham, in the same diocese, came to him just when he was beginning to realize that other considerations might compel his retirement from the mission field; and not wishing to leave the diocese, he has accepted this call. St. Mary's has been without a rector for nearly a year, and the long vacancy has been disastrous to the work. Mr. Claybrook will find abundant opportunity in his new work, which he will assume on the first of November, to fully employ his talents, and the diocese is to be congratulated on retaining his services. The Bishop will move slowly in appointing his successor as general missionary. Not many men are gifted with the special ability requisite for this delicate and difficult work. If the territory to be covered in this diocese were made smaller by a division, the Bishop himself could, and doubtless would, become his own general missionary.

COURTESIES EXCHANGED BETWEEN ROMAN AND AMERICAN CATHOLICS.

ST. RITA'S Roman Catholic Church for Italians, Philadelphia, will be dedicated by the Roman Archbishop on Sunday, September 27th. The congregation for many months

has been using the Sunday school building of the Church of the Messiah, Broad and Federal Streets, through the courtesy of the rector, the Rev. Frederick Smith, and the vestry. The courtesy has been returned by the Rev. Father McGowan, O.S.A., rector of St. Rita's, sending a formal and cordial invitation to the rector and vestry of the Church of the Messiah to attend the dedicatory services.

FIRST COUNCIL OF THE THIRD MISSIONARY DEPARTMENT.

THE Third Missionary Department, which is composed of the dioceses in the states of Pennsylvania, Delaware, Maryland, Virginia, and West Virginia, will hold its first Council at the Church of the Holy Apostles, Philadelphia (the Rev. Nathanael S. Thomas, rector), on Tuesday and Wednesday, November 17th and 18th, closing with a mass meeting in the Academy of Music on Wednesday evening, the 18th.

AMERICAN CHURCH UNION FORMED.

THERE HAS lately been formed the nucleus of an organization on the lines of the English Church Union, to be known as The American Church Union. Its purpose is to bind together Churchmen who, however they may differ in details, are yet at one in their entire loyalty to the Book of Common Prayer. Its preliminary declaration is as follows:

"The American Church Union is formed to defend and maintain unimpaired the Doctrine, Discipline, and Worship of the Church against laxity and indifference within and hindrance and aggression from without.

"It gives its unreserved assent to the following principles:

- "1. That the Protestant Episcopal Church is an integral part of the historic Catholic Church.
- "2. That the Church's Creeds are to be interpreted and believed in their traditional sense.
- "3. That, as declared in the Preface to the Ordinal, the Ministry of the Church has been from the Apostles' time, threefold; and those only are to execute the functions of this Ministry in the Church who have had Episcopal consecration or ordination.
- "4. That the Scriptures of the Old and New Testaments are the Word of God.
- "5. That the Church's Sacraments possess vital power to confer grace.
- "6. That the Marriage tie is indissoluble, as set forth in the Church's Form of Solemnization of Matrimony.

"The gravity of the present situation is that the boldest attacks on the Faith and Order of the Church are made by those within her own household. Of these attacks we signal the following as requiring immediate attention:

- "1. The denial of the inspiration of Holy Writ.
- "2. The admission to the Holy Communion of persons who have not been confirmed by Bishops of the Church; and who have not professed their desire to be so confirmed.
- "3. The permission to persons not communicants of the Anglican body to teach and preach to our congregations.

"The American Church Union pledges itself to resist these and all other contraventions of the Faith of the Church as enshrined in the Book of Common Prayer."

THE REV. WALTER HUGHSON'S WORK CONTINUED.

FRIENDS of the late Rev. Walter Hughson will be glad to know that his work in the district of Asheville was left in the best condition and that it will go on as before. The mission schools have opened with increased attendance and two new schools are being

established at Sylva and at Canton, the latter a new field and promising to be the largest of all. This Waynesville work is in charge of the Rev. Henry C. Parke, Jr., to whom letters and shipments should be addressed. Matter intended for Grace Hospital should be addressed to Mrs. Walter Hughson, Morganton, N. C.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Personal.

MR. AND MRS. F. M. LOOMIS, in charge of the mission station at Ketchikan, during the past year, have left Alaska. Mr. Loomis returns to Ann Arbor, Mich., to complete a course of study in medicine, begun some years ago.

ASHEVILLE.

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

Memorial Service for the Rev. Walter Hughson.

ON SUNDAY, September 13th, a memorial service for the Rev. Walter Hughson was held in Grace Church, Waynesville, which was filled with people from all congregations with their ministers and the local lodge of Masons. An appropriate sermon was preached by the Rev. R. N. Willcox.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Programme of the Utica Clerical Union.

THE PROGRAMME for the season's meetings of the Utica Clerical Union has been issued and reveals an attractive list of subjects, from critical papers on the Scriptures to Socialism. The first meeting of the fall was held on the 14th inst., when a paper was read by the Rev. Jesse Higgins on "Catholicity, Roman and Anglican." Mr. Higgins is the efficient president of the Union this year, the Rev. Harry E. Pike, vice-president, and the Rev. Harrison W. Foreman, secretary.

CONNECTICUT.

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

Memorial Service for Firemen at Norwich.

THE ANNUAL meeting of the State Firemen's Association took place recently at Norwich. A memorial service for deceased members was held at Christ Church and a special sermon was delivered by the rector, the Rev. Neilson Poe Carey. Mr. Carey is the chaplain of the association.

DELAWARE.

The Clergy Returning from Vacations—Meeting of the Ember Society—Notes.

VACATION SEASON being over, the clergy have returned from various "outings." Archdeacon Hall spent his in Pennsylvania mountains. The Rev. Messrs. Laird, Clay, and Sparks went to Atlantic City, and Mr. Rigg to Ocean Grove, N. J. The Rev. H. W. Wells was at his summer home in Isfeld, Me. The Rev. F. M. Kirkus stayed at Nahant, taking Sunday duty in Trinity, Boston. The Rev. K. J. Hammond was in Orange county and the Catskills, N. Y., taking Sunday duty in Tuxedo Park, N. Y. The Rev. J. R. Peckham and Archdeacon Turner went to England, the latter as diocesan representative at the Pan-Anglican Congress. The Rev. H. B. Olmstead of Dover went to Connecticut, while the Rev. Messrs. Donaghy of Middletown, Higgins of Laurel, and McKim of Milford were at Rehoboth. Services were maintained in the parishes by various clergymen and lay readers. In Wilmington, St. John's and Trinity were served by the assistants. In St. Andrew's, the Rev. C. L. Fulforth of Philadelphia was in charge, and in Immanuel the Rev. John Moncure, D.D., of Richmond, Va., and the Rev. J. Harry Chesley of Claymont,

Del. In St. Matthew's (colored), Mr. Wm. E. Hendricks, a West Indian and student in the General Theological Seminary, was in charge.

THE EMBER SOCIETY, a voluntary organization of (about twenty) clergymen living in and near Philadelphia, held its September meeting in Immanuel Church, Wilmington. It was founded some years ago by the present Bishop of Colorado, the Rev. Herbert J. Cook, and other clergymen. There was a celebration of the Holy Communion, followed by a series of meditations given by the rector, the Rev. Kensey J. Hammond. Those present were afterwards entertained at the rectory.

OLD SWEDES', Wilmington, is developing well with a busy winter ahead. A number of "Springer heirs" fully investigated their claims last week in Wilmington. They were given every facility by the local authorities and the vestry of Old Swedes, and departed satisfied they had "no case."

A MAJORITY of all the Standing Committees have voted favorably on the election of the Rev. F. J. Kinsman as Bishop of Delaware. The Presiding Bishop has been so notified, and when he receives a favorable vote from the Bishops, will fix the date of the consecration.

EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Bp.

The First Convocation.

THE FIRST Convocation of the district will meet in Pendleton on September 30th.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Improvements to Grace Church, Neodosha, and St. Simon's, Topeka—Nurses Leave Topeka for Manila—Debt of St. John's Church, Parsons, Wiped Out.

THE INTERIOR of Grace Church, Neodesha, has been greatly improved. The altar has been raised, the old curtained choir space has been removed and a new room built in the west end of the building. A processional cross and proper vestments for the crucifer have also been provided.

THE CHURCH of St. Simon the Cyrenian, Topeka (colored), in charge of the Rev. H. B. Brown, has undergone during the summer great improvement and is now a very Churchly structure of wood. The opening services were held on the Thirteenth Sunday after Trinity, when the Bishop was present at Evensong. The new altar and reredos have not yet arrived.

MISS ZAIDA FREESE and Miss Anna Henry, both graduates of the training school for nurses connected with Christ's Hospital, Topeka, of the class of 1908, sailed for Manila and will become connected with the University Hospital.

THE LAST of the debt on the rectory of St. John's Memorial Church, Parsons (the Rev. Roland Oliver Mackintosh, rector), has been paid. It cost \$3,000.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

News of the Church of the Atonement, Brooklyn.

ON WEDNESDAY, September 23d, the Rev. Frederick J. Keech, rector of the Church of the Atonement, Brooklyn, and Mrs. Keech moved to their Brooklyn residence at 449 Fifth Street near Seventh Avenue. Mr. Keech took no vacation but kept up all of the services and the Sunday school without interruption. In point of official acts and the Sunday attendance, the parish of the Atonement holds a high place. The baptisms average nearly ten a month. An index-card system of the parishioners, with every per-

sonal detail, has been introduced, and a strict record of every service, attendance, offering, etc., is kept.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Rector of St. Paul's, Brunswick, to Resume His Duties.

DURING AUGUST the Bishop of Cuba had charge of the Sunday services of St. Paul's, Brunswick. The rector, the Rev. Louis A. Parsons, who, with Mrs. Parsons, has been abroad since May, is expected to resume his work on the first Sunday in October.

MARYLAND.

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

Organ Dedicated at St. John's, Waverly, Baltimore.

AN ORGAN costing \$5,000 was dedicated at St. John's Church, Waverly, Baltimore (the Rev. William Dallam Morgan, rector), on Sunday, September 13th, by the Rev. James Nevett Steele, Mus.Doc., of New York City, who preached on the occasion. The music was of high order.

MASSACHUSETTS.

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

Personal and General Notes.

THE REV. DANIEL D. ADDISON, D.D., rector of All Saints' parish, Brookline, returned home from Europe with Mrs. Addison and family on the *Saxonia*, September 17th. Dr. Addison went abroad for the Pan-Anglican Congress and the Lambeth Conference. Returning on the same steamer also was the Rev. J. Wynne Jones, rector of the Church of Our Saviour at Roslindale.

THE REV. DONALD BROWNE, who has been temporarily serving as rector of the Church of Our Saviour at Middleboro, has accepted a call to the rectorship of St. Gabriel's Church at Marion, which until lately has been a mission of the Church of the Good Shepherd at Wareham, but now, because of a new edifice and the growth of the neighborhood, has become an independent parish. The Rev. Mr. Browne will begin his new duties on October 1st. The present and subsequent importance that the Marion parish is assuming is largely owing to the deep interest manifested in it by George C. Thomas of Philadelphia, one of the Church's staunchest supporters in its broadest sense. Mr. Thomas has long made his home during the summer at Marion, and his work looking to the independence of the parish has been ably supplemented by the Rev. James P. Hawkes, late rector of the Wareham parish.

THE REV. WILLIAM H. DEWART, rector of Christ Church, Hyde Park, is another of the clergy to get back to his parochial duties. He has just closed his summer home at Manchester Cove on the North Shore, and with Mrs. Dewart, motored back home in their large touring car.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

News Notes.

THE BISHOP returned from Europe September 1st and is now actively resuming the work of the diocese. It is expected the annual Diocesan Council will be held on November 10th and 11th, in St. James' Church, Goshen (the Rev. E. L. Roland, rector).

THE REV. LEWIS C. ROGERS, formerly of Hastings, Mich., is now rector of St. Paul's Church, Mishawaka, and the Rev. Lawrence W. Kent of New York has also become rector at St. Paul's Church, La Porte.

RECTORS and choirs are generally back in their places, and with every parish and mission in the diocese supplied with clergy, the

prospects for an aggressive year's work were never better.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Death of Mrs. Elizabeth Cowderoy at Platteville.

ON SEPTEMBER 11TH Mrs. Elizabeth Cowderoy passed away at Platteville, Wis. She was one of the first communicants of the Church in Platteville, was confirmed by Bishop Kemper in 1863, and has been a loyal and consistent member and supporter of the Church in the past forty years. Mrs. Cowderoy was 64 years of age and leaves a daughter (Mrs. Mackay) and four grandchildren to mourn their loss. The funeral service was held in Trinity Church, Platteville, September 14th.

MINNESOTA.

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

Joint Meeting of Mankato and Faribault Deaneries.

THE DIOCESAN COUNCIL held in June divided the diocese into six deaneries instead of three, with the hope of better attendance and increased efficiency. A joint convocation of the Mankato and Faribault deaneries was recently held (the Rev. W. H. Knowlton and Rev. J. S. Budlong, Deans) at Christ Church, Albert Lea (the Rev. G. H. Mueller, rector). The attendance on the part of the clergy was noteworthy, it being practically a full quota of all who could attend, while owing to the nature of the reports made and the subjects discussed, the sessions were full of interest. In the reports from the field it was made evident that the missionary spirit for which

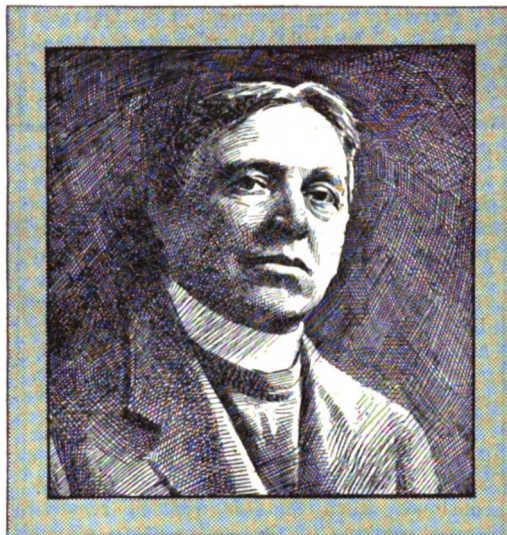
Minnesota was once so famous is coming to life once more in the newer generation of her rectors and missionary workers. It is to be recorded also that owing to the generous and thoughtful provisions of Rector Mueller and his people the intervals between the sessions were delightfully filled.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Work of St. Luke's Hospital—St. Louis Clericus Resumes its Sessions—Other Items, General and Personal.

THE ANNUAL REPORT of St. Luke's Hospital, St. Louis, has just been issued and shows that during the year the total number of patients treated was 1,021; of these 884 were pay patients and 177 beneficiaries receiving gratuitous treatment. There are



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Dr. Elwood Worcester

Rector of Emmanuel Church, of Boston, and founder of the "Emmanuel Movement" of mental healing, begins his remarkable series of

**The Results of
The Emmanuel Movement**

in this issue, now out, of

The Ladies' Home Journal

15 Cents on Every News-stand

The Curtis Publishing Company, Philadelphia

thirty-one physicians on the staff. The officers of the board of directors are: Mr. W. H. Thomson, president; Mr. F. N. McMaster, treasurer; Mr. H. N. Davis, vice-president. The officers appointed the Very Rev. C. M. Davis, chaplain; Mrs. Mary Chambers, superintendent; Miss Frances Chappell, chief clerk; Mrs. F. E. S. Smith, superintendent of the training school.

THE St. Louis Clericus resumed its weekly meetings on September 14th. Business of general interest was discussed and the annual election of officers took place. The Rev. P. W. Fauntleroy and the Rev. Loaring Clark were elected president and secretary respectively, and the Rev. Messrs A. A. V. Binnington and W. A. Hatch, together with the secretary, were appointed a Topics committee. The subject discussed, introduced by the Rev. Edmund Duckworth, was "Was It Worth While?"

ST. TIMOTHY'S MISSION, St. Louis, has been re-seated with new pews, and otherwise much improved. It was reopened on the 6th inst. and is in charge of the Rev. William Cochran, city missionary.

A VALUABLE WORK is being done in St. Louis by the Anti-Tuberculosis Society. Regular lectures are maintained and an occasional tuberculosis and model sick-room exhibit is given. The Rev. B. T. Kemerer, vicar of St. George's chapel, is the president of the society.

THE PRESIDING BISHOP, the Bishop of Missouri, returned to his diocese on the 16th inst., having rested a few weeks at Wequetonsing, Mich., after his strenuous work in England in connection with the Pan-Anglican Congress and the Lambeth Conference. Following the opening of the new St. John's Church, he will pay his usual visits to the country parishes in the diocese.

NONE of the churches in St. Louis were closed during the summer. The rectors who took vacations, all but four in the city, providing for services and necessary ministrations during their absence. All have now returned and a vigorous campaign is being planned for the winter's work.

OHIO.

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

Dedication and Reopening of St. Andrew's Chapel, Akron—Holy Cross Day Observed at St. James', Cleveland.

ON THE Thirteenth Sunday after Trinity St. Andrew's chapel, Akron, was reopened and dedicated by a service conducted by the Ven. A. A. Abbott, Archdeacon of Ohio. This work was inaugurated some thirteen years ago and services have been continuously maintained since that time by Mr. W. W. Scupholm, a licensed lay reader of St. John's parish, Cuyahoga Falls, a few miles distant, with the occasional help of a nearby clergyman. The chapel was originally located at the foot of what is called North Hill, and, in the beginning, was well situated for its work. Recently, however, the railroad yards have encroached upon the neighborhood and the character of the locality has completely changed. A few months ago it was decided to move the building to a better location. Accordingly a fine piece of property, large enough to accommodate a modern church building, with parish house and rectory, was purchased and the chapel was moved half a mile, uphill, to the new location on North Hill. In its new position it is splendidly situated for becoming in a few years a strong, self-supporting parish. It is the only church of any sort on "the Hill" and the neighborhood is rapidly building up with fine residences. There is a good Sunday school and an enthusiastic staff of workers. At the opening service addresses were made by Archdeacon Abbott and by Mr. Edward S. Page of

Cleveland, a member of the Diocesan Board of Missions. Great credit is due to Mr. Scupholm, who, as lay reader, for more than a dozen years has faithfully ministered to this congregation.

HOLY CROSS DAY, Monday, September 14th, was observed by the Guild of the Holy Cross for Invalids, at St. James' Church, Cleveland, Ohio. At 7 A. M. there was a low celebration of the Holy Communion. At 10:30 A. M. the annual service was held. The Rev. Guy L. Wallis, rector of the parish, was the celebrant, and the sermon was preached by the Bishop of Springfield, who is the chaplain of the society. Bishop Osborne spoke on ministries of healing, with special reference to the report of the Lambeth Conference on the subject of healing the sick through faith and the anointing of the sick. At the conclusion of the service a luncheon was served in the parish house adjoining the church.

THE FALL meeting of the Cleveland Convocation will be held at St. Timothy's, Massillon, Monday and Tuesday, October 12th and 13th.

PENNSYLVANIA.

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

Clerical Brotherhood Meetings Resumed — Services to be Resumed at St. George's Chapel, Philadelphia—Founder's Week Services—Other Interesting Items of News.

THE MEETINGS of the Clerical Brotherhood were resumed at the Church House, Philadelphia, on Monday, September 14th, when the Rev. Simeon C. Hill gave his impressions of religious conditions in Italy and other portions of Europe, gained from a recent trip abroad. On Monday, September 21st, the Rev. Thos. J. Garland, secretary of the diocese, gave an account of the recent Pan-Anglican Congress, to which he was a delegate, and of his interview with and reception by the Pope.

CHURCH SERVICES are to be resumed at St. George's chapel, Venango and Edgmont Streets, Philadelphia, they having been discontinued when the congregation removed several squares to the southeast to occupy their new and commodious place of worship, some ten months ago. A Sunday school and week-day kindergarten have been maintained at the chapel in the meanwhile, and now the Local Assembly of the Brotherhood of St. Andrew has obligated itself to provide supplies for Sunday morning and evening services.

RELIGIOUS SERVICES, attended by the municipal authorities, are to be held in old Gloria Dei and Christ Churches, Philadelphia, on Sunday, October 4th, being the first day of Founder's Week, which is held in commemoration of the 225th anniversary of the settlement of Philadelphia by William Penn. At the service held the same afternoon in Rittenhouse Square, among the speakers the Church will be ably represented by the Rev. Dr. Duhring and the Rev. Nathanael S. Thomas.

THE REV. FRANCIS C. STEINMETZ, formerly of Christ Church, Ridley Park, Philadelphia, who lately accepted a call to the rectorship of St. Paul's Church, Norfolk, Va., has been spending some days with friends in Philadelphia and states that the congregation of his new parish are about to commence the erection of a new church costing \$100,000. Mr. Steinmetz is a Philadelphian by birth, and after graduating from the West Philadelphia Divinity School, was curate at his home parish, old Christ Church, for some time.

NOTWITHSTANDING that it was published in the daily press of Philadelphia and vicinity, the Rev. W. Herbert Burk has not resigned the rectorship of All Saints', Norristown, and as minister in charge of the Wash-

Choir and Sunday School Rewards



We have added to our assortment of Silver Pins, a Maltese Cross in Sterling Silver, with clasp pin. The full size is given in the cut. It is very dainty, and will please the young people. The price is 20 cts. each; \$2.00 for full dozen.

Sterling Silver Cross.
with clasp pin. 25 cents each,
\$2.50 per dozen.



12 Karat Gold Rolled Cross.

70 cents each; \$7.25 per dozen.



These Crosses are of Roman Gold and Hand burnished edges. They are of high grade and very handsome.

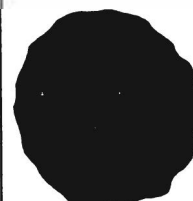
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The same style pendant, heavy gold electro plate, 35 cents \$3.50 per dozen.

All the Silver Crosses are lacquered and will not tarnish. The cuts represent full size crosses.



Sterling Silver Stars,
with clasp pin, 20 cts. each, in any quantity.
Same style, gold plate, 30 cents each.



Solid Gold Star,
with clasp pin,
75 cts. each, in any quantity.



These Stars can be furnished plain or with any of the following names:

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ington Memorial chapel at Valley Forge. The latter work is of his own creation and development. Mr. Burk has but lately returned from Europe.

A PRE-CONVENTION meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew will be held in the Church House on Wednesday evening, September 30th, at 8 o'clock, with an address by the Rev. Dr. Tomkins. Information as to railroad rates and other matters of interest pertaining to the coming Milwaukee convention will be made known at this meeting.

MATTHIAS HOLSTEIN HENDERSON, past grand master of the Pennsylvania Masonic jurisdiction, died at his home in Newcastle, Pa., on September 18th. He was a 33d degree Mason and widely known in Masonic circles throughout the whole country. He was an active member and warden for many years of Trinity Church, Newcastle. His funeral was held from the church on Sunday afternoon, September 20th, the rector, the Rev. J. E. Reilly, D.D., officiating.

Up to present writing, 3,617 Sunday schools have contributed \$136,896.30 towards the Lenten offerings of 1908.

VERMONT.

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

Summer Services at "Camp Westerly," Grand Isle—Ember Day Retreat at St. Paul's, Burlington.

AT "CAMP WESTERLY," Grand Isle, numerous services have been held in the months of July, August, and September by a missionary of the diocese, and the Rev. Dr. Hopkins of Chicago, who was also a member of the camp. Besides daily Morning Prayer for the week days, the early Eucharist was celebrated on Sundays, also Morning and Evening Prayer. At the Vantine House, nearby, other Sunday services, with short and pertinent addresses, were given by Dr. Hopkins, and a collection was made for Missions and a Fresh Air fund. By the aid of service leaflets the responses were hearty, also the chants and hymns. Many were present, not only campers, but also neighbors and visitors from a distance.

AUTUMN ACTIVITIES are resumed at St. Paul's, Burlington. The rector, Dr. Bliss, having returned from England, has inaugurated a "parish retreat" for the September Ember days, provision being made for fourteen services in all. Among them were early Eucharist, special intercessions, and seven scholarly and very instructive addresses by the Rev. A. W. Jenks, professor in Trinity College, Toronto. They comprised studies from St. John's Gospel on "How Our Lord Deals with Individual Souls," and received the strictest attention of the people during the three days of their delivery. During the instructions ample space was given for private prayer.

CANADA.

The News of the Church of England in the Dominion.

Diocese of Rupert's Land.

AT A RECENT meeting of the local chapters of St. Andrew's Brotherhood in Winnipeg, a resolution was passed by which twenty-five delegates are to be sent to the Brotherhood Conference to be held at Brandon, in 1909.—ARCHBISHOP MATHESON has returned to Winnipeg after an absence of four months.

Diocese of Fredericton.

SPECIAL SERVICES marked the celebration of the fifty-fifth anniversary of Christ Church Cathedral, Fredericton, N. B., which took place on Sunday, August 30th. The Rev. R. A. Armstrong, rector of Trinity Church, St. John, preached at both morning and evening services. After evensong Prof. Isherwood-Plummer gave an organ recital. Christ

Church Cathedral was erected by the late Bishop Medley, Metropolitan of Canada, who was succeeded by the late Right Rev. Hollingworth Tulley Kingdon, Bishop Richardson's predecessor.—BISHOP RICHARDSON, accompanied by Mrs. Richardson, has arrived from England, where he has been attending the Pan-Anglican Congress.—ON SEPTEMBER 6th special services were held in St. Peter's Church, Springhill, commemorative of the 25th anniversary of the Rev. Canon Montgomery's induction as rector of the parish. During the day the parishioners showed their appreciation of the earnest and faithful efforts of the canon by presenting him with a purse containing a substantial sum in gold. Canon Montgomery is a son of the late Mr. Henry Montgomery of Richmond, Carleton County. He graduated from the University of New Brunswick in 1881 and was ordained deacon and priest by the late Bishop Medley, Metropolitan of Canada. He served his diaconate at Christ Cathedral as assistant, and, on receiving priest's orders, was appointed curate at Hampton. In September, 1883, he became rector of Kingsclear, and his labors have borne abundant fruit.

Diocese of Quebec.

CANON WALTERS was installed in the Cathedral of Holy Trinity, Quebec, September 6th, at Evensong, Bishop Dunn assisting. The Bishop arranged to hold a general ordination in Bishop's College chapel, Lennoxville, on September 21st, St. Matthew's Day. The Rev. Rural Dean Robertson, rector of Cookshire, was selected as preacher of the ordination sermon.

Diocese of Algoma.

A LARGER number of clergy have come to take up work in the diocese than in any previous year. During the eleven years of Bishop Thornloe's episcopate the number of mission centres has increased from 36 to 63 and the number of Church members from 7,500 to 16,300, more than double.

Diocese of Saskatchewan.

SEVERAL new churches have been opened during the summer. Two were in the all-

AFRAID TO EAT

Girl Starving on Ill-Selected Food

"Several years ago I was actually starving," writes a Me. girl, "yet dared not eat, for fear of the consequences.

"I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self.

"Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing, but that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, 'it filled the bill.'

"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. To-day I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare." "There's a Reason."

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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PERMANENT CURE IN CUTICURA**

"I had eczema on my hands for about seven years, and during that time I had used several so-called remedies, together with physicians and druggists' prescriptions. The disease was so bad on my hands that I could lay a slate pencil in one of the cracks and a rule placed across the hand would not touch the pencil. I kept using remedy after remedy, and while some gave partial relief, none relieved as much as did the first box of Cuticura Ointment. I made a purchase of Cuticura Soap and Ointment and my hands were perfectly cured after two boxes of Cuticura Ointment and one cake of soap were used. I now keep them on hand for sunburn, etc., and use Cuticura Soap for shaving. W. H. Dean, Newark, Del., Mar. 28, '07."

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"Mr. Fiske has done a good work in this book because first of all he is emphasizing the absolute necessity of a Creed in contradistinction to so much of the creedless nonsense that is talked and written just now. The book is doctrinal in the best and most profound sense; but is absolutely free from controversial matter and theological technicalities. In clear, terse, easily comprehended language, and in short space, he treats great subjects so as to be comprehended of all readers. It is a useful book and well worth the reading."—Southern Churchman.

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Or, The Secret of Real Influence. By the Rev. G. H. S. WALPOLE, D.D., sometime Professor at the General Theological Seminary, New York. Cloth, \$1.00 net. Postage 10 cts.

"Mr. Shorthouse explained the object of 'John Inglesant' to be 'to exalt the unpopular doctrine that the end of existence is not the good of one's neighbor, but one's own culture.' Dr. Walpole declares that the purpose of his volume is the same, though he wisely explains and qualifies the statement, which would otherwise be a plea for selfishness, by showing that only through strict attention to self-culture can we hope to be of use to others."—The Churchman.

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British colony, St. George's, at Marshall, and St. Peter's at Stony Creek. The Church at Vermillion is intended to be a very large one in the future, but at present only part of it has been opened, the nave and part of the tower. The completed part, however, is handsome and Churchly in appearance, the large windows being filled with stained glass.

Diocese of Toronto.

THE INDUCTION of the Rev. E. McIntyre into the charge of St. Aidan's, Balm Beach, was performed by Bishop Reeve, and Canon Cody was the preacher on the occasion. A very fine set of Communion plate was presented to the church after the induction service by the women of the congregation.—ARCHBISHOP SWEATMAN has appointed the Rev. S. Sweatman rector of St. Martin's-in-the-Fields, at the unanimous desire of the congregation.

Diocese of Montreal.

BISHOP CARMICHAEL reached home September 11th and was at Bishop's Court before the committee of reception, which expected to meet him at the station, knew of his arrival. He was looking very well in health and expressed himself much encouraged by the results of the late Pan-Anglican meetings in England.—THE COMMITTEE on Church historical research in the diocese is endeavoring to arouse additional interest in the subject, and has arranged for a public meeting about the middle of October, when a paper on the early history of the Anglican Church in the Island of Montreal will be read, and prominent Churchmen will be asked to speak.—THE RECTOR of St. George's, Montreal, the Rev. Paterson Smyth, has returned home and preached at morning service, September 13th. The rector of St. Martin's preached the same day on "The Eucharistic Congress and the Pan-Anglican Congress." The churches are filling up after the emptiness of the summer vacation.

Diocese of Niagara.

A BELL has recently been presented to Christ Church, Port Maitland, and a pair of brass altar vases which were used for the first time at the annual thanksgiving services.—A GREAT DEAL of interest is felt in the approaching Brotherhood Convention to be held in Hamilton in October. St. Stephen's Church, Hamilton, which has prospered so well since its inception five years ago, is the result of steady work on the part of members of the St. Andrew's Brotherhood.

Diocese of Rupert's Land.

DURING a visit to All Saints' mission in August, the Rev. J. F. Cross of St. John's College, Winnipeg, baptized twenty-two children and four adults.—THE VACANCY at St. Matthew's, Brandon, is filled by the appointment as rector of the Rev. W. P. Reeve, at present rector of Kemptville, in the diocese of Ontario, by Archbishop Matheson. Mr. Reeve received priest's orders eleven years ago and has held various charges in the diocese of Ontario since.

EDUCATIONAL

ST. MARGARET'S HALL, the Idaho diocesan school for girls, opened September 10th under the direction of Miss Lucy G. Hester, principal, with the largest enrollment of pupils in its history, the full capacity of the school being engaged. The corps of teachers is the same as last year, with the addition of Miss Myra Sturges, Ph.B., A.B., and Miss Holmes, A.B., both of the University of Michigan. A prosperous year for the school seems assured. The gymnasium work, which was found to be so popular a part of last year's curriculum, is to be continued under competent instructors.

A LARGE NUMBER of new students is ex-

pected at the Virginia Theological Seminary this year. Twenty-five have already signified their intention of entering. There will, therefore, be a larger number on the rolls this year than last.

ST. KATHERINE'S HALL, Bolivar, Tenn., reopened on September 9th with every prospect for one of the most successful terms since the opening of the institution. The faculty is strong, with Prof. T. R. Frost of Lowell, Mass., as musical director. The boarding department is full, the pupils representing twelve states of the Union.

AFTER extensive improvements and enlargements of the Junior School buildings at Howe School, Lima, Ind., this institution for boys will open with 175 boys in all departments this fall, and has been compelled to refuse many applicants. The rector of the School, the Rev. J. H. McKenzie, devoted the summer to the care of the improvements made.

THE REV. MILLS HAYES, rector of the Church of the Holy Trinity, Lincoln, Neb., would be glad to have sent to him the names of students expecting to attend the University of Nebraska this fall.

THE AUTUMN SESSION of the Missouri diocesan school for girls, Bishop Robertson Hall, in its beautiful new quarters on Washington Avenue, St. Louis, was opened on the 16th inst. by the Bishop of Missouri. The commodious structure which the Sisters have purchased is admirably adapted to the purposes of the school. The building is solidly constructed, and evidently no expense was spared on the interior furnishings, both beautiful and simple in taste and design. The spacious entrance hall has a graceful stairway which is flanked on either side with the parlor and library and a large, well-lighted auditorium. The recitation rooms are cosy and convenient and the dormitories attractive and pleasant. The entire building is well lighted and a perfect system of ventilation is installed. The furnace for heating is in a brick

[Continued on Page 764.]

"THE PALE GIRL"

Did Not Know Coffee Was The Cause

In cold weather some people think a cup of hot coffee good to help keep warm. So it is—for a short time; but the drug—caffeine—acts on the heart to weaken the circulation and the reaction is to cause more chilliness.

There is a hot, wholesome drink which a Dak. girl found after a time, makes the blood warm and the heart strong.

She says:

"Having lived for five years in N. Dak., I have used considerable coffee, owing to the cold climate. As a result I had a dull headache regularly, suffered from indigestion, and had no 'life' in me.

"I was known as 'the pale girl' and people thought I was just weakly. After a time I had heart trouble and became very nervous, never knew what it was to be real well. Took medicine, but it never seemed to do any good.

"Since being married, my husband and I both have thought coffee was harming us and we would quit, only to begin again, although we felt it was the same as poison to us.

"Then we got some Postum. Well, the effect was really wonderful. My complexion is clear now, headache gone, and I have a great deal of energy I had never known while drinking coffee.

"I haven't been troubled with indigestion since using Postum, am not nervous, and need no medicine. We have a little girl and boy who both love Postum and thrive on it and Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

FROM ONE WHO KNOWS.

Dr. Tyrell, Editor of Health, Gives Some Valuable Information Regarding the Nutritive Value of Cereal Foods.

With the market full of breakfast foods and with all sorts of claims as to their purity and nutritive value, the average person is naturally somewhat bewildered as to which one is the purest and cleanest and gives the greatest amount of body-building material in the most easily digested form.

Mrs. J. S. Kernochan of Melrose, Mass., took a very practical and sensible method of getting information on cereal foods by writing to a well-known authority who is not interested in the manufacture of any cereal foods, and who has no personal bias in the matter. This is what she wrote to Dr. Tyrell, Editor of *Health*, the well-known New York publication, which ranks as high authority in these matters:

Question.—"Will you kindly answer the following questions and oblige an enthusiastic reader and subscriber? 1. Why are cereals considered desirable articles of food? 2. Since they are so considered, which do you consider the best from the dietetic standpoint, and why? 3. There being so many preparations of foods before the public, will you tell me of some good preparations of the cereal you place at the head of the list? As the mother of a growing family, I am deeply interested in the foregoing matter and shall feel obliged for the information. Respectfully yours, Mrs. J. S. Kernochan, Melrose, Mass."

The following are the answers written by Dr. Tyrell, which were printed in the August number of *Health*:

Answer.—1. "Because in cereals the elements that go to build up tissue in the body are more evenly proportioned than in any other class of foods. 2. Wheat, for it contains the above elements in the most perfect proportion; in fact, it is considered a perfect food. 3. We do not care to mention specifically any particular product; but in justice, we must say that Shredded Wheat is in the front rank as a cereal preparation. It is absolutely the pure, unadulterated grain, and its method of preparation leaves nothing to be desired."

Of course this is a very strong endorsement of Shredded Wheat, but if Dr. Tyrell had not been deterred by editorial good taste he might have made it even stronger for this national breakfast food by showing that Shredded Wheat supplies more actual muscle-making and brain-building material than beefsteak or eggs for one-tenth of the cost and is much more easily digested; how it is made in the cleanest, finest, most hygienic food factory in the world.

But the person who has eaten Shredded Wheat for any length of time doesn't need arguments to convince him that Shredded Wheat is the best cereal food made in the world. Personal experience will kick to death all the theories of doctors and dietetic experts. If you don't know Shredded Wheat, try it for breakfast for ten mornings with milk or cream and you will never eat any other cereal food. Its daily use means health and strength, and you never tire of it.

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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opens in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

EDUCATIONAL.

[Continued from Page 762.]

outbuilding, which has a bath room and suitable accommodations for servants. There is every reason to believe that Bishop Robertson Hall will make a commendable and satisfactory advance in its noble work.

THEY had been attending the services of the Church for a long time. Some of the family had been confirmed and were communicants. A guest came to stay with them over Sunday and they took him to their church. He was a stranger to the Church, although a member of another religious body. He was an inquiring person, as they found out when they came back from the service. He wanted to know why this was so, why that was done, how such and such a usage arose, and why they called things by such and such names. They could not give him satisfactory answers, and that is why they were mortified. Being a courteous guest, he did not express openly his surprise that people did not know these things about their own Church, but they could see that he was surprised. Then the climax came when he said, "I have asked these questions about the Episcopal Church because I have been much interested. The service to-day was the first I have ever attended. Perhaps you have some book on the history and usages of your Church that would give answers to my questions."

No, they had no book. There were such books, they understood, but they did not own one.

Suppose, now, your guest wanted to know about the Church, could you answer his questions? Have you any book in your house you could give him to study these things for himself?—*Grace Church Record.*

SCHOOL-ROOM MISTAKES.

The following answers to examination questions in England will compare favorably to anything of the kind that our students can produce:

The Crusades were a wild and savage people until Peter the Hermit preached to them.

The modern name for Gaul is vinegar.

A volcano is a hole in the earth's crust which emits lavender and ashes.

The Battle of Trafalgar was fought on the seas, therefore it is sometimes called the Battle of Waterloo.

"The Complete Angler" is another name for Euclid, because he wrote all about angles.

The two races living in the north of Europe are Esquimaux and Archangels.

The king carried his sepulcher in his hand.

Chaucer lived in the year 1300-1400. He was one of the greatest English poets after the Mormons came to England.

An unknown hand threw a harrow at Rufus and killed him dead on the spot.

Stirling was famous for its sovereigns who used to be crowned there. A sovereign is still called a "pound stirling."

Subjects have a right to partition the king.

Alfred Austin was chosen by the queen as Poet Laureate. He said: "If you let me make the songs of the nation, I care not who sings them."

The imperfect tense is used (in French) to express a future action in past time which does not take place at all.

Becket put on a camel-air shirt and his life at once became dangerous.

Arabia has many syphoons and very bad ones; it gets into your hair even with your mouth shut.—*University Correspondent.*

WHEN A PERSON is naturalized in the United States of America, the judge may ask him: "Do you believe in the constitution of the United States? Have you read it? Do you accept its principles?" Christ came to found a kingdom. He has a perfect right to say that naturalization into that kingdom can only be obtained on certain grounds.

Belief is as necessary to a spiritual kingdom as to an earthly one. There must be an outward organization, and, to the organization, its principles or belief. But it may be said: "We have the Bible as the constitution. Is that not enough?" Supposing it is, and it was left to individuals to give it their own interpretation, read into it their own belief, gather from it their own principles of faith, how many interpretations, beliefs, principles would we find? What chaos would reign in the kingdom! Does the reader doubt it? If so, let me ask him to apply the same ruling to the constitution of any country, and what would be the results? What would they even be if the interpretation of any state law was left to the individual? What foolishness, then, for a man to say: "I will think as I like. I will do what I please." He would see the foolishness of it if applied to the constitution of our own republic; why can he not see the equal foolishness of applying such an anarchistic application to the constitution of the Kingdom of Heaven, which is God's kingdom—the Church? Take the Bible if you will as that constitution, but do not, through manifold private interpretations, make the Word of God become the word of man. And if you take the Bible as that constitution, do not forget that these two Creeds, the Apostles' and the Nicene, ought thoroughly to be received and believed, for they may be proved by most certain warrant of Holy Scripture.—*Montana Churchman.*

LONG AGO the Norwegians reigned as kings over the Shetlands, the Orkneys, the Western Isles of Scotland, a large portion of Ireland, the Isle of Man, and Cumberland. They are therefore our kinsmen, and should be as near and as dear to us as our American cousins. An account of their mode of living, their religion, literature, music, education, and social life should therefore be very interesting. To read about a country is often more attractive than living in it, but in some ways they do things better in Norway than at home. Factories are not situated in towns, but in the country, where the workmen are housed in healthy dwellings close to their work, railway transit is cheap, and various compulsory labor establishments must aid to keep down tramps. The laws with respect to begging are very strict. For the first offence, the mendicant is sent to the compulsory labor-house for two months; in the second, for four months; in the third, for six months; and so on up to one year. The religion of the country is Lutheran, and extreme Protestants will learn with dismay that in some cases the old pre-Reformation vestments are used by the clergy.—*Church of Ireland Gazette.*

IN A SINGLE YEAR over a million Bibles have been distributed throughout China, and a hundred and forty thousand in Japan, according to the British and Foreign Bible Society's hundred and fourth annual report; while in England and Wales, notwithstanding the immense sales of past years, nearly a million and a quarter copies of the Bible have been sold in the year. And yet Voltaire (was it not?) more than a century ago predicted that the Bible would go out of existence before another hundred years had gone by, while in fact there has been no diminution but an enormous increase in its circulation from the French infidel's day to our own.—*Los Angeles Churchman.*

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