RELIGIOUS

Rev. Dr. C. M. Giffin arrived in Scranton Monday after several weeks' stay in Enland. While he has lost flesh Dr. Giffin is still in excellent health and is much refreshed from his delightful vacation. He spent time oddly enough in some respects. As is perhaps not generally known he is a most enthusiastic fisherman. What he doesn't know about fishing is scarcely worth mentioning. While in London he devoted much effort to a close research into Waltonia, visiting all the haunts of Isaac Walton and examining at short range the carefully preserved souvenirs of the famous fisherman's life. Among the interesting personal effects in the London museum was Isaac Walton's prayer book containing interlined passages by the owner's hand. After some diplomacy Dr. Giffin was privileged to examine it. He thought to gain authority from the scrutiny of this volume for a correction of a somewhat prevalent mistake regarding anglers and prayer books, but is forced to admit that Isaac Walton's devotional possessions appeared entirely too fresh and well preserved to show continuous perusal. The interlined words largely related to family affairs—births, deaths and the like, and were not pious reflections jotted down by the author of "The Compleat Angler" during a fishing expedition. Dr. Giffin was introduced to the Piscatorial club, and was entertained at this greatest and most exclusive fishing organization in the world.

All this is incidental to the fact that the pastor of Elm Park occupied the pulpit of the New Court Congregational church several Sundays, preaching for Rev. Dr. G. Campbell Morgan, the famous minister who is spoken of as a successor to Dr. John Hall.

While abroad Dr. Giffin made a special study of some of the great cathedrals of England. He has many delightful things to tell of his trip and comes home warmly welcomed by his people and friends in general.

There is a strong sentiment in Elm Park church of endeavoring to secure Dr. George Eckman as a successor to Rev. Dr. Giffin when the term of the latter shall expire two years hence. Dr. Eckman is known as perhaps the strongest evangelistic speaker in regular pastoral work in the country. He is now at St. Paul's, New York, but it seems fitting that he should receive a call to labor in the chief church of the field where his father was so long prominently identified.

Probably never in the history of Scranton has a young clergyman made such an astonishing hit as did Rev. Mortimer Giffin at Elm Park church last Sunday. People are not through commenting on the sermons, nor will they be for some time. That dignity, power and simplicity of the youthful speaker are all the more remarkable when it is remarked that he has been but a few months in the ministry and would not consent to preach at all during his undergraduate days. That he has a brilliant future and a great career before him is undoubted.

Religious News Notes.

Secretary F. W. Pearsall will conduct the service at the Rescue mission tonight at 8 o'clock.

The Workers band of the Young Men's Christian association will conduct the service at the Rescue mission tonight.

Rev. H. A. Grant, B. D., will preach tomorrow at the Plymouth Congregational church, Jackson street, morning at 10.30· evening at 7.30.

Licentiate H. A. Parsons, of the Plymouth Congregational church, will occupy the pulpit at the Sumner Avenue Presbyterian church tomorrow morning at 10.30 o'clock.

Rev. W. Thomas, of Pittston, will occupy the pulpit of the First Welsh Baptist church on South Main avenue at both services tomorrow. Communion will be observed at the morning service.

It is understood that Rev. J. W. Treible received the majority of votes for presiding elder in the recent secret session of the elders. It is not certain however that he will secure the appointment.

The gospel meeting at the rooms of the Young Women's Christian association Sunday at 3.45 p. m., will be of special interest. Miss Hayes, the state secretary, will lead. A cordial invitation is extended to all women and girls to be present.

Rev. Thomas De Gruchy, pastor of the Jackson Street Baptist church, will preach a special sermon at tomorrow evening's service, for Red Men. Panooka tribe, No. 141, Improved Order Red Men, of West Scranton, will attend in a body.

Edwin S. Williams, the well known contractor and builder, will address the Sabbath school of the Plymouth Congregational church tomorrow. His theme will be "Temperance," and will be illustrated by blackboard sketches drawn by Superintendent Henry Parsons.

The Baptist Ministerial conference of Scranton will hold its annual banquet at 1 o'clock next Monday at the Faurot house, 215 Washington avenue. Besides the banquet a pleasing literary programme will be rendered. The pastors of the conference with their wives and a number of invited guests will attend. President Thomas de Gruchy will act as toastmaster.

The men's meeting Sunday at 3.45 p. m. at the Young Men's Christian association will be conducted by the Dr. J. C. Bateson. Dr. Bateson is a fluent speaker. The music will be conducted by Professor J. M. Chance. Charles H. Doersam, the noted pianist, who has just returned from an engagement at Asbury Park, will be accompanist. All men are invited to be present.

Tomorrow's Services.

Episcopal.

St. Luke's Parish—Rev. Rogers Israel, rector; Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior curate. Fourteenth Sunday after Trinity.

St. Luke's Church—Holy communion, 7 a. m.; Sunday school, 9.15 a. m.; morning prayer and sermon, 10.30 a. m.; evening prayer and sermon, 7.30 p. m.

St. Mark's Church—Morning prayer, 10.30 a. m.; evening prayer and sermon, 7.30 p. m.

East Side Sunday school—Prescott avenue, 3 p. m.

South Side Sunday school—Fig street, 2.30 p. m.

The Church of the Good Shepherd, Green Ridge street and Monsey avenue—Fourteenth Sunday after Trinity. Holy communion 8 a. m.; morning prayer, litany, sermon, 10.30; Sunday school, 12 m.; Bible classes, 2.30; evening prayer and sermon, 7.30. All seats free. All welcome.

St. David's Parish—Corner Bromley avenue and Jackson street, Edward James McHenry, rector. Fourteenth Sunday after Trinity. Color, green. Services: Celebrations of holy communion, 7.30 and 10.30 a. m.; Sunday school, 11.45 a. m. Evening, 7.30 p. m. St. Agnes chapters will meet on Monday 7.30 p. m. and Friday 4 p. m.

Lutheran.

The Evangelical Lutheran—Fourteenth Sunday after Trinity. Gospel, Luke xvii, 11-19; Epistle, Gal. v, 16-24; vestment color, green.

St. Mark's, Washburn and Fourteenth streets—Rev. A. L. Ramer, Ph. D., pastor. Services, 10.30 a. m., and 7.30 p. m.; Luther league, 6.30 p. m; Sunday school, 12 m. Morning subject, "The Prayer of the Leper's Master Have Mercy on Us." Evening subject, "The Fountain of Living Waters."

Holy Trinity, Adams avenue and Mulberry street—Rev. C. G. Spieker, pastor. Services, 10.30 a. m., and 7.30 p. m.; Luther league, 6.30 p. m.; Sunday school, 12 m. The holy communion will be celebrated at the morning service.

Zion's Mifflin avenue—Rev. P. F. Zizelmann, pastor. Services, 10.30 a. m.; Sunday school, 2 p. m.

St. Paul's, Short avenue—Rev. W. C. L. Lauer, pastor. Services, 10.30 a. m. and 7.30 p. m. Sunday school, 2.30 p. m

Christ, Cedar avenue and Beech street—Rev. H. F. Lisse, pastor. Services, 10.30 a. m.; Sunday school, 2 p. m.

St. Peter's, Prescott avenue—Rev. J. W. Randolph, pastor. Services, 10.30 a. m.; Sunday school, 2.30 a. m.

Emanuel, Reese street—Rev. John Kowain, pastor. Services, 10.30 a. m.; Sunday school, 2 p. m.

Grace Lutheran church, corner Madison avenue and Mulberry street—Rev. Foster C. Gift, pastor. Services at 10.30 a. m. and 7.30 p. m. Morning theme, "The World's Grievances." Evening theme, "Life Without the True God."

Presbyterian.

The Second Presbyterian Church—Rev. Charles E. Robinson, D. D., pastor. Services at 10.30 a. m. and 7.30 p. m. The pastor will preach morning and evening.

Green Ridge Presbyterian Church—Rev. Isaac J. Lansing, pastor. The pastor will conduct the services and preach at 10.30 and 7.45. Bible school at 12 noon. A welcome extended to all who will worship with us.

Washburn Street Presbyterian Church—Rev. John P. Moffat, pastor. Services at 10.30 a. m. and 7.30 p. m. Bible school at 12 m.; Junior Christian Endeavor at 2.30 p. m.; Intermediate Christian Endeavor at 4.30 p. m.; Young People's Christian Endeavor at 6.30 p. m.; prayer meeting, Wednesday 7.30 p. m. Offering for board of ministerial relief morning and evening. The pastor will preach morning and evening. All cordially invited to all of these services.

Providence Presbyterian Church—Pastor, Rev. George E. Guild. Morning theme, "A Message from Noroth." Evening theme, "The First Faith." Other services as usual. The seats of the church are free.

Sumner Avenue Presbyterian Church—Corner Sumner avenue and Price street. Rev. L. R. Foster, M. A., pastor. Morning service, prayer and praise, 10.30 o'clock. Evening service at 6 o'clock. Preaching by pastor. Theme, "First Lessons to Fishermen." Church orchestra will assist at the service. Senior Christian Endeavor service at 7.30 o'clock. Band of Hope, Tuesday evening at 7.30 o'clock. Prayer meeting Wednesday evening at 7.30 o'clock.

Taylor Presbyterian Church — Taylor, Pa. Rev. L. R. Foster, M. A., pastor. Regular morning service at 10.30 o'clock.

Methodist.

Elm Park church—Prayer and praise service at 9.30; communion, 10.30 a. m.; Sunday school at 2 and Epworth League at 6.30 p. m. Preaching at 7.30 p. m. by the pastor, C. M. Giffin, D. D.; subject, "No More Sea."

Simpson Methodist Episcopal Church—Rev. J. B. Sweet, pastor. Morning prayer meeting at 9.30. Preaching service at 10.30. Sermon by the pastor. Text, 125th Psalm, first verse. Subject, "The Abiding Power of Trustfulness." S. Wrigley's class follows the service. Sunday school at 12. Junior league at 3. Epworth league at 6.45. Preaching service at 7.30. Sermon by pastor. Text, Genesis, 4:8. Subject, "Cain and Abel." All seats free. A cordial welcome to all.

Ash Street Methodist Episcopal Church—Preaching at 10.30 a. m. and 7.30 p. m.; Sunday school at 2 and Epworth league at 6.45 p. m. Morning subject, "Andrew Bringing Simeon." Evening subject, "The Forgotten Waterpool." A welcome to all. W. S. Crandall, pastor.

Hampton Street Methodist Episcopal Church—Rev. James Benninger, pastor. Services on Sunday as follows: Preaching at 10.30 and 7.30. Morning subject, "Religious Zeal." Evening, "The Cure of Trouble." Class meeting at 11.30; Sunday school at 2; Epworth league devotional service at 6.30. A cordial invitation is extended to all.

Howard Place African Methodist Episcopal Church—Rev. H. A. Grant, pastor. At 10.30 a. m. and 7.30 p. m., Rev. E. R. Lewis, D. D., will preach. At 12 o'clock, Sunday school; at 3 p. m., meeting at Nay Aug park; subject, "The Blood;" at 10.30 a. m. and 7.30 p. m., will preach at the Plymouth Congregational church, Hyde Park. Morning subject, "Is the World Growing Better." Evening subject, "The World." All are invited to these services.

Cedar Avenue Methodist Episcopal Church—F. P. Doty, pastor. Preaching at 10.30 a. m. and 7.30 p. m. by the pastor. Junior Epworth league meets 3 p. m. Epworth league at 6.30 p. m. A cordial welcome for all.

Methodist Episcopal Church—Clark's Summit. Rev. Frank W. Young, pastor. Sunday school, 10 a. m.; class meeting, 12 m.; Epworth league, 7 p. m., led by Carrie Clifford. Preaching at 11 a. m. and 7.45 p. m. Morning subject, "Prophecy." Evening subject, "Honoring Parents."

Moscow Methodist Episcopal Church—S. Guy Snowden, B. D., pastor. 9.30 a. m., Sunday school; 10.45 a. m., preaching by the pastor. Subject, "The Demonized Dumb. 12 m., class meeting; 6.30 p. m., Junior league; 7.45 p. m., preaching by the pastor. Subject, "Gossip." Thursday, 8 p. m., Epworth league. Elmhurst, Sunday, 5 p. m. Spring Brook, Tuesday, 7.30 p. m. Maple Lake, Wednesday, 7.30 p. m.

Baptist.

Penn Avenue Baptist Church—Preaching morning and evening by the pastor, Rev. Robert F. Y. Pierce. Sunday school at 2 o'clock. Young People's Society of Christian Endeavor at 6.30 o'clock.

First Baptist church, Scranton street—Rev. S. F. Mathews, pastor. Preaching services morning and evening. In the evening the second sermon lecture on the "Hymns of the Christian Church." Sunday school, 2 p. m., Dr. Beddoe, superintendent. Young people's prayer meeting, 6.30 p. m., leader, B. G. Morgan. Weekly prayer meeting Wednesday 7.45 p. m. All are cordially invited.

Green Ridge Baptist church—Rev. W. J. Ford, pastor. Services at 10.30 a. m. and 7.30 p. m. Subject in the morning, "Possessing and Using"; in the evening, "A Personal Invitation."

Jackson Street Baptist church—Morning prayer meeting at 9.30; leader, Brother Shively. Preaching service at 10.30. The pastor, Rev. Thomas de Gruchy, will preach. Topic, "Preparing the Way of the Lord." Sunday school at 2 p. m., George Nicholls, superintendent. Evening service at 7 sharp. This service is for the people and is a praise and song service for all. The choir will sing a few selections, and the pastor will give a short address. Topic, "And Herod Set Him at Nought." You are welcomed to all the services of this church.

Shiloh Baptist church, 305 Center street—10.30 a. m., subject, "Go Away"; Sunday school, 2 p. m.; Baptist Young People's Union, 7 p. m.; evening subject, "This Man." All are welcome." Rev. J. H. Bell, pastor.

North Main Avenue Baptist Church—Rev. W. G. Watkins, pastor. The pastor will preach tomorrow morning in the theme, "A Nation's Defense." At this service a select quartette will sing Rudyard Kipling's celebrated recessional hymn which he composed after the queen's jubilee. Evening topic, "A Desperate Situation." The choir will render special music at the evening service.

First Welsh Baptist Church—South Main avenue. Morning service at 10 o'clock. Sabbath school at 2 p. m. Evening service at 6 p. m. Rev. W. Thomas, of Pittston, will occupy the pulpit at both services. Communion service will be observed at the morning service.

Miscellaneous.

Grace Reformed Episcopal Church—Wyoming avenue, below Mulberry street. Prayer and praise service, 9.30 a. m.; divine worship at 10.30 a. m. and 7.30 p. m. Preaching by the pastor at both services. Morning, "Shielded by God." Psalm 3:8. Evening, "Studies in the Thessalonians," II Thess. ii, 1-12. Sabbath school at 12 m.; Young People's Society of Christian Endeavor at 6.30 p. m. Seats all free at all services. Strangers always welcome.

Sunday School Lesson for September 11.

Sinful Indulgence.

Amos VI, 1-18.

BY J. E. GILBERT, D. D., LL. D.,

Secretary of American Society of Religious Education.

INTRODUCTION.—During the whole period of the history of Israel prophets were sent to teach and warn the people. Samuel, the last of the judges, founded schools of the prophets wherein young men were instructed in the things of God. From his time forward for more than two centuries these holy men delivered their instructions orally. Their writings were chiefly historical. But afterward they made permanent record of their teachings, wherein are many data of the events of the time. Those records are preserved to us in seventeen small pamphlets, usually designated the prophetical books, called by the Jews the later prophets to distinguish them from the histories which were styled former prophets. Amos is one of the earliest of these later prophets. He was a herdman of Tekoa (chap. i: 1.) in the land of Judah, in the days of Joash, mentioned in our last lesson. From this it appears that he received no technical or professional training, that he came into the office of a prophet, soon after Elisha's death, by direct call of God. He ministered in the northern kingdom. We study today only a fragment of his book.

SECURITY.—The first verse of the lesson is a note of alarm sounded out by this spirit-called herdman to the inhabitants of Samaria. That city, the metropolis of Israel, was built by Omri, about B. C. 925. The hill on which it stood was purchased from Shemer, from whom its name was derived (I Kings xvi: 23-24). It was greatly strengthened by the reigning kings from time to time and was considered to be impregnable. Wealth and luxury were there, and the people felt themselves secure in their beautiful homes. It needed a bold man of God to awaken them to a sense of danger, and his voice was heard, clear and loud, crying "woe." The ground of his prediction was the fact that Samaria was the seat of a temple of Baal, built by Ahab (I Kings xvi: 32). The abominable practices of idolatrous worship, so horrid that they may not now be described, corrupted the people and turned them away from the worship of Jehovah. There is no place where a sinner may hide and be safe. A city that forgets God, a people who do wickedly, shall be destroyed, whatever may be their defenses (Psalm ix: 17).

COMPARISON.—The voice of warning is seldom heeded. When people are surrounded by every comfort and think themselves secure against outward foes it is difficult for them to believe that danger is near. Amos therefore emphasized his words by mentioning the fate of other cities and comparing them with Samaria. (Verse 2. Calneh, in the region of Babylon, had been lately subdued by the Assyrians. Gath, the strong hold of the Philistines, (Josh xii, 3.) had been taken by Uzziah, and Hamath, one of the most important cities of Syria, although strongly fortified, had fallen. Did those cities deserve the indignation of God for their ingratitude more than did Samaria? or had they more to tempt the avarice of invaders. Why then should the Samaritans worship their Gods? Why should they hope to escape the judgment of the Almighty, or the enmity of their neighbors? In a time when war for agrandizement was a pastime of kings, when national destiny was believed to be under the protection of heaven, this illusion of the prophet would be appreciated.

PROCRASTINATION.—There was one way, however, by which the people of Samaria might break the force of the prophet's words. Acknowledging the danger they might imagine it to be far distant, not likely to come in that generation and, hence, not concerning them. (Matt. xxiv, 48.) And that was not surprising. Looking westward over the plain of Sharon, even to the Mediterranean, and eastward over the fertile vale to the Jordan, they saw no enemy approaching—beauty and peace and bounty met the eye on every hand. It was impossible to excite their fear by sketches of possibilities that appealed only to the imagination. And so, dismissing all thought of evil that might come to them, they supposed there was no necessity for repentance and reformation. (Eccl. viii, 11.) but they called for the "seat of violence," that is, they openly committed iniquity and oppression under color of justice and law. (Verse 3.) In this way they exhibited the spirit of procrastination common to men. (I Thes. v, 3.

LUXURY.—Indifference to sin and its consequence generally leads to personal indulgence and gratification of the sensual nature. As the soul, with its God-like attributes, slumbers, the body awakes and makes imperious demand. Indeed, as righteousness requires the subjection of the body, (I Cor. ix. 27.) iniquity gives license to the appetites and put the physical part in control over the spiritual. (Rom. viii, 5.) The prophet therefore proceeds to show the natural outcome of the sin of Samaria. (Verses 4 and 5.) They gave themselves up to all manner of luxurious living. There beds were richly ornamented with ivory. While eating they reclined upon magnificent couches. They selected the best lambs and calves for their meals. They regaled themselves with songs, and invented instruments of music for their carnal pleasure, as David had done for the sanctuary, thus perverting the sacred things to the most unholy and base ends, imitating the posterity of Cain. (Gen. iv, 21.)

DEBAUCHERY.—The course of sin is always downward. The unholy man is on an inclined plane, and, by the law of spiritual gravitation, he sinks forever into grosser forms of evil. Having turned away from God to worship Baal, having stifled their consciences and hardened their hearts, having fancied themselves secure and prosperous because of their natural defenses and possessions, and having turned to the enjoyments of physical comfort (Luke, xii:19) the Samaritans easily descended to lives of debauchery and indifference (Verse 6). Strong drink, supposed to have been bestowed by Bacchus for the purpose of producing exhilaration of spirit, was employed to produce those abnormal states of the body in which one forgets every earthly anxiety and discomfort. The wine bowl became common at Samaritan feasts, especially among the ruling classes, as in the halls of the heathen monarchs (Dan., v:1). The sobriety enjoined upon Israel (Prov., xxiii:29-30) gave place to drunkenness, and, as a consequence, they disregarded the miseries of their oppressed brethren, and the calamities that came to other parts of the land.

CAPTIVITY.—Thus graphically and faithfully did the prophet describe the degenerate state into which the people of Samaria had fallen—their false trust and their unholy living. He now returns to make good his first declaration (Verse 7). All this time the judgments of God were impending. The nation would be carried into captivity for its sins. And the same Samaria, the queen of the cities, the pride of the rulers, and the abiding place of the mighty, would be the first to fall. The people would be torn away from their banquets and forced into penury, slavery and death. All this predicted evil would be the direct result of sin, in accordance with the word of God delivered by Moses centuries before (Deut., xxviii:64). Here is the unfolding of a Divine policy as to nations, executed repeatedly throughout all history. Prosperity comes to the people so long as righteousness is their characteristic, but decay and ruin follow when immortality and iniquity abound (Prov., xvi:34). By this word of the prophet most of the political upheavals of the ages may be explained.

ABHORRENCE—Amos was not content to leave his declaration concerning the captivity of Israel as a matter of fact. He had a moral end in view. Like all prophets he read all history in the light of righteousness. He therefore let the people know that the prediction rested upon the purpose and character of God. (Verse 8.) The city of Samaria would not be taken captive because it was weaker than some for that might come against it. Battles are not decided in that manner. (Eccl. ix, 11.) But the city had become abhorrent to Jehovah. He hated the palaces because they were full of iniquity. The things deemed in the eyes of the people to be excellent were abominations to him. On that account He would deliver up all that might lay therein to the army that might lay siege. He had determined upon this course and sealed his determination with a most solemn assertion, swearing by Himself that it should be done.

CONCLUSION.—Here our lesson ends abruptly, cut off just at the time when our thoughts go into the future of a great people. If we read on in the history we shall find that in less than half a century from the time Amos wrote Samaria was taken by the Assyrians. The warnings were disregarded. The sinful ways continued. Finally, the cup of iniquity being full, a heathen people was allowed to break down the walls and to carry away Israel into bondage, never to be returned. God had no further use for the nation. Although composed of the children of Abraham it was in the way, obstructing his plans for the coming ages. The covenant form had been broken and a vain and wicked race had been rejected. Our lesson is instructive for all nations in all time, and for all individuals likewise. There is but one secret of a prosperous life, either of individuals or communities, and that is righteousness. The soul, the city, the nation that sins shall die. (Ezek. xviii, 4.) Whosoever repenteth shall find mercy. He who serves God shall live.

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From St. Nicholas.

Japanese children used to sit upon their heels in the schoolroom, grouped around their master on the soft matting, chanting together their Iroha, or reading in concert the wise maxims from their readers which have been the mental food of countless generations of their race. A change has come, and now they sit on benches before desks in western fashion, though they do not think this method of sitting very comfortable, and are glad, on returning home, to indulge in the usual squat. But they still recite in concert, in a monotonous sort of chant, the Iroha (ee-ro-hah), which corresponds to our alphabet.

Under the former system of schooling all Japanese children learned to read and write the Hirangana characters and to calculate; and it was an unheard-of thing for a grown person to be unable at least to read and write and do simple calculation. They were seldom sent to school before the age of seven, and were not hard pressed in their studies. In learning to write they were acquiring the dexterity of finger and wrist needful in drawing, and without doubt their method of writing is one of the traits which have tended to make the Japanese a nation of artistic tendencies. A soft paper is used, and a brush instead of a pen. Care and exactness are necessary owing to the nature of the materials, and it is impossible to use the hand in a cramped or stiff position, hence freedom and grace of movement result. The child holds the paper in one hand and the brush in the other; the whole arm works, motion coming from the shoulder, elbow and wrist, as well as from the finger muscles. The paper, as soon as touched, absorbs the Indian ink with which he writes. The child thus finds it necessary to touch with precision and care, and acquires insensibly a certain power of drawing in that precise touch and in the exercise of the arm and hand muscles.

Western principles in education, as well as western school furniture, have been adopted in the sunrise kingdom. The Arabic numbers, 1, 2, 3, etc., are used, for the Japanese at once recognized the advantage of these signs for numbers instead of their own cumbersome ones. Maps, charts and diagrams are seen on the schoolroom walls; object lessons are given and foreigners, hearing the children's recitations, even though not understanding their speech, recognize that the young Japanese are getting some good results of modern civilization.

An Old Story Well Retold.

From an Exchange.

Did you ever hear the story of the young man whose voice was so fine, but whose heart was not humble? Some old monks lived in an obscure valley, and for many years had had no accession to their number, so the tones which voiced the devotion at mass and vespers were thin and discordant. Even the birds flew away and would not listen. It seemed necessary to take some action in the matter, and the prior decided upon drastic measures.

"We will have no more singing," he said.

"But, reverend father," said an old monk, "it would be profanation not to sing the Magnificat."

"True," answer the prior, "Then sing Our Lady's hymn, but nothing else."

It was the eve of Christmas and the first vespers of the nativity were to be sung. Just as the old monks were departing for the chapel a young man presented himself and asked to be kept as a member of the order.

"That must be considered later," said the prior; "meanwhile, what can you do?"

"I can sing," he replied.

They looked at each other.

"Will you," asked one, "sing the Magnificat at vespers this night?"

"Most gladly."

And sing he did, in such a glorious manner that the birds came back and listended.

"What a treasure we have gained!" said the monks to each other.

That night an angel appeared.

"I am sent," he said, "to ask why in the first vespers of the nativity no Magnificat reached the listening ear of God."

The prior was astounded.

"Never has it been sung so gloriously as tonight," he said.

"Never have we failed to hear it—until tonight," the angel made answer.

"Let me explain," broke in the young man. "I thought not of its meaning, but only sang to gain your praise. Let me go away until my heart is humble."

So he went away and the cracked and discordant voices were lifted up again, and the birds departed, but the Magnificat was heard in heaven.

Lofty.

"I trust," she said patronizingly, "that you are a true artist—that you confine your efforts to an elevated plane."

"Assuredly I do, madam," was the reply. "I am a frescoer and invariably work with a ladder."—Washington Star.