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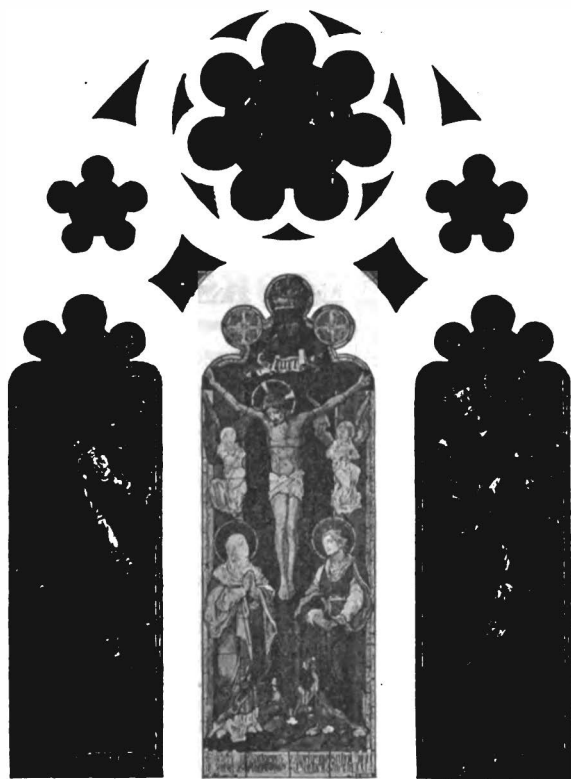
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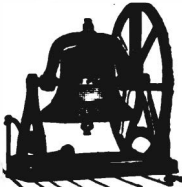
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## THE COLLECTS, EPISTLES, AND GOSPELS FOR THE CHURCH YEAR.

IT is proposed to give a brief treatment, each week, of the Collect, Epistle, and Gospel for the following Sunday. The first article will, naturally, appear in the issue of the week before Advent Sunday. But before entering upon the series, it is well to consider the Church year itself and the general plan which is in the mind of the Church.

What is the meaning of the various seasons: Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whitsunday, and Trinity?

It is common to divide the year into two parts, the second beginning with Trinity. And the principle of division usually adopted is that the first half of the Church year (from Advent up to Trinity Sunday) is given up to Doctrine, and the second half, beginning with Trinity Sunday, relates to Duty. Doctrine and Duty are supposed to be, respectively, the two governing principles of the Church year.

Notwithstanding the fact that many great names may be quoted in favor of this division and its accompanying reason, the present writer suggests that the division is wrong, and that the Church's principle of division is not correctly apprehended in the usual explanation. Nor is the question an unimportant one. It is the nature of the Christian religion that is really involved. The study of doctrine apart from duty, as of duty apart from doctrine, is far from satisfactory; and whether the religion of Christ may be adequately stated as consisting of doctrine and duty, is open to very serious question. It does not comport with the spirit of the gospel; with its graciousness, on the divine side, or its freedom, spontaneity, and joy on the human.

Truth to tell, there is a more comprehensive statement of religion possible than doctrine and duty. St. Paul taught that one might have all belief of doctrine and do the very extreme of good deeds and still lack the essential thing, which is love. And the Gospel of St. John but puts the same truth in another form when the author gives as the teaching of the Lord that He came that we might have *life* (Greek *ζωήν*) and that we might have it more abundantly.

Life, then, spiritual and eternal, is the central truth of Christ; and neither doctrine nor duty nor both combined necessarily give life. Many definitions have been given of religion; but the conception of religion on which the Church year is based is, that religion is the divine life in the human soul.

Now there are just two questions that arise from that definition: one is, What is the divine life? and the other is, What must we do to gain it? How may that divine life become ours?

The arrangement of the Epistles and Gospels of the Church year is the Church's answer to those two questions. The divine life which was from the beginning, which was with the Father and was manifested unto us, as St. John puts it, is seen in Jesus Christ. Christ is the answer to the question, What is the divine life? and the life of Jesus the Christ (Jesus the Anointed One) constitutes the first half of the Church year, which ends with the Ascension. The second half, which begins with Pentecost, proclaims, first, the coming of the Holy Spirit into the world, as the only power by means of which this life manifested in Christ may be communicated to and manifested in us; and the rest of the Sundays, up to Advent again, are taken up with the exposition of that divine life as implanted and developed in the fellowship of believers. Life, then, is the one word which runs through the whole Church year, as it does through the whole Bible; and the Epistles and Gospels give us the answer to the supreme question, What is religion?

We study spiritual life, first as it is manifested in Christ, and then as perpetuated in the Church. W. B. C.

## NO "OPEN PULPIT."

HERE has been some questioning, some rather uninformed criticism, and some unfounded jubilation over the passage in General Convention of a canonical amendment making it lawful for a Bishop to license, at his discretion, "Christian men who are not ministers of this Church to make addresses in the church on special occasions." The permission came as the result of questionings whether it were desirable, under some sort of restrictions, for a sectarian minister to preach in any of our churches. In order that a right perspective may be reached, it is necessary that some explanation of what has gone before should be given.

There have been a number of incidents during recent years in which sectarian ministers had been invited to preach in our pulpits, to the distress, generally, of conservative Churchmen. The only canon (19) defining who may be permitted to minister in churches was one making it obligatory upon parochial authorities to take precautions that no one should "officiate" in a church except such persons as are "duly licensed or ordained to minister in this Church," and with an exception in favor of lay readers.

It was commonly assumed that this restriction made it unlawful for any others than ordained clergy of the Church to preach in the Church's pulpits, except as licensed lay readers might read sermons; an exception which does not enter into the present consideration. This assumption was strengthened by reference to the solemn manner in which the faculty of "preaching" is separately conferred upon one ordained to the priesthood immediately after his ordination, and by the limitation that deacons are not to preach except by special license of the Bishop. This conditional permission to deacons to preach does indeed show that the Church does not esteem the preaching office absolutely limited to the priesthood. A priest and an authorized preacher in the Church are not necessarily one and the same thing. But the emphasis laid in the Ordinal upon the solemnly conferred authority from the Bishop to preach, does clearly make it *improbable*, at least, that any canon would make other provision for the same thing; and especially since the canon on lay readers authorizes licenses to readers only "for urgent needs."

But there arose a school of canonical exegetes who maintained that the restrictive canon did not actually prohibit a Bishop from "licensing" a sectarian minister to preach in a church; from which fact they proceeded to the somewhat illogical conclusion that *therefore* it was lawful for a Bishop to grant that license. From that position it was not a long step toward the actual granting of such a license. A Bishop in the Middle West gave permission to some of his clergy to invite certain sectarian ministers to preach in one of our churches. The invitations were given and accepted, and the sectarian ministers preached their sermons. Many Churchmen felt that Churchly order had been transgressed. A protest was made. The Bishop defended his action in a letter to his diocese, in the course of which he cited the then editor of the *Church Standard* as an authority for the view of the canon which he expounded. The learned editor of the *Church Standard* promptly disclaimed the view imputed to him by the Bishop, but admitted, on other grounds, that he did hold that a Bishop was not estopped by the canon from giving such a license to a sectarian minister to preach in one of our churches. Of course the net result of the incident was the very reverse of the "unity" which was sought to be promoted by it. Everybody concerned acted in good faith and with honorable motives; and that is about all that need be said of it. Yet the present legislation may probably be said to be the outcome of that incident, and an accurate perspective of this legislation can hardly be obtained without referring to it.

The revision of the digest of canons was in progress at that time. THE LIVING CHURCH earnestly expressed the belief that as a novel interpretation of the canon in question had been made, it was desirable that the language of the canon should be rewritten to avoid any ambiguity. To our regret the Joint Committee having revision in hand suggested no such alteration. The canon was carried over from the old digest into the new code. A distinguished member of the committee wrote us privately that the members felt that it would be unwise to raise the question in connection with the general work of revision. Accordingly the ambiguous language was continued until finally amended by the recent General Convention.

In the meantime, the party in the Church desiring to let down the bars to the Church's pulpits began an agitation to

amend the canon so as directly to recognize the right which, they maintained, they already possessed in the old canon. In this they were illogical, for if they already had the right, no further legislation was needed; but they were also very honorable, for they clearly showed their reluctance to act upon a right (as they viewed it) which was denied by, probably, the great majority of Churchmen. Our own position was that though, certainly, the canon in question did not explicitly prohibit a Bishop from issuing a license to a sectarian minister to preach in our churches—a prohibition that would have been inappropriate in a canon that did not relate to the work of a Bishop but only to the duties of parochial trustees and rectors—yet that, in the absence of the first vestige of any recognized authority for the Bishop to issue such a license, he was prohibited from doing so under the terms of the Ordinal and of the canon relating to lay readers.

But though we did not enumerate the revision of this canon as among the things to be hoped for from the late General Convention, we were yet on record as having asked some amendment of it at the time the digest had been under general revision, and the necessity for clearing it of an ambiguity remained unchanged. We did not, indeed, desire such amendment as to lead—as the expression was used—to an "open pulpit." Perfectly understanding that the Ordinal, ecclesiastical history, and accurate theology do not connect the preaching office with the priesthood as an unalterable union of inseparable functions, we yet felt and still feel that any opening of the preaching office to avowed ministers of religious bodies hostile to the Church would be so unwise and, at the same time, so well-nigh impossible of enactment, as not even to require serious discussion on our part prior to the opening of General Convention.

Nor were we mistaken. It was evident that there were members of the House of Deputies who would gladly have welcomed legislation that would have torn down the bars that restrict the preaching office in the Church to her ordained priests and, under special conditions, to her ordained deacons. Even these, however, did not, so far as we know—we speak subject to correction, not having been present at the sessions—maintain that the bars to the exercise of the priesthood should be loosened, but only that the preaching office should no longer be tied solely to the priesthood. The fact that we differed with these deputies should not lead us to misrepresent their position. The point which we desire to emphasize is that there was a widespread feeling that the terms of the canon should be made clearer, in order to remove any ambiguity, and that it is wholly untrue that the desire to amend it was limited to the party that wished an "open pulpit." Having asked to have it re-written at the time of the general revision several years ago, THE LIVING CHURCH willingly assumes any measure of responsibility that may be imputed to it—be that greater or less—for the present amendment.

Now, IN SPITE of the obvious fact that an "open pulpit" was sought for by a certain party in General Convention, it is equally obvious that no "open pulpit" was secured. The *Southern Churchman*, which had led the movement in its behalf, expresses, in its issue of October 26th, its "great disappointment" at the defeat. The amended canon reported in the House of Deputies was much less satisfactory to us than is the canon as finally enacted, but even thus it was in no sense revolutionary, and was supported by some of the most trustworthy of the deputies on the Catholic side, notably the Rev. Dr. Fiske of Rhode Island. But as it was amended in the House of Bishops and was finally adopted, we believe the canon to be vastly improved and its ambiguity to be removed. As it stands, we are well satisfied with it. After providing, as formerly, that no one is to be permitted to "officiate" in a church "without sufficient evidence of his having been duly licensed or ordained to minister in this Church," a Bishop is not prohibited "from giving permission to Christian men who are not ministers of this Church to make addresses in the church on special occasions."

It is quite true that the new clause may be abused. So may every other power which is exercised by our Bishops, yet, generally speaking, it is our desire to strengthen the Bishops' authority. On the other hand, if it is proper for "special occasions" other than stated services of the Church ever to be observed in our churches, it requires the provision of this canon to legalize speakers other than the clergy of the Church. It must be remembered that under the old canon it was technically unlawful for laymen to deliver the missionary and other ad-

dresses which they have been accustomed to make in every section of the Church.

But the revised canon distinguishes carefully between preaching and making addresses. To preach is to deliver an authoritative instruction in faith or morals, with the authority of the Church behind it. To deliver an address is to speak without such authority on any subject. To the Church's ministry was committed, primarily at least, the preaching of the gospel; anybody may deliver an address. Good order and reverence require that no one should be permitted to deliver an address in a consecrated church, except where there is a strong presumption that the permission will not be abused. We should not permit our churches to be turned into lecture halls. So important is this that the canon permits neither rector, nor wardens, nor an entire vestry, to grant any such permission. The discretion is wisely left to the Bishop. Prudent Bishops will be very careful in the exercise of the authority; if some Bishops be imprudent, they will but show anew—what without that imprudence we have not seldom observed—that Bishops also hold their gifts in earthen vessels.

It is a misnomer to speak of this newly given license as an "Open Pulpit." Addresses have nothing to do with pulpits. It would be highly inappropriate for any speaker under this canon to speak from a pulpit. Such speakers should carefully abstain from any such impropriety. Lay speakers at church functions, who are by no means rare, seldom or never offend thus against Churchly decorum and good sense. Nor if we view the "pulpit" broadly as the preaching office, has it been thrown "open." Rather has it been protected by this new and very careful canonical distinction between preaching and speaking.

Let no one, therefore, be misled by this new legislation. It has not revolutionized the Church. It has made lawful the exceptional, unofficial delivery of addresses by men not of our clergy, on special occasions, where approved by the Bishop; but permission to do so is most carefully phrased to avoid misconception. And the canon has been relieved of its ambiguity.

## PROGRESS IN MUNICIPAL IMPROVEMENT.

ONE hears frequently, and not without reason, the question: What has been the result of the very considerable discussion of the problem of the city during the last ten or a dozen years; and the very general movement for the improvement of municipal government during the same period? Evils are acknowledged to exist in every municipality; American cities have failed of achieving the best results; rings and machines have had full sway and have run things to suit themselves and to their own great profit. The average citizen absorbed in his business or profession has remained indifferent to his political duties. These facts and many more have been dwelt upon and rudely exploited. A higher standard of civic virtue has been preached in every city. As never before, citizens have been urged to participate in political affairs. Evil doing in high places has been openly, publicly, and more generally denounced than ever before.

What has been the outcome of it all? Has there been any appreciable progress toward a better state of affairs? Are municipal affairs conducted on a more substantial business basis? Is there a higher civic standard? Each of these questions, we believe, can be unqualifiedly answered in the affirmative.

In many respects the movement for the betterment of American municipal government is analogous to those for the suppression of slavery and for the abolition of the spoils system. Like them it must pass through a critical period when the nature of the problems and the evils of the existing system are examined and exposed. When this is once thoroughly done, when the people are possessed of the facts and are aroused to the necessity for action, the succeeding stages of demolition and reconstruction will follow very quickly.

The greatest amount of time and energy must be spent on the work of preparation. The rest will come more easily and in less time. Municipal reform in most places is as yet only in the first stage. Although substantial progress can be discerned, we are still too close to it all to appreciate fully how much has really been done.

Permanent bodies of patriotic citizens in every section of the country are devoting their time, means, and energies to a study of the subject and the best way of accomplishing its

solution. We find that already specialization has begun and organizations are working along certain definite lines and representing certain methods.

In some communities we find that the enforcement of the laws and ordinances is the one thing to which attention is given. Citizens see upon the statute books, laws relating to municipal affairs which, if honestly and efficiently enforced, would result in an appreciably better state of affairs. They see specifications and requirements in contracts which, if carried out in a businesslike way, would give to the city its money's worth and to the citizens more comfort and conveniences. Yet laws, contract specifications and requirements are either allowed to become dead letters and to be completely ignored, or at most are only enforced in a slipshod and half-hearted way. Their proper enforcement is of itself a large and important work to which a municipal betterment association can devote itself.

Unfortunately the progress of the movement for better city government cannot be demonstrated by statistics. The mere increase in the number of reform bodies and in the numbers of their members forms a partial but by no means accurate criterion of the movement. On the other hand, to recount all that had been accomplished in the several localities, while it would give a faithful picture, would require an amount of time and space not at our command. This fact, that the achievements have been so numerous as to make a mere recital of them impossible, is in itself an evidence of the growing strength of the movement.

The annual meetings of the National Municipal League, however, form a very fair reflex of the growth and development of public sentiment and organized effort. Not only do they serve to bring together distinguished groups of public-spirited officials and reformers like Attorney General Bonaparte, Mayor Guthrie of Pittsburgh (who is also Chancellor of the diocese of Pittsburgh), and Lawson Purdy (an active Churchman) of New York, Mayor Whitlock of Toledo, Richard Henry Dana of Boston, the Hon. D. L. D. Granger of Providence; but also a body of facts and experience which proves of widespread usefulness. This year the League meets at Providence (November 19-22) in conjunction with the American Civic Association, an allied body of general influence along the lines of material civic improvement.

WE have heretofore written nothing relating to the financial crisis, realizing that our constituents are not generally of the excitable class and not feeling that it behooved us to offer advice to experts in the banking world. No one would pretend that anxiety is at an end, but certainly the small number of failures reported shows how substantial are the underlying bulwarks of the nation's commerce.

It seems incredible that our imperfect, inelastic currency system, which has so often been found wanting in serious emergencies, should have been permitted to run on without thorough and radical overhauling. To that extent, congress is to blame for the present state of affairs. Yet that did not, in itself, produce the panic. Never was there a better illustration of the truth of the saying that when one member suffers, all the members suffer with it. In the body politic there have been foolish members who have brought anxiety, if not suffering, upon all of us.

It is the duty of good citizens to be optimistic. In cities in which bank or clearing house checks for general circulation are put into use, it is the duty of all of us not only to accept them willingly, but to explain their nature and the necessity for them patiently to those who do not understand them. It must be remembered that by vast numbers of our people, including a great number of foreigners and of wage earners, banking operations are not even dimly understood, and there must be very patient explanations given of the novel emergency checks. Yet those of us whose education or whose position thrusts responsibility upon us, can make or mar the success of such emergency measures, according to the degree of our patience.

This country is not "going to the dogs." Artificial values being crushed out must probably lower real values below their actual perspective, but so long as the grain, the produce, the cotton, and the iron of the country are plentiful and at profitable prices, there cannot be more than a temporary unsettlement. After all is said, the farmer's products are the ultimate measure of the country's prosperity, and not the excited manipulations of the stock exchange.

It may not be amiss to remind Churchmen again of the special season of prayer for the extension of Christ's Kingdom, arranged by joint resolution of General Convention for the final week of November. Let us make this a real occasion of spiritual force. The "spread of Christ's Kingdom" is a large petition. It involves much more than we commonly attribute to it. Christian Unity, great as that looms before us as a desideratum, is hardly more than a subordinate phase of the greater theme of the evangelization of the world. Nor does even that exhaust the meaning of the words. The prayer must be interpreted from its social side. "My Kingdom," said our Lord, "is not of this world"; and yet the "kingdoms of this world" are to become "the kingdom of the Lord." That His Kingdom is a spiritual one does not prevent it from having a very real claim upon society to-day. The wrongs of men toward men on the colossal scale on which we see them in the world must somehow yield to the spread of Christ's Kingdom, and will probably yield to nothing else. Probably the present financial panic is directly due to those wrongs of men toward men, and to the loss of confidence in the commercial world which these have involved. Thus the spread of Christ's Kingdom is the cure for these ills as for the social wrongs which underlie them.

The week should culminate in the corporate communion of the men of the Church at its close: on Saturday, being St. Andrew's day, or on Sunday, the first in Advent. Members of the Brotherhood of St. Andrew will be engaged in their corporate communion at that time, but, as the fitting close to this week of prayer whose observance is officially enjoined upon us, the whole American Church should have its part in that communion.

Let us make the intercession real. Let us pray the prayer that shall prevail: "the effectual, fervent prayer of a righteous man availeth much."

### ANSWERS TO CORRESPONDENTS.

J. M. B.—We fear that Dr. Paterson Smyth's sermon cannot be obtained in other form than in THE LIVING CHURCH.

B. T. D.—The proposition in Dr. Smyth's sermon, "No man has ever yet gone to heaven" may certainly be challenged on good ground and cannot be proven. The contrary belief has been widely held in the Church. But it must be remembered that our knowledge of the future life is very imperfect, and that very little of detail can be asserted positively. Reverent speculation cannot be improper, even though that speculation cannot always be deemed convincing.

F. F.—The Church holds that laymen may, under stress of circumstances, administer valid Baptism, because there is scriptural evidence that the sacrament was administered by deacons, whose distinction from laymen is not of a sacerdotal character; but there is no scriptural, patristic, or historical evidence for holding that others than priests may validly consecrate the Holy Eucharist, and so the Church cannot assume validity to an act performed otherwise than according to the ordinance of Christ. The Church claims no authority to alter the provisions of our Lord.

J. F.—Duluth was admitted as a diocese. Consent was given to the division of Georgia.

### EUCCHARISTIC HYMN.

Look down upon me, sweet Jesus, Lord!  
As humbly here I kneel,  
And may I, for my many sins,  
The deepest sorrow feel.

O, may I follow in the path  
Thy blessed Feet have trod,  
The way of sorrows and of tears,  
As Enoch "walked with God."

Do Thou Thy loving, piercèd Hands  
Extend me, Saviour dear,  
That I, like Thomas, may exclaim,  
"My Lord and God" is here!

O, may Thy tender, Sacred Heart  
My sweetest refuge be,  
While I, by faith, within the veil  
Do Thy Real Presence see.

O, may the thorns upon Thy Brow  
This lesson teach to me:  
All who are "faithful unto death,"  
Are crowned with "life" by Thee.

O, thorn-crowned Head and piercèd Hands,  
O, Wounded Feet and Side;  
O, form so marred! yet God's own shrine  
Of Thee, the Crucified.

ADA C. Q. McLEAN.

### PRACTICAL REFORMS OF POPE PIUS X.

#### Church Music—Seminaries—Frequent Communion

#### LETTER FROM OUR EUROPEAN CORRESPONDENT

A FEW years ago a story was current in Rome which, if not literally true, embodied a truth. It was said that the newly elected Pope was discussing with Cardinal Merry del Val the lamentable condition of Church music in Italy. "Will you not, Holy Father," said the Cardinal, "use your exalted position to correct the grave abuses which disfigure public worship? Oh, by the way, that letter to the President of the French Republic; would your Holiness wish me to attend to that?"

Of the dealings with the French Republic I have already stated my opinion. The other topic was perhaps more familiar to the devout and simple prelate who had been elevated to the papal throne, and who is, I understand, himself a lover of grave melody. Indeed, the music in most Italian churches has been scandalous. The grand old plainsong was rendered with nasal groans and no less nasal shrieks by men and boys who, to use Browning's phrase.

"set their prayings  
To hog-grunts, praisings to horse-neighings."

More modern compositions were imbued with the erotic sentimentality of Rossini; and at the most sacred moment of the Mass the organist would stir up devotion with an interlude of a march or a waltz of Offenbach.

One of the first acts of the new Pope was to issue (on St. Cecilia's day, 1904) a *proprio motu* extending to the whole Church the instructions which he had given to his former diocese of Venice ten years earlier: the normal music of the Church was plainsong; and although modern compositions were not prohibited, they must follow the spirit of the old, after the example of Palestrina. Although Pius X. has not found in Don Lorenzo Perosi the help of a musician of genius, such as Pius IV. found in Palestrina, and although it may surpass his authority to convert young Italy to a taste for serious music, my small experience leads me to suppose that he has been so far successful as to make it possible to attend High Mass without being shocked by indecent frivolity.

Another very valuable reform is connected with the Seminaries. The Council of Trent, zealous for the better education of the clergy, ordained the establishment of a Seminary in every diocese. But the average population of an Italian diocese is about 100,000, whereas in France it is 400,000, and in England, 800,000. It is evident that in a poor country, where the majority of the clergy spring from the peasantry, it is often impossible to provide in the smaller institutions an adequate staff of competent teachers with ability to maintain discipline among a body of rough lads. In many dioceses the professorial chairs are entrusted to canons of the cathedral, who are already provided with a maintenance, but are not necessarily endowed with learning or capacity. In many dioceses the Seminaries deserve praise; but it is significant that the term "*educazione di seminario*" has become one of contempt. It was high time for the Pope to appoint a commission which, reducing the number of Seminaries by aggregation, may enable those which survive to enjoy an adequate staff of teachers and a number of pupils sufficient for healthy emulation. But the experience of Fracassini at Perugia, which I have already narrated, gives rise to a fear lest the commission be used to crush independence of thought.

A similar fear arises with respect to another project of reform—the employment of a commission to codify the canon law. That it needs simplification is true enough; but it would not be difficult so to select and edit the canons as to remove much that is not in accord with the present temper of the Vatican.

I pass on to reforms of a more pastoral kind. Of one of these which concerns the encouragement given by the Pope to the reading of the Bible, I have already spoken with grateful admiration. Another is concerned with the more frequent reception of the Holy Communion.

It is admitted that in the early days of the Church it was the practice that at every Mass, at least on Sundays, the majority of the congregation communicated. The Roman Church deserves high praise for the way in which she has insisted on the frequent celebration of the Holy Eucharist, so that there is hardly a village church in her obedience where the daily offering is omitted. But her devout children lament the infrequency

with which the attendants at Mass draw near to the altar. Those who communicate, commonly do so apart from Mass, from the reserved sacrament; and in spite of the teaching of theologians, in spite of the desire of the Council of Trent that there should be communicants at every Mass, the notion practically prevails that the communion of the people is a sort of separable adjunct to a service which is complete without it. I am unable to give any definite statement as to the frequency with which Italian Catholics receive the Holy Communion. Some do so often, some but once or twice a year; and to devout men, such as the present Pope, it appears that more frequent communion is a duty which needs to be inculcated. Early in his reign, Pius X. urged frequent communion, and encouraged it by reminding the faithful that confession before each communion is not required by the discipline of the Church.

One of the difficulties which deter well-disposed persons from frequent communion is the rigid enforcement of the fast before reception. The Holy Eucharist was ordained at the beginning of the Jewish day, when the disciples had partaken of no food save the most sacred feast of the Passover. And when the Church substituted for the Jewish habit of beginning the day at sunset the Greek custom of beginning it at midnight, the Holy Eucharist was usually celebrated in the early morning and received before all ordinary food. Not, indeed, that the hour has ever been prescribed, for it was an early custom to receive in the afternoon on fast days, the previous abstinence from common food being, with very few exceptions, carefully observed. Such exceptions were cases of extreme sickness and of infants. I need hardly remind my readers that fasting reception, save in cases of extreme difficulty, has always been the Church's way of showing respect for the sacrament of our Lord's Body and Blood.

But we cannot shut our eyes to the fact that difficult cases do occur. Probably in all ages they have been treated with indulgence by those who have remembered that we are regarded by God as His children rather than His slaves. So far as I am aware, the first formal permission to take food before communion was given in the sixteenth century to certain missionary priests in the West Indies. Afterwards a similar indulgence has been granted to certain princes, such as the Emperor Charles V. (who, however, had been in the habit of dispensing himself before he applied to the Pope for a dispensation), and of the Old Pretender. And of late years I learn that dispensations have been rather freely granted to private persons, and that not a few Roman Catholics have used, without demanding, a dispensation.

It can hardly be doubted that the difficulty of maintaining the fast before communion has increased in a soft age, for whose softness they are not wholly responsible who were born into it. Medical skill keeps invalids alive who in rougher times would have died. I would say nothing in defence of those Anglicans who, to avoid a slight inconvenience, disregard a venerable custom of the whole Church; but I am bound to confess that rigorism is contrary to necessity and to charity. To an Anglican mind it may be more seemly to leave to the conscience to decide when it is impossible to observe so decent a custom; but Rome prefers prescription to self-guidance. It was, then, a wise and charitable thought of the Pope, in a decree of February 1906, to permit persons who have been laid up for a month and have no prospect of a speedy recovery, with the advice of their confessors, to receive the Holy Communion after a light refecton of liquid food. An English priest to whom I showed the decree, exclaimed: "This is the end of fasting communion." But I would rather hope that the tender regard shown to infirmity will move reverent persons to observe the ancient custom as far as they are able to. Whether there would be much gain in forcing those who are not reverent to observe the custom is, I think, open to doubt.

Fiesole.

HERBERT H. JEAFFRESON.

#### AT THE DEPARTMENT STORE BOOK COUNTER.

[ACTUALLY OVERHEARD.]

*Prospective Customer.*—Have you a catalogue?

*Clerk* (handing small book).—That's the only thing we have on cats.

HE WHO SAW the deepest vision, and prayed the holiest prayer, was the very first to turn away from both, to lift up His eyes and see the multitude and love them, and come down to break for them the bread of life.—*Bishop Phillips Brooks.*

## ANGLICAN AND EASTERN CHURCHES' UNION.

### First Annual Report Is Issued.

#### LARGE GATHERING OF CHURCH OF ENGLAND MEN'S SOCIETY.

Memorials to Richard Hooker and Bishop Andrewes.

THE PRIMATE ON THE DECEASED WIFE'S SISTER ACT.

The Living Church News Bureau,  
London, October 29, 1907

THE first annual report of the Anglican and Eastern-Orthodox Churches Union has recently been issued for the general meeting of the Union in London, to-morrow, and it contains much interesting and important information. It will be remembered that the public inauguration of this Society last year was reported at the time in this correspondence. The Union was founded in July, 1906, and is an international society in membership, management, and work. Its objects are to associate Anglican and Eastern-Orthodox Churchmen in effort, in order to—(a) Promote mutual sympathy, understanding, and intercourse; (b) promote and encourage action and study furthering reunion. The Anglican president is the Rt. Rev. Dr. Collins, Bishop in charge of English chaplaincies and congregations in southern Europe; the Eastern-Orthodox president is not yet named. The patrons are the Archbishop of Riga, Russia; the Archbishop Nicholas, Japan; the Bishop of Kissamos, Crete; and the Bishop of Fond du Lac, United States. Among the vice-presidents are the Rev. R. A. J. Suckling, vicar of St. Alban's Holborn; Prebendary Ingram, rector of St. Margaret's, Lothbury, City of London; the Rev. Leighton Pullan, Fellow of St. John's College, Oxford; the Rev. Percy Dearmer, vicar of St. Mary's-the-Virgin, Primrose Hill; the Rev. S. L. Ollard, vicar-principal of St. Edmund's Hall, Oxford; and the Rev. C. B. Perry, rector of St. Luke's Church, Cambridge, New York (who is also the local secretary for the United States). It appears that the Union is in no way antagonistic to other societies whose work it partly overlaps—e.g., the Association for the Promotion of the Unity of Christendom and the Eastern Church Association. The Nicene Churchmen's Union has been dissolved, and its members are supporting the A and E. O. C. U. The report states that considering the nature of the difficulties in this work of drawing Easterns into coöperation with Anglicans, the misunderstanding and ignorance of each other, and the special circumstances of eastern Europe, the response has been remarkable. Among those associated in this cause, mention is made of those "who have begun work in America, many of whom have had long experience and done very valuable work as members of the Standing Committee of the Archdeaconries of Albany, New York, established for furthering closer relations with the Oriental Churches in America." In England, the chief work, besides the frequent meetings of the committee and the organization of the Union, has been the giving of lectures on various subjects in connection with the cause at different places. In the East, the Union has been welcomed with real interest and pleasure; many high ecclesiastics have joined it, and some have sent most encouraging letters. In Russia, the adherence of the Archbishop of Riga, the Abbess and Prioress at Riga, Professor Sokoloff, and others, obviously gives great support to the movement.

A quarterly official organ of the Union, published in Greek and English, entitled *Εὐρῆνη* is to appear in January next, under the direction of an international committee. The general editor will be the Rev. W. Wakeford, vicar of Henfield, Sussex (Hon. Treasurer of the Union).

THE LATE MR. BODLEY.

To the obituary notice of Mr. G. F. Bodley in the *Times* newspaper, which was reproduced in my last letter, his nephew, the Rev. H. B. Bromby, vicar of All Saints', Clifton, adds, in a letter to that journal, the following interesting information concerning his life and work:

"Mr. Bodley's fame as an architect has been of late widely recognized in the United States, where in conjunction with one of his former pupils, Mr. Vaughan, now practising in Boston, his designs for the great Cathedral at Washington are being carried out. It will be remembered that the foundation stone of that Cathedral was laid the other day by the Bishop of London amid circumstances of great interest. At the time of his death, Mr. Bodley was engaged also in preparing plans for a Cathedral at San Francisco, and he had

in hand the enlargement of two Indian Cathedrals. Among the many beautiful English churches built by him may be mentioned especially the Duke of Westminster's church at Eaton, the Duke of Newcastle's church at Clumber, and the church founded by Mrs. Meynell-Ingram at Hoar Cross (Canon Knox Little's old church), of which Bishop Selwyn said, 'You have asked me to consecrate a church, and I have consecrated an abbey.' One of the first acts of Lord Curzon on his appointment as Chancellor of the Oxford University was to offer Mr. Bodley the degree of D.C.L., and this honor he received at the last commemoration. It was felt that this was not only a fitting distinction to be conferred on one who had helped to make Oxford even more beautiful than of old, but as a link with his collateral ancestor, the founder of the Bodleian Library."

The funeral of Mr. Bodley took place on Friday afternoon. The first portion of the Burial Service was held at Water Eaton Manor chapel and was attended, among others, by Dr. Warren, president of Magdalen college and vice-chancellor of Oxford University, the Rev. Father Maxwell, Superior-General of the Society of St. John the Evangelist, and two other members of the Cowley St. John community. The interment took place at Kinnesley, Herefordshire, where there was a large and representative assemblage. The mourners included Mr. George Gilbert Scott, the architect of Liverpool Cathedral.

On the day of the funeral a *Requiem* was sung at the following churches: St. Matthew's, Westminster; St. Alban's, Holborn; and All Saints', Clifton.

#### CHURCH OF ENGLAND MEN'S SOCIETY.

The annual meeting of the Church of England Men's Society was held on Wednesday last at the Church House, Westminster, at 8 P. M. The meeting was preceded in the morning by an offering of the Holy Eucharist at St. Paul's, when 200 delegates were present; later on, 500 delegates assembled in conference, the Bishop of Stepney presiding; and at 6:45 there was a short service at St. Margaret's, Westminster, with a sermon by the Bishop of Stepney. The evening meeting was enormously attended and was of an enthusiastic character. The great hall of the Church House was not only crowded to the doors, but there was an overflow meeting below in the Hoare Memorial Hall, while even to that many were unable to gain admission.

The ARCHBISHOP OF CANTERBURY, who presided at the main meeting, on rising, said: "This is an enheartening meeting, is it not?" "Yes" and applause being the response from the audience. Such a gathering, he thought, was enough to make them take heart and thank God for the Church of England. They had, indeed, cause to feel that God was guiding them on the right lines. He believed that if they had had in England when Methodism began in the Church something like the Church of England Men's Society, that movement would not have resulted in schism and loss. In starting the C. E. M. S., its founders aimed at simplicity of rules and at wideness, and, to use a common phrase, the Society did "catch on," and has taken hold in English life.

The BISHOP OF STEPNEY said there was no denying that they were a growing body; in fact, he did not know what they were going to do if they went on growing as they had done. And he wanted to put it to the men there, "that before very long we shall show his Grace that we can hold an annual meeting of the C. E. M. S. that is big enough to fill the Albert Hall."

He wanted that evening to ask them how the growth had been possible. First of all, it had been because the seed when it was sown, though small, was sound; and, secondly, because such a movement was wanted. What they believed in was, not so much the Church of England as it was at any moment, but the Church of England "as God means it, and can make it to be." It was striking to find in all parts of the country how men rose to the suggestion that one of the reasons why they had not been up and doing was that they were never sufficiently and persistently called. The movement had grown, moreover, especially because it was wanted "by the most loving Person in the English Church and nation and in all the world—the Lord Jesus Christ Himself."

"If we are to do at all what the Archbishop has sketched out, and be at least a nucleus of a great brotherhood of keen-hearted English Churchmen spreading throughout the world, it is very important that we should be on the most cordial terms of intercourse, and, if possible, affiliation, with a great Society doing in many ways the same work as ours. I mean the Brotherhood of St. Andrew; and without a breach of confidence I may say that the Brotherhood in the United States has appointed the strongest committee it can, in order, some time or other, probably during the next Pan-Anglican Conference, to confer with us as to the way in which we may regard them as our fellow-comrades across the sea." (Applause.)

Mr. EUGENE STOCK followed, dealing with the responsi-

bility of the English Church in the work of evangelizing the world. While he was addressing the meeting, the Archbishop and the Bishop of Stepney went to the overflow meeting, exchanging places with the Bishop of Southwark and Lord Hugh Cecil.

#### TWO MEMORIALS.

A white marble statue of Richard Hooker—the "Judicious Hooker"—has just been unveiled in the Cathedral yard at Exeter. It is the gift of Mr. Richard Hooker of Weston-super-Mare, a descendant of that celebrated old English divine.

On Sunday there was a service in Gray's Inn chapel to dedicate a window as a memorial to Bishop Lancelot Andrewes, also of illustrious and pious memory, who was a member of Gray's Inn. The window has been erected by means of a bequest of the late Mr. H. C. Richards, K.C., M.P., who at the time of his decease was treasurer of the Inn.

#### THE PRIMATE ON THE DECEASED WIFE'S SISTER ACT.

An advanced copy has been given to the press of the Primate's promised pronouncement on the Deceased Wife's Sister Act in the form of a letter addressed to the clergy and laity of the diocese of Canterbury. To those among us who are jealous with a burning jealousy for the Church's ideal in respect of the Sacrament of Matrimony and who believe in a policy of "thorough" as he regards the carrying out of the Church's discipline on that holy estate, his Grace's policy of trying to make the Deceased Wife's Sister Act "work with as little bitterness and friction as possible," seems deplorably below the mark, as an unwarrantable concession to the world in its view of marriage as a mere civil contract. "The Archbishop of Canterbury has discovered a middle course," is the way the *Daily Chronicle* sarcastically puts it. The Primate, in his historical sketch of the law of the Church relating to marriage, distinctly points out that unions with a deceased wife's sister have all along from the first been prohibited on the ground that they were forbidden by "God's law." He adventurously argues, however, that the word "incestuous," as occurring in this connection in the 99th canon of 1603, could not bear the meaning applied to it in common parlance. As to the duty of the clergy in regard to the new Act, personally, the Primate believes that they will act wisely and rightly in saying that such unions ought to take place elsewhere than in the Church. But he wishes it to be clearly understood that "my advice is advice only, and not a formal direction or injunction." He believes that he has no legal right, and he certainly has not any wish to exercise authority in the matter. If one of his clergy should decide either to perform such unions or to lend his church for the purpose, "I shall in no way regard him as disloyal or disrespectful, because of the decision to which he has come." To the question, Are those who contract these unions to be withheld from Holy Communion? the Primate replies in the negative. It is, in his judgment, impossible rightly to apply the words of the rubric which enjoins the exclusion of "An open and notorious evil liver" on account of their union to a man and woman "who have contracted, as a civil contract, a marriage expressly sanctioned by English law." Finally, as an "English citizen," his Grace of Canterbury calls for "mutual forbearance and considerateness" at the present juncture. Well may Latitudinarians, as voiced by the *Spectator*, accuse the Primate of being illogical. Well might we all ask, Why then, if unions with a deceased wife's sister be, after all, as the Primate would seem to hold, such innocent relationships, has the Church never regarded them as valid in the eye of the Christian law of marriage?

With further reference to the clerical address of the Primate on the Deceased Wife's Sister Act, since the time of the despatch of the address by Lord Halifax yesterday week, other signatures have been received at the E. C. U. office to such a number as to make in all nearly 10,000 signatures. Up to the present time Lord Halifax has received no acknowledgment of the address from the Primate.

With regard to the meeting of the Bishops at Lambeth on Tuesday last, it is understood that no statement in regard to their deliberations will be published officially.

J. G. HALL.

HE HAS MADE me because He loves me, therefore He is bound to make the best of me. If I will only put myself into His Hands, He is pledged, simply because He created me, therefore to redeem me, to sav me, to glorify me.—*Bishop of Birmingham.*



## THE PATRIARCHATE OF JERUSALEM AND ANGLICAN BAPTISMS.

[FROM OUR JERUSALEM CORRESPONDENT.]

October 23, 1907.

ONE paragraph in the Official Pronouncement on Anglican Baptisms by the Patriarch and Holy Synod of Jerusalem, which appeared in THE LIVING CHURCH of September 14th, has been criticised by a learned Dominican father in Jerusalem, as well as by English scholars.

It is as follows: "According to the Seventh Canon of the Second Œcumenical Council, every Baptism not administered by means of three Immersions is invalid."

Hefele<sup>1</sup> states that "the Seventh Canon cannot have emanated from the Council, since in the sixth century John Scholasticus [of Antioch, who lived in the reign of Justinian] did not receive it into his collection, although he adopted the fifth and sixth."

Lauckert, the most recent German Old Catholic writer on the Canons, and one of the most authoritative, holds that the alleged "7th" Canon is not genuine.

The French *Dictionary of Theology*<sup>2</sup> asserts that the "7th" Canon is not genuine: it is of later origin. It does, however, represent the practice of the Church in reference to heretics: Arians, Macedonians, Sabbatians, Novatians, Quartodecimans, Appolinarians, are not baptized when they renounce their respective errors, and seek admission into the Church; Eunomians, Sabellians, and Montanists are. The reason is evident. One group had a corrupt form of words. The other had not.

Bright<sup>3</sup> states: "As it stands here, it has not the form of a canon; it advances nothing; it only recites a usage—doubtless the usage of the Church of Constantinople—as to the mode of receiving converts from the different sects."

An extract from a letter (October 2nd) of the Rev. G. C. Joyce, warden of St. Demiol's Library, Hawarden, Chester, throws additional light on the paragraph in question: "As a matter of fact the Patriarch's letter is ambiguous, because of his failure to distinguish between irregularity and invalidity. I believe what he wants to assert is the former (irregularity). In that case he is quite at liberty to quote the words of the Seventh Canon in proof of the fact that trine immersion was the regular mode of Baptism. No one indeed disputes that fact, though there is evidence that even in early times it was not the only mode of Baptism: (*The Didache*)<sup>4</sup>. I cannot help thinking this to be the Patriarch's real meaning, because an *invalid* act cannot become valid *κατ' οἰκονομίαν* whereas an irregular act may be *ἀνεκτός* for that reason. . . . The authority of the particular canon seems to me to be an interesting, but a side issue."

What the professors of the Theological Seminary of the Convent of the Cross really wished the Patriarch and Holy Synod of Jerusalem to understand was merely that the Orthodox Greek Church has, independently of any reference to the Seventh Canon of the Second Œcumenical Council, always administered Holy Baptism with three immersions. The professors still assert that the canon in question is genuine, but they stoutly maintain that the invariable custom of their Church is sufficient to prove their position, without emphasizing this disputed canon.

<sup>1</sup> *History of the Church Councils*, English Translation, II., 351f.

<sup>2</sup> Art. I., Council of Constantinople, with references, together with the Article on Baptism.

<sup>3</sup> *Canons of the First Four General Councils*, with Notes. Oxford, 1892, pp. 119-123.

<sup>4</sup> "Baptize ye into the Name of the Father, and of the Son, and of the Holy Ghost in living water. But if thou hast not living water, into other water baptize them: and if thou canst not in cold, then in hot. But if both thou hast not, pour onto the head thrice, into the Name of the Father, and of the Son, and of the Holy Ghost."

## PHILIPPINE RESOLUTIONS NOT PASSED.

THE General Convention reports in THE LIVING CHURCH were in error in reporting the passage of certain resolutions asking for the immediate removal of "injustice" to the Filipinos. The resolutions, passed by the House of Bishops, were rejected in the House of Deputies by a close vote. Subsequently a Joint Committee was appointed to "draft a resolution to be presented to the General Convention urging the speedy removal of recognized injustice in our trade relations with the Filipino people." No report being made by that Joint Committee, it is presumed that it holds over for report to the General Convention of 1910.

## "CHURCH WORKERS' COMMONS" TO BE PROVIDED IN NEW YORK

Plans for Developing Efficient Work of Lay Volunteers

ADDRESSES TO STUDENTS AT GENERAL SEMINARY AND COLUMBIA

The Living Church News Bureau  
New York, November 11, 1907

THERE is to be opened in New York in January a Church Workers' Commons, or a school of methods and practice for volunteer lay workers. It is intended especially for workers of Manhattan and the Bronx, and is to be located at Christ Church, 71st Street and Broadway, near to an express station of the Subway. A transept of the church, having its own entrance from Broadway, is to be cut off and called Seabury Hall. On the Commons committee, having the courses of instruction in charge, are Archdeacon Nelson of New York, Assistant Archdeacon Burlingham of Brooklyn, the Rev. Dr. F. S. Cookman, vicar of the Bronx Church House, the Rev. George Alex. Strong, rector of Christ Church, and seven lay members of the Seabury Society. All of the courses save one will be given on week nights, the one being the sermons on Sunday nights in the Church. At this Sunday night service, lay readers licensed by the Bishop will take most of the service, and preachers and speakers will include the Dean of the General Seminary, Mr. John R. Mott of the Student Volunteer Movement, and Mr. H. D. W. English of Pittsburgh; their aim being to deepen the spiritual life of Church workers.

The other courses will be:

1. For Bible Class and Sunday School teachers. The instructors will be the Rev. Arthur P. Hunt of the General Seminary, the Rev. H. C. Stone of the Seabury Society, and Dr. Edwin C. Broome of Adelphi College, the last named to give the same instruction as is given to secular teachers in his summer school.

2. Lay Workers, to teach lay reading, public speaking, the giving of missionary addresses, money raising, and Church economics. The instructors will include the Rev. George Alex. Strong, rector of Christ Church; the Rev. H. C. Stone of the Seabury Society; Mr. Willis E. Lougee, for many years with the International Y. M. C. A. Committee; and Mr. Eugene M. Camp, of the Church Laymen's Union.

3. Missions. This course will be in two parts, one to train mission study class teachers, and the other to train men to speak on missions at parlor meetings. Instructors will be selected by the Rev. E. P. Smith of the Board of Missions and the Board's courses will be employed. There are also to be attempted, in connection with the Commons, two or three parish extension meetings. For example, in St. Stephen's Church on the evening of January 6th, Epiphany, there will be a meeting of the men of that parish, and speakers from the Commons will tell about the missionary apportionment, what it is, why made, and how to raise it. Extension meetings later on are planned to be held in the Church of the Holy Faith, Bronx, in Intercession chapel of Trinity parish, etc. There will also be held one or two meetings in the Bronx Church House.

Christ Church will be used for some of the meetings to be held in connection with the Church Laymen's Congress which is to be held in New York on January 24, 25, 26, upon invitation of the Church Laymen's Union. On Friday night, January 24th, there will be a missionary meeting for men only, at which the speakers will be Mr. John W. Wood and Mr. Robert E. Speer, and on Sunday afternoon a Sunday School meeting at which the speakers will be two well known educators. For some years men engaged in Church extension work in the Bronx have had a school to train their workers in the Diocesan House, Holy Trinity Church, Harlem, and St. Margaret's Church, Bronx. The Commons is the outgrowth of these small beginnings. Classes in the new Commons are to be open to women as well as to men. The initial year will begin in January and continue until May, when with the school commencement will be held a Missionary Council, in accordance with the new missionary canon, a plan of annual missionary meetings in each city, which plan will be urged upon the Missionary Council of the Second Department, that it appeal to men in each city to plan and hold meetings, rather than to have one meeting for the entire Department.

ADDRESSES TO STUDENTS.

At Evensong on Wednesday, November 7th, the Bishop of Duluth addressed the students at the General Seminary. He

emphasized the need of patience, courage, and perseverance for the propagation of the Gospel and gave interesting statistics about his own diocese. He wished the Church to be the first to do religious work in the new communities constantly arising, and made an urgent appeal for men.

The second conference of the Churchmen's Association was held on the evening of the 7th, at Columbia University. The Rev. Dr. van Allen of Boston delivered a lecture on Church history during the period of the Councils. He set before the students very clearly the vital issues at stake in these ancient controversies and their direct bearing on the practice of Divine Love at the present day. He also pointed out how all the modern errors of Pantheism and Latitudinarianism in general had been raised and how they were dealt with by the Church centuries ago.

Dr. van Allen preached in the University chapel the following day on "Thy Kingdom Come."

### CHURCH STUDENTS' MISSIONARY ASSOCIATION

#### Men from Educational Institutions Discuss Missionary Work

ADDRESSED BY EXPERTS AT HOME AND ABROAD

NEW YORK, November 9, 1907.

**S**TUDENTS and workers from many educational institutions gathered in conference at the General Seminary during the past three days. They were edified by the words of wisdom addressed to them, and were pleased by the manifestations of spiritual life in the seminary. The registry showed ninety delegates and visitors in attendance.

After Evensong on Thursday, DEAN ROBBINS made the address of welcome, saying, in part:

"The centre of missionary enthusiasm is a principle which we will all say is perfectly obvious, but of which we constantly lose sight. The secret of it all is the love of souls. Why not say 'the love of men?' In just so far as we love men we are following Jesus Christ. If there is anything beautiful in us it is the love of men which makes us beautiful. Christ is the Object of the highest devotion, the perfection of His character is admitted even by those who are not His followers and worshippers, simply because He perfectly loved men.

"This is that power which enables us to go out of ourselves into the life of another until his success is as vital to us as our own. If we get this, then the missionary enthusiasm is born in us. Just so far as by God's grace this is built up in us, we shall go forth to our work with irresistible joy.

"We are hindered in this love by a spirit of postponement. 'When I am ordained,' etc.

"We are hindered because we regard it as a generalization. 'Love of humanity' is too broad and vague, but let us remember, 'beginning at Jerusalem.'

"We are hindered by letting means grow to be ends. We are so pressed by 'larger interests,' i. e. organizations, etc., that we have not time for individuals. And the only thing Christ cared for was the individual, both in himself and in his larger development. And we are hindered by too much attention to secondary things.

"We welcome the Convention because we love to have you here. I am eager to get help toward loving more ardently than before, and keen to learn from you how better to love."

In the evening there was a large meeting at Columbia University.

Commissioner Watchorn was delayed by trouble in the subway. Mr. Clinton R. Woodruff spoke first as follows:

"As representatives of the great Church of Christ we have a place we cannot shirk, and a position we must never overlook. As members of the Church we shall be judged by a different standard from those who are not so privileged.

"We often hear it said that nowadays there are fewer distinguished or great men than there used to be. As a matter of fact there are more and greater, and it is just this which creates the false impression. When we look at men about us we must remember that we do so from a new and higher view-point.

"We speak too much about the privileges of our Churchmanship, and not enough of its duties and obligations. That is the message the C. S. M. A. must send to the Church."

Mr. Watchorn then said in part:

"Up to fifty years ago the Church, as far as missionary work was concerned, was occupied entirely with foreign work.

"We talk glibly of a million people a year coming to America, without any idea of what it really means.

"It is neither true missionary spirit nor truly American to hurry these people off to Texas or Nevada before the natural trend of events takes them there. These people want a chance to better themselves. In them you have your opportunity. They are not too slow to

comprehend the Church, as is shown by their quick grasp of trades-unionism. It is the Church that is too slow.

"Humility is needed in approach to these people. We can only approach men through the love of men."

Dr. Schieffelin, who presided at the meeting, spoke of the great opportunity for work among the negroes, in connection with the Committee for Improving the Industrial Condition of the Negroes in New York, and told of what it had already accomplished.

Business sessions and reports brought out the general improvement in the spirit and effectiveness of the association throughout the country. Little except financial business has been done as yet, but the Chapters have pledged \$1,110 to the support of the Association, and not all the chapter pledges have been received.

By far the most important work of the Convention was carried on in the separate conferences of colleges, schools, and seminaries, on Saturday morning. In the schoolboy's conference, the Rev. E. D. Tibbits, L.H.D., Headmaster of Hoosac School, presiding, the subject was, the advisability of forming a Junior C. S. M. A., to meet in a separate convention at some boys' school. It was decided to do so, and to hold the first convention at Groton School in February, 1908.

In the College Conference the subject was the relation of the Church associations to the college Y. M. C. A. Various opinions were brought out, but the general conclusion was that that in most places the Y. M. C. A. was so strongly in possession of the field that the Church Associations could only hope to coöperate with it and to supplement its work for the individual men, bringing to the individual that which only the Church can give. The Very Rev. Dean of the General Seminary was present at this conference, and told the men that in his opinion this would continue to be a problem for generation after generation of college men, and that no immediate solution was possible. Such a solution he thought would soonest be reached by trying to come into the closest spiritual contact possible with the other religious organizations.

At 12 all met together for prayer for missions, followed by a short conference, led by Mr. Clinton R. Woodruff, Secretary of the National Municipal League, on methods of work among the poorer people in our cities. It was forcibly brought out that the only approach possible must be along the lines of a common life and a common friendship.

In the afternoon the members of the Convention made visits to Ellis and Blackwells Islands, and were much interested in the methods and results of the City Mission work to be seen there. After supper at the General Seminary a short business meeting was held at which it was decided to continue the present officers for a term of two years, and to add to the staff another general secretary in addition to the Rev. Henry A. McNulty. The Rev. George Ashton Oldham, acting Chaplain of Columbia University, was elected to this office.

Immediately after the business meeting a general meeting was held in the seminary gymnasium, Mr. John W. Wood of the Church Missions House presiding. BISHOP PARTRIDGE of Kyoto made a stirring address on Church work in Japan.

He emphasized the fact that preaching the Gospel in Asia is bringing back to the Orient that which originally started in the Orient, and that when the Gospel goes back to Asia it goes back in its original simplicity. The message of Christianity to the individual is needed in Japan. The Asiatic does not like to bring religion down to the personal obligation of the individual soul. This is what we have to assert in Japan to-day, where even in the high enthusiasm of patriotism the individual is lost sight of. The spirit of feudal devotion of old Japan must be revived and turned to the service of Christianity. Bishop Partridge told how the Church's work was done and what its needs were in the army and navy, in the educational institutions, and at the centers of pilgrimage of the old Japanese religion, and dwelt on the especial value in Japanese fields of the Church's idea of Christianity as not only a body of teaching but an organism, of the King and the Kingdom.

He was followed by BISHOP ROOTS of Hankow, who spoke of the educational problem in China.

He told how under the old system only literary models were set before the people; how learning merely consisted of a knowledge of the old Chinese classics. In 1905 this was suddenly done away with by an Imperial Edict, which abolished the old literary Civil Service examinations and established, at least in theory, a complete system of modern education. This naturally brought the hitherto despised mission schools into the most prominent position as the best schools and colleges in the country. Their graduates became the natural leaders of the Chinese. This condition of things must be maintained, and the very best men are needed for teachers in these schools and universities.

## JUBILEE OF CHURCH OF THE ASCENSION.

### Chicago Parish Keeps an Important Anniversary.

#### A BUSY DAY FOR CHURCHMEN IN THAT CITY.

The Living Church News Bureau (Chicago, November 9, 1907)

THURSDAY, November 7th, in the octave of All Saints', was unusually filled with activities among the Church people of Chicago. Rarely have so many signal and interesting events coincided as those which took place in various parts of the city on that day. It was, in the first place, the day of the Jubilee services of the Church of the Ascension, commemorating the fiftieth anniversary of the founding of this parish. Low Masses were celebrated at 6, 7, 8, and 9 A. M., and great numbers of the parishioners received the Blessed Sacrament. The Solemn High Mass was celebrated at 10:30 A. M., and admission was by ticket. The Church was well filled some time before the hour appointed, about fifty of the clergy of this and neighboring dioceses occupying the front pews. The choir and organ were reinforced by an orchestra of some 15 pieces, including a quartette of strings, and one of brass, two French horns, flute, double-bass, and tympanum. The music, under the direction of Choirmaster W. H. Knapp, was of a high order, and was well rendered. Gounod's "St. Cecilia" Mass was sung, and the offertory anthem was Randegger's "Praise the Lord." Before the service the string quartette played a sonata, and the closing voluntary was very effectively played by the full organ and orchestra. The climaxes in the Gounod Mass were thrillingly sung, and throughout the entire service the music was notable, even in this diocese of fine choirs and imposing services.

Fr. Larrabee was the celebrant at this mid-day service, the Rev. James E. Craig, the parish assistant, being the deacon and the Rev. George Craig Stewart, of St. Luke's, Evanston, the sub-deacon. The sermon was a powerful one, from Bishop Anderson, the text being St. John 18:36: "My Kingdom is not of this world." This sermon was congratulatory, historical, and hortatory, picturing the contrast between the Churchmanship of a hundred years ago, or even of fifty years ago, with that which increasingly obtains to-day. A high tribute was paid by the Bishop to the work and worth of the rector of the Church of the Ascension, and to the high ideals for which the parish has stood, especially under his leadership.



REV. E. A. LARRABEE.  
(Photo by Koehne.)

The Bishop was attended by the Rev. Dr. F. J. Hall, and the Rev. C. E. Bowles. The visiting Bishops were the Rt. Rev. the Bishop of Springfield, the Rt. Rev. the Bishop of Milwaukee, and the Rt. Rev. the Bishop Coadjutor of Fond du Lac. The Rev. Herbert Parrish, the Rev. James F. Kieb of Green Bay, Wis., and Professor Sigourney W. Fay of Nashotah, were chaplains to the visiting Bishops. The offerings of the morning were applied to the beginning of the Endowment Fund of the parish. Luncheon was served to a large number of the members and friends of the parish at the close of this memorable service, following which congratulations were expressed by a number of visitors.

At this same hour, on this Thursday, the regular monthly meeting of the Chicago branch of the Woman's Auxiliary was held in the Church Club rooms, with a large attendance, there being some 30 parishes and missions represented by over 70 delegates. The theme of the morning was "Echoes from the Richmond Convention," and there were three very interesting papers, in addition to an address by the diocesan president. Mrs. E. P. Bailey described the "Pilgrimage to Jamestown Island," Mrs. James T. Hoyne told about the "Pilgrimage to Bruton Parish Church," and Mrs. W. D. C. Street gave an account of the valuable discussion concerning the Junior Auxiliary, held at the headquarters of the Woman's Auxiliary in Richmond. The offering of the morning was given in answer to a special appeal which came through Mrs. D. B. Lyman, to help a missionary purchase a much-needed horse.

Also at 11 A. M. on this eventful Thursday, the annual meeting of the Local Assembly of the Daughters of the King

was held at St. Andrew's Church, with an attendance of over eighty delegates. The Holy Eucharist was celebrated by the rector, the Rev. F. DuM. Devall, and the sermon was by the Rev. Dr. T. W. MacLean, rector of Christ Church, Joliet. His text was Psalm 45:14. After the service, and the luncheon, the business meeting was held with the election of officers for the new year. In our letter next week we plan to give a further account of this meeting, and of the work now being done by the Chicago Branch of the Daughters of the King.

At 4:30 o'clock on the same afternoon, the nineteenth quarterly meeting of the West Side Suburban Sunday school Institute was held at the chapel and parish house of the Church of the Epiphany, the sessions continuing from that hour until 9:30 P. M. The Rev. F. DuM. Devall conducted a Devotional Hour with a Meditation, commencing at 4:30 P. M., his theme being outlined by St. Paul's words, "Lest having preached to others I myself should be a castaway." This was followed by Evensong, the service being conducted by the Rev. E. J. Randall, the rector of the parish playing the organ. A half-hour of business followed the service, the roll-call showing a record attendance of over 165 officers and teachers, representing twenty-two out of a possible twenty-five parishes and missions connected with the Institute. Supper was served in the guild room above the chapel, promptly at 6:30, and as promptly at 7:30 P. M., the evening business session commenced. The Institute voted to contribute to the expenses of the diocesan Sunday school Commission, and to push the Advent Offering from the children for the support of a General Missionary in the rural parts of the diocese. A vote was also taken accepting the diocesan commission's recent suggestion that at each quarterly meeting for this year at least, one session should be devoted to technical illustrations of methods of teaching, such as the holding of "Model Sunday School Classes," or in some other way. The Institute also accepted the additional suggestion from the diocesan commission that each school should purchase during each quarter at least one copy of a text-book on methods of teaching, and that the superintendent of each school should take pains to ensure the systematic reading of the said book by every one of his teachers during the quarter. The books will be discussed at the quarterly meetings, as fast as they are thus read.

At 8 o'clock the Institute broke up into four groups for forty minutes of "sectional conferences." Many remained in the chapel, while the rest scattered over the halls and rooms of the parish house. During these forty minutes Miss Bertha Harrison, of the Church of the Advent, led the conference of Primary Grade Work, Dr. Ad. H. Olson, of St. Andrew's Church, led that on the Junior Grade, Mr. W. R. Burleigh, of La Grange, and the Rev. E. H. Merriman, rector at Hinsdale, took charge respectively of the conferences on the Senior Grade and on the Normal Department. These conferences were of great interest, and many volunteer speakers gave items from their personal experience, on the topics scheduled. Returning to the chapel at 8:40 P. M., the Institute listened to an address by Dean De Witt, of the Western Theological Seminary, on "Training." The whole meeting was one of the best, as well as the largest, in the history of this, the oldest of the three local Institutes now organized and at work in the diocese.

The Church Club of the diocese held its annual meeting on the evening of this same Thursday, in the club rooms. The following officers and directors were elected: Mr. Amzi W. Strong, of Trinity parish, re-elected president; Mr. J. A. Bunnell, of St. Paul's, Kenwood, vice-president; Mr. Joseph A. Rushton, of St. Luke's, Evanston, treasurer, and Mr. Alfred A. Granger, of Lake Forest, secretary; The following were elected as directors: Messrs. Richard C. Hall, of St. Mark's, Evanston; Edward P. Bailey, of Grace, Chicago; Edward E. Morrell, of Grace, Oak Park; W. S. MacHarg, of the Church of Our Saviour; George P. Blair, of Epiphany; Charles A. Street, of St. James'; Henry S. Hawley, of the Church of The Redeemer; Porter B. Fitzgerald, of the Church of The Atonement, Edgewater; and Robert C. Fletcher, of Emmanuel Church, La Grange. The affairs of the club are in excellent condition, and the membership, which has already reached past the 300 mark, is to be increased as rapidly as possible this year. Mr. E. H. Buehler, who has served the club as treasurer for the past twelve years, declined a re-election, and handed over his books and work to Mr. Joseph A. Rushton, also of Evanston.

The parish at Dundee, in charge of the Rev. Arnold Luton, recently organized a Men's Club within its membership. The Rev. J. H. Edwards and Mr. R. C. Fergus, of the Church

of Our Saviour, Chicago, were the guests of the evening at the opening meeting.

The diocesan Sunday School Commission recently held an important meeting at the Church Club rooms, and agreed to push the work of collecting Advent Offerings from all the diocesan Sunday schools, for the support of a General Missionary in the distant parts of the diocese. They have also arranged with the officers of the Board of Missions in New York to send every month this fall and winter several series of Missionary Lantern slides, each set equipped with a type-written explanatory lecture, to the Rev. C. H. Young, rector of Christ Church, Woodlawn (6451 Woodlawn Ave.), for a week's use in this diocese. These consignments of slides will arrive each month on the second Thursday in the month, commencing with November, and the Rev. C. H. Young will be glad to arrange with any Sunday school or branch of the Woman's or Junior Auxiliary for their use, free of charge (save only local expressage), each month. The slides include views of China, Japan, The Philippines, and other missionary districts, as well as a general view of the whole mission field. This is a great step forward in the systematic provision of plans for the dissemination of missionary information. We expect that a great many of the clergy will communicate each month with the Rev. C. H. Young, who is the president of the diocesan Sunday School Commission, concerning these lantern lectures on Missions.

TERTIUS.

### REPORT TO GENERAL CONVENTION ON THE RELATIONS OF CAPITAL AND LABOR.

THE Joint Commission on the Relations of Capital and Labor begs to present the following report:

Since the report presented to the General Convention of 1904 the Commission has lost from its membership the Rev. Dr. Williams, now Bishop of Michigan, and Mr. George Pinckard. Their places have been taken by the Rev. E. L. Parsons and Mr. Henry Lewis Morris.

Under the general scope of the responsibilities laid upon it at its creation, the Commission reiterates the principles laid down in its report of 1904.

We believe, as we said then, that the cause of most labor troubles lies not so much in economic as in moral conditions. We are ready to make our own the statement of the General Assembly of the Presbyterian Church in organizing its Department of Church and Labor, that "the labor question is fundamentally a moral and a religious question, and that it will never be settled upon any other basis."

We believe that the chief mission of the Church at large in dealing with the economic questions of the present is to determine, to proclaim, and to insist upon this moral and religious basis. From very few pulpits of the Church can it be expected that any expert treatment of special issues can be given. Perhaps it is well that that is the case; but the underlying moral principles of society can be presented and their general application be made clearly, forcibly and fearlessly. Capital should be taught its duty of treating labor fairly, listening to its complaints patiently, and redressing its grievances wherever possible. Welfare work should be urged upon it, and its trusteeship for the right use of its power insisted upon. Labor, on the other hand, should be taught respect for the rights of capital, reliance upon reason and persuasion, and a knowledge that violence and lawlessness are unworthy of a cause which claims to be the cause of humanity. Both should be urged to submit to arbitration such differences, involving no vital principle, as they are unable to settle by friendly conference. Both should be led to study the teaching of Christ as it bears upon the spirit and form of the social organism.

In further illustration of this application of Christianity to present issues, we call attention again to the importance of the question of child labor, repeating and emphasizing what was said in our report of 1904. We perceive, indeed, that there are differences of opinion as to some of the facts involved. The actual amount of child labor in the various industries of this country, and the actual amount of harm done to children by such labor, are variously estimated by good men. The need of impartial and thorough investigation is evident. But this we maintain to be indisputable, that the protection of the health and character of youth is essential to the progress of the nation, and that the labor of young children under factory conditions is a plain menace to the general welfare, and is hostile to the spirit of the Christian religion. It is doubly deplorable where parents are responsible for forcing their children into wage-earning at an all too early age, often evading child labor laws by false statements. We call upon our brethren who are brought into relation with this matter to see to it that so far as they are concerned no harm, physical or moral, shall come to even the least of those little ones whom to serve is to serve Christ Himself.

In the instructions given it at its creation, the Commission was

directed to the study of the aim and spirit of labor organizations. In this respect we deplore again the ignorance of clergy and laity alike. We note with regret, as bearing on this point, that our former recommendation of certain books upon these questions seems to have borne little fruit. Upon careful inquiry, it would appear that, with some local exceptions, there has been no greater demand for them than usual. It is clear that on the side of both Church and Labor the mutual ignorance is great. The labor unionist praises the Carpenter of Nazareth. He distrusts the Church, which officially represents that Master Workman, while the Church, through ignorance, fails to understand the laborer's aims and motives.

It is equally clear that where that ignorance is dispelled fraternal relations may be readily established. In the dioceses of Long Island and Los Angeles, and possibly others, fraternal delegates to labor councils have been welcomed. The C. A. I. L. and similar organizations have the respect and sympathy of the labor movement, while the work accomplished by the Rev. Mr. Stelzle, of a great sister communion, is a matter of common knowledge.

These general considerations are brought to a definite point, and made the basis of certain recommendations which we desire to present, by communications which we have received from various bodies interested in these industrial and social problems.

We have received communications from the Church Association for the Advancement of the Interests of Labor, the Christian Social Union, the Companions of the Holy Cross, and the Eight-Hour League, and have heard a representative of the Christian Socialist Fellowship. Without entering into the special terms of each communication, three important matters are thus brought to our attention:

1. The coördination of various organizations in the Church interested in the labor problem.
2. The promotion of sympathetic relations with labor organizations; and
3. The use of the press for the increase of knowledge and interest on the part of Church people.

Touching these in turn, we note the following facts:

1. Such work as is being done in the Church is sporadic and local. It is well known that the C. A. I. L. and the Christian Social Union express a dividing rather than a uniting of Church interest in these questions. In various dioceses, where neither of these organizations is represented, local committees or individual Bishops and clergy have, we believe, done good work. But there is no head. There is no united action. The influence of the Church is not brought to bear with power. It is our judgment that this condition should cease; that diocesan committees of social service and the like should be formed, and that they, with the local branches of existing organizations, be brought into mutual coöperation.

That can be done only through a body commissioned by the General Convention, with power adequate to the purpose.

2. In regard to the establishment of sympathetic relations with labor organizations we have already spoken. We believe it is of essential importance. We believe further that it will be accomplished throughout the country on a wide scale only through the agency of some central body, which will initiate and stimulate.

3. It is clear, likewise, that only such a body will have scope enough to make proper and effective use of the press. Under this head would fall the publication and circulation of brief tracts on special subjects, lists of books recommended for use, and tables of statistics and reports of progress, and also the use of the public press in presenting all industrial questions in the light of Christian thought.

In considering the whole field, we are agreed in the belief that the first great step to the realization of these and kindred objects is the establishment of this commission upon a permanent basis.

We, therefore, present the following resolutions:

*Resolved*, the House of Bishops concurring, That the Joint Commission on the Relation of Capital and Labor be made a permanent Commission.

*Resolved*, the House of Deputies concurring, That its powers be extended, to enable it to promote the coördination of the various organizations existing in the Church in the interests of social questions, and to extend or add to them, to encourage sympathetic relations between Capital and Labor, and to deal according to their discretion with these and kindred matters.

The resolutions were adopted.

MY OWN STRENGTH is indeed weakness, utter, lamentable weakness, but in the Lord I may hope to be strong; He shall be my hope and strength, and He will ever be a very present help in time of trouble. How utterly useless do I feel when I have been reduced by illness to a state of extreme weakness. What do I do to remedy my complaint? I go to a physician, and beg him to give me medicine to cure me of my weakness. And when I have the medicine, I take care diligently to attend to the prescriptions; I no longer complain of my weakness; I use the means recommended for ridding myself of it. Even so, my soul is weak, my will is weak, my love is weak. I go to the Great Physician, I say, "Hear me, O Lord, for I am weak; heal me, for my bones are vexed."—Hook.

DEATH is like sleep; and sleep shuts down our lids.—Byron.

## ANNUAL MEETING OF THE GIRLS' FRIENDLY SOCIETY IN AMERICA.

THE Central Council of the G. F. S. A. held its annual meeting at Baltimore from Monday, October 21, to Friday, October 25, and in connection with it were held a series of most helpful conferences.

The first gathering was at a tea in the parish house of Emmanuel Church, which building, through the courtesy of the rector, the Rev. Dr. J. H. Eccleston, was placed at the disposal of the Central Council for all its meetings. In the evening a preparatory service was held in Christ Church, at which the Rev. Philip M. Rhinelander of Cambridge, Mass., gave most helpful meditations on "Fellowship with God—Its Meaning, Its Penalty, and Its Joy." The Holy Communion (corporate) the next morning was celebrated at St. Paul's.

At 10 that day the Central Council convened, the President, Miss Mary A. L. Neilson, being in the chair. Her report was of great interest, covering a period of decided growth in the Society. There is now a total membership of 31,429, in 609 branches, placed in 60 dioceses. The total gifts of the Society for the year for all purposes—but not including the running expenses of the branches—were \$57,654.39, with much left unreported. The reports of the secretary, treasurer, vice-presidents and chairmen of committees were all of interest. These ran over into the afternoon session, and were followed by the elections. Miss Neilson and Miss Eve Alexander were reelected President and Secretary-treasurer by a unanimous rising vote. The Vice-Presidents, whose jurisdictions are the missionary departments of the Church, are as follows: Miss Sarah B. Hopkins, Worcester, Mass.; Mrs. H. J. Winsor, Newark, N. J.; Mrs. H. C. Bolton, Washington, D. C.; Miss L. L. Packard, Baltimore, Md.; Miss F. W. Sibley, Detroit, Mich.; Miss Elizabeth Spalding, Denver, Col.; Mrs. E. S. Hinks, Boise, Idaho; Miss H. H. Turner, Knoxville, Tenn.

At the two Central Council meetings on Wednesday, certain changes in the constitution were discussed, most of them of minor importance. The proposed amendment changing the annual meeting into a triennial one was overwhelmingly voted down. A proposed change in Central Rule III was considered at length, and with much seriousness. The Rule now reads:

"No girl who has not borne a virtuous character may be admitted to the Society as a member; such character being lost, the card to be forfeited."

Although by the constitution the admission of Associates is governed by the same rule, it is felt by many that this fact would be better understood if it was stated in the Central Rules, as it is with the Scotch G. F. S. It is therefore proposed to change the wording "No girl."

"No one who has not borne a virtuous character to be admitted to the Society; should such character be lost, the card will be forfeited."

After much discussion this change was tentatively voted, by a large majority, but the matter cannot be finally decided until the Central Council meeting next year.

The Council accepted the invitation to meet in Boston next year.

On Thursday morning the Council held its final session, which was chiefly on minor details. The plan of the Central Committee on Missions for a special object of missionary endeavor, in which the whole Society should be invited to share, was discussed, but it was decided not to attempt the work this year.

Thursday afternoon a reception was given to the Central Council by the Maryland Diocesan Organization, in the attractive rooms of the Colonial Dames on North Charles Street. In the evening the annual service for Members and Associates was held in Emmanuel Church, the preacher being the Rt. Rev. Edward W. Osborne, D.D., Bishop of Springfield. Bishop Osborne spoke from long and thorough knowledge of the work and needs of the Girls' Friendly Society, and his address will be an inspiration in the work of the coming year.

Many members of the Central Council were able to stay over for the Holy Communion at St. Paul's at 7:30 on Friday. There is a daily celebration at St. Paul's, and there was a special early celebration held on Thursday at Emmanuel.

One very important feature of the meeting was the number of special conferences, held usually under the charge of a Central Committee. These brought to the Associates in attendance a mass of valuable information and inspiration. In all there were nineteen papers read at the Departmental conferences, besides many reports of interest. The meeting under the

charge of the Committee on Holiday Houses had papers on "The Value of the House in Demonstrating the Beauty of Simple Living," by Miss Geraldine Gordon; "Unselfishness the Secret of Success and Happiness in Holiday House Life," by Miss Elizabeth Goodspeed; and "The Importance of a G. F. S. Associate as House Mother at the Holiday House," by Miss Louise V. Stone. The Central Committee on Literature had at their meeting, papers on "The Work of the Diocesan Literature Associate in the Past," by Miss Wilson, and "The Possibilities of Literature Work in the Future," by Mrs. Woodward. At the meeting of the Central Committee on Social Service the subject of that Committee's work was presented from on its legislative side by Miss Edith M. Hadley, and as to its possibilities by Miss H. H. Turner.

The meeting held under the auspices of the Central Committee on Missions was in itself one of great interest, and had an unexpected pleasure in a brief visit from Bishop Brent. He spoke especially of the fine work being done in an outpost in the Philippines by a Miss Oaks, a trained nurse, and a G. F. S. member. The regular papers of the day were one on "United Work for Missions," by Deaconess Carroll, one the "Mission Study Class," by Miss Elsie W. Edwards, and brief statements on the G. F. S. plan for missionary work by Miss Mary Benson and on the way the work should be reported, by Miss C. C. Case. The first subject at the meeting held by the Central Committee on Candidates was "Child Training," on which there were papers by Miss Virginia Graeff and Miss Cunard. "What Children Read," was dealt with by Miss Beatrice Winsor, and Miss Wells spoke on some aspects of G. F. S. work for candidates in England and its possibilities for America. The Central Committee on Commendation had two papers on this subject one on "Foreign Commendation," by Mrs. J. S. Day, and one on "Domestic Commendation," by Miss K. F. Jackson.

At the General Associates' Conference, Wednesday evening, there were two topics: "Starting a Reading Class," was dealt with by Miss Caroline B. Weeks, of Pratt Institute, Brooklyn, N. Y., in a manner that gave a new insight into their work to those who are carrying on literature classes, and indeed to all those present. "Helping in the Religious Life of Members," was dealt with in papers by Mrs. A. H. Sessions of Northampton, Mass., and Miss Sarah M. Stewart of Baltimore, both papers being full of help in that most important side of the work. The members held their conference at the same time as the associates, having previously been most hospitably entertained at supper in the Emmanuel parish house. "The Conduct of a Girls' Friendly Society Girl; What She Should Do, and What She Should Avoid," was treated by Miss Belle Davidson, St. George's Branch, New York City, and Miss A. M. Cassell, Church of the Beloved Disciple Branch, Philadelphia. Miss Katharine Taylor, St. Mary's Branch, Brooklyn, N. Y., and Miss S. C. Row, Diocesan Member, Roxbury, Mass., wrote on "The Privileges and Duties of Senior Membership." "The Practical Value of the G. F. S. to Girls in Their Daily Life," was the subject of papers by Miss Edith Landan, Ascension Branch, Staten Island, and Miss M. J. Burd, Holy Cross Branch, Utica, N. Y.

Besides these meetings there was one of Diocesan Presidents, and one of Branch Secretaries. Indeed, meetings followed one another without pause during the three days and a half, and the smoothness with which everything ran was largely due to the hostesses of the occasion, the ever hospitable Baltimoreans. The series of sessions sent those who were fortunate enough to attend them—a total of eighty-three Associates—back to their work with added zeal, fresh hope, and high courage.

WE THINK, in this life, of happiness as one thing, and holiness as another, and hunger as great deal more after the former than the latter; but in heaven they think only of the holiness as the thing to be realized, and the happiness is found to be inseparable from it. It comes without special search for it, being a necessary concomitant of the sinlessness. If we would only leave happiness to look after itself, and be content to struggle after holiness, we should without effort come into the possession of what we so vainly and sinfully seek to procure. Surely, then, we need no other reason for longing for heaven than this one, that it is a place where sin does not, and cannot, enter. Everything conceivable of delight is involved and implied in the one thing—NO SIN.—George Wilson.

BY THE PERFECT example of the blessed Jesus, we are first taught to cease to do evil, or rather, were it possible, never to begin it.—Sel.

## Bishop De Lancey

[From the Address Delivered in St. Peter's Memorial Church, Geneva, N. Y., November 2, 1907, at the Re-interment of the Bishop's Remains.]

By the Rev. CHARLES WELLS HAYES, D.D.,

Warden of the De Lancey Divinity School.

ON this day, and I might almost say at this hour, begins the seventieth year since the diocese of Western New York was founded, and William Heathcote De Lancey elected its first Bishop; both within a few hours, on the All Saints' day and its duplex of 1838. It was then just half a century since the western half of the state of New York, up to that time an absolute wilderness save for the huts of pioneer settlers where Utica and Geneva now stand, began to have a recognized existence as one county of the state. It was hardly more than thirty years since the missions of the Church in all that region were begun by Davenport Phelps, and much less than that when its people began to know what the word "Bishop" meant, when they first looked into the face of John Henry Hobart. Under that lion-hearted leader and his few faithful missionaries, the Church had grown in one generation from the merest handful to a strong and efficient part of the diocese of New York, though still small in numbers. You will remember that Western New York was settled almost entirely by two classes of people. One, comprising the great bulk of the first comers, was from New England, chiefly from Connecticut; and everywhere among these nominal Congregationalists (later Presbyterians) deeply prejudiced against "Episcopacy" and still more against all liturgical worship, were here and there sturdy Churchmen whose fathers had battled for Episcopacy under Bishop Seabury. Another and smaller class, most conspicuous in Geneva, were families from Virginia and Maryland, largely Churchmen; a few from Albany and New York, and a few Scotch families of good birth who were intelligent Church people. All these were almost lost in the multitude of the "Standing Order" through the earlier years; but they became the nucleus of a great diocese. You may not remember that among these transplanted New Englanders, and mostly right here around Geneva, there grew up the most wonderful variety of religious delusions and social experiments which any country ever saw. I need only name Jemima Wilkinson and her followers at Jerusalem on Seneca Lake; Anti-masonry, exalted into a religion from its birth in Canandaigua and Batavia; Mormonism from Mormon Hill near Palmyra, and Spiritualism and Communism from other near-by sources, to show how susceptible a grave and thrifty people of New England origin had shown themselves to every priest and prophet of new things. Such, briefly, was the Western New York of 1838.

Fifty clergymen and one hundred laymen gathered in the little Trinity Church of that day on the feast of All Saints, for a work never before attempted in this country, the foundation of a new diocese out of an old one—a diocese which was not a state. The very name "diocese" was hardly known as yet; the term used in all Church documents till then is "state." It is not strange that many good Churchmen dreaded the consequences of such rashness; some on the eastern border of the new diocese sent in formal petitions to be left in the old one, and were most thankful a few years later that their request was denied. But the great question now, which had been the subject of anxious thought for months and years, was, Whom should they ask to be their leader?

You all know how that question was answered—in the providence of God and by the guidance of the Holy Spirit, we may reverently say, if such answer was ever given to the Church of God in any land. You may not remember that it was an answer unexpected not only by the Church at large, but by a great part of the diocese itself, and that it very narrowly averted the choice of one of two or three men more popular and widely known, whose after career, good and great as they were, proved a sad and striking contrast to the episcopate of Bishop De Lancey.

So he was called, and consecrated, and came here to live and to work for twenty-six years. All I shall say more is to try to set forth in a few words, not what he *did*, for that is beyond the time and the occasion, but what he *was*, as a Bishop for his diocese and for the Church as a whole, and as a man chiefly among those who knew him so well and loved him so much here in Geneva. Most of you are more or less familiar with the story of his episcopate, as it is given in full in the *History of the Diocese* published a few years ago at the request

of the Bishop and clergy. I speak of this because that story has never been told in full in any other way.

1. What Bishop De Lancey was to this Diocese, as an executive head or worker; and as a spiritual head, or leader in the thought and practical life of the Church and her members. I am not sure which ought to go first.

The diocese then, and for thirty years later, covered the whole western half of the state from Utica to Buffalo, with an area of 21,000 square miles, and a population of somewhat more than a million. There were two cities, each a little larger than Geneva is now; not a hundred miles of railroad, the Erie canal being for many purposes by far the best thoroughfare. There were seventy-five clergymen, ninety-six parishes, only one-third of these self-supporting, and about 4,000 communicants. For the support of its own missions the diocese contributed annually about seven hundred and fifty dollars; all beyond this came from the diocese and City of New York in a rapidly diminishing amount—nothing, then or later, from the General Missionary funds of the Church. The Bishop's very first work was to build up almost from the beginning an independent and sufficient diocesan support. The one only way to do this was to appeal to the hearts and consciences of his people, and to awaken to the utmost in every possible way their zeal and sense of duty. Never was a harder burden laid upon a diocesan head; never was it more patiently borne, never more triumphantly was it made the crown of glory of the head and of the members. It was this grand work of building up the Church through year after year, accomplished largely, mainly through absolute loyalty to the head, and perfect confidence in the wisdom of his leadership, which gave to Western New York, from the whole Church, the name of "the model diocese." Without that perfect confidence and unity of spirit, such work could not possibly have been done, even by such enormous and untiring personal labor as Bishop De Lancey habitually gave to it. Beyond all the personal love and devotion which he evoked more than any other man I ever knew from all who came in contact with him, there was the consciousness that he was a born leader of men, in wisdom, in judgment, in sincerity. I have quoted often the saying of him that "he was sure to do the right thing at the right time in the right place," and, it might be added, in the right way; that those who differed from him (as of course some did) in theology or ecclesiastical polity, those who thought him too slow or too fast, too lenient or too severe, at any rate recognized sooner or later that his judgment on any point was pretty sure to be accepted heartily as the judgment of the diocese, and also, generally speaking, as the judgment of common sense, however it might contravene their opinions or wishes. There were of course efforts from time to time by clergymen or laymen to express their views in action by changes in the work and policy of the diocese; efforts not always factious or in any wise blamable. But if, in the judgment of the Bishop, they were inexpedient, or tended in any way to impair the unity and efficiency of its work, that was enough; no such plans could possibly succeed.

Such confidence and loyalty, called forth by the Bishop's character from his whole diocese, was thus the great characteristic and crowning glory of his episcopate. I do not mean to say that it was without precedent or example, for I believe Churchmen are as a rule glad to follow their Bishop—perhaps I ought to say especially laymen, even when they do not agree with him. But I do not believe that the "lamp of obedience" ever burned more brightly in any diocese in this country than it did in Western New York in the days of Bishop De Lancey.

I was speaking of his great foundation of missionary work. It may seem a small thing to note that in the first three years of his episcopate the seven hundred and fifty dollars of annual offerings had grown fourfold, and was sustaining, though on a lamentably narrow scale, the largest diocesan missionary establishment in the United States. But it is one evidence of what I have elsewhere said, "how deeply the Bishop felt the importance of this work, how carefully all its details were studied by him; how the conditions, wants, prospects and trials of each mission and missionary were always borne upon his mind and heart; something which no one who knew him personally

could ever forget. How he would labor to build up the Church in this or that feeble or almost desert place, not only by visits and correspondence, but by large contributions from his own small means. It was sometimes thought and said that he exalted this diocesan work unduly, but the records show that during his whole episcopate the offerings of the diocese for objects exterior to itself were more than for its own missions, and increased fourfold while those for the diocese trebled."

All this I have given simply as an illustration of Bishop De Lancey's character as a leader in the work of his diocese. It is impossible to give illustrations here, which come to mind readily enough and in abundance, from his other spheres of diocesan work. Again I must ask you to read the story for yourselves if you care for it. But two things I cannot pass over without simple mention; one is his work for Hobart College, the other one instance of his prevision for the work of the Church at large.

I was called a few days ago to write a memorial inscription for one of the noblest and most gracious men that ever lived in Geneva—I might say in the world, for that matter—Benjamin Hale, the third president of Hobart College. I said that "through his labor, patience, self-denial, this college was saved and renewed for its work and fruit of later years." There is not one word of exaggeration or even of sentiment in this; it is simple, plain fact as some among us can bear witness from personal knowledge. But mind you, exactly the same words might be said as truly of Bishop De Lancey. I doubt indeed whether either one could have saved and renewed the college without the other; each had his own sphere of work for that object, and each fulfilled it to its glorious ending. Again I must say that if you care to read the story, you will find facts in abundance to corroborate what I say here. It was Bishop De Lancey who, through years of indefatigable exertion and personal as well as official influence which no other man could have had, secured the foundation endowment from Trinity Church, New York, which all had felt must be, as it proved, the turning point between absolute failure and death, and renewed life and strength; who gave it the beloved name of its great founder, John Henry Hobart, to proclaim forever its true character as a Christian and a Church college; who watched over its interests through his whole episcopate, never losing an opportunity to enlarge and to make known its work for Christ and the Church. It is not too much to say that but for him there would have been no Hobart College here at this day, so far as human eyes can see.

I can only allude here to Bishop De Lancey's far-seeing judgment as to the future of the Church in this country, in his proposition laid before the House of Bishops in 1850, almost sixty years ago, for the erection of a system of provinces covering the whole United States. In the principle he had been anticipated not only by President Hale, in his article on the division of the diocese of New York, but by Bishop White in his *Memoirs of the Church*; but Bishop De Lancey was the first to bring the subject before the Church in General Convention, in a day when in strength and number through the whole United States it was not anywhere near equal to the one state of New York at this time. The Provincial idea has never been lost since Bishop De Lancey's day, but it is only this past month that the House of Bishops has finally adopted his plan with such enlargement as the enormous expansion of the country and the Church has made necessary.

And now only a few words instead of so many that might be said on the Bishop's spiritual leadership of his diocese, and especially to those who were privileged to know him here, personally and intimately, through so many years.

It was his good fortune, we may say, to be the resultant, as it were, in ecclesiastical, theological, but especially in spiritual life and character, of two men who more than any other in their day, or any day, moulded the whole tone of the American Church—William White and John Henry Hobart. Of both of these Bishop De Lancey was the disciple and intimate friend, and from both he inherited principles which in combination made him, as I believe, not only the most typical Churchman but one of the broadest minded men of his day, in the best sense of that much abused epithet. He seemed to me to unite most wonderfully the theology of Hooker, with the spiritual insight of Jeremy Taylor, of Andrewes, of Keble. I do not mean of course to place him side by side with those great men of the centuries, but no one could listen to his preaching or his conversation without feeling that he drank deeply of their spirit. Ecclesiastically he led his diocese steadily in the path of Seabury and Jarvis and Hobart; spiritually, I think, he ascended to greater heights than they attained. One most striking evi-

dence of this was the unanimity with which, without one word from him, or one word even of nomination, his diocese chose as his coadjutor and successor the one man in whose "Christian Ballads" had been pictured, with the glow of a poet and the inspiration of a seer, the ideal Church and the ideal Churchman we had learned through all those years to love and revere in the episcopate of Bishop De Lancey.

And what can I say of the memories of him which we cherish who had the happiness to see and know him here in his daily walk of life—in his singularly devout and reverent part in the services and sacraments of the Church here in old Trinity, where he was the personal teacher, guide and example of his younger clergy and candidates for holy orders—in his deeply felt and beneficent influence and citizenship and social life—above all in the cordial and delightful hospitality of his simple and unpretending home near the college, which with a happy sense of incongruity we called "the Palace"—hospitality doubled in charm by the sweet graciousness of its other head—the wife whom he called "mother," and whose rest and comfort were the last thought which found expression in the last hours of his life. Some of you who were but children in his later days can at least remember what loving comradeship he had for every child who claimed it from him—how the dignity of the Bishop, which everyone felt in his presence, melted into the benignity of the father and the friend.

But I must not go on. The faint and feeble sketch I have been giving—not one-quarter of what I would have been glad to make it—might be paralleled, no doubt, in the history of many an American Bishop in the thought of a loving disciple. But for me, and for the Churchmen of his day and his diocese, you cannot think it strange that there is and ever will be only one Bishop like William Heathcote De Lancey.

### THE PRAYER BOOK USE OF "AMEN."

BY THE REV. SAMUEL HART, D.D.

**I**N the Prayer Book, *Amen* is printed at the end of the *Glorias* and at the end of prayers (including thanksgivings and benedictions); also at the end of formulas, such as those for Baptism and Ordination, which are of the nature of benedictions.

The *Te Deum* ends, not with any of these, but with a series of versicles. The three-strophied hymn is closed with the words, "in glory everlasting." Then follow two verses of the Psalms, read as "chapters," one belonging originally, as it would seem, to the *Te Deum*, and the other to the *Gloria in Excelsis*. The remaining strains are versicles, used in various services of old, but retained for us only here; and versicles are not followed by *Amen*. This accounts for the somewhat abrupt termination of the great hymn in Western use for these many centuries. In one of the special musical settings of the *Te Deum* for a thanksgiving on an anniversary in Queen Victoria's reign, the opening strain was repeated at the end: "We praise Thee, O God."

See A. E. Burns' *Introduction to the Creeds*, Chap. XI., and his edition of *Niceta of Remesiana*.

SOMETHING more than fifty years ago there was a small dinner-party at the other end of London. The ladies had withdrawn, and under the guidance of one member of the company the conversation took a turn of which it will be enough here and now to say that it was utterly dishonorable to Jesus Christ, our Lord. One of the guests said nothing, but presently asked the host's permission to ring the bell, and when the servant appeared he ordered his carriage. He then, with the courtesy of perfect self-command, expressed his regret at being obliged to retire, but explained he was still a Christian. Mark the phrase—for it made a deep impression at the time—still a Christian. Perhaps it occurs to you that the guest who was capable of this act of simple courage must have been a Bishop or at least clergyman. The party was made up entirely of laymen, and the guest in question became the great Prime Minister of the early years of the reign of Queen Victoria—he was the late Sir Robert Peel. . . . Error, moral and intellectual error, stalks everywhere around us, now loudly advertising, now gently insinuating itself—violent, moderate, argumentative, declamatory, all by turns. And is the religion which our Lord has brought from heaven alone to be without advocates or defenders?—*H. P. Liddon*.

HE THAT MADE all of nothing, can make everything of anything. Let no man despise the means, when he knows the Author.—*Bishop Hall*.

## OPEN DOORS FOR THE CHURCH.

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

## II.

## THE SOCIAL ETHICS OF CHRIST AND THE PROPHETS.

AS we study the prophets of Israel we become convinced that theirs was a social message. Israel's greatness depended upon Israel's righteousness. Nearness to Jehovah meant justice to all. When Israel sinned it sinned as one man and its repentance must be national. If poverty, misery, and suffering prevailed, then God was under indictment and Israel was a scandal to the heathen world. The prophets had but a slight conception of eternal life, but they had a very strong conception of social righteousness. If we study the prophets of Israel and preach as they preached, the masses will be attracted to us. From the knowledge of the prophets and their social mission let us turn to the study of our Lord and see if He also did have a social gospel; whether He did not place human life and human happiness above everything else in this world. It is true that He said, "I came not to bring peace but a sword," but the end of the battle was to be peace. While the kingdom of heaven was to include all, it was also to have the same righteousness that the prophets desired for Israel. Christ's gospel was the gospel of the Brotherhood of Man, and anything that interfered with this brotherhood was not to be tolerated in His kingdom. Even the most religious act, the offering of the gift at the altar, was valueless if the spirit of fraternity was lacking: "Therefore if thou bring thy gift to the altar and there rememberest that thy brother has ought against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother and then come and offer thy gift." The difficulty to-day is that the idea of brotherhood is entirely lacking in our business methods, and men feel this lack. To call a civilization, so lacking in the Master's spirit, Christian, is but a mockery. Men are asking the question as to what Christianity intends to do with this present life, which is as much the gift of God as any other life.

## SOCIAL ASPECT OF PRIMITIVE CHRISTIANITY.

The early Church answered this question as to the relation of Christ to the present life by asserting that Christ would come and establish His reign upon earth, and it bade men to enter a brotherhood wherein the principles of the millennium for which they hoped could be carried out in a small way. Men were willing to sell all that they had and give it to the poor, because they were assured that in the brotherhood they would be cared for. They willingly faced martyrdom because they knew that their wives and children would be provided for. Children were not left to the care of their parents only, but were viewed as a part of the community. This was the origin of sponsors in Baptism. One cannot read the history of the early Church without being convinced that it had a social mission and that this mission had no small part in the conversion of the world. Property was viewed as being a trust from God which was to be used, not for one's individual caprice, but for the benefit of God's children. Not only is public service a public trust, but all work that is of social service is a public trust. The tendency of stewards in our own day is to consider their stewardship as ownership, and to ask, "Have I not a right to do what I will with mine own?" To such the time is coming when they may be asked to give an account of their stewardship, that they may be no longer stewards, and to show a righteous title to their possessions. In the work of reform the Church must be on the side of righteousness. Most of the economic difficulties of to-day have a moral bearing. The Church as the teacher of morality must warn Her people against sin, whether it be the sin of an individual, a corporation, a class, or a nation. America has sinned; Christendom has sinned, and America and Christendom must repent.

## THE CALL TO NATIONAL REPENTANCE.

It is the duty of the Church of the twentieth century to call the world to repentance. She must be a voice crying in the wilderness, "Prepare ye the way of the Lord, make His paths straight, that every valley shall be filled and every mountain and hill shall be brought low, and the crooked shall be made straight and the rough ways shall be made smooth, and all flesh shall see the salvation of God." An individual must die unto sin that he may rise unto righteousness, and what is true of an individual is true of a nation, and of all Christendom. That nation which will die unto sin and rise to righteousness, will in that resur-

rection life be a power that will cause the knowledge of the Lord to cover the earth as the waters cover the sea. To such a nation the world will go to learn how men live together in peace, prosperity, and brotherhood; where he who is greatest is the servant of all; a nation whose aristocracy is an aristocracy of service and not of wealth and power. In such a nation men will find the real Christ life lived. "I am among you as one that serveth," saith the Master. When the disciples disputed as to who should be greatest among them, He placed a little child in their midst and said, "Whosoever shall humble himself as this little child, the same shall be greatest in the kingdom of heaven." Again at the Last Supper, when there was a contention as to which of the apostles should occupy the chief seat at the table, Christ girded Himself with a towel and washed their feet in order to show them by this ceremony the law of service.

We, his apostles, ought to be the servants of all, and when the ministry catches the true Christ spirit, the laity will follow and life will take on a new aspect. These prophets may receive a prophet's reward, but the Church is not lacking in heroism. Men long for an ideal for which to struggle and contend and the Church must offer them an ideal if it expects to attract them. Our young men must dream dreams and our old men must see visions of a social system worthy the name of Christ. The hope of eternal life should not take the place of the hope of a good life here on earth. Men are asking more and more insistently, why they were put into this world, and God is under indictment in their minds because of the dreadful conditions of this life that He has given them. They are no longer willing to accept the answer that terrible suffering here will bring untold bliss in another world, as if virtue and devotion were like a top that could not be kept up but by flogging and as though the joys of heaven, like the comforts of an inn, required to be heightened by the privations of the journey and the ruggedness of the road. Christianity is a social religion and society is the proper sphere for all its duties. There are many men to-day who, like King Robert of Sicily, are thankful that the *Magnificat* is sung in an unknown tongue, lest the people, grasping its social message, should overthrow their oppressors.

## THE NEEDS OF THE PRESENT.

The call to-day is to translate the spirit of the prophets and the Master into the terms of our present life and to apply them to present conditions. The Church is sufficient for these things. There is power enough in Christianity, weak though it is through the desertion of the working classes, to reconstruct society. Christ, as He is presented to-day in many places, appears as He is pictured in Byzantine art, as a beautiful figure with a background of gold. The world is waiting and longing for a living Christ to save it. The Church belongs to all classes of society, and therefore cannot be class conscious, or the servant of a class, but she must touch them all. She must be on the side of righteousness; the messenger of a righteous God. As such, her trumpet must give no uncertain sound. Her priests must have a thorough grasp of the fact that God rules; that power and wealth, when unrighteously used, will fall. The evolution of the human race has demonstrated that the most useful class in society survives because it has been animated by superior ethical principles. This is the strongest proof we have of God's ruling power. The militarism of the Cæsars succumbed to the higher ethical principle of feudalism. It in turn was supplanted by the still higher ethical principle of the burghers or business men, who introduced democracy. To-day capital and labor are locked in a struggle and many believe that it will be a struggle to the death. Unionism is growing stronger each year. Weak though the laborer may be as an individual, he is strong in unity and to-day he is feeling his strength as did the burghers in the middle ages. The Roman Church lost her hold upon the commercialized nations of the North because she failed to realize the ethical basis of their struggle to shake off the yoke of the ruling classes. If the Church fails to realize the struggle of the working classes in this age, there will rise up a Luther to give their struggle a religious character. We may rest assured that the class holding the highest ethical principle will survive. If the courts of the world and their armies have their chaplains, so the armies of labor have theirs, directing and encouraging them in the way of righteousness; rebuking and warning them when they attempt those things which are unrighteous. These chaplains should be located among the masses of our great cities. But outside of the chaplains of the armies of the powers that be and the chaplains of labor, the clergy should form an impartial body to promote righteousness and justice. It seems to me that we, as Christians, should study the



prophets in the light of the social complications with which they met. Christ's sympathy was with the poor because of their great needs, but His mission was to all humankind. In the Kingdom of God a brotherhood was to be established, which excluded class feeling. Christ's mission and ours are identical. He had a deep insight into the social conditions of His age, and as God He looks down upon the social crisis of to-day, blessing that which is good and punishing that which is evil. We, too, need to know theology, but we need to know sociology as well. We need to study more thoroughly the subject of economics. We must know the cause of poverty, misery, and suffering; why there is a submerged class and a sapping of the resources of our country. Slums and paupers are an expensive luxury to any land, and everything done to reduce their number must merit the blessing of God. At the present time it seems hardly possible that the Church can reach this class. The Master would not have excluded them from His mission of mercy, and the day is coming when the Church will reach them also.

#### HOW THE MASSES CAN BE REACHED.

The Church can follow the middle class as its members are pressed down into the ranks of the workers, and so reach the third strata of our society. Then we can learn something of the fire that burns in their hearts and lightens their lives as they grasp the labor conception of fraternity and mutual helpfulness. We can learn that this class has a mission and an ethical aim, and it will only be when we clergymen learn to understand the workers that we will be able to attract them. We should make a most careful and painstaking study of the labor movement so that when its members come to us we shall be found to be true shepherds instead of blind guides. There are many things that we can do at once. We can form clubs for the study of social conditions, in the spirit of Christ. To these clubs we can invite speakers familiar with conditions, to deliver to us their message. We can struggle for the suppression of child labor and the miserable exploitation of women workers who, because of their weakness, are paid insufficient wages, and for this reason must depart from the paths of respectability. We can struggle to overcome the great White Plague that is devastating our cities. We can find out why the city born child of the worker is less efficient than the country born child. We can agitate for better parks, better streets, and better transportation. We can build settlements where the lives of the workers may be brightened, wholesome recreation furnished, mental powers quickened by education and souls saved. Yes, and bodies also. All this we can do without entering into the arena of politics, by our moral power. By doing these things we will not be detracting from our Christian mission, but will be increasing our sphere of usefulness. Men will be more religious rather than less, as their environments are improved. This is proven by the fact that it is much easier to establish churches in pleasant suburbs than in the slums. To improve the environment of the people is to increase our material for spiritual work. Men who are overworked, ill fed and ill clothed, do not go to church. Men do go to church when their work is pleasant and their homes are comfortable. Heroic Christians, of course, are an exception. There are men whose faith is strong enough to endure any test, but these men are rare. The Church has a tremendous stake in the social problem. It is to her interest to study it in the spirit of the Master who came to call all sinners to repentance. Evolution works more quickly to-day than ever before. The nineteenth century produced a revolution in the methods of producing wealth. It also produced an amount of human suffering greater than the world had hitherto known. The twentieth century will follow the improved methods of the nineteenth and raise them to greater perfection. But its distinctive work will be to produce better conditions of human living and to thus bring us nearer to the Kingdom of God. In this work the Church must take its place in the forefront as the true benefactor of the people. We should not take a pessimistic view of things. The outlook is bright. We are approaching the dawn of a better day when the Carpenter of Nazareth will be acknowledged by all men as the King of kings and Lord of lords, and the kingdoms of this world will become the kingdoms of our Lord and of His Christ and He shall reign forever and ever.

O MAKE my life how short I care not, so that it can have the fire in it for an hour. If only it can have intensity, let it but touch the tumult of this world for an instant. Then let it go, and leave its power behind.—*Bishop Phillips Brooks.*

#### THE LIGHTER SIDE OF GENERAL CONVENTION.

RETURNING deputies bring from Richmond many anecdotes of the lighter side of the dignified gathering. Some of these were told in Boston at a dinner given by the Episcopalian Club.

The presiding officer, says the *Boston Globe*, was the president of the club, William V. Kellen. Mr. Kellen, in his introductory speech, said that one report as to the character of the Convention in Richmond was contained in the observation of a Richmond policeman. This officer was asked, during the progress of the Convention, how the gathering of the Episcopalians there had impressed him.

The policeman said, "I reckon it's all right; I haven't seen a drunken man on the streets."

Another incident told by Mr. Kellen was that of the Bishop of London's interview with a Richmond policeman. The Bishop was admiring the city greatly, and the officer agreed with him, declaring Richmond to be "God's country."

"God's country?" repeated the Bishop. "Are the people here more religious than in other places?"

"Oh, yes," replied the policeman. "They're mostly Methodists and Baptists."

Bishop Lawrence was first to address the company, and in the beginning he thanked the club for its hospitality to the clergy. The Convention, he said, worked as hard as had John Smith in cutting off the heads of three Turks. Some of the best work done by the Convention, said the Bishop, was the cutting off of the heads of some bills that came up.

"I believe that the doors of the House of Bishops should be thrown open on such occasions. We should have an official stenographer, and any Bishop who did not care to have his remarks taken down need only to say so.

"The bill, however, unfortunately termed it 'official reporter' instead of 'official stenographer.' The word 'reporter' seemed to frighten a great many; they had visions of their pictures in the papers and cartoons of themselves.

"I believe that the Bishops can gain strongly in leadership if only their discussions are made public."

Dean Hodges started in by saying that it was a "democratic Convention," and when everybody laughed he added, "I mean from a humanitarian standpoint."

To illustrate the democratic features, the dean told how King Edward's Bible was received when brought by the Bishop of London.

"When the Bishop of London got off the train with King Edward's Bible," said the Dean, "there was no one to meet him, through some misunderstanding. The only conveyance was a donkey cart driven by a darky boy. This the Bishop got into and seated himself beside the driver. He placed the Bible of the King on his knees and was driven to the church. Isn't that democratic? Just as if we were receiving Bibles from King Edward every day.

"Again, when all were invited to William and Mary College, those who were enterprising and active secured the best means of transportation. The timid and shrinking ones, however, did not secure the most convenient vehicles.

"Among those in the last line were the Bishop of Massachusetts and J. Pierpont Morgan. All that was left for them was a ramshackle wagon with a horse 58 years old. There was no driver. Mr. Morgan seated himself on the board seat, and Bishop Lawrence picked up the reins and drove. Satiated as they are with automobiles, I've no doubt they enjoyed it."

#### KEEPING RECORDS.

BY MARIE J. BOIS.

WHILE hard at work the other day, ruling and preparing the school report book, in order to have it ready for the entrance of the first *monthly reports*, it dawned upon me how very true to life that apparently insignificant work was. Insignificant, for the present at least, to a great number of the scholars, that very book will soon be a strong and reliable witness for or against them. The neat little blanks will soon be filled with eloquent numbers telling the truth, stamping the work of each as *good* or *bad*; silent but merciless witnesses telling of time well spent, in doing one's duty, or—of wasted opportunities and of neglected work.

*True to life?* Indeed who has not thought of life as of a book; of each recurring day as of a new page which in the evening may be filled with good work or marred by many a blot? One thing only we may be sure of, and that is—the page cannot be left as a blank; whether aware of it or not, we are even now occupied in filling it. How? Ah! that is the question which the recording angel alone can answer truly, and will answer for us at the great day. Digitized by Google

*Helps on the*  
**Sunday School Lessons**

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

**SAUL, THE FIRST KING OF ISRAEL. HIS SAD  
ENDING.**

FOR THE SUNDAY NEXT BEFORE ADVENT.

Catechism: XXV. Requirements. Text: Eccles. 12: 14.  
Scripture: I. Sam. 15: 10-28; 31: 1-6.

**C**HIS lesson sets forth the value of obedience. We have met Saul at the beginning of his reign, and have seen that he was a changed man by reason of the call that came to him from God. We have seen that the help of the Lord was given him so evidently that his comrades asked, "Is Saul also among the prophets?" We have seen that his victory over the insolent Ammonites was an earnest and pledge of what he would be able to do with the help of the Lord. At the beginning of his reign, therefore, he had every prospect of being a great and successful king, if only he could have that continued help of the Lord. Read I Sam. 13 and 14 and note the condition of the country even after the crowning of King Saul. The Philistines were evidently in entire control of the country. They would not permit the Israelites to arm themselves. They were not even permitted to have blacksmiths, lest they should make weapons for them.

In the account of the engagements between the Israelites and the Philistines at that time, it is important to notice Saul's failure to realize the importance of strict obedience to God's commands. He had but a handful of men as compared with the Philistines. He had incurred their wrath, and an engagement was inevitable. Samuel had promised to come to offer a sacrifice, but he failed to appear at the appointed time. While Saul waited, his men began to desert him. As he saw them departing on all sides, Saul's hope gave way. He could not realize that God could save "by many or by few." He offered the sacrifices himself, which he had no right to do. Then Samuel appeared and announced that as a result of his self-will, and thus setting at nought God's expressed will that only the priests should offer sacrifices, the kingdom would depart from his family. Then this king, who had given up hope at the departure of such a large part of his army, saw his son Jonathan and one other man put to rout the great army of Philistines.

This first experience of King Saul did not teach him his lesson. Had he realized his failure and the cause of it, he might still have brought his life to an honorable close. He was given another opportunity to work with God. He was ordered to execute vengeance against the Amalakites for their treacherous attack upon Israel in the days of the wilderness journey. Read Exodus 17: 8-16; Numbers 24: 20; and Deut. 25: 17-19. Now, in fulfillment of the prophecy, Israel was to wipe out the Amalakites. God sent the order that after the victory Saul should be careful to see that every Amalakitite was put to death and their property destroyed. This was not a victory for spoil. True to God's promise the victory was given to Saul's army. And there again Saul showed his disregard for God's commands, and broke both of them. He spared the life of Agag, the king of the Amalakites, and he permitted the people to save the best of the cattle taken, for the purpose of using them as sacrifices to God. He used his discretion, in other words, as to obeying the commands of God.

As our lesson shows, he not only disobeyed God's commands, but he tried to justify his disobedience. He claimed to have fulfilled the commandments. But it is evident that he is simply deceiving his own conscience. He had been told to kill the Amalakites. He claims to have done so, although he had spared the king, who was not one of the "people." He was quibbling. He claims to have fulfilled the command as to the cattle because none had been taken for spoil—only for sacrifices. Again he was quibbling. We may learn from the sequel what is the value of such quibbling either with God or with conscience.

Samuel then tells the king a few plain truths. He makes

clear the great principle that obedience is better than an insincere sacrifice. God delights in being truly worshipped, but true worship is something which cannot be counterfeited. It is the last thing in the world into which fraud can enter. We can deceive every one else and even our own selves but we cannot deceive God. To break His Commandments for the sake of giving Him a formal service can never please Him.

This is a very practical matter and has not yet become an obsolete danger. It is the same temptation in its essence which meets the boy or girl who is tempted to cheat in school for the sake of making a good showing. A good showing should be made, but a good end can never justify evil means to attain it. The man does what Saul did who gets gain dishonestly and then thinks to square the account by giving proportionately large gifts to the Church, or to charity. Saul's experience shows that even though *all* that is gained dishonestly were given to God, the nature of the offense is not changed. God puts a supreme value upon strict obedience. When He has given a command, it is not safe to use our own judgment as to the need or propriety of obeying. The Lord Jesus set us the true example when He presented Himself for the baptism of repentance preached by God's prophet, the Baptist. St. John recognized that Jesus had no need of repentance, Jesus Himself admitted as much. And yet He submitted to the rite that He might "fulfil all righteousness." It was set forth by God's prophet as necessary for men, and Jesus counted Himself as one with them—therefore He did what was God's will for men even though He did not need it.

In the light of His attitude and what is shown here to be God's judgment upon disobedience, can anyone dare to say that the moral requirements of the gospel, or the way of salvation as set forth by the Saviour, are not necessary *for him*? Is it right to use your private judgment when it comes to obeying God? That is what Saul did. Yet there are plenty of false prophets—popular preachers—who insist upon doing away with the meaning of the requirements which the Lord Jesus Himself laid down for His followers. Even the king of Israel could not modify even slightly the commands of God. Is it safe to follow those who change the plain meaning of Jesus' commands?

The last section of the lesson recites the sad fulfilment of the prophet's words as it records the practical extinction of the house of Saul. The death of a suicide is a very fitting end to the life of Saul, as it but typifies what he had been doing with his spiritual life. When God called him to take up His work and help Him in the carrying out of His plans, He gave him a new heart. He touched the hearts of other young men who rallied to help him in his work for God. But that new heart and that new spirit could not live except under certain conditions. The principal condition was that he give obedience to God's directions. His failure to give the obedience was a voluntary matter—Saul could give it or not, as he chose. That he failed to give it was a killing with his own hand of that spiritual life.

Let the teacher make application of this truth to his pupils. In Baptism we are born into a new kingdom and become partakers of a new quality of life. In Confirmation we receive an especial gift of the Holy Spirit. That kingdom has certain requirements which must be lived up to on the part of its members on pain of what? Spiritual death. Unless this life receives food and exercise, it dries up and shrivels away as would your physical life under similar circumstances. The Holy Spirit who dwells in us does not drive or compel. He uses the gentle winning ways symbolized by the dove. If we give heed to His Voice He will never fail to guide us aright. If we turn a deaf ear to Him, we commit spiritual suicide as surely as King Saul was guilty of taking his own life on the field of Gilboa.

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GOD IS GIRDING every man for a place and a calling, in which, taking it from Him, even though it be internally humble, he may be as consciously exalted as if he held the rule of a kingdom. The truth I propose then for your consideration is this:

"That God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished."

Many persons, I am well aware, never think of any such thing. They suppose that, for most men, life is a necessarily stale and common affair. What it means for them they do not know, and they scarcely conceive that it means anything.—*Bushnell.*

# Correspondence

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

## THE WEAKNESS OF THE AMERICAN CHURCH.

To the Editor of *The Living Church*:

THE Rev. Dr. McGarvey draws attention to the sad and humiliating confession of the Bishop of Norwich, and justly says that if the figures given by his lordship "be true they are simply appalling." I fear they are only too true. I have before me the Year Books of the four denominations specially named by the Bishop. The Presbyterians and Congregationalists only give statistics of their own bodies, but the Baptists and Methodists give tables of the "Religious Denominations in the United States."

According to the Baptists' Year Book for 1906, the members of the above religious denominations are as follows:

Baptists .....	5,131,168
Congregationalists .....	687,042
Methodists .....	6,429,815
Presbyterians .....	1,723,871
Total .....	13,971,896

The figures given in the Methodist Year Book, 1907, for the three last bodies are the same as those given above, but the Baptists are credited with 4,974,047 only, making a total of 13,814,775.

I observe the Baptists claim the Dunkards, and perhaps other denominations, to which the Methodist Year Book gives separate headings.

The above figures are certainly disappointing for a Churchman, even if we make every possible deduction for inaccuracies.

But what is the explanation? There are many reasons for the present state of the Church. To mention what I take to be the chief reasons. If I remember rightly, besides the reason suggested by his lordship in the extract quoted by Dr. McGarvey, the Bishop gave another reason in another part of his address. He spoke, if I mistake not, of Churchmen coming to the colonies—and his words would apply with equal force to those going to the United States—impressed with the idea that they belong to a State-aided Church that needs no help from them, but whose duty it is to place a church within easy access for them, no matter where they settle. They never contributed to the support of the Church at home and they have not the least idea that it is necessary for them to do so now, and so, as there is no church near them, they attend the nearest place of worship and their children eventually become members of the religious body to which it belongs.

Not so does the sectarian act. He has been trained from infancy to contribute to the support of his sect and he enters his new home prepared and expecting to act in the same way. If there is no congregation of his sect near him, he tries to organize one, and generally succeeds. The evidence of Mr. Alderman S. N. Jones of Newbridge, Man., given before the Welsh Church Commission, on the 11th of October, is to the point. He said: "If you get in the mining places, half a dozen Baptists or Methodists, they will have a chapel for themselves. They are prepared to pay for it, and they are entitled to it." This is true, and for many years has been true in Canada and the United States as well as in Wales. It arises from the difference in training of Church people and sectarians in the British Isles. Sectarians have long been trained to *give* and to *work* for their religion. The laity of the Church are only beginning to learn their duty in these respects.

But what are the hopes for the future? One of the greatest reasons for hope is, I think, the organization of the Brotherhood of St. Andrew and the splendid work that is being done by the brethren. In days gone by, the clergy had to bear the burden of the work. I can remember when some of the laity would not attend church if they knew that the service was to be held by a lay reader. They must have an ordained minister and did not want anyone else even for an occasional service. But in many instances the same people would go to hear a local preacher. They thought there was no harm in that.

This respect for the ministry was all very well, but the result of it was prejudicial to the Church. Now the members of the Brotherhood can go out into the outlying stations and gather together congregations to be regularly served afterwards by ordained ministers.

The belief which formerly prevailed among the mass of the people in the United States that the American Church sympathized with the monarchy against the republic died hard and was a great injury to the Church, but happily it no longer exists, and this fact removes one of the greatest impediments to the growth of the Church.

Another ground of hope for the future is the missionary zeal and enthusiasm that now pervades the Church everywhere. The splendid showing of the American Church during the last few weeks, the celebration of her tercentenary, the consecration of one Cathedral and the laying of the corner-stone of another, the great work done by the Woman's Auxiliary, the success of the Men's Thank Offering, the achievements of the General Convention, and the interest roused by the Bishop of London's visit—all these things speak well for the present state of the Church; and the enthusiastic way in which Bishops, clergy, and laity accepted the proposal of the diocese of Los Angeles that \$5,000,000 should be raised for the General Clergy Relief Fund speaks well for the future prospects of the Church.

Now, too, the clergy should take immediate steps to work up a great interest in the Thank Offering to be presented next June at the Pan-Anglican Congress in St. Paul's Cathedral, London. I believe that the great hope of the future lies in the missionary zeal of the Church, and in order to rouse the purest missionary zeal special stress should be laid upon the personal service, the living thank offering.

The opportunity thus afforded us is a grand one and opens up to us wonderful possibilities and wonderful opportunities for the future. God grant that we may avail ourselves of our privileges and that the best hopes of the promoters of this noble movement may be more than realized.

Chedoke, Diocese of Niagara.

JOHN FLETCHER.

November 4, 1907.

## HOW THE KALENDAR WAS REFORMED IN ENGLAND.

To the Editor of *The Living Church*:

A REVIEW of the *Life of Lord Chesterfield*, by W. H. Craig, from the pen of "P. E. M." (pp. 584-6, Vol. 84, No. 2191 of *The Nation*), contains a quotation from the Earl, narrating his successful effort in the House of Lords to reform the kalendar in England.

It is pertinent to discussions of date raised this year, and I append it.

"On one occasion Chesterfield left the retirement of his library and gardens, and what he then accomplished was the proudest achievement of his life. In 1582, Gregory XIII. had reformed the calendar, and all the countries of Europe, except England, Russia, and Sweden, had adopted the New Style. As a consequence, there were in Chesterfield's day two different methods of reckoning dates, an inconvenience which had been impressed upon him by the difficulties of his correspondence during his embassy to The Hague. In 1751 he had a bill introduced in Parliament by which the year henceforth should begin the 1st of January, instead of the 25th of March, and the eleven superfluous days should be avoided by calling the 3d September, 1752, the 14th. Superstition, habit, and the embarrassment of altering contract dates combined to oppose the bill, but with the aid of Henry Pelham, who was prime minister, and of Lord Chancellor Macclesfield, it was passed in the end. He was fond of repeating the story of the triumph to his son in that vein of didactic modesty so peculiarly his own. March 18, O. S., 1751, he wrote:

"I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations, to both of which I am an utter stranger. However, it was absolutely necessary to make the House of Lords think that I knew something of the matter, and also to make them believe that they knew something of it themselves, which they did not. For my own part, I could just as soon have talked Celtic or Slavonian to them as astronomy, and they would have understood me full as well; so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed: they thought I informed, because I pleased them; and many of them said that I had made the whole very clear to them, when, God knows, I had not even attempted it. Lord Macclesfield, who had the greatest share in forming the bill, and who is one of the greatest mathema-

ticians and astronomers in Europe, spoke afterwards with infinite knowledge and all the clearness that so intricate a matter would admit of; but as his words, his periods, and his utterance were not near so good as mine, the preference was most unanimously, though most unjustly, given to me."

Believe me, sir, very truly yours,  
San Pedro, Cal., P. H. HICKMAN.  
October 30, 1907.

### UNWORTHY STUDENTS FOR HOLY ORDERS.

To the Editor of *The Living Church*:

**M**UCH has been said in reference to the desirability of such ample scholarships as to enable a man preparing for the ministry to secure his secondary education without any effort on his part. Would you permit me to quote two examples?

One young man had been my lay reader for nearly two years. He is receiving a scholarship and securing additional aid from a priest of the Church on the pretext that he could not otherwise remain in college. He gave up this position, for which he was receiving a fair remuneration, but which cost him some exertion.

I then wrote another student in the college who was receiving aid to pay all his college expenses, offering him the position at the same remuneration, and received the following reply:

"Thank you for your desire to have me as a lay worker. Were your parish accessible I should be glad to give my services sometimes; but as it is, that is out of the question. I quite appreciate what the experience means to a man training for holy orders, and wish I could suggest one of our boys. I have just declined a mission at \$450 a year, and have never been offered less than \$5.00 and expenses for a Sunday service—in fact all this summer I received just double that amount for eleven Sundays out of thirteen of the vacation. This was just for one service. Perhaps this may place V——'s attitude in a new light to you."

After reading this I wondered what was the first thought of these young men looking forward to the ministry—the mercenary remuneration or the service for the Master; the soft, smooth place or the self-denying labor. How the four-mile walk which makes the parish "inaccessible" must look in comparison with Archdeacon Stuck's journeys over ice and snow!

Do we wonder, then, when the ministry is being filled with such men, that the Missionary Bishops are crying for laborers while the large eastern dioceses are overrun with candidates for every vacant parish?

Yours truly,  
Red Hook, N. Y., Nov. 3, 1907. R. V. K. HARRIS.

### CHURCH SCHOOLS NEEDED.

To the Editor of *The Living Church*:

**O**N going to one of my appointments lately, a father of a family and one of our most active Churchmen called my attention to the fact that, in many of our dioceses, we have no Church schools or colleges. "How can we keep our young people in the Church," said he, "when we have to send our boys and girls to Nonconformist or Roman Catholic schools and colleges; or, which is worse, to so-called *State* institutions, but really conducted by one or other of the sectarian religious organizations?" He said: "Here in Georgia, the Methodists, both North and South, have up-to-date schools, seminaries, and colleges. The Baptists have no end of schools and a fine university. The Presbyterians have the 'Agnes Scott' college and several other fine schools, and the Roman Catholics have several schools, and the 'Pio Nono' College at Macon; but we, who at our General Convention would have the world believe that our Church was the Catholic Church of the Apostolic times, have not a single school or college to send our boys and girls to."

It is a danger that is going to hurt us more and more as the years roll on. Sending our boys and girls to these sectarian or secular institutions, where they are compelled or required to attend services, and hear discourses, to say the least of it not friendly to our Church; how can we expect anything else but that they, when they grow up, will affiliate with some of them?

It is a sad fact that we have so few educational institutions in many of our dioceses. I send my children to a state college, so-called. The president and nearly all the faculty are either Methodists, Baptists, or Presbyterians. My girls write: "Last Sunday we all went to the Baptist church; we heard a sermon that caused us to feel as if we were almost heathens, for the preacher said that no one could be saved unless immersed, and that by a Baptist preacher, duly called."

Now, if our young people are to have such heresies as that forced down their throats at state schools, it would be far better for them to have no education at all.

While we want our children to get a good, practical, business training, we do not want their precious souls endangered by such pernicious doctrines as the above.

Oh! that the next three years may see such an awakening that in every diocese we may have our own Church schools! Otherwise, I tremble for the souls of the next generation. I cannot wonder at such little progress being made when the education of our young is so terribly neglected. When I said: "It is a shame that state schools should be run by Methodists and Baptists," I was told, "What can you expect! Two-thirds of our legislators, if not more, are of sectarian proclivities. They pay the most of the taxes; and as long as we do not look after our own interests, and have schools and colleges of our own, we can expect nothing else." This is sad, but only too true.

I cannot see why we cannot have self-supporting schools and colleges, as well as others. This is, in my opinion, why we have so little hold on the masses. Others do everything in their power to attract the young people by having young people's societies, such as the the Epworth League, the Christian Endeavor, the Baptist Young People's Union, etc., but we do nothing. If we are what we claim to be, then we are grievously neglecting our duty and our opportunities.

Let us be up and doing and, above all things, see that we do not let our young people drift away from us.

I have been more or less engaged in high-class education for many years; and am ready to give my heart and soul to the work, if some one will set the ball rolling, and before another year passes we can have a Church school for boys and girls in the diocese of Georgia. Then others will follow.

G. L. L. GORDON, *Vicar Priest*.  
St. Mark's Vicarage, Woodbine,  
Camden County Mission, Georgia.

### THE LIMITATIONS OF GENERAL CONVENTION.

[CONDENSED.]

To the Editor of *The Living Church*:

**W**ILL you permit a voice from the piney woods to be heard? Your correspondent from New Orleans, Mr. Reunch, struck the nail on the head when he said the only redemption for the P. E. Church was to confine legislation to Church affairs, save that which might relate to finance, to the Bishops.

Diocesan councils consist of three or four laymen to one clergyman. These diocesan councils are largely controlled by politicians and lawyers, who are adepts in making deals and in the utilization of technical points. As to theology, Church history, ritual, and discipline, they, as a general thing, know little or nothing. Take any diocesan journal and compare the names of those elected to Church positions with the social and material positions of the community at large, and you can get an idea of what controls these elections. These men elect deputies to General Conventions, and therefore the P. E. Church is almost absolutely dependent in her diocesan and in her General Conventions upon the votes of the laity. I do not see any possible chance for the P. E. Church ever to be anything else but a "house divided against itself" and a veritable "city of confusion" as long as it is controlled in legislation by the laity.

You may find it strange that I, a layman, should take this position; but remember I am viewing the situation from a disinterested standpoint and too far removed from the large centers to have any "axe to grind." The P. E. Church with the name of the creed substituted for the present misleading title, with the Bishops legislating for the Church in everything but financial matters, with discipline to bring to pass conformity to a definite standard of ritual and worship generally, would simply sweep these United States and add millions to her fold.

I was in Mobile, Ala., some time ago and picked up in the church an article or a book on the *Holy Catholic Church* by a Mr. Hunter of New Orleans. That book, it seemed to me, put the matter of the name of the Church more clearly than anything else I have ever seen.

Now as the P. E. Church is controlled by the laity and not by the clergy, does it not seem the part of wisdom to keep the laity "up to the notch" in Church information?

This little book is published by The Young Churchman Co.

of Milwaukee, and I have no doubt its widespread circulation among the laity would do a vast amount of good.

Mr. Reunch, from New Orleans, is correct in his ideas, but he is "all up in the clouds" as far as the feasibility of his ideas is concerned. The P. E. Church is lay-ridden, and the only thing to be done is to educate the laity by the wide distribution of the tract I have named and others pertaining to the Church. Of course this will have to be kept up indefinitely, as long as the laity control the Church, for, unlike the Bishops, who are trained in their respective calling, these men come to the legislative gatherings of the Church almost entirely unprepared to vote from any other standpoint but that of their prejudices and lack of knowledge; and as the years roll by, different men come to the front, hampered by the same conditions.

Sincerely yours,

Handsboro, Miss., Nov. 3, 1907.

T. C. McCALL.

### INFORMATION GIVEN.

To the Editor of *The Living Church*:

ONE of your correspondents, Mr. Ernest Dray of St. Paul, in the issue of *THE LIVING CHURCH* of November 2, 1907, asks where he may find the following statement: "Since God has placed the centre and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church; for where Peter is, there is the Church."

This translation of the text of the Apostolic Letter of Leo XIII. is not quite correct. The letter begins with the words and is therefore called *Testem Benevolentiae*. It was issued on January 22, 1899, and is addressed to his Eminence Cardinal Gibbons. The Latin text may be found in the *American Ecclesiastical Review*, published in Philadelphia, 1305 Arch Street, Vol. XX., p. 399 sq. An English translation of it is given in a collection of some of Leo XIII.'s Letters, entitled *The Great Encyclical Letters of Pope Leo XIII.*, published by Benziger Bros.

The following is the Latin text of the passage:

"Una (ecclesia) unitate doctrinae sicut unitate regiminis eaque Catholica est Ecclesia: cujus quoniam Deus in Cathedra Beati Petri centrum et fundamentum esse statuit, jure Romana dicitur; ubi enim PETRUS, IBI ECCLESIA." "One in the unity of doctrine as in the unity of government, such is the Catholic Church, and, since God has established its centre and foundation in the Chair of Peter, one which is rightly called Roman, for where Peter is there is the Church."

This last quotation, "Ubi Petrus, ibi ecclesia," "where Peter is, there is the Church," is found in St. Ambrose's explanation of the fortieth Psalm, and which can be found in Migne's collection of the Latin Fathers, Vol. XIV., p. 1082, col. 2.

Yours truly,

Seminary of St. Francis,

DAVID J. O'HEARN.

St. Francis, Wis., Nov. 6, 1907.

### THE "AMERICAN CATHOLIC."

To the Editor of *The Living Church*:

THE *American Catholic*, which has been advertised in your columns, ought to have much more support from Catholic Churchmen, especially in the East.

It is one of the finest little papers as yet published in our Church, and deserves every one's support. The more Churchmen subscribed to this gallant little periodical, the greater the improvement, for once on a firm financial basis, it can be enlarged and made a very effectual force in the Catholicism of our Church.

The Articles in the *American Catholic* are the most interesting that I have read for many a year, and there is always a powerful editorial from one of the editors, whose ability no one will criticise. But this is not all: there is really good *Catholic* news of parishes, which gives one a far better view into the state of our Church than one finds in most papers, and with whose delightful notes come some choice little articles on various topics, ending with some definite religious instruction.

Every subscriber of *THE LIVING CHURCH* ought to aid this paper, Catholic in tone and purged from all Protestantism; laymen, by subscribing themselves and getting others to subscribe; priests, by introducing it into their parishes, which may be greatly helped by the paper's generous offer. The *American Catholic* can be secured from San Diego, Cal., for 50 cents a year.

Yours faithfully,

Groton School, Groton, Mass.

L. WETMORE.

### THE BISHOP OF LONDON IN BOSTON.

To the Editor of *The Living Church*:

YOUR correspondent, who animadverts in your last issue on a recent letter concerning the Bishop of London, does not know the situation at Harvard University. Conditions are such, however, and they are easily ascertained, that no ecclesiastical person can be absolved from responsibility in paying it an official visit under the auspices of its presiding officer, merely to satisfy personal interest and curiosity, exchanging congratulations and courtesies and giving counsel to its members on ethics and athletics.

Testimony to the facts of the case is given in your own columns by the announcement of Bishop Weller's coming mission to Cambridge, to counteract "influences strongly and often outspokenly hostile to Revealed Religion." This strong and outspoken hostility is asserted shamelessly and boldly by the president of Harvard University.

If we believe in the Faith—Bishop, Priest, and Laymen; why not stand up for it on all occasions, with all that it implies? Boston, November 8, 1907. ERVING WINSLOW.

[The discussion of this question is now at an end.—EDITOR L. C.]

### FOR THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

To the Editor of *The Living Church*:

MR. JOHNSON is doubtless correct in his contention that the service of the Sixth Sunday after Epiphany should be used. But there is a stronger reason than the one he gives. I quote from Blunt (*Annotated Book of Common Prayer*):

"If there are two of these *Dominical Vagantes* (as they were anciently called), the services for the Fifth and Sixth Sundays after Epiphany should be used; if only one, that for the Sixth Sunday, which has evidently been appointed with a view to its fitness for use on the Sunday next but one to Advent. This rule is a very ancient one. . . . Its tone is that of Advent, etc."

Waycross, Ga., Nov. 9, 1907.

(REV.) S. J. FRENCH.

### A WONDERFUL COINCIDENCE.

BY MARIE J. BOIS.

MAY I be allowed to tell of a simple, yet strange story, which shows so plainly God's leading and His blessing on our efforts to serve Him, that it may encourage others to venture in new paths of service, paths hitherto untried by them?

Wishing to send a Christmas greeting to my missionary friends, something which would help them in their work, and knowing how much they had appreciated the Bible Albums sent by me some time ago, I decided I would send them the very same pictures, but this time unmounted, so that they could use them in their schools. I wrote then to one of the houses dealing in Sunday school pictures, to inquire about forwarding them directly to Africa, China, and Japan.

Three days afterwards I received, as a surprise, from a friend of mine in Chicago (a *LIVING CHURCH* correspondent), two full sets of pictures for the New Testament. This already was a *strange coincidence*, for, although she knew of my interest in mission work, she could not know I had decided to send these pictures, as I had not spoken of it to anyone.

But *strangest of all, the very next day* I received a letter from China from which I quote: "There is something I should be greatly obliged for, if you would send me, or interest someone else in sending. The girls in our parochial day schools need to be taught the truths of the Gospel very simply, and Mi Chu, our Chinese clergyman, told me yesterday that he thought it would help if we could have *loose sets of the pictures* relating the Life of Christ. In fact, like the pictures in your New Testament album. We should like to get three sets—for the three day schools under our combined charge."

Truly, no commentaries are needed. Three hearts intent on His service met under His guidance: New York, Chicago, Hankow—Christian wireless telegraphy. Who shall say that it is a mere coincidence?

"Missionary correspondence" has taught me many a lesson, many a prayer, but never until now had it inspired such a song of praise for His gracious, visible guidance; never had it kindled a more ardent desire to serve Him more faithfully, more lovingly, to the end. While I may, then, let me call out to others: "Try it, this coming Christmas, write and send a Christian message of love and cheer, together with a *token of that love* which shall bring joy to the heart of the exiled workers, exiled, that they may bring the wanderers home."

## A JEWISH IPHIGENIA.

BY GEORGE DOWNING SPARKS.

ONE of the three great tragic poets of Greece is Euripides, and one of his favorite dramas is "Iphigenia in Aulis." The poet founds his drama on an old legend. It is as follows:

In the course of the ever memorable war with Troy, the Greek fleet lies becalmed at Aulis. The cry then goes up that the gods must be angry, and the old soothsayer, Calchas, is called upon to declare what is wrong. The Seer replies that the calm has been sent by the goddess Artemis, because Agamemnon has killed one of her sacred stags. To the query as to how Artemis can be appeased, Calchas replies that if Agamemnon will sacrifice his daughter, Iphigenia, all will be well again. The leader of the Greeks is extremely loth to put the cruel order into execution, but is at last persuaded by Ulysses. Accordingly Iphigenia is enticed to Aulis by a promise of marriage to Achilles; but just as she is about to be slain, the goddess relents and substitutes a doe for the intended sacrifice, and carries away the virgin to the land of the Taurians.

The old legend of Greece will pave the way to the old story of Jephtha's Vow as told in the Book of the Judges, only in the legend, according to the best authorities, the end is happy, whereas in the Bible it is a tragedy.

Jephtha was a brave, rough, and impulsive chieftain. He was an illegitimate child, and this fact made him savagely bitter against those who slighted him. His life was spent amid clashing steel and waving spears. Like the Highlanders of Scotland, tribe fought with tribe, and family with family, and Jephtha's life was ever spent in the thick of the fray.

There was one of the seemingly endless quarrels going on between Israel and her heathen neighbors. The men of Gilead became involved in a controversy with a heathen tribe, the Children of Ammon. At first, victory perched on the banners of the Ammonites. The men of Gilead saw their cause was lost unless they could secure a capable leader. Their thoughts turned to Jephtha. They sent for him; but he, smarting under the fact that they had driven him out of his father's house because of his irregular birth, tauntingly answered the embassy:

"Did not ye hate me, and expel me out of my father's house? Why are ye come unto me now when ye are in distress?"

The reply of the Elders of Gilead is that if he will forget his past wrongs, then will they make him their leader, their king. Jephtha at last accepts their invitation, and begins negotiations with the Ammonites, which finally end abruptly and the two combatants face each other for deadly conflict. The outlook for the Gileadites looks dark. Jephtha, half heathen as he is, vows a vow unto the Lord:

"If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me shall surely be the Lord's, and I will offer it up for a burnt offering!"

The battle takes place and the result is a sweeping victory for the Gileadites.

And then amid the clanging of cymbals, the blowing of trumpets, the hoarse cries of triumph, Jephtha, the hero of the hour, comes to his home.

But who is the first to greet him?

"Behold his daughter came out to meet him with timbrels and dances."

We can imagine the agony which must have shot through the rough soldier's heart as he recollected his vow. The Bible in its stately English reproduces for us the scene:

"And it came to pass, when he saw her, he rent his clothes and said, Alas, my daughter. Thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back."

And she said unto him:

"My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth: forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows."

And he said: "Go. And he sent her away for two months and she went with her companions. And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed."

The chronicler, as he tells the story, does not praise or blame the dark deed. Whatever may be his feelings, he does not display them. There is no high-priest or prophet to forbid the awful sacrifice. The whole story shows us, better than any

labored argument, the true state of the country when there "was no king in Israel and each man did what was right in his own eyes." And yet, there was that about the tragedy of Jephtha's daughter which seized hold of the popular imagination, so much so that we read that "it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephtha the Gileadite, four days in a year."

To our thinking, it is not at all strange that the simple, pathetic, yet at the same time, dark and gruesome story, should have gripped the national imagination. The story lives to-day, and the greatest poet of the Victorian Era, Alfred Tennyson, has in words of magic shown us how he too fell under its subtle charm.

"The daughter of the warrior Gileadite,  
A maiden pure; as when she went along  
From Mizpeh's tower'd gate with radiance light  
With timbrel and with song.

"My God, my land, my father—these did move  
Me from my bliss of life, that Nature gave,  
Lower'd softly, with a threefold cord of love,  
Down to a silent grave.

"And I went mourning. No fair Hebrew boy  
Shall smile away my maiden blame among  
The Hebrew mothers: emptied of all joy,  
Leaving the dance and song.

"When the next moon was roll'd into the sky,  
Strength came to me that equall'd my desire—  
How beautiful a thing it was to die  
For God and for my sire!"

## WHILE DOING GOOD.

BY C. H. WETHERBE.

IT is probable that all people will assent to the proposition that it is a laudable thing for one to be engaged in doing good to others. Very few people would say that any one should be blamed for doing all the good that he is capable of accomplishing.

And yet it is a fact that many a person, while doing good to others from the purest motives, is being opposed and abused by some one who dislikes his main principles, or the way that he does his good work.

No Christian man ever engaged in a great work without being criticised and complained of by some one, and perhaps several persons who did not agree with him in some particulars. Such treatment is to be expected. Every young and zealous Christian worker should take it for granted, at the very beginning of his career, that in some way he will have opposition; and not always from the enemies of true religion, but sometimes from those whom he counts as his friends, and perhaps his brethren in the same Church to which he belongs. It has been so in all past ages. It was while they were zealously pursuing the best good work of their lives that many of the Old Testament prophets were keenly criticised by not a few people who were very religious, but who had no true perception of the duties and responsibilities of the holy prophets.

It was while the consecrated and most noble Jeremiah was doing for his people the very best that he was capable of, that he was cursed by the leading ones, and then cast into a vile dungeon. He would not have been treated worse if he had been doing grave evil, to the serious injury of his fellows. And how very badly our perfect Lord was treated while He was doing more good to mankind than a hundred other men, with the purest intentions, could have done! It is said that He "went about doing good," and yet many others also went about to hinder and harm Him. And if so great and ever-helpful an one as He met with mean opposition, malice, and misrepresentation while doing vast good to others, we should not be unduly saddened and discouraged if, while doing good, we are criticised, assaulted, or despised.

IF WE SEEK a reason of the succession and continuance of boundless ambition in mortal men, we may add, that the kings and princes of the world have always laid before them the actions but not the ends of those great ones which preceded them. They are always transported with the glory of the one, but they never mind the misery of the other till they find the experience in themselves. They neglect the advice of God while they enjoy life, or hope it, but they follow the counsel of death upon his first approach. It is he that puts into man all the wisdom of the world without speaking a word, which God, with all the words of His law, promises, or threats, doth not infuse. Death, which hateth and destroyeth man, is believed; God, which hath made him, and loves him, is always deferred.

—*Raleigh.*

## Church Kalendar.



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

### KALENDAR OF COMING EVENTS.

- Nov. 11—Dioc. Conv., New York.
- " 12—Dioc. Conv., Michigan City.
- " 13—Dioc. Conv., Milwaukee.
- " 19—Dioc. Conv., Albany, New Hampshire.
- " 20, 21—Fall Convocation, Archdeaconry of Cumberland, Diocese of Maryland, Emmanuel Church, Cumberland, Md.
- Dec. 4—Dioc. Synod, Springfield, Primary Conv. to organize new diocese in northwestern Georgia.
- " 19—Consecration of Rev. E. J. Knight, Christ Church, Trenton, N. J.

## Personal Mention.

THE address of the Rev. MORTIMER STACY ASHTON is Bronx Church House, 171st Street and Fulton Ave., New York, N. Y.

THE Rev. JOHN BARRETT, rector of St. Paul's Church, Watertown, Wis., has accepted the rectorship of Trinity Church, Rochester, Pa. He will take up his new work December 15th.

THE Rev. ROBERT BENEDICT has resigned the rectorship of St. Andrew's Church, Minneapolis, Minn., and taken work as curate of Immanuel parish, Cumberland, Md., beginning the First Sunday in Advent.

THE Rev. HARRY BLACKMAN has resigned the rectorship of the Church of St. Agnes-by-the-Lake, Algoma, Wis.

THE Rev. E. G. BOWERS, curate of Christ Church, Elizabeth, N. J., will be assistant at Trinity Church, Newport, R. I.

ON account of ill health the Rev. WILLIAM M. COOK has resigned the rectorship of St. Augustine's Church, Illon, N. Y. His address after December 1st until May 1st will be Gray Cottage, Augusta, Ga.

THE Rev. GERALD A. CORNELL has resigned the rectorship of St. Stephen's Church, Menasha, Wis., and will go to Thomasville, Ga.

THE Rev. HENRY DAVIES, Ph.D., will become rector of Christ Church, Easton, Md., on December 1st.

THE Rev. EDWARD R. DODDS, after a severe operation at Rochester, Minn., is now convalescing at the episcopal residence, Helena, Mont.

AN ELECTION to the rectorship of the Church of the Holy Comforter, Poughkeepsie, N. Y., has been declined by the Rev. CHARLES FISKE, rector of St. John's Church, Somerville, N. J.

THE future home of the Rt. Rev. W. A. GUERRY, Bishop Coadjutor of South Carolina, will be Charleston, S. C.

THE Rev. LLEWELLYN B. HASTINGS of Chicago, Ill., has received a call to the rectorship of St. Stephen's Church, Menasha, Wis.

THE address of the Rev. E. RUFFIN JONES is changed from Pocatello, Idaho, to 230 12th Street, S. W., Washington, D. C.

THE Rev. FRANK J. MALLET, rector of St. John's Church, Sharon, Pa., has declined his election to the rectorship of the Church of the Intercessor, Stevens Point, Wis.

THE Rev. J. D. McLAUCHLAN has resigned his curacy at St. Peter's, Chicago, and has accepted the position of rector of St. Paul's, Kankakee, Ill.

THE Rev. WILLIAM J. MOODY, formerly diocesan evangelist in Georgia, has entered upon his duties as rector of Christ Church, Monticello, Fla.

THE Rev. CAMERON MORRISON of the diocese of Iowa, son of the Bishop of Iowa, has accepted a call to Grace Church, Wabasha, Minn.

THE Rev. HARRY EUGENE PIKE, curate of St. Mary's-in-Tuxedo, N. Y., and vicar of St. Francis' Church, Sloatsbury, has accepted a call to the rectorship of St. Chrysostom's Church, Illon, diocese of Albany, commencing on the First Sunday in Advent.

THE Rev. C. THACHER PFEIFFER, rector of Calvary Church, Cairo, N. Y., has accepted the rectorship of St. James' Church, Fort Edward, N. Y.

THE Rev. HERBERT PARRISH, O.S.B., is in the East conducting mission services.

THE Rev. JAMES J. H. REEDY, formerly in charge of Newkirk, Chlocco, and other points, has been transferred to St. Luke's Mission, Whirlwind, Fay, Okla., to take charge of the Indian work, formerly under the ministrations of the Rev. D. A. Sanford.

THE Rev. Dr. A. F. SCHEPP, rector of Trinity Church, St. Charles, Mo., has accepted a call to Durant, Iowa.

THE Rev. E. C. M. TOWER has resigned the rectorship of St. John's Church, Hutchinson, Minn., and has accepted a curacy at St. Michael's parish, New York City.

ON December 1st the Rev. J. POYNTZ TYLER will assume the rectorship of St. John's Church, Hagerstown, Md.

THE Rev. GOUVERNEUR M. WILKINS has taken temporary charge of the mission at Hasbrouck Heights, N. J., succeeding the Rev. E. J. Cooper, who has taken a six months' leave of absence for work at Panama.

THE Rev. HENRY WILLMANN of Ridgefield Park, N. J., has accepted a call to Janesville, Wis., with the duties of Archdeacon also in that part of the diocese.

### ORDINATIONS.

#### PRIESTS.

ALASKA.—On All Saints' day, in Trinity Church, Seattle, Wash., the Bishop of Alaska ordained to the priesthood, HENRY P. CORSER, deacon of Wrangell, Alaska. The Rev. H. H. Gowan, rector of Trinity Church, preached the sermon and presented Mr. Corser. The Rev. S. Morgan and the Rev. Mr. Robinson assisted in the ordination.

The Bishop of Alaska was compelled to have this ordination in Seattle because there were no clergy in southern Alaska to assist him in the ordination. Mr. Corser was a Presbyterian minister—he and his congregation have become members of the Church.

SOUTH CAROLINA.—By the Bishop Coadjutor, at St. Paul's Church, Charleston, on Sunday, November 3d, the Rev. W. W. MEMMINGER. The candidate was presented by the Rev. Robert Wilson, D.D., and the Rev. J. Cantey Johnson. The sermon was preached by Bishop Guerry.

#### DIED.

BURLESON.—Entered into rest, October 24th, 1907, ALICE MAUDE BURLESON, beloved wife of the Very Rev. Allan L. Burleson, rector of the Church of the Incarnation, Santa Rosa, Cal., and Dean of the Santa Rosa Convocation. The funeral was held at Santa Rosa, Cal., November 2d, and the interment is to be at the old home of the deceased near Lancaster, Wis.

DOANE.—At Bishop's House, Albany, Saturday, November 9th, SARAH KATHERINE, wife of William Crowell DOANE, Bishop of Albany, in the seventy-fourth year of her age.

EDWARDS.—EMELINE WHITE EDWARDS, widow of Gershon Edwards, died at the rectory of the Church of Our Saviour, Chicago, November 2d, in the 94th year of her age. The interment was at Lincoln, Neb.

LEWIS.—On November 4th, at Poultney, Vt., the Rev. CHARLES TRASK LEWIS, aged 38 years.

SECKELL.—Entered into rest, Tuesday, November 5th, 1907, at Philadelphia, Pa., VIRGINIA SECKELL.

### MEMORIALS.

#### THE REV. ROBERT E. DENNISON.

MINUTE ADOPTED BY THE MEMBERS OF THE CLERICAL UNION FOR THE DEFENCE AND MAINTENANCE OF CATHOLIC PRINCIPLES, AT A MEETING HELD AT ST. CLEMENT'S CLERGY HOUSE, NOVEMBER 4, 1907.

The Rev. ROBERT E. DENNISON, a member of

this club, entered into rest in October, 1907. He had been for years a priest of this diocese, first as assistant at St. Mark's, Philadelphia, and afterwards for years as rector of St. Timothy's, Roxborough, which latter parish is the best memorial of his priestly life and work. He was ever prominent in the interest of the diocese, and the members of the Catholic Club of Philadelphia desire to record their sense of the loss which they have sustained by his death and to offer their prayers for the repose of his soul.

#### THE REV. LEIGHTON HOSKINS.

MINUTE ADOPTED BY THE MEMBERS OF THE CLERICAL UNION FOR THE DEFENCE AND MAINTENANCE OF CATHOLIC PRINCIPLES, AT A MEETING HELD AT ST. CLEMENT'S CLERGY HOUSE, NOVEMBER 4, 1907.

In August, Almighty God took to Himself the soul of LEIGHTON HOSKINS, priest, a member of this club from its inauguration. We desire to testify our respect and affection for our deceased brother and our sense of the loss we have sustained in his departure—a loss which is altogether his gain, since for several years he had been a great sufferer and incapacitated from any work which obliged him to leave his home. The Rev. Leighton Hoskins was one of the most learned and devout priests of this Church. Endowed with great intellectual gifts, he used them faithfully in the Church's service, and added to its use an example in piety and devotion which was most edifying to those who knew him. He was a Catholic not only by conviction but in fearless practice, and it is hoped that every member of this club will frequently remember him at the offering of the Holy Sacrifice.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

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

#### POSITIONS WANTED.

WIDOW, in comfortable, refined home, in healthy, picturesque country, would give home and mother's care to one or two orphan children. No objection to a backward or afflicted child. References required. Address: WIDOW, care LIVING CHURCH, Milwaukee.

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

### PARISH AND CHURCH.

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## MISCELLANEOUS.

**W**ANTED.—At once, a simple play, for very small children, "Mother Goose" preferred—not tableaux. Will be glad to pay, or give good Christmas Mother Goose play in exchange. Address: J. C. SHARPE, 256 Park Place, Kenosha, Wisconsin.

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

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

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

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**C**HRISTIAN CALENDAR for 1908. Festivals printed in red. Can be localized. Single copy 10 cts. Unusual opportunities for parish societies willing to circulate Churchly reading to raise quickly \$15 to \$40. Write now. ANCHOR PRESS, Waterville, Conn.

**S**T. JOHN'S GUILD, Farmington, New Mexico, is prepared to furnish genuine Navajo blankets and silverware—proceeds to go towards erection of church building. Address: Mrs. E. K. HILL.

## NOTICES.

## THE GENERAL CONVENTION'S GENERAL CLERGY RELIEF FUND.

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

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

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## CALENDAR PADS.

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

## BOOKS RECEIVED.

THE PILGRIM PRESS. Boston.

*The Infinite Affection*. By Charles S. MacFarland, author of *The Spirit Christlike*, etc. Price, 75 cents net.

LONGMANS, GREEN & CO. New York.

*Liturgical Studies*. By the Very Rev. Vernon Staley, Provost of the Cathedral Church of St. Andrew, Inverness.

*The Gospel Message*. Sermons Preached in St. Paul's Cathedral. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor.

*What is Faith?* A Hermit's Epistle to some that are Without. By John Huntley Skrine, author of *Pastor Agnorum*.

HENRY HOLT & CO. New York.

*A Hundred Poems*. Selected and Annotated by Richard James Cross.

THE CUMBERLAND PRESS. Nashville, Tenn.

*The Teacher's Handbook*. 1908. Containing the Lesson Text, the Golden Text, Definitions, Descriptions of Persons and Places, Statistical Blanks for Every Sunday in the Year, with Daily Bible Readings, Outline Maps, Chart of the Life of Christ, Teaching Suggestions, and the List of Lessons for 1909. Prepared by J. W. Axtell and Prof. F. K. Farr, D.D. Price, 35 cents.

*The Superintendent's Handbook*. 1908. Containing the Lesson Text, the Golden Text, etc. By J. W. Axtell and Prof. F. K. Farr, D.D. Price, 35 cents.

WILLIAM BRIGGS. Toronto.

*Pulpit and Platform*. Being Notes on the Management of the Voice in Public Speaking, with Chapters on Reading and Speaking in Public, and Extemporaneous Preaching. By Rev. E. J. Bidwell, M.A., D.C.L., Formerly Classical Scholar of Wadham College, Oxford; now Headmaster of Bishop's College School, Lennoxville, Province of Quebec, Canada. Price, 60 cents net.

*Private Prayers for Boys*. By the Rev. E. J. Bidwell, M.A., Sometime Classical Scholar of Wadham College, Oxford; Headmaster and Chaplain of Bishop's College School, Lennoxville, Canada. Price, 30 cents net.

RICHARD G. BADGER. Boston.

*The Negro*. A Menace to American Civilization. By R. W. Shufeld, M.D., Major, Medical Department, United States Army (Retired). Member of the National Geographic Society; Cor. Membr. Societa Italiana d'Antropologia, Ethnologia, Florence, Italy, etc. Price, \$1.50.

## PAMPHLETS.

*Teachers' Notes*. For the Indianapolis Course of Sunday School Instruction. Grades I-III. By the Rev. Charles S. Lewis. Circulated by the Sunday School Commission of the Diocese of Vermont. 1907. Published by the Elm Tree Press, Woodstock, Vt.

*The Negro Problem in the Episcopal Church, An Unsettled Question*. A paper read before the St. Louis Clericus, October 7, 1907, by the Rev. Cassius M. C. Mason. Printed by request of the Vestry of All Saints' Church, St. Louis, Mo.

*Proceedings of the Woman's Auxiliary to the Board of Missions* in Richmond, Va., during the Sessions of the General Assembly. Reprinted from *The Living Church*. Presented to the Members of the Parish Branch of the Woman's Auxiliary, Church of the Holy Apostles, November 7, 1907.

## CHRISTMAS SUNDAY SCHOOL SERVICES.

We have reprinted all of our popular Services of the Sunday School Christmas festivities. They have been used by the thousands and highly appreciated. The service is entirely from the Prayer Book and the Carols are bright and attractive. Samples on application. Price, \$1.00 per hundred in any quantity desired, postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.



# THE CHURCH AT WORK

## MEMORIALS AND IMPROVEMENTS.

DURING the past year Christ Church, Port Jefferson, Long Island, has been enlarged and improved by the addition of a deepened sanctuary and a good-sized sacristy and choir room. The interior of the church also has been beautified by new pews, choir stalls, and credence table; and the altar dignified by a proper elevation and the usual ornaments. The sanctuary and adjoining sacristy were erected by Mr. and Mrs. Forrest Raynor of Port Jefferson and Brooklyn in memory of their little son Forrest. The choir stalls were given by Mr. Irving M. Swezey, organist and treasurer for twenty years of Christ Church, as a memorial of his friend, Fred Elbert Raynor, many years a faithful member of the choir. The credence table is a memorial of Arthur Kirkby Fenton, late priest in charge of Christ Church; and was placed in the sanctuary by the Girls' Guild. On All Saints' day the Bishop of the diocese blessed the memorial gifts and administered the sacrament of Confirmation.

THE CHURCH OF THE ADVENT, Philadelphia, which has been closed for three months, during which time services were held in the Sunday school room, was reopened with special services on Sunday, November 3d. The walls have been colored, with ivory as the prevailing tint, and this old church is now one of the beautiful places of the city. The chancel furniture of walnut was secured when the church was in the center of the fashionable part of the city. In spite of removals work is carried on successfully. During the past nine months a total of \$1,100 has been spent in renewing the fabric of the church, so that at the present it is in good physical condition. The improvements in the church have been made without a rector in charge, a *locum tenens* officiating at the Sunday services.

MRS. GRACE SCHURMAN presented to St. James' Church, Fremont, Neb., on All Saints' day, a beautiful chalice and paten as a memorial of her husband, Mr. John Louis Schurman, sometime senior warden of the parish. A choral Eucharist was sung by the choir at 10 A. M., Bishop Williams being the celebrant, assisted by the rector. The memorial chalice and paten were presented by Mr. F. H. Richards in behalf of Mrs. Schurman.

THE HON. E. W. BIDDLE has presented to St. John's Church, Carlisle, Pa., a pulpit in memory of his parents. It is of brass, gothic in design, in harmony with the church. The upper portion consists of four panels bearing the figures of an angel, a lion, an ox, and an eagle.

A TABLET of white marble with a canopy of black marble streaked with gold, has just been placed upon the walls of the Church of Our Saviour, Jenkintown, Pa. (Rev. Robert J. Coles, rector), in memory of Mary Dickin-son Scott, the wife of Clement Buckley Newbold. It indicates that the cost of the recent extension to the church is the gift of Mr. Newbold as a memorial to his wife.

AT THE MEETING of the Guild of the Washington Memorial Chapel, held at Valley Forge on Wednesday, November 6th, it was announced that the members of the German American Alliance at their annual meeting, recently held in New York City, had decided to erected two bays in the "Porch of the Allies" in memory of Generals De Kalb and Steuben. They will be similar to those in the "Cloister of the Colonies" on the other side of the Washington Memorial Chapel.

A CARVED PULPIT of oak has been set up in Trinity Church, Torrington, Conn. It is a memorial to the late Henry J. Hendey, long warden of the parish. It was dedicated on All Saints' day by the rector, the Rev. J. Chauncey Linsley.

THE VESTRY of the Church of the Ascension, St. Louis, Mo. (Rev. A. A. V. Binnington, rector), has raised the entire amount needed for a new church. Building will be proceeded with at an early date, and it is expected that the structure will be one of the finest in the diocese.

## DEATH OF AN IDEAL LAYMAN.

MR. JOHN I. BLACK died early on Saturday morning, November 9th. He was born 71 years ago in Albany, N. Y., and belonged to a devout Presbyterian family. The Rev. Dr. Kip, later Bishop of California, was then rector of a parish in Albany, and was much interested in Mr. Black's family, and asked for the privilege of baptizing him. Mr. Black was not confirmed until 1861, since which time he has been connected with Gethsemane parish, Minneapolis. He could well



THE LATE JOHN I. BLACK.  
(Photo by Sweet, Minneapolis.)

be called an ideal parishioner. Every Sunday found him in his pew, both morning and evening, unless he was holding service as lay reader in some mission. He has held every office which it is possible for a layman to hold in a parish, being for many years the senior warden, vestryman, choirmaster, Sunday school superintendent, lay reader, and delegate to the diocesan Council. His loss will be keenly felt by his parish, but undoubtedly the keenest loss will be to St. Barnabas' Hospital, where for years he has been a most valued trustee, and president of the board. He gave largely of his time and means to this work. Each Sunday afternoon he was present at the chapel service. Such faithfulness in the fulfilment of his Christian duties is not often equalled and seldom surpassed, even by the most devoted persons. The funeral was held from Gethsemane Church on Monday afternoon.

## DEATH OF MRS. A. L. BURLESON.

THE SUDDEN death of Mrs. Alice Maude Burleson, wife of the Very Rev. Allan L. Burleson, rector of the Church of the Incarnation, Santa Rosa, Cal., and Dean of the Santa Rosa Convocation, comes as a shock to a wide circle of friends. Her husband had been in attendance upon the General Convention at Richmond and had left her in the best of

health. He had left Richmond on his way home, not knowing of his wife's illness, and it was only after much anxious endeavor that the sad news was conveyed to him en route.

Mrs. Burleson possessed a rare personality. She had a sound judgment, a keen wit, and a saving sense of humor. Her energy and great executive ability were of the highest value to her husband and to the Church. In no place was her capacity better shown than in organizing and building up the West Texas Military Academy at San Antonio, the success of which institution in its earlier years was largely owing to Mrs. Burleson's domestic management during the six years she and her husband were in charge. Mrs. Burleson's affections were deep and strong and her family and friends mourn what seems the untimely ending of a very useful life.

## REV. E. G. RICHARDSON CONVALESCENT.

RECENT LETTERS state that the Rev. Edwin G. Richardson of the diocese of Harrisburg and formerly of Milwaukee, passed successfully through his operation in St. Joseph's Hospital, Baltimore, though it will be necessary for a long period of convalescence to ensue.

## NEW CHURCH AT AKRON, OHIO.

ON THE Sunday within the octave of All Saints, the corner-stone of the new St. Paul's Church, Akron, Ohio, was laid. The Bishop of Ohio was confined to his house in Gambier by sickness and could not be present. The Rev. Samuel N. Watson, D.D., rector of the parish, officiated. The choir of St. Paul's was supplemented by the choirs of the Church of Our Saviour and the chapel of St. Andrew. On account of the inclement weather, the service was largely held in the present edifice, except for the actual laying of the stone. The Very Rev. Dean Du Moulin preached both morning and evening. The new church will be gothic, with a seating capacity of 600, and is erected at a cost of \$75,000.

## BISHOP NELSON TAKES THE NEW DIOCESE.

THE DIOCESE of Georgia having been divided by its own action and with the consent of General Convention, in such wise that the southeastern half continues to be the diocese of Georgia and the northwestern half is the new diocese, Bishop Nelson has declared that in exercise of his canonical choice he has determined to become Bishop of the new rather than of the old diocese, thus retaining his residence in Atlanta and his jurisdiction over the present Cathedral. He has summoned the primary Convention of the new diocese to be held in Christ Church, Macon, on Wednesday, December 4th. It will become necessary, therefore, for the old diocese to elect a new Bishop.

## ANNIVERSARY OF FIRST AMERICAN SUNDAY SCHOOL.

THE FIRST Sunday school to be incorporated in the work of any Christian body in America was that of old St. John's, Brown Street, Philadelphia, which has celebrated the 93d anniversary of its organization as a parish adjunct.

Before the war of 1812, says the Philadelphia *Bulletin*, no Church or congregation in America had a Sunday school. There were a number of First Day schools under Bishop White's First Day society, which was a

secular association, and these were really the only free public schools in Pennsylvania. But no Church or congregation had ventured to begin what was then thought to be a sacrilegious institution. In New England such schools were called hotbeds of Satan and the teachers minions of hell. After 1814, however, the First Day schools had demonstrated their usefulness and churches generally adopted them. St. John's school had been started in 1806 by the First Day Society at Commissioners' Hall, now the Northern Liberties public school. In 1814 it formed the beginning of St. John's parish.

#### NEW THEOLOGICAL SEMINARY IN HAVANA, CUBA.

ON THE FEAST of All Saints the new Theological Seminary of Havana was formally opened with a celebration of the Holy Communion in the Fieles a Jesus chapel, Jesus del Monte, Havana. The Rev. A. T. Sharpe, Dean of the seminary, was the celebrant, assisted by the Archdeacon of Havana. The service was in Spanish, and addresses were made in the same tongue by the Rev. Esteban Morrel and the Archdeacon of Havana. A large congregation quite filled the chapel.

The students are gathering from the various parts of the island and from Florida, and upon their arrival regular instructions will begin. The Dean will take the departments of Church History and Christian Evidences; the Rev. C. B. Colmore, Church Polity and Pastoral Theology; the Rev. Esteban Morrel, Homiletics and Exegesis, and Archdeacon Steel, Liturgies and Systematic Divinity.

#### MR. KNIGHT'S CONSECRATION.

ORDER has been taken by the Presiding Bishop for the consecration of the Rev. Edward J. Knight to be Missionary Bishop of Western Colorado, as follows:

Time: Thursday, December 19, 1907.

Place: Christ Church, Trenton, N. J.

Commission to consecrate: The Bishop of New Jersey, the Bishop of Central Pennsylvania, the Bishop of Newark.

Presenters: The Bishop of Delaware, the Bishop of Harrisburg.

Preacher: The Bishop of Utah.

Attending Presbyters: The Rev. Alfred B. Baker, D.D., the Rev. Thomas A. Conover.

Mr. Knight is the first of the recently chosen Missionary Bishops for whom such action has been taken.

#### DEATH OF REV. CHARLES T. LEWIS.

THE REV. CHARLES TRASK LEWIS died at Poultny, Vt., on November 4th, after a few days' illness. The burial was two days later. Mr. Lewis was 38 years of age. He leaves a widow and one child.

#### CLERGYMEN'S RETIRING FUND SOCIETY.

THE ANNUAL MEETING of the directors of the above mentioned organization was held at the Church Missions House, New York, November 9th, the Bishop of Long Island in the chair. From the reports of the treasurer and financial secretary it appeared that the society had enjoyed another prosperous year. The income had been \$32,549.01, and the cost of administration only about 9 per cent. The capital fund had been increased by \$14,000, and \$16,918.26 was awaiting distribution among the annuitants. Each annuitant receives 27 per cent. on what he has contributed to the treasury; and in every case, if the annuitant attains the average age, according to the "expectation of life" as given in the American Table of Mortality, he will have received more than four times the amount he has paid in.

Twenty-four members have died during the year, of whom all but four were annui-

tants. The present clerical membership is 802, including 48 Bishops, of whom 299 are receiving annuity.

The Rt. Rev. Frederick Burgess was re-elected president; Hon. J. Van Vechten Olcott, secretary; Mr. Elihu Chauncey, treasurer; the Rev. Dr. Henry Anstice, financial secretary. The society looks to the laity of the Church who discriminate in their giving and to whom its fundamental principle of encouraging self-help persuasively appeals, to make it possible for the society largely to increase its usefulness.

#### DEATH OF MRS. DOANE.

THE WIFE of the Bishop of Albany passed to her rest shortly after 11 o'clock on Saturday morning of last week. Mrs. Doane, although over 70 years of age, had been in the most perfect health during the summer, which was spent as usual at Northeast Harbor. She accompanied the Bishop to the General Convention at Richmond, after which they returned to Albany. On Sunday morning, October 26th, she attended service in the Cathedral but was obliged to leave because of what she supposed was dizziness resulting from indigestion. Afterward the attack was found to be a suffusion of blood in the ear. She recovered sufficiently to attend service on All Saints' day, when she made her communion. On Monday a specialist was summoned from New York, but he deemed her condition not critical. On Wednesday, however, she was stricken with paralysis and never regained consciousness. The end came quickly.

At the time of her death Mrs. Doane was surrounded by the Bishop, her sister, Mrs. Condit, and her daughter, Mrs. James Terry Gardner, who had come to Albany for the All Saints' day festival. Although greatly overcome by the death of his life companion, the Bishop, physically is standing the shock well.

The funeral services were to be held on Wednesday morning at 11:30 o'clock in the Cathedral.

Mrs. Doane, whose charm of manner made her many friends, was before her marriage, Miss Sarah Catherine Condit of Newark, N. J. She was married to Dr. Doane in 1852, he then being rector of St. Mary's Church, Burlington, N. J.

Mrs. Doane is survived by her husband, by one daughter, Mrs. James Terry Gardner of New York; by five grandchildren, Mrs. Frazier of Philadelphia, who was Mary Spring Gardner; Margaret Doane Gardner, Doane Gardner, Elizabeth Gardner, and Anne Terry Gardner; by two great grand-

children, children of Mrs. Frazier, and by two sisters, Miss Condit of Albany and Mrs. Kinney of Newark.

#### WOMAN'S AUXILIARY REPORTS REPRINTED.

THROUGH the courtesy of Mr. George C. Thomas, the entire daily reports printed in THE LIVING CHURCH of the sessions of the Triennial Convention of the Woman's Auxiliary at Richmond have been reprinted in a pamphlet of 32 pages and presented to the members of the parish branch of the Woman's Auxiliary at the Church of the Holy Apostles, Philadelphia. It is a pleasure to THE LIVING CHURCH to observe this mark of appreciation of its special reports of the Auxiliary, being, we think, the first General Convention at which any of the Church press has maintained a special correspondent for the women's sessions apart from the General Convention.

#### THE FREE CHURCH ASSOCIATION.

THE ANNUAL MEETING of the Free Church Association for the diocese of Massachusetts was held at the Diocesan House, Boston, on November 6th. The Rev. Dr. Howe presided, and the executive committee report was read by the Rev. Dr. Winslow, who stated that the Sunday services on Boston Common had been omitted during the year, but an effort would be made to renew them at some future date. It was remarked that the Bishop of London heartily approved the plan of outdoor services.

Of the 169 church edifices in the diocese 125 have entirely free sittings, and of the total of 186 places of worship fully 140 have free sittings. There has been a gain of several hundreds in the number of free sittings in the diocese over the report submitted a year ago. Influences are at work to convince Church people more and more that the free church is more in accord with the teachings of the gospel than is the church supported by pew rentals.

These were the officers elected: President, the Rev. Dr. Reginald H. Howe of Longwood; Vice-President, A. J. C. Sowdon of Boston; Secretary, Rev. Dr. William Copley Winslow of Boston; Treasurer, C. H. Poor of Brookline; Directors, Rev. Dr. A. St. John Chambre, Rev. Dr. Daniel D. Addison, Rev. George S. Fiske, Rev. John McGaw Foster, and Charles G. Saunders, H. H. Smith, C. W. Dexter, Grant Walker, and H. M. Lovering.

#### NOTICE.

THE JOINT COMMISSION of the General Convention on Sunday School Instruction will

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No alum, lime or ammonia.

hold its first meeting since the General Convention in New York City at the Church Missions House on Monday evening, December 9th, at 8 o'clock. A large attendance of the members is assured.

**ALABAMA.**

C. M. BECKWITH, D.D., Bishop.

**Successful Mission—Clerical Changes.**

THE BISHOP of Alabama has begun his fall visitations, and commenced with the mission field. For some months past, the Rev. W. N. Claybrook, the general missionary of the diocese, has been organizing missions in southern Alabama, and there is now working under his direction the Rev. Willis G. Clark, a recently ordained deacon. Enterprise, Geneva, and Dublin are the points immediately touched, and at each of these places enthusiastic work is being done. At Dothan there has been erected a beautiful little church, complete in all its appointments, with 150 sittings, largely the fruit of Mr. Claybrook's first visit to this place. A Churchwoman from the North sent to the Bishop, to be used wherever he should designate in the mission field, a beautiful sterling silver communion service, with cut glass cruets, and these were given on All Saints' day to the mission at Enterprise.

THIS seems to be a day of clerical changes. St. Mary's, Birmingham, is vacant since the resignation of the Rev. J. W. C. Johnson, and the parish at Gadsden, with the missions adjoining, are vacant by the removal of the Rev. S. B. McGlohon to St. Paul's Church, Savannah, Ga. The Rev. O. M. Yerger has gone from Uniontown to the diocese of Dallas. The Rev. James G. Glass has declined a call to the rectorship of Holy Trinity Church, Vicksburg, Miss.

**ALBANY.**

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

**Meeting of Clericus.**

THE CLERICUS met at St. Peter's rectory, Albany, November 4th. The following officers were elected for the ensuing year: The Rev. Walton W. Battershall, D.D., president; the Rev. Edgar Enos, D.D., vice-president; the Rev. Benjamin T. Trego, secretary and treasurer. The Rev. Dr. Taylor, rector of St. George's Church, Schenectady, N. Y., read an essay on "Some Reminiscences of Oxford," and the Rev. Dr. Battershall spoke on the Oxford Movement.

THE REV. FREDERIC S. EASTMAN, a missionary of the Society of St. Jude, has just concluded a successful mission at St. John's, Auburn. Large congregations attended all the services, the attendance at the children's service being little less than phenomenal. Much use was made of the question box, and the spiritual uplift of the mission was most apparent.

**CHICAGO.**

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

**Missionary for the Philippines.**

THE REV. E. A. SIBLEY, who was ordained to the diaconate last May and has been in charge of the mission at Downer's Grove, has been appointed to do missionary work at Bontoc, in the Philippine Islands, under Bishop Brent, and expects to leave Chicago soon to take up this or other work in the Philippines for a period of not less than five years.

**CONNECTICUT.**

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

**Sunday School and Archdeaconry Meetings.**

THE STAMFORD branch of the Sunday School Union of the diocese of Connecticut held its annual meeting on October 30th, at St. John's parish house, Stamford. The fol-

lowing officers were elected to serve for the ensuing year: President, the Rev. Morris Addison, rector of St. John's Church, Stamford; Vice-President, the Rev. Kenneth McKenzie, rector of Holy Trinity Church, Westport; Secretary-Treasurer, the Rev. Harry A. L. Sadtler, rector of Trinity Church, South Norwalk.

THE AUTUMN meeting of the Litchfield Archdeaconry was held in Trinity parish, Torrington, on Tuesday and Wednesday, November 5th and 6th. On Tuesday evening, at the missionary service, addresses were delivered by the Rev. W. D. Humphrey and Bishop Johnson of South Dakota. On Wednesday morning, at the Holy Communion, the sermon was delivered by the Rev. Storrs O. Seymour, D.D., of Litchfield.

**EASTON.**

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

**Anniversary of Half Century of Rectorship.**

THE REV. GEORGE F. BEAVEN recently celebrated the fiftieth anniversary of his rectorship of St. John's parish, Hillsboro. Many of the clergy were present to take part in the happy event. An incident was the presentation of a well-filled purse from the parishioners.

**FOND DU LAC.**

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

**French Mission to be Consecrated.**

THE CONSECRATION of the French mission church in Green Bay, the Church of the Blessed Sacrament, is appointed for the 28th inst., when Bishop Grafton will officiate. The church and the vicarage are his gifts to the mission, and it is hoped that a considerable number of French settlers and citizens of French extraction will be gathered into it. The Rev. M. J. de Villareal is in charge of the work.

**GEORGIA.**

C. K. NELSON, D.D., Bishop.

**Mission Services Held.**

MISSION SERVICES were held by the priest in charge at St. Mary's, Woodbine and Ceylon in both the white and colored churches. The Bishop is to hold Confirmation services at the above churches on December 15th, 16th, and 17th.

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**KEMPER HALL, Kenosha, Wis.**

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

**HARRISBURG.**

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

**Archdeacony Meeting—Session of Woman's Auxiliary.**

THE ARCHDEACONRY of Harrisburg met in St. Paul's Church, Harrisburg, on November 4th and 5th. Bishop Spalding of Salt Lake made an address, speaking on missionary work in the West with special reference to his work in Utah. The Holy Communion was celebrated at 8 A. M. on Tuesday, followed by a business session at 10 o'clock. The Rev. William Dorwart was reelected secretary and treasurer. Reports of the Archdeacon, Rev. Alex. McMillan, and of diocesan missionaries were made. The Archdeaconry reassembled at 2 P. M. An essay on "Threefold Mission of Anglicanism" was read by the Rev. D. Albert Blose of Tyrone. An exegesis on St. Matt. 5:32 was read by the Rev. William B. Hooper of Orbisonia. On the evening of the 5th a missionary meeting took place. Addresses were made by the Rev. Herbert J. Glover, the Rev. Arthur J. Watson, the Rev. A. S. Woodle, and the Rev. Charles M. Gross.

THE WOMAN'S AUXILIARY of the diocese held its third annual meeting in St. Stephen's Church, Harrisburg, on Wednesday, November 6th. Bishop Spalding of Salt Lake preached the sermon at the morning service. A business session was held in the parish house. Present officers were reelected. Bishops Spalding and Kinsolving of Brazil spoke of the character of missionary work in their respective jurisdictions.

In the evening Bishop Darlington spoke to a large congregation of what was desired to be accomplished in the diocese, and introduced Bishop Kinsolving, who spoke of the Church's advance in three hundred years.

THE WORK that has been carried on intermittently in Millersburg has take on a definite shape. The mission will henceforth be known at St. Bartholomew's, and is under the parochial care of the Rev. Dr. Buxton of St. Andrew's, Harrisburg.

**INDIANAPOLIS.**

JOSEPH M. FRANCIS, D.D., Bishop.

**New Organ Installed at New Albany.**

A NEW pipe organ is to be installed on Thanksgiving Day at St. Paul's Church, New Albany.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**Crusade Against Sunday Theaters—Notes.**

A MEETING, held November 2nd, under the auspices of the Church of the Messiah and St. Mark's, Brooklyn, was addressed by Canon William Chase, who is leading a crusade against Sunday Shows. A similar meeting will be held in the Church of the Holy Trinity on the first Sunday in December, at which Bishop Burgess is expected to preside.

THE REV. HENRY B. BRYAN, B.D., who has been connected with the diocese for fifteen years, sailed on Saturday, November 2nd, for the Canal Zone.

THE ANNUAL "information meeting" of St. James' Church, Brooklyn (Rev. George T. Dowling, D.D., rector), was held on Friday, November 8th. Encouraging reports were received from the Missionary Chapter, the Parish Aid Society, and other guilds and societies connected with the parish. The Rev. E. J. Burlingham, acting Archdeacon, was present and outlined the proposed plan for the establishment of a Students' Club in the parish buildings. Major General H. P. Campbell outlined a plan for the formation of a company of boys' cadets in connection with the Sunday School, to be a part of the United Boys' Brigade of America, an organization of over a hundred thousand members. Dr. Dowling gave an interesting talk of his work in the parish since he became rector two years ago.

**MAINE.**

ROBT. CODMAN, D.D., Bishop.

**The Church Club—New Rectory.**

THE CHURCH CLUB of Maine held a business meeting, followed by a dinner, at the Bangor House, Bangor, on November 5th.

Among the speakers were General Joseph S. Smith of Bangor; the Rev. E. L. Lott, the new rector of St. John's, Bangor; Robert H. Gardiner of Gardiner; the Rev. R. W. Plant, and Bishop Codman.

THE AUTUMNAL SESSION of the Archdeaconry of the Penobscot was held at the parish church, Bangor, November 6th. The usual religious services were held. At the business meeting encouraging reports were made of the work of the archdeaconry at various points, especially at Belfast. In the evening a well-attended service was held. The Rev. George B. Nicholson of Waterville spoke on "Spiritual Needs," the Rev. W. M. Cleveland of Millinocket on "Moral Claims," and the Rev. Mr. Lott, the rector, on "Intellectual conditions."

A PLEASANT HOUSE to serve as a rectory until the contemplated rectory can be built, has been purchased for St. George's mission, Sanford (the Rev. Cuthbert Fowler, priest). Mr. and Mrs. Fowler were recently presented with a purse of \$40, the gift representing a contribution from every person connected with St. George's.

THE CONGREGATIONS of Christ Church, Biddeford, and Trinity Church, Saco, have temporarily united their services, which are held in Trinity Church, as the latter church is without a rector.

**MASSACHUSETTS.**

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

**Lectures on the Life of Christ—Dedication Festival—Woman's Auxiliary.**

IN THE parish house of Trinity Church, Boston (entrance on Clarendon Street), Dean Hodges will give a course of six public lectures on "The Life of Christ," beginning on Monday, November 11th, at 3 o'clock, and continuing on successive Mondays, ending on December 16th. There will be no charge for admission.

A DEDICATION FESTIVAL, celebrating the twentieth anniversary of Holy Trinity Church, Marlborough (Rev. George S. Pine, rector), will be held Sunday, November 17th.

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At the Choral Eucharist the sermon will be by the Rev. W. G. Thayer, D.D., headmaster of St. Mark's School, and at the Choral Evenson the preacher will be the Rev. William H. van Allen, rector of the Church of the Advent, Boston.

THE EPISCOPALIAN CLUB of Boston held its first dinner of the season on Monday evening, November 4th. Mr. William V. Kellen presided and for special guests there were Bishop Lawrence of Massachusetts, Bishop Restarick of Honolulu, and Bishop Mann of North Dakota.

BY THE WILL of Mrs. Esther A. Drummond of Boston, widow of the Rev. James Drummond, several of the Church's philanthropies receive small bequests. The Episcopal City Mission gets \$300; the New England department of the Church Temperance Society, \$300; the Association for the Work of Mercy, \$100.

BISHOP WELLES of Fond du Lac is to begin another mission in Boston, beginning November 16th. That is to say, he will be at St. James' Church, Cambridge, across the river, and will preach every evening at 7:30 and on Sundays at 10:30 A. M.

THE THIRTIETH anniversary of the Massachusetts branch of the Woman's Auxiliary was observed in Trinity Church and chapel on November 6th. Bishop Lawrence gave an address in which he emphasized the need of more men and women helpers in the mission field. Mrs. F. C. Lowell, president of the Auxiliary, spoke of the importance of a parish engaging in work beyond the confines of its own limits. Mrs. Roots, wife of Bishop Logan H. Roots of Hankow, China, told of the conditions as she found them when she first went to China; of what the Chinese women are capable of becoming under proper conditions; and of the dire need for more workers.

**MILWAUKEE.**

WM. WALTER WEBB, D.D., Bishop.  
Priest Injured by Automobile.

A SPEEDING AUTOMOBILE ran down the Rev. C. N. Moller, rector of Christ Church, La Crosse, while riding on his bicycle and severely bruised and scratched him. The impact was so swift that he was thrown out of the path of the car, which probably saved his life.

BISHOP GAILOR of Tennessee has been the guest, for several days, of the Rev. Dr. Robinson at Racine College.

**MINNESOTA.**

S. C. EDSELL, D.D., Bishop.

Meeting of Faribault Convocation.

THE BISHOP has appointed H. McI. Morton, M.D., a member of the vestry of St. Mark's, Minneapolis, to the vacancy on the Standing Committee caused by the death of the late Frederick Paine.

THE FALL MEETING of the Faribault Convocation was held in St. John's Church, Mankato (Rev. A. E. Fillmore), on November 7th and 8th, and was largely attended. An unusual feature was the meeting of the women of that Convocation in the interest of the Woman's Auxiliary. The following programme was carried out: Convocation address by Bishop Edsall; quiet hour conducted by the Rev. G. Heathcote Hills; "What Should the Preacher Preach?" Rev. C. L. Slattery, D.D.; "What the Church Offers Men," Rev. W. A. Dennis; "What the Church Asks of Men," Rev. G. H. Mueller; "The Church's Typical Leaders," Rev. W. P. Ten Broeck, D.D. The new Dean, Rev. W. H. Knowlton, presided for the first time.

**MISSOURI.**

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

New Parish House — Woman's Auxiliary Meeting.

IN ORDER to meet the requirements of a much needed parish house at Kirksville, the rector (the Rev. Royal K. Tucker) has rented a house and is furnishing a free reading room and library, a room for social meetings, a kitchen and an office for the rector.

THE FIRST quarterly meeting of the Woman's Auxiliary was held at St. Peter's (Rev. D. C. Garrett, rector) on Tuesday last. Archdeacon Stuck of Alaska gave an eloquent address and Dean Hinks of Boise City added his quota to a thoroughly interesting meeting. Pledges were made for Bishop Rowe's work in Alaska; for a Harriet M. Tuttle scholarship at Sewanee, Tenn.; for the insurance of the life of a foreign missionary; and for work amongst the colored students. After luncheon, Mrs. George S. Swan of Sacramento, northern California, spoke of the work in her diocese amongst the Japanese, the Indians, and the suffering children.

THE REV. CHARLES F. BLAISDELL, rector of the Church of the Holy Communion, celebrated his fifth anniversary Sunday last and in connection with the festival the new parish house, now complete in all departments, was formally declared open on Saturday evening.

THE SOUTHERN Convocation of the diocese will be held at St. John's Church, Sullivan (Rev. F. M. Weddell, rector), from November 18th to the 21st. The Bishop, the Archdeacon, the Dean of the Convocation, and the Rev. L. B. Richards will preach the sermons.

**MONTANA.**

L. R. BREWER, D.D., Bishop.

Archdeacon Makes Arduous Trip—Deaconess for Great Falls.

ARCHDEACON WOODFORD P. LAW spent his last week in Montana in a visit to the missions and scattered communicants north and west of Great Falls. The trip was made on a cattle pony, and in cowboy attire (for safety). He will attend the Minnesota Convocation, November 13th and 14th.

DEACONESS WITHERS will work this year at Great Falls and vicinity, under the direction of the Rev. F. J. Mynard, rector.

**NEWARK.**

EDWIN S. LINES, D.D., Bishop.

Church Club Organized—Bishop's Consecration Anniversary.

ON MONDAY, November 18th, the Bishop asks, as in former years, all the clergy to meet with him this year at the House of Prayer in Newark, it being the fourth anniversary of his consecration. After the Holy Communion at 10:30 o'clock, the Bishop will speak upon "Our Ministry, the Sources of its Strength and its Weakness." In the after-

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noon there will be a conference upon "Church Extension in the Diocese, Clerical Supply and Support, and the Development of Lay Work."

THE DIOCESAN LAYMEN'S Church Club has been organized with Mr. Hamilton W. Mabie as president, Mr. Charles A. Grummon as treasurer, and Mr. Howard O. Stanley as secretary. The first meeting is to be held on Thursday evening, November 21st, at Grace Church parish house, Newark. The commemoration of the completion of four years of the Bishop's service in the diocese, and a reception to the deputies to the General Convention will be the special features of the evening.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Purse Presented by Parishioners—Church Consecrated.

AFTER THE late Eucharist at Christ Church, Elizabeth, N. J., the retiring curate, the Rev. E. G. Bowers, was presented with a generous purse of gold by the senior warden in behalf of the parishioners.

THE AUTUMN MEETING of the upper division of the New Jersey branch of the Woman's Auxiliary was held in Grace Church, Plainfield, November 7th, with a very large attendance. Addresses were given by Bishop Partidge on his work in Kyoto; the Rev. Dr. Alsop told of his missionary trip around the world; the Rev. Mr. Haughwout spoke of the work in Mexico. At the afternoon sessions addresses were given by officers of the Auxiliary, on the work for the coming year and on the Auxiliary meetings at Richmond.

ALL SAINTS' CHURCH, Scotch Plains, was consecrated on November 6th, at a service at which the Bishop of the diocese was assisted by the rector, the Rev. W. R. Mulford, and the Rev. E. M. Rodman, rector emeritus of Grace Church, Plainfield, and the founder of the parish. The Rev. Mr. Rodman gave an historical address, telling something of the organization of All Saints' as a mission and of its early history and growth.

#### OHIO.

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

Of Interest to Sunday School Teachers—Convocation.

ON THE EVENING of Monday, October 28th, the annual reception of the Church Home, Cleveland, was held in the parlors of the institution. The Bishop presented an offering of over \$1,200, which had been received from friends of the institution.

THE RT. REV. LUCIEN L. KINSOLVING, D.D., Missionary Bishop of Brazil, on the afternoon of Tuesday, October 29th, addressed a largely attended meeting of the Woman's Auxiliary, held in Grace Church, Cleveland, and in the evening was the guest of honor and chief speaker at the fall dinner of the Church Club of Cleveland. The Bishop of Ohio and the Hon. U. L. Marvin were the other speakers. There was a large attendance of the clergy and laity of the city.

ON NOVEMBER 3d, at 3 o'clock in the afternoon, the corner-stone of the new structure for St. Paul's Church, Akron, was laid by the rector, the Rev. Samuel N. Watson, D.D., in the presence of a large gathering of the people of the parish and of the city. The Bishop of the diocese was prevented from being present by illness. The address was delivered by the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, Cleveland.

A LARGELY ATTENDED meeting of the Cleveland Clericus was held at Trinity Cathedral House, Cleveland, on Monday morning, November 4th, at which reports of the General Convention at Richmond were made by the Rev. Wilson R. Stearly, rector of Emmanuel

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Church, Cleveland, and the Ven. A. A. Abbott, Archdeacon of Ohio.

ARRANGEMENTS have been made by the Ohio Sunday School Commission for the Rev. Wm. Walter Smith, M.D., secretary of the New York Diocesan Sunday School Commission, to spend next February in the diocese of Ohio, delivering lectures on teacher-training and conducting institutes in numerous centers. While in Cleveland his work will be under the auspices of the Church Education Society of that city.

THE FALL MEETING of the Cleveland Convocation was held at the Church of Our Saviour, Akron (the Rev. Geo. P. Atwater, rector), on Tuesday and Wednesday, November 5th and 6th. On Tuesday afternoon a Sunday school conference was held, with reports by the Rev. Messrs. Henry E. Cooke and Wm. M. Washington, on the Sunday school conference held in Richmond in connection with the General Convention. In the evening a missionary service was held, at which there were inspiring missionary addresses by the Rev. Cyrus T. Brady, LL.D., rector of Trinity Church, Toledo, and the Ven. A. A. Abbott, Archdeacon of Ohio. The morning of Wednesday was devoted to business and the hearing of reports of missionaries of the Convocation and in the afternoon papers were read by the Rev. Wilson R. Stearly, rector of Emmanuel Church, Cleveland, and the Rev. Samuel N. Watson, D.D., rector of St. Paul's Church, Akron.

AT THE dedication of the new building of the Young Woman's Christian Association, in Cleveland, on Thursday evening, November 7th, the principal address was made by the Rev. Cyrus Townsend Brady, LL.D., rector of Trinity Church, Toledo.

**OKLAHOMA AND INDIAN TERRITORY**  
F. K. BROOKE, D.D., Miss. Bp.  
Church for Bartlesville.

THE CONGREGATION of St. Luke's, Bartlesville, which has hitherto been worshipping in a hall, is considering the erection of an edifice of their own, and a new church is practically a certainty.

**PENNSYLVANIA.**  
O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.  
Brotherhood Meeting—An Influx of Bishops—Catholic Club Meets.

THE FALL MEETING of the Norristown Local Assembly of the Brotherhood of St. Andrew was held on Thursday, November 7th, at St. Thomas' Church, Whitmarsh (Rev. Andrew J. Miller, rector). After supper a service was held in the church with an excellent sermon on "Sympathy" by the Rev. E. M. Jeffery, rector of St. Peter's, Philadelphia. About fifty men and boys attended.

DURING the past week we have had the Bishops of Oregon, Montana, Mississippi, South Dakota, Idaho, Sacramento, Hankow, and Porto Rico in Philadelphia, all officiating in our churches.

THE MONTHLY MEETING of the Catholic Club was held at the clergy house of St. Clement's, Philadelphia, on Monday, November 4th. The Bishop Coadjutor of Fond du Lac, the Right Rev. Dr. Weller, who is the head of the general organization, presided. The topic discussed was "The Requisites for Confession."

FIVE YOUNG MEN in a body recently presented themselves to the rector of the Church of the Messiah, Philadelphia (Rev. Chas. Fulforth) and asked for baptism. A short time previous to this two other adult persons asked the same privilege. In each case the persons came voluntarily.

**PITTSBURGH.**  
CORTLANDT WHITEHEAD, D.D., Bishop.  
Work of Woman's Auxiliary—Lectures on Church History.

THE TWENTY-SEVENTH annual meeting of the Pittsburgh branch of the Woman's Auxiliary took place in Christ Church, Allegheny, on Thursday, November 7th. The session opened with a celebration of the Holy Communion by the Bishop of the diocese, assisted by the Bishop of Idaho. Bishop Whitehead made a short devotional address. Addresses were delivered by Bishop Funsten of Idaho, Bishop Kinsolving of Brazil, and Deaconess Drant of San Francisco.

The business meeting was held at 2 o'clock, Mrs. Ormsby Phillips presiding. The recording secretary reported the work for the year: In cash, \$4,522.11, of which \$1,272.33 was contributed through the Junior Auxiliary. Sixty-five missionary boxes had been supplied during the year, valued at \$3,682.03, of which the Juniors had furnished \$207.15. The grand total was \$8,204.13. Mrs. Phillips was elected honorary president, and Mrs. D. G. Stewart of Calvary parish was elected president.

On Thursday evening Deaconess Drant addressed a meeting of the Daughters of the King at Emmanuel Church, Allegheny.

ON WEDNESDAY evening, in St. Peter's parish house, Pittsburgh, the Rev. Dr. Vance, rector of St. Andrew's Church, delivered the third of a series of lectures on Church History being given under the auspices of the Diocesan Sunday School Institute. His subject was "The Anglican Reformation."

THE REV. D. B. MATTHEWS, Archdeacon of the Northern Convocation, began his work in the diocese on November 1st, visiting on the first Sunday St. John's Church, Sharon, and Trinity Church, New Castle.

**RHODE ISLAND.**  
WM. N. MCVICKAR, D.D., Bishop.  
State Auxiliary Meeting.

THE WOMAN'S AUXILIARY of Rhode Island met in annual session November 7th, at the Church of the Epiphany, Providence. Bishop McVickar spoke encouragingly of the work of the Auxiliary. Bishop Root of Hankow, China, spoke in an inspiring manner of the work of missions in the foreign fields. The Rev. C. E. Snavely, from Porto Rico, spoke of the terrible condition of the leper island and its needs.

The total amount contributed last year by all departments was \$8,729.47, and boxes were sent of the value of \$3,000.

**SOUTH CAROLINA.**  
ELLISON CAPERS, D.D., Bishop.  
W. A. GUERRY, D.D., Bp. Coadj.

Sunday School Institute—A Testimonial.  
THE ANNIVERSARY meeting of the Sunday School Institute was held at St. Michael's parish house, Charleston, on the eve of All Saints' day, and an address on Sunday school work and the responsibility of Sunday school teachers was made by Bishop Guerry. The

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Rev. L. G. Wood, vice-president of the Sunday School Institute, resigned his position and the Rev. H. G. Mikell was elected in his place.

BISHOP FERGUSON of Cape Palmas visited Charleston, his native city, after the close of the General Convention and preached at St. Mark's and Calvary Churches, at which latter he baptized several persons.

A HANDSOME eagle lectern has been placed in St. Paul's Church, Charleston, in memory of the late G. Lamb Buist, who was for many years chairman of the vestry.

THE REV. J. J. COENISH, city missionary in Charleston, has arranged for services to be held every Sunday afternoon in the chapel of the City Hospital. These services are conducted by the different city clergy.

MR. H. C. MARLEY, senior warden of Christ Church, Greenville (Rev. A. R. Mitchell, rector), has been presented by the parishioners with a silver loving cup as a testimonial of his devoted services.

**SOUTHERN OHIO.**

BOYD VINCENT, D.D., Bishop.

Church Redecorated.

THE WOMAN'S GUILD of Trinity Church, Troy, has, during the past few months, renovated and redecored the church building, and also made some improvements upon the rectory. Altogether the cost was over \$900.

**SPOKANE.**

L. H. WELLS, D.D., Miss. Bp.

Church Moved and Improved—New Sunday School.

ST. JOHN'S CHURCH, Spokane (the Rev. E. W. Couper, rector), has been moved to a new location, nine blocks further north. Pews have lately been placed in the chapel and a handsome green dossal has been presented. A processional cross was recently given as a memorial by a parishioner. The altar guild has made new altar linens and a chalice veil, and given an alms basin.

St. Andrew's Sunday school has been founded by the rector of St. John's and about thirty scholars are enrolled.

**SPRINGFIELD.**

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

A Series of Missions Conducted—Confirmation.

A MISSION was held in Trinity Church, Lincoln, Ill., from October 23d to All Saints' day. The missionary was the Rev. Charles Herbert Young, rector of Christ Church, Chicago. It closed with a corporate communion on All Saints' day. All the services were marked by deep earnestness and the attendance was good.

A MISSION is being held this week at Mt. Vernon, the mission preacher being the Rev. Warren W. Way of Cortland, N. Y.

THE REV. J. C. WHITE of East St. Louis will preach a mission at Mt. Carmel, beginning next Sunday.

A SIMILAR EFFORT will shortly be made at Belleville, the Rev. John Barrett of Watertown, Wis., having promised his help.

THE BISHOP of the diocese visited the parishes of the Redeemer and St. Michael's, Cairo, on Sunday last. After celebrating at 7:30 the Bishop confirmed three persons and preached at the High Celebration and at night. In the afternoon a special service was held at the colored mission.



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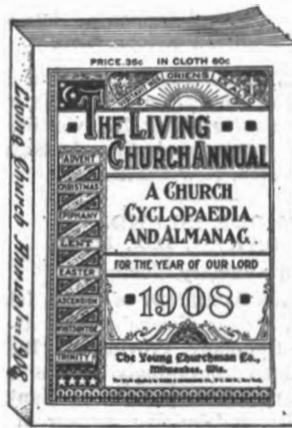
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