

The Living Church

The State Historical Society

VOL. XLI.

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Church at Work

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE Right Rev. A. HUNTER DUNN, Bishop of Quebec, celebrated the seventieth anniversary of his birthday October 16th. In memory of the day, the Bishop's former parishioners from Acton, England, sent him an illuminated album containing their names.—THE BISHOP preached at the dedication of the new church at Windsor Mills, October 17th, Children's Day, in the morning and gave a special address to children in the evening at St. Peter's Church, Sherbrooke.—THE MEETING of the Central board of the diocesan Church Society was held in Quebec October 19th.

Diocese of Toronto.

SEVERAL MATTERS of interest were discussed at the October meeting of the chapter of the rural deanery of Toronto, the new rural dean, the Rev. E. C. Cayley, in the chair. Church extension in the suburbs and outlying parts of the city received a good deal of attention, one plan proposed being the purchase of a portable iron church which could be easily taken to pieces and put up in a new place when necessary.—A CONVENTION for the deepening of the spiritual life is to be held in Toronto, the two last days of November and the first of December. There will be the Holy Communion and a sermon on each day in St. James' Cathedral, and meetings for prayer in the afternoon and evening in the guild hall and the convocation hall of the University of Toronto.—THE ANNUAL conference of Wycliffe College alumni took place the first week in October.

Diocese of Montreal.

THE COMMITTEE in charge of the coming jubilee services at Christ Church Cathedral, Montreal, of which Bishop Farthing is chairman, announces that the opening service will be November 18th, at 8 P. M., a diocesan service, fully choral, to which all the clergy of the diocese are invited as well as its wardens and lay representatives. The preacher will be the Bishop of Chicago. There will be special services morning and evening November 21st, when the Bishop of Montreal will preach in the morning and Archbishop Hamilton of Ottawa in the evening.

Diocese of Niagara.

WHEN BISHOP DUMOULIN visited St. James' parish, Fergus, the first week in October, for a confirmation he was able to consecrate the church on the same day.

Diocese of Rupert's Land.

THE INDUCTION of the Rev. G. Armstrong to the parish of St. James', Winnipeg, took place October 3d. He succeeds the Rev. Rural Dean Cowley, as rector of St. James'.

Diocese of Ontario.

THE INTERIOR of Trinity Church, Faraday, has been much improved during the summer.—THE ANNUAL meeting of the Woman's Auxiliary of the deanery of Leeds, which was held in St. Paul's parish, Brockville, was very successful. Reports from missionaries in the Northwest showed how much good work had been aided by the Ontario Woman's Auxiliary during the year. Next year's meeting will be held at St. Peter's.

THERE is great virtue, great might, in united Christian prayers, such as we offer when we are *come together* in Christ's name. There is a sort of violence in them, holy violence, taking the kingdom of heaven by force.—Keble's.

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THE SANCTUARY OF PAIN.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

IN the Gospel for to-day we have an instance where sickness was the means of bringing about the most wonderful results in the spiritual lives of a man and his whole family. "Himself believed and all his house." The nobleman found that his wealth and position were as nothing to him when his son lay at the point of death, and in his grief and terror he could not have dreamed that the illness of the child was to result in the salvation of himself and his family.

There is a mystery in suffering which the mind of man has not yet fathomed. Before his appearance upon this earth pain lived and throbbed in the lives of the patient animals, who died to make room for those who were to come after them. Suffering is not merely remedial, nor vindictive, but it is educational. Mrs. Browning says:

"Knowledge by suffering endureth,
And life is perfected by death."

Those in the full flush of life and activity do not at first comprehend why they are called to lay aside their outward work, innocent, beautiful, and even, it may be, holy, and enter into the darkened chamber of suffering. Like the snared bird, caught and caged against its will, they rebel and beat the wings of their desire against the bars of their imprisonment. But to how many has it not proved to be a call from God to a blessed retirement into a retreat, where He is the Director, and the holy angels are the companions of the sufferers! Withdrawal from the world leads the soul to look both backward and forward—backward to his sins of the past, and forward to the endless aeons of eternity. Pain is not wholly an evil, and under God it may become our highest blessing. Those on the other side of death, whose memory we are now about to commemorate, thank God for some visitation of sickness which was to them the turning point of their lives. In the words of another, "Pain, bringing to the being God Himself, draws us into the rare, pure atmosphere of Heaven, where we read the secrets of the Great Unseen and come to know the purpose of all living."

Christ sympathizes with His suffering ones. "I will make all his bed in his sickness." Many a soul has actually felt His nearness in the long watches of the night, and in the acute throbbings of the quivering flesh. God has said, "I will be to them a little sanctuary." In the beautiful office, not used as it should be, of the Visitation of the Sick, the priest says: "Know you certainly, that if you truly repent of your sins and bear your sickness patiently it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life." Then, after he has heard the sick man's confession, he prays, "Consider his contrition, accept his tears, assuage his pain, and when Thou art pleased to take him home, take him to Thy favor."

Hezekiah, in his song, said (Isaiah 38:17) "Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back."

We are told that the Captain of our salvation was made perfect through suffering. From the manger to the last breath upon the Cross our Blessed Lord endured suffering and pain in some form, for us, and the saints strove to follow in His footsteps. He who would eliminate all pain from his life, and shut the door against suffering, knows not who the angel of pain is whom he has shut out. Pain exists in this world, and it is sophistry to deny it, *pain is*, and will be until death is swallowed up in victory, and sorrow and sighing shall be forever done away.

C. F. L.

DOES All Saints' Day arouse memories of those we have lost, or does it only direct them into more spiritual channels? Those who have been especially near and dear to us are never forgotten. We would not fail to remember them without this blessed day, as we do remember them constantly.

But the memory of All Saints' tide is a sanctified memory. It is an unselfish memory. We think not of our own pitiful loss but of their greater blessedness. We think of them not dead but alive. All Saints' is not a festival of the churchyard but of the altar; not a brooding over a body that has returned to its dust but a communion with a spirit that has returned to its Maker.

We can know little of the actual conditions of life in that disembodied state, partly because little has been revealed, partly because of the impossibility of comprehending what can be the possibilities of spirit-life apart from the flesh. Yet some things we know, and some things we reasonably assume. Personality is unchanged; memory is quickened; love not only endures but is intensified. Sin having no longer dominion, worldliness being banished, there is growth in grace and continued increase in purity. The souls are gradually being fitted for their final beatification when the perfection of life shall be opened to them. Too well we know that none of us is fit for the perfect life at the moment of death, and that heaven could not be heaven to us unless in an intermediate condition we first learned to live the heavenly life. That middle state between earth and the Beatific Vision is God's merciful plan for us to grow gradually into our heavenly citizenship.

And so, little though we know of that state of increasing purification, we can readily understand that it involves less and less of earthiness, more and more of heavenliness. As those earthly loves of each soul slowly come home to them in the waiting place, so that the reunion of spirits becomes more and more complete, earth must fade more and more into forgetfulness, and love, heaven, and God become the things upon which the mind dwells. Prayer must increase in power as love and spirituality are increased, and the earth perspective fades before the heavenly perspective.

At All Saints' tide we do well to think of the blessedness of that estate into which we also must enter before many like festivals recur. Our prayers for those we love are joined with theirs, and at the altar, as we receive our spiritual food from Him who also sustains their spirits in His own way, we may realize that we are all knit together in one communion and fellowship, in the Mystical Body of Christ our Lord.

There are those who seek to touch their loved ones through the "mediums" who claim to call back their spirits to earth. But we have a higher fellowship than that of a materialistic spiritualism. Not by calling back spirits to earth, but by ascending in our own spirits to the Throne of God do we have communion with them. It may, very likely, be impossible in the present stage of our knowledge to say what truth, if any, there may be in the claims of those who purport to act as mediums by which spirits may speak to us in earthly language. This much we know: spirits *ought not* to be called back from the spirit world, whether it may be possible to do so or not. We have a higher, more intimate fellowship with them at the altar, according to the degree with which our own spirits are able to realize it, than can be given by forbidden means of spirit communication.

All Saints' Day, with its beautiful lesson, is therefore the Church's better substitute for the spiritualistic seance. No religious cult, whatever be its nature, can add to the spiritual possibilities which are committed to the Church.

THE account, printed on another page, of the opening at Buffalo of the elaborate series of demonstrations of the (interdenominational) Laymen's Missionary Movement, comes as an inspiration. It is a new thing for such demonstrations to be so arranged that Churchmen can cordially participate, but those who have watched the inception of this movement thus far believe that such is here the case. At any rate our own Board of Missions has given official indorsement to the movement and has appointed a committee of one hundred (Churchmen) to cooperate.

The questions involved in the attitude of the Church to this movement are somewhat delicate, and we shall deal with them more fully next week. In the meantime we take occasion to congratulate its promoters upon the auspicious beginning made last week in Buffalo. The resultant determination of Church-

men in that city to raise, not the amount of their apportionment alone, but \$12,000 for general missions, is an indication of what local results appear to have been obtained.

ONE Bishop is consecrated; another is translated to his rest. Frequently has this happened before; once again it happened last week. Dr. Lloyd was elevated to the episcopate on Wednesday, to assist in the extensive work of the diocese of Virginia. Even then that veteran missionary, Bishop Hare, senior of all our Missionary Bishops, was lying unconscious on his death-bed in Atlantic City. On Saturday he passed to his rest. So continually does one man lay down his work and another pick it up, and the great purpose of the Lord of heaven and earth goes on until it be fulfilled.

The death of Bishop Hare removes one of the older school of western missionaries. No longer are Bishops sent out primarily as missionaries to Indians, no more can they attain fame by their activities among that race. Yet the view has been hazarded that there are more Indians in this country now than ever before, and certainly the need for their evangelization was never greater.

Bishop Hare went out to Dakota in 1873 as, distinctly, a "racial" Bishop, though with exclusive jurisdiction in the territory that was assigned to him—practically, the Indian reservations. He had previously been secretary of the foreign committee of the Board of Missions, and had also been much interested in the welfare of the Indians. His work in Dakota long since ceased to be confined to that race, but the success of his early missionary labors was so great that to this day we have in South Dakota more Indian than white communicants, and that although the white population now far outnumbers the Indian. To the last, the Indian work was nearest to Bishop Hare's heart, and the annual Indian convocations are not only among the most picturesque of missionary scenes, but are probably the most largely attended religious gatherings under Church auspices in this country, national conventions not excepted. Indeed Bishop Hare has been unique among American Missionary Bishops, and nowhere has Indian work been so successfully administered as in his district. For some years his health has been sadly broken and he suffered intensely during a long period. His death comes, therefore, as a happy release. But the American Church will never cease to remember him as among her most valiant missionary pioneers.

THE Department Missionary Councils, of which two are reported in this issue, two more are in session this week, and others will shortly be held, are arousing enthusiasm in many cities and, to that extent, are justifying the hopes of those who conceived them. That unwise things will be mingled with words of wisdom is inevitable wherever so large a number of speakers are brought together; yet on the whole the heart is warmed and the mind quickened by the stirring words uttered by the choicest spirits in the Church, who are gathered together to take counsel for the increase of missionary zeal. All of us are broadened and made better Churchmen by our attendance. The missionary council held at Grand Rapids, we can testify, was an inspiration to those who were present; no doubt the others are equally so. It behooves us, however, not to be mere "conventionists." Never were there so many agencies for *talk-ing about our duty*—missionary, ecclesiastical, civic, moral, political—as at the present day. If the city, the nation, the Church, the world, could be saved by dinners or by resolutions, salvation would today be triumphant in every department of human experience. These are good; but we must "make good" in the things talked about, or they will become a crying evil, which will require more conventions and more after-dinner speeches in order that they may be talked down.

ANSWERS TO CORRESPONDENTS.

R. H. L.—Batterson's *Manual of Plain Song* is probably most generally used for Gregorian chants in this country. A few Gregorian tones may be found in Hutchins' *Chant Book*.

ANON.—Trinity Church, Princeton, N. J. (Rev. A. B. Baker, D.D., rector), gives special attention to college students in that city.

CHURCHMAN—The statement that "King Edward is a clergyman of the Church of England" because he is "prebendary of St. Davids" is, of course, incorrect. His Majesty is, indeed, a prebendary of that Cathedral, but it is one of several curious anomalies in England whereby lay persons hold spiritual offices, the duties of which they can only perform by delegation to others in holy orders.

THE CHURCH AND THE HOME.

A PAPER READ AT THE FIFTH DEPARTMENT MISSIONARY COUNCIL AT GRAND RAPIDS, MICH.

BY FREDERIC COOK MOREHOUSE,
Editor of The Living Church.

RIGHTLY do we put this topic into the programme of a missionary council. Fundamental in all social and missionary problems is that much abused principle that Charity begins at home. Nor is charity all that begins there. All law, all order, all government, all principles of humanity and of social well being begin at home; for home is the nucleus out of which humanity and all human interests spring.

It is not quite true that America is ceasing to be a nation of homes. Where there is true married love between a man and a woman, there is a home, however rude it may be. A flat may be a home more truly than a palace, and the most sublime and beautiful home story in all history was wrought in a cave that was used as a stable, where a manger served as cradle, and angels hovering about, brushed their wings against the manes of asses and the heads of cattle. Nothing but married love can build a home; but nothing less than death—death of body or death of love—can unhome it when love has completed its building.

The Christian home is a miniature of heaven, a miniature of the Church, and a miniature of society on earth.

God, living as the Father, the Son, and the Holy Ghost, is called Love. In no lonely isolation does He live. The Father is eternally begetting the Son, though He was begotten before the worlds began. The Holy Spirit is ever proceeding from the Father through the Son. And the principle of unity in the divine Godhead is the principle of love. The Godhead is not unitarian but social. There is in God both the subject and the object of Love, and without the tri-personality of God it would be impossible to conceive of Him eternally as Love. The eternal love of God made of heaven an eternal home.

And love is the principle that binds together the human souls that, united, are the builders of the home. The husband and the wife without losing their distinct personalities are knit together into one flesh. Two, that they may become each the subject and the object of love; they are one in a spiritual sense that love and not reason can distinguish. The unity of marriage is human life's chiefest sacrament. It is a type of the union between Christ and His Church. Perhaps it may not even be irreverent to say that with whatever imperfection may be discovered, it is even a picture of the Trinity in Unity.

As children are born into the Christian home, the picture of the eternal heavens is made even more vivid. Love begets love. The unity of the married life is expressed in the child. Two temperaments, two heredities, two physical and psychical entities are here blended into one. The father and the mother together live again in the unity of the child; a unity which God has created in the wonderful process by which human life is continually recreated, and which no law and no man can rend asunder, try though they may. The triumphant unity of the father and the mother in the child is one that defies the divorce courts and that proclaims the indissolubility of their marriage, be the earth never so unquiet.

In the Christian home there will be developed a certain ethos that will depend very much for its quality upon the character and the ideals of the father and the mother. If love be the guiding spirit of the home, the budding life of the child will be the unfolding of reciprocal love. Love will not mean weakness. It will be quite consistent with firmness. But the children will gradually expand their lives into those of usefulness because rather of the loving ideals that have been held before them, and because their spirits have been trained at home to follow those ideals, than because of the most careful keeping of them from temptations in the world. The prayer of our Lord for His disciples was a family prayer: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

For the home life and the home ideals and the home ethos are those which, by the grace of God, will be their chief protection when evils crowd about them and evil associations would seek to drag them down.

Charity begins at home; and charity is love. The first missionary work that each one of us must do is upon himself. The first convert that he must seek to make for the Lord Jehovah: and His gospel is himself. The first manifestation of

the fruits of the Spirit should be seen in his own home. Our first missionary work is to make our own souls, and then our own homes, a vindication of the power of sacramental grace and divine love. Would we bring the gospel to men who know it not? Let us be able to point to our own homes to show them what the gospel can do.

But what if home loves grow cold? What if the love which husband and wife have pledged to each other shall not endure? Well, divine love may even then remain. If wife or husband no longer feel the quicker heart-beat at the approach of the other, if married love has been lost or thrown away, there may yet remain that divinely-given love which goes out to whomever bears the image of God. If one may not love with a passionate love, there is yet possible that reflex of God's love which we owe to every child of man. We may still fulfil our duty to our neighbor at home, which is "to love him as myself," and, in the extremest case, we may love as loving our enemies. Whatever God can love is not beyond the human expression of the divine love.

For the home may not be permitted to degenerate into a monument of selfishness. Rather should it irradiate love beyond. We have said that the home is also a miniature of the Church. In his epistle to the Ephesians, St. Paul seems to have interwoven the thought of the home and the thought of the Church so inextricably that they are hardly separable in his thoughts. "The husband is the head of the wife, even as Christ is the head of the Church." "Husbands, love your wives, even as Christ also loved the Church and gave Himself for it; . . . that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing." "For we are members of His body, of His flesh, and of His bones."

Now the protection of the human race from evil must evidently be found in that incorporation into membership in Christ and His Church. They also are inseparable, made one in that unity of which marriage is a type. They also, Christ and the Church, beget children who are born to them in the waters of regeneration. They also have built up a home in which all their children have a place by right of their spiritual birth. That home has also an ethos, an atmosphere, an ideal, a manner of living. The home life is developed by means of sacraments and prayer, by communion of the children with the Father and with each other, by seeking to realize the high ideals which are held before them in the Church. The children grow in grace, not by force, not primarily by discipline or by being withdrawn from evil and temptations, but by following ideals. The righteousness of the old covenant was founded on *shall*; that of the new covenant on *may*. The ideals presented within the Church are held up as opportunities. There is no question of how many and how often *must* be the use of the sacraments. The sacraments are here. They are offered as privileges and as opportunities, to be used with absolutely no limit. There is strangely little compulsion in the Book of Common Prayer. The Church's discipline of the laity may be said practically to have broken down. But there is in the Church to-day, as there always has been, a splendid, limitless wealth of opportunity. The minimum of what constitutes Churchmanship is so obscure, so almost unrecognizable, that one would be at a loss to define it. But the maximum of Churchmanship—ah, it requires the spiritual imagination of a Bernard of Cluny, the spiritual exaltation of a St. Francis of Assisi or a St. Theresa, the spiritual activity of a St. Francis Xavier or of a Pattenon or a Hannington, the spiritual constancy of a Keble, the spiritual perception of a Pusey or of a deKoven, to realize it. Degrees of Churchmanship are after all but varying heights in the quest of the Churchly ideal; and the only truly *High* Churchmanship like the only true *Broad* Churchmanship is realized in him who has attained unto the sanctity of the perfect life which the world does not know, because it is hid with Christ in God.

Charity begins at home. And because the Church is the home of the spiritual family of Christ, it becomes inevitably the first privilege and duty of the Christian to irradiate that charity through every nook and crevice of the Church. What is the condition of the Church to-day? Hundreds of thousands of her own children are in entire ignorance of their own spiritual mother. Born in baptism to a mother that they do not know, they are brought to spiritual maturity by nurses of one name and another who do indeed teach them something of their divine Father, and do teach them to lisp their petitions to Him who pitieth His own children; but yet the nurses of sectarian

organizations are keeping the children from their mother, are training them apart from the ethos and home traditions of the Church, are giving them new and human substance for the spiritual food that the Father has provided for all of them alike. Souls kidnapped from mother Church—how shall they realize those well-balanced, those perfectly developed graces that are the fruit of the home-life, that is lived in the pursuit of the Church's ideals, in the Church's own communion and fellowship?

Now just because charity begins at home, the duty resting upon us to bring home to their spiritual mother those who know her not, rests as a primary obligation upon us. It is the principle that justifies our missions to other Christian people. We seek only to bring them home to their mother, to their true fellowship, to be loving brothers and sisters to them. We would that the home love embraced them all, just because they are our brothers and sisters in Christ.

Strangely enough, some have thought to lead them home by changing, in some degree or other, the face of their mother, and making it to conform somewhat to the likenesses of these various nurses. But He who is preparing His Bride, their mother, to present her to Himself without spot or wrinkle or any such thing, may safely be left to deal with the Church's spots and wrinkles. He does not ask His children to change their mother's countenance. Our duty, our privilege, our opportunity, is to seek to bring back to their mother those who know her not, and leave paternal and maternal and filial love free to do the rest.

AND LAST OF ALL, we have said that the home is a miniature of human society. That God is the Father of us all and all we are brethren, is true in a larger sense than that expressed in the sacramental birth. True, we have no human analogy for degrees of fatherhood. It is not easy to reconcile a natural fatherhood by virtue of creation with a sacramental fatherhood by virtue of baptism. And yet nothing appears to be clearer in the spiritual order than that dual relationship does exist. We are children of the All-Father because we are the offspring of His thought and His breath of life. God thought of me; and behold a crying infant was laid in my mother's arms, that she might train me for my Father's love and service. And yet hardly had God breathed that natural life into my human body, than the Son of God stood ready to breathe also the breath of an endless life, to speed the child to an eternity that might be lived in the sight of the Beautiful Vision of the Father's loving face.

The world of society is the garden in which God has set us and bidden us till it for Him. Now the tilling of the ground of humanity that it may produce human lives that shall be in turn life-giving plants and beautiful flowers, is Christian service. The tools differ in different ages and lands, and the process of tilling takes upon itself a multiplicity of forms. But this much is common to every age and to every land. Every human soul that, in the world's garden, is growing to a stunted life, is a mark of at least partial failure in the tilling. And what a mass of stunted verdure the earth is producing! Lives stunted because the common necessities of human life are withheld from them; lives stunted because the burdens of the strong are thrust upon the weak; lives stunted because the doctrine of the survival of the fittest, deliberately expressed in human activity, means the starving or casting off of the less fit; lives stunted by the disease that is the product of sin or by illnesses that are inseparable from our fallen condition; lives stunted by the lack of opportunity for education, for the striving toward ideals; lives stunted because almost whole continents are still untilled by those whom God has set in His earthly garden to till it. What a commentary upon the life of Christendom for nineteen centuries is our present social perspective! Alas, what have we done?

Infants dying by the thousands because it is more profitable to feed them with adulterated or disgustingly unclean milk; women condemned to long and unreasonable hours of labor that sap their womanhood from them because the eyes of Christian judges see only the mote of a possible limitation of the right of free contract, and are oblivious to the beam of the withdrawal of the very opportunity to make any contract at all; children engaged in hard labor that stunts their vitality, whether to foster the greed of voracious employers or to minister to the laziness or the covetousness of unnatural parents; classes deliberately pitted against classes and every effort made to increase the gulf between them; public servants serving private interests; great Christian nations maintaining armies and na-

vies of unprecedented size and expending astounding amounts for the munitions of war; the Christian Church divided into hostile camps, the family and sacramental life abandoned, and the people loving to have it so. God have mercy upon us whom He has set to till the ground, and overrule the frightful mistakes we have made in doing it.

Charity begins at home; and our home is the world of human society. All these under-dogs, all these others who have thrust them under in the world's battle, are our brothers and sisters. The family life is for them as well as us. God gives to them all His air and His sunshine, the beautiful world upon which they live, and the society of their own kind, because it is not good for man to live alone; but some have been cast into corners in which neither air nor sunshine penetrate, and have been robbed by their own brothers and sisters. Surely, surely our Christian charity that begins at home must irradiate this mass of sunken humanity; but it must be the charity that is real love. It must set itself relentlessly to untangle the knots that have been tied so hard, and must set free—truly free—those whose freedom has gone down before the selfishness of society. The call to the Christian to till the ground of human society must be far better answered before we can claim the rewards of good and faithful servants.

And the highest form of service that we can extend to these our brothers and sisters in adversity, is to bring them into the sacramental family of Jesus Christ. True, if we show them no compassion in their struggle for material existence against a society that, for the most part, professes and calls itself Christian, they will know perfectly well that we are either hypocrites or blind in seeking to give them eternal good. They will repel us in scorn and in hatred, and no one can blame them for doing it. Because Christians have too largely taken that attitude, or at least submerged humanity thinks they have, these are outside the Church, outside any form of organized Christianity.

Yet in correcting this mistake, as twentieth century Christians are in good faith seeking to do, let us not fall into the opposite and still more harmful error. Let us not assume that the true perspective of the ideal life is to be gained by means of drains or parks or playgrounds. These are means to an end: they are some of the opportunities to live the higher life, but they are not the life itself. Still is the highest good that eternal life that does give compensation, sneer at it as the superficial religionist of the day may do.

For these also, who are the less fit and the least fit in the social scale, the highest service is to bring them into touch with the Person of Jesus Christ. Baptism into His body, His flesh, and His bones, gives them the higher relationship to Him which will be of eternal value in an endless life. The ethos of the spiritual home, the Church, the ideals and the hopes and the sacramental helps and all the spiritual wealth with which our Lord has furnished His children's home, are of infinitely greater value to every man, however low he be, than any material advancement that can be extended to him. To improve his material home of logs or boards and withhold from him that spiritual home which the Father has built for all His children, is to serve humanity but superficially; to till the ground by digging and removing a few weeds while withholding the water that alone can germinate the seed.

And so the missionary call is, after all, only the extension of the home duty to all the brothers and sisters, wherever they be. The home is the nucleus of our civilization, and its protection means its extension to all men. A selfish home means a home of stunted ideals; but a home of true ideals is a home that does not exhaust the measure of that charity, or love, which truly begins at home, but which irradiates it to the farthest and most degraded of those beings upon whose bodies God has stamped His divine image. Home is our own family; home is the Church; home is society at large; home is heaven, where it is eternal and where it contains the recompense for all that has been amiss or partial or incomplete here below. Into that full and final home may all our earth loves be merged!

IF SACRIFICE, *i. e.*, God's outward and visible service, come in the way of mercy, *i. e.*, truly helping our brethren and doing them good, we shall know which to prefer. He hath said, "I will have mercy and not sacrifice," therefore true love to Him will always prevail upon us to give up even the joy we feel in personally serving Him. We shall willingly give up for the time even our devotions, rather than fail to wait upon any distressed member of Christ who really wants our aid.—*Selected.*

THE ENGLISH CHURCH CONGRESS.

The Living Church News Bureau
London, October 13, 1909

THE second Swansea Church Congress opened with the customary *eclat* on Tuesday last, being attended by the two Archbishops, quite a host of Bishops, and about 3,000 of the clergy and laity. There was the usual civic reception and street procession, and a special service and sermon at three of the leading Swansea churches, the preachers being the Archbishop of Canterbury and the Bishops of Southwark and Carlisle. (It was a mis-report that the Bishop of Southwark had already gone to India.)

THE PRIMATE, preaching at St. Mary's parish church, uttered a note of warning against "shortness of thought" (borrowing the phrase from Bishop Butler) in the teeming plans and activities of Church life, and urged the looking ahead and beyond. "The shrewdest and clearest thinker about present day life and its problems," said he, "may be quite without the vision which gives a different character to it all. Do you remember Fitz Gerald's question as he and Tennyson stood together before a line of marble busts wherein Dante and Goethe had been placed side by side: 'What is it, which is present in Dante's face and absent from Goethe's?' and Tennyson's curt reply, 'The divine'?" In his tribute to the Welsh part of the Church in this land the Primate expressed himself with fervor quite akin to that of a Welsh Churchman. "The Church of Christ," said his Grace, "was in vigorous life among the headlands and the hills of Wales while heathenism ruled in Kent. To the Church in Wales, the oldest living thing upon British soil, we from England's eastern shore pay a glad tribute of reverence and love. An ancient legend tells that if, on the wind-swept promontory where St. Davids Cathedral stands in its indefensible majesty, a man will take a clod of turf from the Cathedral churchyard, and, standing upon it, gaze out over the Atlantic waves, he will see rising in the distant waters the green island of the fairies, a vision of a land that is very far off. Apply in Christian form that legend of the bards. Take your stand upon what the Church of St. Davids has to tell—of victories won for God in days of old; of faith maintained in dark and wintry times; of poetry which has given courage and visions which have brought light and hope. And then look outward and onward."

THE BISHOP OF SOUTHWARK in the course of his sermon spoke with much emphasis and severity against the Congo atrocities. THE BISHOP OF CARLISLE'S discourse showed that he was still obsessed with the phantom of Christian reunion on essentially uscriptural and unCatholic principles.

THE PRESIDENT'S ADDRESS.

THE BISHOP OF ST. DAVIDS' presidential address, which was over an hour long, was, perhaps, in one respect the most remarkable address ever delivered to a congress audience—in that, from beginning to end, it was entirely free from the vice of platitudes and glittering generalities. After giving an outline of the fifteen subjects on the congress programme, the Right Rev. prelate proceeded to deal at large with the two which were called for by the revived Protestant Dissenting cry for Welsh Disestablishment—namely, the Church in Wales, and the title of the Church to her endowments. "It is as unrighteous as it is without precedent," declared his Lordship, "for Parliament, without the consent of Churchmen, to cut off four dioceses and part of three others from their historic unity with the rest of the Church of England." The Bishop continued: "As we look back upon the last thirty years of more or less continuous controversy about Welsh Disestablishment, two broad facts emerge. The first fact is that the Church has made remarkable progress throughout Wales during this period. The second fact is that the respect of the Welsh people generally for the Church as a spiritual society is very much greater now than it was thirty years ago."

"There is no natural boundary between Wales and England, but formerly the Welsh language used to form a practical boundary. This boundary is now rapidly breaking down through the rapid advance of the knowledge of English."

"THE CHURCH IN WALES."

The president's address was followed up with a discussion in both congress halls on the subject of "The Church in Wales," with speeches by the Archbishop of Canterbury and Lord Hugh Cecil, and papers, among others, by the Bishop of St. Albans, Sir J. T. D. Llewellyn, the Rev. T. Lloyd, vicar of Rhyl, and the Rev. R. Williams, vicar of Llandilo. The Primate intervened in the discussion at the desire of the Bishop of St. Davids, on account of the absence of Earl Cawdor. Whereas his Grace's congress sermon par-took generally of a somewhat rhetorical character, his speech was, on the whole, distinctly argumentative. Doubtless having in mind the memorable message to Welsh Churchmen of the then Primate, Dr. Benson, at the Rhyl Church Congress in 1891, the present PRIMATE closed his speech with the following words: "We, from across the Marches, stand by you in your endeavor that the retention of the solemn trust and of the special responsibility cast upon you is at this hour our abounding duty. We believe that the principles we contend for are righteous, just, and true, and that

their assertion at this hour is of incalculable and enduring benefit to the whole people of the land."

Here is an informing passage from the VICAR OF LLANDILO'S paper: "Early Dissent was of English origin, and flourished mostly in non-Welsh districts. When the four Welsh dioceses had seen their 1,100th birthday, only a comparatively small number of Welshmen were outside the fold of the Welsh Church. The secession of 1811 led to the rapid growth of Dissent, while the Church was doing very little spiritually to regain lost ground. During the second half of the nineteenth century, however, there had been once more a steady revival of spiritual work within the Church, which had gained steadily in power and influence. During the last thirty years the growth had been wonderfully rapid in all parts of Wales. And this growth had synchronised with a change of attitude on the part of the people and the press. Once more the Church was, the 'Old Mother' of Welsh religious life."

LORD HUGH CECIL, who received a rousing reception from all parts of the hall, declared, in a closely reasoned speech, how "insane" it would be to break up a great organization on the ground that the Welsh people would have nothing to do with it, "when the signs of the times pointed to a flux and change, and no one could say what would be the opinion of the Welsh people fifty years hence." He did not believe that disestablishment would improve the relations between Churchmen and Dissenters.

RESPONSIBILITY OF EMPLOYERS.

In the evening a meeting for men was addressed by the Bishop of London at the Albert Hall. At the Central Hall, in the evening, the second subject on the programme, "Responsibility of Employers for the Spiritual and Temporal Welfare of the Employed," was dealt with by the Deans of Manchester and St. Davids, Sir Sidney Lea, and Mr. Douglas Eyre. THE DEAN OF MANCHESTER thought that much was to be hoped for from the practice of that class of employers who had erected their works in the country and had surrounded them with "model villages" for their employees. "I have faith enough in the attractive power of keen Churchmanship," said Sir Sidney Lea, "to know that the example of an employer who is a keen Churchman may spread itself very far. If he be a Churchman, let him see to it that he is a real one. Let him be found not patronizing the Church, but humbly seeking his Lord at the altar." Mr. DOUGLAS EYRE submitted that the industrial problems could only be solved by the application of Christian principles. He thought Arnold Toynbee's view that the principle of "industrial partnership" would not be generally adopted might turn out to be wrong.

SOCIALISM.

Such a highly contentious subject as "Socialism from the Standpoint of Christianity" was discussed at the congress on Wednesday by the Bishop of Truro (Dr. Stubbs), Dr. Arthur Shadwell, the eminent economist, the Archdeacon of Ely (Dr. Cunningham), and the Rev. John Wakeford (Liverpool). The Bishop of Truro and the Rev. Mr. Wakeford were as keen in favor of Socialism as Dr. Shadwell and the Archdeacon of Ely were against it. THE BISHOP OF TRURO defined his position in its wide range of scale as that of an evolutionist and not of a revolutionist. He claimed to have been taught his Socialism by Frederick Denison Maurice when an undergraduate at Cambridge forty-three years ago. The notable contribution to the discussion was the paper read by DR. SHADWELL, in which he dissected real Socialism with masterly acumen. Some parts of his learned and searching criticism made the "Christian Socialist" element present at the Congress fairly writhe and groan and cry out. By an historical enquiry into the subject, Dr. Shadwell showed up the true and malign nature of Socialism. If we regard these three points, said he, the materialistic basis, the repudiation of moral law, and the actual inculcation of hatred and greed, which distinguish the Socialistic gospel since its inception down to the present day we may indeed be surprised that Christian clergymen should be found to support it, but we cannot at all be surprised that all the most convinced and clear-headed advocates of Socialism throughout its history should have found in Christianity the greatest obstacle in their path, and should have said so with all the strength at their command. As a Parthian shot, Dr. Shadwell declared, "Socialism is the mortal enemy of Christianity."

In the general discussion, the Bishop of London agreed with the Socialists on some points, while disagreeing with them on others.

AUTHORITY IN REFERENCE TO BELIEF AND PRACTICE.

Among the contributors of papers on the subject of "Authority in Reference to Belief and Practice" were the Bishop of Exeter and the Rev. Professor Sanday. THE BISHOP OF EXETER held that the requirement of truth in divine revelation implied authority. But its authority was in itself immanent, and the authority of the Church was immanent as that of a witness. The experience of the Church had shown, he said, that an organ of authority, "infallible *à priori*," was no part of the Church's divine equipment, and did not, in fact, exist. DR. SANDAY'S paper was truly the mirror of a mind continually at war with itself, constructive and destructive tendencies and forces in battle array against each other, but belief rather gaining the mastery over unbelief. He held that the appeal to authority was subject to verification. "The authority itself," said Dr. Sanday, "is a stepping-stone to something beyond; it is not a

substitute for experience and conviction, but a road by which they are reached; it is not an end in itself, but a means to an end." As to the expression of this authority in the Holy Scriptures, it was intended, he thought, that they should distinguish between what they could and what they could not translate into their own modes of thinking and speaking. He regarded the ancient Creeds—expressly including the Athanasian Creed—as the nearest possible approach to the *mind* of the whole Catholic Church, and it was in this sense they used them.

OTHER TOPICS.

The other subjects for discussion on Wednesday were: "Neglect of Public Worship: Its Causes and Remedies"; "The Supply and Training of Candidates for Holy Orders," and "Church Finance." The paper by the REV. DR. ROBINSON, vicar of All Hallows, Barking, E. C., on the first of these subjects was quite the best of the set. He suggested they ought not to be too much concerned about numbers, but think more of quality, and should aim to keep the divine aspect of worship continually in view. The BISHOP OF WAKEFIELD unfortunately put in a word for Prayer Book revision at the present time, thinking it to be a remedy for non-churchgoing. It does seem strange that whenever this important subject, as that also of Sunday observance, comes up for public discussion among Churchmen, there is hardly ever evinced any apprehension of our divine Master's own service of the Blessed Eucharist as having anything to do with remedying the evil.

Among the contributors of papers on the second subject were the principals of Cuddesdon and Wycliffe Hall. The Mayor's reception was held that same night.

Thursday was the day of congress week for strenuous work, as will be seen from the following items on the programme:

"The Church's Title to its endowments."—Speakers: The Earl of Halsbury, the Bishop of Bristol, Sir C. A. Cripps, K.C., and the Rev. C. A. H. Green (vicar of Aberdare).

"The Participation of the Laity in the Spiritual Work of the Church."—Speakers, the Archbishop of York, the Bishop of Salisbury, Dr. Eugene Stock, and Chancellor P. V. Smith.

"The Pauline Theology."—Speakers: The Bishop of Ossory, the Dean of Westminster, the Rev. Canon Knowling, D.D., and the Rev. A. C. Headlam, D.D.

"The Christian Faith in Relation to Recent Psychological Investigation ('Christian Science')."—Speakers: The Rev. Hastings Rashdall, D.C.L., the Rev. Wilfred J. Richmond, the Rev. H. H. Williams, the Rev. Professor Newsom, and Dr. Stephen Paget.

"Poor Law Reform."—Speakers: The Rev. Russell Wakefield, the Rev. L. R. Phelps, Mr. George Lansbury, Mr. C. S. Loch, Mr. Oliver H. Jones, Mr. W. H. Brocklehurst.

The discussion on the first subject was opened in a very convincing paper by LORD HALSBURY, one of the Law Peers, and formerly Lord Chancellor. "There never was a time," declared the Earl, "when the State determined on a general national establishment of religion. There had never been any general or simultaneous endowment of the Church of England. No property had ever been vested by law in the whole Church of England, which, although it was an aggregate of many ecclesiastical corporations, was not itself a corporation by law. Another blunder was that, at some unexplained period of history, the State transferred the property of one Church to another, and this was generally attributed to Henry VIII. Although the State might have the physical power to take away the Church's endowments, there was no right in the State to do any such thing. The State never gave them, and it had no right to take them away." At present, he added, the Church cost the nation nothing. The ARCHBISHOP OF YORK had an appropriate task allotted to him in dealing with the subject of lay ministrations in the spiritual work of the Church. The place of the laity, he said, was given to them not primarily as laity, but as members of the body of Christ's Church. The laity should be made to realize both the honor and the call to speak out on behalf of the faith which is entrusted to them as members of the body. There has been a "dumb devil" in possession of the ordinary laymen which must be exorcised. It is gratifying to note that the third subject was discussed by all the speakers from a conservative standpoint.

In dealing with "Christian Science," Dr. Stephen Paget, author of *The Faith and Works of Christian Science*, spoke of it with utter abhorrence. He said they ought to prevent the faintest shadow of "Christian Science" falling across the Church. But they had not done that. He accused the "Society of Emmanuel" as being its shadow.

On Friday, the closing day of the Church Congress, papers were read on "The Sanctification of Family Life;" "Foreign Missions," and "Women's Work in the Church." The utterances of the Dean of Bangor and Canon Alexander (St. Paul's) on the present day profanation of the holy estate of Matrimony were particularly notable. An outside feature of the Swansea Church Congress that was of special value and interest, was the daily lectures, with illustrations, on Welsh music.

The Church Congress will be keeping its Jubilee next year, and appropriately at Cambridge, its first place of meeting.

J. G. HALL.

ARRANGING GREAT MASS MEETING IN NEW YORK

Bishop Greer Invites Conference Concerning Carnegie Hall Demonstration

CANON SCHLUETER ACCEPTS APPOINTMENT TO ST. LUKE'S CHAPEL

Memorial Services for Deceased Priests

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, October 28, 1909

BISHOP GREER has issued invitations to a number of representative men to meet on Thursday, October 28th, at 7 Gramercy Park. The purpose of the meeting is to work up an interest in the missionary meeting which it is proposed to hold in Carnegie Hall on November 9th, Tuesday evening, the day before the annual diocesan convention assembles.

CANON SCHLUETER ACCEPTS ST. LUKE'S.

The appointment of the Rev. Edward H. Schlueter of All Saints' Cathedral, Albany, to be vicar of St. Luke's chapel, Trinity parish (of which an extended notice was inserted in these columns last week), has been accepted, and the new vicar will begin his work on or about Christmas Day.

THE CLERICAL UNION.

A requiem Mass was celebrated in the Church of St. Mary the Virgin for the repose of the souls of Philip A. II. Brown and Roland E. Grueber, priests, under the auspices of the Clerical Union for the Maintenance and Defence of Catholic Principles. Fr. P. A. H. Brown was one of the six priests who organized the association many years ago, and, while its president, saw the membership increase largely and the association spread to many other dioceses. Fr. Grueber was an active member for many years. The celebrant was the Rev. C. M. Dunham; deacon, the Rev. Dr. Hall; sub-deacon, the Rev. Fr. Van Elden. A choir of priests sang the *Missa de Profundis*.

IN MEMORY OF DR. HUNTINGTON.

The service memorial of the Rev. William R. Huntington, D.D., late rector of Grace Church, will take place in that church next Sunday at 4 o'clock. The speakers will be Bishop Lawrence of Massachusetts, Bishop McVickar of Rhode Island, and Bishop Greer of New York. A limited number of invitations have been sent to the clergy in the city of New York. The parishioners of Grace Church are to have cards of admission, to be presented before half-past three. The doors will be open to the general public shortly after that time. From this it is evident that no formal invitation from parochial authorities has been sent out to others than are specified above. It is thought best that a general invitation to a service as informal as possible would be most consistent with the spirit of the late rector in whose memory this service is to be held.

BEQUESTS FOR CHURCH AND CHARITIES.

By the will of Mitchel Valentine, who died on September 5th, at Westchester, the Peabody Home for Aged Indigent Women, in the Bronx, receives \$100,000, to be known as "The Alexander Valentine Memorial Fund." St. Peter's Church, Westchester, receives \$10,000, the income to be used to keep Mr. Valentine's burial plot in the churchyard in good order and to assist the worthy sick and poor of the parish. The Hahnemann Hospital receives one-half of the residue of the estate as a separate fund to be known as "The Stephen Valentine Memorial Fund," and the Presbyterian Hospital receives the remaining one-half of the residue to be held as "The Isaac E. Valentine Memorial Fund."

THE CHURCH CLUB LECTURE.

At the October meeting of the Church Club of New York the usual discussion upon a stated topic was omitted to allow an illustrated lecture, "From the Snows of Ararat to the Walls of Babylon."

by the Rev. Sydney N. Usher, of St. Bartholomew's parish staff. Additional interest accrued from the fact that the lecturer himself took the photographs from which the views were made. Gentlemen are invited by members to these meetings, and cards are issued by Mr. Frank T. Warburton, secretary at the club rooms, corner of Madison avenue and Fifty-sixth street.

ARCHDEACONRY MEETING AT POUGHKEEPSIE.

The annual meeting of the Archdeaconry of Dutchess was held in the Church of the Holy Comforter, Poughkeepsie, on Thursday, October 14th. The Bishop preached and celebrated Holy Communion.

The report of the committee appointed to consider the re-districting of the mission stations was not adopted. The Archdeacon in his Annual report, suggested "that an itinerant missionary be appointed by the Bishop of the diocese who shall have the right to associate with three other missionaries to be appointed by the Bishop and approved by the Archdeaconry; these clergy to live in some central and convenient place, and to care for the missions now established, and to do aggressive work in unoccupied places in the Archdeaconry." His suggestion was unanimously approved, and the subject was referred to the executive committee, who, with the approval and concurrence of the Bishop, should perfect the plan and report at the next meeting.

Reports were also read by the committees on Social Service and on Finance. The election resulted as follows:

Secretary, Rev. George A. Green; Treasurer, H. C. Barker, Esq. of Poughkeepsie; Executive Committee, Rev. E. C. Saunders, Rev. R. V. H. Harris, Hon. L. S. Chanler, Dr. John C. Otis.

AT ST. MARY THE VIRGIN'S.

St. Mary's Men's Guild last week gave a reception to their new rector, the Rev. Joseph G. H. Barry, D.D., and the Rev. Clarence M. Dunham, the Rev. A. G. Van Elden, and the Rev. R. C. Hall, D.D., of the parish clergy staff. There was a large attendance of members. As heretofore, the first Tuesday in each month will be the "rector's evening." The special event for October 19th was an address on "Work Among Indians in Oklahoma," by Archdeacon Smith. Professor A. M. Nott will give a recital lecture—Shakespeare's *Julius Caesar*—on the evening of October 26th. Mr. Edwin S. Gorham is president and Mr. C. O. Twaddel is secretary of the guild. The clergy have issued a prospectus of courses in instruction: on Evidences of Christianity (for men only) Thursdays at 8 P. M.; on Ecclesiastical Evidences, by Fr. Van Elden, Friday evenings; Bible Class, Wednesday at 11 A. M.; and Meditations, by the rector, on the first and third Fridays in each month at 4 P. M. Four members of the Sisterhood of the Holy Nativity have arrived and are taking up work in St. Mary's parish.

A LANDMARK SAVED.

Although deserted for some months since the transfer of the work to a better location, the Five Points mission at Mulberry Bend is not to be sold, as had been practically determined upon at one time. The industrial school recently established there has met with such success that Mr. Charles Loring Brace, secretary of the Children's Aid Society, reports that the pupils range in age all the way from three years to fifty-five. In some cases heads of large families are sitting side by side with their children, all learning to read and write. Among the older pupils are a number of Italians, all more than fifty years old, learning to write Italian. There are 700 pupils in all classes. A dental clinic has been established in connection with the school, thirty-five dentists having volunteered their services.

DEATH OF WELL-KNOWN PEOPLE.

During the past week, Francis Lathrop, a noted mural artist, died of paralysis, aged 60 years. Mr. Lathrop was one of the first artists in America to engage in church decoration. He decorated Trinity Church, Boston, and designed its chancel. The most pretentious specimen of his art is the sanctuary of St. Bartholomew's Church, New York, one of the largest mural paintings in America, consisting of 130 figures, at a cost, it is said, of \$65,000, and five years of work. He was the son of Dr. George Lathrop and the brother of George Parsons Lathrop, the author.

Mrs. Eleanor Field Jay, widow of John Jay, American diplomat, died on October 18th, in her 91st year. She was married to John Jay, June 22, 1837. To this union were born six children, of whom five survive their mother: Colonel William Jay, Mrs. Henry Grafton Chapman, Mrs. William H. Schieffelin, and the fourth daughter, the widow of General von Schweinitz, now residing in Cassel, Germany. Mrs. Jay occupied Bedford House in Westchester county for several years after her husband's death, but for the past thirteen years she lived at 242 East Fifteenth Street, Manhattan, where she died. The funeral took place on Thursday at St. Matthew's Church, Bedford, which was built largely through the efforts of her husband's grandfather, Chief Justice John Jay. The Rev. Dr. Lea Luquer, rector of the parish, officiated, and interment was made in the old family plot beside the church near the grave of John Jay.

Rear Admiral Henry Erben, U. S. N. (retired), died Saturday, October 23, at his town home after a slight attack of coughing. Admiral Erben was born seventy-eight years ago and served his country through sixty-one years. His career was distinguished and honorable; he was unsurpassed as a seaman; a gallant and efficient naval officer; had a wide circle of personal and professional friends,

(Continued on page 903.)

CHICAGO PARISHES WILL KEEP ANNIVERSARIES

St. James', the Mother Parish, is Seventy-five Years Old

MATERIAL IMPROVEMENTS AT FREEPORT AND EVANSTON

Success of Mission Work at La Salle

OTHER CHURCH NEWS OF CHICAGO AND VICINITY

The Living Church News Bureau
Chicago, October 26, 1909

THE month of November will be filled with several parish anniversaries. The "Mother Parish" of Chicago, St. James' Church (the Rev. James S. Stone, D.D., rector) is to lead with the celebration of its seventy-fifth anniversary, beginning November 7th and covering the week. On Sunday, November 7th there will be a service of preparation and the sermon will be preached by Bishop Anderson. In the afternoon at 4 P. M. the preacher will be the Rev. John Henry Hopkins, D.D. Monday evening will be devoted to a reception by all of the diocesan branches of the G. F. S. On Tuesday evening, as announced elsewhere, the Local Assembly of the Brotherhood will have a conference at 6, and a service for men at 8 P. M. Thursday will be devoted to parish reunions. The week will close with special services on Sunday, November 14th, "Anniversary Day," when the rector, Dr. Stone, will preach, and the offerings will be for the Endowment fund. For the 4 o'clock service, which will be an elaborate choral service, an invitation will be extended to all the city clergy to be present. The week promises to be a remarkable one in the history of St. James'.

Elaborate plans are being made for the "Jubilee Week" to be observed by Grace Church, Oak Park (the Rev. E. V. Shayler, rector), beginning November 21st and ending November 28th. It is to commemorate the thirtieth anniversary of the corporate life of Grace Church. There will be daily services during the week, with special preachers each evening; selected from among those who have either been in charge of Grace Church or been associated in the work there during the past thirty years. These include Bishop Anderson, who was rector of the church when made Bishop Coadjutor of Chicago and who laid the splendid foundation that has insured the success of future years; the rector, the Rev. E. V. Shayler, whose efforts have brought forth great achievements in the shape of the finest church building in the diocese and a large, united congregation of great loyalty and of constant and aggressive activity for Christ's cause; the Rev. George B. Pratt, the Rev. L. B. Hastings, the Rev. W. B. Stoskopf, the Rev. J. C. Hathaway; with a special sermon written by the Rev. Henderson Judd, who cannot come from California for the occasion. Special music, including Gaul's oratorio, "The Holy City," is in preparation by the choir, and will be an inspiring feature of the week. Various social events are being arranged in the form of receptions and reunions.

It is hoped that every former parishioner that can be reached by notices of the event will make a special effort to come back for these three great reunions.

Another parish to observe its anniversary is St. Paul's Church, Kenwood (the Rev. Herman Page, D.D., rector). The fiftieth anniversary will be celebrated November 14th to 21st with special services, a parish reception, a men's dinner, and children's festivities. Further announcements will be made later.

IMPROVEMENTS AT FREEPORT.

Grace Church, Freeport (the Rev. F. J. Bate, rector) has been closed two months for restoration of the interior of the building. The walls have been entirely done over and all of the wood work has been done in dark Cathedral oak colors grained effectively, giving a singularly rich and Churchly appearance. The old disused doors at the rear of the church have been taken out and the openings closed. The chancel walls have been done in tones of cream and green, while the ceiling has been enriched with modern ribs of dark oak. The altar has been raised one step and the sanctuary extended. A paneled oak screen has been placed in front of the choir of the church. The cost of the improvements has been borne by the various guilds, Sunday school classes, and the congregation, individually and as a whole.

BAPTISTERY FOR ST. LUKE'S, EVANSTON.

Mr. M. A. Mead of Evanston has generously given the baptistery for the new church building of St. Luke's, Evanston (the Rev. George Craig Stewart, rector) in pious memory of his mother, Mrs.

Elizabeth Mead; and work on the building has begun. It is to be nine by twelve feet in dimensions with lofty roof of pannelled oak, and of design appropriate to the rest of the building. Built of Bedford stone both without and within, it will be connected with both the Lady Chapel and the north aisle of the church by noble arches, while on the west wall a smaller arch covered with a grille will afford a view from the south porch of the church. Through the east wall a door will enter into the chapel sacristy. It will be a very beautiful addition to this magnificent building which is being raised to the glory of God.

CHURCH OPENED AT LA SALLE.

An event which has gladdened the hearts of the Church people in the diocese was the news of the opening recently of the church building of St. Paul's mission, La Salle. This is the first building that the Church has ever had in this prosperous and beautiful town of over ten thousand inhabitants. Years ago when La Salle's twin city—Peru—had a church, the priest in charge there attempted services in La Salle but the effort failed. Feeling the great need of missionary activity in the southern part of the diocese, Bishop Anderson appointed the Rev. William Bohler Walker, general missionary of the Southern Deanery in 1907, instructing him to make a stand for the Church in La Salle and see if a foothold could be obtained. Finding a little group of Church people, mostly affiliated with the Congregationalists, they were gotten together in a private house where cottage services were held. In three months the assembly room of the public library was obtained and regular services were inaugurated. These were so popular that it was necessary to hire a hall, where the Church continued to grow. In the spring of the present year the congregation succeeded in purchasing the old Congregational church property which had been used for a public library for some time. One of the best constructed buildings in La Salle, with a lot 120x120, the property is a very valuable one. Over \$1,000 has been expended on alterations. The altar is the very beautiful one which formerly stood in the Western Theological Seminary, said to have been designed by the late Canon Knowles. With a Georgia pine ceiling, stained seats of oak, and aisles carpeted in green, the building presents a most Churchly and attractive appearance. There is a vested choir of nineteen which renders a very good musical service. The Church is to be congratulated on the success which has attended these splendid missionary efforts of the Rev. Mr. Walker.

DEANERY MEETING AT STERLING.

The fall meeting of the Northern Deanery was held early in October at Grace Church, Sterling, in connection with the Harvest Festival customary in that parish. The first evening was given over to meeting socially with the parish at their Harvest Home dinner, and the following days after the usual services, the business meeting was held in the parish house. Sycamore was selected as the next place of meeting. The discussions were on the various aspects of the Sunday school question in the parishes of the Deanery. Earnest missionary addresses were given at the evening service by the Rev. N. W. Heermans and Rev. Dr. W. E. Glanville. The Deanery welcomed as visitors the Rev. T. W. Jones of Lyons and Rev. Dr. F. H. Burrell of Clinton, both of the diocese of Iowa.

A PRIEST'S ANNIVERSARY.

On the feast of the Transfiguration the Rev. Charles E. Taylor completed his tenth year at St. Michael and All Angels. During that time daily services, including the Holy Communion and the day offices, have prevailed without intermission and the church has remained open and heated daily. Such spiritual opportunities offered by a devoted priest must indeed spur on and inspire a congregation to do things which have been done at St. Michael and All Angels. During these years a mortgage of \$2,500 has been entirely met, and the property holdings increased by two lots, giving 125 ft. frontage on an unusually fine corner; the priest's salary has been doubled, a steam heating plant has been installed, and a \$1,500 pipe organ put in, making a total of \$6,728 spent on improvements over current expenses. In ten years the gifts to missions have increased from \$69.91 to \$240. But the gains have not all been material ones. During the past year the gain in the ratio of communicants made has been 44 per cent. with an increase of 16 per cent in communicants. The Sunday school has increased 50 per cent. All of which is encouraging and stimulating to the priest and the laymen of the church alike wherever their field of labor may be.

SUNDAY SCHOOL INSTITUTE.

The North Side Sunday School Institute held its fall meeting at the Church of the Atonement (the Rev. Chas. E. Deuel, rector), and it is reported to have been the most interesting and successful of any held by this Institute. About 140 were at supper and delegates were present from nearly every Sunday school on the north side of the city and suburban towns. The Rev. A. L. Richards, president of the Institute, presided, and papers were read and addresses given by the rector of St. Chrysostom's, Chicago, the Rev. N. O. Hutton; the rector of Grace Church, Hinsdale, the Rev. E. H. Merriman, who spoke on "How to Teach Pupils in the Intermediate (or Junior) Department," and a Question Box and Discussion was most admirably conducted by the Rev. H. W. Starr, rector of Christ Church, Winnetka.

NEW RECTOR FOR ST. ALBAN'S.

The Rev. Chas. K. Thomson, lately assistant at Trinity Church, has been called as rector to St. Alban's, and will enter upon his duties there at once. The Rev. Mr. Thomson is a Southerner, born in Louisiana, graduating from the university of that state in 1881 with the degree of B.A., receiving the civil engineering degree from the same institution the following year. After a successful career as a civil engineer for the Mississippi River Commission and in Bethlehem, Harrisburg, and Philadelphia, Pa., he entered the General Theological Seminary in New York, and while there received his master's degree at Columbia University. He was ordained to the diaconate in June, 1905 and was priested March 31, 1906. He has done most excellent work at Trinity, especially during the time that the parish has been without a rector, and the congregation at St. Alban's is to be congratulated in having secured him for its rector.

AUSTIN BOYS WIN BASEBALL PENNANT.

The boys of St. Martin's Church, Austin (the Rev. R. H. Fortesque Gairdner, rector), have the distinction of having won the championship in the Episcopal Baseball League of Chicago, which includes twelve Church baseball teams. A banquet has just been given the team to close the season, which was attended by all of the defeated teams, the banner or pennant being presented on that occasion. One hundred and thirty-five men and boys were present and addresses were made by Mr. Charles W. Murphy, president of the Chicago National League Ball Club, Professor Gillespie of Northwestern University, and Judge Foke of the Municipal Court of Chicago.

St. Martin's also has the additional distinction of having one of the largest men's clubs in the diocese. It is not only a club of men affiliated to a greater or less extent with the Church, but it is such a power in the community at Austin that it resembles an improvement club or some similar civic organization. It is famous for the well-known men that it secures as speakers. Some of the most prominent men, not only in the city but in the state, have been heard at the monthly meetings. The speaker for October was General Grant. The club is in a most prosperous condition and promises to be even a greater influence for the welfare of the Church this coming winter.

NOTES.

The Post-Convention meeting of the Chicago Local Assembly of the Brotherhood of St. Andrew will be held November 9th at St. James' Church in connection with the celebration of the seventy-fifth anniversary of the founding of that parish. A special effort is being made to make this a banner meeting.

Plans are being made for a joint meeting of all the men's clubs of the north side to be held soon at the Church of the Atonement (the Rev. Charles E. Deuel, rector), extended notice of which will be given later.

Thank offerings from recent confirmation classes have provided the Church of the Atonement with a beautiful new case for vestments and altar furnishings.

Plans are being completed for a mission, to be conducted by Archdeacon Webber of Boston during the week beginning October 25th at Christ Church, Winnetka (the Rev. H. W. Starr, rector). Archdeacon Webber has already become known to the congregation and community at Winnetka through his very successful mission conducted there last year.

Two Church institutions were beneficiaries in the annual Tag Day held in Chicago on Tuesday, October 19th. The Chicago Homes for Boys received \$2,600 and St. Mary's Home for Children \$1,500 as the result of the day's activities.

On Monday, October 25th the Round Table is to hold its first meeting of the year. The chairman is to be the Rev. P. C. Wolcott, D.D. The speaker will be the Rev. Thomas E. Green, D.D., who will lead the discussion on the subject "Religious Conditions in Japan."

The West Suburban Choirs will hold a festival at Emmanuel Church, La Grange (the Rev. Theodore B. Foster, rector) during the octave of All Saints'. About ten choirs will be represented.

On the occasion of the reception given in honor of his twentieth anniversary brief mention of which was recently made in THE LIVING CHURCH, the rector of St. Mark's, Chicago, the Rev. William White Wilson, L.H.D., received from the members of his parish a set of sectional bookcases.

The clergy and others are requested to communicate with the Chicago correspondent of THE LIVING CHURCH before giving aid to one William Woertz.

RENMUS.

SUPERSTITION grows and flourishes as religious faith weakens, says the *Sacred Heart Review*. In fact, the decay of religious faith serves to strengthen the hold of superstition upon the heart of mankind. A case has been brought to light in Berlin of an astrologist who pretended to forecast the future and who made a fortune at the business—not out of the poor and ignorant, be it noted, but among the rich, the cultured, the educated classes. This is only one of many similar cases. Our American cities contain thousands of people who live on the superstitions of their fellow-men. Not for centuries has fortune-telling been so flourishing a business as it is to-day in the chief centers of population in Europe and in this country. It is an age of skepticism and also of astounding credulity.

DEATH OF BISHOP HARE.

BISHOP HARE of South Dakota, passed to his rest on Saturday evening, October 23d, after lying unconscious during almost the entire period of three weeks. His death occurred at Atlantic City, N. J.

The burial service was at the Church of St. Luke and the Epiphany, Philadelphia, on the 26th instant at 3 p. m. The venerable Bishop of Pennsylvania, assisted by Bishop Jaggar, officiated and a long line of vested clergy participated. The body was then taken to the Bishop's see city, Sioux City, S. D., for interment.

The Rt. Rev. William Hobart Hare, D.D., Missionary Bishop of South Dakota, was born in Princeton, N. J., May 16, 1838, the son of a distinguished priest, the Rev. George Emlen Hare, D.D., LL.D. He was educated at the Episcopal Academy of Philadelphia and at the University of Pennsylvania, which latter he was obliged to leave at the end of his junior year by reason of trouble with his eyes. He then took up teaching for a time in connection with his studies for holy orders. He was ordained deacon June 19, 1859, by Bishop Bowman, and priest May 25, 1862, by Bishop Alonzo Potter of Pennsylvania. His diaconate was spent as assistant at St. Luke's, Philadelphia, and afterwards he was successively rector of St. Paul's, Chestnut Hill, and the Church of the Ascension, both in Philadelphia, until 1870, when he was appointed secretary and general agent of the Foreign Committee of the Board of Missions. In 1871 he was elected Missionary Bishop of Cape Palmas, West Africa, but declined. In the year following, at a special meeting of the House of Bishops he was elected Bishop of the Indian Jurisdiction with the title of Missionary Bishop of Niobrara, and with jurisdiction over the Indian tribes in the southern portion of Dakota. Accepting his election, he was consecrated in St. Luke's Church, Philadelphia, January 9, 1873, by Bishops Smith of Kentucky, Lee of Delaware, Williams of Connecticut, Potter of New York, Odenheimer of New Jersey, and Stevens of Pennsylvania. He remained thus with jurisdiction only over Indians until 1883, when the present missionary district of South Dakota was constituted, and Bishop Hare became its Bishop. At the time of his death he was the sixth of the American Bishops in order of seniority of consecration. His degree of D.D. was received from Columbia, Kenyon, and Trinity Colleges.

He is succeeded as Missionary Bishop of South Dakota by the Assistant Bishop, the Rt. Rev. F. F. Johnson, D.D., who was consecrated in 1905 by reason of the increasing infirmity of Bishop Hare, a special canon being enacted for the purpose.

TRUTH GETS its real power from personality. It is not merely what men of genius say, but the way they say it which makes their words revelation. Behind all literary immortality is creative personality. So with religious truth. It may be taught mechanically and by hearsay; but in real religious teaching there must be more than truth, there must be moral contagion. Men are hungry for more than principles; they want persons, they long for life. Truth indeed must be carefully wrought out by the brain, but it cannot be forged by the intellect until it has been brought to white heat in the furnace of the heart.—*Selected.*

WHAT MAN goes worthily through sorrow and does not come out hating shams and pretenses, hungering for truth, and also full of sympathy for his fellow men whose capacity for suffering has been revealed to him by his own?—*Phillips Brooks.*

REST AND LIGHT.

*"Eternal rest grant unto them, O Lord,
and let light perpetual shine upon them."*

Very God and Life Eternal,
Jesu Whom the saints adore,
In the bowers of Eden ever vernal,
In the mansions of Thine house Paternal,
Saved from toil, pain, sin, and powers infernal,
Grant our Lov'd-one(s) rest forevermore.

With bright souls whose night is ended,
Holy Innocents of yore,
By the Virgin's mother-love befriended,
By the shining angel-host attended,
With the white-robed saints and martyrs blended,
Give our Lov'd-one(s) light forevermore.

Jesu, crowned with all perfection,
Once the crown of thorns Who wore;
Grant to us, and to Thy whole election,
In blest Paradise divine refection,
At the last a joyous resurrection—
Rest and light in Heaven forevermore.

ARTHUR W. LITTLE.

A THANKSGIVING SHOWER.

A SUGGESTION TO PRESIDENTS OF GUILDS.

By MRS. JULIA HANSON.

THANKSGIVING DAY is approaching, when our hearts should be especially open to the needs of others, and thought should be given as to how we may enable them, also, to rejoice in the great national day of gratitude.

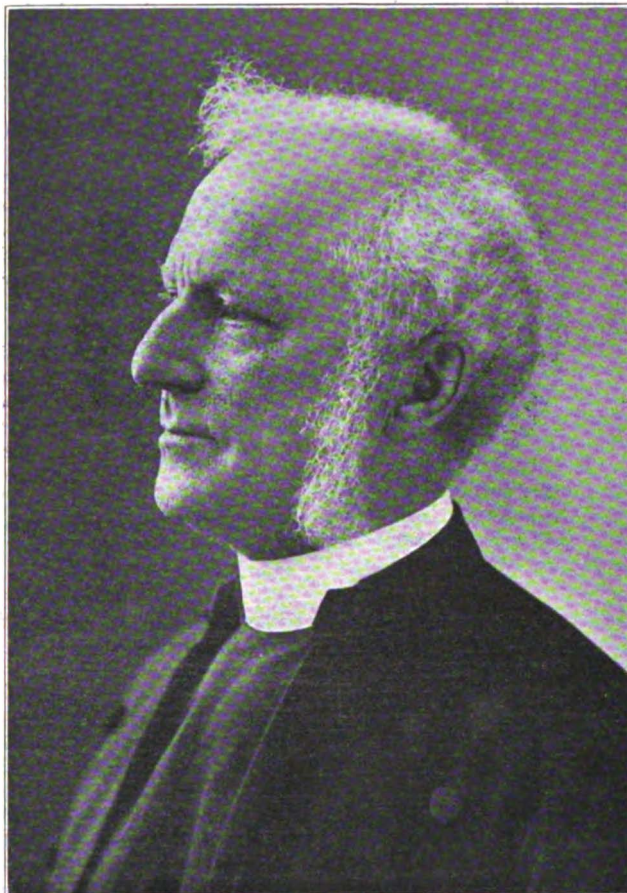
A plan has been carried out in the diocese of Southern Florida which has resulted so well that it is likely to become an annual custom; and it is so feasible and far-reaching that I venture to suggest it to the consideration of Auxiliaries and Guilds in general.

The week before Thanksgiving Day we hold a "Thanksgiving Shower" for the benefit of our Church Home and Hospital (which is supported by voluntary contributions), asking donations of groceries, fruits, cash, and any and all necessaries and comforts for our suffering friends. We insert notices in the local newspapers and send special requests to our own clergy, and also to the ministers of the various denominations, that they will announce the date of the "Thanksgiving Shower"

from their pulpits, and strengthen our appeal by their explanation and sanction. There is, doubtless, some local object in which you are all interested, and this plan presents an opportunity for many to contribute who are unable to give largely, or in cash; but who feel they are glad to assist in making Thanksgiving Day one of rejoicing and kindly feeling, and one, also, of thankfulness, even to the sick and suffering.

To be of true value, our Thanksgiving should be productive and practical; and those who have received *special mercies* during the past year should be ready to make *special Thank-offerings*. To you who have known the trials of illness I particularly appeal; you whose weary hours of pain and sickness have been alleviated by every comfort and luxury that could mitigate your distress. Think of those times, remember what you needed, and extend those blessings to "God's poor," remembering always the blessing promised to "him who provideth for the sick and needy."

It would be a matter of great personal gratification to me if any Guild which may adopt this suggestion would send me a postal addressed to Box 173, Fort Myers, Fla., with the results of its Thanksgiving Shower.



RT. REV. WM. H. HARE, D.D.,
Late Missionary Bishop of South Dakota.

Two Department Missionary Councils

FIFTH DEPARTMENT MISSIONARY COUNCIL.

IN last week's issue of THE LIVING CHURCH was given a brief account of the opening services of the Fifth Department Council in Grand Rapids, Mich., on October 19th and 20th.

All the papers and addresses were of a practical character; facts and suggestions worth while were what the interested attendants seemed especially to seek, and this is what they found, for the most part.

The service of preparation for this second Council of the Department was conducted by the Bishop Coadjutor of Fond du Lac, and meditations were given at the early Eucharists by Bishops Leonard and Vincent respectively.

All the dioceses were represented, many with full delegations, but several of the Bishops were unavoidably absent. Bishop McCormick struck the keynote of the whole conference by saying in his address of welcome that this Church is not one of minimums in doctrine or in activity, but a Church of maximums. We as Churchmen propose to believe the fulness of truth and do the utmost we can for the extension of the Master's kingdom throughout the world. As an ecclesiastical slogan for this Council he said he wanted to place side by side with Chicago's "We Will" of last year, "Grand Rapids Knows How," for 1909.

DR. HOPKINS' REPORT.

The report of the Department Secretary was the first matter of direct concern to come before the Council and this was read by Dr. Hopkins in a way to interest every one, both in its contents and as to the great work the Church has to do. "This department has 20,000,000 people, is larger than Great Britain, has about 124,000 communicants, and for the extension of the Church we have given the past year 37 per cent. more than we have ever given before." Several dioceses have notably increased their offerings for the apportionment for general missions. Milwaukee takes the lead in this procession by adding 79 per cent. to what she gave a year ago. Western Michigan follows next with an increase of 66 per cent., followed by Quincy with 64 per cent. increase, by Indianapolis with 62 per cent. and by Springfield with 53 per cent. increase. All of the dioceses have done better, with one exception, than was done the year previous. The five parishes making the largest offerings for missions are, in their order: Trinity Cathedral, Cleveland; Christ Church, Detroit; St. John's Church, Detroit; the Cathedral, Cincinnati; and St. James' Church, Chicago. All in all the department has given for Church extension in the past year over \$30,000, and this does not include offerings from the Sunday schools nor from the Woman's Auxiliary.

"OUR DUTY TO FOREIGNERS IN THE MIDDLE WEST."

Of the many topics that came up for consideration and discussion, none seemed to appeal more to those present than the Church's duty to the foreigners of the Middle West.

In a graphic manner the Rev. J. E. Sulger's paper told of the 30,000,000 foreigners we now have in this country and how this number is increasing by fully a million every year. Bishop Anderson asserted that he had more Poles in his city than are to be found in the largest city of Poland, and that in Chicago there are more Germans than in the fourth largest city of the German nation. He was informed that forty-five languages were daily spoken in his see city and that thirty-five newspapers in as many distinct tongues were there printed each week. If we are to deal with these people religiously he declared, we must give up the idea of trying to make Anglicans of them in this generation; we must take into account their race peculiarities and prejudices; we must get a Slav leavened with the Church idea and train him to deal with the Slavs, and a similar method is needed for dealing with each race. All this was a problem before the Church because in many instances Rome had completely lost her hold upon these immigrants from Europe. Bishop Osborne said that in his diocese he knew of whole settlements of Italians and Lithuanians and other peoples who had lost faith entirely in Roman Catholicism, and that the Rev. Mr. Purce of his diocese, who had been wise enough to learn the Italian tongue, was now able to minister to these people in their own language, and was frequently called upon to minister to them at weddings and burials and for public worship.

WORK OF OTHER BODIES.

Mr. John W. Wood of the General Board told what is being done in foreign lands by other Christian bodies. He pointed out that for our 85 cents a year from each communicant the United Presbyterians had last year given \$2 a communicant, and the Methodists

(Continued on page 902.)

SIXTH DEPARTMENT MISSIONARY COUNCIL.

THE Council of the Sixth Missionary Department which met in Sioux Falls, S. D., October 10th to 13th, was the greatest religious gathering ever held in South Dakota, and one of the most inspiring missionary meetings ever held in the West. All the Bishops of the department except two were present and there were delegates, both clerical and lay, from every diocese and missionary district except Western Colorado. The Presiding Bishop of the Church was also on hand and cheered us all by his presence and words of wise counsel and loving encouragement. There is no man more greatly revered in the West than Bishop Tuttle. The West loves him and he loves the West. Every time he addressed the people or the council he was listened to with rapt attention and greeted with great enthusiasm.

There were also in attendance upon all the sessions of the council nearly all of the South Dakota clergy from both the Indian and white fields and many of the laity from both of these fields.

The Council opened with a celebration of the Holy Communion, the Presiding Bishop being the celebrant, assisted by the Bishops of Montana, Duluth, and Minnesota; the Bishop of Iowa preaching the sermon. The Assistant Bishop of South Dakota welcomed the council to Sioux Falls in his own name, in the name of Bishop Hare, and the Church people of South Dakota. The most impressive feature of this service was the large number of Indian communicants who knelt side by side with their white brethren to receive this Holy Sacrament. Their reverent devotion deeply impressed those present, unaccustomed to such a sight.

Sunday afternoon a mass meeting at the new theatre was held. The mayor, in welcoming the Council to Sioux Falls, said that the city was always glad to extend a cordial welcome to those engaged in the work of saving humanity, but it was especially glad to welcome the representatives of the Church that had given the people of South Dakota Bishop Hare, a man so greatly respected and beloved by them.

Bishop Johnson, in his response, spoke feelingly and appreciatively of all that the mayor and many other busy laymen of Sioux Falls had done to get everything in readiness for this meeting of the Council.

Addresses were delivered by Bishop Mann (North Dakota), on "Christian Missions, the life-blood of the Church"; W. H. Lightner of St. Paul, Minn., on "Christian Missions, the best Handmaids of Civilization"; and Bishop Tuttle on "Christian Missions, Unselfish Service."

The address by Mr. Lightner was one of unusual interest and force. The venerable Presiding Bishop was given an ovation when his time came to speak, the entire audience composed, though it was, of men and women of all creeds and no creeds, arising to its feet to show this mark of respect and affection for him. The Bishop was at his best and aroused the greatest enthusiasm by his earnest words. Again and again he was interrupted with applause and when he sat down the audience applauded as though it could not cease giving expression to its appreciation of the noble sentiments to which he had given utterance.

The Council assembled Sunday night in the Cathedral to listen to ten minute reports from the Bishops of conditions in their respective fields. These reports were, without a single exception, encouraging, and gave us a good idea of what was being done in all parts of the field. The reports of the successful years now being faced by our Church schools in these fields, deserve special mention. The Bishops, however, who had no Church schools, could give good accounts of what was being accomplished by earnest clergy in deepening the spirituality of the people and winning souls for the kingdom.

At the business session on Monday, a resolution requesting the General Convention to alter the canon relating to the election of Missionary Bishops so as to give to the department the right to select the men for the vacancies which occur in it, was defeated by a vote of 21 to 28. If the Bishops had not voted against this resolution it would have carried. There is a growing sentiment, in the West, in favor of the enactment of such a canon. The feeling is that injustice is done the men of the West, who have given their lives to this field, in passing them by when a Bishop is to be chosen, and selecting an Eastern man.

At the afternoon conference the Rev. S. M. Hayes, of Nebraska, offered some helpful suggestions on "How to open missions in large



RT. REV. J. N. MCCORMICK, D.D.,
Bishop of Western Michigan.



RT. REV. F. F. JOHNSON, D.D.,
Assistant Bishop of South Dakota.

towns which have been neglected by the Church"; and the Rev. J. K. Burleson, of North Dakota, read a paper containing so many valuable suggestions on "How best to work Missions in the thinly settled Country where the Villages are small and far apart, and how to reach farming communities," that by a vote of the Council he was requested to furnish it to the Church papers of the department for publication. [It will be printed later in these columns.]

"WHAT CAN THE CHURCH AFFORD TO SURRENDER FOR THE SAKE OF CHURCH UNITY?"

BISHOP EDSALL supposed that some few would urge that "in the interest of breadth and charity" we should no longer insist upon our threefold ministry but "should recognize all men who had taken up the duties of the Christian ministry, and were recognized as ministers by some reputable body of Christians, as being endowed (not simply with spiritual efficiency, but) with all those sacerdotal powers of priesthood which are mentioned in our Ordinal and Prayer Book." Others might hold that we should "not insist upon any subscription to a Creed," or should allow the Creeds to be explained away by interpretations. He could not agree with these. He was glad to observe a "growing approximation to many things of Catholic and Apostolic heritage among many bodies of our separated brethren." "What, then, should we surrender for the sake of unity? Nothing of the Catholic Faith; it is not ours; we can't surrender it. Nothing of Apostolic Order; we did not originate it; we cannot give it up. Shall we surrender insistence upon the administration of the Sacraments of Holy Baptism, the Lord's Supper with Christ's words of institution as being such means of grace as our Catechism and Prayer Book define? No, because they are channels of grace which unite us to Christ. Shall we surrender any special theory as to the inspiration of Holy Scriptures? No, because our communion has never put forth authoritatively any special theory of inspiration." But we can surrender "that narrow, unbrotherly, jealous, and suspicious spirit of aloofness, which does so much when it exists on our part to estrange our fellow Christians from us." "We should be quick to seize upon every opportunity which presents itself for practical coöperation with our Christian brethren of other names, wherever, and to the utmost extent that we can do so without sacrifice of principle. Is it a celebration of Memorial Day; a united service in honor of a departed President or Governor; a meeting or service of the Laymen's Missionary movement; some meeting at the Y. M. C. A.; or is it some legitimately 'special occasion' upon which we wish to ask the Bishop to license some esteemed minister of another Christian body to make an address to our people upon some topic with which he is especially competent to deal; let us rejoice at the opportunity of showing every courtesy, and demonstrating that there are some things upon which as Christian men we stand together. Nor, when we are brought into some such relation with ministers of other bodies should we (any more than should they) claim it necessary that our associations should be prefaced by an explicit statement concerning things upon which we are not agreed." He believed "in erecting small, frame churches in little hamlets we would frequently be wise if we refrained from formally consecrating them, that thus our people might be more free to extend the courtesy of using the building for religious services by other bodies."

There were quite a number who took issue with the Bishop. JUDGE HENRY, of Des Moines, thought the Chicago Lambeth Quadrilateral had accomplished nothing; that the Church would have to give up everything put into its system of doctrine by man. The REV. RALPH SMITH of Iowa wanted to know if the Church was put here by our Blessed Lord as a means or as an end. BISHOP MANN was prepared to give up nothing, for we have all to lose and nothing to gain by the transaction. The other bodies around us were not getting together, and the points that separate us from them are points upon which they are agreed. The BISHOP OF KEARNEY told us that we had as well make up our minds to the fact that there was something else besides our pride and prejudice to give up. He agreed with Bishop Doane, he said. He had already been forced to admit the validity of Baptism as administered by these other bodies, and we would have to admit the validity, if not the regularity, of their orders, and the administration of the other sacraments ordained by Christ. Furthermore we would have to make the use of the Prayer Book optional, for we must admit that a liturgical worship was not a matter of divine requirement. We would have to stop also ordaining Bishops for millions of souls, make the office a less lordly one, and bring it in closer touch with the parishes. The Methodists were reaching the people, he felt we all must admit, in this Western country, as no other body of Christians, and the secret of their success he found in their presiding elders' work. In this he saw that Archbishops might be needed, but whether we had them or not, more Bishops, in closer touch with the work, would prove an imperative necessity.

THE BANQUET.

The banquet tendered the Council by the Men's Club of Calvary parish brought together the representative men of Sioux Falls. BISHOP THOMAS responded to the toast, "Laymen's movements the hope of the Church," in a very effective address in which he outlined the part played by laymen from the earliest times, in the Jewish Church to the present day. BISHOP MANN followed with an appeal to the men to be more careful with regard to the literature

they allowed to enter their homes, urging them to take our leading Church papers, and reminding the clergy in emphatic terms that it was their duty to exert themselves to increase the circulation of these papers among their congregations. The speeches of the evening closed very fittingly with one of the most earnest, helpful, and inspiring addresses to men it has ever been my privilege to listen to, by the Rev. THEODORE PAYNE THURSTON of Minneapolis, on "The Power Behind." He defined this power, it is needless to say, as the incarnate life of the Son of God. Did men ask why men went to every race and every clime to give their lives to this work, the answer could only be found in the deep and abiding conviction that the Master had told them to go. These addresses made a deep impression upon the busy men of the world who heard them, and in their money getting they cannot forget the vision they had this night of higher and holier things.

THE INDIANS.

Tuesday morning the Indian clergy had charge of the services which were conducted for their people in their native tongue. At the conclusion of the service they addressed the people in English. This was the first attempt of the Indian clergy of South Dakota to do this, but they acquitted themselves very creditably and touched the hearts of all present by their words of gratitude to the Church for all that it had done for them and their people. In the earnest words of these faithful priests, and the devoutness of their people, the Council felt that it had had an object lesson in what is being actually accomplished in the Mission field that is calculated to send us all back to our fields of labor, "thanking God and taking courage."

STIPENDS OF THE CLERGY.

The afternoon was devoted to the discussion of the stipends of the clergy. Much was said that might better have been left unsaid. The conditions revealed by these discussions were pathetic in the extreme. One Bishop said that his clergy never complained, but he knew that it was so difficult for them to make ends meet on their stipends, that when he made his visitations he stopped at the hotel instead of with them, because he realized that they could not afford to incur the additional expense of providing for his entertainment. A committee was appointed to find out if anything could be done to remedy this state of things. The Bishops and laity are the ones to remedy this condition of affairs, let it be said frankly. The Bishop of Montana solved the problem at the beginning of his episcopate by making it a rule to provide an adequate support for every man he invited into his field. Let the Bishops speak as plainly on this subject to their own laity as they spoke at this Council, and there will be an increase of stipends with but little delay.

MISSIONARY MEETING.

This intensely interesting and helpful meeting of the Council was brought to a close with an inspiring missionary meeting in the Cathedral, at which addresses were made by the Presiding Bishop on "Victories of the Past"; by the Bishop of Montana on "The Opportunity of the Present"; and by the Bishop of Western Colorado on "A Vision of the Future." We took our departure for our respective fields of labor with the earnest words of these faithful soldiers of the cross to cheer and encourage us to strive for the accomplishment of still greater things for Christ and His Church.

BISHOP HARE'S CONDITION.

The news of the critical illness of Bishop Hare reached the Council just before its adjournment. Resolutions of sympathy and appreciation of his labors were adopted and beautiful tributes paid him by Bishop Tuttle and others. B. S. MCKENZIE.

Do THE clergy pay enough attention to instructive reading matter and its distribution? asks the *Canadian Churchman*. The eye is often a better receiver than the ear. If people to-day read little more than a newspaper, may not one reason be that they have so little material in their houses of an attractive character? The day of the old-fashioned tract is gone forever, but cannot something interesting and up-to-date be found to take its place? It is a simple fact that people will accept religious teaching, when read in a palatable form, far more readily than when listened to in sermons, which they think should deal with the Gospel message and its direct application to life. This being the case, strong steps are needed to disseminate the proper kind of literature and leave it to do its work. It must not be vague and goody-goody, but distinctive and robust. Temperance sentiment is strong throughout Canada because the country has been sown knee-deep with temperance literature. Why not put a little money and effort into doing something along this effective line for the advance of the Church and its wholesome principles of truth? Our classes and society meetings might readily become centers for the distribution of definitely instructive reading matter. This policy, if persevered in, could not but result not only in strengthening our weak-kneed members, and spreading principles of truth to outsiders, but also in the building up of a more intelligent and devotional Churchmanship. These ends will be to some extent met by the increased circulation of a Church newspaper, which should be found in a far larger proportion of our homes.

FIFTH DEPARTMENT MISSIONARY COUNCIL.

(Continued from page 900.)

over a dollar, the Congregationalists about the same amount and the Dutch Reformed denomination had many congregations which gave \$3 for foreign missions to every dollar they spent for their parish maintenance. We must not be self-satisfied. He told of the strength and limitations of the work of many religious bodies in the field.

THE SPRINGFIELD PLAN.

To many of the business men at the Council the "Springfield plan," whereby money for diocesan and general missions is combined into a lump sum and paid directly to the diocesan board of missions, and all offerings for local support in missions are paid into that board, which assumes all responsibility for the support of missionaries, seemed wise and business-like. The special feature of this plan is that it stimulates contributions for the apportionment as well as metes out justice in stipend to the diocesan missionary. Mission congregations pay their salary, not irregularly and as they please to the missionary they promise to support; but this money is sent to the diocesan board of missions and each month a check goes to the

literature; it pays to distribute it, because some of it will produce rich results. The REV. WILLIAM AUSTIN SMITH of Milwaukee advocated the wisdom of inviting parishioners to meet the missionary previous to his pulpit address as he knew cases where, from social contact in this way, there were increased congregations to hear his address and increased offerings to help his work.

Mr. J. A. GALLEHER of Southern Ohio read a paper on Sunday Schools and Missions, and was followed by a talk on The Missionary Value of Church Schools and Hospitals by the REV. B. TALBOT ROGERS, D.D., of Fond du Lac. On Dr. Rogers' motion a committee was appointed to investigate matters connected with the Church educational interests within the Department, the Bishop Coadjutor of Fond du Lac being chairman. Mr. FREDERIC C. MOREHOUSE gave the last address of the afternoon, on The Church and the Home. [Mr. Morehouse's paper is printed in the editorial pages in this issue.]

An evening mass meeting in the Pro-Cathedral, which was crowded, closed the sessions. The Bishop of Milwaukee spoke on the Spiritual Resources in Missionary Work, the Bishop of Michigan on The Church's Mission to Society, and the Bishop of Chicago, speaking on The Field is the World, sought to correlate what had



GROUP OF THE FIFTH DEPARTMENT MISSIONARY COUNCIL, GRAND RAPIDS, MICH., OCTOBER 19.
FRONT ROW (seated, from left to right):—The Bishops of Milwaukee, Western Michigan, Springfield, Ohio, and Michigan.

the missionary to pay his salary in full. Thus the missionary is kept content with his work; the apportionment is paid and self-supporting parishes, seeing what the mission congregations do, cannot but try to do their part for the general board. Others in the Council supported the "Ohio plan" wherein some one person is made responsible for bringing the subject of missionary help for the general board directly to all the congregations of a certain district.

OTHER TOPICS.

The REV. G. P. TORRENCE presented the subject of mission study classes and advocated not only classes for women, but for the men as well. He emphasized the need of utilizing every agency possible to put the facts of the Church's advancement before the people and felt sure that with a knowledge of what is being done, many more will be glad to help. DR. WILKINSON of Western Michigan read a short practical paper on Missionary Methods, suggesting many concrete ways of stimulating missionary interest, putting the *Spirit of Missions* into the public library where many will be sure to look it over, missionary plays, stereopticon views, etc. In the discussion following, Mr. D. B. LYMAN of Chicago said: Don't be discouraged, if you hear it said people will not read missionary literature if it is circulated in church pews; some will not read it, but others will; every business man expects to put much advertising matter before people which is never read; but some of it is read and so he markets his goods and makes his money. It is the same with missionary

gone before, showing the successful work that is, in fact, being accomplished by the Church both in spirituality and in the social order. There were three powerful addresses, bringing the two days' sessions to a fitting close.

SOCIAL FUNCTIONS.

Two social functions attended the Council, a reception at the St. Cecilia Building by the Church people of Grand Rapids, and a Churchmen's dinner at the Hotel Pantlind, when about 230 men, mostly laymen of the diocese, were present. At this time a Church Club was organized among the men of Western Michigan, and with Bishop McCormick as toastmaster, the Rev. Dr. Hopkins, Mr. J. W. Wood, Mr. E. P. Bailey of Chicago and the Rev. Dr. Faber of Detroit responded to toasts on phases of missionary extension. Seldom are four after dinner speeches, together with the toastmaster's introductions, so uniformly successful.

MISCELLANEOUS.

To meet the expenses of the Executive Committee of the Council a request for \$10 was made from each diocese having less than 10,000 communicants and of \$20 from dioceses of the department having over 10,000 communicants. Mr. W. B. Conkey of Michigan City offered to print, at his expense, 10,000 copies of Dr. Hopkins' report for distribution through the Department.

The next Council will be held in Milwaukee in 1911, the Council for 1910 being omitted because of the General Convention then

meeting in Cincinnati. As executive committee for the next three years the following were chosen: Chicago, Mr. D. B. Lyman; Fond du Lac, Bishop R. H. Weller; Indianapolis, the Rev. John E. Sulger; Marquette, Thomas Bailey; Michigan, Rev. William F. Faber, D.D.; Michigan City, the Rev. E. W. Averill; Milwaukee, Frederic C. Morehouse; Ohio, Archdeacon Abbott; Quincy, Thomas A. Brown; Southern Ohio, J. A. Galleher; Springfield, W. C. Graves; Western Michigan, the Rev. F. R. Godolphin.

The officers—the Bishop of Southern Ohio, chairman; the Bishop of Chicago, vice-chairman; Mr. W. R. Stirling, secretary; and the Hon. W. J. Stuart, treasurer—are *ex officio* members.

GREETING TO DR. LLOYD.

Greeting was telegraphed the Rev. Dr. Lloyd, whose consecration as Bishop Coadjutor of Virginia occurred at Alexandria, Va., on the second day of the session of the council, in the following words:

"Fifth Department Missionary Council sends sincere congratulations to Virginia, and loving greetings to the best beloved missionary priest on the occasion of his consecration. God be with you!"

WOMAN'S AUXILIARY.

During the sessions of the Council the diocesan branches of the Woman's Auxiliary of these twelve dioceses held conferences at Grace Church. Nine of the dioceses were represented by delegates. An address of welcome was made by Mrs. Thomas Hume of Muskegon, diocesan president for Western Michigan. Mrs. Hopkins gave a summary of the visits she had made with her husband through the department for the past year, telling of many matters of interest and of the encouragement there is for Church extension. Messages were brought by delegates from several dioceses, and profitable discussions were held on the united offering and on the apportionment plan. A feature of this meeting to which all looked forward with interest was an address on Present Day Problems by Mrs. George J. Romanes, of England, who was a guest of Bishop McCormick during the Council. Mrs. Romanes' address was one of great power. The services for the day were opened with a celebration of the Holy Communion and a meditation by Bishop McCormick.

SEEN IN CHURCH.

BY R. B. DE CANIVET.

ONE morning I was early for service. I will frankly admit that I had expected a half-past ten service, and I found on arrival that Church did not go in till eleven. Being only a stranger, and on a passing visit to the town, I slipped into a back seat, knelt down, and said my prayers. Then, sitting up again, I had an excellent opportunity of observing the people as they came in. I had reason to know that the priest, an old college friend of mine, would conduct the service with reverence and decorum. I was curious to see how his people would behave. It is only fair to him to add that the town was small, that he had not been long in charge, and the people had worked so hard to keep up the Church there during frequent vacancies that they felt a sort of proprietary interest in the building.

Presently a group of children came up the steps, gaily chattering, as children will. They passed cheerfully through the porch, the boys doffing their caps, and all trooped into their own pews. I was struck with the peculiar character of that procession. It was not actually boisterous, nor intentionally irreverent. The boys were shuffling their feet, I half expected a low whistle; the girls nudged one another, and, giggling, flounced about till they sat, or rather wriggled, into their seats. Their talking was subdued, but incessant. The boys, not to be outdone by mere girls, displayed the trophies they had won since last they met at school on Friday. I could not long give them attention before an elder group approached. In the distance their loud laughter and gay voices spoke of the good health and irrepressible spirits of youth. Half a dozen girls bounded up the steps, showing the effects of good gymnastic training, and talking all at once as they came. The steps ceased, but the voices went on. Glancing towards the door, from their expectant attitude I judged that they were waiting for more friends. My eyes were not deceived. Up they came and joined the cheerful group, and all came into the sacred building with voices never lowered. Passing through the body of the Church they disappeared into the choir room, from whence still came the muffled sounds of idle chatter. Men and women of graver step approached, whom older years had given added dignity and slower step. One and all engaged in friendly conversation, nor broke it off as they too passed to their seats, pausing at the entrance of each pew to finish their chat. Young and old, it mattered not which, each had a word for his or her neighbor.

The entry of the server to light the candles at the altar

made no perceptible difference. The children might have been at school waiting for the day's lessons to begin. Their elders might seemingly be waiting for some chairman to call a meeting to order. Yet in spite of my unpleasant apprehensions, as the choir began the processional hymn, everyone rose and joined the singing, or stood listening in reverent silence. While the service lasted all was order. They knelt again at the end till the last candle was extinguished. And then once more the voices rose.

I wondered what history lay behind this strange, incongruous combination of reverent thought and thoughtless irreverence. Not one of them there was but would have viewed a concert or festive gathering there as a breach of all Church order. Yet in God's house they one and all behaved just as they would have done had they been assembled for a concert in the parish hall. What reasons lay behind this conduct? Mayhap the church building had once been used for the classes of the Sunday school. Talking and rapid movements are more or less inevitable there. The child's mind cannot distinguish between the real and the accidental use of a place. If it be right to talk there freely to their teacher (and to each other when they could), then the child can find no obvious reason for not talking while waiting for Divine service to begin. "The child," we know, "is father to the man." Small wonder if in later years the early habit sticks.

Yet as I mused a subtler reason came to mind. The building was itself at fault. There are so few churches which breathe the spirit of worship. Worship requires a sense of mystery. The mind can never feel the mystery of a place where all is light and free and open. Few of our Churches show that "dim religious light" which awes the heart and soul insensibly. Perhaps the builders felt no sense of mystery to express. The modern mind in self-complacence rests assured that it has fathomed all mysteries. The Church must still protest. She has her mysteries of faith; her buildings must express her protest. Till they do, we need not look for deep devotion in our people, nor be surprised at scenes of such light-hearted and thoughtless irreverence as I have too feebly painted.

CONSECRATION OF DR. LLOYD.

THE consecration of the Rev. Arthur S. Lloyd, D.D., to be Bishop Coadjutor of Virginia, occurred on Wednesday of last week, October 20th, at Christ Church, Alexandria, Va. Our anticipated account of the function is, unhappily, not at hand at the moment of going to press.

ARRANGING GREAT MASS MEETING IN NEW YORK.

(Continued from page 897.)

and was esteemed a fine type of that old school of American sailors which created and sustained the splendid traditions of our navy.

The Admiral's father was Henry Erben, the best known Church organ builder of the period. His grandfather held an official position in Trinity parish.

The funeral was held in Trinity chapel, Broadway and Twenty-fifth Street, accompanied by military honors, and prominent officers of the army and navy were present.

The death of Mr. John F. Germond, for thirty-five years organist of St. James' Church, Hyde Park, occurred on October 16th at the Albany Hospital. A pupil of Dr. Mason, Dudley Buck, and Albert Ross Parsons, Mr. Germond represented the highest in musical culture in America. His original compositions for the organ were marked with keen musical intelligence and fine sensibility, while as an interpreter of the music ritual of the Anglican Church, he placed himself among the true artists of his time.

John H. Caswell, for thirty-three years a vestryman of Trinity Church, and for a large part of that time the senior warden of the parish, died at his home on Sunday, October 17th, after a long illness. Mr. Caswell was a graduate of Columbia, a retired merchant, a member of several clubs, and was sixty-three years of age. He retired from the vestry about two years ago on account of ill health. He is survived by his wife.

It is stated that William H. Gallinger, son of Senator Jacob H. Gallinger of New Hampshire, who died suddenly last week and who had taken degrees at Harvard in law, medicine, and theology, was at one time associated with the Society of the Atonement at Grey-moor, Garrison, N. Y. of which Fr. Paul James Francis is Superior. Though a graduate in three professions he practised none of them, but is said to have been mainly interested in furthering his father's political interests. With his father, he had recently returned from Europe.

OPENING OF THE LAYMEN'S MISSIONARY MOVEMENT IN BUFFALO.

BUFFALO, October 20.

THE first of the seventy-five conventions to be held in the United States under the auspices of the Laymen's Missionary Movement (inter-denominational) was held in Buffalo, October 16th to 19th inclusive.

Though most men know such an organization exists and have heard its watchword: "The Evangelization of the World in this Generation," few know more. The rapid and complete preparation, high tone of the convention, the way in which it took hold of men and men took hold of it, were all surprising and delightful. Colonel Elijah W. Halford, known by name to every citizen of this country during and since President Benjamin Harrison's administration, came to Buffalo with Mr. A. F. La Flamme, Executive Secretary of the movement, during the week of September 15th. They spent that week interviewing the Church clergy and other ministers of the city, addressed several Church organizations and other bodies, including, on the Monday following, the clericus and the Methodist Ministers' meeting. At an informal dinner held that evening plans were formed and committees chosen, Elbert B. Mann, treasurer of the Bishop's Fund, being made chairman of the General Advisory committee; the Rev. Cameron J. Davis, rector of Trinity Church, chairman of the Pastors' Coöperating committee; and other prominent Churchmen assigned to important and responsible posts where they labored faithfully and well. Most of the parishes and Protestant congregations had a small committee to work among their own people. There were also sub-committees of pastors to further the movement among their own people, that of the Church being composed of the Rev. Messrs. Davis, Richards, Gaviller, and Lord.

THE PRELIMINARY BANQUET.

The opening of the convention itself was preceded by a banquet on Saturday evening, October 16th. Five hundred sittings were provided at 75 cents each. All were taken and seventy applicants were refused. Mr. Elbert B. Mann presided. No such representative body of professedly Christian men ever met in Buffalo.

The first address was by the chairman, having as his subject, The National Missionary Campaign. It was, of course, the introduction of the convention. There were three others, one by Colonel Halford on The Attitude of Missionaries and Mission Boards Toward the Laymen's Movement; on Men and Missions, by Dr. J. A. Macdonald of the Toronto *Globe*, and the last by Mr. J. Campbell White on America's World Responsibility. These addresses were of a high order, impressive, appealing to that sense of duty to care for the souls outside of Christian influences which it was the purpose of the convention to arouse. With them the convention began well.

CONVENTION OPENED ON SUNDAY.

The services throughout the city on Sunday were of a missionary character generally. The Rev. Dr. Pott of St. John's University, Shanghai, preached at St. Paul's in the morning and at Grace Church in the evening; the Rev. Mr. Perry of St. Catherine's, Ont., was at All Saints'. Visiting ministers occupied various denominational pulpits, and in addition a vast meeting for men was held in the afternoon in the Star Theatre and another for women at the Central Presbyterian church. The addresses at the Star were: Men and Missions, Alfred E. Marling of New York; Greetings from the Canadian Laymen's Missionary Movement, N. Ferrar Davidson, K. C., Toronto—a prominent Brotherhood man; The Awakening of Asia, George Sherwood Eddy, National Secretary Y. M. C. A. in India. Mr. Davidson is well-known to Churchmen in this country, is always a convincing speaker and seemed here to be at his best. Mr. Eddy, though a young man, has spent eighteen years in India and has apparently been influenced by the temperament of the people of that land. His address on Sunday was stirring, deep, wonderful, and of a nature new to most of his audience.

WEEK-DAY SESSIONS.

The remaining meetings were held in the Central Church auditorium (Presbyterian) except as noted. Morning and afternoon of Monday were given to practical discussions of educational methods, both as to the facts of missions and of practical organization whereby the local congregations should be made to further the cause of missions in a world-wide way. The chairman of the afternoon session was Mr. J. Campbell White, former College Secretary of the Y. M. C. A. and also a secretary of the Student Volunteer Movement. Himself a missionary, his attractive personality, his practical but devout nature, and the appropriate way in which he introduced each speaker, made him an ideal chairman of a missionary convention.

The first address, by the Rev. W. B. Anderson of Philadelphia, was on The Organization Needed for the Largest Success. He urged simplicity and thoroughness.

Mr. L. H. Severance of New York City, on Missions as an In-

vestment, spoke more especially of the awakening of China and the East, their commercial and industrial possibilities, of such inestimable value to the world if rightly directed, such a fearful menace otherwise; and of the duty devolving upon the men of Western nations to implant Christian ideals as a surety of peace and commercial safety. It was a practical speech from a live business man who had been over the ground and knew what he was talking about.

Mr. Matthew Parkinson of Toronto, on Business System in Missionary Finance, told of the practical methods whereby the men of Chalmers Church (Presbyterian) had greatly increased their missionary offering. The details of the scheme were: a paid dinner, to which all men were asked, but no one allowed to buy a ticket who would not promise to attend. Here the subject of the missionary offering was discussed, a resolution passed fixing the amount those present would raise, a committee of three appointed to do the work, with power to add to its numbers, but no pledges asked at the time. This committee enlarged itself and canvassed the congregation, letting no man escape. The pledges were made payable in weekly instalments, the duplex envelope system being used. This system not only worked perfectly, but as incidental results a long-standing debt has been paid, the minister's salary increased, and "gowns put on the choir."

Monday evening was devoted to an immense meeting addressed by three strong men fresh from the field, the Rev. George Heber Jones of Korea, Dr. L. M. Zwemer of Arabia, and our own Dr. Pott.

THE THIRD DAY.

The first and most striking address of Tuesday was that of Mr. J. N. Shenstone of Toronto, President of the Baptist Laymen's Missionary Movement of Canada, on The Stewardship of Life. It was an earnest plea for men to regard wealth as a trust, of which they are stewards and for which they are accountable. It was made even more impressive by facts stated regarding the speaker. He is a merchant, or at least engaged in business, and undoubtedly wealthy, though he denied being a millionaire. Having, like many men, devoted ten per cent of his income to charitable and religious uses, he increased to twenty-five per cent, but now declares that he will not add to his capital but will devote all future earnings to the spread of the Christian faith.

Tuesday afternoon was given to denominational gatherings, there being no formal session. The action of all the various bodies cannot be stated except the general fact that they decided to get to work. Sixty-five Churchmen met in a room and adopted the following resolutions:

RESOLUTIONS ADOPTED BY CHURCHMEN.

"First: As is well known to the leaders of the Laymen's Missionary Movement, a committee of one hundred prominent laymen of the Episcopal Church throughout the country is being formed by our Board of Missions to coöperate nationally with the Laymen's Missionary Movement and to conserve its results. The General Committee for Buffalo, to be elected at this meeting, is directed to communicate with the National Committee and give most cordial co-operation in its plans. In the meantime this conference expresses its conviction that the offerings of our churches in Buffalo for missions for the next year should be, and will be, at least double the regular apportionment which our Board of Missions has made.

"Second: That a General Committee of five for Buffalo be elected with authority to add to its number: that this committee be directed to coöperate heartily with similar committees that may be named by other Christian bodies in Buffalo.

"Third: That this conference adjourn subject to the call of the General Committee, so that all delegates who have enrolled themselves in the movement may be brought together at any time."

A further resolution recommended the carrying out in every parish of a plan of work along the lines proposed by the leaders of the Laymen's Missionary Movement.

THE LAST EVENING.

There were but two set addresses announced for the closing session, on Tuesday evening. Between them reports were made of the sectional conferences of the afternoon and statistics of the convention were given.

The first was a devotional talk on Prayer, by the Rev. J. L. Dearing, Superintendent of Baptist Missions in China, Japan, and the Phillipines. He stated, among other things, that the native Christians of the East have an appreciation of the power of prayer, an insight or comprehension of prayer as communion with God, which is wonderful, and as to this, we might well learn of them.

Mr. George S. Eddy delivered the closing address. His subject was The Ownership and Lordship of Jesus Christ, and he spoke upon the words of our Lord: "Simon, lovest thou Me? Feed My sheep." He used as illustrations those heroes of love and sacrifice who gave themselves in love to Christ and fed His sheep in distant lands; of Livingstone, Judson, and Pitkin; of the Christians now suffering for their faith; with a powerful denunciation of the Turkish massacres and the cowardly non-intervention of Christian nations; told of the wonderful advance being made by Christianity in the East, of the visible decadence of the religions of those lands; and held a great audience almost breathless with interest. His plea was for sons and daughters to be given. "The greatest obstacle to Christianizing the world is Christian parents. Lovest thou Me? Give thyself and of

thyself, thy children; give thy substance; give thy service." Mr. Eddy's peculiar style, which might be described as a mental rapture, affected his hearers greatly so as to render an immediate change of thought difficult. Every person attending the closing session of the convention went home to think over its purpose, and his or her responsibility for the propagation of the faith. It was impossible not to do so.

WHAT CAME OF IT?

Results cannot be foreseen, yet some facts are already apparent. Churchmen in Buffalo were ready for this movement. The convention was expected to have 1,000 delegates representing congregations not only in this city but as far east as Rochester, south to Emporium, Pa., and west to Erie, Pa. Of these the Church was allotted 100. The total registration (each person paying a fee of \$1.00) was 1,233, of whom 212 were Churchmen. The total from outside the city was but 171. In some of the city parishes the committee appointed for purposes of the convention will be retained permanently to further missionary effort and interest. The resolution adopted Tuesday is said to mean \$12,000 from the Church in Buffalo to our Board of Missions. We have not realized how thoroughly parochial the Church here has been. Outsiders came, aroused our men and to the surprise of every one interested, Churchmen became important leaders. They stood third in numbers. One of the promoters of the general movement said privately that the Church is the strongest body of Christians in Buffalo (excluding Romans), and as the speaker is a Baptist missionary, who has seen eighteen years of foreign service and has since been a secretary of the Student Volunteer Movement, his statement carries weight, though some of us doubt its accuracy.

The Church did not officially participate, each parish acting independently; some took no part whatever; the influence exerted and strength shown is far less than it might have been, but if so much could be done by a fraction in so short a time, what would be the measure of the Church in Buffalo, wholly at work, entirely aroused, and continuously active?

SCHEDULE OF CONVENTIONS.

Similar conventions are planned in pursuance of this movement as follows:

Oct. 16-19	Buffalo.	Oct. 19-21	Bristol, Tenn.
21-24*	Cleveland.	23-26	Richmond, Va.
29-31*	Worcester, Mass.		
Nov. 5-7*	Providence.	Nov. 22-24	Harrisburg and Scranton, Pa.
6-7*	Boston.	27-30	Hartford, Conn., and Portland, Me.
11-14*	Washington, D. C.		
16-18	Baltimore.	Dec. 8-10	Syracuse, N. Y.
18-21*	Philadelphia.	11-14	Schenectady, N. Y.
Dec. 1-3	Reading, Pa.	Jan. 12-14	Greensboro, N. C.
4-7	Detroit.	17-19	Columbia, S. C.
Jan. 9-16*	New York City.	21-23*	Macon, Ga.
		27-28	Huntington, W. Va.
		28-30*	Nashville, Tenn.
		Feb. 1-3	Jacksonville and Tampa.
Feb. 3-6*	St. Louis.	4-6*	Montgomery, Ala.
8-10	Memphis.	8-10	Jackson, Miss.
11-13*	Little Rock.	12-15	New Orleans.
15-17	Oklahoma.	16-17	Shreveport.
18-20*	Wichita, Kas.	18-20*	Houston.
22-24	Topeka.	22-24	Dallas.
24-27*	Kansas City.	27-Mar. 1	El Paso
Mar. 2-4	Colorado Springs.	Mar. 4-6*	Phoenix, Ariz.
3-6*	Denver.		
8-10	Salt Lake City.	8-10	Los Angeles.
13-14	Cheyenne.	12-14	Fresno, Cal.
15-17	Lincoln.	14-16	Sacramento.
18-20*	Omaha.	17-20*	San Francisco.
22-24	Sioux City, Ia.		
29-31	Mitchell, S. D.	29-31	Portland, Ore.
Apr. 1-3*	Davenport, Moline, and Rock Island	Apr. 1-3*	Tacoma.
5-7	Milwaukee.	2-5	Seattle.
8-10*	Peoria.	8-10*	Spokane.
12-14	Indianapolis.	12-14	Butte.
		15-17*	Billings.
		19-21	Fargo, N. D.
		22-24*	Duluth.
		26-28	St. Paul.
		May 3-6	National Missionary Congress, Chicago.

Dates marked * are Sundays.

NOTHING CAN overleap the barrier which parts man from the myriad races of the animal creation. But the far vaster gulf which separates man from his Maker has been overleaped. God Himself has crossed over it, and has taught us to cross it. And the way, as it has been crossed and is crossed, is by God's having taken on Himself the likeness of man, and by our being, as it were, new created in the likeness of God. If we are made like Him, then we shall be able to see Him as He is; and if we have any belief, any hope, of ever seeing Him as He is, it can only be by our being made like Him. Yes! high and great and pure as that thought is, our only life, our only hope, lies in it.—*Archbishop Benson.*

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

NATIONAL VITALITY.

HERE is now being distributed by the committee of one hundred on the Advancement of the Public Health the report of the exhaustive investigation made at the request of President Roosevelt by Professor Irving Fisher, President of the committee and a member of the conservation commission. The work was carried on with the advice and assistance of medical and statistical experts. The conclusions are surprising and may be summarized briefly as follows:

First, the average American lifetime is shorter than that in other foremost nations and could be lengthened fully a third. Half this improvement could be effected simply through purer air, purer water, and purer milk. Second, the possible gains in reducing mortality among infants and young children would be even greater. Third, the money saving to the nation as a result of decreasing mortality and sickness could be more than \$1,500,000,000 per annum. The remedies suggested include a competent national department of health.

This report is a remarkably important one, and is another monument to the interest and activity of Theodore Roosevelt in the upbuilding of America and Americans. The Metropolitan Life Insurance company has inaugurated a bureau of coöperation, which will undertake at once active work to arouse its policy holders to the possibilities pointed out by the report. Other insurance companies have under consideration active participation in the movement to conserve human life.

When we consider that the committee points out that through needless death and illness our nation squanders every year a sum equal to the entire value of the great steel trust, we see the necessity of immediate action by the national government. There is really no more important phase of the conservation movement.

In general, Professor Fisher speaks of four methods by which life may be conserved and lengthened. The first, according to THE SURVEY's careful summary, he calls "conservation through heredity," and under this head he includes what Gaiton and Pearson have called "eugenics." The training of parents in regard to the baneful or beneficial influence they may exert on their offspring would tend materially to lengthen life. A second method is called "conservation through public hygiene." Obviously under this section come all of the measures employed by municipal, state, and federal authorities in the interests of health improvement. That these efforts should be extended needs little argument. "Conservation through semi-public hygiene" deserves more decided emphasis than Professor Fisher has given. Not only the medical profession, the hospitals and other institutions, the schools and colleges, but all of the varied interests under which men and women have united, should be allied for the conservation of life and health. The aim and end of each of the three methods just mentioned should be found in Professor Fisher's fourth method, "conservation through personal hygiene." After all, the benefits of heredity and public or private efforts for the betterment of living conditions are neutralized by the indifference of the individual. The work of conservation, therefore, may be summed up in the efforts to raise the varying standards of personal hygiene.

After showing that modern science and sanitation have tended to lengthen human life at the rate of about four years a century, Professor Fisher devotes a considerable part of his report to the demonstrating how we may still continue to lengthen the span of life. For instance, the death rates from such diseases as tuberculosis, typhoid fever, malaria, hook-worm disease, and syphilis may all be materially lowered by proper attention to certain simple rules of hygiene and sanitation. The nearly 12,000 deaths and 111,000 injuries from railway accidents may be greatly lessened by the employment of modern and up-to-date equipment. If the public were educated to the fact that such minor ailments as colds, stomach or other functional disorders, or fatigue, often lead to the most serious illness, the saving of life effected in this way alone would be enormous.

"THE DEVELOPMENT OF UNIONISM

was as natural as the development of the factory system, which made the association of workers necessary," is the way Jonathan T. Lincoln describes the situation in the *Atlantic*.

"So long as factory owners and factory operatives worked side

by side in the shop, so long as the man who bought and the man who sold labor belonged to the same social class, so long as a close personal relation existed between master and man, there was no need for organized labor; but when, in the complicated development of the factory system, the employer, once associated in business with the employe, found in the management of the concern his sole occupation, and became separated from the workman by a hierarchy of foremen and overseers—the personal relation between the buyer and the seller of labor being lost—it came about quite naturally that the workman combined his efforts with the efforts of others of his class, in order to command collectively that consideration from the employer which each employe had received individually in the earlier stages of the factory system. First, the men in separate shops talked over their common interests in friendly discussions while at their work; later they continued these discussions in the evening at some appointed meeting place—and the local trade union was born. With the growth of class consciousness, local federations of labor followed, recognizing the common interests of all hand-workers in the community; and these federations in turn became united in a national labor movement, in which the welfare of the individual became subordinated to the welfare of the toilers as a class.”

The sooner all hands realize the situation which Mr. Lincoln points out, the sooner a more satisfactory basis of coöperation will be worked out. So long as the two direct parties to a labor contract regard each other as natural enemies instead of as friends and coadjutors, and so long as they unite in ignoring the rights of the great third party—the public—to every contract, just so long will they sow discontent and trouble and reap loss and disaster.

THE PREVENTION OF INDUSTRIAL WARFARE.

Dr. Eliot is authority for the statement that since the enactment of the Canadian Industrial Disputes Investigation Act (March 22, 1907), “the Dominion has known no cessation in the continuous operation of any of its great agencies of communication—steam railways, electric railways, telegraph and telephone lines, or other public utilities of the kind—and the national industries and the public have not suffered any inconveniences other than a few of a purely temporary and local nature through the cessation of some mining operations. This remarkable record may not be continuously maintained; but it seems quite possible that never again will the interests of the Canadian public be injured through the threatening, or actual outbreak, of sudden and extensive industrial conflicts, such as frequently occurred in Canada prior to the enactment of the law, and still occur, with enormous and widespread damage, in the United States.”

THE NEGRO IN BUSINESS.

The negro came out of slavery, according to Booker T. Washington, writing in the *Outlook*, with a feeling that work was the symbol of degradation. Now in nearly all the schools conducted by negroes in the South at the present time negro children are learning to work. The negro came out of slavery with almost no capital except the hard discipline and training he had received as a slave. In the years since that time he has not only become a large landowner and to a large extent the owner of his home, but he has become a banker and a business man. He came out of slavery with the idea that somehow or other the Government, which freed him, was going to support and provide for him, and that the great hope of his race was in politics and in the ballot. In the last decade the negro has settled down to the task of building his own fortune and of gaining through thrift, through industry, and through business success that which he has been denied in other directions.

LABOR PROTECTION IN RUSSIA.

A project for the relief of workmen who are disabled by accident while in the employ of Russian railways has been formulated, according to the American consul at St. Petersburg, by the Ministry of Ways of Communication and will be presented to the Duma at the autumn session for its approval. If the plan is adopted any workman will be entitled to remuneration, even if the accident is the result of his own carelessness, though proof may be required that there was no purpose in view by the injured party. The amount of the relief will equal the workman's earnings for the whole time of his disablement. In case of death, the widow will be entitled to a pension of three-eighths of his earnings, his child to one-sixth, and an orphan to one-fourth. The total pension must not exceed three-fourths of the victim's earnings.

ADDITIONAL BARS AGAINST ALIENS.

John Mitchell, connected with the National Civic Federation and the American Federation of Labor, is advocating the following additional restrictions on immigration:

“The head tax of \$4 now collected should be increased to \$10.

“Each immigrant, unless he be a political refugee, should bring with him not less than \$25, in addition to the amount required to pay transportation to the point where he expects to find employment.

“Immigrants between the ages of 14 and 50 years should be able to read a section of the constitution of the United States, whether in our language, in their own language, or in the language of the country from which they come.”

A VERY INTERESTING question has arisen as to whether the graft prosecutions in San Francisco have hurt business and the credit of the city. The following from a circular financial letter of the American National Bank of San Francisco throws some light on the subject:

“It is significant of San Francisco's credit standing in the world at large that the bonds of this city command prices that compare favorably with the issues of other large municipalities, as measured by the low interest return which investors are willing to accept. To illustrate: For every \$1,000 put into municipal bonds at present figures, the purchaser would receive per annum:

From San Francisco bonds	\$39.00
From Philadelphia bonds	37.00
From Cincinnati bonds	37.50
From Cleveland bonds	37.50
From St. Louis bonds	38.80
From Pittsburgh bonds	37.00
From Chicago bonds	38.50
From Minneapolis bonds	38.50
From Milwaukee bonds	39.00
From New York bonds	39.50”

Considering these facts and the readiness with which San Francisco bonds are being taken, it does not appear, *The Liberator* of that city points out, that the city is suffering in reputation, as some people affect to believe, by reason of certain trials which have engaged the attention of the criminal courts for two years past.

THE HOUSE OF THE HOLY CHILD, Philadelphia, was founded in 1896, and was incorporated in 1899. It has for its object the maintenance of a Church home for the very many colored children who sorely need one. By doing this it deals indirectly, but in a most efficient manner, with the “Negro Problem” which is always at the doors of the city social worker. In many instances it rescues little colored children from the baneful influences to which unfortunate surroundings so frequently expose them, and trains them to become useful, moral men and women, when otherwise, and almost inevitably, they would drift into the ranks of the shiftless and vicious of their race, from whom the criminal class is so disproportionately recruited. For thirteen years it has carried on this work of charity and of civic betterment with means derived from voluntary contributions. By means of a legacy received from the late Mrs. Annie L. Lowery and special contributions from other generous benefactors, the house is now being enlarged, altered, and put in thorough repair, and the formal opening and benediction will take place in November. The Home will then be able to receive thirty-six children. The House has the sanction of the Bishop of the diocese, but has no connection with any parish.

THE *Detroit News* frequently runs a column entitled “Morals,” containing much information of value to social workers. To this column we are indebted for the following interesting information:

“It is customary in connection with an international congress for the suppression of the white slave traffic, to hold in the year preceding the congress a conference at which the various national committees report the work they have been able to accomplish since the last congress. These reports are followed by discussion. This will be the programme for the first day of the conference to be held in Vienna on October 3, 4 and 5, while the second day will be devoted to the consideration of the subjects to be discussed at the congress to be held in Madrid in 1910.”

The sanitary drinking cup is gradually driving out the insanitary cup; in some places by force of better habits and education; in others, as in Kansas, by force of law.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM.

DAVID AND JONATHAN (FRIENDSHIP).

THIS lesson is a study in friendship. At the same time, to understand it involves a knowledge of the historical situation which makes its background.

The first advance was made by Jonathan as was fitting, since he was the prince royal and the heir apparent. It was made when David was returning from the slaughter of Goliath (I. Sam. 18:1-4). There were some things which made their friendship a natural thing. They were both brave men, who believed in God's power "to save by many or by few." Jonathan could match David's killing of the gaint with a brave deed of his own which passed into the history of the nation (I. Sam. 14:6-16). Both men were popular with the whole nation (14:45; 18:6, 7), which shows that they were both unaffected and genuine. Both were men of great strength. David wielded the great sword of Goliath (17:7, 51; 21:9); Jonathan's bow was so stiff as to be worthy of mention in David's Psalm of Lament, and be compared in strength with his seven-foot father (II. Sam. 1:22, 23).

There are some things which make their friendship remarkable. It had been revealed to David that he was to succeed Saul, which meant that he was to supplant Jonathan on the throne. This fact was not long unknown to Jonathan (I. Sam. 16:1-13; 23:17). Jonathan's father tried in every way to kill David, and to stir up Jonathan against his supplanter. That Jonathan clung to David in spite of these things shows that his friendship was unselfish.

The very qualities which drew the unselfish Jonathan to love David, caused the selfish king to hate him and to plan for his ruin. Saul's jealousy was aroused against David when he understood that it was the Lord's will that David be preferred before himself (18:6-9). As a result, he tried to kill David by various devices. He offered him rewards to go into places of great danger. Failing to have David killed in this way, he tried no less than three times to assassinate him with his own hand. At last, because of the great success and fame of David in fighting with the Philistines, King Saul gave public orders to kill him (19:8-17). David fled to the aged prophet Samuel in Ramah, who put him in the sanctuary at Naioth (19:18-24). Such was the situation at the time in which the scene of our lesson is laid.

David left the safety of his retreat at Naioth, and put himself in the power of his friend Jonathan. But this question was not even raised. Each trusted the other. David believed in his own innocence of any crime so firmly that he offered to let Jonathan himself put him to death if he could show that he was guilty of any crime either against himself or his father (verse 8). This point is worthy of notice. You remember that the fault of Jacob, e.g., was, that he did not believe that God would keep His promise to him unless he helped bring it about by means of lying and cheating. David stands in noble contrast to this faithless position. He had God's promise that he was to be the next king, but in spite of persecutions and even open war which gave him again and again the opportunity to do so, he refused to raise his hand against the person of the king, nor would he let his followers do so. This shows his fine spirit of faith in God's word.

David seems to have come with the hope of removing the misunderstanding between himself and the king. Conscious of his own innocence, he hopes that all will be well. Yet he realizes the danger of his position. He feels that there is but a step between himself and death. The king had tried to take him unawares so often that he cannot trust the king's word. It seems that the king had now invited him to the feast of the new moon, which marked the beginning of a new month. It was kept with blowing of trumpets, and feasts, lasting two or three days. Saul had evidently given an invitation to David to be present, presumably with friendly intentions. The question David has to decide is whether it will be safe

for him to attend. He believes that it is a plot to get him into the king's power that he may be put to death (verse 1).

Jonathan is at first loath to believe evil of his father. He thinks that his father would have told him, had he had evil designs. David thinks, on the contrary, that he would conceal his intentions from Jonathan because of the well-known friendship between the two young men. Jonathan thereupon agrees to do anything that David wishes him to do. David then proposes the plan for finding out certainly how the king feels toward himself. Jonathan agrees to follow David's plan.

Then follows the making of the covenant between the two friends. A covenant is an agreement between two parties whereby each makes certain promises to the other. In this covenant, Jonathan's part was a solemn promise to find out if his father intended evil against David, in accordance with the plan already agreed upon. This was no small matter, for he was taking great risks with the insane hatred of his father for David, should the king learn that he had given him warning. What Jonathan asked of David in this matter shows that he too was ruled by what he believed to be God's will in the matter of the Kingdom. He would bind David by the love which he bore him to be kind to his family in the future when God should have fulfilled His promise to David, in cutting off his enemies from the earth; that is to say, in plain language, when David shall have become king. This covenant between the two was later renewed with the proviso that Jonathan was to be next to David in the kingdom (23:18).

This covenant was made between the two young men alone. Yet both felt that they were not alone. They appealed to an unseen witness. The attitude of the two shows how they regarded that Presence. David's trust in His word we have already remarked. Can Jonathan's attitude be explained on any other supposition than this: that he was ready to accept the fact that David was to be the next king because he believed it to be God's revealed will? Knowing it to be God's will, he gladly accepted it. It was made easier for him that he so loved the man who was to supplant him. Doubtless, too, what he had seen of kingly life at home did not make it seem very attractive to him. He probably felt honestly that David was better fitted for the work than himself.

Jonathan faithfully discharged his part of the covenant. He probably saved the life of David by so doing. On the other hand, David kept his part of the covenant long years after the death of Jonathan (II. Sam. 9:1-13). Speak of the duty of keeping one's word. There is little hope of any real success in any walk of life unless the boy or girl has learned to keep his word. A promise should be as sacred as an oath. Jesus expects His disciples to speak always as in God's sight—which is what gives an oath its binding force. It might perhaps be well to point out that bad promises, which ought not to have been made, are better broken than kept. They are over-ruled by a higher promise and duty to God.

David's love and friendship for Jonathan must have had a good effect upon him, and humbled him. If he had been displacing only Saul, who had sought to kill him, and who was under the influence of an evil spirit, he might well have thought that it was his own superior goodness which had won him this honor. As it was, he would be displacing his friend Jonathan, whose unselfish love for himself approached so nearly the Christian ideal, "In honor preferring one another." He must have felt that it was God only who had put him upon the throne.

Study the story to see wherein each gave signs of unselfishness, then to see why it could be such an enduring friendship. What would have been the result if one or both had lacked faith in God?

No TRUE culture can exist without disappointment, says the *Christian Century*. All great and true lives have become such in virtue of the things that have been put under foot—pride and passion, vanquished ills, disappointed hopes and broken enterprises all have been subdued and are fragments built into the noble structure of an abiding and triumphant character. God cannot give us unvarying success, but he can aid us to that faithfulness and optimism which can conquer all disappointment and failure. And even when one is tempted to believe that effort is futile and that into every healing spring of opportunity, "another steppeth down before him," there is still the help of Christ who may find another way to bring us to success. Jesus did not take the lame man to the pool, but he lifted him up and set him on his feet. Even so today the Son of Man lifts up to life and power those whose disappointments have only served to make them wait more eagerly for the sound of his footsteps, and to listen with greater concern for the tones of his voice. Life's disappointments are God's opportunities.

Correspondence

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

AID FOR MEXICO.

To the Editor of *The Living Church*:

YOU doubtless already have my letter enclosing the letter from Bishop Aves concerning the famine conditions resulting from frost in Central Mexico. Bishop Aves suggests that those who wish to aid should send their gifts to the Rev. P. G. Sears, of Houston, Texas. I have just received a letter from Mr. Sears announcing that Mr. Charles P. Shern, one of the members of his congregation and President of the South Texas Grain Company, has kindly arranged to have his firm attend to all shipments to Bishop Aves. They will make purchases at wholesale rates and will give their services as forwarding agents without charge.

Christ Church, Houston, has acted promptly and efficiently by shipping a car load (1,000 bushels) of corn to Bishop Aves. This represents a gift of \$800. No slight achievement especially when it is remembered that Bishop Aves' appeal for help was received only last Saturday, the 10th, and the car-load of corn was started on its way before the end of the week.

Very truly yours,
New York, October 18, 1909. JOHN W. WOOD.

AS TO COLLEGE STUDENTS.

To the Editor of *The Living Church*:

ANENT Mr. George H. Randall's request for the names of young men and boys leaving their homes to enter colleges and boarding schools:

Among sixty-one boys at a certain non-denominational boarding school there are eight boys, three of them communicants, from Church families at a distance, and yet, so far, the rector of the parish where the school is located has received but one letter commending a boy to his pastoral care.

Among 1,291 students at the Pennsylvania State College last year, Brotherhood Men found 67 communicants, besides fifteen or more baptized members of our Church, yet information concerning only three was received from their home parishes. A necessarily hurried canvass among 1,450 students at the same institution this year indicates that the number of our baptized and communicant members is about ten per cent. larger than last year. And yet, so far, letters concerning only four have been received from their home parishes. Perhaps in this particular case the explanation is that it is generally known that we have neither a church nor a resident minister within twelve miles of this college. However, a small chapter of the B. S. A. has existed for several years, and letters addressed to its director, Prof. J. H. Frizzell, would receive prompt attention.

One outcome of Brotherhood work at this college was the organization three years ago of a mission which bears the name of St. Andrew. A Brotherhood man conducts Evening Prayer in a class room every Sunday afternoon during the college year. The rector of St. John's Church, Bellefonte, twelve miles distant, goes once a month on a week day and administers the Holy Communion in a private house. This seems to be all we can do at present for our young men at this institution. At the usual times for religious services, other Christian bodies take care of them; also of the upwards of twenty communicants among the permanent residents. If what those bodies are doing at this fast growing college and the fast growing town at its doors may be taken as a criterion of what we ought to be doing, I would state that church buildings are contemplated immediately as follows:

Presbyterian, \$50,000, to take the place of a small frame building; Methodist, \$30,000, to take the place of a small frame building; Lutheran, \$15,000 (just completed); German Reformed, \$12,000; Roman Catholics have purchased lots and have a chaplain.

The Follow-up Department of the Brotherhood is a splendid idea, but its success depends very much upon the cooperation of rectors and parents.

Bellefonte, Pa.

JOHN HEWITT.

SUGGESTIONS FOR "A PERSONAL THEOLOGICAL LIBRARY."

To the Editor of *The Living Church*:

ALLOW me to quote from the personal letter of one of your correspondents:

"Your suggestion is a most admirable one, and one that ought to commend itself readily to every communicant of the Church, and certainly to every head of a family. My further suggestion is that you now give a list of the books best suited for such a 'Personal Theological Library'; a sort of 'Five-foot Shelf of Church Literature.' Mention the books you have found most helpful. . . . I am quite sure such a list would prove most interesting and helpful."

This, then, spares me any apologies I otherwise would feel I ought to make for presuming to draw such a list, when greater minds, more experienced men and women could answer the request so much more satisfactorily. But after all, in most cases, the choice was not mine, for I had the blessed privilege of a wise guidance in my reading, and thus simply pass on to others the help which was granted to me.

Here, then, are some of the books I have read and would recommend to those who thirst for knowledge of the things pertaining to the Kingdom of God:

A. W. Little, *Reasons for Being a Churchman*, which I found most helpful in my first studies of the Church's claims; J. A. Regester, *The Worship of the Church*, helped me to understand the symbolism of the Church; L. P. Gratacap, *Philosophy of Ritual*, took me farther in that study; Dean Hodges, *The Episcopal Church*, presented most clearly to my mind the Church's position as a branch of the Catholic, Apostolic Church. Further and deeper studies were made with H. P. Liddon, *Divinity of Our Lord*; Pearson, *On the Creed*; Morgan Dix, *Sacramental System*; Keble, *On Eucharistical Adoration*; Maclear, *Evidential Value of the Holy Eucharist*; Wilberforce, *Doctrine of the Incarnation*; Gore, *Incarnation of the Son of God*; Moberly, *Atonement and Personality*; McLaren, *Catholic Dogma, the Antidote of Doubt*; Satterlee, *New Testament Churchmanship*; Holden, *Holy Ghost the Comforter*; Ewer, *Operation of the Holy Spirit*; Ewer, *Failure of Protestantism*.

Historical and intensely interesting is Uhlhorn, *Conflict of Christianity and Heathenism*; especially helpful and encouraging for those working in heathen lands. One of them wrote:

"It is inspiring to read of the stern conflict the Church had to face in the early days, and most encouraging to us, living as we do with the people 'that sit in a great darkness.' Thank you for the book, we prize it highly."

For special, helpful readings in these moments when the soul longs to draw nearer to God, wonderful simplicity, clearness, and depth will be found in:

Jean Grou's *Hidden Life of the Soul*. Also, Phillips Brooks' *Twenty Sermons*, Carter's *Self-Renunciation*, Father Benson's *Spiritual Readings*, McLaren's *Practice of the Interior Life*, Cleaver's *Penitence*.

But your "Personal Theological Library" would not be complete did it not contain also some stories of the wonderful adventures, perils, trials, and triumphs of the heroes of the Church. Of such I would mention:

Life and Episcopate of George Selwyn, Yonge, *John Coleridge Patteson*; Dawson, *Bishop Hannington's Life*; *Bishop Wilmer's Life*; Bishop Brent, *Adventure for God*, and *With God in the World*; Tuttle, *Reminiscences of a Missionary Bishop*; Talbot, *My People of the Plain*; Potter, *Reminiscences of Bishops and Archbishops*; Burgon, *Lives of Twelve Good Men*.

I could not close my letter without mentioning the books which will prove invaluable to all who are sent to deliver the Gospel message at home or abroad; namely, the present Bishop of London's addresses:

The Call of the Father, The Love of the Trinity, The Mission of the Spirit, Jesus of Nazareth Passeth By.

May these books bring to others the help and strength they have brought to me!

MARIE J. BOIS.

POLICY OR PRINCIPLE?

To the Editor of *The Living Church*:

IN the last issue of the LIVING CHURCH, in an editorial reply to a clergyman who asked for your opinion as to his attitude toward a local option campaign, you take a position which concedes that good and wise citizens may, on account of the evils of the licensed saloon, advocate entire prohibition. This ground is so far in advance of that of any other of our Church papers, and of the previous attitude of THE LIVING CHURCH which, if I mistake not, has sometimes denominated prohibitionists as "fanatics," that it is cause for congratulation

to those who are opposed to the open saloon in any form, yet I would like to ask you for space to comment on two points in that article, the subject being at this time of great importance in many parts of our country, especially in my own state.

Although you, during the vogue of the ephemeral "Do as Christ Would Do" societies, clearly pointed out that our duty is not so much to try to do what Christ did under conditions which cannot be duplicated around any of us, as to do what He would have us do in our own environment, you now describe very fully the attitude of the Saviour toward the government of His time, creating the inference that the conduct of His ministers should be patterned thereon; and you do not make sufficiently clear that while He was in no sense a part of the government, and that any criticism or attempt at reform or amelioration of the civil conditions would have made Him a secessionist and a rebel, His ministers and followers today are, with other units, the governing power itself, and having all duties and responsibilities of governors. So different is the system that Christ's attitude toward Rome seems to be irrelevant to the subject.

I want also to compare the two following extracts from your article:

"To take a stand in favor of high license is to hold that a few carefully regulated saloons are better than a great many badly regulated saloons.

"If, however, the problem were one of high license versus prohibition . . . he would ordinarily be choosing between policies, rather than between principles."

The history of high license does not show, in my opinion, that that policy always secures "carefully regulated saloons," but that is a question of history and aside from the point which I want to make, which is this: The context of these two quotations, with the closing words of the last, seems to indicate that you consider the difference between high and low license a question of principle, as well as that the choice between high license and prohibition is, as you state, one of policy. Now it seems to me that you have got these two propositions "swapped," so to speak. High license and low license are two policies based on the same principle, namely, that the state has a right to permit, and protect, and by receiving a portion of the profits to become a partner in, a business which—not casually and infrequently, but constantly and inevitably—debauches citizens, ruins homes, destroys character, and costs the state untold treasure; while prohibition is based on the opposite principle that the state has not, and under God cannot, have any such right.

And this claim does not involve the individual right to drink. So far as I know, a law forbidding that has never been suggested, and but very few would claim that the taking of a drink of liquor is a sin *per se*, except in such a degree as it may be regarded a sin to run into danger.

Very respectfully,

Burnsville, Ala., Oct. 22.

S. D. PALMER.

[The Bishop of Michigan made a pithy utterance in an address at the Missionary Council in Grand Rapids last week: "It is the function of the Church to supply the conscience, but not the brains, to society." This well paraphrases what THE LIVING CHURCH desired to say. So far as we can recall, THE LIVING CHURCH has never "denominated prohibitionists as 'fanatics,'" and we are not accustomed to use epithets for any purpose.—EDITOR L. C.]

FOR YEARS PAST the press has been busy reporting evidence to show that our young people know very little about the Bible. Several hundred cases of notorious and shameful ignorance have been produced. But that was no proof that the remaining several millions of American boys and girls were equally ignorant. Now the reporters have made another brilliant discovery. A young woman in the High School of Kansas City surprised her teacher by saying that she had never seen a real live pig. And Kansas City is the second largest live stock market in the world! The remarkable admission of this particular young lady led to the discovery that six other members of the same class likewise had never seen a live pig. The fact that so many students in one class were acquainted with pigs only through hearsay, led the inquisitive reporter to see how extensive this ignorance of the pig really was. A canvass of three Kansas City high schools revealed the fact that nearly 200 young women, mostly of marriageable age, had never seen a real live member of the porcine family. But, remarkable as this is, it would be a rash man or woman who would at once rush to the conclusion that all our young people are imperfectly educated. Things really are not as bad as that. As a matter of fact, our young people of to-day are better educated in Bible and in natural history than their predecessors, and if we only allow the newspapers time enough, they will prove it to our satisfaction in their own good time.—*Reformed Church Messenger*.

Literary

MISCELLANEOUS.

Civics and Health. By Dr. William H. Allen. Boston: Glinn & Co.

Here is a thoroughly readable treatment of a timely topic by one who has amply qualified himself to speak and write on the subject. As the former Secretary of the New York Committee on Physical Welfare of School Children, and as a joint author of *School Reports and School Efficiency*, Dr. Allen has given direct, practical attention to health as a "civic obligation." The present volume is the outcome of his work in this connection and will unquestionably serve to stimulate interest, although it must be pointed out that the book is unnecessarily diffuse. In other words, if Dr. Allen had followed his own advice and applied his own precepts, his volume would be of larger "practical value," to use one of his favorite phrases.

Professor Sedgwick, in his introduction, declares that "Dr. Allen is undoubtedly a reformer, but of the modern, not the ancient, type," and proceeds to prove to his own satisfaction that "he is a prophet crying in our present wilderness, but he is more than a prophet, for he is always intensely practical, insisting, as he does, on getting things done, and done soon, and done right." Dr. Allen is certainly entitled to this designation, but it is not in the aspects indicated by Dr. Sedgwick that he differs from the old group of reformers. Those aspects identify him with them and with the whole race of reformers from the beginning of time. This paragraph, however, shows why he is entitled to be classified with modern reformers. It describes the new and effective method of reform:

"Other people's interests—tenement conditions, factory rules—can be described in figures and actions that appeal to the imagination and impress upon the mind pictures that are repeatedly re-awakened by experience and observations on the playground, at home, on the way to school or to work." "Once upon a time—will always arrest attention more quickly than 'The human frame consists—.' What others think of me helps me to obey law—statutory, moral, or hygienic—more than what I know of law itself. How social instincts dominate may be illustrated by an experience in advertising a public bath near a thoroughfare travelled daily by thousands of working girls. I prepared a card to be distributed among these girls that began: 'A cool, refreshing bath,' etc. This card was criticised by one who knows the ways of girls and women, as follows: 'Of course you get no success when you have a man stand on the street corner and pass out cards telling girls to get clean. Every girl that is worth while is affronted by the insinuation.' Acting upon this expert advice, we then got out a neatly printed card reading as follows: 'For a clear complexion, sprightly step, and bounding vitality, visit the Center Market Baths, open from 6 A. M. to 9 P. M. daily.' The board of managers shook their sage masculine heads and reluctantly gave permission to issue these appeals. Woman's judgment was vindicated, however, and the advantage was proved of urging health for 'society's' sake rather than for health's sake, when the patronage of the bath jumped at once to considerable proportions."

The book is so full of good things that they must be represented by sample. The quotation just given may be regarded as one. The altogether admirable chapter on "Dental Sanitation" may be regarded as another, in concluding which Dr. Allen sagely remarks: "Sociology will never take the place of dental technic. The few dentists who have studied the profession declare, however, that careless workmanship and indifferent education of patients continue chiefly because dentists themselves do not see the community's interest in dental hygiene. The school can socialize or humanize the dental profession if teachers themselves possess the social sense and make known the facts about the need for dental care among school children.

And he might have added, that sociology will not take the place of lots of other things.

The book will serve as an efficient guide to all who are working to establish the physical basis of effective citizenship "hitherto so utterly neglected in America" upon a sound and enduring basis.

CLINTON ROGERS WOODRUFF.

The Christian Ministry and the Social Order. Lectures Delivered in the Course in Pastoral Functions at Yale Divinity School, 1908-1909. Edited by Charles S. MacFarland. New Haven: Yale University Press. London: Henry Frowde.

The course of lectures, of which these here published are a part, was intended to meet what was felt to be a serious weakness in the work of theological education. There is a growing feeling that such education is too largely academic, that it has not kept in close relation with the life of the churches and of human society, and that students in theology therefore go out to their work poorly prepared for "the immediate vital and practical problems and opportunities which await them." In a remarkably well balanced introductory chapter, Dr. MacFarland points out the need of some such system in theological schools as would correspond to the "case system" of the law schools. Accordingly, in the course at Yale there were not only

lectures by men who were themselves engaged in the work of the ministry, but by bringing in such labor leaders as John Mitchell and Henry Sterling, there were opened up to the students the hearts and consciences of men who represent great bodies of wage earners and guide the destinies of other humanitarian movements. In the present volume the lecture by Mr. Mitchell, "An Exposition and Interpretation of the Trade Union Movement," is particularly effective in drawing out the larger ideals and moral purpose of the labor movement, which in spite of its faults and shortcomings is unquestionably dominated very largely by the spirit of unselfishness and of brotherhood. Dr. MacFarland is also most stimulating in his treatment of the part and place of the ministry in the realization of democracy and of the opportunities of the Church in relation to industrial organizations. Three other lectures on kindred subjects, two by Henry Sterling and a third by the Rev. Edwin B. Robinson, are not so successful. Both go more into detail in the application of principles to practical work, and here of course there is more room for disagreement. Mr. Sterling's discussion of the boycott is woefully one-sided and fails to meet squarely the real objections against it as a weapon in industrial strife. Nor does he see clearly the legal and constitutional objections involved in the question of the injunction. Perhaps it is hardly to be expected that he would, being himself so much a party to the dispute, as a labor leader and secretary of a large union. Many of Mr. Robinson's suggestions for bringing the Church into closer sympathy with wage earners are excellent; but one reads his chapter only to learn that, after all, methods do not count so much as a right spirit, a sympathetic attitude toward the problem, and a genuine interest in men as men.

There are excellent chapters on The Mission of the Church Among non-English-speaking People, The Minister and the Rural Community, The Ministry and International Movements, The Ministry of Mental Healing, and The Essentials of a Ministry to Men. The last named, by the Rev. Anson Phelps Stokes, Jr., of our own communion, is thoroughly effective.

On the whole, we should commend the book for active laymen, as well as the clergy, and students for orders. F.

Commentary on the Epistle of Paul to the Galatians. By B. W. Bacon, D.D. New York: The Macmillan Co. Price, 50 cents net.

This is one of a series of commentaries edited by Professor Shailer Matthews, under the general title, *The Bible for Home and School*, whose aim is to set before the general reader the results of the best modern Biblical scholarship, and at the same time to stimulate the intelligent use of the Bible in the home and school. The volume before us is an excellent example of the application of the motive proposed. Written by a well-known critic of the advanced school, it will no doubt commend itself to those who accept the positions of advanced criticism, of which it is a satisfactory exponent. Its attitude may be summed up briefly as follows: There is a fundamental discrepancy between St. Paul and the Acts, which was written, according to our author, about 90 A. D., by an Antiochene Christian who admires St. Paul but does not approve his position. The Acts is therefore quite untrustworthy as history, being written with the definite anti-Pauline animus in the fuller sense of Paulinism.

We are told that St. Paul does not teach any vicarious—or, to use the author's term, "substitutionary"—doctrine of the atonement; that justification must be interpreted as "treat as righteous"; that James, the Lord's brother, is the "eldest of the sons of Joseph and Mary"; that there is really no relationship between the preaching of St. Paul and the other Apostles, for, as we learn incidentally, I. Peter is the work of a Pauline disciple, not of the Apostle, and it is not at all clear that our Lord is the Eternal Son of God incarnate; nor that the Holy Spirit is the third Person of the ever blessed Trinity.

He is clear in his argument for the South Galatian theory of the location of the Galilean Churches, and with John, dates the Epistle at Corinth, before the writing of the Epistles to Thessalonica, a date which the South Galatian theory seems to demand.

The bibliography is most incomplete, and quite one-sided.

The commentary in short is, for those who do not accept the extreme positions, utterly useless save as an evidence of them, and is built up upon them so completely that it has not even a partial usefulness to those who take a different standpoint.

C. S. LEWIS.

A COLLECTION of four pamphlets on phases of Roman controversy from the pen of the Bishop of Fond du Lac has been made, and bound together in cloth, is entitled *The Roman Question*. The first of the pamphlets is in the form of a Letter to the Oneida Indians, among whom a Roman effort had been commenced to wean them from their allegiance and enlist them in the Roman fold. The Bishop's letter was therefore a simple treatise designed to protect them from the danger of lapsing in their allegiance to the Church. It opened up a controversy with Roman advocates, which expanded until some of the most able of the Jesuit order had been enlisted against the Bishop. The three other pamphlets are replies to these various criticisms. As now gathered into a single 8vo book they are not only convenient for preservation, but they afford, as well, specific answers to the specific Roman polemics of the day. [The Young Churchman Co., Milwaukee, price \$1.00 net; by mail \$1.11]

BEATITUDE.

At them—from the creation—the stars look down to earth,
In radiant enquiry for its supremest worth.

Not for the flags of armies, not for the ships of trade,
Not for man's art or science was this our planet made.

What recks the Lord Almighty of human strength and skill?
They only please the Father who reverence His will.

Oh, how that saying "Blessed," of our Lord Jesus Christ,
Goes ringing down the ages—a bell to Eucharist!

How through the dust and choking, the tumult and the craze,
It summons all who listen to peaceful, thankful days!

We grope and strike and scramble, or sit in sullenness;
And when we most have triumphed declare our unsuccess.

But *They* have been quite other; they trod the self-same road,
Clear-eyed and happy-hearted, on to their bright abode.

"Blessed" they are—the gentle, the pure, the brave, the kind—
In whom all pains and wrangings wrought out a nobler mind.

Well do we in this Service, well keep we All Saints' Day—
For them earth was created, now is, shall be alway.

—Selected.

SOME POPULAR HYMNS.

BY GILBERTA S. WHITTLE.

MY Faith Looks up to Thee," which is the vehicle of such fervent devotion, is a proof of the close kinship of human hearts, and an illustration of Samuel Johnson's saying that "He who would move others must himself be moved."

It was written by Ray Palmer, the celebrated theologian, who says: "I gave form to it with little effort, writing with tender emotion, and ending the last line with tears. It was composed with a deep consciousness of my own needs, and with no thought of writing for another's eyes."

Palmer had just graduated from Yale, and was teaching in a girls' school in New York, and being poor and out of health was working under great difficulties. In 1832, two years afterwards, meeting Lowell Mason in Boston, the latter asked him for a contribution to a church music book which he was compiling, when, remembering his verses, he presented them for examination. Dr. Mason was much impressed, and composing for them the tune "Olivet," declared they would be sung around the world, adding, "You may live long and do many things, but you will be best known to posterity through 'My Faith Looks up to Thee.'"

Lowell Mason was also the author of the popular air, "Mount Vernon," named for Mount Vernon school, Jacob Abbott's Boston institution for girls. It was inspired by the death of one of the pupils, Mason writing for it the words, "Sister, thou wert fair and lovely." He is inseparably associated too with Bishop Heber's famous hymn, "From Greenland's Icy Mountains." The lines took a strong hold of a Savannah lady, who after searching for a tune for them suddenly remembered the musical ability of a young bank clerk named Mason, a native of Massachusetts, but then living in her town. She applied to him, when he dashed off the air, which reverberates through the world, awakening a missionary spirit in many hearts in which it is dormant.

Another hymn which Mason set afloat in America through his tune "Bethany," composed for it in 1856, is "Nearer, My God, to Thee,"

It was written by Sarah Flower, a beautiful English girl, whose career upon the stage was cut short by ill health. She afterwards married John Brydges Adams, her early death being caused by her long attendance upon her gifted musical sister, Eliza, who died of a lingering disease. They passed away within two years of each other, Sarah's hymn, to a tune written for it by Eliza, being sung at the funeral of each.

"Shining Shore," known to Gospel workers everywhere, was composed by George F. Root at Willow Farm, Mass., the home of his parents, where the scattered children gathered every summer from far and wide. Of it he said: "I was at work on some songs one morning when my mother, passing through the room, laid a slip from a religious paper before me saying: 'George, I think that would be good for music.' As I looked at the poem beginning, 'My days are gliding swiftly by,' a simple melody sang itself in my mind. I jotted it down and went on with my work. Later, when I took it up to harmonize it, the tune seemed so commonplace that I hesi-

tated, but finally deciding that it might be useful to somebody I completed it. When in after years it was sung in all the churches and Sunday schools of the land, and in every tongue where missions were established, thus demonstrating that it had the mysterious thing called vitality, I tried to see why it should be so, but in vain."

The words were written by the Rev. David Nelson of Tennessee, who entered the ministry, preaching in that state and Kentucky and finally drifting to Missouri. He had a charming voice which he used with great effect, anticipating the singing evangelist of a later day. Afterwards he became interested in the colonization of the negro and at the close of a meeting asked that all would remain and discuss the subject. Disorder followed and Nelson was driven from his home. After weary wandering he reached the Mississippi river, concealing himself in thick shrubbery at a point where passengers were conveyed to the opposite shore. As he watched them glide over to the landing which "almost he could discover" he took from his pocket some old envelopes, writing upon them the words destined for a career of usefulness whose end is not yet.

No hymn, it is said, has drawn so many souls to the Saviour as "Just as I am." Its author, Charlotte Elliott, reared in the Church of England, was invalided for life when only 32 years of age by an illness. Her physical condition dimmed the eye of faith, and confiding her doubts to Dr. Caesar Milan, who chanced to visit her home, he said to her: "Come to God just as you are." The words were magical. She acted upon them, and later wrote the hymn which has been instrumental in striking conversions. Miss Elliott was also the author of "My God, My Father, While I Stray," which was sung at the funeral of the Princess Alice at the request of Queen Victoria, and is still a favorite upon such occasions.

Another hymn much used at funerals is "One Sweetly Solemn Thought," written by Phoebe Cary at the New York apartments of the two gifted Cary sisters. The author, then only 18 years old, spent less time on it than upon most of her work, and yet it is by it that she is most widely known. An American was turned from a career of vice by hearing the words hummed by a companion in a California gambling saloon, and entering the ministry did eight years' missionary work in San Francisco.

The Rev. Henry Francis Lyte, author of "Abide with me," suffered for twenty years from consumption, meanwhile ministering to fishermen on the coast of England. In 1847 he was sent by his physician to Italy, and, although scarcely able to stand, had the services and administered the Holy Communion to his weeping flock on the morning before his departure. Burning with zeal, it was a grievous trial to him to abandon his work, and in the afternoon as he sat by the seaside he prayed that he might be spared to accomplish something for the good of mankind. Upon his return he retired to his room, and when he later joined his family he held in his hand the words which have since arisen like incense from thousands of devout hearts.

"I Love to Steal Awhile Away" was written by Phoebe Browne of Canaan, N. Y., the mother of the first Christian missionary to Japan. Mrs. Browne was the wife of a house painter, and with her four children was living in a small unfinished building, the only completed room of which was occupied by an invalid sister. That she might secure an hour for meditation she formed the habit of stealing out in the twilight, to a quiet road running along the grounds of a wealthy family living near. Here she wandered to and fro, and the servants, thinking she was demented, communicated their fears to their mistress. She was driven accordingly from the grounds, and as she sat by the kitchen fire that evening with her baby on her lap while the rest of the children were asleep, she seized a pencil and wrote what she called "An Apology to a Lady." The hymn was a special favorite with the late Mrs. Bell, a sister of "Extra" Billie Smith, and for years a prominent figure in Washington, who used to repeat with much feeling:

"I love to muse on mercies past
And future good implore,
And all my cares and sorrows cast
On Him whom I adore."

"Onward, Christian Soldiers," was written to order, the author, the Rev. Sabine Baring-Gould, an English clergyman, saying, "It was written in very simple fashion and without a thought of publication. Whit-Monday being a great day in Yorkshire for school festivities, it was arranged on the anniversary of 1865 that our school should unite with that of a

neighboring village, and, wishing them to sing as they marched along I vainly tried to find something suitable for the purpose. At length I resolved to write something myself, the result being 'Onward, Christian Soldiers.' It was hurriedly composed and has some faulty rhymes and certainly nothing has so much surprised me as its popularity."

"Stand up, Stand up for Jesus," another processional, was written by the Rev. George Duffield, who assisted in the great Philadelphia revival of 1858 under the auspices of the Young Men's Christian Association. It was led by the Rev. Dudley Tyng, rector of the Church of the Epiphany, who preached a sermon on one of the Sundays which was thought to have been instrumental in converting 1,000 men. The following Wednesday, being in a building in which machinery was operated, his sleeve caught in a wheel and his arm was torn from his body. He lived only a few hours, his dying message to his friends, "Tell them to stand up for Jesus," suggesting to Mr. Duffield the well known hymn.

Between Dr. Muhlenberg's hymn, "I Would not Live Away," and the Rev. Johannes Oertel's picture "The Rock of Ages," several points of resemblance exist. Each appeared first in the album of a young lady, neither was meant for publication, while the originators of each felt a jealous resentment to these favored children of their brains as usurping an undue share of attention and admiration. The hymn, written when its author was just past 20 years of age, was said to have been induced by disappointed affection, a statement to which the fact of his never having married gives credence. As he grew older he felt that it was a false representation both of the joys and opportunities of life, and he continued to write new versions in the vain hope of supplanting the first. Dr. William Adams said to him at a luncheon given in his honor, "Your hymn makes you immortal," to which he replied that he hoped to make such changes in it as would bring it nearer the spirit of the Gospel. "Ah, doctor," said Dr. Philip Schaff, who was also of the company, "you may not be able to evangelize it, but you cannot kill it."

A THOUGHT.

BY HAYWOOD TUPPER.

CONSTITUTED as we are, the rational mind cannot conceive of an existence, chemic, organic, nor spiritual, unconditioned by law.

The lowest plane, the physical: The comet takes its flight into nethermost space, beyond the orbit of the most distant planet sighted by the highest-power telescope, obeying the laws of matter and motion, and returns in its predestined ellipse at the appointed time.

The tiniest molecule discoverable by the strongest-lens microscope does not escape the rule of its prescribed action. What would the astronomer in his observatory, the chemist in his laboratory, think of matter's disobedience to law? It is unthinkable!

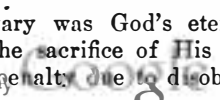
The organic: The flora and fauna richly furnishing the earth, in *genera* and species, conform to ideals. Pick a wild morning-glory—that little volunteer of beauty—the calyx has five sepals; the corolla, five defined petals; the as yet undeveloped pericarp, five stamens, showing a plan; vital force has obeyed the law ordained for its action.

Higher form of organic life, being endowed with faculties, the animal: Here, too, Nature has her fixed types; fauna and flora in their separate domains, alike, obeying the laws of their being.

In a universe of order shall the highest, the spiritual, alone defiantly ignore the laws of prescribed harmony? The answer is found in the tragedy of sin.

The Ruler of a moral kingdom, allowing without reproof His code to be disregarded, would not only leave His subjects unimpressed with His own abhorrence of broken law, but to excuse the offender from the consequences set before him would be leaving him without ethical consciousness of the enormity of guilt, doing him moral injury.

Reverently, we believe, this is why it was impossible for the sacrificial cup to have been withdrawn in response to the prayer, "O My Father, if it be possible, let this cup pass from Me"—that appeal of ultimate agony in the shadowed moonlight of Mount Olivet, when the innocent Sufferer bore the sins of the world.

The great Altar of Calvary was God's eternal verdict against broken law. It cost the sacrifice of His well-beloved Son to emphasize to  the great, due to disobedience.

Church Kalendar



- Oct. 31—Twenty-first Sunday after Trinity.
 Nov. 1—All Saints' Day.
 " 7—Twenty-second Sunday after Trinity.
 " 14—Twenty-third Sunday after Trinity.
 " 21—Sunday next before Advent.
 " 28—First Sunday in Advent.
 " 30—St. Andrew, Apostle.

CALENDAR OF COMING EVENTS.

- Nov. 4—Michigan City Conv.
 8-12—Central Council, G. F. S., at Philadelphia.
 " 9—Miss. Council Fourth Dept., Montgomery, Ala.
 " 9-10—Miss. Council Third Dept., Washington, D. C.
 " 10-11—New York Dioc. Conv.
 " 16—Albany Dioc. Conv.
 " 17—Michigan Dioc. Conv., at Pontiac.
 " 18—Am. Ch. Inst. for Negroes meets at Philadelphia.

Personal Mention

THE Rev. AUGUST AHRENS of Grace Church, Nyack, N. Y., has been appointed minister in charge of East Rutherford and Lyndhurst, N. J., by the Bishop of Newark, and will enter upon his duties on the First Sunday in Advent.

THE Rev. F. E. ALLEYNE has been appointed priest-in-charge of St. Matthias Church, and instructor in Biblical studies and Ecclesiastical history at Brownell Hall, Omaha, Neb.

THE address of the Rev. JESSE R. BICKNELL is changed from 1329 Corcoran Street, to care St. Andrew's Church, Washington, D. C.

THE Rev. THOMAS A. HAUGHTON BURKE, who for the past five years has been rector of St. Mark's (Washington Irving Memorial) Church, Tarrytown, N. Y., has resigned his parish and accepted the rectorship of Christ Church, Monticello, Fla.

THE Rev. N. H. BURNHAM has resigned his work at Orbisonia, Pa., and the Rev. HUGH MAGUIRE has been appointed to succeed him.

THE Rev. A. G. A. BUXTON of Lewistown, Pa., has accepted a call to the rectorship of St. John's Church, Camden, N. J., to succeed the Rev. G. R. Underhill. Mr. Buxton enters upon his new duties November 1st.

THE Rev. MARTIN DAMER of the diocese of Delaware has been appointed curate in the parish of Trinity Church, Oxford, Pa.

THE Rev. W. W. DAPP of Fort Wayne, Ind., has accepted the rectorship of St. Andrew's Church, Bryan, Texas.

THE Rev. WALTER R. DYE of Sante Fe, N. M., who accepted charge of St. Luke's parish, Lincoln, N. C., in September, was unable to take up his new work at that time by reason of a severe attack of typhoid fever from which he is just recovering. Mr. Dye now expects to enter upon his new work by the last of November.

THE Rev. Z. S. FARLAND has resigned from All Saints' Church, Atlanta, Ga., and accepted the rectorship of St. John's Church, Roanoke, Va. He will commence his new work about the middle of November.

THE Rev. E. M. FREAR has been elected assistant at St. James' Church, Lancaster, Pa., and has entered upon his duties there.

THE Rev. J. E. FREEMAN has declined his call to St. Mark's Church, Minneapolis, Minn.

THE Rev. E. D. McQUEEN GRAY has been elected president of the University of New Mexico, and should be addressed at University Hill, Albuquerque, N. M.

THE Rev. BYRANT GRAY HARMAN, for several years of Colorado, has received a call from Calvary Church, Cairo, N. Y., an old parish in the Catskill mountains.

THE Rev. JAMES HENDERSON, formerly General Missionary of the District of Eastern Oregon, has accepted the charge of St. Paul's Church, Vermillion, S. D.

THE Rev. WARREN C. HUBBARD has resigned his post at St. Luke's Church, Brooklyn, to become grand lecturer of the state for the masonic fraternity. He will continue to reside in Brooklyn.

THE Rev. JOHN D. HIGGINS has been elected to fill the vacancy on the staff of the city missions, Philadelphia, Pa., caused by the recent death of the Rev. Francis M. Burch.

THE Rev. GEORGE HUNTINGTON of Indianapolis, Ind., has been called to the rectorate of Trinity Church, Niles, Mich.

THE Rev. F. A. JOSEPH has accepted a call to the Church of the Good Shepherd, Wichita Falls, Tex., and has entered upon his work there.

THE Rev. WILLIAM LUCAS has resigned the rectorship of the Church of the Good Shepherd, Allegan, Mich., and taken up work in the diocese of Oregon.

THE Rev. G. W. McMULLIN of the diocese of Long Island has accepted a curacy at the Memorial Church of the Holy Comforter, Philadelphia, Pa.

THE Rev. W. AUSTIN MITCHELL, a recent graduate of Durham University, England, will become curate at the Church of the Advent, Boston, Mass., on November 1st.

THE Rev. HARRY OSWALD NASH of Toronto, Canada, has taken charge of Holy Trinity mission, Hollidaysburg, Pa.

THE Rev. Dr. CHARLES MARTIN NILES, Archdeacon of Western Florida, has entered upon his duties as vicar of the Church of the Ascension, Atlantic City, N. J., and should be addressed hereafter at 23 Mt. Vernon Avenue.

THE Rev. J. J. P. PERRY has accepted a call to Holy Trinity Church, Decatur, Ga.

THE address of the Rev. J. A. RYAN is St. Andrew's Rectory, Tioga, Tioga Co., Pa.

THE address of the Rev. ROBERT SCOTT is DeLand, Fla.

THE Rev. ARTHUR T. STRAY has resigned his curacy at St. Luke's Church, Brooklyn, and become rector at Auburn, Maine.

THE Rev. C. TOWNSEND, Jr., of Navesink, N. J., is added to the staff of clergy at the Church of St. John the Evangelist, Boston, Mass. He is a postulant for the ranks of the Cowley Order. His address is 33 Bowdoin Street.

THE address of the Rev. J. H. WEDDELL is changed from Thonotosassa, Fla., to Lakeland, Fla.

THE Rev. A. G. WHITE, rector of St. Andrew's Church, Minneapolis, Minn., has accepted a call to the rectorship of St. Martin's, South Omaha, Neb., which includes the oversight of the missions of St. Clement and St. Edward.

ORDINATIONS.

DEACONS.

WESTERN NEW YORK.—On the Nineteenth Sunday after Trinity, in Grace Church, Lockport, N. Y., by the Bishop of the diocese, WILLIAM CARL COMPTON. The candidate was presented by the Rev. G. S. Burrows, rector of St. Mark's Church, North Tonawanda. The Bishop preached the sermon. There were also present and participating, the Ven. Archdeacon Ayres and the Rev. W. S. Barrows, headmaster of De Veaux College. Mr. Compton is a graduate of Hobart and of the General Theological Seminary. His appointment is to St. Alban's Church, Silver Creek, and St. Peter's mission, Forestville.

MARRIED.

ARNOLD-ABBEY.—On Sunday, October 12, 1909, at St. Andrew's Church, Mt. Holly, N. J., by the rector, the Rev. James Stoddard, and the Rev. Dr. Frank W. Crowder of Christ Church, New Brighton, N. Y., SUSAN MARGERIE, daughter of William Burling and Katharine Eleanor Abbey, of Mt. Holly, N. J., and HOWARD GARDNER ARNOLD of New Brighton, N. J.

LOCKWOOD-PEARSONS.—On October 21, 1909, at Trinity Church, Bridgeport, Conn., by Rev. Father Stoskopf, FLORENCE, daughter of Mr. and Mrs. H. S. PEARSONS to ALFRED WHITNEY LOCKWOOD of Riverside, Conn.

DIED.

BISPHAM.—At Atlantic City, N. J., on October 13, 1909, WILLIAM BISPHAM entered life eternal. Burial in St. Mary's churchyard, Burlington, N. J.

"The souls of the righteous are in the hand of God."

FARRAR.—In New York City on October 13th, after an illness of some two weeks, Mr. EDWARD D. FARRAR, aged 40 years, son of Mr. and Mrs. John C. Farrar of Burlington, formerly of St. Alban's, Vermont.

MEMORIALS.

REV. WILLIAM R. HUNTINGTON, D.D.

In the death of our beloved friend and brother in the ministry, WILLIAM REED HUNTINGTON, rector of Grace Church, in this city, which occurred on Monday, July 26th last, our own diocese, and the Church at large, have suffered a loss to which no words can give adequate expression.

Dr. Huntington was not a member of The Churchman's Association, but his loss is one which so deeply affects us all that we desire to express, in some measure, our sense of what we owe to his work and influence during his long service as a leader in the Church, to his faithful and noble use of the gifts with which God en-

dowed him, and, above all, to the example of his life as a man and as a priest in the Church of God.

It would be impossible to speak here of the many responsible offices which he filled with such signal faithfulness and in which he gave always the fullest devotion of his unusual powers, or to recall the many important services which he rendered to the Church.

His strong leadership, his rare administrative gifts, and, still more, his spiritual power and vision, made the great parish of which he was rector an influence in the Church throughout the land.

His services to the diocese made him not only one of its chief supports, but a part of the very fabric and foundation of its life.

His work in the General Convention alone would have made his life and ministry a memorable one.

To the qualities which made him so wise a guide in practical affairs, Dr. Huntington united the sympathy of the true pastor, beloved of all his people, and the gifts that made him a preacher of exceptional power, a poet and a writer of singular force and charm.

Uncommon as was his administrative and executive ability, he was essentially a man of vision, a dreamer of dreams in the highest and noblest sense. He saw things which others did not see and he had faith to believe, and to make others believe, in the visions that he saw.

We all know how dear to him was the dream, iridescent though some called it, of a United Church in the United States, and what devotion and faith he gave to the cause of Christian Unity, though here also his clear perception of the truth and his finely balanced judgment, kept him from being too much swayed by sentiment and held him inalienably true to foundation principles. In his address at the Church Congress in Boston, almost his last public utterance, in words not to be forgotten, he warned us against that poor substitute for Unity which would give us only denominational differences and divergencies "glued together at the edges."

The deep moral and spiritual force, the unfeigned sincerity, the keen, clear insight which characterized Dr. Huntington, made him the chosen adviser of very many of his brethren of the clergy, in their problems and difficulties, and few, if any, ever sought his counsel without finding in it that touch of vital help which comes from a truly detached judgment and a disinterested sympathy.

In a sermon on the life and work of the late Bishop Huntington, preached in 1905, Dr. Huntington said of him: "There never was a time, in all the many years between the day he entered upon the Christian ministry and the day when he rested from his labors, fell on sleep, and was gathered to his fathers, that this man was not giving his life that others might the better live."

They are noble words, and true of the great and good Bishop of whom they were written, but we can speak them to-day with equal truth of him who wrote them and whose life is still one with ours in the fellowship of that Mystical Body which he loved and served so faithfully while here.

The Lord grant unto him eternal rest and let light perpetual shine upon him!

WILLIAM T. MANNING,
 WILLIAM M. GROSVENOR,
 J. LEWIS PARKS,

Committee.

RETREATS.

ST. JOHN BAPTIST HOUSE, NEW YORK.

A three days' retreat for ladies will be held at St. John Baptist House, 233 East Seventeenth Street, New York, beginning Thursday evening, November 11th, and ending Monday morning, November 15th. Conductor, Rev. George Craig Stewart. Apply to the ASSISTANT SUPERIOR, St. John Baptist House.

CAUTION.

The Rev. CHARLES H. WELLS, in charge of St. Andrew's chapel of Grace Church parish, Newark, N. J., has warned his people against a stranger who poses as a collector of subscriptions for the building of a new church.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

WANTED by a refined and educated Church-woman, position as matron or housekeeper in institution. A graduate in Domestic Science and Dietetics. First-class reference. Address: MATRON, LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

DEACONESS wanted who can afford to accept salary of \$300; town of twelve thousand, middle west. Congenial parish life; great possibilities. B.Q., LIVING CHURCH, Milwaukee.

WANTED: to assist in institutional work of large parish till July 1, 1910, young unmarried man, Deacon or Postulant for Holy Orders. Terms \$75 per month with rooms, light, and heat. Ample time for study. Address: S. C. HUGHES, Newport, R. I.

CURATE wanted for a large parish. Salary \$1,200. Address J. G. A., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Experienced boy or mixed choir trainer. Highest testimonials from present church and English and American positions. Address: ORGANIST, LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY

VESTRIES seeking eligible rectors or assistants at stipends up to \$2,000 can find American, English, or Canadian candidates on THE CLERICAL REGISTRY list at 136 Fifth Avenue, New York.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN Co. of Burlington, Iowa, kindly solicits correspondence with any church desiring to purchase a pipe organ. As regards beauty of architectural design, solidity and durability of construction, and perfect tone qualities they have few, if any, equals. Our superintendent, Mr. R. W. Jackson, is a thoroughly competent organ man, who learned his trade in England. Besides having thorough knowledge of organ construction, he has years of experience at his disposal. It will be a source of great pleasure to us to prepare, free of charge, specifications and designs for any church desiring to purchase a pipe organ. We kindly refer you to Rev. Dr. Jones, rector Christ Church, Burlington, Iowa; Rev. G. Williams, pastor First Congregational Church, Keokuk, Iowa; Rev. Wm. H. Frost, rector St. James' Church, Fremont, Neb.; Rev. W. D. Morrow, rector St. Stephen's Church, Spencer, Iowa. We think that it will pay you to investigate before you buy.

PARISH CALENDAR, 1910, marking Church Year. Can be localized. Single copy 15 cents. \$20 to PARISH SOCIETIES introducing *Sign of the Cross*, Churchly, Illustrated. ANCHOR PRESS, Waterville, Conn.

FOR SALE, beautifully situated single grave in churchyard of St. James the Less, Falls of Schuykill, Philadelphia. Price \$125. Address SCHUYKILL, LIVING CHURCH, Milwaukee.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fifteenth Street, Chicago.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ARUNDEL CHROMOS.—Large number in stock; many rare ones. Send for this month's printed list.—SAINT JUDE'S DEPOT, Birmingham, England.

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

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit \$1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

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

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

CHOIR EXCHANGE.

ORGANISTS wanted for several Episcopal Church vacancies. \$500 to \$1,000. Write WEBSTER'S CHOIR EXCHANGE, 136 Fifth Avenue, New York.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKBILLE, Chevy Chase, Md.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

HEALTH RESORTS.

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

TRAVEL.

EUROPE—Passion Play—delightful tours. Organize small groups and go free. UNIVERSITY TOURS, Wilmington, Delaware.

CLERGYMAN and wife, having lived abroad, will conduct select party next June. Seventy days, including Passion Play. References.—Address: G. A. H., LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

WANTED, Second-hand Theological, Medical, or Miscellaneous Books. Send list at once. ANTIQUARIAN BOOK CONCERN, Dept. A, 186 Dearborn Street, Chicago, Ill.

FOR SALE, a complete Spaulding gymnasium equipment; \$150 cash. Apply to DEAN ATKINS, Trinity Cathedral, Michigan City, Ind.

SHOPPING.

MRS. M. C. DRISLER, experienced shopper. No charge. Samples sent. Estimates given. Bank references. 151 West Seventy-ninth street, New York.

APPEALS.

APPEAL FOR KEY WEST.

During the recent hurricane in Key West, Fla., the property of the Church suffered great damage. The chief loss is to St. Paul's, the church being almost entirely destroyed. St. Peter's is also badly damaged. I would most earnestly appeal to all who see this for help in the work of restoration and ask that all offerings be sent direct to me at Orlando, Fla.

Faithfully for Christ and the Church,
WILLIAM CRANE GRAY,
Bishop of Southern Florida.

CANDIDATE FOR ORDERS.

Rector would like to find interested person or persons to assist young man studying for Holy Orders. \$150 needed for balance this year's college bills. Address "FAITHFUL," care LIVING CHURCH, Milwaukee, Wis.

NOTICES.

GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; or Special Cases.

Rev. ALFRED J. P. McCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

A missionary savings box on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$1,200,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary So-

city of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KONES,
2014 Broadway, New York.

GIRLS' FRIENDLY SOCIETY IN AMERICA.

The annual meetings of the G. F. S. A. will take place in Philadelphia, Pa., on November 8, 9, 10, 11 and 12, 1909. There will be a service with meditations at St. James' Church, Twenty-second and Walnut Streets, at 8 P. M. on Monday, November 8th. The celebration of the Holy Communion (corporate) will be at St. James' Church, Twenty-second and Walnut Streets, at 7:45 A. M. on Tuesday, November 9th.

Associates and Churchwomen are cordially invited to attend these services and meetings.

EVE ALEXANDER,
General Secretary G. F. S. A.

CHURCH BUILDING.

Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

- NEW YORK:**
 - Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
 - Thos. Whitaker, 2 Bible House.
 - E. S. Gorham, 37 East 28th St.
 - R. W. Crothers, 246 Fourth Avenue.
 - M. J. Whaley, 430 Fifth Avenue.
 - Brentano's, 11th Ave. above Madison Square.
- BOSTON:**
 - Old Corner Bookstore, 27 Bromfield Street.
- PHILADELPHIA:**
 - Geo. W. Jacobs & Co., 1216 Walnut Street.
- WASHINGTON:**
 - Wm. Ballantyne & Sons, 428 7th St., N. W.
 - Woodward & Lothrop.
- ELIZABETH, N. J.:**
 - Franklin H. Spencer, 947B, Anna Street.
- ROCHESTER:**
 - Scranton, Wetmore & Co.
- CHICAGO:**
 - LIVING CHURCH branch office, 153 LaSalle St.
 - A. C. McClurg & Co., 215 Wabash Avenue.
 - The Cathedral, 18 S. Peoria Street.
 - Church of the Epiphany, Ashland Blvd. and Adams Street.
- MILWAUKEE:**
 - The Young Churchman Co., 484 Milwaukee St.
- ST. LOUIS:**
 - E. T. Jett Book & News Co., 806 Olive St.
 - Phil. Roeder, 616 Locust St.
 - Lehman Art Co., 3526 Franklin Ave.
 - Wm. Barr Dry Goods Co., 6th and Olive Sts.
- LONDON:**
 - A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
 - G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
- KINGSTON, JAMAICA:**
 - Jamaica Public Supply Stores.
 - It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

LOTHROP, LEE & SHEPARD CO. Boston.

Helen Grant, Teacher. By Amanda M. Douglas, author of *The Helen Grant Books*. Illustrated by Amy Brooks. Price \$1.25.

American Patty, A Story of 1812, by Adele E. Thompson. Brave Heart Series. Illustrated by J. W. Ferguson Kennedy. Price \$1.25.

For the Stars and Stripes. By Everett T. Tomlinson. War for the Union Series. Illustrated by Frank Vining Smith. Price \$1.50.

Dorothy Dainty in the Country. By Amy Brooks, author of *Dorothy Dainty Series*. With illustrations by the author. Price \$1.00.

With Pickpole and Peavey or Two Live Boys on the East Branch Drive, by C. B. Burleigh, author of the *Norman Carver Series*. Illustrated by H. C. Edwards. Price \$1.50.

FLEMING H. REVELL CO. New York.

The Big Brother of Sabin Street continuing the story of Theodore Bryan, *The Bishop's Shadow.* By I. T. Thurston. Illustrated by Frank Lloyd Rose. Price \$1.00 net.

G. P. PUTNAM'S SONS. New York and London.

The Psalter of the Church. The Prayer Book Version of the Psalms, with introduction and marginal notes, by James G. Carleton, D.D., lecturer in divinity, Trinity College, Dublin; canon of St. Patrick's, Dublin. Price \$1.25.

A. C. McCLURG & CO. Chicago.

Around the World with the Battleships. By Roman J. Miller, chief turret captain U. S. S. *Vermont*, author of *Pictorial Log of the Battle Fleet Cruise Around the World*. With introductory note by James B. Connolly. Fully illustrated.

UNIVERSITY OF CHICAGO PRESS.

The American Newspaper. By James Edward Rogers. Price \$1.10.

DANA ESTES & CO. Boston.

Chatterbox, for 1909. \$1.25.

LONGMANS, GREEN, & CO. London.

Christian Ideas and Ideals. An Outline of Christian Ethical Theory. By R. L. Ottley, Canon of Christ Church, Regius Professor of Pastoral Theology and Hon. Fellow of Pembroke College, Oxford. Price, \$2.50.

The Way, A Devotional Book for Boys. By George Wharton Pepper. Cheaper edition, cloth, 40 cents net.

E. P. DUTTON & CO. New York.

The Kingdom of Heaven, What It Is and How We Enter It. By the Rev. G. H. S. Walpole, D.D., rector of Lambeth, Hon. Canon of Southwark, Examining Chaplain to the Archbishop of York.

THE ENGBERG-HOLMBERG PUBLISHING CO. Chicago.

Gloria Dei. Sacred Anthems for use at Divine Service, arranged by Emil Larson.

The Ruby Ring; or Truth Will Prevail. By

Emly Nonnen. From the Swedish. By E. W. Olson. With seven illustrations by Jenny Nystrom.

The Fortunes of Life, or Struggles of The Ornsheid Family. By Emly Nonnen. From the Swedish by E. W. Olson. With seven illustrations by Jenny Nystrom.

Merry Days. A collection of Stories for Children, translated from the Swedish by E. W. Olsen and M. J. Engberg, with selected poems. Profusely illustrated. Price 30 cts.

MITCHELL KENNERLEY. New York.

The Pleasure of Reading the Bible. By Temple Scott. Price 50 cents.

SKEFFINGTON & SON. London.

Our Bible Text. Some Recently Discovered Biblical Documents, with an Appendix. Five Plates. Second and Enlarged Edition. By the Rev. W. O. E. Oesterley, D.D., Jesus College, Cambridge; Examiner in Hebrew and Greek Testament, University of London.

PAMPHLETS.

Church Finance Reform, It's Need and Possibilities. By the Rev. F. St. John Corbett, M.A., rector of St. George-in-the-East. Written by request for circulation at the Church Congress, 1909. (London: A. R. Mowbray & Co.)

The Fight for the Rights of the Public Schools in Milwaukee; being the Report of the School Defense Committee to the Federation of Civic Societies, October, 1909.

The Church at Work

GREEK BISHOP FOR AMERICA.

FOR THE FIRST time the Orthodox Greek Church has placed its American missions under the direction of a resident Bishop, and the Rt. Rev. Mgr. Georgeadis, who was formerly a diocesan Bishop in Thessaly, Greece, has been appointed to that position. The Russian Church, which is in communion with the Church in Greece, has for a number of years had American Bishops, and at the present time the Syrian Orthodox Church, with a Bishop resident in Brooklyn, is subordinate to the Russian Mission. The Greek Church, however, has never been willing to accept Russian supervision for its members in America, and this present step has therefore been taken. Unhappily, it is understood that one of the first acts of the new Greek Bishop has been to forbid members of his Church to attend any services whatever except those of the Orthodox Eastern Church, thus withdrawing them from our own parishes and missions in a number of instances in which, the Greek Church having no local representation, the ministrations of the American Church have been accepted. The new Bishop is located in New York.

ANGLICAN BISHOPS AND THE JAPAN PROTESTANT SEMI-CENTENNIAL.

INFORMATION concerning a celebration by the Protestant Missions in Japan of the semi-centennial of the beginning of modern Christian work in that nation, which was commenced by the American Church in sending its first missionaries to Japan, has already been published generally in this country. The celebration takes the form of an avowedly Protestant demonstration and the Anglican Bishops were invited to participate. These Bishops, representing the two English Missions and the American Church, have unanimously declined to participate in the celebration, having sent a formal letter in which they express regret that "owing to the unfortunate title" and the implication attending the use of the word Protestant they cannot attend, nor give official nor formal support to the celebration. This letter was signed by the two American and two English Bishops, McKim, Partridge, Foss, and

Cecil. It will be remembered that the Anglican missions in Japan are officially known as the Holy Catholic Church in that land, as the Roman missions are not, and that they have no affiliation with Protestant movements.

STEAMER FOR EDINBURGH CONFERENCE.

IT IS ANNOUNCED that the Bureau of University Travel, whose headquarters are in Boston, has arranged with the transportation committee of the World Missionary Conference to be held in Edinburgh next June, to run the new steamship "Kroonland" of the Red Star Line in the interest of parties desiring to attend that conference. The steamer will sail from New York at 10 a. m. on Tuesday, May 31, 1910, and will connect with a special train direct to Edinburgh for the convenience of travellers. Special rates have been made for the trip in this manner, concerning which information may be had by addressing the chairman of the transportation committee, Mr. William Henry Grant, 156 Fifth Avenue, New York.

This conference is to be composed of delegates appointed by mission boards on the basis of the amount of funds handled by each for foreign missions. Our own Board will appoint thirty-one representatives.

OHIO DIOCESAN ENDOWMENT.

FOR THE LAST eight months, a committee consisting of Mr. William G. Mather and Mr. David Z. Norton, both of Cleveland, Mr. Frank Hitchcock of Youngstown, Mr. George W. Beatty of Toledo, and the Ven. A. A. Abbott, Archdeacon of the Diocese, has been engaged in the raising of a fund, intended to be supplemental to the Episcopate Endowment Fund, already in the hands of the trustees of the diocese. The completion of this effort was to mark the love and loyalty of the people of Ohio towards their Bishop, on the occasion of the celebration of the twentieth anniversary of his consecration to the Episcopate.

The committee was commissioned to raise at least \$20,000, being one thousand for each year of the Bishop's residence in Ohio. The

committee at its first meeting appointed the Rev. Henry E. Cooke, at that time rector of Christ Church, Warren, to be its financial secretary and representative, and Mr. Cooke resigned his rectorship in order to undertake this work. The work of eight months necessitating a visitation of the entire diocese, has resulted in the raising of considerably more than \$40,000, and this amount, together with a roll of remembrance containing the names of all donors to the fund, was laid upon the Altar at the great service held (as already noted in these columns) in the Cathedral in Cleveland on the occasion of the Bishop's anniversary.

The offering, which is to be known forever as "The Bishop Leonard Fund," was a remarkable one in that it was so thoroughly representative. There were many thousands of subscribers, and the subscriptions ranged literally all the way from \$5,000 down to one cent. Even the little Sunday school children of the diocese were among the contributors. The raising of the fund was a great tribute to Bishop Leonard since it was rendered possible only because of the personal love of the people for their Bishop. The committee intends to work now for the \$6,000 yet needed to complete the endowment, and feels confident of raising this within the next few weeks.

LAYMEN'S MISSIONARY CONFERENCE TO BE HELD IN PITTSBURGH.

AFTER very careful consideration a committee of the Church Laymen's Union, meeting in New York on October 18th, unanimously decided to hold a Church Laymen's Missionary Conference in Pittsburgh on February 25, 26, 27, 1910, with the expectation that such conference may become a national and an annual event. It is the conviction of the Union that some laymen already realize their duty to missions, and that they ought to be given definite work. New organizations are not encouraged. No appeal from any society will be heard, but plans will be offered to show how laymen may best help their rectors in their own parishes, their Bishops in their own dioceses, the Board of Missions in its work throughout the world. A registration fee of \$2 will be asked of each delegate. The Bishop of

Pittsburgh has cordially endorsed the invitation to the Conference to meet for the first time in that city. The Church Laymen's Union is a federation of missionary organizations of Church laymen in Pittsburgh, Buffalo, New York, Louisville, and other cities. Its council of advice consists of Bishop Talbot of Bethlehem, Bishop Woodcock of Kentucky, and Bishop Anderson of Chicago. The Bishop of New York is also warmly interested in its aims. The Union's platform is set forth in the couplet: "Not Missions to Men but Men to Missions; Not Appeals from Mission fields by way of Missionary Societies, but Men, in a business way, doing their part without appeals."

FESTIVAL KEPT IN OMAHA.

THE TENTH anniversary of the consecration of the Rt. Rev. Arthur L. Williams, D.D., Bishop of Nebraska, was signaled on St. Luke's Day, October 18th, by a special festival service in the morning, by the dedication of the new Clarkson Memorial Hospital in the afternoon, and by a Church Club dinner in the Bishop's honor in the evening.

The festival service was a high celebration of the Holy Eucharist in the Cathedral. Bishop Williams celebrated, assisted by the Rev. Charles H. Young of Chicago as gospel and the Very Rev. Dean Beecher as epistoler. The sermon, preached by the Bishop of Iowa, treated of organic Church union, which, he said, though greatly to be desired, would come about only in God's own way and in His own time. He warned his hearers not to allow the glamor for Church unity at any price to overstep their better judgment or overthrow the verities of the Catholic faith. The American Church cannot surrender one iota of the Faith. She must remain where God has placed her, steadfast and immovable. The future faith will be that of the present. Her mission is to teach the truth and hand it on to succeeding generations. In words of endearment and fatherly affection he congratulated the Bishop on his tenth anniversary, highly commended him for his faith and loyalty to the Holy Church and for the maintenance of Catholic principles during these ten years of faithful service. After the benediction a solemn *Te Deum* of thankfulness was sung.

Among those present were two of the Bishops who assisted at Dr. Williams' consecration, the Bishops of Kansas and Iowa, and also his two attending presbyters on that occasion, the Rev. Luther Pardee of Chicago and Canon Marsh of Blair, Neb. The Bishop of Salina, Prof. Hall and Rev. C. H. Bixby of Chicago, the Rev. Irving P. Johnson of Minneapolis, and several of the Iowa clergy, with those of his own diocese, were also present.

The dedication of the Clarkson Hospital took place in the afternoon. Among the memorial gifts in the chapel are the oak carved altar-reredos, brass altar cross, vases and Eucharistic lights, the gifts of Mrs. Worthington. Mrs. Millspaugh and Mrs. Fred H. Davis contributed the two beautiful memorial windows in memory of Bishop and Mrs. Clarkson. Bishop Williams and the Bishop of Kansas, the latter a son-in-law of Bishop Clarkson, gave addresses.

The hospital is admirably equipped for its work, and a large number of donors, including several Church parishes and organizations, have furnished rooms.

The Church Club banquet was held at the Paxton Hotel in the evening. The president, R. S. Hall, acted in a happy manner as toastmaster. All the speeches had for the general topic, "The Man." The Rev. John C. Sage of Dubuque, Iowa, the Rev. Charles H. Young, who succeeded Bishop Williams in the rectorship of Christ Church, Chicago, Mr. H. W. Yates, the Rev. Irving P. Johnson, Dean Beecher, the Bishop of Salina,

Prof. Hall, and Mr. Frank L. Heller were the speakers.

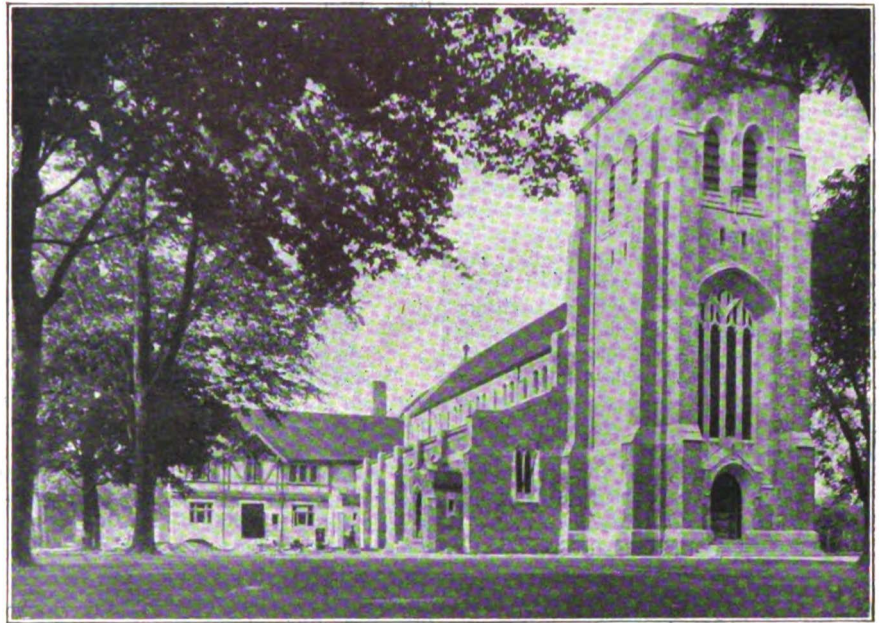
The teachers and pupils of Brownell Hall presented Bishop Williams with a beautiful silver coffee urn suitably engraved, as an anniversary gift.

Visiting clergymen have been utilized for various addresses. Mr. Young preached at St. John's, of which he was formerly rector, Sunday morning, as did the Rev. Irving P. Johnson at St. Martin's, his former parish, in the evening. Professor Hall gave an address at Brownell Hall upon Christian Womanhood.

NEW CHURCH AT BATAVIA, N. Y.

THE NEW and handsome St. James' Church, Batavia, N. Y., diocese of Western New York, was dedicated with a special service, not of consecration, on Tuesday, October 19th, by Bishop Walker, assisted by the rector and several visiting clergy. The service began at 10:30 with the reading of cer-

presenting the Chalice and Host in memory of the Rev. Dr. Bolles, a former rector of the parish. Two brass vases were given in memory of the daughters of Mrs. D. W. Tomlinson. The brass altar-desk was given by St. Margaret's Guild, a memorial to deceased members of that organization. Back of the altar is a carved reredos in black walnut. Directly over this is a fine window representing Calvary and given in memory of Mrs. Rose Craig by her father, Mr. Chas. H. Ruprecht. Children of Mrs. George H. Holden gave the brass rail in memory of their mother. Brass gates at the choir entrance have also been presented but are not yet in place. They are to be a memorial to Mrs. Erastus S. Dodge, given by her sister, Mrs. Edwin Cox. The pulpit, on the right of the chancel, is of Bedford stone, in memory of Hemm J. and Constance Bolles Redfield, given by their daughter, Mrs. D. W. Tomlinson. At the left is the lecturn, a memorial to Mrs. Marion Gould Tomlinson. The font stands at the entrance to the nave.



ST. JAMES' CHURCH AND PARISH HOUSE, BATAVIA, N. Y.

tain prayers from the office for the consecration of a church, by the Bishop, followed by Morning Prayer and the Holy Communion. The Bishop preached the sermon, his text being St. Matt. 21: 12. Following the service a luncheon was served by the ladies of St. James' in the parish house, where brief congratulatory speeches were made by the Bishop, the Rev. Charles H. Smith, and Mr. Goodwin, also by the Presbyterian minister of Batavia which were responded to by the rector, Architect North, and members of the vestry. All these adjourned to the old Church of St. James', downtown, stripped bare of its pews and furnishings, where the Bishop after reciting Creed and prayers formally pronounced sentence of de-consecration.

The new church is constructed of native limestone and is a fine specimen of English Gothic Perpendicular, after plans by the architect, Mr. Robert North. The most notable feature of the exterior is the massive tower which rises to a height of 86 feet. The interior dimensions of the building are 160x68 feet, the roofridge rising 52 feet above the floor. The lot upon which the edifice stands is 600 feet deep with a frontage of 180 feet.

The harmony which prevails throughout the interior is impressive, the most prominent feature being the white marble altar raised to its dignified position from the floor by several wide steps. It is a memorial to Mrs. Frank B. Redfield, the gift of her daughter, Mrs. Henry Wick Chambers of New York. On the altar is a gold plate, re-

On the east wall of the entrance is the following inscription in bronze: "This church was built in the year of our Lord 1909 with the legacy left in memory of her husband by Adelaide Richmond Kenny. This tablet was erected by the vestry of St. James' parish in grateful recognition of her gift and of the generous endowment by which it was accompanied."

At the right of the sanctuary is the chapel. Its furniture was taken from the old church and includes the altar and altar-rail. It will accommodate forty worshippers. The windows in this chapel are all memorials: that over the altar represents the Madonna and Child, in opalescent glass and is in memory of Frances Holden Wood given by her family. Another window represents Guido's Madonna and is in memory of Mrs. M. O. Dennis given by her son, Merton L. Dennis. The window formerly over the altar in the old building has been placed here. It is a memorial to Bishop DeLancey. Connected with the church is the handsome new parish house, which was opened to the public in June. It contains rooms for the various parish organizations and activities; the rector's office, a choir room and a kitchen are all on the first floor. On the second floor are an assembly hall and class-rooms and on the third floor a lodge room for the "Knights of St. James," a parochial organization.

MISSION IN CINCINNATI.

A VERY SUCCESSFUL mission extending over twelve days has just been completed at

St. Luke's Church, Cincinnati (the Rev. Samuel G. Welles, rector), by the Rev. Percy C. Webber of Boston. The attendance increased daily until the end, and the interest aroused proved very large.

RETURNING FROM ROME.

TWO THEOLOGICAL STUDENTS, the one from Nashotah and the other from the Western Theological Seminary, who joined the number of seceders from the Anglican communion last year have returned to their former allegiance. One has entered the General Theological Seminary and another Harvard University for further studies.

MRS. ROMANES IN THE MIDDLE WEST.

MRS. ROMANES spoke seven times in Warren, Ohio, and once each in Pittsburgh, Youngstown, Cleveland, and Akron between October 6th and 18th. Her subjects were "The Story of Port Royal," "Charlotte Mary Yonge," "Dante," "The Church and the Sacraments," "Spiritual Ideals," "How to Study the Bible," and "Church Work for Women in England." She was afterward Bishop McCormick's guest during the Missionary Council at Grand Rapids, speaking twice to the women of the Woman's Auxiliary. Mrs. Romanes is spending this week in and about Chicago and will arrive in Milwaukee on Saturday as the guest of Bishop Webb. The party will go to Nashotah for Monday, All Saints' Day, and Mrs. Romanes will speak under the auspices of the Woman's Auxiliary in Milwaukee at St. Paul's parish house on Tuesday evening at 8 p. m., and will address the young ladies at Milwaukee-Downer College on Wednesday afternoon, going to Fond du Lac next day.

DR. HOPKINS IN CHICAGO.

THE REV. DR. JOHN HENRY HOPKINS and Mrs. Hopkins returned to their apartment, 703 Ashland Boulevard, on October 21st, coming from the Grand Rapids Missionary Council, and an itinerary of over two weeks in southern Ohio, in the Columbus and Cincinnati Convocations. Dr. Hopkins began his work in Chicago at once, preaching in the Church of the Redeemer and in All Saints' Church on the twentieth Sunday after Trinity, October 24th, and going to the Rouse Memorial Mission with Mrs. Hopkins on that Sunday afternoon. During the week his appointments included St. Philip's, Chicago, on Monday evening; the Men's Club of the Church of the Redeemer, Tuesday evening; St. Barnabas's Auxiliary on Wednesday afternoon; St. Matthew's, Evanston, on Wednesday evening; Calvary Church, Chicago, Thursday evening; Maywood on Friday afternoon and evening. On Sunday next, October 31st, Dr. Hopkins preaches at St. Peter's, Chicago, in the morning, and at St. Barnabas' in the evening. On All Saints' Day he and Mrs. Hopkins will visit the Woman's Auxiliary of Epiphany, Chicago.

SEVERAL NEW CHURCHES.

THE CORNERSTONE of Trinity Church, Hollidaysburg, Pa., in the diocese of Harrisburg, was laid October 15th, by the Rev. Alex. McMillan, Archdeacon of Harrisburg, assisted by the Rev. George R. Bishop of St. Luke's, Altoona, and the local lodge of Masons.

THE PARISH at Gary, Ind., diocese of Michigan City, under the Rev. L. W. Aplegate, hopes soon to begin upon a \$35,000 stone church of Gothic design for which plans have been drawn.

BISHOP WALKER laid the cornerstone of the Church of Our Saviour, Bolivar, Western

New York, on a recent Sunday. He was assisted by Archdeacon Ayres, the Rev. F. W. Beecher, rector of St. John's, Wellsville, and the Rev. J. W. Ashton, D.D., rector of St. Stephen's, Olean. The vested choir of the last named parish, under the direction of the organist and choir master, Mr. Hill, rendered the musical portion of the service. Addresses were made by the Bishop and visiting clergy.

Archdeacon Ayres began holding services in this village in March, 1907, and has continued them month by month ever since. The new church, which is part of the response to faithful work, is Gothic in design with basement finished for Sunday school and other purposes. The tower and side walls are shingled, the roof is of slate. The structure will cost, when completed, about \$45,000. The lot, costing \$500, was donated by Mr. and Mrs. A. H. McKee of Bolivar.

A FUND has been established for the erection of a church at Elmira Heights, Central New York, for St. John's mission.

CHRIST CHURCH, Schenectady, N. Y. (the Rev. D. H. Clarkson, rector), has sold its property for the sum of \$35,000. With this sum the old mortgage of \$5,000 will be paid and a large new lot bought further up-town in a more central location. It is proposed to proceed immediately to the erection of the first part of a good sized stone church. For some time the church building has been inadequate to meet the needs of the parish, and the sale of the property means a great step forward in the work of the Church in the rapidly growing city of Schenectady.

NEW PARISH HOUSES.

WORK has now begun on the new parish house for Grace Church, Grand Rapids, Mich., between the church and the rectory. It is planned to proceed with the work this fall and winter as far at least as to use the basement and the first floor, building a temporary roof. If, in addition to the subscriptions now made, enough is added to finish the entire edifice without too great a debt, it may be decided to rush the work to rapid completion as some of the parishioners advocate. With the new rectory secured a year ago and this new parish house, Grace Church will have a fine plant for the work which the Rev. Mr. Godolphin has in contemplation.

CHRIST CHURCH parish house, Everett, Pa., which has been in process of construction for some months past, is completed and paid for and will be opened for use October 28th.

THE PEOPLE of St. John's Church, Lawrenceville, Pa., diocese of Harrisburg (the Rev. J. A. Ryan, rector), intend to buy a small building near their church for parish purposes. It is a two-story frame building. It is supposed to spend \$800 in the building, the first floor for parlors and kitchen, the second floor for Guild rooms.

PARISH ANNIVERSARIES AND FESTIVALS.

ST. JOHN'S PARISH, Detroit, will celebrate its semi-centennial on November 17th. An attempt is being made to increase the endowment fund of the parish by contributions of not less than \$50,000 in honor of the event. St. John's has had a noble record in missionary work. It has given to the Church Bishops Armitage, Worthington, and Woodcock. Its offerings for general missions have invariably been large. The present rector is the Rev. W. F. Faber, D.D., who keeps the parish up to its noblest traditions.

ON WEDNESDAY, October 20th, the parish of Christ Church, Newton, N. J., commemorated the double anniversary of the consecration of the church and the founding of the parish. The charter was granted in the reign of King

George III. The present church building was erected at a cost of \$30,000 during the rectorship of the Rev. William Welles Holley, D.D. (1860-1870), who has just begun his fortieth year as rector of Christ Church, Hackensack. The present rector, the Rev. Charles L. Steel, officiated at the two celebrations of the Holy Communion on the Anniversary Day, and the Rev. James E. Hall, recently elected curate in this parish, preached at the mid-day service. Recent memorial gifts include a brass eagle lectern from Mrs. Theodore Simonson in memory of her father and mother, John and Elizabeth S. Townsend; a brass and oak altar rail in memory of Theodore Morford, the gift of his family, and a brass sanctuary lamp from Theodore Simonson.

IOWA is becoming a state of sufficient age to justify the keeping of anniversaries in the Church. On November 10th St. Thomas' parish, Sioux City, will begin a celebration of its fiftieth anniversary. The speakers will include the Rt. Rev. Theodore N. Morrison, Bishop of the Diocese. A little later St. John's parish, Dubuque, is to keep the seventy-fifth anniversary of the first service held in Dubuque, which was practically the beginning of the Church in its continuous and organized form in Iowa.

ST. LUKE'S CHURCH, Racine, Wis. (the Rev. W. G. Blossom, rector), observed its patronal festival on St. Luke's Day. Nearly two hundred made their communion at the early celebration, and at a later service the rector reviewed the work of the past four years since the beginning of his administration, during which the annual income of the parish has increased from \$3,000 to nearly \$10,000; a new rectory has been built at a cost of \$13,000; the organ rebuilt at an outlay of nearly \$1,000; and the communicant list has grown from 246 to 380. The offering for the day was for missions and amounted to \$100.

SEVERAL approaching anniversaries in the diocese of Chicago are noted in the customary letter from that city.

ST. GEORGE'S CHURCH, Schenectady, N. Y. (the Rev. B. W. R. Taylor, D.D., rector), celebrated the 150th anniversary of the laying of its cornerstone and at the same time entertained the Archdeaconry of Albany on the afternoon of October 19th. At a morning service the Rev. Ralph Birdsall was preacher and in the afternoon a paper read by the Rev. E. P. Miller bore the striking title "Essentials to Peace Suggested by the Events in the year 1759." The writer spoke of Robert Burns and William Wilberforce, both born in that year, as typifying two of the essentials, true manliness and the spirit of human freedom, and of the building of St. George's Church, begun in that year, as typifying the third essential to universal peace, which is Christian zeal. On the preceding Sunday when the celebration was commenced, the rector preached an anniversary sermon in the evening, reviewing the long history of the parish. At a children's service in the afternoon the Rev. D. H. Clarkson, rector of Christ Church in the same city, was the preacher.

MEETINGS OF LAYMEN.

THE ANNUAL meeting and dinner of the Lay Readers' League was held in St. Clement's, St. Paul, Minn., on Thursday evening, October 21st. About twenty-one laymen and clergy were present. Of the laity, speeches were made by Messrs. Eddy, Thomas, Osborne, and Cogswell, and of the clergy by Messrs. Sedgwick, Johnson, Pope, Dray, White, and the Bishop. In order that the work of the lay readers may be more effective, the Bishop appointed a committee of four clergymen from each city to arrange, if possible, a course of instruction during Advent,

the same committee to examine applicants for the Bishop's license to make addresses.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew in Delaware held its autumnal meeting in Christ Church, Christiana Hundred, Mr. Frederick Bringham in the chair. "Personal Service" was discussed by the Bishop, Messrs. Mahlon N. Kline of Philadelphia, and Field Secretary Haberstro, the Rev. William Remington, the Rev. Mr. Kirkus, and several laymembers present. About seventy men were in attendance.

In St. John's Church, Seventh avenue and St. John's Place, Brooklyn, N. Y., on Friday last, the Juniors of the Long Island Assembly of the Brotherhood Convention met, conducted some elections and heard news of the Providence Convention. After supper, there was a special service conducted by the Rev. Dr. Frank Page, rector of the parish, assisted by the Rev. James H. Fielding, curate of St. John's, and the Rev. Herman Lienthal, rector of St. George's, Astoria. A large congregation listened to the Rev. Paul Bull, who preached a sermon, gave a motto, and told stories of the Boer war.

The Portland (Ore.) Local Assembly of the Brotherhood held its quarterly meeting at St. David's Church, on the evening of the 18th. There were some sixty men present. Reports showed two more chapters in the diocese since the last meeting.

THE MEN'S CLUB of the Church of the Good Shepherd, Chicago (the Rev. J. W. Fogarty, rector), was addressed on the evening of October 20th by Mr. C. E. Field of the Church of the Redeemer, and Mr. F. W. H. Clarke of the Church of the Ascension. The former spoke on "The Layman's Opportunity" and the latter on "The Men's Club Idea." Mr. Quigley, vice president of the club, gave an address upon "The Past Year." The chaplain and rector, the Rev. J. W. Fogarty, spoke upon "The Club" and Mr. H. M. Christie upon "The Parish." At its next session, November 17th, the speaker will be Mr. C. J. O'Connor, secretary of the Hamilton Club. It is hoped that during the coming year there may be arranged divisional meetings of the various men's clubs of the city on the South, North, and West sides, and also a series of visits to the various men's clubs in the city.

THE FIRST meeting of the Men's Club of St. James' parish (Rev. L. B. Hastings, rector), Manitowoc, Wis., on Thursday evening, October 14th, had an attendance of seventy-five representative men. The Rev. Frederick Edwards of Milwaukee and Col. Glenn, mayor of Waukesha, addressed the men. The club has planned to meet monthly in the parish hall. Mr. Edwards addressed the students of the high school on the following morning.

THE TRINITY CLUB, composed of members of Trinity Church, Boston, held its first meeting of the season on the evening of October 21st. A resolution of thankfulness on the favorable news received daily from the bedside of the Rev. Dr. Mann, the rector, was unanimously passed and a committee was named to send to Dr. Mann the club's hearty greetings. A pleasant feature of the evening was the informal reception tendered the new organist and choirmaster of the parish, Roland D. Grant, who succeeds Wallace Goodrich. On the same evening the Lindsay Club of St. Paul's Church (named after a former rector), also held its first meeting of the season in its parish house. There was a large attendance and a carefully prepared programme of interesting talks gave great pleasure.

THE QUARTERLY meeting of the Louisville Laymen's League was held in Christ Church Cathedral Sunday school room, Thursday evening, October 14th. Reports from its various departments were presented, and the general work for the winter planned; brief ad-

resses were also made by the Rev. John S. Lightbourn, curate of the Cathedral, and Mr. R. A. Robinson.

NEW MEMORIAL GIFTS.

Bishop Lines visited St. James' Church, Newark, on Sunday morning, October 24th, and dedicated a memorial pulpit and altar-cross, the former in memory of the late Mrs. Bennett, the latter in memory of Alfred Benjamin, for many years a vestryman of the parish. During the summer the church has been enlarged, a new vestry room and sacristy and other rooms have been added to the building, the seating capacity has been augmented by 100, the church has been entirely redecorated, pew-cushions and new carpet have been provided, and a new heating plant has been installed. Bishop Lines preached in the morning; the Rev. E. A. White of Bloom-



REV. T. PERCIVAL BATE.

field preached and assisted the rector (the Rev. T. Percival Bate) at the evening service. In the past few years this parish has more than doubled its communicant list and its financial strength.

THERE HAS BEEN placed in All Saints' Cathedral, Milwaukee, a very fine circular window representing Our Lord in Glory, as the gift of Mrs. Henry C. Payne in memory of her deceased husband, who was sometime postmaster general of the United States. The window is in the upper front of the Cathedral edifice.

IN ST. PETER'S CHURCH, Pittsburg, Kas., there has been placed a memorial pulpit, the gift of Mrs. Mary B. Stockbridge, in memory of her son, George Edward Stockbridge, deceased. It is constructed of polished brass and highly finished quarter sawed oak, well designed and executed by Spaulding & Co., Chicago. As the young man was an attorney in Pittsburg the Bar Association of the county were represented at the service on that Sunday.

AT CALVARY CHURCH, Washington, Bishop Harding has just dedicated a pulpit in memory of Bishop Satterlee and a Bishop's chair in memory of Mrs. Justine Prinole Harding, whose sudden death just after her husband's elevation to the episcopate was felt to be so peculiarly sad.

A HANDSOME memorial in the shape of a large painting to be placed above the high altar will be unveiled at the Church of St. Augustine and St. Martin, Boston (a colored mission), on November 18th, the octave of St. Martin's Day. The painting has been executed by a Cambridge young man, a student at Harvard, and is said to be a beautiful piece of work.

A NEW memorial window has recently been placed in Calvary Church, Louisville, of which the Rev. James G. Minnigerode, D.D., is rector. It was designed and executed at the Tiffany Studios, New York, and is developed in the famous Tiffany Favril glass, the light

blues and greens being the predominating shades. The subject of the design is "Charity," the foreground showing a woman giving food and drink to a young child, while in the background another figure is discerned filling a lamp, and to the left is a spinning wheel. At the base of the window is the inscription:

"To the Glory of God
And in loving memory of
Emma Clara Hogan
Entered into life eternal
November 5, 1907."

"The greatest of these is charity."

CLERICAL GATHERINGS.

THE CONVOCATIONS, deaneries, etc., in which the clergy are accustomed to gather have begun active work for the year. At the Des Moines (Iowa) Deanery, held in Council Bluffs last week, the Bishops of Iowa and Nebraska gave addresses. Dean Beecher of Omaha read a paper on "The Church and Labor Unions," which was followed by a round table discussion on the topic "How may a clergyman do his best work?" and in the afternoon a second round table talk on "Our Infirmities and Our Strength," the speakers leading these topics being the Rev. John William Jones and the Rev. William Pence James. At an evening service there were addresses on "The Glorious Inheritance of the Church" by the Rev. Webster Hakes, and "The Wonderful Outlook of the Church in the Future" by the Bishop of the diocese.

IN VERMONT the clergy of the two districts of Burlington and St. Albans gathered last week at Trinity Church, Milton (Rev. J. G. Currier in charge). Addresses were delivered by the Rev. R. C. Wilson of the Missionary District of Shanghai on Missionary Work in China, and by the Rev. W. T. Forsythe on Diocesan Missions, appealing especially for help towards paying for the recently acquired property at Hardwick. There was a sermon by the Rev. Dr. Bliss. A discussion on Socialism was introduced by the Pan-Anglican paper on that subject by the Bishop of Birmingham, read by the Rev. S. H. Watkins. A paper was also read by the Rev. J. G. Currier on "The Moral Conditions in Rural Life in Vermont," which led to much discussion.

THE CLERICAL BROTHERHOOD of Delaware met last week in Trinity rectory, Wilmington, and elected the Rev. K. J. Hammond president. The Rev. Hubert W. Wells read a scholarly essay on "The Place of Organized Christianity in Modern Life."

AT THE ARCHDEACONRY of Harrisburg (Pa.) in St. Stephen's Church in that city an address was given by the Rev. E. H. Oxley of the diocese of Washington on The Church's Mission to Colored People. A sermon was preached by Rev. John M. Gilbert. The Rev. J. C. Skottowe read an essay on the Divinity of Man and Rev. C. G. Twombly an exegesis of St. John 1: 50-51. The Rev. H. P. Lyman-Wheaton, D.D., of the Church Temperance Society, made an address on Temperance. A missionary meeting was held in the evening at which the Rev. F. L. H. Pott, D.D., and his wife, of China, made addresses on Chinese Conditions. Rev. Dr. Wheaton spoke again on Temperance and the Bishop made an address. Upwards of thirty clergymen were present at the meeting.

THE CLERICUS has been reorganized in Omaha, Neb., and meets at St. Barnabas' rectory (Rev. John Williams, rector) every Tuesday afternoon. They are studying the Gospel according to St. Mark in Greek.

IN BROOKLYN there was held last week a meeting of the Archdeaconry of Brooklyn, a feature of which was an address by the Rev. Melville K. Bailey of Grace Church parish, Manhattan. The speaker expressed the view that work of a character even comparatively superficial would not succeed among the

Italians. For this reason social clubs would be of little effect, unless some work of solid value were added. Yet the Italians seek immediate results, hence art classes, which might be expected to attract, have less chance of success than the more prosaic art of the tailor. English is recognized by Italians who will come to evening school as of first importance, but the teacher must be thoroughly competent, and at least four courses a week should be given. Citizenship classes will succeed if the instructor is a lawyer, and will take pains to go personally to the clerk for the citizenship papers, to ensure that they are not hurried and confused in their answers. Alms should not be given freely. Italian Roman Catholics wishing to enter our Church should have personal responsibility to God clearly taught. If they desire confirmation, they should be impressed with the fact that it is for the gift of the Holy Ghost, with the laying-on of hands by one with pure and indubitable authority.

THE CONVOCATION of New Brunswick, N. J., met at Roselle and listened to an address by the Rev. John C. Lord of Navesink, on "Some present dangers to the morals of the young." There was a missionary service with several addresses. A new altar was consecrated by the Bishop at St. Luke's Church, the gift of Mayor and Mrs. Charles W. MacQuoid. During the past four years the Hon. Charles MacQuoid, mayor of the borough, has made gifts to the parish amounting to over \$20,000.

IN PHILADELPHIA there were meetings last week of the South Philadelphia and of the West Philadelphia convocations. At the former a sermon was preached by the dean, the Rev. Dr. Duhring, at All Saints' Church. At the latter, held at Calvary, permission was granted St. Anna's mission to place a mortgage in order to secure \$20,000 whereby to enlarge the church building and to build a much needed rectory. The Rev. Fleming James, minister in charge, stated that the mission had become almost self-supporting, and that a debt of \$9,000 had been paid off. At the night meeting an address was delivered by Mahlon N. Kline on the work and purpose of the Brotherhood of St. Andrew.

THE LOUISVILLE clericus has resumed its monthly meetings, the first being held on Wednesday, October 20th, when the clergy were entertained at luncheon at the country club by the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville. The essayist on this occasion was the Rev. Francis Whittle Hardy, rector of St. Stephen's Church, Louisville, who read a thoughtful paper on "Sunday School Work," having special bearing on the Sunday school institute which is expected to be held in Louisville next January. Mr. Hardy was also delegated to convey a unanimous message of sympathy to the Rev. Dr. John K. Mason, rector of St. Andrew's Church, Louisville, and regret at his enforced absence.

After conducting the usual service at St. Andrew's Sunday evening, October 17th, Dr. Mason was taken suddenly ill with what was thought to be appendicitis, and was removed at once to the John N. Norton Memorial Infirmary. Later information received, however, states that the operation at first contemplated is not now deemed necessary by his physicians.

CHURCHES WRECKED AT KEY WEST.

ON MONDAY, October 11th, a terrible storm of wind visited the island city of Key West, Fla. In two or three hours immense damage was done in all directions. Seven churches became entirely a heap of ruins, and many others were seriously damaged. Cigar factories were blown down or badly injured, street cars and all electric service were stopped, telephone wires fell in all directions, houses were lifted bodily from their founda-

tions, immense trees rooted up, windows smashed, iron roofings and shingles were torn off like so much paper, and boats along the water front literally ground to pieces. Beyond all this distress and loss were general from the rain which flooded and soaked the houses from top to bottom. The sea, too, rose to an unprecedented degree, doing serious damage. St. Paul's church was almost totally destroyed. In St. Peter's parish—the largest colored work in the South—the church tower was torn from the building and hurled, with the bell, across the street, crashing into the sexton's house just as he had left his bed. The church itself, a wooden structure, is so badly twisted as to be unsafe for use and will have to be almost, if not entirely, rebuilt. The congregation is poor and quite unable to face the heavy loss without assistance, and it is hoped that Churchmen throughout the country will come to their assistance as speedily as possible. The rector only returned three days after the disaster from summer work in New York and will be most grateful for any help however small. Bishop Gray's appeal for assistance in the emergency is printed on another page. He may be addressed at Orlando, Fla.

DAUGHTERS OF THE KING.

THE NEW JERSEY Assembly of the Daughters of the King, comprising chapters in the two dioceses in New Jersey, met in Grace parish house, Elizabeth, N. J., on Thursday, October 21st. The Holy Communion was celebrated in Grace Church chantry, Edward Clark Memorial, by the Rev. Henry Hale Gifford, Ph.D., rector of Grace Church, and an address was made by Rev. James MacClinton. Luncheon was served by the former members of Elizabeth Dean Chapter No. 87, of Grace Church. At the afternoon session reports were received and officers chosen as follows: President, Mrs. George Abbott, of Patterson; Vice-President, Mrs. Julia Maynard, of Haledon; Secretary, Mrs. Bloodgood, of South Amboy; Treasurer, Mrs. Lester Layton, of Newton.

The Bishop of New Jersey, who was unable to be present owing to prior engagements, sent his love to the Daughters and wished them success in their work.

Addresses were made by Right Rev. Edwin S. Lines, D.D., Bishop of Newark; Miss Sara D. Bluxome, General Secretary of the Order; Rev. Rowland S. Nichols, rector of St. John's Church, Newark; Rev. George P. Armstrong, rector of Trinity Church, Paterson, and the Rev. Dr. Gifford, rector of the parish.

The Quiet Hour was conducted by Rev. Bruce V. Reddish of Hasbrouck Heights.

The next meeting will be held in St. Mary's Church, Haledon.

IN AID OF WORK AMONG NEGROES.

ON MONDAY, October 18th, the Orange Guild of the American Church Institute for Negroes held its first meeting for the winter at the Church of the Holy Communion, South Orange, N. J. The meeting was well attended, there being about forty persons present, including the Bishop of Newark, the Rev. A. B. Hunter, principal of St. Augustine's School, and the Rev. J. L. Taylor of St. Cyprian's Church, Newbern, N. C.

Bishop Lines reminded those present of the serious illness of Archdeacon Cameron. He next spoke of the work of the Rev. Mr. Hunter and his wife at St. Augustine's. He much regretted that the Church did not take a larger interest in the Negro and in her own Church schools; and that the North, after allowing Negro girls and boys to be educated in the same schools with the whites, and to graduate even from the highest professional schools, should then close the door of opportunity in the faces of the colored children. In this he felt the North was not better off than the South. He spoke hopefully of a day

of larger opportunity for the Negro in every walk of life.

The Rev. A. B. Hunter told of his twenty years' work at St. Augustine's; of how he is struggling to get the school endowed; of how he has striven to make the chapel service the center of the school life; of the financial difficulties under which he labors, so that he has been forced to ask permission of the trustees to be allowed to borrow \$2,000 with which to pay current expenses.

Mrs. Hunter spoke of the new St. Agnes' hospital, which has been built largely by student labor. The hospital is in need of an endowment, of a sterilizer valued at about \$800, and of daily support. It costs about \$10 to run the hospital for one day.

The general agent of the institute, the Rev. S. H. Bishop, told of the general policy of the institute. He cited an incident of a colored boy who, having completed a course in a colored university had his mother bring him to St. Augustine's School "because," said she, "I want my boy to go to a real school."

The last speaker was the Rev. Mr. Taylor, who told of the work in the interest of which he is in the North soliciting funds. After the meeting tea was served in the basement of the church. Judging from the interest manifested as well as from the questions asked, the meeting was a success.

DEPOSED PRIEST IS RESTORED.

THE BISHOP OF VIRGINIA gives notice that he has terminated the sentence of deposition which he pronounced on June 29, 1905, against the Rev. William Henry Watts.

DEATH OF REV. THOMAS WATSON.

RELATED information is received of the death of the Rev. Thomas Watson, a deacon of the Diocese of Albany, who was not in active service, and who died on August 7th. Mr. Watson was ordained by Bishop Doane in 1901 and was for a time assistant at St. Eustace Church, Lake Placid, N. Y.

BEQUEST FOR THE CHURCH IN WASHINGTON, D. C.

MRS. GRACE E. ATWATER, who died in New York City October 14th, left her entire estate, valued at more than \$10,000, to the Bishop of Washington and his successors in the episcopate. The gift is to be known as the Robert H. and Grace E. Atwater fund. The income shall be expended for such charitable purposes as the Bishop may direct. Mr. E. S. Atwater, Jr., of Elizabeth, N. J., is named as executor.

DEATH OF BISHOP MORRIS' WIDOW AND OF HER SISTER.

MISS CLEMENTINE RODNEY, sister to the wife of the late Bishop Morris, departed this life on October 13th at the Good Samaritan Hospital, Portland, Oregon. She was associated with her sister in the management of St. Helen's Hall, the diocesan school for girls, for many years. Many of the graduates of the school over the West remember her with love and affection. The burial took place on the 15th from St. Mark's Church, Portland.

Following closely her sister, Mrs. Morris, widow of the late Bishop, died on the night of the 20th from a stroke of paralysis. The funeral was appointed for the 25th from the Pro-Cathedral. Mrs. Morris was born in Lewes, Del., eighty-four years ago. She married the Rev. B. Wistar Morris in 1852, and in 1869, when Bishop Morris took up his work as Bishop of the Oregon country, embracing what is now the states of Oregon and Washington, they removed to Portland. Mrs. Morris was a person of many virtues and loved by all who knew her.

DEATH OF ROBERT B. KNIGHT.

ROBERT B. KNIGHT, the father of the late Bishop of Western Colorado, died on Wednesday, October 20th, in Cooper Hospital, Camden, in his 77th year, his death being the result of an operation. Two married daughters survive him. The burial took place Saturday, October 23d.

A CORRECTION.

IN AN ITEM relating to the completion of thirty-nine years in the rectorship of the Rev. William Welles Holley, D.D., at Christ Church, Hackensack, N. J., printed in THE LIVING CHURCH of October 9th, an error was made in stating that within that period Dr. Holley had conducted 3,922 public services. The correct number is 13,922—a considerable variation consequent upon the omission of the first figure.

PRESS NOTICES OF GEORGE C. THOMAS COLLECTED.

AT THE TIME of the death of George C. Thomas, his family commissioned a press clipping bureau in New York to compile a memorial volume as an historical reference, containing clippings from newspapers concerning life and career of Mr. Thomas. The book has been completed and delivered to the family. The memorial is ten by twelve inches in size, the leaves being of Irish linen with black border and the binding of black seal lettered in gold.

MISSIONS IN PHILADELPHIA CHURCHES.

A MISSION will be held in St. Clement's Church, Philadelphia (the Rev. C. S. Hutchinson, rector), lasting two weeks from November 7th to November 21st. The missionaries will be the Rev. Fathers Huntington and Officer of the Order of the Holy Cross. A mission will also be held at St. Ambrose's Church (the Rev. Jules Prevost, minister-in-charge), beginning November 1st and lasting one week, the missionary here being the Rev. Horace F. Fuller, B.D., rector of old Trinity Church, Oxford.

REMARKABLE BELLS AND BELFRY.

THE MAGNIFICENT tower and set of sixteen chimes erected on the grounds of St. James the Less, Falls of Schuylkill, Philadelphia, as a memorial to the late Thomas B. Wanamaker, son of the Hon. John Wanamaker, are now completed and ready for the dedication which will be held on All Saints' Day. The tower and bells are the first in this country, the former costing \$50,000 and the latter, which were imported, costing \$100,000, the largest bell weighing 6,200 pounds, and the smallest 500 pounds. When rung they can be heard a distance of five miles. Under the tower is the mausoleum of Mr. Wanamaker.

OPENING OF DE LANCEY DIVINITY SCHOOL.

THE SIXTY-SECOND year of the De Lancey Divinity School opened with its first series of lectures on Monday, October 11th. There has been one change in the faculty, the Rev. G. Sherman Burrows succeeding the Rev. Dr. Boynton as lecturer on Liturgies and Pastoral Care. Other lecturers are: Rev. Mr. Sherwood, Old Testament; Rev. Dr. Hubbs, Christian Evidences and Ethics; Rev. Mr. Duff, New Testament Exegesis; Rev. Mr. Roberts, Dogmatic Theology; Rev. Mr. Irish, Ecclesiastical Polity and Canon Law; and the Warden, Rev. Thomas B. Berry, Ecclesiastical History. This school is unique. Originally the seminary department of Hobart College, it became in 1861 a training school for older men seeking Holy Orders from the

ministry of the bodies or from business life. It has been of inestimable value.

MARTICULATION AT BERKELEY.

THE UNDERGRADUATES who have become candidates for orders were presented to the Bishop for matriculation at the Berkeley Divinity School on October 19th and received an earnest and practical address from the Bishop. The trustees at a meeting on the same day were obliged to accept the resignation of the Rev. Samuel R. Colladay, B.D., from the professorship of the literature and interpretation of the New Testament, which he has held for over nine years. The Rev. Dr. Charles L. Slattery of Springfield and the Rev. John N. Lewis, Jr., of Waterbury were appointed special lecturers for the current year.

CONSECRATION OF CHURCH AT PORT ERIE, ONT.

THURSDAY, October 21st, was a memorable day in the little Canadian village at the head of the Niagara river. The Bishop of Niagara, the Rt. Rev. John Philip Du Moulin, visited the parish, confirmed a class of seventeen, and consecrated the new church.

The parish was founded in or about 1838, but the former church was burned eight years ago. The present edifice is of brick and stone, Perpendicular Gothic architecture, about sixty-five feet long, with accommodations for 300 upon the floor and about 100 more in the gallery. It is beautifully situated on the edge of a low bluff, with the wide, quiet, powerful river flowing past its door, while around it sleep those worshippers to whom the old building was dear.

The rector, the Rev. A. C. Mackintosh, had

invited several of his brother clergy from across the border, so that five, the Rev. Dr. Hakes, and Messrs. Merrill, Beaty, Ransom of Buffalo and Rev. Mr. Burrows of North Tonawanda participated. The Rev. Messrs. Duff and Gaviller were also present. The Bishop addressed the class and congregation eloquently and practically, gracefully welcoming the visitors from over the border and urging closer acquaintance between Churchmen of the two countries. At his request the Rev. Mr. Burrows responded. A brief reception followed at the rectory.

THIRD DEPARTMENT MISSIONARY COUNCIL.

LEADING features of the above-named council, which will meet in Washington, D. C., November 9th and 10th, are the following:

Tuesday., 8 to 10 p. m.—Reception at the New Willard.

Wednesday., 10 a. m.—Trinity Church, Holy Communion and sermon; celebrant, the Bishop of Washington; preacher, the Bishop of Delaware. Business sessions follow in Trinity parish hall; address by Mr. George Gordon King, treasurer of the Board of Missions. Afternoon, conference on Church Extension Outside of the Third Missionary Department. 8 p. m.—Mass meeting at Continental hall (D. A. R.), Seventeenth and C Streets, N. W. Greeting; the Bishop of Washington. Addresses on "The Evangelization of the World in this Generation"; "The Outlook," the Rt. Rev. Arthur S. Lloyd, D.D."; "The Call to the Clergy," the Rt. Rev. John Gardner Murray, D.D."; "The Call to the Laity," George Wharton Pepper, Esq.

In view of the supreme importance of the meeting of the Missionary Council the Bishop has asked the clergy to preach on the subject of the Church's Missionary work on Sunday, November 7th.

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comes the Laymen's Missionary movement Campaign Convention which meets November 11-14th, with its head quarters at the Y. M. C. A. Building. On the cooperating committee are the following clergy of the Church: Bishop Harding, Rev. Drs. R. H. McKim, C. Ernest Smith, H. S. Smith and J. Henning Nelms.

DEATH OF MRS. GRIDLEY.

An aged and devout Churchwoman, Mrs. Ann Eliza Gridley, the mother of Capt. C. V. Gridley, of Manila fame, passed to her rest at the home of another son, the Hon. L. E. Gridley, in Washington, D. C., last week. Captain Gridley's fame is well established but Mrs. Gridley, the mother, also went to the front as a volunteer nurse during the Civil War and served with the army of the Potomac. During the long and terrible battles of the war she worked day and night, ministering to the needs of the wounded, giving spiritual comfort to the dying, writing last messages to home and loved ones, and closing eyes in death. She was born December 11, 1825, at Cooperstown, New York, and was married to Frank Gridley at the age of nineteen. Charles V. Gridley, to whom Dewey gave his famous command at Manila, was born November 24, 1844. Mrs. Gridley was one of the founders of St. Peter's Church, Hillsdale, Mich., and was active in Church work until increasing age made such activities impossible. She was also exceptionally intelligent concerning large movements within the Church, and was always interested in them. The burial service was at St. Peter's Church, Hillsdale, conducted by the rector, the Rev. William F. Jerome.

CONNECTICUT.

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

Progress at Putnam—Sunday School Work—School Chapel Consecrated.

THE Rev. JOHN W. WALKER, of St. Philip's Church, Putnam, has returned from a summer abroad. Previous to his departure Mr. Walker was presented with a purse from the men of his congregation. During his absence the work was in charge of his uncle, the Rev. William Walker. St. Philip's has shown advance in every way during the past year. The number confirmed at the last visitation was the largest since 1870. There has been a marked increase in the number of communicants. The chancel has been rearranged to accommodate the vested choir, and a new pipe organ has been installed. After many years of struggle under adverse conditions, the mission seems to be entering upon a new order of existence.

THE ANNUAL meeting of the Norwich branch of the Diocesan Sunday School Union was held at Christ Church, Norwich, on Thursday evening, October 21st. The rector, the Rev. Neilson P. Carey, was reflected president, the Rev. F. J. Bohannon vice president, and the Rev. R. D. Hatch secretary and treasurer.

After the routine business some of the clergy spoke on "the chief points of weakness or strength," in their own schools. The principal speaker was the Rev. George B. Gilbert of Middletown on "Gaining interest in the grades."

THE Bishop consecrated Rosemary chapel at Greenwich, on St. Luke's Day. The chapel belongs to Rosemary Hall, a school for young women. Work on it was begun three years ago by the students themselves, who collected stones and carried them one by one to the spot which the building was to occupy. The chapel is of Gothic architecture, with walls of rough stone, the rafters and timbers hand-hewn.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.
Woman's Auxiliary.

THE FIFTEENTH annual meeting of the Easton diocesan Woman's Auxiliary was held at Christ Church, Easton, October 20th and 21st. On Wednesday the Little Helpers were addressed by Mrs. W. M. Malster of Baltimore, the Juniors by Mrs. Thomas Wetmore of Arden, N. C., and the sermon in the evening was preached by the Rev. A. E. Clay of Wilmington. On Thursday at noon Mr. Clay conducted a Quiet Hour and in the afternoon the women were addressed by Miss Margaret Ridgely of Africa. The Rev. W. H. H. Powers preached the sermon at the closing service.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
Woman's Auxiliary.

THE WOMAN'S AUXILIARY of the Archdeaconry of Harrisburg met in St. John's Church, Carlisle, on Friday, October 22d. Dr. Pott of Shanghai, China, was the preacher at the morning service. The Holy Communion was celebrated by the Bishop, assisted by Archdeacon McMillan and the general missionary. A business meeting was held in the afternoon with Mrs. Bausman presiding. Reports from various parochial branches were made, and letters from several missionaries were read. In response to suggestions in these letters several necessities were provided for, among them an organ for a mission in Japan. Addresses were made by Dr. Pott and his wife on Conditions in China and by Dr. Lyman W. Wheaton on Temperance. A large number of delegates were present.

IOWA.

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

Clerical Salaries to be Discussed.

CONSIDERABLE INTEREST in Iowa is being aroused by the proposed series of articles in the *Iowa Churchman* on "Clerical Salaries," to be prepared by the editor, the Rev. John C. Sage. The data for these articles are to be obtained from replies to enquiries

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In this book Professor Tyson comes to close quarters with the "exception" in St. Matt. 5:32 and 19:9; and from internal evidence argues that it did not belong to the original teaching of Christ. Bishop Gallor says in his Introduction: "Admitting Professor Tyson's point of view and the reliability of the historical method of criticism, there seems to be little or no room to escape from his conclusions." It is a most valuable and timely monograph, and the publishers anticipate a very large sale. Ready October 1st. Sold by all booksellers, or from The University Press, Sewanee, Tenn. Paper, .50; cloth, .75.

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under various heads sent to the clergy and five hundred vestrymen of the diocese. It is felt that a full and frank discussion of this vital topic will do much to bring the actual condition of the clergy and their welfare more prominently before the Church people in Iowa.

KANSAS CITY.

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

The Bishop's Anniversary.

ON THURSDAY, October 14, 1909, the Rt. Rev. Edward Robert Atwill, D.D., Bishop of Kansas City, commemorated the nineteenth anniversary of his consecration as Bishop by a celebration of the Holy Communion at 7:30 A. M., at St. Paul's Church. The Bishop was assisted by the Rev. J. D. Ritchey, rector of St. Paul's Church, who read the Epistle, and Rev. J. Stewart-Smith, rector of St. Mary's, who read the Gospel. In addition to the clergy residing in the city, the Rev. D. H. Atwill of Sedalia and the Rev. Oscar Homburger of Independence were also present. The church was beautifully decorated with flowers and palms for the occasion. The clergy were the guests of the Bishop at breakfast and seized the occasion to present him with a beautifully illuminated copy of the Prayer Book of King Edward VII. It is a source of great gratification that the Bishop keeps so well. The work of the new year is being taken up with vigor.

THE Diocese of Kansas City has just completed its first year. It has established itself in the regard of the Churchmen of the diocese and gives promise of a long and useful career.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

G. F. S. Meeting.

THE REGULAR QUARTERLY meeting of the G. F. S. Diocesan Council was held Saturday afternoon, October 16th, at the episcopal residence. Encouraging reports were received from the Louisville branches, some of which have been meeting without intermission all summer, and all report increased interest and a vigorous campaign of winter's work mapped out. The president reported having received an application from St. John's Church, Uniontown, requesting that a branch be started in that parish, which is the first request of this kind from any of the country parishes in the diocese. A report was also received from the G. F. S. camp held during the past summer, in place of the holiday house the diocese hopes some day to realize. This camp was rather in the nature of an experiment, but owing to the excellent management of some of the associates from the Cathedral branch having the commissary department in charge, the camp was made to pay expenses with the exception of but 11 cents indebtedness. The diocesan treasurer's report showed a marked increase in the building fund for a permanent Holiday House which now amounts to several hundred dollars.

LONG ISLAND.

FREDRICK BURGESS, D.D., Bishop.

Brooklyn Notes.

WORK at St. Paul's, Clinton and Carroll streets, Brooklyn (the Rev. Andrew C. Wilson, rector), is now well organized and fairly under way. The church, once in a fashionable neighborhood, is now surrounded by boarding houses, flats and has pretentious dwellings inhabited very largely by persons of foreign birth, to whom it is intended to minister. The rector will be assisted by the Rev. Vernon D. Ruggles and the Rev. H. A. Handel, the latter Fire Department Chaplain, who will continue to perform the duties of that office, giving as much of his time as can be spared to mission work. A free kindergarten school has been opened in the par-

ish hall, which has been placed in charge of an experienced teacher and which has a large number of pupils. The work of the parish visitors is producing very satisfactory results and there is every reason to believe that the Sunday congregations will continue to grow until all the pews are filled. Daily Eucharists are maintained. In addition to parochial work the clergy will have the oversight and much of the direction of mission work at St. Alban's, Canarsie, until lately in the care of the Archdeaconry of Brooklyn. The Rev. J. F. Aitkins, who comes from St. John's, Huntington, will be the resident priest.

ON THEIR RETURN from Europe the Rev. and Mrs. Nelson R. Boss were given a magnificent reception by the parishioners of Trinity Church, Brooklyn, on which occasion Mr. Boss was presented with a loving cup and a series of very flattering resolutions bound in silver in commemoration of the twenty-five years of his rectorship just completed.

AT THE Church of the Redeemer, Brooklyn, the rector, the Rev. T. J. Lacey, preached especially to physicians on the eve of St. Luke's Day and hopes to make that an annual occurrence.

MASSACHUSETTS.

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

Notes of the Diocese.

THE PARISHIONERS of St. Anne's Church, Dorchester, are making herculean efforts to pay off a mortgage which has been hanging over the parish for a long time. It is hoped that the last vestige of indebtedness will be disposed of before Christmas. Under the rectorship of the Rev. Frederick A. Reeve, the various activities of St. Anne's are progressing most commendably and the parish has taken on a new lease of life.

MISS JENNIE McINTOSH, one of the leading women of the diocese, has started on a year's tour of the world during which time she will visit a number of the mission stations of the Church in foreign parts. Miss McIntosh is one of the parishioners of St. James' Church, Roxbury, and is deeply interested in the affairs of the Woman's Auxiliary. Among the many letters which she carries away with her is one from the Bishop highly commending her to all those of the Church with whom she may come in contact.

ST. JAMES' CHURCH, Roxbury, has been called upon to mourn the death of Mr. Moses Grant Daniel, a well known educator and author, and for a number of years vestryman of St. James' parish. He also was a worker in the Episcopal City mission.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

St. Luke's Hospital—Detroit Notes.

THE ANNUAL service was held at St. Luke's Hospital, Detroit, on the afternoon of St. Luke's Day. The little chapel was filled with the friends of this favorite institution. The Bishop and several of the clergy were vested. The service was a very hearty one. The Rev. C. H. Molony, of St. Andrew's Church, preached an instructive and interesting sermon, in which a comparison was drawn between the characteristics of the four evangelists. The preacher showed the power of the life of Christ, as it affected the various classes of men in drawing them to His faith, and the influence the Gospel story had exerted, as set forth through the agency of the Church, which has been the extension of Christ's Abiding Presence in the world. After the service a reception was held in the hospital.

THE Rev. Dr. PRALL, a former rector of St. John's, Detroit, was in the city and preached at St. John's on Sunday, October 17th. Bishop Woodcock preached, morning and evening, on the 24th.



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MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Fort Wayne—Illness of Rev. F. M. Banfil—The Council.

THE WORK of the various parishes in the diocese for the most part has assumed full activity. At Ft. Wayne the rector of Trinity Church has been in a local hospital for two weeks past and will not be sufficiently recovered to resume his duties till the first of November. In his temporary retirement his Sunday duties are taken by the Rev. H. L. Marvin. The latter has resigned his work at Garrett to take effect the first of January next. Also the Rev. F. M. Banfil has resigned his work as rector of St. James' Church, South Bend, owing to ill health. He has labored faithfully for ten years at South Bend, and has much to show for his work in the saving of the beautiful church in that city, threatened with loss from excessive debt when he became its rector. He will be much missed, and there is widespread sympathy for him in the possible danger of the loss of his eyesight. The Council of the diocese is called for November 4th, being one week earlier than usual. The place of meeting is at Howe school, Howe, Ind., as this year is the twenty-fifth anniversary of the founding of that prosperous institution. Dr. McKenzie is a generous host, and it is expected that an unusually large number will be in attendance. The Woman's Auxiliary will meet as usual on the day preceding the Council, Wednesday, the 3d of November.

MINNESOTA.

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

Twin City Notes.

ON SUNDAY, October 17th, at 3:30 p. m., two Sunday school rallies were held, one at Holy Trinity Church, Minneapolis, and the other at the Church of St. John the Evangelist, St. Paul. At the Minneapolis gathering all the city schools were represented and the church was of course crowded to the doors. The speakers were Mr. H. S. Gregg, superintendent of St. Paul's Church Sunday school, the Rev. C. C. Rollit, secretary of the Sixth Department, and Bishop Brewer of Montana. At the St. Paul meeting the attendance was equally enthusiastic. The speakers were Mr. Peabody, superintendent of Ascension Sunday school, and Bishop Thomas of Wyoming. Both offerings were for general missions. These gatherings were held at the request of the Rev. C. C. Rollit, department secretary, and were a great success and the results will be good.

A SERVICE in which all the congregations and choirs of the city participated was held in Christ Church, St. Paul, on Friday evening, October 15th, in the interests of city missions. Stirring addresses were made by Bishops Brewer and Thomas. The diocesan was also present. Hitherto the society has in part paid stipends of the missionaries, but that will now be looked after by the diocesan board, and the grants of the local society will go towards buying lots and building churches and looking after one or two mortgaged.

NEW JERSEY.

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

Death of Mrs. Stewart.

A CHURCHWOMAN who had been active in promoting the work of the Church in New Jersey, and particularly in Trenton, was Mrs. Fanny W. Stewart, widow of Judge John H. Stewart, who died on Sunday, October 17th, at Kuling, China, where she was visiting her daughter, Mrs. G. F. Mosher, wife of a clergyman of the Church and a missionary in that land. Mrs. Stewart was the daughter of the late Rev. Samuel L. Southard who, half a century ago, was a leading priest in New Jersey. Her paternal grandfather was

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ADDRESS

The Young Churchman Co.

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It was before the day of . .

SAPOLIO

They used to say "Woman's work is never done."

United States Senator Southard, a contemporary of Clay, Calhoun, and Webster.

OREGON.

CHARLES SCADDING, D.D., Bishop. Clerical Vacancies Filled.

THE Rev. F. M. BAUM of Dayton, Washington, will take up the work at Corvallis, Ore., on November 1st. This is the seat of the State Agricultural College, and is an important work. The Rev. Charles Wilson Baker will take charge of St. George's Church, Roseburg, the first of December, and the Rev. William Lucas of Allegan, Mich., will take up the work at St. Mark's, Medford, about the same date. This leaves only two mission stations in the diocese without missionaries.

PENNSYLVANIA.

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

BY THE WILL of the late Josephine Ashton, St. Mark's Church, Frankford (the Rev. J. B. Harding, rector), receives a legacy of \$500.

THE BURIAL of Henry McMurtrie, a descendant of a noted and historic Revolutionary family, took place at St. Thomas' Church, Whitmarsh, on Tuesday, October 19th. The widow of Mr. McMurtrie was a daughter of the late Rev. Robert Greene Chase.

THE BOARD of council of the city mission held a service and conference at old St. Paul's Church on the afternoon of St. Luke's Day. The attendance, which consisted of the officers and workers in the mission, numbered over fifty. The services were conducted by the Rev. Dr. Duhring, Rev. H. C. McHenry and Rev. J. D. Huggins. An address was delivered by the Rev. J. De Wolf Perry, D.D. It was stated that the legacy of \$10,000 left by the late George C. Thomas for the city work of the mission had been paid by the executors, although but five months had elapsed of the usual year in such cases. It was also stated that a tablet will shortly be placed on the walls of old St. Paul's Church, to the memory of Mr. Thomas, in which place he received his early religious training and instruction, and where he served for many years in different capacities in Church and Sunday school. Shortly before Mr. Thomas' death he, at a great expense, had the old church thoroughly renovated and repaired.

A tablet to the memory of Mr. Thomas has also been placed on the walls of the Sunday school room at the chapel of the Mediator in West Philadelphia.

THE MERGING of the Church of the Messiah at Broad and Federal Streets with the Church of the Evangelists at Catharine and Seventh Streets is at last consummated. Each church will be left open and services maintained, the Messiah becoming a chapel and dependent upon the Church of the Evangelists and its rector, the Rev. C. W. Robinson for ministrations and oversight.

A FLOURISHING and growing work among the Italians is being conducted by the new vicar, the Rev. Mr. Roberts, at the chapel of St. Timothy, at Eighth and Reed Streets, which is under the charge of St. James' Church.

AT THE annual meeting of the American Purity Federation in session last week at Burlington, Iowa, the Rev. Dr. F. W. Tomkins was elected first vice-president of the same.

THE CHURCH of St. Sauveur (French) is at last clear of indebtedness and will shortly be consecrated. There are about 175 communicants, and the minister-in-charge is the Rev. Florian Vurpillot.

Educational

THE KENT SCHOOL at Kent, on the Housatonic in the lower Berkshires, has reopened with an increased number of boys. During the summer extensive improvements have been made, with a large addition to the original building, a colonial dwelling, more than a century old. A further addition of considerable size is planned for next year. The head master is the Rev. Frederic H. Sill, O.H.C.

AMONG the Church schools that have had successful openings this scholastic year is St. John's of Delafield, Wis. Not only are the buildings proper filled, but the authorities have been obliged to take outside cottages to take care of the overflow. Some 218 men are now in residence. Graduates of the June class have entered Dartmouth, Amherst, Pennsylvania, Michigan, Wisconsin, Northwestern, Illinois, and Rensselaer Tech. Several additional members of the faculty are in residence, among them a Rhodes scholar from Oxford, Mr. Holt, and a prominent graduate of Kenyon College, Mr. Chase.

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