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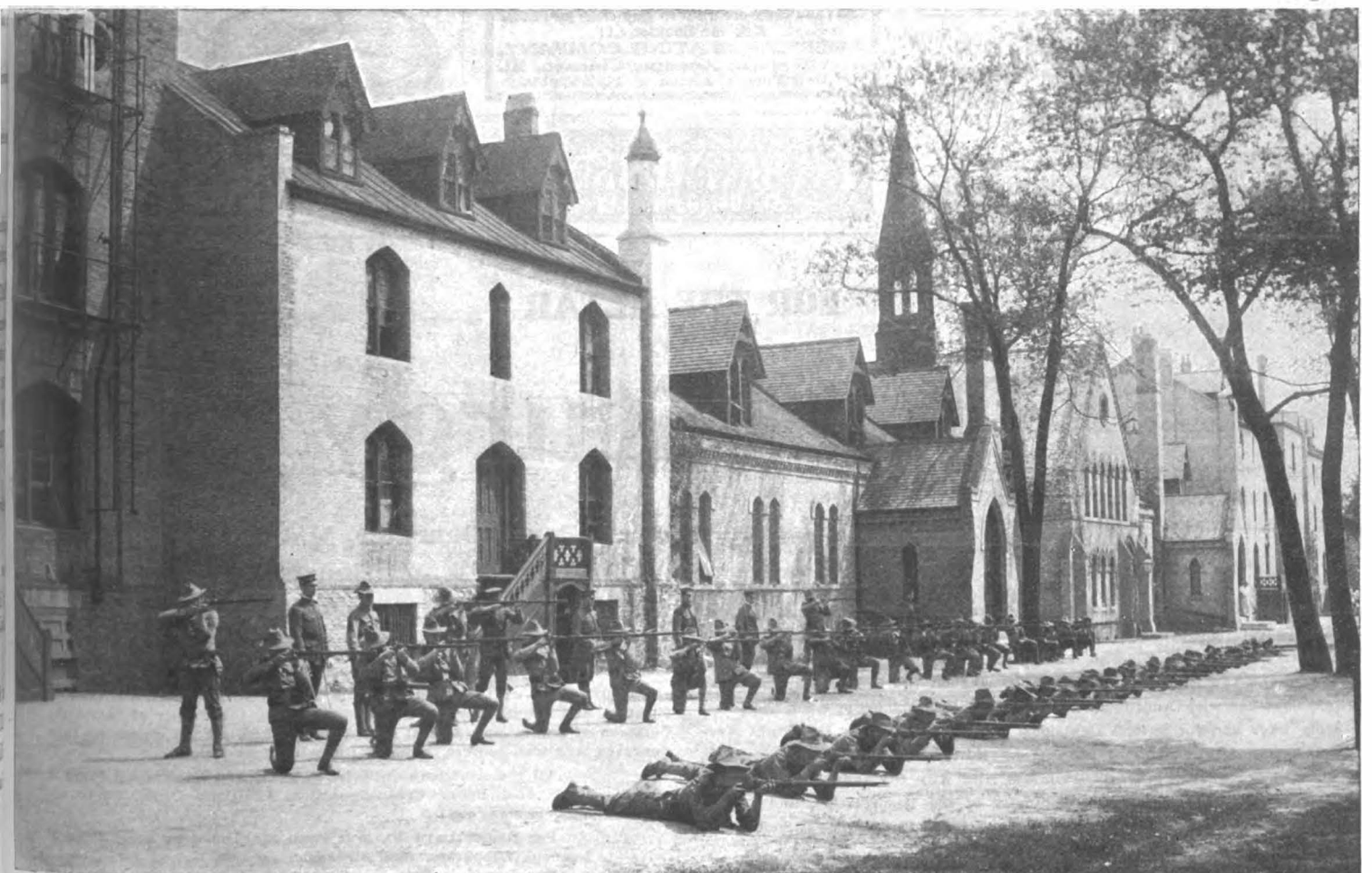


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Milwaukee, Wisconsin

# The Living Church

VOL. XLI.

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 18, 1909.

NO. 21

## The Living Church

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IT IS POSSIBLE for all Christians to have experimental knowledge of Christ's surpassing love. We know that love is the fulfilling of the law; we know that it is the fundamental principle of true religion. Christians are to be grounded in love as a building is based on its foundation. They are to be firm in Christ's love as a tree in the soil when its roots go down deep and extend widely in all directions. As love is the soil in which Christian character is to grow, so love is the firm foundation on which the structure rests. They are to be grounded in love as a building is based on its foundation. On Christ's love they are to rest as does a temple in the everlasting rock. Only when so rooted and grounded, can they develop nobility of character and make great attainments in divine knowledge.—*R. S. McArthur.*

## THE REST THAT REMAINETH.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

ONE of the fundamental laws of the Christian religion is a restful dependence upon the will of God. Our Lord's message to the world, as He walked up and down the land of Palestine, was "Come unto Me, and I will give you rest." The apostle says, "We which have believed do enter into rest"; and again, "There remaineth, therefore, a rest unto the people of God."

In this busy, rushing age we have lost the secret of rest. The business man and the home-maker alike are pressed out of measure by a multiplicity of affairs. In the home the complex aspect of domestic life leaves but little time for rest, and to a great extent we do not understand the tranquil joy of living. But is it necessary? What is gained in the spiritual life by this continual round of activity? People complain that they have no time to rest, and added to the burdens of to-day they strive to carry those of the future. This lack of rest is in ourselves, and this worry about the future is breaking the command of Christ, "Take no thought for the morrow." The force of the Greek word is anxious, troubled thought. What can be given up that our lives may be more serene, more quiet, more dignified, and as a result more powerful? A thoughtful writer says:

"Neglect the needless; hallow what remains.  
Move without stress or jar;  
With quiet of a spirit self-possessed  
Rest where you are.  
Where lives the soul, lives God, His day, His world,  
No phantom mists need mar,  
His starry nights are tents of peace unfurled,  
Rest where you are."

Bishop Wilkinson says that a spirit of restfulness is a mark of the higher life, and that Satan assails it at every point, knowing that he who has entered into that rest while on earth is slipping further and further away from his power. "It is the rest of heart which springs from dependence upon God; that dependence which comes from faith: that faith which comes from a contemplation of the ever-blessed and glorious Trinity, as revealed to us in Holy Scripture."

In the Gospel our Lord cites the lily, which grows in beauty, fed by God and clothed by Him. He speaks also of the sparrow, over which the Heavenly Father watcheth, and assures us that He knows all our earthly needs, and that the soul who makes God his delight above all other things will never lack anything that is best for him to possess. But He says: "Ye cannot serve God and mammon." Joshua said to the Israelites: "Choose ye this day whom ye will serve." If the Christian expects to be provided for he must seek first the kingdom of God and His righteousness. "Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in Him."

The distinction between the people of God and those of the world is not now what it was in the early Church, and many Christians do not hunger and thirst after righteousness, neither are they obsessed with a burning desire to know and to do the will of God. They hope to have the luxuries of this world as well as the joys of heaven. They are enthralled by the cares of this world and its pleasures. Very beautiful is this prayer in verse:

"Lord, let me cast all thought of care  
For worldly things on Thee;  
Thankful that Thou such weight will bear  
For one who has small time to spare  
For aught but holy strife and prayer,  
Thine evermore to be."

## IS THE CHURCH ILL?

SOME seem to think so; and a variety of diagnoses are being made.

The editor of the *Delineator* has asked a considerable number of religious workers of distinction: "What is the Matter with the Church?" Their replies are printed in the October number. Dr. Josiah Strong, whose view commonly carries much weight, says of the growth of Churches other than Roman Catholic in the last ten years: "The growth of Church membership has been less than two-thirds as rapid as that of the population, and this notwithstanding the exceptional evangelistic effort. This would seem to be conclusive that *something* ails the Church."

Yet before his statement could be in the hands of the reader, the United States religious census disproves his allegation. Comparing the statistics of 1906 with those of 1890—sixteen years earlier—these statistics show that in 1890 22.3 per cent of the population of continental United States were reported as "Protestant church members" while 24.1 per cent. were so recognized in 1906. In spite of the immigration of unknown millions, of whom a very small percentage were "Protestants," and a very large percentage was added to the Roman Catholic population, the non-Roman increase has been more than large enough to hold its relative place in the population. In spite of the hordes of alien immigrants, non-Romans have advanced faster than has the population.

But there is no reason for basing statistics upon "Protestant" figures. Coming, as most of these immigrants do, from Roman Catholic countries, a fair view of the state of American Christianity cannot possibly exclude these. One can take a dismal view of any situation by only looking at part of it. Roman Catholics were 9.9 per cent. of the population in 1890; they have increased to 14.3 per cent. in 1906. Everybody knows that that increase is by immigration, and that it represents no incursion upon "Protestant" domains. The figures of most vital interest are that whereas 67.3 per cent. of the population were "not reported as church members" in 1890, only 60.9 per cent. are so reported in 1906. That, of course, is bad enough; but its badness is partially relieved when we remember that the census bureau excludes children from their number of "church members" and also excludes among "Protestants" (perhaps rightly) the enormous number of persons who would claim some religious affiliation but who are not recorded as communicants or members of any local religious organization. That class is counted among Roman Catholics but not among non-Romans. The real point is that where Dr. Strong deplors the relative loss of numerical strength of American Christianity, whether Protestant or total, there has, in fact, been a relative gain, and a really notable one, all things considered.

In the same magazine Dr. Aked of New York says some good things and some otherwise. Of the first sort is this: "New social and ethical ideals brood to-day over the face of the abyss. They move slowly where they should move quickly—amongst the churches—but they move. The future is by no means dark."

Rev. Russell H. Conwell, another Baptist, rightly diagnoses an evil when he says:

"In one of our cities they say there is a new Y. M. C. A. stone building three stories high, standing on the corner of a block whereon stands a church with the doors nailed fast. . . . There are three churches in one of our greatest cities closed all the week, excepting four hours, which cost over a quarter of a million. Within sight of each of them are four flourishing evening schools for poor children which work for seven hundred pupils each daily, on an income amounting to one-quarter of the salary of one of the ministers. The chief occupation of one of the church janitors is to keep the happy children off the steps on week days and out of the vestibule on the Sabbath."

The correct diagnosis of these twin ailments is to be found in the fact that the majority of local churches are owned and administered by their own congregations. If a church is used for only one or two services on Sunday and is kept closed during the week, there is a disastrous loss of spiritual energy coupled with a prodigious economic waste; but no one apart from the local corporation can help it. If the congregation gradually moves away, as it is doing in portions of every city, the church must either be colonized anew in a newer locality, thus abandoning a district that was formerly worked; or, the people entering into new parochial relations nearer their new homes, the old church is gradually starved to death. Being local, autonomous parishes, no power outside themselves can

intervene. Thus we see the tragedy of decaying and decayed churches where also we see churches of the greatest activity. The Y. M. C. A., on the other hand, is administered as one complete organization, which maintains its work wherever the need appears to exist, and each local plant is but a branch of the parent organization. To cure this ill resulting from local autonomy, without involving the contrary ill of over-centralization, may well be made the problem of the present day.

AGAIN, in the *American Magazine* we have been treated to a series of papers by Ray Stannard Baker on phases of the same problem. Those in the last two issues, on The Godlessness of New York and The Faith of the Unchurched, are particularly telling. Undoubtedly the Church of to-day is open to the charge of social inefficiency, whatever be the sense in which we use the term *Church*. It applies, obviously in such papers as we have referred to, to organized Christianity as a whole. Moreover, the Church has too often failed to take the lead she might have taken in civic and social reform.

Yet in admitting all this, we must not overlook the splendid work the Church has been doing for social betterment. Many of our churches have not left the slums. A notable example of this is the old Cathedral of SS. Peter and Paul still bearing witness to God in the poorest and most vicious part of Chicago. Many of our parishes are carrying on distinctly social settlement work. Many of the leaders and best workers in civic and social reform throughout the land have been Churchmen; and they would be the first to assert that the Church has been the source and the motive power of their social enthusiasm. Mr. Baker has not given sufficient attention to this side of the picture.

Mr. Baker charges that the churches spend a larger and larger proportion of their income upon their own work. He shows how largely the great gifts of millionaires are made through other channels than the churches. "Rockefeller, for example, although an exuberant church member, has given comparatively little money to church work." "Mrs. Russell Sage has been distributing her millions not among the churches which have been gradually deserting the poor," etc.

But Mr. Baker curiously fails to analyze the condition which he finds. Some of the charges which he makes against "the Church" are really factors to her credit, being adaptations to the conditions of the day. These charges, on which Mr. Baker bases the conclusion that the power of the Church is waning, are: first, that the Church is getting less money than formerly, especially from millionaires; second, that the Church is spending less every year for benevolences and more to keep herself alive; third, that this is a time of restless inquiry, both in the Church and out of it, leading often to new expressions of religious belief; and finally, that many of the best forms of ethical and social activity in our day have sprung up outside the Church.

Each of these tendencies, if tendencies they are, may really be a mark of vitality and of increased efficiency in the Church.

That the Church is not prodigiously wealthy probably conduces to her spiritual strength. Our Lord's warnings about the danger of riches apply to the Church as well as to individuals. It is difficult, if not impossible, to tell whether it is true that organized Christianity as a whole receives less money in proportion to its membership than it used formerly to receive. We know of no statistics bearing upon the subject. It is true to some extent in the Episcopal Church. Possibly this is an indication that to a greater extent than formerly, "to the poor the gospel is preached"; and the more of the poor that are gathered into her fold, the lower will be the rate of *per capita* contributions; yet the Church is not failing thereby, but succeeding. Among Churchmen the contributions given through parochial agencies in 1908 averaged \$19.97½ per communicant; in 1898 they averaged \$20.17; in 1888, \$24.79. The ratio of decrease was almost imperceptible in the last decade, though considerable in the decade previous. We cannot say whether the proportion of these contributions given to purposes other than the maintenance of local work has increased or decreased. The Church could undoubtedly use a much larger amount of money economically, even in maintenance account. To say that she spends such funds "upon herself" is grossly unjust. The salaries of the clergy are sadly low, and are not often increased with the increase in the cost of living. The average parochial plant, with increased services and increased parochial activities, is much more expensive to maintain than was the average of

twenty years ago. The Church needs more money for its maintenance account, whether it gets it or not.

It may true that the Church corporately is spending less every year in benevolences or charity. But Mr. Baker does not seem to see that this is in consequence of that other fact he mentions, that it is now the practice among millionaires to give to secular benevolences and charitable institutions instead of to the Church. He entirely misses the point that this is due to an economic change in administering those charities, which are on a scale vastly beyond that of earlier years. It is a sign that the Church is becoming less and less a distributing agent for the conscience money of the rich; and therefore that the Church is taking less and less the patronizing attitude toward the poor. She wisely leaves that disagreeable function to the secular relief societies. It may now be possible for the Church to win back the poor, whom she has been gradually losing since the coming in of the factory system. The organization of secular relief societies to look after the poor was a distinct step in advance for the cause of religion. It will be another step in advance when relief work is done, not by charitable societies of well-disposed persons, but by the whole community through delegated officials. It will be a still further step in advance when the community seriously applies itself to the prodigious task of abolishing poverty altogether. The Church is not so selfish as to deprecate direct gifts to philanthropies that are the direct product of her teaching.

Thank God this is a time of searching inquiry and discussion in religious matters. If it were not; if Christian people were content to repeat over and over the old scholastic formulas after they had ceased to mean anything to their own minds; if they were content to go on reading their Bibles without inquiring what the words mean, then the Church would be really in a bad way. Controversy may be a sign of life.

Finally the various forms of ethical and social activity that have sprung up outside the Church ought not to dishearten any Churchman, however old-fashioned. They are signs that the Church's teaching of brotherly love, which she has been reiterating for nineteen centuries, is at last beginning to bear fruit. Can anyone seriously believe that these secular forms of ethical and social activity would ever have sprung up if there had been no Christian Church at all, or would have sprung up in our midst if the light of the Gospel had never penetrated to America? If so, let him explain why such forms of ethical and social activity have never sprung up among tribes or nations that have as yet known little or nothing of Christianity.

Let us have no fear. The gates of hell will not prevail against the Church. There may be moments of weakness in faith, lukewarmness of heart, or slackening of social enthusiasm. But the Church will not die. Humanity's need for her is too great. Let us not forget, in our fervor for social reform, that true religion means not only to visit the fatherless and widows in their affliction, but also to keep ourselves unspotted from the world. The world's need of the Church as a moral teacher and invigorating force will never die out. We shall always need the help of the Church to enable us to do our duty to our neighbors. But social virtue is not the only kind of virtue. We also need the help of the Church to make us better men and women in our personal lives. There are such virtues as honesty, diligence, purity, humility, reverence, faith, and love for God. Furthermore the witness to God and His truth will always need to be borne. And as long as the black spectre of death hangs over the race, the Church will not lose her power.

It is a fact that the clergy whose work is carried on among the outcast of our cities, risk both their lives and their reputation in the pursuit of duty. The more efficient is their work among fallen women or in a neighborhood given over to a city levee, the more antagonism do they arouse among those who profit by the prevailing sin of the neighborhood, and the more likely is it, therefore, that they will be opposed by the easiest weapon at hand—that of groundless attacks upon their own character.

That such a weapon was used last week against the Dean of the Cathedral in Chicago is eloquent testimony to the efficiency of his work. It so happens that it was so clumsily applied that no one could possibly be deceived. It cannot probably have caused the Dean the slightest inconvenience. It might easily have been otherwise. The Chicago Cathedral is a settlement in the heart of the vilest part of Chicago. The work of the

associated clergy and sisters is among the most depraved in the dregs of the city. An attempt to punish the Dean in this wise might easily have been made more effective if a little more ingenuity had been exercised. The devil is usually rather shrewder than he appears to have been here, and he did not make much capital out of his attempt. He only made himself contemptible, and we doubt whether even the devil enjoys that situation.

We mention the matter, not because anybody can have been deceived, much less because of any necessity to vindicate the Dean's good name, but to illustrate how necessary it is for Christian people to stand by those warriors against sin, the world, and the devil, whose duty calls them to the posts of greatest danger. Every priest, every sister, every consecrated worker who does battle at such a post, knows that the enemy is likely to fight back by an attack upon his or her good name, and, generally, to weave as strong a chain of circumstantial evidence as may be possible. This is easy; but happily, Christian people are not likely to be deceived by it, even when it is much more shrewdly planned than it was in this instance.

It is not too early to remind Church people of the "Week of Prayer" which lay brotherhoods in many religious bodies at home and abroad have arranged, corresponding with the first week in Advent. This will be the third year in which the Brotherhood of St. Andrew has asked Church people to observe the week; a request which was unanimously indorsed by the House of Bishops at the General Convention of 1907.

The subject suggested for this year is simply "Prayer." It is divided into daily meditations during the octave as follows:

- Sunday. The Idea of Prayer.
- Monday. Agreement in Prayer.
- Tuesday. Prayer and the Will of God.
- Wednesday. Prayer in Christ's Name.
- Thursday. Prayer and Work.
- Friday. Prayer and Sacrifice.
- Saturday. Prayer the Road to Unity.
- Sunday. Prayer and Thanksgiving.

The plan to observe such an octave in united prayer, each within those portals most accustomed to him, is a most happy one. A leaflet containing outlines for meditation on the several topics may be obtained from the Brotherhood of St. Andrew at its main office, 88 Broad St., Boston.

### ANSWERS TO CORRESPONDENTS.

L. A.—(1) The tithes due the Church on certain lands in England are not taxes but revenue obtained by that form of endowment. The owner of such property in fact only owns nine-tenths and the Church owns the other tenth.—(2) None of the English Bishops or clergy are paid by the State except the chaplains in the army, the navy, and a few government institutions. The State grants no financial aid to the Church, directly or indirectly.—(3) We think it quite improbable that "the Church owns one-eighth of the land of England," even though tithes should be counted, but have no statistics bearing on the subject.

MUSIC.—An excellent work on great hymns of the Church is *Some Hymns and Hymn Writers*, by the late Wm. B. Bodine (Winston, \$3.00).

C. L. T.—After his return to England from America, Father Dolling became vicar of St. Saviour's, Poplar, and died as such.

IN THE Manchester *Guardian*, a Wesleyan correspondent calls attention to the Wesleyan Guild of Divine Service, which apparently has for its object reunion with the Church. The Guild, which was first formed at Beccles, has been in existence some six years, and among its practices are: Kneeling at prayer; reverent administration of the Sacraments according to prescribed forms; reading of appointed lessons; offering of alms at the Communion table; fuller observance of Church seasons; enlarged use of the Church Prayer Book; and frequent Communion; not to mention the endeavor after a more dignified and Churchlike style of building for chapels. The same correspondent also says that there are those in the Guild who, rather than reject what they deem to be salutary ritual, would join the Church of England. Their founder, we know, would have grieved that ever they should have left it, and we may safely believe that he would equally rejoice to see them with their faces set in the direction of the old home. We cannot but think that ere long they will discover that neither set forms, nor pointed arches, nor ceremonialism make a Church, but the acceptance of the Catholic creed and the Apostolic ministry; and that, having made this discovery, they will hasten their steps toward reconciliation with the Church of their fathers and of the founder whose name they bear. Within the Church, there would be nothing to prevent them from calling themselves Wesleyans still, and practicing the rule of the original Methodists. A Methodist Guild of Churchmen would be a genuine religious force.—*Church Times* (London.)

## BLUE MONDAY MUSINGS.

IT is impossible to find any parallel for Holland. I think of Lincolnshire, with its long, low pastures; of Hampton Meadows, on the New Hampshire coast, where the farmers gather the hay from the salt marshes, in "gundalows" (gondolas, be it understood); of the malarial expanse of the Montezuma marshes, where little has changed since the Iroquois paddled their canoes through its reedy channels. But all comparisons fail; Holland is unique. "God made the rest of the world; but we Dutch made our own country for ourselves," they say; and when one goes for miles over rich green fields that lie sixteen feet below sea-level, or hears men discuss calmly the draining of the great Zuider Zee, which will add fourteen hundred square miles of arable land to the kingdom, one understands what they mean. Napoleon, seeking justification for his attempted annexation of Holland to France, described the low countries as "the alluvial deposits of French rivers"; but he had only a partial understanding of the case. I like better the splendid answer of the Dutch Ambassador to Berlin, at the great review of victorious German troops returning from conquered France. It was generally believed that Bismarck cast covetous eyes on Holland; and his invitation to the Dutch Ambassador to assist at the review had the nature of a veiled threat, which the Dutchman did not fail to understand. Regiment after regiment passed by; and to Bismarck's inquiry the Dutchman answered each time. "Fine troops, but they are not tall enough." When that criticism had been passed upon the Emperor's bodyguard itself, Bismarck lost patience and said, "What does your Excellency mean by that remark?" "I mean," said the Ambassador calmly, "that we can flood our country twelve feet deep!" And they would have done it, too, as they did in the days of William the Silent, had it been necessary.

Yesterday was Queen Wilhelmina's twenty-ninth birthday, and everybody celebrated. The smallest children wore orange sashes and garlands; the Dutch tri-color, surmounted by orange pennants, flew from every building; a fine array of troops paraded along the famous Maliebaan with its purple rows of lindens; and 50,000 people crowded the Vredenburg, the great open square in front of our hotel, to hear military music and see the fireworks at night. Whoever calls the Dutch "phlegmatic" or lacking in enthusiasm does not know them: it was a passionate demonstration of national pride and loyalty to the sweet representative of the House of Orange. And if it seemed a little absurd to credit the young wife of Duke Henry of Mecklenburg-Schwerin with all the good deeds of her far-off ancestors; if one might have desired something else by way of government for the land where their High Mightinesses the States-General first showed the world what a federal republic could do; still, there was a touch of idealism and romance about it all which was not unpleasing.

To-day, all has settled down to its wonted course; canal-boats are poled leisurely along the Oude Gracht; the fish market is crowded; tiny one-horse tram-cars jingle along the crooked streets; wooden shoes clang on the spotless brick pavement; white-capped housemaids work as they never do in America, alas! And the grey Cathedral tower looks down from its 338 feet much as it did nearly three centuries ago when an ancestor of my own set sail from Utrecht in the *Gilded Beaver* for New Amsterdam and Beverwyck. The tower stands alone; for back in the seventeenth century a hurricane blew down the nave of the church, which has never been rebuilt. An open square separates the tower from the choir and transepts, which were patched up after the ruined nave had been cleared away; and when one enters, and sees how hideous pews and whitewash deface and degrade all that is left, one could almost wish that the destruction had been complete. The fine old cloisters connect the church with the university, which is a year younger than Harvard, and has 750 students. Utrecht used to be a walled city; but the old fortifications have given place to handsome boulevards and promenades, adorned with flowers and trees; and as I looked down on the red-tiled roofs of the city, from the tower, it was enriched with a broad green cincture that testified to undisturbed peace, such as old times seldom knew.

Nine miles away lies the little town of Zeist, joined to Utrecht by a horse-car line; and I wish you could make that journey! The road is paved all its length with brick, and lined with magnificent rows of moss-covered beeches; hundreds of black and white cattle pasture in the vividly green fields; country houses far more homelike than those of England are set

among wonderful flower beds on every side; and there is not a trace of poverty or uncleanness all the way. The Dutch roads put an American to shame; for the worst of them are macadamized as well as our state roads, while the principal highways are paved their whole length, even in the open country. And everywhere stretch stately lines of trees, relieving the monotony of the wide, level pastures; while the brown sails of vessels appear unexpectedly on all sides, moving along the network of canals.

More old-world costume survives here than anywhere else in Western Europe, I think. We went over to the Island of Marken from Amsterdam, the other day, and found a community of perhaps two thousand people, as separate and distinct in dress, customs, and all else save language, as if it belonged to a different planet. The men are fishermen, and wear vast, voluminous knee-breeches, double-breasted jackets, round caps, colored stockings, and (of course) wooden shoes; but the women are even more peculiarly attired. If a mere man may attempt to describe such things, they wear dark skirts, with bright aprons, a "body" of striped calico, with dark over-sleeves coming above the elbows, and a sort of breast-plate (is "plastron" the correct name?) of brilliantly figured calico. Their hair is clipped, except for a pair of long curls which hang in front of the ears; and a close turban covers the head, straight "bangs" alone appearing from under it. All the islanders are connected by marriage; and there is in consequence a very general family resemblance. I never saw so many vast, cavernous, rough-hewn mouths in my life as there: the whole lower jaw seems to fall away when they are opened. Across the Gouw Zee, a few miles away, lies Volendam, another fishing village on the mainland, where the costumes, though just as strange, are quite different. Every village boasts its own peculiar pattern of head-dress for the women, often made of silver-gilt, fitting closely to the head and with lace caps to cover it; and an expert can readily identify each by the cut of the lace, or the shape of the metal. In this, as always, the women are much more conservative than the men; while the upper and middle classes dress in that ugly and commonplace fashion which a prosaic civilization prescribes for all its victims, whether in Holland or America.

I HAVE JOURNEYED lately through Guelderland, along roads which very few foreigners ever travel. Beyond Zeist and Driebergen a steam-tramway runs across country, right through the lovely village streets, and by the bank of the Rhine, to Arnhem. It is quite hilly, with long stretches of moorland purple with heather; evergreens diversify the beech forests; the air is more bracing; and I fancied I saw a finer cast of countenances among the people. It has always been a problem where our American people got their idea of the village, with detached houses each in its own garden and lawn, and all embowered in shade. It certainly did not come from the British Isles, nor from France or Germany; and, as I rejoiced in the exquisite beauty of the little communities of Guelderland, I was glad to acknowledge another debt of gratitude to Holland.

I'm not writing a chapter out of a guide-book; so I spare you details. But I wish you could have seen the splendid church tower at Rhenen, built in a memorable year, 1492. The Dutch churches, however, are very disappointing inside. Built, for the most part, of brick, and intended for the glorious worship of the ancient Church, they are now marred and defaced in a way to break one's heart. Religious bitterness raged here fearfully during the long wars with Spain, when Alva's men and the Iconoclasts vied with one another in atrocities; and the churches all suffered. The "Reformers" broke down the carved work of God's House with axes and hammers, as the Psalmist had foretold of them: all the beauty of fresco and inlay was obscured under hideous whitewash; and now the aisles, transepts, and chancels are desolate waste places, used for lumber-rooms, while only the naves, cluttered with high-backed pews and dominated by gigantic pulpits, are used on Sunday. All the rest of the week the churches are locked up. It is no wonder that of late years there has been a marked reaction towards the Catholicism of the only form available here; for Dutch Calvinism is colder and more dreadful than any form known in America since the nineteenth century began. But this is not a theological treatise, either, I must remind myself.

FROM ANTHEM I came by train to The Hague, surely one of the most beautiful cities in Europe, and (at least since 1899 and the Peace Congress) one of the most famous. It is, not very

large, having only about 230,000 inhabitants; but as the seat of the Dutch Court and Parliament, and as the home of the new International Court of Appeal which Carnegie's millions are to house so handsomely, it has a special importance, while the unspeakably beautiful forests on either side, the lovely country seats, the rich meadows, and the fresh breezes from the North Sea, only two miles away at Scheveningen, all combine to make it preëminent among Dutch cities. Our sea-coast has nothing comparable with the splendid boulevard at Scheveningen; and even Marblehead and Gloucester at their quaintest are not so odd and old-time as the fishermen's quarter there. To the south lies Delft, famous for its blue faience, and as the burial-place of the great Prince of Orange, William the Silent. I stood by his grave to-day, in the "New Church" (so called because it was built in 1396, a century later than the "Old Church" of Delft) and afterwards visited the Prinsen-hof, where the bullet-marks on the wall show where he was assassinated in 1584. North of The Hague is Leiden, which the Spaniards besieged so long in vain. You remember, perhaps, that when the Spanish soldiers mocked the valiant defenders as "cat-eaters" because of the extremities to which lack of food had brought them, the burgo-master answered: "Yes, we eat cats, and are willing to eat dogs and rats, if need be. When they are gone, we will cut off our left arms and feed on them, so as to be strengthened a little longer for the defence of Leiden!" And when, at last, the discomfited Spaniards fled, and William the Silent offered Leiden whatever reward it desired for its gallantry, the men of Leiden, instead of asking for a remission of taxes, demanded the foundation of a university.

IT ISN'T EASY to "muse" on paper, when one is travelling. There are too many distractions, too many voices calling every way; and one lacks the stimulating seclusion of his own library with the accustomed easy-chair, the sweetly familiar portraits, the books at his elbow, above all, the neighborhood of the closest and most sympathetic friends. But I shall reserve the next rainy day for this column, more especially since various letters have come, demanding a reason for my silence, from readers of many classes who profess interest in the topics here treated.

Till then, *Dag, Mijnheeren*, as we say in Holland.

PRESBYTER IGNOTUS.

#### CONDITION OF REV. H. H. JEAFFRESON.

MANY readers of THE LIVING CHURCH will be glad to receive tidings of the Rev. H. H. Jeaffreson, whose European Letters, sent fortnightly from his home in Fiesole, Italy, have given us such an intelligent picture of Continental thought in recent years. The letters have been suspended for several months, and the last tidings from him that were published were in a statement in our London letter in a July issue to the effect that prayers had been offered for him at a London church as of one in imminent danger of death.

A recent letter from which we take the liberty of quoting gives us information as to his illness and, happily, his prospects of recovery. Mr. Jeaffreson had been in failing health for more than a year when, on June 3d, he was seized with a sudden heart attack of an alarming character which lasted some hours. He rallied, but for many weeks lay hovering between life and death, and the doctor held out no hope that he would ever be up again.

For a long time constant sickness made it impossible to give him sufficient nourishment, and of course prevented him from receiving the Blessed Sacrament. Then this abated somewhat and he was able to make his communion; "And from that moment," continues the letter from which we are quoting, "he began very slowly to revive, and at last the doctor reported that a thing had happened, which only happens once in many hundred similar cases; the valve of the heart, which had given way, has righted itself up to a certain point, and that now (D. V.), with the utmost and constant care, he may not only live for some time yet, but may be able to serve with his pen, though he will never again be able to do any active work for the Master. The doctor quite believes, with us, that this wonderful revival, which, he says, is a miracle, is due to the many prayers which have been offered for him."

He is still very weak, but is now able to be dressed and to sit up for a few hours each day, and the improvement seems steady. The prayers of many readers of THE LIVING CHURCH will ascend, that the recovery may be complete, should that accord with the will of God.

## MIDSUMMER MISSIONARY LABORS IN CHINA

### Ways of English and Chinese Congregations are Contrasted

#### EVERY SUNDAY IS "COMMUNION SUNDAY" WITH THE CHINESE

WUCHANG, AUGUST 9, 1909.

IN the "Blue Monday Musings" which reached me last week our good friend "Presbyter Ignotus" complains of American conventionalities and longs for white cassocks and thin vestments for hot weather. Please tell him to come to China. Here we have cassocks and albs of thin native grass linen and chasubles of pongee or China silk. I must confess, however, that even with these, the priest and his apparel are fit for the tub when a Eucharist is over. Wuchang is about the latitude of New Orleans and our summers are very hot. But there is this advantage: We never lack for an excuse for what we do in China. We always lay things to the climate. So, if I seem to be invading the preserves of Presbyter Ignotus by presuming to muse a bit too much on "Blue Monday," the impertinence is due to the effects of the climate!

Being the only English-speaking priest available just now, I have been asked to take the services at St. John's, the English Concession Church in Hankow, for a few Sundays. August 1st was, of course, the first Sunday in the month and "Communion Sunday," the celebration following Morning Prayer at the conventional late morning hour. This reminds me of your English correspondent's report of a plea of Bishop Gore's for more adaptability on the part of the Church of England to other climes and other conditions. The Bishop said: "The average English Churchman, even if he is on the top of the Alps mountains, expects to find sung matins on Sundays at eleven!"

At first I planned to take this service after I had celebrated the Chinese Eucharist at St. Saviour's, Wuchang, in the early morning. Here, by the way, we are not bound by any Western ideas as to first Sundays being "Communion Sundays," nor have we the notion that the chief service of the Lord's Day must be at 11 o'clock. On the contrary, every Sunday is Communion Sunday, our chief service is always the Eucharist, always early, and the best attended by our Christians of any service of the day. During the summer it is preceded by matins, plain. Our people are back in their homes before the great heat of the day begins, and there is no mid-day service at all.

Much to my relief I found out later that it would not be necessary for me to duplicate, for one of the Hankow Chinese clergy was available, and he kindly consented to take the Chinese service at St. Saviour's, thus saving me the physical strain of crossing the Yangste River in the broiling heat, fasting. I accepted a kind invitation to spend the previous night in Hankow, where everything was provided for my comfort, even an electric fan, which whirled by the side of my bed.

When the hour of service arrived I was delighted to see a goodly number of men from the British gunboat, then in port, march into church. We sang all the canticles, glorias, and three hymns. When I had finished the prayer for "the whole estate of Christ's Church militant *here in earth*," as the English Prayer Book has it, the organist played a voluntary and departed. I turned to say "Ye who do truly and earnestly repent," and what was my astonishment and grief to find *not one soul* left in the church! And it was for *this* that I fasted all the morning on a mid-summer day in the hot, humid, exhausting climate, and gave up my own lovely service at St. Saviour's with its faithful congregation and forty or more communicants!

I went on and offered the Holy Sacrifice and made my own communion, though I know it is uncanonical and uncatholic to do so without one witness at least. Visible witnesses there were none, but, of course, rank after rank and choir after choir of angels came. As one of the Chinese deacons said to me afterwards, "You can always depend upon *their* coming anyway."

Now if our good English friends could have gotten away from conventionalities and persuaded themselves that in hot climates the early morning is the best time for worship, especially for the Holy Eucharist, and that it hasn't necessarily to be preceded by matins, no doubt there would have been several communicants. Having services in the cool of the early morn-

ing, and none at mid-day, is a very common custom in India and the Straits Settlements.

St. John's is provided with punkahs—great swinging fans, which are pulled back and forth by coolies during service. I found them quite superfluous, however; I was already sufficiently chilled.

But encouragements always follow hard upon such an experience as this. The very next morning, Monday, when I celebrated a requiem at St. Saviour's about thirty of the faithful assisted, and some made their communions.

During the hot months we take turns going to Kuling for an outing. Kuling is a summer settlement in the mountains and a very popular resort for missionaries and other foreign residents in this part of China. It is a stronghold of Protestantism, yet the American Church Mission manages to bear her Catholic witness. We have three Eucharists every Sunday, one in Chinese and two in English. We have a portable altar which we take to Kuling every summer. This was given to two of us when we came to China eleven years ago, by friends in the General Seminary. It is very complete and most useful. It contains all necessary things, including vessels, cruets, linens,

results they produce! They certainly do make a far better use of what they have than we do. I am sure our Blessed Lord will say to them at that last day: "Well done, good and faithful servant. Thou hast been faithful over a few things. Enter thou into the joy of thy Lord." But what will he say to us to whom so much more has been given? ROBERT E. WOOD.

#### THE DAILY SERVICES.

The question is often asked: Why do you have a daily Eucharist, Matins and Evensong when, at best, only a few are present? There are two ideas of religion; one, that it has for its object to get something from God for man; the other to do something for God. The one ends in self, the other is born of love and reaches out to heaven. That a certain homage is due to God from His Church, is the thought that underlies the daily services.

Again, the priest is the intercessor for his people. As the high priest bore upon his bosom the breastplate on which was inscribed the names of all the tribes of Israel that he might thus present them before the mersey seat, so the Christian priest bears before the altar the names of the faithful. The great majority are busy with their several avocations, but he stands at the altar to offer the holy sacri-



GROUP AT THE CONSECRATION OF THE BISHOP OF PRETORIA, SOUTH AFRICA, ON ST. PETER'S DAY, 1909.

[See THE LIVING CHURCH, August 21st.]

FRONT ROW: Mr. Waldie Pierson (Chancellor), Bishop of Pretoria, Bishop of Natal, Archbishop of Capetown, Bishop of Mashonaland, Ven. Archdeacon Roberts, Mr. Alfred Hemming (Registrar).

[Reproduced from (Capetown) Church Chronicle.]

cross, candle sticks, etc., and the altar-slab, which was duly consecrated as a proper altar by Bishop Graves at the time of the presentation in the Seminary chapel. The whole is a memorial to a dear fellow-student, "Walter Gardner Webster, Priest, who sleeps in Jesus until the sea shall give up its dead." Father Webster perished in the tragedy of *La Bourgogne*.

The Kuling union church is courteously loaned to us for the early part of Sunday mornings. We set up our altar and have first the Chinese and then one of the English Eucharists. The other is celebrated at a convenient bungalow at the farther end of the valley, where Morning Prayer is also said. This is a great convenience to many of our Church people who live near. We also have evensong with sermon at five on the veranda of the Bishop's bungalow.

Kuling does us all good in more ways than one. The cool, invigorating mountain air is most refreshing and health-giving after the hot, moist, heavy atmosphere of the plains. But apart from these physical helps there are many spiritual ones. One learns a great deal of tolerance and charity when he sees the glorious, self-sacrificing, Christ-like lives of missionaries of other names. It humbles one and makes him realize his short comings. When he sees how self-denying they are and willing to endure all sorts of inconveniences and hardships, he naturally asks, "Why cannot we have more of this in our so-called 'Gilt-edged mission'?"

Think of the meagreness of Protestantism: no altar, no sacrifice, no priesthood, no sacramental system; and contrast the full glory of our Catholic heritage; and yet, what wonderful

office for them no matter where they be; on their behalf he worships, prays, gives thanks. Job offered sacrifices lest his children might have sinned; so the priest to-day. When the temple was rebuilt, part of the people stood without with sword and buckler, and part reared the walls; and thus the Church provides that her spiritual watchmen shall keep guard at all times for those that labor in the world. It belongs to the priestly office to make continual intercession for others. The Prayer Book appoints daily morning and daily evening prayer, and provides for the daily Eucharist. The law of the Catholic Church requires every priest to recite the daily offices, not only for himself, but on behalf of his people. In the Jewish Temple the fire on the altar was never suffered to die out; it was the priest's duty to keep it burning. Can the Christian priest dare to be less faithful? He is not a priest only on Sunday, but all the time.

The worship of the Church is not circumscribed by the walls of the material building, but those far away may join in spirit with the services of the sanctuary. The priest, with his natural eyes, may see but one or two, but with the eyes of faith he beholds the angels thronged with adoring angels, and he feels the heart presence of many faithful souls in reverent worship before the altar. We believe in the communion of saints, and therefore our confessions, prayers, thanksgivings, worship, rise continually, like fragrant incense, up to heaven, and who can doubt that thereby souls are kept from sin, and many hearts from harm?—Rev. J. STEWART SMITH in the *Crozier*.

"A SERMON may easily have too many points in it, but never too much point. A sermon about everything is really not a sermon about anything."—Bishop of Carlisle



## NEW YORK DISCUSSES HARRIMAN, PEARY, COOK, HUDSON, AND FULTON

### Religious Interests Only Incidental to These Topics and a Dearth of Church News

#### DEATH OF MRS. FREDERICK COURTNEY

Branch Office of The Living Church  
416 Lafayette St.  
New York, September 14, 1909

**N**EW YORK was talking last week about the twofold discovery of the north pole, if it was twofold, and the curious incidents connected therewith; about the death of Mr. Harriman; and about the approaching Hudson-Fulton anniversary. Except in so far as details of these subjects have to do with religious matters, the city gave very little attention to topics appropriate to this column.

Mr. Harriman's death and burial have been too widely reported in the daily papers throughout the country for the public to require information with this. Mr. Harriman was the son of a priest of the Church, the Rev. O. H. Harriman, and a parishioner of St. John's Church, Arden, at which latter the funeral service was held on Sunday afternoon, being conducted by the Rev. J. Holmes McGuinness, D.D., rector, assisted by Archdeacon Nelson of New York. Only the immediate family and a few life-long friends were invited to the funeral. The active pallbearers were six men in charge of the various departments of Mr. Harriman's estate at Arden and Turner.

In the morning a special Requiem was offered, in the presence of the immediate family, and before the regular morning service. The latter partook of a memorial character. The rector, Dr. McGuinness, gave a memorial address in place of a sermon, in the course of which he read a notice addressed by Mr. Harriman in 1895 to men resident in and about Arden, urging them to attend Church services regularly. Speaking of the deceased, Dr. McGuinness said in part:

"Probably no career has drawn to it or unfolded and developed as much of the characteristic ability of the nation as did the career of Edward H. Harriman. And did he labor selfishly only for himself? No. The circumstances of countless thousands were bettered by his enlightened and masterly action.

"Never has he been accused of underhand dealings, nor has he given a shadow of an excuse for any one to say that he abused the powers of his exalted position. And you know what he has been to all of you here. If this valley and mountain could speak would they not have a story to tell of his desire to be a neighbor in the highest and truest sense?

"As to our friend's private life, most of you who are here need not that I should recall it. But on this occasion I know you would have me speak of that which your own hearts know only too well. You know him as he walked over these hills and up and down this valley—simple, unaffected, gentle and kind."

#### THE HUDSON-FULTON ANNIVERSARY.

Plans for carrying out the elaborate programme of events in commemoration of the discovery of the Hudson River and the trial trip of Fulton's *Clermont* are rapidly approaching completion. News has been received that Commander Peary and his famous ship *Roosevelt* are to be here to take part in the celebration. Dr. Cook is also expected.

Although the Mayor has issued a proclamation calling on all citizens to deck the city in holiday attire and join in the festivities, there will be no legal holiday during the Hudson-Fulton celebration. It is affirmed that the Governor of the state is powerless under the law to proclaim a legal holiday except for religious and thanksgiving purposes.

As already stated in these columns, Bishop Greer has issued a special prayer and selected lessons for the religious services on Sunday, September 26th. The Bishop of Long Island sent a circular letter to the clergy of a similar character. Indications point to a very general and hearty response to the Bishops' requests that the religious import of these great historic events may have due recognition. As yet no definite programmes of services have been announced. The subject suggested by the Bishop of New York will be generally adopted in the dioceses of New York, New Jersey, Albany, Long Island, and Newark, viz.: "The Universal Reign of Brotherhood and Peace Among the Different Nations and Peoples of the World."

#### DEATH OF MRS. FREDERICK COURTNEY.

On Wednesday, September 8th, Caroline Louisa, wife of the Rt. Rev. Dr. Frederick Courtney, rector of St. James' Church, Madison avenue and Seventy-first street, Manhattan, died suddenly at Norfolk, Conn. Mrs. Courtney was born in England sixty-nine years ago; and leaves her husband and five children. Interment will be made in Plymouth, England.

#### MR. GORHAM MOVES.

Churchmen will be interested to learn that the Church book store of Mr. Edwin S. Gorham has been removed from the corner of Fourth Avenue and Twentieth Street to 37 East Twenty-eighth Street, near Fourth Avenue. The store vacated is to be torn down and a "sky-scraper" erected upon the site, Mr. Gorham, who is a parishioner of St. Mary the Virgin's, has been a notable factor in the Church publishing business for a long term of years.

#### FLOATING HOSPITAL WORK ENDED.

One of the best known and most highly appreciated of New York's many charities, the floating hospital operated by St. John's Guild, made the final trip of the season on Saturday last. Forty-nine trips were made and 27,895 children and babies had an outing on the bay. Medical and surgical treatment and salt water bathing were provided for 2,266 mothers and 10,450 children.

#### PROGRESS IN CATHEDRAL BUILDING.

The Cathedral really begins to look as though it may sometime be ready for occupancy, and it is reported that that portion of the nave lying between the three great arches may be ready for use in public worship on St. John's day, December 27th.

## THE CHURCH AND SOCIAL SERVICE.

BY REV. EDMUND S. MIDDLETON.

"And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed" (St. Matthew 8: 2, 3).

**A**MONG the Jews, a leper was compelled to dwell outside the city, wear a covering from his upper lip, and cry "Unclean! unclean!" if anyone in normal health came near. The careful Pharisee avoided these unfortunate wretches, lest he incur ceremonial defilement and so be shut out from the Temple.

When the poor leper fell at Jesus' feet, the Divine Son of God, although Himself a Jew according to the flesh, neither shrank from him nor made any distinction of persons. Christ did not stand aloof and simply command the foul disease to leave the suppliant, but He who alone was without sin laid His pure and sacred Hand upon the loathsome leper's head, and so healed him.

When God was making St. Peter ready for the great work He had chosen him to do, a vision was vouchsafed as of a sheet let down from heaven by the four corners and containing all manner of beasts, and creeping things, and fowls of the air. And there came a voice to him, "Rise, Peter; kill, and eat." But St. Peter, who was also a Jew, said, "Not so, Lord, for I have never eaten anything common or unclean." These were the words of a careful, exclusive Hebrew, who had not learned to look beyond his own religion and people.

But Christ, who had chosen Peter, would not have it so. Three times came the voice from heaven, "What God hath cleansed, that call not thou common"; and the declaration was made for all time as the guiding principle of the Christian Church. Every man, simply because he is a man, the great Heavenly Father claimed as a son and therefore entitled to a place in His Kingdom.

This was the attitude of Christ, and this became the attitude of St. Peter and the other apostles and their successors in converting the great Roman Empire and the heathen tribes of England and northern Europe. We have heard recently "social service" spoken of as a great discovery, a new thing to which the Church has just awakened. But the Church through all the centuries since Christ has been many-sided in its vital interest in the affairs of men. The works of religion in education, hospitals, orphanages, Christian art in all its phases, and the results of Christian influence in statesmanship: all these things speak eloquently of the Church's "social service" from the beginning.

Christ, the Founder of the Church, was a man of sorrows and acquainted with grief. Moreover, He knew what was in the heart of man. He had regard for all human interests and needs, and He was accessible to all men, even to the leper. The Church has never failed to reach and hold the people, where the pattern set by Christ is followed. Of course, if the clergy preach self-denial and charity from the pulpit and yet live in aesthetic homes and make much of wealth and position, the ordinary people will be repelled, and "social service" will loom big on the horizon.

## SEMINARY OPENS IN CHICAGO

### Two New Members of the Faculty at Western Theological Seminary

RECTOR CHOSEN TO SUCCEED REV. E. A. LARRABEE

Death of the Rev. W. I. A. Beale

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau  
Chicago, September 14, 1909

IN order to gain needed time in its work, the Western Theological Seminary opened this year two weeks in advance of Michaelmas, upon which latter date its academic year has begun for twenty-four years past. The seminary has rigidly adhered to its policy of demanding a high grade of intellectual attainment for entrance, accounting thereby for a small junior class this year. However, last year's enrollment will be increased by two or three men.

Professor Charles Smith Lewis succeeds Professor Tyson in the chair of New Testament, and Professor Marshall Boyer Stewart, filling the chair of Church History, succeeds Dr. Davenport. Both professors are now in residence, and the faculty is again organized with its normal force of five resident professors. The seminary has received many valuable congratulations upon the recent acquisitions to its faculty.

The opening service was of unusual interest owing to the blessing of the new altar at that time, erected in memory of the late William Gold Hibbard during the past summer. The altar is simple in its lines, made of Italian marble. The reredos is in triptych form, figured on a dark blue ground with angels, and interwoven with ecclesiastical emblems in raised gold and rich coloring. Each panel of the triptych is framed in white marble. The reredos is the personal work of Mr. Frederic Clay Bartlett, while the walls of the sanctuary were frescoed under his direction. The chapel will serve as a suggestion to the students of what may be done at a relatively moderate cost in many parish churches. Without being extravagant in any particular, it is perfect in detail and restful in its harmony.

#### RECTOR-ELECT OF THE ASCENSION.

The Rev. Wm. B. Stoskopf, rector of Trinity Church, Bridgeport, and of Nativity parish, North Bridgeport, Conn., has been called as rector of the Church of the Ascension, Chicago, and has accepted the call. The Rev. Mr. Stoskopf was a candidate for Holy Orders under Bishop Anderson, graduating from the General Theological Seminary in New York. He served as curate at Grace Church, Oak Park, for a time, being afterwards transferred to the diocese of Massachusetts to become curate at the Church of the Advent, Boston. From there he went to his present charges in Connecticut. His home being in Freeport, Ill., he is really a western man and comes back to Chicago with many old friends among the clergy and laity to give him a warm welcome. The Ascension and the Rev. Mr. Stoskopf are to be mutually congratulated on the result of this very happy choice.

#### THE LATE REV. W. I. A. BEALE.

The sudden death of the Rev. W. I. A. Beale came as a very great shock to the diocese. He took his services on Sunday, August 29th, in the best of health, having just returned from his summer vacation spent with his mother at Spring Lake, Mich. On the following Friday he passed away as the result of an operation for appendicitis. The Rev. Dean De Witt of the Western Theological Seminary, of which Mr. Beale was a graduate, reached his bedside before the end and administered the sacraments to him to his great comfort. As was published in the last issue of THE LIVING CHURCH, the burial took place Sunday afternoon, September 5th, in the parish church in Elgin, where he was rector. The Rev. Mr. Beale, during his seminary course and for several months after his ordination, was connected with the Cathedral and City Mission staff, where he did most excellent work. His visits to the institutions—penal and charitable—in connection with his duties there were most acceptable because of his cheerfulness and because of the optimism and hopefulness which his talks to the unfortunates inspired. He left the Cathedral for the difficult and discouraging work at St. John the Evangelist, Chicago. His success here brought him to the attention of the vestry of the parish of the Redeemer, Elgin, to which he was called. Requiem celebrations of the Holy Eucharist were offered for him at the Cathedral on September 14th, the Dean being celebrant; and at St. John the Evangelist on September 10th, the Rev. Irving Spencer, celebrant. His loss to God's work seems a most dis-

tinct one and to his hosts of friends an especially sad one.

"May he rest in peace and may perpetual light forever shine upon him."

#### EXTENSION OF KINDERGARTEN WORK.

Providence Kindergarten, which is supported by the Chicago branch of the Woman's Auxiliary, has almost outgrown its name. During the summer months the attendance of the mothers was so encouraging that the School of Domestic Arts and Sciences has been encouraged to open a model home-making centre where lessons will be given in every branch of housework to the women and girls of the Bridgeport district. This model flat will be located on the upper floor of St. Philip's parish house at Thirty-sixth and Hamilton Avenues. The lower floors are used for the Providence Kindergarten, which was formerly located at 2873 Archer Avenue. The kindergarten opened on Tuesday, September 7th, in its new house with Miss Winifred Wurtele as principal. The Vacation Bible School and summer work looking to the saving of the infants of the neighborhood have been most successfully prosecuted.

#### TWO RECTORIAL ANNIVERSARIES.

Two of the prominent rectors of the diocese observed their anniversaries as rectors on August 1st. On August 1, 1889, the Rev. William White Wilson, L.H.D., became rector of St. Mark's Church, Chicago. He therefore rounded out twenty years of active service in this well-known parish; years spent in faithful and conscientious work. To quote from the tribute presented to the Rev. Dr. Wilson by his congregation:

"It is sincerely hoped that you may be long spared to minister to the congregation of St. Mark's, and that you may be blessed for many years with the loving and devoted companionship and encouragement of your dear wife, who is so greatly esteemed by all connected with St. Mark's."

A reception will be tendered Dr. and Mrs. Wilson, October 18th, to commemorate the anniversary.

The Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, began his work in that parish August 1, 1904; five years have been his incumbency. During these busy years marvelous progress has been made under his wise and able leadership. A few figures which have been compiled from convention reports are most illuminating and inspiring. Certainly the Rev. Mr. Stewart is to be most heartily congratulated. The figures for the first year, 1904-5, compared with those of 1908-9, are: Baptisms, 29-42; confirmations, 48-73; communicants, 387-750; pew rentals, \$2,623.07-\$6,841.72; plate offerings, \$669.07-\$1,796.67; diocesan missions, \$234.67-\$832.31; general missions, \$64.83-\$469.91; total income, \$10,833.82-\$42,743.59.

Such figures as these are worth reproducing; especially those pertaining to the offerings for missions. And all this while building a new church which, when completed, will be quite the finest in the diocese!

#### PERSONAL AND GENERAL NOTES.

The Rev. Dean Phillips of Kankakee, after acting for seven years as editor and manager of *The Diocese*, has resigned the work because of ill health. Arrangements are being completed for the continuance of the paper and it is hoped to issue the next number in November.

The Rev. Herman Page, D.D., has been appointed chaplain in connection with the welcome to President Taft for the occasion of his forthcoming visit to Chicago.

The Bishop of Chicago returns to the city about September 17th, after a most enjoyable summer vacation at his log house in the woods at Long Lake, Wis. His second eldest daughter, Gladys, enters Kemper Hall, Kenosha, and his son Pat begins his boarding school life at Howe School, Howe, Ind., during this month. Miss Jeanette Anderson, who graduated from Kemper Hall in June, will spend the winter at home.

The children of St. Mary's Home for Girls returned from the summer home in Kenosha to the city home on Jackson Boulevard, September 17th. A healthier lot of sun-burned children one would have difficulty in finding. The boys of the Chicago Homes for Boys returned from their summer camp in Michigan September 4th, likewise tanned and robust.

The Church's work among the deaf and dumb of the diocese has been going along encouragingly during the summer under the leadership of the Rev. George F. Flick. On Ephphatha Sunday, August 29th, offerings were taken up in the various parishes of the diocese for the work among the deaf and dumb of the city.

The almost complete change in street numbers in the city of Chicago, which took effect September 1st, has proved a source of great confusion and annoyance to everybody. After the transition period, however, the new numbering system will be of great advantage in finding residences. In the meantime, the city clergy are almost in consternation at the prospect before them in the revision of all their lists. It will help much if everyone will answer promptly every request for their new number.

RENUS.

## THE BIBLE.

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

THE Bible is the world's supreme book. It is a library of sacred literature towering above all other sacred books as the Rockies tower above the foothills.

It is a library of sixty-six books, thirty-nine in the Old Testament and twenty-seven in the New Testament—books that contain classic illustrations of every phase and form of literary expression: history, legend, oratory, poetry, wisdom, literature, allegory, memoirs, biographical sketches, sermons filled with the spirit of prophecy, and letters or epistles. The sublime unfolding of the creation, the stories of the patriarchs, the Ten Commandments, the farewell discourses of Moses, the rapt eloquence of Isaiah, the Sermon on the Mount, the parables of the Good Samaritan and the Prodigal Son, the eighth chapter of the epistle of St. Paul to the Romans, the description of Christian love in I. Cor. 13, and the wonderful imagery of the book of the Revelation are peerless in the world's literature. This library of sacred books, which in its production covers a period (it is estimated) of fifteen hundred years, contains books some of which are anonymous in the sense that the names of their authors are to-day unknown; some are historical compilations, the laborious work of chroniclers and annalists whose names have not been transmitted; some of the books are composite, containing the output of more than one author; some, again, contain duplicate narratives and passages, taken, with variations, from earlier writings; and some of the books were edited years after their authors had ceased to work.

This library, viewed as a whole, discloses the history of the Jewish people from their origin in patriarchal times on to the culmination of their national life in the birth of Jesus Christ and the beginning of the history of the Christian Church. It is a remarkable fact, unparalleled in history, that while these sixty-six volumes cover a period of fifteen hundred years and were composed by authors living centuries apart and of varying degrees of intellectual calibre, still the library, bound in one volume, presents a unity of plan and design. "One increasing purpose" runs through it. The monotheistic conception is its salient characteristic. This conception, crude at first, partaking of the materialistic notions of a primitive people, sometimes investing the deity with attributes repellent, becomes clarified, rectified, and spiritualized as the library increases, until in the "Word made Flesh" there is manifested the finest revelation of the Divine the world knows. The Bible is thus the revelation of God to man for man's spiritual and religious needs. It is the word of God to men communicated through man. And so it is intensely human; in a sense, it may be said to be also the word of man to God. The psalmists and the prophets, through their own religious experience as pupils of the Holy Spirit, voice their aspirations Godward.

The influence of the Bible on mankind is unprecedented in the history of literature. The Holy Scriptures have been translated into nearly three hundred languages and dialects. More copies of the Bible are printed and sold each year than of any other book. So far from being a dead and outgrown book, the Bible is the most alive book the world has. Its marvellous influence is manifold.

For example, it has been the inspiration of millions of other volumes. It has created literatures. Scarcely a great name in English literature can be mentioned without a recognition of the influence of the Bible in shaping the author's style and message. Ruskin, that master of prose, testified that whatever excellence he had attained in style he owed to his acquaintance with the Bible which was cultivated from his boyhood days. Allusions to the Bible are sprinkled thick throughout the works of the master-dramatist. In Bible themes Milton found a vehicle for the expression of his commanding genius. From Chaucer to Tennyson and the Brownings, the poets of the Christian era in England, Germany, France, Italy, and America reveal their knowledge of the Bible. The miracle plays and mystery plays of earlier times were largely based on Bible story. In prose, the works of Taylor and Pascal, Locke and Bunyan, Dickens and George Macdonald, George Eliot, and Kingsley, Scott and Hawthorne, and John Fiske, not to mention a multitude of authors still living, bear evidence to the fructifying influence of the Bible on literature. Libraries of devotional works may also be cited in the same connection, including the matchless sentences of our Prayer Book.

In the domain of music and art the influence of the Bible is also eminent. The great symphonies and oratorios of the

Christian ages were inspired by its pages. Painters have vied with one another to depict its scenes on canvas and glass. Sculptors have decorated church and cathedral with representations of its saintly characters. And orators, whether from the pulpit or the tribune, have tipped their arrows with its truths and embellished their periods with apt quotations and illustrations gathered from its pages.

Not less has been the influence of the Bible in moulding and evolving civilization. Jurists and statesmen have found in its spirit of justice and civil liberty arguments which have battered down the walls of tyranny and oppression. *Magna Charta*, the Petition of Right; the Declaration of Independence, and the Emancipation Proclamation stand as eloquent testimonials to the fundamental truths of the Bible translated into potent instruments of righteousness in political life. Humanitarianism, which in our day abounds in good works for social and industrial betterment and the alleviation and abolition of human suffering, finds its inspiration in the records of Him "Who went about doing good." The influence of the Bible rang the death knell of slavery and is bidding fair to "ring in the thousand years of peace."

Catholic and cosmopolitan in its adaptability, the Bible is becoming the actual religious book of mankind. The peoples of the Orient are proving it to be of infinitely more value than their own sacred books. It fits and meets the spiritual needs of man in every clime and of every race as no other book can. And man is "incurably religious." His "heart cries out for God, yea, for the living God." And of all the books in the world the Bible shows him "the Way, the Truth, the Life" which supplies a complete answer to his cry. They err in their report who say that the Bible has had its day. A scholarship which boasts that modern learning has outgrown the Bible misinterprets the Bible and stultifies itself. With Gladstone we may still speak of the Bible as "the impregnable rock of Holy Scripture." With Daniel Webster we may say, "If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." And with Whittier we may say:

"We search the world for truth; we cull  
The good, the pure, the beautiful  
From graven rock and written scroll  
And all old flower-fields of the soul.  
And weary, seeking of the best  
We come back laden from our quest  
To find that all the angels said  
Is in the Book our mothers read."

Sycamore, Ill.

## THE SILENCE OF THE HALF HOUR.

BY REV. PERCY TRAFFORD OLTON.

"And when He had opened the seventh seal, there was a silence in heaven about the space of half an hour" (Rev. 8:1).

THE opening chapters of the book of the Revelation contain the messages sent to the seven Churches by their Lord and Master. Then St. John sees a throne set in heaven, and One sitting on the throne. "And I saw in the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals."

The apostle describes the opening of the seals, and the mystery of each seal, until six of the seals are opened and their mysteries revealed. But before the opening of the seventh seal, two events took place.

The first is the sealing of the servants of God on their foreheads with the seal of the living God; and next St. John beholds a great multitude of the redeemed who are before the throne of God, and serve Him day and night. Their songs of adoration and their acts of service before the throne cease for the revelation that God may have to give them in the opening of the seventh seal.

It may have been the pause, the hush, the silence of Expectation. And we feel that this is all the more probable because in our own human experience we have come to realize that God has revelations for us, which can be heard only in the time when silence reigns supreme.

There are revelations that God has for the soul of man which can be given only when there is the silence of expectation; when the throbbing wheel of life's duties is stopped, and the sparkling, bounding stream of life's songs of praise flows silently, and the soul waits in expectation to "hear what God the Lord will speak."

The soul who has never waited thus in the silence of ex-

pectation has never enjoyed the rapture of the highest revelation that God gives. For although it is true, blessedly true, that God reveals Himself to us in the rush and activity of our lives, and although it is true that we are lifted high above earth and its cares, up to the very portals of heaven, when there is in our life the music of thanksgiving; yet it is also true that there are greater, far more wondrous visions for us when we shut the door on the pressing crowd of duties, and allow the swelling notes of praise to die softly away, and in the eager silence of expectation stand in the presence of the Eternal.

But when we turn again to that scene in heaven, and study it more closely, we find that there must have been something more than expectation in that silence; for the seventh seal had already been opened, when silence fell like a mantle upon the assembled throng. And there is another condition that may have helped to produce that silence.

Before any of the seals had been broken there was the question as to who was worthy to open the book, and to loose the seals thereof. Only One is found worthy, and to Him is the book delivered. One seal after another has been opened, until the last, the seventh seal, is opened.

In this there is proof of the power, and the honor, and the glory of the One to whom the book has been delivered. So on men and angels there comes the awe of holy fear. They bow in silence before the Lamb, who has opened the seven seals. It may have been the silence of Reverence. Silence is the natural state of reverence.

Our faith in God can best be expressed by words; our love for God by deeds; and our reverence for God by silence.

When the soul of man is filled with a great and wonderful vision there is silence. And it is in the silence of reverence that the soul realizes most vividly the presence of the infinite God, and grasps most clearly the truth of the measureless wisdom and power and love of the God it worships and serves. When a man loses his sense of reverence, he loses one of the powers that helps him to see God.

A lack of reverence means a lack of vision. In order to stand in the presence of God there must be the silence of reverence. "The Lord is in His holy temple: let all the earth keep silence before Him."

But although reverence may have mingled with expectation in the silence at the opening of the seventh seal, there must have been some other cause, for we read that "when He had opened the seventh seal, there was silence in heaven about the space of half an hour."

The aliiuias that had been resounding through the courts of heaven had ceased at the opening of the seventh seal, and there had been the pause of the expectation. And scarcely had the last echo of those songs died away, when the hush of reverence spread over that countless multitude, and then the pause; the hush grew and deepened into silence, "and there was silence in heaven about the space of half an hour."

It is the silence of Submission. The mystery of the seventh seal was not to be revealed. The voice which had been heard at the opening of the other seals, saying "Come and see," was silent at the opening of the seventh seal. So the silence of Expectation and Reverence became the silence of Submission.

There was not to be a complete unfolding of God's eternal purposes. The full explanation of all that was in the book was not to be given. The silence that lasted in heaven about the space of half an hour may have been the silence of Submission.

In these mortal lives there comes a time when there must be the silence of submission; when in the revelation of God's love and wisdom and power the seventh seal is reached, and the mystery of the opening of that seal is not revealed. Let me put my thought in plainer words:

There has come to you some great trouble, or sorrow, or affliction, and you do not understand why it should have been sent. Hitherto you have been able to see the reason for all that has come to you in your life as a child of God. As each seal has been opened, God has revealed its mystery. But now there comes the opening of a seal whose mystery is not revealed; some manifestation of God's wisdom that you do not understand. The seal is opened, but the purpose of God is hidden from your sight.

When this comes, if it has not already come, there must be the silence of submission. No amount of searching or reasoning will bring the solution of that mystery. It must be received in the silence of submission. But, thank God, the silence of submission is not an eternal silence.

The figure of speech, "about the space of half an hour,"

is symbolic of the finiteness of the silence of submission. That silence is heaven—from whatever cause produced and for whatever purpose revealed; that silence lasted "about the space of half an hour." And the silence of submission to God's will is only for "about the space of half an hour."

The withholding of the revelation of that seal in your life does not mean that there is an end of all revelation. Nay, after the silence of half an hour there will be visions just as wondrous as ever before. But now there must be the half hour's silence of submission.

O Lord Jesus Christ! for some of us Thou hast opened the seventh seal, the seal of some great mystery of life, and there has been the pause of expectation, as we waited for the revelation; and there has been the hush of reverence as we bowed in acknowledgment of Thy supremacy; and now there is the silence—not the silence of disappointment, or hopelessness, or despair, but the silence of submission—for we know that when the half hour of this life shall have chimed we will enter into the fulness of the hour of eternal life, when Thou wilt be forever revealing Thyself.

But now there is to be the silence of the half hour. Oh give us grace that it may be the silence of submission!

## WHERE ARE THE MEN?

By MARIE J. BOIS.

**M**ORE than once has the question risen unbidden in my mind as, on my way to church, I have noticed the number of women and children going to God's house, with perhaps here and there a father accompanying his children. And at the early Celebration on Sunday morning, where are the men? Full well I know the answer which will be given: "We work the whole week; Sunday is our day of rest, and may we not enjoy our well-won rest without anyone interfering with it?"

Sleep on, then, ye men of the Church, ye brave warriors of our God! Come down leisurely to your breakfast, read your Sunday newspaper, giving you news of the world, the flesh, and the devil's work; make that day your very own, thus robbing God of what is due to Him, and then wonder because the Church is not advancing mightily in her conquest of the world for Christ! Read the statistics of the past year and ask yourselves honestly whether we may be proud of our record in God's field of work. Yes, indeed, there are faithful workers in that field, all glory be to His Name, but one might be tempted to ask, with the disciples of old, What are these among so many?

Women and children are dear to His heart, because of their simple faith and faithful love; women were at the foot of His cross when He hung there for our sins; women were at the grave on Easter morning; and through all the unspeakable love He comes to feed and strengthen His faithful followers with the very Bread of Heaven. Where are the men, then? And is it a wonder that the ministry calls in vain for those who thus despise the coming of their Saviour; who, unfaithful disciples, refuse to obey His command, "Do this in remembrance of Me"?

But God forbid that in my eagerness to warn the men of the Church I should be unjust to those who are faithful. I do not speak of devoted priests and missionaries, though it is my privilege to know of many such, but to hear of a hard-working man, whose delight is to give, as tithe to God, part of his time in the service of His house, and to know of his faithfulness in that work of love—this makes one realize that to-day, even as of old, the poor and lowly in heart are those who welcome and serve Him best. It makes one ponder over the words of our Lord: "But many that are first shall be last; and the last first."

## SURRENDER.

I hear a voice which pleadeth, soft and low.

"Child, give thy heart to Me." Yea, Lord I hear,  
And give Thee all—save this one thing so dear  
I could not tear it from my heart, I know.

I hear a voice, which pleadeth, sad and sweet.

"Child, give thy heart to Me." Yea, Lord, I give  
Mine anguished, bleeding heart; in Thee, I'll live,  
And pour life's treasures at Thy pierced feet:

O child of little faith, who feared to trust

Thy loving Saviour with thy heart's desire,  
And shrank affrighted from the cleansing fire  
That sought to lift thy soul from earth's base dust!

For lo! I heard a tender voice which cried,

"The desire thou givest God, returneth, purified"

MARY GRACE MERRIMAN.

*Department of Social Welfare*

EDITED BY CLINTON ROGERS WOODRUFF

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THE AMERICAN BEAUTY ROSE THEORY.

**B**ISHOP WILLIAMS' attack on the junior Rockefeller's American Beauty Rose theory has been somewhat obscured because of the personal phases of the sermon. It is worthy of serious consideration in itself. It is a striking and bold attack on the theory of modern big interests. Here is a passage from it that gives a fair idea of its merits and trend:

"With natural evolution of industrial and commercial combinations, I have no quarrel. It seems to me beneficial in the long run if accompanied *pari passu* by a larger and larger governmental control and the socialization of the resulting benefits. But I cannot see how the analogy used illustrates such a natural evolution, while it most aptly pictures the policy of commercial assassination referred to. At any rate, I took the illustration in that very obvious sense, and that policy, it seems to me, is the duty of every Christian minister and every man with a conscience to denounce as dishonorable and ruthlessly unjust and oppressive; in a word, utterly antagonistic to Christian ethics. Many leaders in our business world seem to have a dual or divided conscience—a conscience, that is, which is keen and sensitive to the point of scrupulosity as to technical pieties and even the minor morals of personal conduct, while it is color blind in the region of the larger or social ethics. Perhaps they are more to be pitied as the victims of the 'system' of 'big business' in which they are inextricably involved, rather than condemned as the deliberate framers of its execrable policies. They are possibly more the creatures of their environment than the creators thereof. It is that system and the philosophy which inspires it which I attacked in my sermon, and against that system and philosophy it seems to me the bounden duty of every man who has a conscience and courage to 'cry aloud and spare not.'"

It must be confessed that it is far more effective as an indictment than the following from the pen of Robert Hunter, the well-known Socialist writer, which was sent to me by one of the priests of the Church, who felt that the Socialist side of the argument was not receiving its due share of attention in these columns. The editor must confess that he would not have thought of including this of his own motion, but when it is forwarded by an avowed Socialist as an illustration of effective Socialist argument, it is inserted as such. The article is entitled

"MR. MORGAN'S GENIUS.

"There is a cable from Paris to inform us that Mr. Morgan is trying to place upon the Paris Stock Exchange one million shares of United States Steel Corporation stock.

"An obstacle stands in the way.

"The French government allows gambling, but it forces it to pay a heavy tax.

"The Stock Exchange gamblers must pay taxes. A tax of two per cent when the stock is listed, which would amount on a million shares of steel to two million dollars; a stamp tax whenever a share is sold, and a third tax on the earnings of such stock.

"Because of these taxes very few American stocks are listed in Paris.

"A few years ago the Pennsylvania railroad and the New Haven railroad managed to sell some of their bonds in France, but most of our trusts have preferred to sell their stock where taxes could be evaded.

"This cable says, however, that Mr. Morgan, the supreme financial general of the modern world, has set himself to work overcoming the obstacles of French taxation.

"He has devised a mean, it is said, to avoid the payment of this French tax.

"An international lawyer has this to say of Mr. Morgan's method:

"The syndicate, or holding company, that will actually list the one million shares is entirely independent of the Steel Corporation, and therefore escapes paying the tax on earnings. I believe this method is feasible, but it remains to be seen what the French government will do.

"If Mr. Morgan succeeds in escaping the tax by this plan, it will not only be a great personal victory, but a stroke of genius."

"For some time we have tried to discover in just what our marvelous captains of industry excel.

"They have been called men of genius.

"They have been compared to Shakespeare and Dante and Goethe.

"But there are those who have failed to see in them anything

unusual. This, however, is unjust judgment, as the cable from Paris shows.

"They possess genius—a genius for evading taxes and robbing governments, a genius for placing the burdens upon those citizens who are too honest or too ignorant to escape their taxes. They have a genius for evading law, which, if it existed in a Bowery bum, would make him a subject for prison discipline.

"They have a genius for driving through the cobwebs of legal statute, so as to make millions by illegalities upon the millions which they have previously made by rigging the market and shearing the lambs.

"Yes, it is genius—genius not possessed nor desired by any great poet or philosopher or really heroic figure. It is genius of a kind that dwarfs the avarice of the wolf and the cunning of the fox."

WEALTH AND SOCIALISM.

The mention of Mr. Robert Hunter's name brings up a very interesting question which has been receiving considerable attention of late; namely, to what extent is a man who inherits or acquires a fortune under modern conditions justified in using that fortune to overthrow the system which was responsible for it?

The matter has come up in connection with the defense of Stephen A. Douglas recently put forth by his son, Judge Douglas of North Carolina. "The Little Giant" stood for leaving the settlement of the question of slavery to the individual states, although he was personally opposed to slavery.

The sincerity of his position was demonstrated by his refusal of a gift of slaves from his father-in-law in the contingency of a failure of heirs through his wife, which property would have been worth from \$100,000 to \$125,000. "He never owned or accepted a slave or the proceeds of a slave, directly or indirectly, nor would he permit himself to be placed in a position where the ownership of slave property might be cast upon him by operation of law."

The *Public* of Chicago, one of the most vigorous supporters of democratic principles in the country, in commenting upon this statement of Judge Douglas, said that it had no disposition to make a personal criticism, but under the circumstances it was well to reflect that men cannot escape "responsibility for social wrongs by refusing to profit by them. Better profit by a social wrong and use the profit to destroy it than to refuse the profit while using one's influence to perpetuate the wrong."

This is somewhat extraordinary ethical doctrine, and would justify the use of money made in the support of a lottery, or even worse forms of vice, in the promotion of righteousness and decency. A century ago it was no unusual thing for church buildings to be erected out of the proceeds of a lottery, but this practice has long since ceased to be regarded as a sound one ethically. Except in occasional instances, mainly where the Roman Catholics resort to progressive euchres and similar games where large prizes are offered, we doubt whether it is followed to any great extent.

TAMALPAIS CENTRE, CALIFORNIA.

In the beautiful county of Marin, just across the Bay from San Francisco, an association has been formed called Tamalpais Centre, to cultivate some twenty-nine acres of land, the gift of Mrs. A. E. Kent, with the backing and personal interest of Mr. William Kent, the donor of Muir Woods. The grounds are being prepared for all kind of athletic activities, and also a playground for little children where play instincts will be directed into the proper channels, and higher standards of citizenship impressed upon the growing life of the boys and girls. Besides the athletic and play departments an Administration Building is nearing completion which will contain a large auditorium for public gatherings, theatricals, and club rooms, dressing rooms, reading room and library, and office. Clubs for literary, ethical, and social studies will be formed, and a personal interest taken in the demands for better citizenship. As the plans continue to meet the needs of the community, it is proposed to erect a larger auditorium for mass gatherings and musicals. An indoor gymnasium is also to be erected as soon as the work warrants it. The immediate population of Tamalpais Centre is not very large as yet, but within a radius of a few miles are several towns and villages with an electric railroad connecting them with the Centre. The distance from any one town is not any longer than the downtown districts of any of our larger cities are from their immediate suburbs, and the facilities for reaching the Centre are much easier.

Tamalpais Centre is an attempt to meet the social and in-

tellectual needs of a series of small towns. A spirit of true democracy is to be the prevailing atmosphere. The usual difficulties are expected that seem to be the heritage of all social movements that have for their ideal the making of better Americans, but an executive board, which is made up of some of the most prominent and public-spirited men of the country, is a sufficient guarantee that the work will be well sustained and directed.

The Rev. Ernest Bradley, who for some years was the rector of the leading Episcopal church in Marin county, and recently the associate rector of Trinity Church, San Francisco, has been called to be Dean of Tamalpais Centre, and he will have the supervision of all its activities. The fact that Mr. Bradley is connected with the Episcopal Church, it is officially and somewhat ostentatiously stated, will have no bearing on his position as Dean. "The work will be absolutely without caste, creed, or politics except as these things have to do with the broadest outlook upon life and the building up of healthy bodies and healthy minds. It is a centre for every man, where every man may realize his brotherhood and work for the common good."

#### M'KEE'S ROCKS STRIKE.

The McKee's Rocks strike has been settled, and the men, after having been out since the middle of July, are back again at work, claiming that they have won the more important points for which they contended in inaugurating the strike. The newspapers a few days before the strike contained a dispatch to the effect that President Taft notified the president of the company that the corporation would have to submit the questions at issue to arbitration, or they could not expect the support of the national and state governments. There seems to be no question whatever that the trouble was largely precipitated and maintained by the declination of the president of the company to consider any suggestion of arbitration.

#### PHILADELPHIA HOUSING COMMISSION.

Philadelphia is to have a housing commission to study the effect of impure air, insufficient lighting, overcrowding, surface drainage, and defective plumbing on the inhabitants of the tenements, and to procure the enactment of such additional legislation as may be necessary. The commission, which is headed by Dr. Joseph S. Neff, Director of the Department of Health and Charities, has for one of its chief objects, aiding public authorities in maintaining higher standards for the enforcement of existing laws affecting housing conditions. It is composed of the leading social workers of the city.

#### PUBLIC COMFORT.

The presentation to the city of St. Louis of an up-to-date public comfort station brings to the front an exceedingly important phase of civic improvement with a very strong social appeal. No small part of the saloon's influence and popularity is due to the fact that it supplies much needed public comforts which ought to be maintained by the city. The Young Men's Christian Association has very seriously taken up this matter in many places and has given to it thoughtful and intelligent support.

#### IMMIGRATION.

The North American Civic League for Immigrants is doing an effective work among new arrivals in this country at steamboat piers and railroad stations. Its representatives meet the immigrants and protect them "from the powers that prey upon the uninformed when they first make their appearance on our shores. The agents give directions as to boarding houses, the routes to interior points, the purchase of railroad tickets, and anything else the immigrant may desire."

THE TRUTH OF GOD working through the personality of man has been the salvation of the world. Increase the personality and you increase the power.—*Phillips Brooks*.

PROGRESS begins with the minority. It is completed by persuading the majority.

THE WORLD is not made for the prosperous alone, nor for the strong.

## 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

### THE ARK OF GOD TAKEN.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

Catechism: XIII. "What Desirest Thou?" Text: Gal. 6:7.  
Scripture: 1. Sam. 5:1-12.

**A**FTER the account of the call of Samuel, there is something of a gap in the story. The forces of good and evil which have been mentioned in the account of Samuel's birth and call were quietly at work, and no marked result was noticeable. But now the result of the wickedness of the time is brought out. The story makes known the fact that although God will permit evil to flourish for a time, He is not unmindful of it. Evil as well as good brings its own fruit in due time. Next Sunday we shall see the truth and faithfulness of Samuel bearing fruit. For to-day we look at the other side, and see the result of unfaithfulness in the temporary triumph of evil. It is therefore a sad story. It shows us the chosen people of God, who were His representatives upon the earth, smitten by a people who represent the fish-god Dagon. It shows us the holy Ark of the Covenant which enshrined the two tables of stone containing the moral law, fallen into the hands of Israel's enemies. We are at once struck with the fact that Israel must have sinned very seriously to be thus forsaken after having been wonderfully delivered by the same Almighty Power so many times in the past. They must be in a sad state of sin to require such heroic treatment to recall them to their duty to God.

The story is told in a way which brings out clearly the contrast between the holiness and the power of the Lord on the one hand, and the hopelessness of the people when they have forfeited His favor. There is no slightest suggestion that the Lord is not able to deliver His people this time also. But the conditions for that are lacking. Even the Lord will not save His people from defeat when their victory would simply confirm them in evil ways and permit their wicked self-will to go on unchecked. Here, as always, we may see that His chastening is a mark of truest love.

We may judge of the seriousness of the treason to God at this time by the greatness of the humiliation which He permitted to come to them. We may perhaps also get some idea of the greatness of God's love for His people by the humiliation in which He permitted Himself to be for a time involved. That temporary humiliation led to greater glory it is true; but we are still impressed with the fact that our unfaithfulness involves to a certain extent the humiliation of our Lord. We who represent Christ's Body in the world, do more than bring discredit upon ourselves and upon our sincerity, when we sin; we also bring humiliation and grief to our Lord (Ep. 4:20.)

A study of the facts of the lesson will further emphasize both the greatness of the humiliation, and the responsibility of Israel for it. The Ark was the most holy thing they had. This is shown by the strict regulations in regard to its use and handling. Kept in the Holy of Holies, seen by no one, and approached by the high priest but once a year, when it was hidden from his eyes by a cloud of incense, it was not only the Ark of the Covenant, containing the moral commands the people had agreed to obey, but its lid was the Mercy Seat, between whose carved cherubim the visible symbol of God's Presence, the Shekinah, rested when His "Glory" appeared. This holy relic the Israelites carried into battle. They had engaged against the Philistines of their own accord, without the counsel or command of God; and four thousand of them had been slain. Then it is that they go forward against the enemy a second time with the Ark of God in their midst. This time thirty thousand are slain, and "the Ark of God was taken."

There must have been a good reason for such a strange thing. I think that the reason may be summed up in this: it was to teach the people the absolute necessity of righteousness and faithfulness. Their action showed that they had some sort of intellectual grasp of their duty to Jehovah. They were not afraid to go out against the servants of Dagon, because God had before led them to victory. After their first failure, they

# 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.

seem agreed that defeat came because God was not with them. They accordingly send for the holy Ark, and would profanely compel the Lord to lead them in battle. The strange combination of faith and unfaith is brought out by the verse, "And the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of God." The holy Ark, the unholy priests, the people faithless except in outward obedience, seeking to command God instead of obeying Him—we may well expect a tragedy.

The condition of the people is in some respects more sad than at the times when they had utterly forgotten God and served idols. Here they cling to a memory of which they do not grasp the reality. They have the form but not the substance of godliness. They bring as a last resort the Ark which contained the record of the moral law, but they had no thought of bringing that for which it stood and which it enjoined, moral righteousness. They had the husk, but not the kernel, They seemed to see no incongruity in having the Ten Commandments in which they trusted carried by men who were conspicuously breaking them, every one.

The remarkable history of the Ark among the Philistines, which is recited at length in the assigned lesson, shows that they were not wrong in holding the Ark in reverence, and in believing in its power. This shows beyond any doubt that the great lesson it was designed to teach them was that faith must always be shown by works. The symbol divorced from the reality for which it stands has no power to save. Even rites and ordinances which are God-given depend upon some sort of human coöperation to make them effective. The sacraments without the accompaniment of that which "is required" of those who come to them (Catechism) may be a means of cursing rather than of blessing. The scribes and the Pharisees in Jesus' day represented the same divine institution as did Moses, but themselves missed its salvation (St. Matt. 23:2-3).

To belong to a true branch of the Church Catholic is not all privilege and no responsibility. We sometimes talk as if the Philistine hosts of sin and heathenism were to be overcome by the Church which is of Divine origin, regardless of our own faithfulness or unfaithfulness to what that Body of Christ stands for. So we perhaps need the lesson of the Ark of God among the Philistines.

It was the Ark of God, but also the Ark of the Covenant. God would gladly do His part, but the people must supply that for which the tables of the Covenant stood, moral righteousness. To value the Church's Apostolic Succession is right, but there could be little saving virtue in the service of Bishops such as Hophni and Phinehas, tolerated by the people. The true Church of God must combine the authority of God-given ordinances and the power of consecrated, faithful obedience.

## MODERNISM AND THE ROMAN BIBLICAL COMMISSION.

*To the Editor of The Living Church:*

**I**T is so seldom that I have any agreement with the Pope and his ways, that it is quite a pleasure to find myself in some accord with his present venture.

He declares, with some reason, as I believe, that the early chapters of Genesis are veritable history; and he requires the Modernists to conform. Obedience is the gluten which holds together his system; without obedience it will become incohesive and disintegrate as an organism. Therefore the crisis is vital. They can have no non-conformists; Romanism and non-conformity are a contradiction of terms.

We have plenty of Modernists in our communion, and it is to them I venture these suggestions, to stay, if possible, some of the waste of their sympathy with their brethren in durance.

The force of Darwinism which, as an overcoming flood, swept all before it half a century ago, is spent. For the want of the support of facts, the theory is doomed. The Modernists are still, however, under the spell of the exhalation Darwin uncorked, and with its fumes he hypnotized the scientific world. Nothing pleases that world so much as to banish the Creator from His creation and show that nature, whatever that is, is sufficient unto herself. The special creation of Adam as the first and only human being then on the planet was relegated to the region of myths—the cloudy land where science has no concern. The Modernists still think so—the Pope does not; and it is to show that our present observation is on the side of the Pope that I am thus troubling you.

Whatever the future may disclose, the present status of our knowledge is that the evidences of the existence of man are post-glacial.

I need only cite a single witness: Sir John Evans, the President of the British Society for the Advancement of Science, at its meeting in Montreal in 1890 said: "*The tertiary man is not in sight.*" If any Modernist who reads this disbelieves Sir John, and the Modernist is prone to doubt, let him consult LeConte's *Geology*, the latest text-book that I know of, and he will there find the evidence. All glacialists agree that man saw the retreating of the ice.

It has always been a wonder why men in a then thinly inhabited world should have lived in close neighborhood of the great glaciers and of the deluges of water which their rapid melting released; but surely the common sense answer must be, they went there to get cool. The enormous denudation, of which evidences are plentiful and striking, could only have been the result of a great and sudden increase in the sun's temperature. Such a phenomenon we have authority for conjecturing. Since the application of the spectroscope to astronomical investigation in 1855, we have observed eight conflagrations in stars, occupying a few months. Such a conflagration doubtless occurred in our sun, and this would so vastly increase the temperature that the great ice cap would rapidly melt and the inhabitants of the cradle of our race would be impelled to move northwards, to save their cattle and for their own convenience. I believe this tragic story is wrapped up in the meaning of the names in the eleventh chapter of Genesis. Be it as it may, these people were driven, when the iron and bronze instruments they brought with them wore out, to make flint implements; and these we find in plenty in glacial drift, which was the banks of the rivers made by the melting ice.

Now of course these stone implements need not necessarily indicate the earliest remains of our race, but it is not many years ago that the Stone Age was reckoned as the first step man took in his ascent from his pithecoïd ancestry; but it looks now as if the stone users were descending, not ascending.

The question to be determined therefore is, How long ago is it that the glaciers disappeared? for the earliest men geology knows anything about were present at their melting.

A great many most interesting questions are connected

## DAILY COMMUNION.

### I.

The altar stands arrayed; two tapers shine  
 In silent radiance, symbolizing Christ  
 Of twofold nature, human and divine;  
 In paten, bread; in chalice, mingled wine;  
 A server kneeling by; a vested priest,  
 Bespeak the offering of the Eucharist.  
 But where all Christ's soldiers, Cross ensigned,  
 That swore to serve Him, all to Him resigned—  
 That noble army of believers, where  
 Are they, that, but for us, a scattered few,  
 Women and men, His royal courts are bare?  
 Ask not, but pray for them; give God His due  
 Of worship, praise, and thanks. The sacring bell  
 To adoration calls; the Lamb once slain  
 Is lifted up to God, His death to tell,  
 And all men to draw unto Him. Our pain,  
 Our toil, our care, before His feet are cast;  
 We go and meet our Lord, and hold Him fast.

### II.

Our Eucharist is o'er; our homage done;  
 We rise in silence from adoring knees.  
 In silence homeward go, the altar-Throne  
 Behind us left, but He that sate thereon  
 Enshrined within our hearts. A holy peace,  
 A calm unspeakable, a thankful ease  
 Our spirits fill; and slowly we awake,  
 As from a dream too beautiful to break,  
 To consciousness of life and toll and haste,  
 And our small part therein; we lift our load  
 With anxious yearning for a longer taste  
 Of blissful rest and stillness with our God.  
 "One moment more with Him," our spirits say,  
 And turn to daily tasks, as from our Lord.  
 But as we toll or hasten on our way  
 There comes a silent voice, a whispered word  
 From One within us, saying: "I have no fear;  
 Though toll and care distract thee, I am here."

T. J. WILLIAMS.

with the subject. What must have been the climatic conditions of the planet when a fifth of the waters of the ocean were congealed in ice, and when the ice cap of the earth, now restricted within the Arctic Circle, came down as far south as a line roughly joining New York and San Francisco? What a different idea this would give us of the temperature of the Euphrates Valley and of the conditions in which man came into existence.

According to the Mosaic account, human beings may have been resident in the South for long centuries before the termination of the glacial epoch, and all intimations of their existence may have been obliterated, or they may not as yet have been discovered; but what we do know is, that the men of the Stone Age are the earliest inhabitants of the earth that we at present know of, and they witnessed the melting of the glaciers.

The period at which this took place is no longer a conjecture. The Niagara gorge began its existence when the glaciers had retreated from the Mohawk Valley; and since that time it has eaten its way back to its present position. For the last seventy years accurate measurements of the pace of the erosion have been taken; and the latest investigator, Dr. Julius Polhman of Buffalo, gives it as his opinion that it is not more than 4,000 years since the termination of the Glacial epoch—and therefore of the appearance of man—well within the limits of the Biblical chronology. Other considerations also lead to the shortness of the time since the disappearance of the glaciers. The land in the British Dominions north of the United States is covered by thousands of lakes. Now a lake must necessarily be short lived; the rivers which enter it are constantly filling it up, and the river which drains it is continually cutting its channel deeper. We have a lake close to us in these mountains which is made by the damming up of the valley by the terminal moraine of a glacier. A gentleman on the staff of the Geological Survey estimated, with myself, the deposit of sand brought down into the lake by two streams, and we both agreed that the glacier must have been there 200 years ago.

Now, sir, these considerations give to the Mosaic account of the creation of man more than a probability as to the time of his appearance. That all nations were derived from one pair seems almost incredible; but Max Müller showed that philology supported the assertion, and the effect of environment and inter-breeding has not yet been estimated. Quatrefages quotes an instance of a colony of Danes who for a hundred years were cut off from the mother country, and they were found then to have become Esquimaux. It would be venturesome indeed to say that white men might not in ten times that period, and under proper conditions, become yellow, brown, or black.

A mining engineer of considerable eminence last year passed through Denver on his way to examine some mines in New Mexico; he did me the honor to call upon me in the vestry after service, and he said: "Do you know what it was made me a religious man? The first chapter of Genesis."

The more an open-minded scientist studies that account of creation with the thought in his mind that it was communicated to Moses by the way of vision, the more he becomes convinced that it is a revelation and not the result of the prescient observation of that remarkable man. And anybody who says that such a clear cut and correct description of the creative processes as science now views them were arranged by Moses from that Chaldean account, and not *vice versa*, can never have read that account. All other guesses of the process of creation entertained by the ancient world read more like nursery tales than serious history.

If the Pope's allocution should make any of his flock tending toward Modernism re-examine the first chapters of Genesis from his point of view, he will not have spoken in vain.

The Deanery, Denver.

H. MARTYN HART.

### INHERENTLY CHRISTIAN.

To the Editor of *The Living Church*:

IN the second of your interesting studies of the late Dr. Huntington, which appears in your issue of to-day, the following question is asked: "Is this Church inherently Catholic or inherently Protestant?" The asking of that question, I venture to think, indicates the cherishing of a delusion and the unconscious setting of a snare.

This Church is *inherently* neither Catholic nor Protestant,

but *Christian*. The terms Catholic and Protestant connate, respectively, *external* unity upon the model furnished by the heathen Roman empire, and the exercise of the spiritual liberty wherewith Christ has made us free. Do you not think it high time, Mr. Editor, for us to substitute for the catchword "Catholic"—so fashionable now—the primitive word "Christian," to express the origin and the essential character of this Church?

May I add, without offence, that Dr. Huntington, after a somewhat close acquaintance for thirty years, seems to me to have been anything but a "dreamer," in a complimentary or other sense. Clear in his perception of Christian truth, poetical in his expression, and intensely practical in his application of it in life, he was, in the discussion of Church unity, a *theorizer*, and upon very logical lines, too. Dreams and logic do not mingle. I remember, indeed, that one of Dr. Huntington's theories was once characterized in General Convention as an "iridescent dream," but that, it seems to me, was a figure of speech rather than a statement of fact.

CHARLES HENRY BABCOCK.

New York, Sept. 11, 1909.

### PEACE SUNDAY.

To the Editor of *The Living Church*:

WAR is not only the cause of inconceivably great physical suffering and mental anguish, but is also the apotheosis of hatred, rancor, and injustice. War is a colossal violation of the second of the two Great Commandments. War is the antipodes of all that the Church stands for. If we are right in praying to be delivered from "hatred, malice, and all uncharitableness," and to be "united in one holy bond of truth and peace"; if the Church is the conservator of the Peace of God which passeth all understanding, and is the minister of that Peace which our Lord Himself gave unto her; if the Head of the Church is the Prince of Peace—then it is surely her privilege and duty to hasten the reign of peace on earth by actively counteracting the spirit of war.

To that end, it is suggested that one Sunday in the year—or even one service—should be devoted to emphasizing the Peace idea. This plan has already been conceived of, and has been put into successful operation, by the Rev. Charles Le V. Brine, rector of Christ Church, Portsmouth, N. H. The occasion for the institution of the custom was the signing of the Treaty of Portsmouth, between Russia and Japan. On September 5, 1905, upon the consummation of the peace negotiations, a service of Thanksgiving was held. The Dean of the Russian Cathedral in New York, with Russian priests and choirmen, joined with the clergy of Christ Church in chanting a solemn *Te Deum*. The late Bishop Potter presided and gave the benediction.

Since then a special commemorative service has been held on each anniversary. At the impressive and inspiring service of yesterday, the liturgy was enriched by the singing of appropriate anthems and hymns, and a most felicitous address was delivered by Thomas Nelson Page, Esq. No more fitting choice could have been made than of this beloved Churchman and genial scholar—the best exponent of the arts of Peace—who, from the point of view of his native state (Virginia) well knows the horrors and bitterness of war. The spirit of the occasion can perhaps best be indicated by the following special intercession, which refers to the tablet that has been erected in the church to commemorate the signing of the Treaty: "Grant to those great peoples whose names it bears, that they may forever hereafter dwell in peace and harmony with one another; and that not only but all kindreds of peoples and tongues, may beat their swords into plow-shares and their spears into pruning hooks, and so may hasten the glad day when no one of all the nations of the world shall learn war any more."

May the excellent example of the rector of Christ Church be emulated by the clergy throughout our land, until the custom of observing "Peace Sunday" shall have been firmly established in America, to the glory of God and the endless good of mankind. I remain,

Yours respectfully,

SIDNEY RICHMOND TABER.

Wingfield, York Village, Me., September 6, 1909.

KEEP THYSELF as a stranger and pilgrim upon the earth, and as one to whom the affairs of this world do nothing appertain. Keep thy heart free and lifted up to God, because thou hast here no abiding city. Send thither thy daily prayers and sighs together with thy tears, that after death thy spirit may be found worthy with much happiness to pass to the Lord.—*Thomas Kempis*.



# LITERARY

## SOCIAL AND POLITICAL PROBLEMS.

*Laggards in Our Schools.* A Study of Retardation and Elimination in City School Systems. By Leonard P. Ayres, A.M. New York: Charities Publication Committee.

This is the second volume published as a result of the Backward Children investigation conducted for the Russell Sage Foundation by Dr. Luther H. Gulick and Mr. Leonard P. Ayres. In it Mr. Ayres has gathered and systematized a large number of facts concerning the efficiency of our city school systems, though he complains with some justice that, owing to the lack of thoroughness and uniformity in the keeping of school statistics, many figures which should have been available could not be obtained, or had to be reached by indirect and approximate methods. He suggestively remarks that while the modern manufacturer watches with care and records with painstaking exactness the variable features of the process by which raw material is transformed into finished product, so that facts scientifically ascertained are at hand to show how a stove or a pair of shoes is produced, "in vivid contrast to this condition is the lack of definite information available in the field of educational administration with respect to the degree of efficiency in the use of our educational plants."

The figures, gathered in 106 tables, and compared graphically in 38 diagrams, not only show the magnitude of the problem, but indicate the directions in which remedies may be sought. Mr. Ayres seems to give less weight to physical defects than some recent investigators do, and little to the ignorance of English on the part of immigrant children, which the superficial observer would be inclined to set down as a serious hindrance to school progress. On the other hand, he finds irregular attendance to be a potent factor, owing to inadequate and laxly enforced attendance laws. He infers from the fact that over forty per cent of the children studied required more than the time allowed to reach their present standard, and that the average time required to do the work of four grades in twenty-nine cities, from 4.08 years in Aurora, Ill., to 6.22 years in Erie, Pa., so that "in no city does the average child do the work of four grades in four years," that "our courses of study as at present constituted are fitted not to the slow child or to the average child but to the unusually bright one." In this he will carry along with him the majority of intelligent parents, one of whom remarked on hearing this statement, "They are not even fitted to the unusually bright child, but to an ideal child!" It is doubtful, however, if he will find as ready assent from school authorities, who for years past have been enthusiastically stiffening and augmenting these very courses of study. Curricula, like tariff schedules, are "revised downward" with much difficulty.

Mr. Ayres also ranges himself definitely on the side of those recent investigators who fear the feminization of our school system; and asserts that he has brought to light no more important set of facts than those which show that "our schools as at present constituted are far better fitted to the needs of girls than they are to those of boys."

He wisely insists that, while better attendance laws, more flexible grading, and better adjusted courses are all needed, the most important need is still a better knowledge of the facts. Toward this end he has made a notable contribution, and not only students of education, but parents and all friends of children must profit by this valuable study.

GEO. LYNDE RICHARDSON.

*Alcohol: A Study of Its Effect on the Individual, the Community, and the Race.* By Henry Smith Williams, M.D., LL.D. New York: The Century Co. Price, 50 cents net, postage 5 cents.

This little book of some 150 pages is partly a reprint of several popular magazine articles. The author is a physician, a specialist in nervous and mental diseases, with a wide experience in sociology and criminology. His work is a dispassionate presentation of the case against alcohol. Temperance societies have found it so convincing that more than a thousand requests have been received for its republication in popular form; yet it is absolutely free from the hysteria of the ordinary temperance tract. It is a plain scientific statement, based on statistics, and strongly and sensibly arguing for total abstinence. Ample testimony is given to show the highly deleterious influence that even "moderate drinking" may exercise over all the vital organs of the body, and abundant statistics are added of asylums, prisons, and eleemosynary institutions to suggest how largely alcohol interferes with the orderly progress of the social organism. The author is satisfied with no middle position; he would root out the drink habit, root and branch. Yet in dealing with the matter of governmental control, he strongly emphasizes the fact that effective legislation must always follow rather than lead public opinion. Temperance laws, he shows, can be effective only as applied to communities where there is a very predominant temperance sentiment; and the educator must prepare the way for the legislator

in solving the liquor problem. Merely as a problem in economics the subject is enormously complex, as is shown by statistics given of the magnitude of the liquor traffic. In the United States, in 1896, 364,000 persons were employed in the traffic, which would mean 2,000,000 depending on it for support; and \$957,000,000 capital was invested in the business. The figures have largely increased since.

The book is one which every student of sociology should read.

*Collectivism.* A Study of Some of the Leading Social Questions of the Day. By Paul Leroy Beaulieu, Member of the Institute and Professor of the College of France. Translated and Abridged by Sir Arthur Clay, Bart. New York: E. P. Dutton & Co. 1908. 343 pp. Price, \$3.00 net.

Whatever M. Beaulieu writes is entitled to serious and respectful consideration, and in this volume he presents the argument for Individualism against Socialism or Collectivism, in its strongest form.

The author contends that the state cannot administer public utilities as efficiently and economically as individuals can and do; that the results of municipal ventures already undertaken in this field are, as a rule, unsuccessful; and that such state control tends to depress private industry and initiative and to promote official tyranny and corruption. These arguments have often been advanced and often answered, and at best are far from convincing, while the experience gained in state and municipal undertakings already begun seem to point to a conclusion very different to that at which M. Beaulieu has arrived.

The author seems to take for granted that the change from Individualism to Collectivism will be effected, if at all, suddenly and violently, and that the result will be to plunge society into enormous and unforeseen difficulties of administrative details; whereas nothing is more certain than that these changes will be effected gradually and by degrees, unless by some unhappy chance the increasing burden of the common people and the hopelessness of relief should precipitate revolution, which seems a very unlikely prospect.

Opportunism is the wisest programme, and the best motto is "When you see a head, hit it."

*Economics.* Briefer Course. By Henry Rogers Seager. New York: Henry Holt & Co.

This volume is designed for the schoolroom, but the general reader will find it admirably adapted to his needs. Dr. Seager, who is professor of Political Economy in Columbia University, writes clearly, concisely, intelligently. The treatment is practical, and, what is most important, up-to-date.

The layman who wishes a thoughtful and trustworthy discussion of such pressing current questions as the trust problem, the railroad problem, the labor movement and the legal regulation of labor, the tariff, and foreign exchange, will find it in this excellently arranged volume. Where so many striking subjects are treated of, it is impossible to consider them in detail or critically. Even where one is disposed to differ—and it is only natural that there should be strong and striking differences of opinion on such debatable subjects—one is always impressed with his fairness and comprehensiveness of statement. While I am not prepared to agree, for instance, with his conclusion in discussing the tariff question that as "The United States becomes conscious of its industrial strength it is likely to tear down its protective barriers and enter the field of free international competition in the same confident spirit as did the United Kingdom half a century ago," nevertheless I do not know anywhere a better or a fairer statement than is to be found in the seventeen pages of the chapter devoted to that subject.

The earlier chapters deal with the theoretical phases of economics; the latter with current day problems. The whole volume is based upon the author's earlier and larger work, *Introduction to Economics*. Distribution, as in most modern works on the subject, comes in for a large degree of consideration. The author's general viewpoint may be gathered from the following, taken from his "Conclusion":

"Economically speaking, it is quite as important to get rid of the pains of production as to add to the pleasures of consumption. The economist's ideal is thus a world in which wants and the activities of production are so harmoniously adjusted to each other that the field of industry offers full scope to all for the exercise of those faculties and capacities from which they get the greatest benefit and happiness, at the same time that it rewards all with the good they most require" (page 465). CLINTON ROGERS WOODRUFF.

"AN INTRODUCTION TO CITY PLANNING" is the title of an excellent little book of 140 pages by Dr. Benjamin C. Marsh, the Executive Secretary of the Committee on Congestion of Population in New York. It does not pretend to be an exhaustive compendium of the whole subject of city planning, but treats it with satisfactory detail from the English conception of town planning; that is, as it has to do with the question of urban congestion. The book describes some of the conditions of American congestion and their economic causes, and certain successful foreign experiments, especially that at Frankfort-on-the-Main, which the author calls the most conspicuous example of "triumphant municipal democracy in the world." The chapter dealing with the relation between our present land

system and land speculation and congestion is timely. The book, which is suggestively illustrated by photographs, maps, and diagrams, may be had of the author (New York, 165 Broadway, \$1.00).

### THEOLOGICAL.

*Christianity: Its Nature and Its Truth.* By Arthur S. Peake, D.D., of the University of Manchester. 325 pages. New York: T. Y. Crowell & Co. Price, \$1.25 net, postage 12 cents.

Dr. Peake has no likeness for the creedless nonsense of which we read so much in these latter days. He feels that many of the young people of our Churches are slipping away from the faith simply because they have not been trained to understand or defend it. He believes therefore that more ought to be done to expound the truths of Christianity in a practical, untechnical way, and with such a restatement of essentials as the frank facing of modern difficulties may demand. His book is a useful contribution in this direction. Adhering to the older theology, he endeavors to state it carefully in terms of modern thought. He has a real sympathy with present-day difficulties. He never minimizes or understates them. Every problem is faced honestly and courageously, and the argument gains force because one feels that it is the final conviction of one who has been so sure of his faith that he has not been afraid to face facts.

The book is for the layman, not the trained theologian; and in so untechnical a way the treatment of the various problems of faith cannot always be complete. This is especially noticeable in the first part of the book, which deals with the definition of religion and the nature and attributes of God. Here sometimes the author has been obliged to assume on the part of the readers a knowledge of the subject hardly to be expected of any but the most thoughtful and well-informed. It is in this part of the work, too, that the limitations the writer sets for himself prove most embarrassing to a really helpful solution of the problems discussed. The purpose "to exclude those subjects on which the lines of theological coincide with the lines of denominational cleavage" means to eliminate any discussion of the work of the Church or of its place in the teaching of Christ. Yet this is really involved in the question with which the book begins, "What is Religion?" and with the answer given, that it is "Fellowship with the Master." Perhaps the same purpose to fix limitations has led to the omission of any reference to the sacramental system, though it is necessarily involved in a thorough discussion of the atoning life of Christ, since His work of salvation is not simply a work for us, but a work in us. This is an omission, however, that is almost universal in those who are not imbued with the "Church idea" of religion.

Dr. Peake is particularly effective in his treatment of some of the fundamentals of the creed, such as the Divinity of Christ, the Incarnation, the Virgin Birth, the Resurrection, and the Atonement. The chapter dealing with the last named ("The Work of Christ") is one of the best in the book.

That a work so distinctly doctrinal and so conservative in its theology, and making no appeal to the controversial spirit, has already gone through four editions in England, is surely significant. Evidently it is still possible to arouse among intelligent laymen an interest in doctrinal matters

### MISCELLANEOUS.

*Making the Most of Ourselves.* Second series. By Calvin Dill Wilson, Chicago: A. C. McClurg & Co. Price, \$1.00 net.

In a little book by the author of a former similar series and of the *Canterbury Tales Retold for Young Readers*, there are fifty-two short essays which should be exceedingly helpful to the young people, for whom they are especially written. The style is simple, direct, and illuminated by telling illustrations. It is one of the best "inspirational" books we have seen, and it should quicken its readers to endeavor "to make the most of themselves."

This is a good book to place in the Sunday school library. It treats moral subjects freshly, lightly, but with the weightiness that experience gives. We gladly commend it to the young people.

THOMAS WHITTAKER, Inc., have placed on the market a publication entitled *The Motor Boat*. It consists of, besides suitable descriptive matter, a disintegrable model of the boat for self-instruction, and for use in technical schools. The text is by W. Hantzschel, M.E., translated by Theodore E. Schulz.

THE MAN who cannot control himself, cannot control his fellow-men, says R. S. McArthur in the *Standard*. Temperance as used in Scripture means self-control over the entire life. The man who loses his temper has lost power over men, because he cannot exercise control over himself. Many a warm-hearted, earnest loving Christian has done more to convince an opponent than the most learned, but harsh, defender of Christianity could do. True meekness is the climax of manliness. Often in classic Greek, words indicative of humility were allied to meanness. Christianity introduced new thought into the languages of the world. Virtue, to the ancient Roman world, meant simply bravery; to us it means moral and spiritual qualities. The modesty which religion inculcates is always an element of power. Self-control means mastery over self and sin.

### A FRIEND LIKE YOU.

When storms of life were drawing near,  
When trouble came around,  
I came to you for comfort and  
Upon your face I found  
A smile that always cheered me,  
And even then I knew  
That life would be a pleasure if  
I had a friend like you.

As years sped by and honor seemed  
To fall upon my name,  
When new friends came to greet me and  
To praise me for my fame;  
I called back memory's records  
And looked them through and through;  
In all my search for friends I failed  
To find a friend like you.

A friend like you, who always has  
Some smiles or love to share,  
It seems to me you can not find  
One better anywhere.  
And even in that better world  
Where pleasures are not few,  
I believe, up there, I'd also like  
To have a friend like you.

EDWARD C. MCCORMICK.

### THE BISHOP'S CONFSSIONAL.

#### III.

BY KATE WOODWARD NOBLE.

AS Jake and the Bishop rode homeward after parting with Mr. Marvin and Clifford, Jake asked: "Well, Laurie, who's the next visitor? Any youngsters with him? I expect to miss that little feller consid'able."

"No, Jake, the next one to come is of quite a different type. He thinks he is coming here for our benefit rather than his own. I know he needs help and counsel—but he doesn't. Between us we must see that he gets it as children sometimes get medicine—without knowing what it is."

Jake chuckled. "Guess you know what that means, eh, Laurie? Remember how mad you was when you found that the nice drink of slip'ry ellow, an' lemons, an' sugar, an' raisins you liked so much was reely cough medicine? You liked it all right till you found out what 'twas, then—well, the fur flew some an' no mistake."

"I do remember it very well, Jake," answered the Bishop, laughing in his turn. "I thought I had the best of my mother that time, and that I hadn't taken any medicine, and when I accidentally discovered that I had, I was about as mad as a boy could be. The worst of it was that it tasted good, and there was really no objection to it, only the knowledge that it was intended for my good, rather than for my enjoyment. Well, we must make Variell's medicine taste so good that he won't know what he's taking till it begins to get in its healing work."

"How'll we do it?"

"I don't know. But I'll risk finding a way, with your help. He is coming to-morrow morning and I guess I'll let you go after him alone, while I skirmish around after something to eat."

"All right. I'd kinder like t' git at him myself fust—size him up, you know. I s'pose he'll think I'm a rough old feller, but I don't care, if he ain't too stuck up."

"Well, Jake, I won't tell you anything about him, then you can have a perfectly fair chance to judge him by first impressions."

The next morning, as the train drew up at the little station, a tall, broad-shouldered man, in ordinary business dress, alighted, secured his baggage, and looked about him. Jake was promptly on hand to greet him cordially, saying: "I take it this is Mr. Variell." Receiving an affirmative nod, he went on: "The Bishop couldn't very well come t' meet ye, but I'll take ye right up t' the lodge, an' he said for ye t' make y'rself t' hum till he got back. This y'r baggage?" and as the visitor nodded, Jake proceeded to stow it away in the stout mountain wagon.

"Naow climb up here, an' we'll go 'long." The horses trotted along as fast as the nature of the roads allowed, and the clergyman spent the first moments of the ride in looking about him. At last he turned to Jake, with an affable smile.

"You live in this part of the country do you, my good man?" he asked, by way of entering into conversation.

"No, only jest in the summer. I go down inter the valley winter times; too cold up here, besides bein' lonesome."

"I infer that you have a family there, then."

"I ain't married, if that's what you mean. I've got a com'tble house, that my sister's folks live in an' I keep two

rooms in the ell for myself that I go an' come to as I'm a-min-ter. I s'pose, now you're married, ain't ye?"

"Yes, I have a wife and two daughters and a son. So you take service with the Bishop in the summer?"

"Well, I dunno as I'd call it that exactly. I've known him sence he was a little shaver an' come here with his pa, an' he kinder likes t' hev me raound; says I know his ways better'n anybody else. I do it in kind of a friendly way, though of course it's no more'n right t' hev my livin' out of my work."

"By the way, where is the Bishop this morning? Out on some pastoral work? I hear he does quite a little among the mountain people."

Jake grinned. "I dunno as you'd call it that exac'ly. He's carin' f'r bodies 'stead o' souls this time; said he was goin' t' skirmish round an' try t' find somethin' t' eat. Probably he's fishin'; mebbe shootin' if he sees anything he wants. He gin'ly has pretty good luck, too—Laurie does."

"But my good man, do you mean to say you call him by his name in that familiar sort of way? Wouldn't it sound more respectful to say the Bishop?"

"Prob'ly. I do mean to when I'm in comp'ny. But I ain't no servant, an' I don't always put the handle on to a man's name when I've known him as long as I have the Bishop. I work f'r him, as I told ye; but he'n I are real good frien's. When he's in church of course he's boss. When we're in camp he bosses his end of the work an' I boss mine, an' we don't fight about it. Here we be, an' there he is with a good mess o' fish. Say, Laurie, sh'll I clean them fish or look out f'r the hosses? Can't do both if we're goin' t' hev dinner in any kind o' season."

Jake winked as he spoke and the Bishop had much ado to keep his countenance as he noted the puzzled look of the clergyman at hearing the familiar tone in which his superior was addressed.

"Jake thinks I'm a small boy yet, when we get off up here," he remarked to the waiting guest. "I will show you to your quarters, then if you will excuse me I will attend to the horses while Jake gets dinner; he's a better cook than I am, though I can get up a meal in a pinch."

In the after-dinner talk on the veranda the Bishop learned many things. Mr. Variell was a sincerely good man, yet he had an unfortunate faculty for saying tactless things that blinded many persons to his real worth. He had been reared in comparative poverty and had worked his way up through school and college by great self-denial on the part of his parents. Unconsciously he had a great reverence for wealth and position. His present status was so much above his boyhood surroundings, socially speaking, that a certain amount of the reverence for the refinements and luxuries of life that is apt to be characteristic of those sometime unaccustomed to them still clung to him, and at times appeared on the surface.

"He is always saying or doing something you wish he wouldn't," a parishioner of his had complained to the Bishop. "Sometimes it is a breach of church rules; sometimes it is being patronizing; sometimes it is saying a perfectly right thing in so blunt and unfortunate a way, or at so inopportune a time, that it has all the effect of something entirely wrong. It isn't because he doesn't mean all right—I do believe a more sincerely good man, in his way, never walked the earth. But these things don't look to him as they do to other people; they don't jar on his sensibilities, and so he is utterly unconscious of having done anything offensive."

"Must be like a small boy belonging to a family I once knew," the Bishop had said, laughing a little at the remembrance. "They were New Yorkers who moved to a country town in New England while the children were still young enough to imitate the ways of those about them. The father, when he wound up his affairs in the city and joined them in their country home several months later, was horrified to hear his children talking with as flat a twang as any native. His little daughter had proudly pointed out 'aour caow' on the hillside near the house, and the boy, when admonished: 'Don't talk so flat; it doesn't sound good,' had replied in puzzled wonder: 'Don't saound bad t' me.'"

"That expresses it exactly," the parishioner had replied: "He likes to preach, and is an excellent preacher. He really wishes to do all the good he can. But it is people in the mass, and not individuals, in whom he is interested, and he alienates many without knowing what he is doing."

These things came to the mind of the Bishop as he talked with his guest on the veranda. "You have had large confirma-

tion classes, I remember," said he. "But I see many new faces, and miss many old ones whenever I visit your parish. Don't you hold your young people? Or is the population really so shifting in your town?"

"Oh, I don't know that the population is more shifting than in any large manufacturing place, though of course it is so to some extent, and that takes some of our people away. Then human nature is human nature, and people leave us for various reasons. There was young Wilson, a young fellow of some promise, but not altogether settled in his plans for the future, who took offence at something I said to him and went over to St. James'. He was probably one of those to whom you refer."

"Perhaps it was the way you said it rather than what you said that offended him. I heard of him in St. James', where they seemed to think well of him." The Bishop did not add that he had also heard the story of the boy's disaffection which caused him to forsake Grace church, and that the sympathy was with the boy. "But how about the Robinsons? I knew them quite well at one time, and was sorry not to see them when I was last in your city."

"I don't know what was the matter. They stopped coming to church all at once, without explanation, and I never knew what was the trouble. I was busy at the time with young Lindley—he who left the money to the church, you remember—so I didn't pay much attention."

"I should say it was your duty to find out by going to the persons who leave like that, for unexplained reasons, and asking them. Oftentimes the difficulty might be smoothed over. How about the Stanwood boys?"

"They liked the Baptist Sunday school best and so they went there. Of course you can't control things like that," said Mr. Variell, becoming a trifle uneasy under the Bishop's questioning. A caller from a neighboring camp came in just then, and no more was said that night on parochial matters. But the clergyman had some uneasy thoughts that night, which returned to him the next day as Jake was rowing him on the lake for a fishing excursion.

"Ain't ye feelin' well, Mr. Variell?" inquired Jake as he noticed the sober looks of his passenger. "'Cause I c'n take ye back any time."

But the clergyman declined to return, saying he felt as well as usual, and the boat went on, both its occupants silent for some time. At last the fishing ground was reached, the boat stopped, and the work of capturing the fish began. Both had good luck, and as the sun mounted higher they started to return home with their trophies. At last the clergyman spoke:

"The Bishop expects a good deal of his clergy, does he not?"

"Not knowin' about other Bishops, I can't say. I s'pose he wants 'em to tend to business. Why?"

"He seems to expect a man with a big city parish to keep track of every individual in it, and see that they don't stray off to other churches, by the way he talks."

"Well, I'll tell ye how 'tis. Laurie's father was a Churchman, fust, last, an' always, an' I reckon his mother was one o' the same sort, though I never see her. They brought that boy up to love the Church jest as they did to love his country. When anybody turns their back on either one an' don't stand up for it, it hurts him like a blow. He thinks boys an' girls ought t' be taught that it's their duty t' stay put unless there's some good reason f'r their goin' elsewhere—an' it's pretty hard to find a reason that seems good t' him."

"But don't you think that's rather near being bigoted?" Mr. Variell could not have told how he came to be talking thus familiarly to this rough man, whom he had regarded as a servant, but he found himself listening eagerly for his views.

"What! Laurie bigoted? Well, you wouldn't think so if you'd seen him as I have. I've seen him stop where they was holdin' a camp meetin' an' when he was asked, give 'em a good talk, an' some Prayer-Book prayers—they're all at his tongue's end. He had a Roman Catholic priest up here one year. He found him sick down to the hotel some miles over that way, an' brought him up here to recruit, an' the two was as chipper as you please. But he loves the Church jest as he did his mother, an' believes she's the best ever."

"As to holdin' folks where they belong," Jake went on after a pause, "he never was any hand t' let a quarrel go on if it could be explained or made up. I s'pose folks git offended at you sometimes without your knowin' what for. I remember Old Squire Wiggins down where I was raised—a pompous old feller that folks couldn't bear. He was always speakin' in a tone that said: 'You're down there an' I'm up here, an' don't

you forget it.' An' that tone always riles folks, if you notice. He was awful blunt an' outspoken, an' was always makin' folks mad. But there was a big sickness in town one winter, an' Squire Wiggins come out amazin'ly. Folks began to find he wa'n't so bad as he seemed, an' that he was kind-hearted for all his pompous ways. He learnt some things, too, about the folks; found that they liked to be treated as if he knew they were on earth, an' made of the same kind of stuff he was.

"I tell ye," Jake went on, "a minister has t' kinder study his congregation, an' treat 'em as they're made. If some of 'em are extry sensitive, an' expect t' be noticed an' run after, it's a good thing t' do it, to a certain extent. An' 'tain't best always t' be too outspoken, neither. But I beg y'r pardon, Mr. Variell. I forgit that you ain't so well acquainted with me as Laurie is, an' here I be, tellin' ye my views. I don't know as what I've said hits you, but if it does, I beg pardon f'r bein' too outspoken."

"There is no apology needed," said the clergyman. "I shall certainly think over what you have said."

Before the clergyman's visit was over, he had discovered a number of things about himself, and had received much wise counsel from both the Bishop and Jake, who had become his fast friends. He went home less well pleased with himself than when he came, but with a heart full of new resolves which were later carried into good effect.

(To be continued.)

## THE CROWNS BEFORE THE THRONE.

BY ROLAND RINGWALT.

**A** THOUGHT which sooner or later comes to every reading man is that all the harmonies of music and all the beauties of astronomy rest on mathematics: they are as exact as square root. Still more important is the thought that every true dream of the poet, every deep longing of the saint, rests on logic—all is reasonable, even though we may not to-day or to-morrow see the reason. If we are asked to present our bodies as a living sacrifice we are told that this is a reasonable service.

St. John saw four and twenty elders so rapt in adoration that they cast their crowns before the throne. The white robes spoke of purity; the nearness of the throne spoke of divine favor. Whatever these elders were, they had gained some spiritual victory and the crowns were tokens of their rank. As the song of praise ascended the elders bowed their heads, and cast their crowns before Him who created all things and for whose pleasure they are and were created. The vision is glorious, and not less glorious because we see faint images of it even here.

The bright child is vain of his scraps of knowledge. A few school successes have turned many a promising head. Even among grown men there are hundreds who care more for winning degrees than for adding to the world's stock of knowledge or broadening their own. But the greatest name in modern science is the name of Isaac Newton, and to Newton the grandeur of nature was as the ocean and his own researches were as a few pebbles gathered on the seashore. Newton is a type of the true scientist. Each forward step shows that now, as in the days of Joshua, there remaineth much land to be possessed. The contrast between our amateur collector, proud of half a dozen specimens, and a student who has devoted his life to the pursuit of truth, is of spiritual as well as of intellectual instruction. Here and there a few genuine devotees have given up comfort, wealth, honors; have taxed their strength and risked their lives in tropic forests or in icy wilds; have been ridiculed by the superficial and defrauded by the charlatan, yet have persevered in their quest. As they drew nearer their goal science seemed to them more and more, their own importance less and less. In the laboratory, as in the visions of Patmos, those who deserve to be crowned are most ready to cast their crowns before the throne.

Old men who grow better and wiser with age remind us of Simeon and his *Nunc Dimittis*. All these men, without affectation or pretense, learn to estimate more and more highly the Providential teaching of experience. The sixteen-year-old boy who resists the evil influences around him is proud of his own self-control, so proud that he is in danger of a self-righteousness perhaps quite as offensive as the sin he so loudly condemns. But the man who has "from youth to hoary age" sought to fulfil his calling remembers with gratitude how the wise counsel of a friend aided him in his early struggles, how

the good example of his father or mother filled him with a noble ambition, or how he was led to see the evil results of a companion's wrong-doing. A gray-haired veteran lately told a junior of the drunkenness he had seen, the foul talk he had heard, the gambling that had raged in the army, and said, "I can never be grateful enough to God for preserving me from the perils that were around me at that time." The cheap self-sufficiency of the model young man, if it had ever existed, had long since passed away. In its stead had come the spiritual maturity that casts the crown before the throne.

Moralists have condemned ambition with more severity than justice. The Holy Scriptures undoubtedly recognize it as a force in spiritual as well as material progress, or St. Paul would not compare the Christian struggle to a race and a wrestling match. A man is not crowned unless he strives lawfully, but there is a prospect of a crown of joy that fadeth not away. Our Lord distinctly promises that the apostles shall sit on thrones, judging the twelve tribes of Israel. So far as we can see, the pleasure of mastery or pre-eminence is so strong that culture can only prune down its roughnesses and Christianity can only teach it moderation. While men and women are human they will seek for crowns, the crowns they desire varying according to their mental and spiritual standard. But the higher the aim, the more ready is the striver to own that there is One abundantly able to do more than he can ask or think. It would be silly and cheap to belittle the discoverer of a new planet, yet in all likelihood the discoverer feels more deeply than a thousand ordinary men that the heavens declare the glory of God. It would be cruel to deny the merit of the man who has fought a long struggle against coarse animalism and came forth more than conqueror, yet he has not really conquered until he knows from whom all holy desires and just works proceed. Perhaps we would never battle with childish laziness, with our pettiness and selfishness, with our envy and irritability unless we desired to be crowned. But may we go from strength to strength; if we win the robes and the palms may we forget them in our veneration for the Giver; may we reach the humility, the faith, the gratitude that casts the crown before the throne. It is comforting to meditate on the rewards to be given to the saints; it is better still to think of them "casting down their golden crowns around the glassy sea."

## A MODERN DECALOGUE.

### I

Have but one God; and let Him be  
A God acceptable to thee.

### II

Unto no graven image bow:  
We print all wealth on paper now.

### III

Blaspeme no holy thing by word;  
Enough that it be deftly slurred.

### IV

Desist one day each week from work;  
And all the rest, if you can, shirk.

### V

Let parents not in poorhouse sit;  
Newspapers might get hold of it.

### VI

Destroy no man with sword or gun;  
He can be otherwise undone.

### VII

Keep to thine own wife; but of course  
Thou mayst take others by divorce.

### VIII

Ry no means snatch. How very crude,  
When 'tis so easy to delude.

### IX

Speak out no lie. Insinuate;  
Much safer, and of greater weight.

### X

Naught covet. Well—here, I opine,  
We must reduce our laws to nine.

CAMERON MANN, in *Life*.

[No. with all respect to the Bishop-author, there are still ten. The tenth might read as follows:

Don't covet, weakly. Wouldst have pelf?  
Get up a trust and help yourself.]

TRUST HIM; be content to be ruled by Him; He shall and will order the matter so that thou shalt find Him a loving Father unto thee.

# Church Calendar.



- Sept. 5—Thirteenth Sunday after Trinity.
- " 12—Fourteenth Sunday after Trinity.
- " 19—Fifteenth Sunday after Trinity.
- " 21—Tuesday. St. Matthew, Evangelist.
- " 26—Sixteenth Sunday after Trinity.
- " 29—Wednesday. St. Michael and All Angels.

### CALENDAR OF COMING EVENTS.

- Sept. 21—Milwaukee Diocesan Convention.
- " 29—Consecration of Rev. John G. Murray as Bp. Coadj. of Maryland.
- Oct. 10-12—Miss. Council Sixth Dept., Sioux Falls, S. D.
- " 12—20th ann. of consecration of Bp. Leonard as Bp. of Ohio.
- " 19-20—Miss. Council Fifth Dept., Grand Rapids, Mich.
- " 20—Consecration of Rev. A. S. Lloyd, D.D., as Bp. Coadj. of Virginia.
- " 26-28—Miss. Council Second Dept., at Utica, N. Y.

# Personal Mention.

THE Rev. C. R. BAILEY, Ph.D., rector of St. Andrew's Church, Manchester, N. H., has declined a call recently extended to him to become rector of Trinity Church, Brooklyn, Conn.

THE Rev. DUBLIN S. BENEDICT, LL.D., has resigned the charge of St. John's mission, Sawtelle, Calif., to take effect September 30th. His temporary postoffice address thereafter will be General Delivery, Los Angeles, Calif.

THE Rev. B. STEWART BERT of Racine, Wis., has accepted a curacy at St. John's Memorial Church, Newport, R. I., and will enter upon his new work October 10th.

THE Rev. CHARLES F. FESSENDEN has accepted a call to Christ Church, Berwick, Pa. (diocese of Harrisburg), and will enter upon his new duties on September 10th.

THE Rev. HENRY JOUETTE GEIGER of Hampton, Va., has been called to the rectorship of St. Paul's Church, Hickman, Ky., and is expected to enter upon his new duties the first Sunday in October.

THE address of the Rev. RICHARD S. HANNAH has been changed from Colfax, Wash., to 231 East Twenty-fifth Avenue, Spokane, Wash., where he has been called by the Bishop to take charge of two of the mission churches on the south side of the city.

THE Rev. FRANK POOLE JOHNSON, for three years assistant to Bishop Jaggard and later to the Rev. Dr. Falkner at St. Paul's Church, Boston, has received a call to the Church of the Nativity, Cincinnati, Ohio.

THE Rev. OLIVER KINGMAN, who has been recuperating in the Adirondacks from an operation, has been appointed priest-in-charge of St. Paul's Church, Holland Patent, and St. Andrew's Church, Trenton, diocese of Central New York.

THE Rev. B. S. MCKENZIE, who has been acting as Rural Dean and general missionary of Eastern South Dakota, has accepted a call to the rectorship of Christ Church, Yankton, S. D., and entered upon his duties September 1st. Address accordingly.

THE Rev. WILLIAM JAMES MOODY has resigned Christ Church parish, Monticello, Fla., and sails from New York September 22d for British Guiana, where he has accepted charge of the Indian missions on the Encyombo river. Address: Bartica, British Guiana.

THE Rev. THOMAS H. M. OCKFORD has accepted the rectorship of Coventry parish, Maryland, in the diocese of Easton. His address is Upper Fairmount, Somerset County, Maryland.

THE Rev. ROBERT H. RENISON, sometime Archdeacon of the diocese of Moosonee, Canada, has assumed his duties as rector of St. Paul's Church, San Francisco.

THE Rev. W. M. REILLY, rector emeritus of St. Paul's Church, San Francisco, is now living at Inverness, Calif.

THE address of the Rev. CHARLES C. ROLLIT, Secretary of the Sixth Missionary Department, has been changed from Red Wing, Minn., to 4416 Upton avenue South, Minneapolis, Minn.

UNTIL further notice the address for mail of the Rev. THADDEUS A. SNIVELY will be 31 Thomas Street, New York.

ON September 1st the Rev. CHARLES FREDERICK WALKER, who for the past two years has been the assistant minister of St. Paul's Church, Cleveland, Ohio, entered upon his duties as the rector of the Church of the Good Shepherd, Jewett Avenue, Buffalo, diocese of Western New

York. His address is Good Shepherd rectory, 96 Jewett Avenue.

THE Rev. CLARENCE D. WEEDON of St. Mark's Church, Philadelphia, is in temporary charge of St. Andrew's Church, Buffalo, diocese of Western New York.

THE address of the Rev. A. C. WILSON is 419 Clinton Street, Brooklyn, N. Y.

AFTER September 22d the address of the Rev. A. L. WOOD will be 612 North Forty-third Street, Philadelphia.

THE Rev. EDMUND BOOTH YOUNG, who has been rector of St. Luke's Church, Mass., for several years, has tendered his resignation, to become an instructor at Nashotah House. The resignation takes effect on September 22d, after which his address will be Nashotah, Wis.

### ORDINATIONS.

#### DEACONS.

WEST AFRICAN MISSION.—At St. Mark's Church, Cape Palmas, on April 25th, by the Rt. Rev. S. D. FERGUSON, D.D., D.C.L., F. WILCOM ELLEGOR. Mr. Ellegor is superintendent of the manual labor department of Epiphany Hall, Cape Palmas, and associate editor of the *Silver Trumpet*, a Liberian Church quarterly.

### DIED.

BARRETTO.—Suddenly, at Bay Head, N. J., on September 3, 1909, ELIZABETH JANE, daughter of Francis BARRETTO, Esq., and granddaughter of Henry A. Coster, deceased, all of New York, R. I. P.

CLATTENBURG.—At West Chester, Pa., September 7, 1909, GEORGE FREDERICK, infant son of Rev. and Mrs. Albert Edwin CLATTENBURG of Wallston, Mass.

"Their angels ever beheld the face of God."

DELAFIELD.—On Monday, September 6, 1909, at her home at Tuxedo Park, N. Y., CLARA, wife of Richard DELAFIELD, and daughter of the late Frederic Giraud Foster. The funeral services were held in Trinity chapel, Twenty-fifth Street near Broadway, New York, on Thursday morning. The interment was private.

KING.—Entered into rest September 7, 1909, at the home of her sister, Hackensack, N. J., ELIZA H. KING, beloved daughter of the late Hon. Alexander King and Mary Jane Watson of Bedford, Pa.

MERRITT.—At her residence, 1610 North Pennsylvania Street, Indianapolis, Ind., on Tuesday, September 7th, FLORENCE, wife of Henry Keble MERRITT, and only daughter of the late Hon. Sir William Pearce Howland, C.B., K.C.M.G., Toronto, Ontario.

Burial services were held at St. Paul's Church, Indianapolis, September 9th. Interment at Toronto, Canada, September 10th.

"Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her."

PFEIFFER.—Suddenly on September 4, 1909, at Germantown, Philadelphia, Pa., LOUIS EWALD PFEIFFER, father of the Rev. C. Thacher Pfeiffer of Fort Edward, N. Y. "In the communion of the Catholic Church."

"Lord, all pitying, Jesus blest,  
Grant him thine eternal rest."

### MEMORIALS.

#### SAMUEL ASHE SWANN.

Entered into life eternal at Greenwich, Conn., on Thursday, August 26, 1909, SAMUEL ASHE SWANN, Senior Warden of St. Peter's parish, Fernandina, Fla., in the seventy-eighth year of his age.

For over fifty years Mr. Swann was prominent in the affairs of the diocese of Florida and an active member of this parish, being one of its organizers and holding in succession the offices of treasurer, secretary, junior and senior warden. Largely as a result of his intense Christian zeal and liberal contributions the church in this city has a beautiful church building, a large and comfortable rectory, and a serviceable parish hall.

Truly, his life was one spent in the service of man, in the up-building of Christ's Church, and to the glory of God.

### RETREATS.

#### BOSTON, MASS.

A three days' Retreat will be held at the Mission House of the Society of St. John the Evangelist, Boston, Mass., from Monday, October 4th, to Friday, October 8th. The Retreat will be conducted by Father Tovey, and all who wish to attend should write to the FATHER SUPERIOR, 33 Bowdoin Street, Boston, Mass.

#### HOLY CROSS, WEST PARK, N. Y.

There will be a Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Hughson, O.H.C., beginning Monday evening, September 20th, and closing Friday morning,

September 24th. There will be no charge and no collection for expenses. Offerings may be placed in the alms box. Further information will be furnished by the guest master at Holy Cross. It is important to make an early application in order to secure accommodation.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

CURATE wanted in Catholic parish, New York. Salary, \$1,200. Address: RECTOR, care E. S. Gorham, 37 East Twenty-eighth Street, New York.

CURATE wanted for New York parish; Priest, Conservative High Churchman, with preaching experience; young, unmarried, energetic. Liberal salary. Reference expected. Address: E. F. G., LIVING CHURCH, Milwaukee.

WANTED, a chaplain for St. Alban's School, Knoxville, Ill.; Catholic Churchman; able to teach English courses. Address: HEADMASTER.

PRIEST wanted as assistant in a parish in Philadelphia. Must be able to sing Mass, preach acceptably, and work with children. Income, \$900. Agreeable Clergy House life. Address: W., care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED.

CURACY, by young, unmarried priest. Long city experience. Extemporaneous preacher. Strong Sunday school worker. Best references. Address: H. S. F., LIVING CHURCH, Milwaukee.

SUPERVISING housekeeper, by capable and cultivated lady with small child; in East or Middle West. References. Address: "J," 8 North Broadway, Gloucester City, N. J.

EXPERIENCED housekeeper wishes position in hospital or institution. References. Box B, care LIVING CHURCH, Milwaukee.

KINDERGARTNER desires position as resident teacher in institution under Catholic supervision. Testimonial. KINDERGARTNER, LIVING CHURCH, Milwaukee.

PRIEST (now rector) desires curacy in or near New York. Moderate salary. W. R., LIVING CHURCH, Milwaukee.

PRIEST, unmarried, desires parish or curacy. Address: H. G. B., care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH.

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.

PARISH MAGAZINE.—Try *Sign of the Cross*. Churchly; illustrated. Write ANCHOR PRESS, Waterville, Conn.

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.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

## CAUTION.

SMITH.—Caution is suggested to the Reverend clergy and others in connection with a man sometimes giving his name as WILLIAM SMITH, who purports to represent the Rev. Paul James Francis, S.A. Information may be obtained from the latter at Graymoor, Garrison, N. Y.

## CHOIR EXCHANGE.

ORGANISTS wanted for several Episcopal Church vacancies. \$500 to \$1,000. Write WEBSTER'S CHOIR EXCHANGE, 186 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. MACKRILL, Chevy Chase, Md.

## 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.

## 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.

## PUBLIC ACCOUNTANTS.

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

## MISCELLANEOUS.

LIBERAL scholarship is offered in a Church boys' school for a violinist not over 17 years, and a soprano soloist not over 12 years of age. Address: VIOLINIST, care LIVING CHURCH, Milwaukee.

## ROOMS, CHICAGO.

DESIRABLE rooms in private family for visitors to Chicago; board optional. Near all car lines. Rates reasonable. Address: Miss BYRNE, 1010 East 42d place.

## CHURCH SERVICES AT SUMMER RESORTS.

## NEW HAMPSHIRE.

THE CHURCH OF THE TRANSFIGURATION, Bretton Woods, New Hampshire. Sundays, 8:00, 11:00, 4:00; Sunday School, 3:00; Fridays, 10:00. The Rev. J. M. McGrath.

## APPEALS.

COLUMBIA INSTITUTE, COLUMBIA, TENN.  
No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and to-day it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank-offering for seventy-five years of service.

(Signed)

THOMAS F. GAILOR, *Bishop of Tennessee.*  
WALTER B. CAPEES, *President of the Institute.*

## 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; for Special Cases.  
Rev. ALFRED J. P. McCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

## THE SPIRIT OF MISSIONS

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"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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## NOTICE OF NEW ADDRESS.

We now occupy the new and more commodious store, No. 37 East Twenty-eighth Street., between Fourth and Madison Avenues. EDWIN S. GORHAM, Publisher, Bookseller, and Importer, New York.

## 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. Whittaker, 2 Bible House.  
E. S. Gorham, 37 East 28th St.  
R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.

Brentano's, Fifth 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 La Salle 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., 34 Great Castle St., Oxford Circus. (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.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

A. C. McCLURG & CO. Chicago.

"Chct." By Katherine M. Yates, author of *On the Way There, At the Door*, etc. Illustrated by H. S. DeLay. Price \$1.25.

*Billy To-Morrow.* By Sarah Pratt Carr, author of *The Iron Way*. Illustrated by Charles M. Relyea. Price \$1.25.

*The House on the North Shore.* By Marlon Foster Washbourne, author of *Family Secrets*, etc. Illustrated by Walter J. and Maginal Wright Enright. Price \$1.25.

## THOMAS Y. CROWELL &amp; CO. New York.

*The Gate Beautiful.* By J. R. Miller, author of *Silent Times, Upper Currents*, etc. Price 85 cents net.

What is Worth While Series. Price 30 cents each:

*Homespun Religion.* By Elmer Ellsworth Higley, D.D.

*Why Grow Old?* By Orison Swett Marden, author of *Every Man a King*, etc.

*What They Did with Themselves.* By Ernest Hamlin Abbott.

*Until the Evening.* By Arthur C. Benson.

*The Master's Friendship.* By J. R. Miller, author of *The Silent Times, The Upper Currents*, etc.

## YALE UNIVERSITY PRESS. New Haven, Conn.

*The Christian Ministry and the Social Order.* Lectures delivered in the Course in Pastoral Functions at Yale Divinity School, 1908, 1909. Edited by Charles C. MacFarland.

## THE CENTURY CO. New York.

*Robert Fulton and the "Clermont."* The Authoritative Story of Robert Fulton's Early Experiments, Persistent Efforts, and Historic Achievements. Containing many of Fulton's hitherto unpublished letters, drawings, and pictures. By Alice Crary Sutcliffe, great-granddaughter of the inventor. Price \$1.20.

## JAMES PARKER &amp; CO. London.

*The Gospels in the Light of Modern Research.* By the Rev. J. R. Cohn, rector of Ashton Clinton, Bucks; Sometime Fellow of Jesus College, Oxford, author of *The Old Testament in the Light of Modern Research, The Morning Service*, etc. Dedicated to the Rt. Rev. the Lord Bishop of Ripon.

## THE MACMILLAN COMPANY. New York.

*Recent Christian Progress* Studies in Christian Thought and Work During the Last Seventy-Five Years. By Professors and Alumni of Hartford Theological Seminary, in celebration of its seventy-fifth anniversary, May 24-26, 1909. Edited by Lewis Bayles Paton. Price \$3.00 net.

## LITTLE, BROWN &amp; CO. Boston.

*The Wide Awake Girls in Winsted.* By Katharine Ruth Ellis, author of *The Wide Awake Girls*. Illustrated from drawings by Sears Gallagher. Price \$1.50.

*Boys and Girls of Seventy-Seven.* By Mary P. Wells Smith, author of *The Young Puritans Series*, etc. Illustrated by Ch. Grunwald. Price \$1.25.

*Story Land.* By Clara Murray, author of *The Child at Play, Play Time*, etc. Price 50 cents.

*Janet at Odds.* By Anna Chapin Ray, author of *Sidney at College, Teddy: Her Book*, etc. With illustrations from Drawings by Harriet Roosevelt Richards. Price \$1.50.

## LITTLE PEOPLE EVERYWHERE SERIES.

*Manuel in Mexico.* By Etta Blaisdell McDonald and Julia Dalrymple, authors of *Raphael in Italy*, etc. Illustrated. Price 60 cts.

*Umé-san in Japan.* By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. Price, 60 cents.

*Rafael in Italy.* By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. Price 60 cents.

*Kathleen in Ireland.* By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. Price 60 cents.

MANY THOUSAND feet above the sea, surrounded by peaks of perpetual snow, upon a pinnacle in the Cordilleras of the Andes, stands the colossal monument of Christ. Chile and Argentina have lifted it on the mountain top between these two countries, as a tangible witness of international brotherhood. The statute cost about a hundred thousand dollars, and was paid for by subscriptions from the people, the working classes contributing liberally. On its granite pedestal is this inscription: "Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which at the feet of Christ the Redeemer they have sworn to maintain." And on the opposite side of the base, the angel song of Bethlehem: "On earth peace; good will toward men."—*Sunday School Times*

# THE CHURCH AT WORK

## CONFERENCE OF COLORED CHURCH WORKERS.

THE RECENT meeting at St. Paul's, Lawrenceville, Va., of the Conference of Church Workers Among Colored People, which was held from August 31st to September 3d, was the largest, most enthusiastic and helpful of all the conferences held during the past quarter of a century. The several papers were upon practical topics in connection with the work of the Church among colored people, evincing ability and resourcefulness in the several writers. The discussions were most helpful and edifying and were vigorously sustained. Every possible want of the visiting brethren seemed to have been anticipated in the perfect arrangements made for their comfort. A vested choir of about 40 voices, men and women, furnished the music during the Conference. The great church building was thronged at every service and session, and the early celebrations of the Holy Communion were attended by fifties and hundreds. Bishop Strange of East Carolina, Rev. Dr. C. B. Bryan, principal of the Bishop Payne Divinity School, and the Rev. Samuel H. Bishop, agent of the American Church Institute, were among the specially invited speakers. The following officers were elected: President, Rev. Henry L. Phillips, Philadelphia, Pa.; Vice-President, Rev. E. Robert Bennett, Wilmington, N. C.; Secretary, Rev. George F. Bragg, Jr., D.D., Baltimore, Md.; Assistant Secretary, Rev. James K. Satterwhite, Winston-Salem, N. C.; Treasurer, Mr. Edward Ellis, Richmond, Va.; Historiographer, Rev. George F. Bragg, D.D., Baltimore, Md.; Necrologist, Rev. Emmett E. Miller, Petersburg, Va. The Conference decided to hold its next annual meeting in St. Andrew's Church, Cleveland, Ohio.

An address to the Church at large was adopted by the Conference, which, after reciting the remarkable growth and developments and limitations, with special commendation of the good work accomplished by St. Augustine's, St. Paul's, the Bishop Payne Divinity School, and other industrial and parochial schools, asked the appointment of a colored field secretary, a priest, reaffirming a request made last autumn to the Board of Missions which that body then felt unable to accede to.

The late session of the Woman's Auxiliary, connected with the Conference, was also the largest, and most representative yet held. Some interesting and helpful papers were read and discussed, and much business was transacted. The following were elected: President, Mrs. M. M. Brockenbrough, Richmond, Va.; Vice-President, Miss Emma V. Smith, Anacostia, D. C.; Recording Secretary, Mrs. B. W. Paxton, Newark, N. J.; Corresponding Secretary, Mrs. Susie V. Pollard, Petersburg, Va.; Treasurer, Miss Nellie C. Jones, Edenton, N. C. Honorary presidents or field secretaries for each diocese were appointed, to supervise the work and to stimulate the organization of new branches.

## JUBILEE OF NATIVITY PARISH, UNION, S. C.

NATIVITY PARISH, Union, S. C., celebrated the fiftieth year of the consecration of the parish church with a mission by Archdeacon Webber, lasting one week, from August 23d to August 29th. In spite of the intensely hot weather which prevailed during the latter part of the week, all the services were well attended and it is believed that the parish will enter upon the second half century of

its life with renewed faith and zeal. On Friday night the Archdeacon gave his sermon-lecture on "The Passion Play" to one of the largest audiences that ever assembled at the opera house. One of the most striking features of the mission was the large number of men in attendance on the services. Every night the men outnumbered the women. Another feature worthy of mention was the excellent attendance at the early celebrations, being by far the largest ever known in the parish. The great day of the mission was the last one—Sunday. This was the Jubilee celebration proper. It began with the children's service at 10 A. M., which lasted half an



ALTAR, CHURCH OF THE NATIVITY, UNION, S. C.

hour. The High Celebration was at 11 o'clock. In his sermon the Archdeacon spoke of the past history of the parish and urged his hearers to press forward in faith to the accomplishment of even greater things in the half century to come. There was present one person who was at the laying of the cornerstone and one who was at the consecration of the church fifty years ago.

Nativity parish was organized by the Rev. J. D. McCollough and the present church building was erected during his ministry. He was the greatest missionary and church builder the up-country of South Carolina has ever known. Fifty years ago there were but four communicants, but they had a vision of the future and in faith erected the beautiful stone building, pure Gothic in style, which the congregation, now numbering sixty-five communicants, still worships in.

## SIXTH DEPARTMENT COUNCIL PROGRAMME.

THE ANNUAL council of the Sixth Missionary Department will be held this year at Sioux Falls, S. D., October 10th-12th. The Presiding Bishop will be in attendance during the entire session. It is hoped that Bishop Hare, president of the department and Bishop of South Dakota, who is now at Atlantic City, may be given strength to be present at the meetings.

The council will open Sunday morning with the Holy Communion, and sermon by the Bishop of Iowa. In the afternoon a missionary mass-meeting will be held at the New

Theatre, and among the speakers will be the Presiding Bishop and Bishop Mann. On the afternoon of Monday the general subject will be "Western Missionary Work," and the speakers will be the Rev. S. N. Hayes, the Rev. J. K. Burleson, the Bishop of Minnesota, and the Bishop of Kearney, in the order given. At 7:30 a men's banquet will be given for which a special programme of addresses has been arranged. Tuesday's proceedings will open at 7:30 A. M. with a celebration of the Holy Communion in English, in charge of native Indian clergy, to be followed by a service in Calvary Cathedral at 9:30 and a conference at 10:45, both conducted by Indians. At 2:30 P. M. "The Smallness of Missionary Stipends" will be discussed, among the speakers being Dr. Beaty of Duluth and Mr. George F. Henry of Iowa. The closing service will be held at Calvary Cathedral, when the speakers will be Bishops Tuttle, Brewer, and Brewster.

## BROTHERHOOD CONVENTION ARRANGEMENTS.

THE PROGRAMME for the Twenty-fourth National Convention of the Brotherhood of St. Andrew, to be held in Providence, R. I., October 13-17, is nearly completed, and is as follows:

On Wednesday, October 13th, will be held the meeting of the National Council. At 8 o'clock on that evening will be held the "Quiet Hour," conducted by the Rt. Rev. Robert Codman, D.D., Bishop of Maine. The opening service of the convention will be held at 8 A. M. on Thursday, and will consist of celebration of the Holy Communion and address by the Bishop of Rhode Island. At 10:30 will be held a meeting for prayer with a devotional address, "Service Through Prayer," by the Rev. Harvey Officer, O.H.C., West Park, N. Y. At 12:30 P. M. will be held the first noon-day mass meeting in the Providence opera house, to be followed each day of the convention by a similar meeting. At 2:30 will be delivered the "Charge to the Brotherhood." At 8 o'clock in the evening will be held the first public meeting. The subject of this meeting is to be the "Consecration of Boyhood," and addresses are to be made by Rev. Paul B. Bull, of Mirfield, England, and Mr. S. Stanley Hall, president of Clark University, Worcester.

On Friday at 7 A. M. Holy Communion will be celebrated in the different city churches. At 9:30 will be held the second of the meetings for prayer, conducted by Father Officer. At 3:30 will be held a General Conference on "The Three-fold Example of St. Andrew," the speakers to be H. D. W. English, first vice-president of the Brotherhood, and Prof. Chas. Sears Baldwin of Yale University; this to be followed by an address on "House to House Visiting," by the Rt. Rev. Edward M. Parker, D.D., Bishop Coadjutor of New Hampshire. The same day conferences will be held on the following subjects: "The Week of Prayer," by Geo. H. Randall, associate secretary of the B. S. A. in the United States; "Brotherhood Work in Schools and Colleges," James L. Houghteling, member of the National Council from Chicago; "Men's Bible Classes, and School Boys' Scripture Movement," Hubert Carleton, general secretary of the Brotherhood; "The Men's Communion Movement," G. F. Shelby, New York District secretary; "The Big Brother Movement," J. C. Astredo, Bishop's Aid for Boys, San Francisco; "Local and State Assemblies," Sidney Detmers, president Buffalo L. A.; "Work in Public Institutions," A. M.

Hayden, member of the National Council from New York; "Senior Chapter Officers and Meetings," L. V. Webb, field secretary of the B. S. A.; "Junior Chapter Officers and Meetings," W. E. Haberstro, Central West secretary.

Saturday, October 10th, Holy Communion will be celebrated at 7 o'clock in the various churches, and at 9:30 will be held another meeting for prayer. At 11 o'clock will be held a conference on "A Man's Spiritual Life," the address to be made by Mr. George Wharton Pepper of St. Mark's Chapter, Philadelphia. The noon-day mass meeting on this day will be conducted by the Rev. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia. At 8 P. M. the preparation service will be held for the annual corporate Communion, which will be conducted by Father Bull of Mirfield, England.

At 7 A. M. on Sunday the annual celebration of the corporate Communion will be held, and at 2 P. M. a mass meeting will be held for boys, the speakers at this meeting to be George Wharton Pepper and Father Bull. At 3 P. M. will be held a mass meeting for men, 8 P. M. a public meeting, and 9:15 the farewell meeting, conducted by Mr. Robert H. Gardiner.

The convention will close on the evening of Sunday, October 17th. A committee on entertainment has been formed to arrange for entertaining the delegates who can remain over Monday and Tuesday. On Monday morning, October 18th, the Juniors will be given an automobile ride about the city, followed by a clam dinner.

#### RECTOR CALLED FOR MINNEAPOLIS.

ST. MARK'S CHURCH, Minneapolis, has called to its vacant rectorship the Rev. James E. Freeman, rector of St. Andrew's Church, Yonkers, N. Y. Mr. Freeman has made of his present parish an institutional church of manifold activities and is considered an authority in parish work of that nature. He was ordained deacon in 1894 and priest in 1895 by the late Bishop Potter, and spent his diaconate as assistant at St. John's Church, Yonkers. From that parish he was transferred to St. Andrew's Memorial as rector, shortly after his ordination to the priesthood.

St. Mark's, Minneapolis, was formerly the Bishop's church in the city of his residence, the Cathedral of the diocese being at Fribault; and more recently has been in charge of the Rev. C. E. Haupt, as rector, and the Rev. George Heathcote Hills as associate rector. A magnificent new edifice of white stone is in process of erection, as was noted in last week's issue.

#### SECOND MISSIONARY DEPARTMENT PROGRAMME.

THE COUNCIL of the Second Missionary Department will be held in Utica, N. Y., from October 26th to 28th, inclusive. The following is a synopsis of the authorized programme:

Tuesday, October 26th—8 P. M., public service. Brief address of welcome by the Bishop of Central New York, and addresses by Bishop Doane and the Rev. Reese F. Alsop, D.D.

Wednesday, October 27th—10:45 A. M., conference session, general subject, "The Relation of the Department to the Church's Work," addresses by Rev. Henry Freeman and Rev. C. T. Walkley; discussion by the delegates; 12:25 P. M., intercessions for the growth of the missionary spirit within the department, the Bishop of Newark; 3 P. M., conference session, general subject, "How to Organize a Congregation for Efficient Missionary support," speakers, Rev. William T. Manning, D.D., and Rev. Charles DuBois Broughton; general discussion and questions by delegates; 5 P. M., intercessions for the spread of

the kingdom throughout the world, in charge of the Bishop of Long Island; 7 P. M., dinner for men; addresses: "The Need of the World a Challenge to Men," speaker, R. Fulton Cutting, New York City; "What Laymen Are Doing to Further the Church's Mission," W. J. Schieffelin, New York City; "What Will the Men of the Second Department Do?" Eugene C. Denton, Rochester, N. Y.

Thursday, October 28th—10:30 A. M., conference session: general subject, The Apportionment Plan: "What Has Been Accomplished Under It," John W. Wood; "The Importance of the Large Parish to the Success of the Plan," Rev. C. F. J. Wrigley, D.D.; "The Importance of the Small Parish to the Success of the Plan," Rev. Theodore Haydn; 12:25 P. M., intercessions for the increase in the number of volunteers for mission service," the Bishop of New Jersey; 3 P. M., conference session, general subject, "How to Get Missionary Information to the People": "Through Sermons and Intercession Services," Rev. C. C. Walker; "Through Study Classes and Missionary Meetings," Rev. J. R. Atkinson; "Through Literature and Illustrated Lectures," Rev. P. W. Sherman; 5 P. M., "Intercessions for the Growth of the Missionary Spirit Throughout the Department During the Coming Year," the Bishop of Western New York; 8 P. M., public meeting, general subject, "The Church at Work at Home and Abroad": "How the Church is Giving Religious Training to the Negroes of the South," the Bishop of New York; "The Growth of the Church in the Chinese Empire," Rev. F. L. H. Pott, D.D.; closing address by the Bishop of Central New York.

#### ADDITIONAL JURISDICTION GIVEN TO BISHOP JOHNSON.

The following letter is self explanatory: To the Rt. Rev. F. F. Johnson, D.D., Assistant Bishop:

"MY DEAR BISHOP—I find that I still remain in my care a larger part of the business of the Church in South Dakota than I can attend to with promptness and efficiency, and I therefore resort to you, in whom I am sure to find these absolutely necessary qualities, and delegate to your episcopal care, in addition to the part of South Dakota mentioned in my last letter of delegation of authority, all parts of South Dakota lying east of the Missouri river, with the exception of the See City, Sioux Falls. This assignment includes, among other congregations, those of Watertown, Brookings, De Smet, Flandreau, Dell Rapids, Canton, Elk Point, Vermillion, Yankton and Scotland, and the Santee and Ponca missions. This action of mine is to take effect September 1st next.

"I am sorry to add to your burdens, heavy enough already; but I am sure that I address a willing heart.

"Yours faithfully and affectionately,  
WILLIAM H. HARE, *Bishop*.

#### DEATH OF REV. DR. J. B. WAKEFIELD.

THE Rev. JOHN B. WAKEFIELD, D.D., rector emeritus of Trinity Church, San Jose, Cal., passed away on Thursday, September 9th, in that city. Dr. Wakefield was one of the oldest clergymen in the diocese, highly respected by his brethren of the ministry and much beloved in his community. He was ordained to the diaconate in 1853 and advanced to the priesthood in 1855 by Bishop Upfold. His first work was done as rector of St. Paul's Church, Richmond, Ind., which parish he served from 1855 until 1884. In the latter year he accepted the rectorship of Trinity Church, San Jose, of which he became rector emeritus in 1889. He served as a member of the Standing Committee of the diocese of Indianapolis, and also as its president, for many years. Two children survive him,

George Wakefield and Miss Hannah Wakefield. The burial office was said in San Jose on Monday, September 13th, and the interment was in Indiana.

#### NEW CHURCHES AND OTHER IMPROVEMENTS.

THE NEW parish church of St. John the Evangelist, San Francisco, is making good progress, and will probably be ready for occupancy by Ash Wednesday. The old building has been taken down and removed to the southern outskirts of the city, where it will be put together for use as a church by the new mission established on Edinburgh Street. This has grown from a small Sunday school into vigorous life, having been much helped by various gifts, among them an organ given by All Saints' Church, Palo Alto.—THE NEW building for St. Luke's Church, San Francisco, is also progressing. It is expected that the cornerstone will be laid on St. Luke's day.

CALVARY PARISH, Tamaqua, diocese of Bethlehem, Pa. (the Rev. W. Fred Allen, rector), is engaged in the erection of a rectory. The contract was signed in July last and the work is progressing vigorously. The house is built on a hill in the rear of the church and commands a fine view of the city and surrounding country. It will cost about \$5,000 and of this amount about three-fifths is in sight, pledged or paid; and by the time the house is finished it is expected that there will be but a small debt, if any, to be carried. A much needed new altar is to be placed in the church in the near future.

GROUND has been broken for St. John's Church, East Hampton, Conn., a mission of Christ Church, Middle Haddam (the Rev. William P. Waterbury, rector). It is stated that the edifice will be a memorial of the late Rev. Herbert L. Mitchell, who was among the first to hold services at East Hampton, while rector at Middle Haddam.

GREAT improvements are being made on the College of the Sisters of Bethany, Topeka. The chief change has been the placing of an immense stone stairway and porch and of a concrete pavement in front, at a cost of several thousand dollars, secured by the principal, Miss Hambleton, a granddaughter of Bishop Clarkson. The building has also been repainted.

A CEMENT floor is being laid in the basement of St. Paul's Cathedral, Fond du Lac, Wis., and the organ is undergoing thorough renovation. The expense is likely to be about \$1,000. The regular services are continued, and a small reed organ is used for the music during the repairs.

MANY improvements are nearing completion in the Church of the Incarnation, Brooklyn, N. Y. New stained glass windows, a hot-water heating apparatus, and a new decorative scheme of color throughout the church are some of these betterments.

EXCAVATION has been commenced for the erection of Grace Cathedral, Topeka, Kan. It is estimated that two years will be required to complete the structure.

ST. JAMES' CHURCH, Kent, diocese of Olympia, has just built an attractive rectory, costing \$2,000. This edifice completes the equipment of this energetic rural parish.

#### PEACE SUNDAY AT PORTSMOUTH.

PEACE SUNDAY is annually observed at Christ Church, Portsmouth, N. H. (the Rev. Charles Le V. Brine, rector), on the anniversary of the signing of the treaty of peace between Russia and Japan, which took place in that city, and was followed, on the part of the Russians, with a Thanksgiving service and *Te Deum* in Christ Church.

On the recent anniversary there was, as usual, an imposing function in honor of the anniversary, with an address given under the



provisions of Canon 19 by Thomas Nelson Page of Virginia.

It is hoped that these peace anniversary services may develop the desire for peace throughout the world, in which desire the American people ought to take the lead.

**GENERAL CORBIN BURIED.**

THE BURIAL service of Lieutenant General Henry C. Corbin, U. S. A., retired, was held at St. John's Church, Washington, on Friday of last week, being conducted by the assistant, the Rev. E. S. Dunlap, assisted by Chaplain W. W. Brander of the Fifteenth United States Calvary.

**FULTON-HUDSON COMMEMORATION.**

BISHOP LINES has put forth a special prayer, and has selected Psalm 107, Isaiah 35, and Ephesians 4: 1-13 for the Fulton-Hudson commemorative services in the churches on Sunday, September 26th. After recommending the subject proposed by the Bishop of New York, Dr. Lines suggests "that the clergy remind their people of what their good inheritance in the new world has cost in the way of self-sacrifice and hardship, and press upon them the obligation of maintaining the traditions of good religion, good learning and good manners. In connection with the celebration, an historical sermon on "Humane Progress and Great Inventions in New Jersey" will be preached in Grace Church, Newark, on Sunday morning, September 19th, by the Rev. John Keller, Secretary of the diocese.

**SOME RECENT ANNIVERSARIES.**

ON THE Thirteenth Sunday after Trinity, the Rev. C. C. Gove, rector of St. Michael's, Oakfield, N. Y., celebrated the beginning of the twenty-first year of his rectorate by reopening the church, after redecoration at an expense of over \$800. A large congregation assembled at the morning service, when the rector preached and the Rev. Prof. F. B. Blodgett of the General Theological Seminary was the celebrant. At Evensong, the Rev. Alfred Brittain, rector of St. James', Batavia, accompanied by his organist and vested choir, and assisted by the Rev. Prof. Blodgett and the rector of St. Michael's conducted the service, and the church was crowded. The Rev. Mr. Brittain was the preacher.

ON THE afternoon and evening of September 7th, the people of St. Thomas' parish, Camden, Maine, together with many summer parishioners and others, attended a reception at the rectory to the Rev. Henry Jones and Mrs. Jones in honor of the twenty-fifth anniversary of Mr. Jones' assumption of the rectorship of the parish. During the quarter of a century thus called to mind, the parish has become self-supporting, a new pipe organ has been installed, a fine rectory has been built, and the church property has in various ways been greatly improved. Mr. Jones was presented by his parishioners with a purse, and by various summer residents with checks for appreciative amounts.

TUESDAY EVENING, September 14th, in the parish house, the members of Emmanuel parish, Somerville, Mass., tendered a reception to their rector, the Rev. Nathan K. Bishop, upon his return from abroad where he has been touring the continent, it being the thirty-second anniversary of his rectorship of the parish and also the thirty-second anniversary of his ordination to the priesthood. A substantial purse was presented to him as a mark of the esteem in which he is held by his parishioners.

**MEMORIAL AND OTHER GIFTS.**

A NEW YEAR of Church life opened most auspiciously at St. Peter's Church, Chicago, with the installation, September 5th, of a new memorial altar, the loving gift of many parishioners. The altar, which has been made in Italy, is of exquisite statuary marble of very simple and artistic design, and the carved moldings and Gothic capitals show unerring skill and taste. The mensa is a single remarkable slab of marble eleven feet long and is supported by columns of Siena marble. The large panels in front are finely carved with the Alpha and Omega on either side of the *Agnus Dei*, while the retables and the elevation for the cross, with its bronze panel bearing the monogram I. H. S., give great dignity to the fine lines of the altar. Other improvements are under way, and the baptistery is to be beautified by Mrs. Greenlee to complete her memorial gift of a font. Many smaller gifts have recently been given. The material beauty which is being added to the St. Peter's under the inspiring leadership of its rector, the Rev. Alfred W. Grillin, is a marked outward manifestation of the increasing spiritual life of the parish.

A HANDSOME bronze tablet, a memorial to the late Rev. Dr. John H. Venable, has just been put in place in Grace Church, Hopkinsville, Ky. Dr. Venable was rector of the parish from 1883 to 1894, the church having been built during the first year of his rectorship. The tablet is the work of the Gorham Co., New York, and was given by members of Dr. Venable's family and friends whom he had served as rector.

SEVERAL handsome altar lights have been received and dedicated in Grace Church, Conselyea and Lorimer streets, Brooklyn, N. Y., by the rector, the Rev. William G. Iye. These gifts were made by Mrs. Robert S. Fleet of Bushwick avenue, in memory of her mother Mrs. Matilda B. Kalbfleisch, who was an active member of the congregation through many years.

BY THE will of Benjamin Wooley, late of Little Neck, Long Island, Zion Church in that place will receive \$2,000; Christ Church, Manhasset, is to receive a trust fund of \$1,000 to keep the plot in order and to pay current expenses; the Flushing hospital and dispensary is to receive \$2,000.

A CARVED OAK Litany desk with leather kneeling stool has recently been given to Holy Innocents' chapel, Oakland, Cal., by Mrs. Almira Lackey and children as a memorial to their husband and father, the late Albert Lackey.

**PHILADELPHIA RECTOR ACCEPTS WORK IN FLORIDA.**

THE REV. H. H. P. ROCHE, for the past eight years rector of the Church of the Transfiguration, Thirty-fourth and Woodland avenue, Philadelphia, has resigned, the resignation to take effect November 1st. He has accepted work in the missionary district of Southern Florida, under Bishop Gray, and will have charge of churches at Deland, Enterprise, and Orange City. The Rev. Mr. Roche was born in Canada, but spent most of his early life in Philadelphia, where his father, the Rev. Robert P. Roche, D.D., was rector of old St. Paul's Church at Third and Walnut streets. He graduated from the General Theological Seminary in New York, and was ordained deacon in 1888 and priest in 1889 by Bishop Scarborough. He was rector at St. Luke's, Metuchen, and St. James', Long Branch, both in the diocese of New Jersey, being called from the latter place to the Church of the Transfiguration, which is an important parish, being adjacent to the University of Pennsylvania.

**CENTRAL NEW YORK.**

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

**'The Blue and the Grey' — Mission at Whitney's Point—Labor Day Service at Utica.**

AT UTICA on September 8th, 9th, and 10th there was a unique reunion of the "Blue and the Grey," some fifty Confederate veterans from North Carolina and defenders of Fort Fisher being the guests of the 117th Regiment, N. Y. S. V., which stormed the fort. The principal address of welcome was made by the Rev. John R. Harding, D.D., rector of Trinity Church, Utica, a native of North Carolina.

THE FIRST mission conducted by the Society of Mission Priests of the diocese was held last week in Grace Church, Whitney's Point. The Rev. Messrs W. W. Way, the Superior, and W. R. McKim were the conductors. The attendance increased each day and the interest grew as the work progressed. Instructions were given in the form of simple lectures and also by means of the Question Box.

REV. A. L. BYRON-CURTISS of St. Luke's Church, Utica, held a special Labor Day service Sunday evening, September 5th. The participants illustrated in a most happy way how capitalist and laborer can meet on common ground in the Church. The rector took the choral part of the service, wearing a festal cope. Every union but one in the city sent delegates to the service. The rector's sermons to working men are attracting attention in the city.

**CHICAGO.**

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

**Personal Mention.**

AFTER TWELVE years of devoted service as superintendent and assistant superintendent, respectively, of the Evanston Hospital, Miss Annie L. Locke and Miss Edith Bird resigned their positions on September 1st and left immediately for their future home in Gannanquet, Ontario. Their departure is greatly regretted. Both were efficient nurses and competent managers of an institution; and they were moral forces in the community, where their influence was silently at work in many different ways.

**CONNECTICUT.**

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

**Cross Supplants Weather-Vane—Notes.**

ST. PETER'S CHURCH, Oxford (the Rev. George J. Sutherland, rector), has now a cross surmounting the spire. This supplants a weather-vane, which had been in place for many years.

THE GRADUATES of the Cheshire Academy within this diocese have organized the Connecticut Alumni Association. The Rev. William A. Beardsley of New Haven, Class of '83, is the president.

**FOND DU LAC.**

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLES, JR., D.D., Bp. Coadj.

**Oconto News — Missionary Rally at Sheboygan — Notes.**

ON SUNDAY, August 29th, the Rev. R. Johnson Campbell entered on his duties as vicar of St. Mark's Church, Oconto. He has recently done excellent work at Antigo. The Rev. John Barrett, a former vicar of Oconto, was visiting there and he celebrated the Holy Communion at the early hour. Rev. Dr. Dafter, a former vicar, is also visiting in Oconto.

A MISSIONARY rally was held on August 25th in Grace Church, Sheboygan, of the parishes of Manitowoc, Plymouth, Sheboygan Falls, and Sheboygan. Addresses were made by Bishop Welles, the Rev. Messrs. Cox and

Hastings, and others. Both spiritually and socially the meeting was a great success.

ON TUESDAY, September 7th, at vespers, the Bishop of Fond du Lac clothed Miss Baldwin as a novice of the Sisterhood of the Holy Nativity with the name of Sister Juliana. Ven. Archdeacon Thompson and Rev. Canon Sanborn assisted. On Wednesday, September 8th, the Feast of the Nativity of the Blessed Virgin Mary, Bishop Grafton professed Sister Frances as a full member of the Sisterhood. Bishop Weller celebrated the Holy Eucharist and the Ven. Archdeacon Rogers assisted.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Kansas Composition Sung in St. Paul's, London—Other Items.

THE Rev. R. KING POOLEY, Canon Precentor of Grace Cathedral, Topeka, has recently received a letter from Sir George Martin, organist of St. Paul's Cathedral, London, stating that his composition: "Like as the Hart Desireth the Water Brook," was sung there this summer. Mr. Pooley was once a choir boy in St. Paul's.

A STAINED glass window has been placed in St. Mark's Church, Oskaloosa, in memory of George V. Gwylm, catechist.

THE BISHOP has been visiting his missions of thirty years ago in the diocese of Duluth.

#### KENTUCKY.

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

Progress at St. Paul's, Hickman — Personal Mention.

EXCELLENT progress is being made in St. Paul's Church, Hickman, of which the Rev. C. L. Price has been priest-in-charge during the summer. Besides evidences of spiritual growth shown in increased attendance at services and Sunday school, the congregation has recently made improvements to the property, and has also volunteered to increase the priest's salary twenty-five per cent.

THE Rev. JOHN MOCKRIDGE has returned from a vacation and resumed charge of St. Paul's Church, Louisville, the second Sunday in September. During his absence the services have been taken by his assistant, Mr. W. R. Plummer, a former Methodist minister who is now a candidate for Holy Orders, and the celebrations of the Holy Communion by some of the local priests.

THE Rev. HARRY S. MUSSON, rector of the Church of the Advent, Louisville, has resumed his duties. During his absence, all the Sunday services went on as usual, the early Celebration on Sunday and the mid-week Eucharist being especially well attended.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Marriage Announcement.

ANNOUNCEMENT is made that the Rev. A. W. E. Carrington, curate of the parish of the Incarnation, Brooklyn, will wed Miss Brown-Serman, daughter of the Rev. William Brown-Serman, on Monday, September 20th.

#### MASSACHUSETTS.

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

Clerical Notes.

THE Rev. PHILLIPS E. OSGOOD, son of the Rev. George E. Osgood, long rector at North Attleboro, preached his first sermon in the Church of Our Saviour, Roslindale, on Sunday, September 12th. Mr. Osgood has accepted a call to the parish succeeding the Rev. J. Wynne Jones. He will not, however, take up the work permanently until November 1st.

THE Rev. Dr. SAMUEL G. BABCOCK, Archdeacon of the diocese, has returned from Europe. He reports having preached on August 15th at St. Botolph's Church in Boston, England, on the occasion of the 600th anniversary of the church. He also was a guest of the Bishop of Hereford, and spent a season at Oxford during the sessions of the summer school.

#### MICHIGAN.

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

Clerical Vacations Ended.

THE FOLLOWING Detroit clergymen have returned from their vacations and have resumed work: The Rev. H. H. Barber of the Church of the Messiah, the Rev. Dr. S. S. Marquis of St. Paul's Church, the Rev. W. W. Wilson of Trinity Church, the Rev. W. A. Atkinson of St. Matthias' Church, the Rev. Paul Ziegler of St. Barnabas' Church, the Rev. Dr. Wm. F. Faber of St. John's Church, the Rev. S. W. Frisbie, and the Rev. R. T. W. Webb. Others of the clergy are still absent. Bishop Williams is expected to return from Mackinac Island about September 16th.

#### MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Banquet to Delegates to the Diocesan Convention — Immanuel Church, Racine, Robbed.

AN INFORMAL dinner has been arranged by the Church Club of Milwaukee in honor of the sixty-third annual Council of the diocese, to be held on the eve of the opening session, Monday, September 20th at the Hotel Charlotte. It will be preceded by a reception to the Bishop and delegates at 6:30 P. M. at the hotel, which is located at 138

(Continued on page 724.)

#### PRESSED HARD

Coffee's Weight on Old Age

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in North Carolina, says:

"My mother, since her early childhood, was an inveterate coffee drinker and had been troubled with her heart for a number of years, and complained of that 'weak all over' feeling and sick stomach.

"Some time ago, I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavour of the coffee, and asked him concerning it. He replied that it was Postum.

"I was so pleased with it, that after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family liked it so well, that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing."

Read "The Road to Wellville," in pkgs. "There's a Reason."

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

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The interest rate is six per cent. No other large class of bonds, equally well secured, now pays an equal rate.

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### Meditations on the Office and Work of The Holy Spirit

By the VERY REV. J. G. H. BARRY, D.D.,  
Dean of Nashotah House. Cloth, 204  
pages. Price \$1.50 net; by mail \$1.60.

In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are, severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.

The (London) *Church Times* says:  
Dr. Barry, the Dean of Nashotah House, finds prevalent the same neglect of devotion to the Holy Spirit which moved the late Mr. Holden to give his last words to the Church. He tells how, "one writing a book upon the Holy Spirit some years ago, put on his title-page, *Ignoto Deo*; to the unknown God." As a partial remedy for this neglect, he issues a volume of meditations, constructed on the Ignatian method, but patient of continuous reading. The author thinks it not incompatible with the spirit of meditation to consider with a careful balancing of probabilities the nature of the inspiration of Scripture. It is, in fact, impossible to evade the question, and men will be the more likely to be led to sound conclusions if they are taught to bring such topics into their prayers.

Published by  
The Young Churchman Co., Milwaukee, Wis.

## What's the Matter with the Church in America?

It is discussed in **The Delineator**  
for October by:

**HIS EMINENCE CARDINAL GIBBONS,**

**REV. WALTER RAUSCHENBUSCH, D.D.,**

Author of "Christianity and the Social Crisis,"  
Professor of Church History Rochester Theological Seminary.

**REV. JOSIAH STRONG,**

President American Institute of Social Service,  
President American and Foreign Christian Union.

**REV. F. M. NORTH, D.D.,**

Secretary of the Church Extension and Missionary Society of the  
Methodist Episcopal Church.

**RABBI EMIL G. HIRSCH,**

Minister Sinai Congregation, Chicago, Illinois.

**REV. LEN G. BROUGHTON,**

National Evangelist, Tabernacle Baptist Church, Atlanta, Georgia.

**REV. RUSSELL H. CONWELL,**

President of Temple College, Philadelphia, Pa.

**REV. CHARLES F. AKED, D.D.,**

Fifth Avenue Baptist Church, New York City.

**RODNEY (GIPSY) SMITH,**

National Evangelist, Representing All Protestant Denominations.

**REV. SHAILER MATHEWS, D.D.,**

Dean of the Theological School, University of Chicago.

**REV. CHARLES H. PARKHURST, D.D.,**

Madison Square Presbyterian Church, New York City.

## The Delineator October

This is the big Fall Fashion issue  
of the Fashion Authority of the World  
--Every Woman in this Wide, Wide  
Country needs it.

Now On Sale

## MILWAUKEE.

(Continued from page 722.)

Third street. Members of the club are asked to attend and both the clerical and lay delegates to the council are cordially invited. The price is \$1.00 per plate. A feast of reason as well as of material things has been provided, as will be seen by the names of the speakers at the dinner, who will be as follows: the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee; the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan; the Ven. H. E. Chase, Archdeacon of La Crosse; the Rev. A. A. Ewing, rector of Grace Church, Madison, Wis.; the Hon. R. S. Tuthill, Judge of the Circuit Court, Chicago; the Hon. David Douglas, of Eau Claire, Wis.

DURING the High Celebration at Immanuel Church, Racine, on Sunday, September 5th, a thief entered the parish house and stole a box containing valuable papers and about \$50 in cash, consisting of the Sunday school offering, Communion alms, envelopes containing pledges, and other funds. No clue has been found to the perpetrator. The loss is a heavy one to the Church, which was striving hard to liquidate a debt of \$300 by September 15th, when the Rev. B. S. Bert, the priest-in-charge, leaves Racine to take up work elsewhere.

## MISSOURI.

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

Improvements at St. Peter's, St. Louis.

DURING the past summer St. Peter's Church, St. Louis (the Rev. D. C. Garrett, rector), has expended a large sum for repair and renovation of the church building. A new steam heating plant has been installed and the whole interior of the church has been transformed by darkening all of the oak pews and chancel wood work to harmonize with the massive trusses, which have all been cleaned and waxed. The light gray coloring of the walls of nave with the white background for the altar forms a pleasing contrast to the dark oak finishings. The material improvements at St. Peter's are an expression of the spiritual growth of the parish evinced by the large increase in the number of communicants and the augmented attendance at the services.

## NEWARK.

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

Encouraging Statistics — Progress at St. Andrew's, Newark.

THE NEW diocesan journal gives a summary of parochial reports showing some gain in nearly every particular: Communicants, 32,562, a gain of 1,333 over last year; Baptisms, 2,196; Confirmations, 2,035; Marriages, 892; Burials, 1,260; Sunday schools: teachers, 1,833; scholars, 17,075; candidates for holy orders, 22; postulants, 8; clergy, 144; parishes and missions, 127; offerings, \$570,000.

AT ST. ANDREW'S Church, Newark, on a recent Sunday morning, the mid-day service was attended by men and boys only. The congregations have steadily increased since the Rev. Charles H. Wells was appointed last November by the Rev. Elliot White, rector of Grace Church. During the summer three services have been held each Sunday and the attendance was more than double that of last year. Funds are being solicited for a new church, and a considerable sum of money is now at hand.

THE BISHOP has appointed a service for September 26th in the diocese, in close accord with that of the Bishop of New York, marking the Hudson-Fulton anniversary.

## Quaker Oats popularity. Why?

Here are a few instances that indicate why Quaker Oats is and deserves to be the most popular food.

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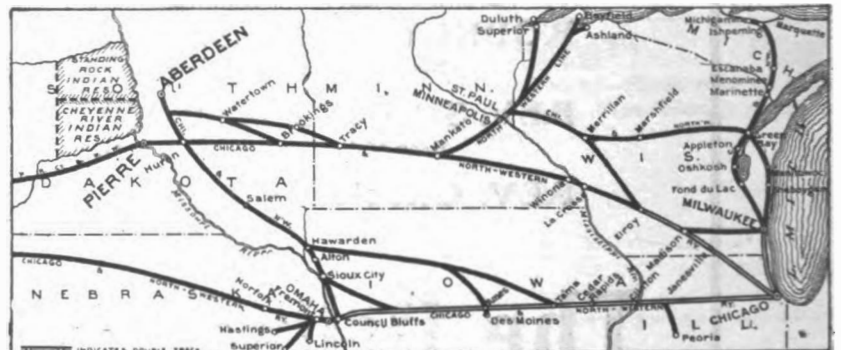
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**NEW JERSEY.**

**JOHN SCARBOROUGH, D.D., LL.D., Bishop.**  
Confirmation at South River.

A CLASS of seventeen, presented by Norman Inwood of the General Theological Seminary, was confirmed at Holy Trinity Church, South River, on September 8th, seven of the number being adults. The Greek Catholic priest was present and occupied a prominent seat.

**OHIO.**

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

**Improvements to Grace Church, Cleveland.**

DURING the present year Grace Church, Harvard Avenue and East Ninety-first Street, Cleveland, through the vigorous efforts of the rector, the Rev. W. S. L. Romilly, has undergone a thorough restoration. Early last winter a new heating plant was installed, and a piano and a new reed organ placed in the parish room. The exterior walls have been repainted, and extensive repairs made upon the tower. During July and August the church was closed for interior renovation, the services meanwhile being maintained in the parish room. The roof, wainscoting, and floor were cleaned and varnished, the walls tinted in pale green and buff tones, with appropriate stencil work. The pipe organ was also rebuilt and redecorated. On Sunday, August 29th, the church was reopened for divine service. There was a plain celebration of the Holy Eucharist at 7:30 A. M., a choral celebration, with sermon by the rector at 10:30, and semi-choral Evensong at 7. All the services were well attended, and the offerings for the day amounted to \$101. The cost of restoration has amounted to \$2,100, \$600 of which is the offering of the people of the parish, all of whom are working people. The remainder was contributed by generous Church people of the city parishes.

**OLYMPIA.**

**FREDERICK W. KEATOR, D.D., Miss. Bp.**  
Church Prospects at Moclifs.

MOCLIFS is the farther town west on the Pacific coast reached by rail. There is a fine beach extending for many miles and a large hotel thronged during the season with guests. An effort is being made to establish the Church there and the Rev. Frank F. Greene of Aberdeen has given two services in the lobby of the hotel and in conjunction with the Rev. Frederick Howard will endeavor to give occasional services during the winter. A lot is offered if the movement to put up a building comes to a successful issue. The Northern Pacific railroad pushed through to Moclifs four years ago and services were held by the Rev. Dr. Webb of Tacoma and the Rev. R. J. Arney of Kent, the former officiating at the first baptism in the new town. The editor of the Moclifs *Ocean Wave* commends this movement by publishing an excellent article on the Church and what non-Churchmen will find in her.

**PENNSYLVANIA.**

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

Testimonial to the Rev. J. J. J. Moore—  
Death of Dr. Cadwalader—Searching for the Scattered Sheep.

THE CONGREGATION of the Church of the Covenant, at Twenty-seventh and Girard Avenue, Philadelphia, tendered a farewell reception to their late rector, the Rev. J. J. Joyce Moore, on Tuesday evening, September 14th. It was held in the parish building and was largely attended. A purse of \$1,000 was presented to Mr. Moore, who completed a rectorship of twenty-five years on Sunday, September 5th, and was much beloved by the whole parish. On September 15th he assumed the rectorship of old St. Andrew's Church, Eighth and Spruce streets.

DR. HENRY CADWALADER CHAPMAN, a distinguished Philadelphia physician, scientist, and Churchman, died at his summer home at Bar Harbor, Maine, on September 7th. His burial took place from St. Saviour's, Bar Harbor, on Friday, the 10th.

THE NORTHERN portion of the Convocation of Germantown, which comprises a strictly rural section, is being canvassed to locate isolated and scattered communicants and adherents of the Church and to minister to them as need and necessity arise.

**PITTSBURGH.**

**CORTLANDT WHITEHEAD, D.D., Bishop.**  
Mission to be Held at Washington.

THE Rev. FRANK J. MALLETT, rector of St. John's Church, Sharon, will conduct a nine-days' mission-of-help in Trinity Church, Washington, Pa. (Rev. T. E. Swan, rector), the latter part of October.

**WEST VIRGINIA.**

**GEO. W. PETERKIN, D.D., LL.D., Bishop.**  
**WM. L. GRAVATT, Bp. Coadj.**

**Clerical Changes.**

THE Rev. JOHN S. DOUGLAS, for the past ten years rector of Trinity Church, Martinsburg, has accepted a call to become rector of St. Mark's Church, Cheyenne, in the district of Wyoming.—THE Rev. P. B. STAUFFER of Harper's Ferry leaves in October to take up work in the diocese of Washington.—THE Rev. W. HOWARD MYERS of Grafton left July 15th for San Angelo in the diocese of West Texas.—THE Rev. J. D. GIBSON, who for the past year has been in charge of the Kanawha missions, has accepted an appointment by

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Almost everyone likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract where gas is generated and trouble follows.

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

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**CONTENTS:**—Outlines—Manual Work—General Directions—Psalm XXIII.—The Apostles' Creed—The Commandments—The Christian Year—Hanging Chart of Christian Year—The Church Building—Christian Symbols—Sacred Vestments—The Books of the Bible—Bible Stories and Heroes—Models—Maps—Syllabus of the Life of Christ—Illustrated Hymns—Test Questions—Reference Drill—Equipment—Index.

Rev. Dr. Smith—the distinguished expert in Sunday school work—says in his Foreword: "The work has been well performed. This Handbook of Manual Work can be placed in the hands of the most inexperienced teachers and be used; used at once and with entire satisfaction. . . . We believe that this book marks a distinct epoch and advance in the rapidly-developing Sunday school movement of this generation."

**The Young Churchman Co.**  
Milwaukee, Wis.

Bishop Gravatt to Christ Church, Wellsburg, which was left vacant by the removal of the Rev. H. H. Phelps to the diocese of North Carolina.—THE Rev. B. W. B. MCKINLEY, who was ordered deacon in June has been appointed to assist the Rev. J. S. Crowe in the large missionary field in Mercer and McDowell counties. Mr. McKinley will be stationed at Welch.

### CANADA.

#### Activities of the Church in the Dominion.

##### Diocese of Montreal.

A SPECIAL service is arranged for the visitors in "Back to Montreal" week, to be held in Christ Church Cathedral, on Sunday afternoon September 19th. It is to be held under the auspices of the Federation of Churchmen's Associations. The preacher will be the Bishop of the diocese. Being the inaugural service of the Federation, it is intended particularly for men.

##### Diocese of Caledonia.

THE FOURTH annual synod of this diocese was held at Prince Rupert in August, the 10th, 11th and 12th. Several additions have been made to Church buildings during the year, among them a church costing about \$3,000. A canon providing for the election of a Bishop was passed by the Synod, and a resolution on theological colleges, declaring that the Synod declined to recognize any college as being for the whole Church of the Province, unless the Synod was properly represented on the governing body of such college. Archdeacon Collison, who has been thirty-six years at work in the district, gave an interesting address on the closing evening of the session on Church work in the early days of the Province. The Woman's Auxiliary of the diocese presented Mrs. Collison with a life membership. She is the senior lady missionary, having worked among the Indians with her husband from the beginning of his ministry. Mrs. Collison gave her life membership fee towards the purchase of a motor launch for mission work in the Port Essington district. The Auxiliary's subscriptions to missions were nearly four times as large this year as those of last year.

##### Diocese of Ottawa.

ARRANGEMENTS for the Brotherhood Conference, to be held in Ottawa in the beginning of October, are progressing well.

##### Diocese of Huron.

A VERY good programme has been prepared for the Conference of the Archdeaconry of London, at Glencoe, the first week in October. Bishop Williams is to be the preacher at the opening service. The Bishop dedicated the new school house in connection with Christ Church, Meaford, on the occasion of the celebration of the church's jubilee in August.

##### Diocese of Columbia.

MUCH regret is felt at the resignation of Canon Beanlands, rector of Christ Church Cathedral, Victoria. He has been at work in the diocese for twenty-five years, and both as a member of the diocesan Synod and of the Executive Committee he will be much missed.

##### Diocese of Rupert's Land.

THE MISSION at Sanford has made great progress in the past year, and a class was ready for confirmation when Archbishop Matheson made his first visit to the mission in the end of August. On the following Sunday Archdeacon Phair celebrated Holy Communion, the mission being in charge of a student at present.

### DOGS ATE THIS CHURCH.

THE MISSIONARY sent to the states for a magic lantern and the necessary slides. Thirteen months later they reached him. Everything in Baffin Land still dates from

that ever-memorable magic-lantern exhibition. From three hundred miles around, the expectant Esquimaux came in behind their dog teams to participate in the wonderful event. The sealskin church was filled to overflowing. The spectators were packed as closely as sardines in a tin. The scent of sperm-oil and blubber and sweat-soaked furs mingled in the air. Although the thermometer outside registered 40 degrees below zero, the perspiration poured in streams down the faces of the enthusiastic audience. And when the straggling list of Arctic explorers who have touched at Cumberland Sound have long since been forgotten, the recollection of that magic-lantern show will linger in the minds of the Esquimaux from Meta Incognita to Cockburn Land. But a few nights later a sad fate befel the sealskin church. It was eaten up by a pack of hungry Esquimaux dogs. These savage creatures, starved almost to death, made a raid on the edifice during a blinding snow-storm. Managing to get on top of the roof, they soon tore holes in the sealskin covering, and, in spite of the exertions of the missionary and his entire congregation, they actually ran away with the greater portion of the frozen skin, which, at a safe distance, they proceeded to devour.—From "The Romance of the Missionary," September *Everybody's*.

THOSE who make a boast of always saying what they think, do not, unfortunately, always take the trouble to think what they say—at least, not until too long afterwards to have the thought of any use—and that is why they are notoriously those whose speech works harm. The truest, deepest, kindest thinkers do not lay any claim to putting all their thoughts into words. No one has any right to say just what he thinks until he has first thought just what is right to say.—*New Guide*.

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MUSIC

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

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

THE rector of a prominent church in the diocese of New Hampshire has sent us a communication relative to certain services which he attended while on a tour of "musical observation." He says:

"Will you let me mention a small musical experience of mine that was a great surprise to me? The Sunday before Lent I spent in a certain city, which I will call A. I heard a plainsong service (sung by a choir of mixed voices) that was exceedingly attractive and impressive. It was actually quick and bright, and not widely distinguishable from the modern form, except in the characteristic 'endings' peculiar to the Gregorian mode. I mean simply that it was much more animated and alive than other services of the same kind that I have heard. The choir had evidently put in a great deal of work on details and fine points.

"On the following Sunday I went to a city (renowned for its music) which I will call B. At an important church I heard plainsong again. The tempo was slow, the choir not interested, the singing mechanical and dull, and the whole effect unsatisfactory. Criticism of the plainsong at the English Church Pageant shows that even those high in influence and theoretically friendly to plainsong can furnish settings which are actually wrong, and far from the popular heart besides. Experts say that Gregorian music should not be dull. Where are we to get our models? Where did the choirmaster of 'A' learn the art? Are there others? These are the questions that arose in my mind after a comparison of the services heard in the above places."

We think it is quite probable that the choirmaster of "A" owes his knowledge to Helmore, or to some other authority on plainsong. Possibly he may have studied under some foreign specialist, or he may have made a close investigation of the work of some noted Gregorian choir; for instance, the choir of St. Alban's, London.

Our correspondent asks, "Are there others?" As far as this country is concerned we may say, most emphatically, that Gregorian singing of a traditional and highly finished type hardly exists. As we pointed out in this column some time ago, we have no organized musical societies, such as they have in England, for the special furtherance of plainsong.

The testimony of publishers is that the sale of plainsong music is decreasing, and it is certain that our representative choirs follow Anglican ideals.

What our correspondent says of slow, dull, and lifeless singing applies with equal force to Anglican chanting and to the singing of the priest's part of the choral service.

The average choir violates the fundamental rules of the cathedral system of singing the Psalms. Animation and perfect evenness of delivery are very rare, and the psalm-verse is usually broken into four parts—a fault that cannot be heard in any choir of deserved repute. "Dull" singing on the part of the clergy is responsible for the dislike for the choral service that exists in many quarters.

A slow, droning style of monotoning has a most depressing effect upon choir and congregation, and although our correspondent does not mention it, he very likely heard this lumbering kind of intoning as a fitting concomitant to the service at "B," which he criticises so severely.

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## THE MAGAZINES

A **NOTABLE** article in the current issue of the *Book News Monthly* is that of W. D. Stead, the famous English editor, on Dr. Samuel Johnson. It is handsomely illustrated, two of the pictures showing the interior and exterior of St. Clement Danes Church, where Dr. Johnson was a regular and devout attendant on divine worship. Albert S. Henry also contributes an essay in the same number on "The Writings and Personality of Dr. Johnson."

THE *AMERICAN Review of Reviews* for September contains the following among a multitude of other contributions: "The Present Situation in Spain," by Luis Garcia Guizarro; "Hawaiian Problems of To-Day," by Forbes Lindsay; "Making Better Use of Our Soils," by Hugh Hammond Bennett; "Does Bread-Hunger Threaten the World?" by W. C. Tiffany; "The Work of the Illuminating Engineer," by Donald Cameron Shafer; "The Payne-Aldrich Tariff." An article on "The Practical Utilization of the Polar Regions," will be given additional interest on account of the two recent successful attempts to reach the North Pole.

THE **SEPTEMBER** issue of the *Treasury* (London, England) contains the usual grist of excellent reading matter. The series of contributions on "Byways in English Religion," by Arthur Reynolds, is concluded in this number by a general survey. At the present time, when the foes of the Church in Wales are "raging furiously" against her and attempting to rob her of her endowment, the paper on "Canon F. J. Bech and St. Margaret's, Roath," by John Garrett Leigh, which shows the wonderful progress of the Church at Cardiff and adjacent points, is both timely and interesting. "Hobby Horses and Some who Ride Them"; "Yarns From the Bush," a story of Australian life; "Mont St. Michael in Legend and History"; "A Journalist's Jottings," and numerous other articles, in none of which a "dry" line can be found, help to round out the columns of this high class Church of England magazine.

THE **PRINCIPAL** articles in the September magazine number of the *Survey* are: "Making Over Boston," Owen R. Lovejoy; "The New Chicago," George E. Hooker; "The Coöperative Company of America," William J. Hoggson; "Widowed Mothers," Belle L. Isaacs; "The National Prison Congress," Isabel C. Barrows; "Waymarks of Labor Day," Graham Taylor; "The Social Ideal," Edward T. Devine. Most of the contributions are copiously illustrated. Anyone interested in the great social and civic problems of the day will find this magazine invaluable.

THE **GREATER** part of *Blackwood's Edinburgh Magazine* for August is taken up with British Colonial and military matters. Among the contents are an interesting article on "Lord Kitchener in India," "Reminiscences by Major General Frank S. Russell," and "A Voyage to West Africa by W. B. Thompson." "A Man's Man" is the continued story, and the short stories are, "A Son of Satan," by Septimus; "The Green Door," by Marguerite Curtis, and "The Trumpeter."

"**CONVERT** the heathen at home" is a sound doctrine. But "First convert the heathen at home" is a fallacy and an evasion. The man who puts the emphasis on the word "First" you know will be the last man to give you anything for the heathen at home or abroad. No man waits until the education of his oldest child is complete before beginning the education of his youngest. All grades of God's children, like all grades of ours, must be educated simultaneously. And yet we hear that we must "first convert the heathen at home." Now, no business man has any right to say that regarding the religion of

Jesus Christ, unless he is ready to stand by it as a principle in his business. To lay down a principle for someone else that we intend to repudiate for ourselves, comes perilously near to being cant. Does any man conduct his business on the principle of "first convert the heathen at home"? Does any merchant in Boston wait until he has sold his commodity in every household in Boston before he attempts to sell it in Worcester or Providence? Does he wait until everybody in New England is buying from him before he tries to sell his goods in the West? Or does he go where he finds the readiest response and the quickest returns? You are selling the best leather that is made. Not all the shoe factories in Massachusetts are buying your leather. Why then do you go out West to sell your leather? Why not "first convert the heathen at home"? Many a stony acre of New England hillside has never been sown down in wheat to the extent of its utmost possibilities. Why then did the New England farmers turn to the great granaries of the West until they had fully "converted the heathen at home"? If the apostles had remained in Jerusalem until all Jerusalem was converted, we would be in heathen darkness now; for all Jerusalem is not converted yet and never will be. And our own civilization is the result of foreign missions; for our race was "foreign" to the first missionaries. And the least we should do is, to do for others what has been done for us.—*Hawaiian Church Chronicle.*

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