



The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—DECEMBER 19, 1914

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A Weekly Record of the News, the Work, and the Thought of the Church

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TOO MANY people are not faithful in little things. They are not to be absolutely depended upon. They do not always keep their promises. They break engagements. They fail to pay their debts promptly. They come behind time to appointments. They are neglectful and careless in little things. In general they are good people, but their life is honeycombed with small failures. One who can be positively depended upon, who is faithful in the least things as well as in the greatest, whose life and character are true through and through, gives out a light in this world which honors Christ and blesses others.—J. R. Miller.



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Call of the Board of Missions to Service in Aid of World-Wide Missions

The Board rejoices to know that in certain parts of the Church, following the suggestion contained in its Message and in the Pastoral of the House of Bishops sent out from Minneapolis, there is developing an earnest desire to come to the aid of world missions in a serious crisis. It has already been suggested, and many are acting upon the suggestion, that we tax ourselves more generously for another's need, and try, if it is possible, to double our gifts to missions.

In some cases a specific object has been named: that is, the aiding of the English Missionary Societies. The Board is glad to report to the Church that up to the present time English Churchmen have nobly responded to the needs, and that the receipts of those societies have not as yet fallen off. Those of the Society for the Propagation of the Gospel are somewhat in excess of last year. Nevertheless, in the larger view, Christian missions are bound to be crippled, and Christian missionaries should have our aid.

It is a splendid adventure of love and sacrifice which is proposed. The Board believes that the American Church can do whatever it determines to do, and that the stimulus of an heroic call will be a great one. It would therefore say to the Church that we are rigidly limiting our own expenditures, and it asks congregations to consider whether we may not find a blessing this year—while not neglecting our own needs—in fixing our eyes upon the larger horizon. Will congregations and dioceses set before them, not simply the needs of our own work, but a larger standard of Christian generosity, and thus enable the Board to relieve distress and avert disaster to missionaries in need?

It is a large ideal, but the opportunity to serve is unique. We may, of course, if we choose, sit in our sheltered corner and thank God that we are out of the storm; but shall we not rather make a thank offering for the peace which is ours? And shall we deserve to be blest in our future missionary undertakings if we fail our brethren in their time of need?

But if, on the other hand, we take the generous and the self-forgetting course, may it not be that we shall "find ourselves" as we never have done before, and will reap—in fuller consecration, wider vision, and deeper spiritual life—an abundant and abiding reward?

EDITORIALS AND COMMENTS

THE Call of the Board of Missions to larger service in the interest of world-wide missions during the war is such a stimulus to advance as American Churchmen need and, no doubt, will respond to.

The Call to Emergency Service

We think the suggestion that American Churchmen should voluntarily assume some of the missionary obligations of the English societies for next year was first made by THE LIVING CHURCH. We are glad to say that it was received with much enthusiasm, and our news columns have already told how the Province of Washington, the Woman's Auxiliary of the Province of Sewanee, and certain parishes in Pennsylvania have speedily determined to act upon it. We are now in correspondence with the authorities of the English societies as to details of what the probable need may be, but are not yet in possession of very definite information. Our understanding agrees with that of the Board of Missions, stated in this Call, that no deficit for 1914 is anticipated by the English societies, or at least none beyond their ability to make good. The real pressure will begin in 1915; how or when it will end, only God knows.

Details as to what shall be done with any money raised need not, therefore, be discussed immediately, and it will be time to present them when we know better what are the facts. The following information will, however, be of interest in this connection.

English Churchmen are responsible, through several missionary societies, for the administration of eleven missionary dioceses in India, five in Japan, seven in China, three others in Asia, twenty-two in Africa, twenty-three in Australia, seven in New Zealand and Melanesia, two in the Pacific ocean, ten in the West Indies and Central and South America, and in addition, for the Jerusalem and Egyptian bishoprics with their work, and some considerable aid to portions of the work in Canada. The Canadian Church also maintains one diocese each in China and Japan. Some few of the dioceses in Australia and South Africa are self-supporting and some aid to the adjacent missionary work is given by both of these; but the immediate responsibilities of English Churchmen involve a budget of several million dollars annually. Such work maintained in territory under flags that are now hostile to England includes the major portion of the diocese of Zanzibar, supported by the Universities' Mission, and the work in Palestine and Egypt under the Bishop in Jerusalem and his suffragan Bishop of Khartoum. Little information has reached us of conditions in either of these fields since the outbreak of the war.

So, while the need will be great, exact facts concerning it are not yet available. But this one thing must be impressed upon us. It will not help to divert contributions from one cause to another. Our own missionary obligations are our prior responsibility. We must not neglect them for the purpose of appearing generous toward the responsibilities undertaken by our fellow Churchmen across the sea. On the whole, English Churchmen maintain their missionary societies much better than do American Churchmen support theirs. Of course the call upon English Churchmen for maintenance of local parochial work is much less than that upon us, thus enabling them to give more largely for work at a distance.

English Churchmen may be trusted not to abandon this responsibility. That it may be our privilege to divide it with them voluntarily, however, is a part of the opportunity which freedom from the awfulness of war gives to us.

We shall know the details as to needs later.

ON another page we are printing the protest of our missionaries in Japan against anti-Japanese legislation. That protest is a very weighty one. We venture to say that in the clumsy, discourteous, unnecessary, and improper treatment which California is at least constantly threatening to apply to Japanese, whether or not she actually applies it, the sym-

Anti-Japanese Legislation

pathy of ninety per cent. of the American people is with Japan. The American people, as a whole, do not view a solemn treaty of their nation as a "scrap of paper."

Is there no public sentiment in California strong enough to down this continuous, contemptuous flaunting of the friendly feelings of the American people? Must the official bad manners and the localism of perhaps three or four states at most, make a failure of our fathers' experiment of a federal system of government in a democracy? Is California, with the few adjacent states that may possibly follow her lead, willing to draw upon herself the onus of being traitor to the ideals of the American people?

California is not only insulting a friendly nation across the sea; she is insulting the American nation of which she is a part. She is making the American people ashamed of her; and if, altogether apart from considerations of honor, the people of California deem it good policy thus to flaunt the finer sentiments of the American people, it is a curious way of trying to build up a state.

The American people reposed a trust in the people of California when, by act of Congress, the city of San Francisco was selected as the place for holding the Panama Exposition. That exposition is no local event; it is a national affair, at which the local city and state are entrusted by the whole people with the honor of acting in their behalf as hosts and hostesses for the American people. If official boorishness and bad manners, to put it on the lowest ground, are to be exhibited by the hosts and hostesses—for women have the suffrage in California and must assume their share of responsibility—whom the American people have commissioned to act for them, our nation will forever be humiliated in the eyes of the world and in our own eyes.

We call on California to *make good*. This is no time for the mincing of words. If she is not willing to do this, let the American people at least repudiate her exposition, and apologize to the world for the mistake they have made in the selection of the hosts for their international guests.

And we are perfectly sincere in assuring the Japanese people that the American nation as a whole earnestly desires to fulfil its international agreements not in the letter only but in their spirit, and to preserve inviolate the traditional friendliness which has so long bound our two nations in intimate ties of cordiality.

THE first acknowledgment of funds sent to Archdeacon Nies on behalf of THE LIVING CHURCH RELIEF FUND is received is a cablegram dated at Lausanne, December 13th, which reads as follows:

"Thirteen fifty-four [dollars] received. Need limitless. Use own judgment amount."

This acknowledgment covers the amounts received during the first three weeks, ending with those acknowledged in THE LIVING CHURCH of November 28th. The amount received is invariably sent by draft immediately after each number of THE LIVING CHURCH is printed, but very likely mail delays were such that the drafts for three weeks were received at substantially the same time. In forwarding we had asked for an estimate of how much ought to be sent for use through our churches in Europe, feeling that he would know whether the need for distribution in that wise was such that a large amount was needed, or whether it would be better to consolidate interest in the general funds being raised in this country. Undoubtedly his cablegram shows that the opportunities for proper distribution are as "limitless" as is the need. The American Church, through her outposts on the Continent, is doing what she can to meet the condition that she finds.

It would be a pleasure, were we able to devote space to it, to acknowledge the very many kind words that accompany the remittances, large and small, which are acknowledged in these columns. We can only say that with many of them comes the promise of prayer and with all of them the expression of great interest. Much beyond the intrinsic value of the actual money,

is the feeling of brotherhood that has been stimulated by the great need, and, on the part of contributors to this fund, the recognition of the right and duty of the Church to act as friend to the widow, the fatherless, and the oppressed, and all who are desolate and in distress.

The following is the list of acknowledgments for the week ending Monday, December 14th:

Previously acknowledged	\$2,259.73
Anon.	1.00
St. John's Ch. School, Yonkers, N. Y.*	22.40
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St. Paul's Church, Sidney, N. Y.	7.06
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* Preference for work among Belgians.
 † Preference for work in Paris.
 ‡ Preferably for work among Belgian children.

EGLISH as she is spoke" is a frequent source of comedy. It now appears also to be a tragedy. If it were not so serious, the enclosed report, from the London *Times*, would be amusing:

"Fugitives from Jerusalem report that all is quiet there, though the monasteries, convents, and other buildings belonging to subjects of the Allied Powers have been seized by the military. On the strength of the statement of a frightened lad who knew a smattering of English that two 'canons' were attached to the British St. George's Cathedral, Jerusalem, Turkish officers, refusing to accept assurances that the canons had nothing to do with artillery, tore up the floor of the edifice and destroyed part of the altar."

If the "Canons" of our Cathedrals are to be confused with the munitions of war, it may be necessary that they all be "fired" simultaneously.

FAITH," remarks a brother editor—he of the Newark *Evening News*—"is that spiritual quality that leads an author to submit a manuscript to an editor without enclosing return postage."

ANSWERS TO CORRESPONDENTS

NON-ROMAN.—Our statement in THE LIVING CHURCH of November 28th, that Gerald O'Donovan "is understood to be the pen name of a clergyman of the Church of Ireland" is challenged and we find no sufficient authority for the statement. A correspondent states that the pen name is that of a Dominican friar.

MAY HE be with us in spirit, as He once deigned to come among us in the flesh! May He make us each Christmas learn something new of His inexhaustible depths of Love, and give us more of the wish to be like Him! May He give us a more earnest purpose to live a holy life, and to prepare ourselves to meet His presence, and share His joy, when He shall appear among us again.—*Dean Church.*

NO ROOM FOR HIM IN THE INN

THE FOURTH SUNDAY IN ADVENT

By H. C. TOLMAN, S.T.D., LL.D.

WITH what people was the inn at Bethlehem crowded on the night of the Nativity? Rich tradesmen were there with their sacks of gold to pay their taxes at Jerusalem. Roman soldiers were there, insolent and haughty in their military prerogatives. Pharisees were there, proud in the perfection and ceremonial grandeur of their religion. The frivolous and gay were there, feasting and merrymaking. There was no one who cared where a poor Jewish woman met the pains of motherhood.

If they had known who it was that was being born in yonder stable, that it was the Lord of Glory, that to His name hospitals, churches, and grandest cathedrals would be erected, that the power of His Life would inspire the noblest in art, poetry, and song, that at last before Him every knee would bow, would they not have proudly given Him the choicest guest chamber?

So to-day Christ comes to society and there is no room for Him. He is crowded out of our social pleasures, out of our business life, out of our intellectual life.

As He did two thousand years ago, Christ comes to our hearts and asks that a room be given Him where His presence may ever dwell; not some spare chamber which we open only on certain days, but the large living room of our heart.

How many Christians have only the spare room for Christ, some moments spared out of their busy life, a Sunday morning at church, a devotional meeting, a day of sorrow and bereavement!

No, Christ cannot enter the life in that way. The chamber we give to Him must be very large, for He brings into it His cross with the great world burden upon it. He brings into it the throne of absolute supremacy. He brings into it His love, His peace, His joy.

Is our heart impure? He will fill it with His purity. Is it selfish? He will fill it with His self-renunciation. Is it hateful and suspicious? He will fill it with His forgiveness and His love. Is it proud and mean? He will fill it with His humility and service. Is it narrow? He will fill it with His broadness.

Amid all our elegance, refinement, wealth, education, and culture, shall Christ again have to be born in a stable?

The world erects its great cathedrals for Him with the gilded cross upon the Heaven-pointing spire. Here burns the dim light at the altar which betokens the divine presence in the sanctuary. The sublimest music rolls through the arches and the priceless paintings on the walls tell of His sufferings for humanity. Surely is not this a regal chamber for the King of Kings?

But the loving heart of Jesus turns for its grandest temple to the human heart, and with pierced hand He knocks and asks, "Where is My chamber?"

How does He knock? I answer, In the cry of sorrow and poverty, in the distress of suffering, in the degradation of the fallen. These sorrows which echo in our ears are Christ asking admission into our lives.

We may engage in solemn worship, but the cry of the hungry unheeded shows Christ's guest chamber still closed.

The call of duty, the demand for clean, honest, unselfish living, are the voice of Christ demanding admission to the guest chamber.

But the door is hard to open. The lock is rusted by selfishness. Stout tendrils of greed and avarice surround the portal. The room itself is darkened by prejudice, pride, and envy and is no fit abode for the Redeemer of the world.

But when He enters He brings Heaven with Him. Love illumines the chamber of the soul. He spreads His table and gives of His spiritual food and drink.

And so the Saviour is making day by day the chamber of our hearts a sanctuary until at the last life is ready to enter the place which He Himself has prepared. "In My Father's house are many rooms. I go to prepare a room for you."

Salvation, then, is a very simple thing. Christ our guest has so transformed our life by His presence that we become fitted to be His guests.

MAY EACH Christmas, as it comes, find us more and more like Him who, as at this time, became a little Child for our sake, more simple-minded, more humble, more holy, more affectionate, more resigned, more happy, more full of God.—*J. H. Neuman.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus



WAS there ever an Advent season which made the scriptural warnings seem more vitally real? For years past, we have heard much about "the eschatology of Jesus," amounting in substance to this: that our Lord was probably in error, and the early Church certainly wrong, in expecting a "Day of Judgment."

Such a conception, they said, was altogether too melodramatic: the divine method does not make use of "catastrophes," in the serene, well-ordered course of evolution. Every day is a judgment day. Death, judgment, heaven, and hell have to do with individuals, not with this world and the race as a whole; and we should leave the *Dies Irae* unsung!

But other men, as wise in their own field, told us that war was impossible in our advanced civilization. Petty quarrels among half-civilized little states, perhaps, and the struggles of savage tribes, which might need chastisement from their powerful neighbors; but never more wars on the Napoleonic scale. The fabric of credit was too sacred; international relationships of high finance would safeguard the peace of the world. The cost of modern warfare would be prohibitive; and the machinery of arbitration was sufficient to avert such a calamity. It all sounded plausible; yet the war came, and every human being on the earth will be more or less affected by its outcome. It may be that, because God saw His Church forgetful and a generation arising to which the Advent message was not proclaimed, He permitted this lesser catastrophe, as a warning of the great day of the Lord, which is near. Catastrophes have their place in the divine plan, as well as slower and more orderly processes; and the swift destruction of an old order, such as seems working now, may well typify "heaven and earth in ashes burning." The despatches from Belgium and Russia, and certain chapters of the Apocalypse, help each to interpret the other.

IN THE MIDST of all the weltering confusion, charges and counter-charges, assertions, recriminations, contradictions, as to who is responsible for the war, one thing stands out unmistakable: whoever is guilty, the Belgians are wholly innocent. And yet, it is they who suffer most of all. The problem of pain as related to guilt was never more insolubly presented. Peaceable, industrious, with no ambitions to be gratified at the expense of others, relying upon the sacredly pledged word of their mighty neighbors, they find themselves a nation in exile. Strangers devour their land, lay waste their homes and fields, rob them of their last coin by way of penalty for living, and deny them the right even to buy back the food their own hands have produced. Was ever grief like theirs?

But, like their grief, their heroism is matchless. Never since the men of their race and tongue drove back the legions of Philip II., making the sea, that they had conquered, their ally against the tyrant, has the world seen anything comparable to the undaunted courage of that gallant people. The whole world is debtor to them. They have given a fuller meaning to the old Latin saying, *Malo mori quam fœdari*. And when orators need historical allusions henceforth, to exemplify love of country and of freedom, Louvain and Nieuport and Dixmude will serve instead of Thermopylae and Marathon. So, the name of ALBERT OF FLANDERS will shine even more brightly than that of William of Orange; and our age exults in the discovery that there may be even yet a kingly King.

I HEARD a silly college professor argue, the other day, that if Belgium had only yielded to *force majeure*, and had allowed the German armies free passage over her soil, she would have escaped all these woes: so, she has only herself to blame! That she would have perjured herself in the yielding, have renounced the neutrality which was the very condition of her national life by becoming Germany's ally against France, seemed not to matter. But in this, as in other cases, the path

of honor is also the path of true advantage. Such shameful surrender would not have averted from Belgium's fields the horrors of war; for France and England, banded together, would have been free to fight their enemies on Belgian soil, once that soil was held by the German troops; and Belgium's freedom would have been forfeited, whatever the issue, together with her honor. For, even if Germany had proved victorious, would her guarantee of respect for Belgian independence have been more sacred than her guarantee of Belgian neutrality?

AN ENGLISH FRIEND writes from a great hospital where Belgian soldiers are being nursed back to fighting condition, that they tell her of a hostile column advancing against them, screened by their own women! Once within hailing distance, the women called out: "Fire, soldiers; don't mind us; we are brave, too!" I say those Flemish peasant-women outrank the Roman matrons of Cornelia's type.

I CALLED Alfred Noyes' poem, "The Searchlight," the finest poem yet produced by the war. But surely, Chesterton rises quite as high in this which follows:

"THE WIFE OF FLANDERS"

"Low and brown barns, thatched and repatched and tattered—
Where I had seven sons until to-day—
A little hill of hay your spur has scattered—
This is not Paris. You have lost your way.

"You, staring at your sword to find it brittle,
Surprised at the surprise that was your plan,
Who, shaking and breaking barriers not a little,
Find never more the death-door of Sedan.

"Must I for more than carnage call you claimant,
Paying you a penny for each son you slay?
Man, the whole globe in gold were no repayment
For what you have lost. And how shall I repay?

"What is the price of that red spark that caught me
From a kind farm that never had a name?
What is the price of that dead man they brought me?
For other dead men do not look the same.

"How should I pay for one poor graven steeple
Whereon you shattered what you shall not know?
How should I pay you, miserable people,
How should I pay you everything you owe?

"Unhappy, can I give you back your honor?
Though I forgave, would any man forget?
While all the great green land has trampled on her
The treason and the terror of the night we met.

"Not any more in vengeance or in pardon
One old wife bargains for a bean that's hers.
You have no word to break, no heart to harden.
Ride on and prosper! You have lost your spurs."

A VENERABLE correspondent from Cincinnati writes, apropos of the old song, "Twenty Years Ago," recently republished here:

"Forty years ago, Mr. Champ Clark, the celebrated Speaker of the House, was a student in my law office here, from Central Kentucky.

"The song was one day discussed by us, and he told me that it was written by a man of his county, and that the 'Tom' was the present Governor McCreary of Kentucky, at the time of our talk a prominent lawyer and politician, of the same county, and that the spring was near his own home, and he had enjoyed many a good drink from the same.

"It made an indelible impression on me, for the song was always a great favorite of mine, and for many years was in my memory complete, and sometimes sung.

"As Clark is absolutely reliable and always was, it assumes an interesting attitude, and I would be glad if you would give me your authority for locating the origin of the good old song as you do.

"He was by all odds the brightest fellow I ever had about me, and I have had a number of good men as students—and prophesied then much that has happened to him.

"But it is nothing new for a good song to have several claimants, as was well shown in the case of Butler's wonderful 'Nothing to Wear.'"

My authority for the location of the scene in Whitesboro, N. Y., is the usually trustworthy "Notes and Queries" department of the Boston *Evening Transcript*. I shall be glad of further evidence.

WELSH DISESTABLISHMENT IN OPERATION

Confidence in the Suspensory Act Found Misplaced

ENGLISH CHURCH UNION REFUSES TO ENFORCE
PRO-ROMAN "SIX POINTS"

The Archbishops Ask Total Abstinence During the War

The Living Church News Bureau
London, December 1, 1914

THE process of disillusionment of Church people as to the real situation under the cruelly wrong as well as unconstitutional Welsh Act is proceeding apace by the exposure of its sham and fraudulent character as a "suspensory act." A conference of Church workers has recently been held at Sheffield with the Bishop of Sheffield presiding. It was convened under the auspices of the Central Church Committee for Defense and Instruction to consider the subject of "Work for Church Defenders during the War." Resolutions were passed protesting against the passing of the Welsh Church Bill into law "in spite of the truce between political parties upon the outbreak of a war in which the existence of the British empire was and continues to be at stake," and against "the act having become, as regards many of its harshest provisions, immediately operative in spite of the definite statement to the contrary embodied in the title of the suspensory act, with the result that Welsh Churchmen are compelled to embark upon the vast task of reorganization and to take steps to replace an amount representing a capitalized sum of four millions (which will ultimately be alienated from the direct service of God and applied to purely secular purposes) at a time when unceasing prayer and concentrated effort for the safety of the empire in the greatest national crisis which this country has ever had to face, are enjoined upon every subject of the state."

The Bishop of St. Asaph, who moved the first resolution, said that at the outbreak of the war Mr. Asquith, appealing to our patriotism, gave a definite pledge ("no prime minister ever gave a clearer pledge") that no controversial legislation would be brought before this Parliament. They all knew how that pledge had been kept. Later on another pledge, clearly given in private, was at the last treated with equal disdain. The government claimed to have made some "concessions" to cover up their broken pledges. The "Suspensory Act" in which these professed concessions were made provided that no steps should be taken to put the Home Rule Act into operation for twelve months or until the end of the war, but the Welsh Act was treated differently. All that was done was to extend the time for transferring the property of the Church to the county council and other bodies from six to twelve months or until the end of the war. This extension of the time of transference was permissible by order in council in the bill, and all that the government conceded was to make it compulsory. The government, however, had been officially informed that the work of transference could not be completed in less than twelve months. And so their "concession" was wholly illusory. The act was now being put into operation. The three Welsh commissioners were at work to-day, they had opened their office in London, they had appointed their secretary, "a thoroughly unscrupulous appointment." They were making all their arrangements for transferring the property of the Church—but that was not all. With the passing of the bill, patronage was abolished. There had been several benefices made vacant since the bill was passed. The incumbent appointed had to be told that the ancient endowments—in most cases that was all the endowments—ceased next September and he would then be left without one penny income.

An exceptionally interesting and well attended meeting of the English Church Union was held one evening last week at the Church House, Westminster, with the president, Viscount Halifax, occupying the chair:

Lord Halifax, in the course of his opening remarks, said that in this great European war we were fighting for Christian civilization based on Christian ideals. Destroy those ideals and Christian civilization perished.

Mr. W. J. Birkbeck, though an Englishman, is quite a Russian to the manner born, then rose to speak with special reference to the Russian Church and Nation and Empire. We all realized by this time, he said, that in the case of every nation which is engaged in this most awful conflict its religion was more or less directly involved. But of none of the countries which are engaged on either side can this be said more truly than of our brave Russian allies. Of Russia it may be said, not only that she possesses the Holy Catholic Faith, as handed down and preserved without additions or diminutions from her conversion nearly a thousand years ago, but that both as a government and as a nation she believes in it with all

her heart. It was impossible to exaggerate the share that the Church had in the building up of the Russian Empire. Here Mr. Birkbeck gave a brief survey of Russian history to show this. He then read a translation which he had made of the Russian Emperor's manifesto to his people on the declaration of war by Austria to illustrate the religious spirit in which Russia has entered upon this war. "Steel in hand and Cross in heart," such were the concluding words of the Emperor Nicholas II.'s appeal to his people. That, said Mr. Birkbeck, "exactly represents the spirit in which the whole nation from the Emperor down to the last regiment of his Orthodox soldiers, has entered upon this war." He wished that all those present could read the Russian newspapers with all the accounts of the mobilization—"the devotions offered in every village, the soldiers preparing for the fight by sacrament and prayer"—and thus really learn a great deal from them.

Mr. T. H. Bischoff sprung a surprise upon the meeting by his audacious attempt to capture it as well as the whole English Church Union in favor of the "six points" of the pro-Roman propaganda amongst a certain section of English Catholics. This somewhat sensational move and hodge podge of tenable and untenable views was promptly met and dealt with by the E. C. U. president in an admirable manner.

The Union had fought, Mr. Bischoff said, for six points before; let it fight for six points again. These six points of the so-called "forward movement," and which he invited the E. C. U. to accept as essential planks in a reconstructed platform, were outlined in effect as follows: (1) Reservation and Exposition of the Blessed Sacrament. (2) Restoration of devotions to the Blessed Virgin Mary in public Divine Worship, "which will require dogmatic teachings of the truths of our Lady" (e.g., the modern Roman dogma of the Immaculate Conception). (3) The right to substitute the Latin for the vernacular Mass service, or, at any rate, to depart from the present English Liturgy to such an extent as to render it more conformable to the Latin Liturgy. (4) Restoration of Contemplative Orders. (5) A celibate clergy. (6) A frank and fearless restatement of our relation to the Roman See.

Lord Halifax, referring to Mr. Bischoff's position, said he agreed that what they had to fight for was the Catholic religion. But it was essential to be sure that their objective was really the Catholic religion. (Loud applause.) When it was said that certain things were essential he desired to distinguish. In what sense was the celibacy of the clergy essential? It was certainly not essential in the Eastern Church. As to Reservation, Exposition, and Benediction of the Blessed Sacrament, here again some distinction was required. Reservation for the sick and dying was a matter for which they were prepared to fight to the last. But how could Reservation for other purposes be described as essential, when they remembered that Benediction was never given in St. Peter's, Rome? With regard to the Prayer Book, he desired to say that the longer he lived and the better he had become acquainted with the Prayer Book, the more convinced he was of its essential Catholicity—though there were many things he would like to see altered—and the more convinced he was that if it were used as it could be used, it supplied them with all that was required to teach the essentials of the Catholic faith. Lord Halifax then referred with adverse criticism to the abuse that has grown up at some churches in sympathy with Mr. Bischoff's views of taking the ablutions immediately after the Communion and before the Blessing. He believed that historically that was the proper place; but he observed that the Prayer of Oblation, which was the completion of the Consecration, was used at these churches after the ablutions, and, therefore, "entirely out of its proper place, and in a way which was doing grievous injury to the doctrinal position of the Church of England." As regards Mr. Bischoff's sixth point, they must not sacrifice the only principles upon which a real, true, solid reunion was possible. It was not only they who had something to learn; the Roman Church had something to learn also.

At the recent meeting of the Council of the Church of England Men's Society, the Archbishop of York spoke especially of temptations placed before the soldiers in the way of strong drink. He felt that it ought to be regarded as an act of treachery to the state at this present time to treat any of the soldiers. He reminded them that the order had been given by the commander-in-chief of the Russian armies to try by court martial any one who offers spirituous liquors to the troops. The Archbishop thought they should go still further. He endorsed the recent letter from the Archbishop of Canterbury that had been published, in which the suggestion was made that throughout the country men and women pledge themselves to abstain wholly from the use of liquors during the war.

The Bishop of London's Evangelistic Council have accepted an invitation from the Dean and chapter of St. Paul's to hold a twenty-four hour's watch and intercession service on December 16th ("O Sapiaentia"), beginning at 8 A. M., in preparation for the National Day of Intercession on January 3rd.

J. G. HALL.

BURIAL OF LORD ROBERTS

The Living Church News Bureau
London, November 24, 1914

THE funeral obsequies of Field Marshal Lord Roberts, which were begun in France, came to a close at St. Paul's on Thursday last. An hour before noon, which was the time fixed for the service, the Cathedral was already nearly full with a congregation composed notably of a large representative body of eminent public men, both military and civil. The spacious catafalque—the same that was used at the great Duke of Wellington's funeral sixty years ago—was placed under the dome in front of the choir gates, and at each of the four corners stood a tall, massive bronze candelabra with corpse tapers. The combined string and brass band of the Royal Artillery, one of the finest companies of instrumental musicians in the kingdom, was stationed on the choir steps, while another noted military band was outside the western entrance of the Cathedral. At 11 o'clock the great bell of St. Paul's, whose deep booming and resonant sound is one of the most impressive things about London, began solemnly to toll as the military funeral procession set out from Charing Cross station and moved slowly along the crowded but silent route of the Thames Embankment towards the vast and stately fane crowning Ludgate Hill.

Shortly after half past eleven the Lord Mayor and Sheriffs of London arrived in state and were conducted to their places in the choir stalls. Their arrival was the signal for the commencement of Handel's immortal dirge, the "Dead March" in *Saul*, by the Royal Artillery band. Then also were the corpse tapers lighted. A little later the Cathedral clergy and the Bishop of London, with the singing men and boys, headed by the processional cross, proceeded from the south choir aisle to the great west door to meet the body of the departed national hero. Then, after a tense interval, the funeral procession arrived and moved up the nave, preceded by the ecclesiastical procession. The coffin, wrapped in a union jack, and with the medals, orders, and undress cap and sword upon it (one floral offering only being sent, a cross of white flowers from Queen Alexandra), was borne on the shoulders of eight sergeants from Lord Roberts' regiments. Behind walked the distinguished pall bearers, Lord Kitchener prominent among them, and then came the Archbishop of Canterbury, preceding his majesty the King, who was modestly dressed in khaki. To the sombre strains of the "Dead March," which again broke out, the coffin was borne along and placed aloft on the mortuary dais.

The King took his stand on the right, facing the north, an impressive solitary figure. The unperformed part of the burial service then began. The Dean of St. Paul's said the committal sentences, the Bishop of London the final prayer and the collect, and the Primate gave the blessing from the high altar. Meanwhile the bearers had raised the coffin from the dais and placed it on a stone slab which was temporarily placed in an aperture in the pavement just in front of the choir gates. After the blessing, Garter King of Arms, in resplendent livery, read before the vast assemblage the long list of dignities which comprised Lord Roberts' style and titles. The congregation then stood for Chopin's pathetic and haunting *Marche Funèbre*, and afterwards the trumpeters of the Royal Artillery, standing under the dome, sounded the "Last Post" as the army's and nation's farewell to its hero.

After the service, from two o'clock until five, the body lay in state, and thousands of people passed before it in single file on either side of the barrier. All that is mortal of Lord Roberts was then interred in a grave in the crypt close to the tombs of Wellington and Nelson, until his body shall rise again at the glorious resurrection. May his soul rest in peace!

Two days before Lord Roberts left for France, he wrote a brief foreword for a little book of daily thoughts for all who are serving their king and country and empire as combatants in the great European war, which has been compiled by the Hon. Mrs. Gell, under the title, *The Happy Warrior*, and which is now being published by Messrs. Mowbray. In this foreword we have what may be regarded as the great soldier's last written message:

"We are fighting," said this noble warrior, "for high ideals, and even amidst all the horrors of war and its temptations to retaliation and excess, these ideals must not be lost sight of, or war becomes a degenerating instead of a purifying influence. I think it will be a great help to many men to commit to memory the brief daily sentences in this little book, and think of them constantly during the day, for the sustaining power of a noble thought or a good resolution is of great value."

PROTEST OF MISSIONARIES IN JAPAN AGAINST ANTI-JAPANESE LEGISLATION

"WHEREAS, The friendly relations between the United States of America and Japan are endangered by repeated reports of the intentions of the United States Government towards Far Eastern questions and, in some instances, of actual preparations for war with Japan, and

"WHEREAS, It has been reported to us on reliable authority that in the coming elections in the State of California candidates for election to the Legislature have been asked to pledge support to a bill or bills deliberately depriving Japanese residents in that state of their rights to lease land for any purpose whatever, and

"WHEREAS, In our opinion, such legislation would be in direct contravention of the purpose of the treaties between the two countries and would offend a truly friendly and intensely patriotic people because of the discrimination, not only implied but deliberately intended, by those engaged in the anti-Japanese propaganda,

"THEREFORE, BE IT RESOLVED, That as such action would appear an act of manifest injustice, especially at a time when Japan has been magnanimous enough to ignore this attitude towards her people and has decided, in spite of strong opposition, to keep her promises and take her part in the Panama-Pacific Exposition, we appeal, in the strongest terms possible, to the Bishops and fellow-members of our American Church to do their utmost, by all legitimate means, to discourage such action until the diplomatic authorities of the two countries shall have had time to solve, by peaceful means, the problem, and

"RESOLVED, That copies of these resolutions be forwarded at the earliest possible moment to the Bishops; to the President of the United States of America; to the Governor of the State of California; and, through the American Ambassador in Tokyo, to the Secretary of State.

(Signed) JOHN M'KIM,
Bishop of Tokyo."

The foregoing resolutions were unanimously adopted at a conference of Church missionaries in Japan, representing the districts of Tokyo and Kyoto, held in Tokyo October 22nd. The following is a copy of the letter of transmission to President Wilson:

"BISHOP'S OFFICE, 38 Tsukiji, Tokyo, November 5, 1914.

"TO THE PRESIDENT,

"The White House, Washington.

"MR. PRESIDENT:

"I have the honor to present to you, through our Ambassador, the enclosed preamble and resolutions passed by the American Episcopal Missionaries in Japan at a Conference held in Tokyo, October 22, 1914.

"The friendly and sympathetic relations which bound together so closely the peoples of Japan and America for more than fifty years have been strained and weakened by anti-Japanese agitation and legislation which seems to us discriminatory and unjust.

"As Christian teachers and leaders we feel it our duty solemnly to protest against action which is prejudicial to the honor and good name of the Christian people of America and which is opposed to that righteousness which exalteth a nation.

"We believe that a responsibility is laid upon us to urge the Christians of America to oppose in every legitimate way all legislation which makes for enmity and strife between nations.

"We are confident, Mr. President, that you, as a God-fearing Christian man, will use in this instance, as you have in others, the influence of your high office in the cause of international justice and peace.

"I am, with deep respect, Sincerely yours,

"(Signed) JOHN MCKIM, Bishop of Tokyo."

COME WHAT MAY, nothing can efface the mark which Christmas has made in the rolls of time. For us men and for our salvation, He was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man. Let not private trouble, nor the march of the world, and the crash of its conflicting powers, drown its holy call. It speaks as it did on the first Birthday, of our Lord, of the "peace beyond all understanding," of the "joy unspeakable and full of glory," with which Apostles, and Saints, and Martyrs, went through life and death to God.—*Dean Church*.

JESUS CHRIST HIMSELF is that little Child, like whom we must especially become if we would ever be fit for the kingdom of God.—*John Keble*.

EXHIBIT OF FINE VESTMENTS IN NEW YORK

Plan is Held to be a Success

DEATH OF TWO OF THE METROPOLITAN CLERGY

"Laymen's House" to be Opened in Madison Square

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church }
 11 West 45th St.
 New York, December 14, 1914 }

It is a pleasure to show here a picture of the recent exhibition of Church vestments and embroideries held in the Sacristy of the Church of the Intercession, New York. The exhibition was a step in the right direction. Every example shown, either from the articles made for the Anglican communion or the

purple has a Latin text in gold letters. Four other frontals of simpler design but in good fabrics were loaned by the Rev. C. E. Hill, of All Saints', Springfield, Mass. There was a remarkable set of burses and veils made for St. Mark's Church, Mt. Kisco, N. Y. These were made from fabrics designed by J. N. Camper of London. The Rev. Dr. Stires, of St. Thomas' sent a fine violet stole richly embroidered, the arms of the parish appearing at the bottom of the design. Besides the chasubles already mentioned, there was one of red damask with orphreys of green and gold for the Rev. E. Dudley Tibbits, D.D., of Hoosac School; also one of embroidered linen, and a fine banner, loaned by the Rev. Dr. G. Ashton Oldham, rector of St. Luke's Church, New York City.

Together with the vestments were numerous photographs, books, pamphlets, and fabrics illustrating correct examples of the work for which the Society stands; also photographs of



ST. HILDA'S SOCIETY EXHIBIT, NEW YORK

Roman, was of the most approved and correct model. With few exceptions all the exhibits were the work of the newly organized St. Hilda's Society and had been made under the direction of Mrs. William Halsey Wood and Mr. Wilfred Edward Anthony. The Sacristy of the Intercession, one of the few proper clergy sacristies in any church in America, gave a fine setting for the various articles on review. The exhibition showed that it was perfectly possible to produce correct and beautiful vestments and banners and embroideries for a reasonable cost. By appliqueing beautiful stuffs on the fabrics of the articles, it was shown that it was possible to produce effects which, if embroidery were used, would be altogether too expensive for the average clergyman or church to afford. The wonderful altar frontal which has been made for the "Gate of Heaven Church" in Boston consists of a series of alternating panels of white and yellow brocade with blue and gold. The violet frontal is of damask with orphreys of Roman purple dividing it into eighteen squares, each square containing a gold shield on which is embroidered some emblem of the Passion. The frontlet of Roman

church plate, chalices, alms basins, and the like, designed by Mr. Goodhue, the architect of the beautiful church, lending an added interest to the exhibition.

It was evident that all who attended—and many came from far—were impressed by the serious motives of those responsible for the work. It is the object of the society to strive for the best and highest in what may be called "the minor arts" of the Church.

There is to record this week the death of two of the New York clergy. The Rev. Francis Washburn, aged and retired, died at his home in Newburg on Saturday, December 5th, in his seventy-third year. Mr. Washburn was the son of the Rev. Jacob Cheeseman

Death of Two Clergymen

Washburn, a Methodist minister, and was born in Newburg. Like his father, he was in earlier years a Methodist minister, but applying for orders in the Church, was ordained by Bishop Seymour as deacon in 1878, and by Bishop Horatio Potter as priest in 1880. His ministry in the Church was in New York suburbs, at St. Andrew's Church, Walden, Holy Spirit Kingston, and more latterly as hono-

rary assistant at the Good Shepherd, Newburg. Mr. Washburn was author of several published volumes.

The other death among the clergy is that of the Rev. Maurice W. Britton, rector of St. Clement's Church, who died in St. Luke's Hospital on December 8th. Mr. Britton was in Canadian orders, ordained by Archbishop Hamilton as deacon in 1888 and priest in 1891. His work was in the diocese of Niagara until 1906, when he came to New York to be vicar at Holy Cross mission, continuing in that capacity until 1909, when he entered upon the rectorship of St. Clement's Church. The burial service was at St. Paul's Church, Brooklyn, on Thursday, December 10th.

Already possessing a Church Missions House and a Diocesan House, New York is to have, from January 1st a Laymen's House. It was formerly a Madison Square home, the owner of which now gives it to Christian work, with most of its furnishings, at mere nominal cost. The location is 49 East Twenty-fifth street, and laymen to have offices there are those in the Laymen's Efficiency League, the Seabury Society, and the Church News Association. "Laymen's House" is also to be headquarters for the Laymen's Training School, and there is to be established a Laymen's Forum. A few of the meetings of the last named will be held at night, but chiefly it is to be a forum for the presentation, through public interviews held from 12:30 to 1 o'clock on week days, of suggestions and methods by leaders who would get laymen to help them in their plans. Men of the vast office district of Madison Square and Fourth avenue are to be invited to hear these leaders. The aim is, of course, to multiply the number of volunteer workers. The first public forum or interview is held to consider problems of the unemployed, and members of the Social Service Commission of the New York diocese will tell men how to help in its plans. L. O. Morny, chairman of the league, has just been elected to membership in the commission, in place of Mr. Seth Low, who felt that he could not serve. Other Church leaders, in missions, religious education, and civics, and visiting Bishops in their spiritual work, are to be invited to answer questions and extend their work. The Church publicity center will make the most of the suggestions given here.

The Bulletin, a quarterly issued by the General Theological Seminary, has made its first appearance. It is a neat pamphlet of twenty-four pages. The more noteworthy features are: "The Faculty to the Alumni," by Dean Robbins; an advertisement and explanation of "Elective Courses for the Current Year"; a census of the year's enrollment of the student body, which numbers 142, and has only been exceeded in four other academic years. Notice is given of the new arrangement of lectures and of the growth in scope and efficiency of the Seminary Library. Under the caption "Five Books Worth Owning," members of the faculty give information in detail and contribute valuable pages to the *Bulletin*. Reports of the missionary society, maintained for many years by the students, an account of the annual matriculation service, and interesting notes of alumni and faculty are also found in the latter part of the issue.

To one who has long felt the need of bringing the alumni into closer touch with the Seminary, and had a share in the attempts to interest the 1898 General Convention in this work, the operation of the recently amended constitution of the Seminary and the avowed object of the *Bulletin*, bring the hope of greater things yet to come.

On Sunday afternoon, December 6th, a memorial service was held in Grace Church in remembrance of Jacob Riis, the distinguished Churchman and philanthropist.

**In Memory of
Jacob Riis**
After the service, said by the rector, the Rev. Dr. Charles L. Slattery, a sermon was preached by the Rev. Dr. Endicott Peabody, headmaster of Groton School. The preacher, formerly a personal friend of Mr. Riis, said that his work in improving the condition of persons living in tenement houses had been of immense benefit to the city of New York.

An interesting meeting of the Westchester Local Assembly of the Brotherhood of St. Andrew was held at Christ Church, Yonkers, on the First Sunday in Advent. There was a business meeting with elections, followed by a conference, in the afternoon, the speakers being Mr. H. M. Hewitt, president New York Local Assembly, Mr. Frank C. DuMoulin, vice-president New York State Assembly, and Mr. Wm. F. Leggo, National Council Member, as well as Archdeacon Pott. At the evening service there was an address by the Rev. Dr. James S. Holland, rector of Christ Church, Yonkers, on the subject, "Men Sent from God."

The Gorham Galleries have inaugurated the opening of their new room for the display of stained glass, with the exhibition of a window of unusual beauty and grandeur. It has been created for the Church of St. Michael and All Angels, Baltimore, of which the Rev. Charles Fiske, D.D., is rector. The subject which guided the designers in the creation of this window, was the *Te Deum*. Inspired by this theme they have put forth their best efforts and thereby bring to the attention of the worshipper, figures and symbols which could not otherwise have been portrayed. The window will be on free exhibition every day from 9 A. M. to 4 P. M.

DEATH OF PROMINENT PHILADELPHIA PRIEST

Rev. James Haughton Enters Into Rest

CLERICAL BROTHERHOOD AT WORK

The Living Church News Bureau
Philadelphia, December 14, 1914

IN the death, in the Hahnemann Hospital, of the Rev. James Haughton, on Thursday, December 10th, this diocese has lost one of its most distinguished priests. For more than a year he has been ill and about a week before his death was taken to the hospital. From the day of his entrance it was evident that he could not improve.

Mr. Haughton was born in Boston, April 14, 1839, son of James and Eliza (Richards) Haughton, formerly of Norwich and New London, Conn. He was graduated from Harvard College in 1860 and two years later received his Master's degree. In 1861 he entered Andover Theological Seminary, but owing to ill health, in 1862 went abroad and continued his theological studies in the universities of Leipsic and Erlangen. In 1864 he went to study in Switzerland, and at Lausanne, met his future wife, then Miss Augustine Mellet, the daughter of Rev. Victor Mellet and Nancy (Creux) Mellet, whom he married February 7, 1865. Mr. Haughton was ordained deacon in the spring of 1866 by Bishop Eastburn and was sent to Christ Church, Exeter, N. H., where he was the first rector, building the church now standing. In the same summer he was ordained priest by Bishop Chase at Grace Church, Manchester, N. H., and after two years there went to Hanover, where he built the church, rectory, and parish school. In 1876, Bishop Doane called him to Albany to be the Dean of All Saints' Cathedral. In 1879 he was called to St. John's Church, Yonkers, and in 1887 to the Church of the Redeemer, Bryn Mawr, Pa. He was rector of this parish for twenty-three years, when he retired from active duty in 1909, and has since resided at Brookside Farm, Paoli, until his death. During his retirement he devoted much of his life to the writing of a book, *The Holy Spirit and the Prayer Book*. Mr. Haughton was on the Standing Committee of the diocese from 1901 to 1909 and was one of the examining chaplains until his death. In all his duties Mr. Haughton followed the traditions of his family, for since the earliest Colonial days, his ancestors in New England were influential as governors, clergymen, colonial officers, and writers, and had their part in the intellectual life of its two universities, Harvard and Yale.

In his own generation, one brother-in-law, Dr. James O. Murray, was Dean of Princeton; another brother-in-law, William S. McClave, of New York, gave to Yale, Haughton Hall; his son-in-law, Dr. J. Duncan Spaeth, is now professor of English History at Princeton; another son-in-law, the Rev. Francis C. Hartshorne, is rector of St. Peter's Church, Phoenixville, and his son, the Rev. Victor M. Haughton, is rector of Christ Church, Exeter, his father's first parish.

Mr. Haughton is survived by his wife and seven children.

At the meeting of the Missionary Association of the Clerical Brotherhood, held in the Church House chapel on Monday, December 7th, it was decided to disband, and allow the work to be continued by the Clerical Brotherhood. For some years this Missionary Association was an association of the younger clergy of the diocese, and met for study and inspiration in the evening at appointed times. It soon became evident that this movement would not succeed, and it was decided to petition the Clerical Brotherhood to allow the use of its room on the first Monday of each month. For some years this plan has been carried out with more or less success. It has been difficult, however, always to secure missionary speakers for the meetings, and as the meetings always followed a short meeting of the Brotherhood, thus creating confusion, it was found impracticable to continue them. It was decided to ask the topic committee of the Brotherhood to provide for a missionary speaker once a month.

At the meeting held on Monday, Bishop-Suffragan Garland spoke on Church Extension. He pointed out the difficulty of securing funds for this work, and told of the plan which the Bishops propose by which every communicant in the diocese will be given the opportunity to make a donation of a specified amount three times a year upon call. For this purpose blanks have been sent out to the clergy asking for the names of members of their parishes who may be able to pledge any amount even as low as fifty cents. This amount may or may not be called at the three times-indicated on the pledge, but no more than these three contributions will be asked. By this means the Bishops hope to be able to provide for the building of rectories and parish houses as the need may arise. Under the present

system there is no means for the carrying on of this work.

For some months the members of the Clerical Brotherhood have been discussing the subject of "Prayer Book Revision." Dr. Robinson has made addresses and answered questions on the subject. About two months ago a committee was appointed to arrange either a series of suggestions or questions to be taken up by the clergy of the Church and submitted to the Clerical Brotherhood at a later date for their consideration. The committee decided to arrange a series of questions to which they asked answers, and which will be sent out by the secretary of this committee, the Rev. Robert G. Osborn, D.D.

The faculty of the Divinity School has issued the first volume of a Bulletin which is to be devoted to information about the school, its faculty and students. One issue each year will be the catalogue. The present issue is full of optimistic prophecies for the school. One feature is to keep in touch with the members of the Alumni Association who are at such a distance from the school as to be heard from but seldom. That this department may be of real value, information from these men is sought. The men who are near are requested to send in items of interest.

In the Philadelphia Divinity School, on Thursday evening, the members of the junior class entertained at a smoker the upper classmen, faculty, and members of the joint boards. In this way they hope to bring all the members of the school into closer relationship and thereby develop its interests. The success of this effort has encouraged the students to arrange for another evening in the spring at which time the lady members of the families will also be invited and an evening of entertainment be enjoyed.

At the round table luncheon of the clergy held in the Church Club rooms Monday, December 7th, there was a large and enthusiastic number of the clergy present. The Bishop presided and the Bishop Suffragan was also present. After the serving of a bountiful luncheon, Bishop Rhinelander introduced the Rev. Dr. Dickenson S. Miller, Professor in the General Theological Seminary, who made a splendid address on the subject, "The Defence of the Faith To-day." It was remarkable and strong and touched upon the weaknesses of many of the clergy of the Church in their approach to the great questions of the day, and their failure to get the most out of their ministry from the point of view of practical questions. After the address Bishop Garland, the Bishop having been compelled to leave early, asked for comments. The thoroughness of the treatment of the subject was shown in that there were none made.

The Rev. H. McKnight Moore conducted his last service in the chapel of the Mediator on Thanksgiving day. He had accepted an appointment with the Rev. Clarence Wyatt Bispham as curate at St. Philip's.

CHICAGO BUSINESS MEN GIVE FAREWELL LUNCHEON TO DEAN SUMNER

Unique Recognition Given to the Value of His Work

TWO SUNDAY SCHOOL INSTITUTES ARE HELD

Finding Shelter for Homeless Men

OTHER RECENT NEWS OF CITY AND SUBURBS

The Living Church News Bureau }
Chicago, December 14, 1914 }

THE luncheon given by the Chicago Association of Commerce, with Dean Sumner as the guest of honor, at the Hotel La Salle, on Wednesday, December 9th, attended by between three and four hundred of the leading business men of Chicago, was one of the most unique and remarkable testimonials ever given to a priest of this diocese. The Dean made the address of the day, on "Chicago's Progress in Fifteen Years," that being about the number of years since he took up his residence as one of Chicago's citizens. It was described in the newspapers as "an eloquent tribute to the city and to its leading citizens." The Dean said, in part:

"The graduate schools of colleges and universities that have grown up within this period place Chicago in the front rank as an educational center. Under wise guidance the public schools have reached great excellence. A sign of needed progress is the vocational-school. Important in the work of preparing and protecting Chicago's children, the Juvenile Protective League deserves high tribute. Chicago's housing problem is having rapid solution by the City Homes Movement, the City Plan, and the Commercial Club Movements, aided materially by the Board of Health. The slums of ten years ago are now impossible in Chicago. Mayor Harrison has accomplished what many others have failed to do in stamping out vice in a great city. What little remains is clandestine and in hiding. Chicago's press, her art-culture, and her whole civic trend have been towards the highest ideals. No press in the country responds more quickly to the needs of the citizens than the papers in Chicago. What other city has created commissions to pay the expenses of artists and to buy their productions? The churches have advanced

with other departments of the city's life. Their development of social and civic righteousness has consummated their highest temporal achievements."

The Dean sounded a warning word when speaking of the churches. "When religion ceases to be a bulwark in a struggling community, then you will find altruism slowly dying out, and the civic and moral progress of the city standing still. While we of the ministry are supposed to take care only of the world beyond, we have vital sympathy with you men who are breasting the waves of business life."

The Dean also paid his tribute to the Citizens' Association, the Municipal Voters' League, and the new County Union, as examples of civic progress. At the close of this remarkable address Dean Sumner received an ovation of applause. The Association's Glee Club led the throng of guests in a rousing song, to the tune of *Tipperary*, the words having been composed for the occasion by Mr. Frank Adams Mitchell, the chorus ringing out as follows:

"As you journey from old Chicago,
(And may God speed your way),
You've the friendship of all Chicago,
Though Good-Bye is hard to say.
Good-bye, jolly fellow,
Farewell, friend most true,
It's a long, long way to far-off Portland;
Our hopes are with you."

During the luncheon a telegram was read from the Portland Chamber of Commerce, expressing that city's appreciation of Dean Sumner's coming, and promising him a hearty welcome. Never before has a Chicago priest received such a tribute from such a body of representative citizens on the eve of his departure.

The Advent meetings of the North Side and the South Side Sunday school institutes took place on the evening of Tuesday, December 8th. The North Side officers and teachers met at St. Chrysostom's Church and parish house, with an enthusiastic attendance of nearly two hundred and eighty, including several visitors. This is the largest attendance ever registered by this institute, and it is possibly the largest ever reached by any Chicago Sunday school institute. There were four speakers, as follows: The Rev. Norman O. Hutton, who dealt with several phases of the work among boys; Mrs. Bishop of Winnetka, who described some principles of Sunday school finance; Mr. Montgomery, of St. Luke's, Evanston, who told of "The Organization of the Sunday School Staff," and the visiting speaker from the South Side, the Rev. Charles H. Young, who outlined the work now being carried on by the new Church school of religious instruction. Several new registrations for the C. S. R. I. were received as a result of this last address. There has been a steady growth in interest and enthusiasm concerning this institute among the parishes and missions of the North Side, especially during the past two years. Its meetings are now frequently the largest of all the three Chicago Sunday school institutes. The Rev. C. H. Young announced at this meeting that Deaconess Patterson is at work rearranging and sorting out the various features of the diocesan Sunday school exhibit, which was compiled two or three years ago, and that she will have the exhibit placed in St. James' parish house, through the courtesy of that parish, in order that it may be studied by those attending the weekly sessions of the school of religious instruction. These Thursday evening sessions were interrupted on Thanksgiving day, and will be again interrupted on Christmas Eve.

The South Side Sunday school institute met at St. Joseph's, West Pullman, the Rev. George Forsey, priest-in-charge. There was a fair attendance at this meeting, numbering about one hundred and fifty, and the address of the evening was by the Rev. Dr. Herman Page, dealing largely with the teacher's personal responsibility for the spiritual life of the pupils. The hospitality of St. Joseph's congregation of less than one hundred communicants was most generous and welcome.

The committee of the Deanery appointed to find a room for the proposed emergency shelter of homeless young men has been hard at work all the week, and expects soon to have its report ready. It has been very difficult to find a vacant room for this purpose. A circular letter has been sent by the committee to all the clergy of the city and suburbs, and its message was given to the congregations on the First Sunday in Advent. Prompt responses followed this appeal, and great interest in the project was shown by our generous people. A well-known layman of the diocese recently remarked that never, in his long residence in Chicago, had he known of so many people who were anxious to give to so many different causes as during this winter of unprecedented perplexity and distress. At the meeting of the clergy held on St. Andrew's day, to consider the plan of opening this shelter, the statement was made that whereas the November record of men taken care of at the Municipal Lodging House, in 1913, was 6,589, the number for last month was 64,819. Again, while there were 420 men lodged at the city lodging house on November 30, 1913, there were just 3,006 men crowded into that building on the night of November 30, 1914. There were 3,400 on

the night of December 9th. These are figures which simply give a bare suggestion of the conditions now obtaining in Chicago.

The men's clubs in our parishes have been arranging some excellent programmes this fall. At Grace Church, Oak Park, the Rev. F. R. Godolphin, rector, the club was recently addressed by Mr. S. B. Komaiko, whose theme was "Jewish Life in Russia." Mr. Komaiko is an American Jew who lived for years in Russia. He was obliged to leave because he was found reading a book which had not been authorized by the censor. The men's club of St. Simon's, Sheridan Park, the Rev. L. F. Potter, rector, recently held a debate on the question, "Resolved, That the present war in Europe has not injured the prosperity of the United States."

The local council of the Brotherhood of St. Andrew, consisting of the local assembly officers and of one delegate from each chapter in the diocese, held an interesting meeting in the Church Club rooms on the evening of Monday, December 7th, the theme under discussion being, "The Men's Bible Class Movement." About fifty men were present.

At St. Edmund's Church, the Rev. H. B. Gwyn, rector, the 11th of December was observed as a "Day of Silent Prayer," groups of the parishioners taking the various half-hours throughout the day, according to an agreed schedule. This has rarely if ever before been attempted during Advent, in our diocese, by any congregation.

The Rev. George Craig Stewart held a very successful eight days' mission at the Church of the Holy Communion, Maywood (Rev. W. C. Way, priest in charge). The mission commenced on the Sunday next before Advent, and continued through the octave. The congregations were large from the outset, and grew steadily through the week. The mission had been most carefully prepared for, not only the usual methods of advertising having been used, such as window-cards, letters, hand-bills, etc., but practically every family connected with the parish had been called upon personally in reference to the mission. The average attendance on week-nights was more than 95 per cent. of the entire communicant list, and there were large congregations at the daily Eucharist, and also at the children's services. The final service of the mission was the 7 A. M. Holy Eucharist on Monday, December 7th, at which more than one-third of the entire communicant membership of the congregation were present. Many questions were asked, and many requests for intercessory prayer were received, during the mission, which has left a marked impression on not only the parish but on the entire community.

The Advent edition of the *Diocese* contains brief summaries from all of the parishes and missions in which parochial missions were held during November. This great and unprecedented effort, so far as this diocese is concerned, has been fraught with great benefit already, and its deepest results will bear fruit for many a long day. It was a tremendous undertaking, and entailed a vast amount of work, but it was all supremely worth while.

Parochial Missions

TERTIUS.

MEETING OF THE BOARD OF MISSIONS

THE meeting of the Board began as usual with a celebration of the Holy Communion in the chapel of the Missions House, at 9:30 A. M., on Wednesday, December 9th. The President was celebrant, assisted by the Rev. Dr. Gray. Thirty-three members were present, representing every Province except the Eighth. The Treasurer read his monthly report, which contained the cheering statement that in spite of the adverse conditions existing, the contributions of the Church, up to December 1st, were slightly in excess of the same date last year. There has been a decrease in the offerings of parishes and Sunday schools, but an increase from individuals and auxiliaries, so that the net increase amounted to \$1,045.

The reports of action taken by the Council of Advice and the Executive Committee since the last meeting of the Board were presented and approved, after which matters of business requiring the action of the whole Board were taken up. The first was a report from the Executive Committee with regard to the policy inaugurated in February of the present year, whereby ten per cent. of the undesignated legacies was to be set aside for missionary equipment in the continental domestic field. It had been suggested that in view of the present conditions this be deferred, but it was finally decided to adhere for the present to the plan as originally made and retain the amount for the purpose designated. This means that something over \$10,000 will be available.

A proposal was brought before the Board with a view to coördinating the interests of the "apportionment" and of

"specials," and a committee was appointed to consider the matter with a view to discovering whether a plan might not be reached which would conserve the personal appeal and at the same time coördinate it with the whole range of the Church's activity. It was especially desired that it be made clear to the Church that the Board does not discourage "specials," but that, properly regulated and promoted, they are necessary and helpful to missionary advance.

The appropriations to the district of Liberia, originally made for six months only, in the expectation that a commission would by this time have visited the field and be prepared with a report, were extended for another six months.

It was moved to send delegates to the Foreign Missions Conference to be held in Garden City, Long Island, in January, and the Council of Advice was given power to choose the same.

Archdeacon Mellen of Mexico gave a brief and interesting account of the situation in that distracted land. He threw such light upon the situation as is possible, and voiced the earnest intention of the missionaries to remain at their posts and to be prepared for strong advance as soon as conditions become settled.

At one o'clock the Board adjourned and enjoyed the cordial hospitality of Mr. and Mrs. George Zabriskie at their home on Gramercy Park. After reassembling the elections of the standing committees for the ensuing year took place with the following result:

Executive Committee.—Bishops Lloyd, Francis, Greer, C. K. Nelson, Edsall, Lines; Rev. Drs. Alsop, Stires; Rev. Messrs. Sedgwick, Davis, Emery; Messrs. King, Mansfield, Morris, Cochran, Newbold, and Dr. Dillard.

Trust Funds Committee.—Messrs. Morris, Chauncey, King, Pruyn, Saunders.

Audit and Finance Committee.—Rev. Dr. Mann, Mr. Low, Mr. Stirling.

Unfinished Business Committee.—Rt. Rev. Dr. R. H. Nelson, Rev. Dr. McIlvaine, Mr. Reynolds.

The Council of Advice, under the authorization of the Executive Committee, then presented to the Board a statement to be issued to the Church with regard to aiding other missionary societies suffering disaster because of the war. This statement appears on another page of this issue.

On the motion of the Rev. Dr. Freeman, a publicity committee of three was appointed to bring before the Church such important matters connected with the work of the Board as might seem from time to time desirable. The membership of the committee is as follows: Rt. Rev. P. M. Rhineland, D.D., Rev. J. E. Freeman, D.D., Mr. George Wharton Pepper.

THE WAITING WATERS

BY S. ALICE RANLETT

DOWN from the countless reservoirs of the hills, the waters flowed, gathering now a slender silvery thread from a pool among the rocks and now a trickle from a bed of velvet green moss, one day a rivulet from a passing shower and another day a gurgling rill from a melting snow bank, brooks joining brooks until a brimming, sparkling stream slipped singing on its way through the lowlands, among fields, gardens, and orchards.

In one field, fruit trees, apple and peach, had been planted, but though the soil was good and the trees of healthy stock, they did not flourish; in spring, when other orchards burst into their beauty of blossoms, no flowers appeared on these trees, and in autumn when other trees were crowned with their wealth of fruit, these trees bore only leaves.

But, one day, the gardener dug trenches between the rows of his trees and opened these to the stream which flowed near; the sparkling, life-giving waters swept eagerly through the way prepared for them, and the roots of the trees opened wide their thirsting mouths and drank their fill.

The winter passed, and in the spring, the orchard was transformed into a glory of pink, white, and rose-flushed, perfumed flowers, and in the following autumn, the trees were loaded with a wealth of glossy, red-skinned apples and velvety, crimson peaches. The life-giving waters had been ready and waiting, but they could not succor the needy, thirsting trees until the trenches were opened for them. God's plan is to hold ready the reviving floods of His grace and power for the trees of His orchards and the people of His pastures until the gardener and the praying soul will of their own free desire open channels through which His loving mercy may pour in full abundance. "The righteous cried and Jehovah heard."

Friendship With God

A Need of the Clergy

By the Rev. FLEMING JAMES, PH.D., Rector of St. Paul's Church, Englewood, N. J.

SEVERAL years ago I was present at a small gathering of clergy in the diocese of Pennsylvania, including some of the best of its younger men. There was under discussion I know not what phase of our Church activity, but the atmosphere had grown murkier and murkier. Each succeeding speaker added to the gloom. Fault after fault of our Church was cast forth into the midst. Finally a silence succeeded—one of those abysmal pauses in which each by common consent seemed to retire within himself in order to contemplate the more adequately the truly awful situation; when suddenly from a corner came the plaintive question:

"Can't some one say a word of cheer?"

Personally, it is the word of cheer that I want. I can undertake to supply all the gloom needed for my own consumption, but I am dependent to a considerable extent on foreign countries for my rousement. Rebuke a wise man, said the proverb, and he will love thee. We all receive unfavorable criticism with a sense of duty. No doubt we profit by it. But a little of it does go such a very long way. A rebuke, to quote again, entereth deeper into one that hath understanding than a hundred stripes into a fool. Yes, deep indeed into some of us. People who administer it forget that there is a homeopathic prescription likewise commended by the Scripture: A cheerful heart is a good medicine, but a broken spirit drieth up the bones.

The sources of weakness of our Church in this country: lo, these have I heard from my youth up. There is no theme upon which earnest people within her bosom love so to dwell. No ancestral Philadelphian turns with more appetite to defamation of his beloved city than does your true Episcopalian to complaints of Episcopalian shortcomings. Now, it is a question in my mind whether I want to add to this wealth of shade and shadow already so abounding among us. There is only one possible benefit that may justify the exposition of our sources of weakness, namely, that we may be inspired to correct them.

When Robert Morrison, the first missionary to China, was on his way out to the East, he came to New York to trans-ship. Arriving late one evening at the house of friends in that city he was for lack of space given a bed in the room where a little child was already sleeping. Awaking in the morning he found her looking at him with eyes in which surprise mingled with fear.

"Man," she said finally, "do you pray to God?"

"Yes, my dear," answered the stranger, "He is my best friend."

I wonder whether many of us could say the same thing. If we cannot, I think you will agree with me that it is indeed a source of weakness in the Church of Christ.

There is no call to weary you with a repetition of the truth that our time lays its emphasis on the outer rather than on the inner life, on works more than on the love of God, on doing more than on being. Its ideal is not Mary who sat at the Lord's feet and heard His words, but Martha who was cumbered about much serving. As a result its children are apt to be anxious and troubled about many things. Even the Christian minister in being the man of service sometimes fails to be the man of God.

How much excuse we may find for this none knows better than I. A cruel paradox seems forced upon us, in that while all other professions are becoming more and more specialized, the clergy are now expected to do all things well and somewhere to find the leisure for every good work. But the best of excuses does not remove the fact or its consequences.

If there is one man in the community who ought to have an inner life with God, it is the shepherd of souls. "Be thou a faithful dispenser of the Word of God and of His holy sacraments," was our ordination charge. We cannot dispense the Word unless we possess it, and we cannot possess it unless we possess Him who gives it. I am not saying anything against the many things that draw us now this way, now that; I am merely asking if the one thing needful does not come first.

Let me put in a word here of the inner life in general, which is so hard to maintain in this age. The Kingdom of God, said Christ, is within you. Possibly the translation should

be "among you", but it matters little, for every one knows how our Lord in other passages laid supreme emphasis on the inner life. The heart of man is the source of all he does and utters. Where the heart is fixed determines one's life and destiny; it is there that the real man is to be found. I need not dwell on the value of the inner life. It is the being alive in richness, vigor, and freshness of the real self, of what we call the soul. It is the "I" in its fulness. Its absence means the impoverishment and enfeebling of the personality. A man without it is the mere shell of a man. Yet to define it is difficult. Perhaps we can more easily say what it is not.

It is not to be found in pleasure, in what we sometimes call "life", nor in the stream of sensation. It is not in mere virtue. We know estimable people who behind irreproachable conduct have no treasures hidden away; possessing character without depth or atmosphere.

It is not—and I want to insist on this—in work, as most of us work. I think the criticism of work which is to be found in such profound writers as Eucken and Harnack is perfectly true. Work separates the soul from its activity; it becomes a thing detached from us; in it we do not really live. Work dissipates the inner life, does not create it. It may be that your experience with it is different from this, but personally I have found it such. The clergyman who relies on activity, however consecrated, to feed him spiritually, is pretty sure to be disappointed.

Where then is the inner life? Plato would have answered, in contemplation, putting the emphasis on the side of thought. To behold amid the fleeting appearances of the world the abiding truth of which they are the expression, to see in everything of sense its eternal pattern, to discover in fair men and women the heavenly beauty they shadow forth, in true things the everlasting truth, in valorous deeds valor's undying self—to be alive, as we should say, to the spiritual meaning of our life, and always to look to the things that are not seen as our pattern and inspiration, that is the inner life. And certainly our own idea of it includes this power of the inward eye to pierce the flow of experience.

But it seems to me that Christ teaches us to see in love rather than in thought the heart of the inner life. In so far as we love, we live. We are our love. By love I mean, not mere liking, not the surface ripples of inclination, but the moving of our depths, the outgoing and returning of that tide of affection which is the best, the fullest, perhaps the only thing about us.

There is the love of nature—not the pagan luxuriating in form and color, but the delight in something farther off, something more than meets the eye or ear. Wandering slowly down an autumn woodland road in the deepening twilight, one feels in the shadowy branches of the trees outlined against the flush of the west, in the pale eastern sky with its rising moon, in the scent and rustle of the fallen leaves, in the gloom and stillness of the enclosing forest—a presence that is other than they. It is this we love, and loving, we live.

And it is so with our love of poetry, music, art. Through them all there appears and disappears a light that never was on land or sea. The longing for just one glimpse of this is higher than all caress of sight and sound, all enjoyment of technique. It is indeed love, and it is life.

Then again there is the love of the ideal, of the noble, the true, the good. But most of all we love and live in those relations of person to person which we call by various names, but can include under the one word, *friendship*. Here indeed we approach the heart of our being. What is nature, what art or poetry, what music, what the contemplation or possession of the ideal, if we are alone?

It seems to me that the Christian inner life consists in two friendships, with God and with our fellows. There are two loves commanded and made possible by Christ, and there is none other commandment or possession greater than these. Yet the greater is the love of God. Do we not agree that this is the distinctive thing about Christianity, and not the Christian ethic, as is popularly supposed? What Christ gave is Himself, the Way to the Father. Through Him we have access in one

Spirit to the Father. As St. John says, our fellowship is with the Father and with His Son, Jesus Christ. You will forgive me for bringing out once more these familiar facts, but the neglect of them too often leads us into shallowness and barrenness.

In the Bible we meet men who had God for their Friend, who loved to be in His presence, to talk with Him and about Him. That is why the Bible is such a deep Book, why people have always gone to it for the Bread of Life. After all, people want God. Augustine was right; we were made for Him. I wonder if we clergymen realize that what not only our own congregation but the community most want of us, indeed, must have from us, is not ourselves, nor anything that we can do, but our Friend, or Him who ought to be our friend. They are forever feeling past us and through us for their Heavenly Father, for their Saviour. Not that we stand between them and God in any legal way, but unto us has been entrusted the ministry of reconciliation, and they are sensible of it. St. Luke thus records Barnabas' fitness to be sent to the Church at Antioch to strengthen the new disciples: "For he was a good man, and full of the Holy Spirit and of faith." Too often we are satisfied with simply being the good man, forgetting that the more important qualification is what follows. A good man and—Into that space put the life with God. How empty we sometimes leave it!

Let me be explicit on two points. I think we shepherds are a source of weakness to the flock because we are not men of prayer. We fail in intercessory prayer. To me it is a standing wonder how I, with all the evidence I think I have of the efficacy of this, do yet persistently avoid it. Seldom do I make mention of my people before God in any thorough or earnest way. I do not even pray for particular persons who happen to be giving me anxiety, except as it were by accident. Am I alone in this? God knows, I wish I might think so.

Again, there is the natural outpouring of the soul to God such as we find in the Psalms, resembling the unburdenings of one's heart to a close friend. It is selfish, if you like, but assuredly God is here to be used for just that sort of need. How little we avail ourselves of His open ear! What is the matter with our religious life that we are unable to reach the height of these Old Testament saints in their apparently happy walk with God? We surely have enough to tell Him of, not petty things either, but worthy of His fellowship, such as our efforts for our fellows, alas! how often unfruitful; our doubts, our failures, our disappointments, yes, and our successes, our joys, our plans, and our hopes.

Of course, the reason with us for neglect of prayer is not lack of faith, but lack of something else. Time, perhaps. I remember a missionary in China telling me that he was so busy he had let his devotional life go lately; that he was looking forward to his furlough in order to find spiritual refreshment in the warm Church life of America. Isn't that a fatal mistake? Doesn't a space spent in prayer sweeten and freshen the whole day, put a meaning into it, transform it? Isn't it also vain to expect one means of grace to take the place of another, and to seek to provide some substitute for shutting our door and praying to our Father which is in secret?

To be honest, I think that we crowd out prayer because we had rather do other things. For the fact is, most of us find it the hardest work we undertake, and alas, too often the most unsatisfactory. It has been well called the *exercise* of prayer.

The other point where I feel we fall short is Bible-reading. I am not at this moment regretting that we are not so mighty in the Scriptures as we should be. That is indeed a weakness where it exists. There certainly is too much reading about the Bible and too little reading of the Book itself. One cannot peruse even such a strong publication as the *Hibbert Journal* without finding laughable instances of ignorance of the Bible in articles dealing with that particular passage of the Bible. let us say, where the slip is made. Perhaps some of us feel that knowledge of even the New Testament is not our strong point.

Yet of something more unhappy than such ignorance do I now speak. I ask you to consider whether we read the Bible devotionally, as the old expression was. I ask if we do not secretly find it uninteresting, because we are not interested in Him of whom it tells. I ask if we have enough of that love of the Psalmist for the divine law in which he meditated day and night.

We have all of us seen Bibles that belonged to some pious

person of a bygone generation, worn volumes showing the use of years, marked and remarked, stamped each with the impress of a soul, fragrant with the perfume of a life that had in drawing its nourishment from these pages left something of its own sweetness behind. I can recall one such that had been used by a clergyman of our Church during a long ministry. It was falling in pieces, but even thus it opened of itself at certain passages where the leaves were darkened. One was the fifteenth chapter of St. John.

Bible reading is not everything, but nothing else is Bible reading. There is, I believe, no other exercise of the Christian life that can supply what it gives. The study of the hallowed page on bended knee—there lies spiritual power, thence flows the life with God. But this, too, is hard. Plato likes to quote the old Greek saying, that beautiful things are hard. *Chalepà tà kalá.*

This source of weakness, therefore, I would present to you and none other—the lack of friendship with God, in particular. the lack of prayer and Bible reading, among us who are set apart to be men of God. Let me repeat in conclusion that I am speaking mainly for myself, and only to others as they may find their experience like mine.

I am proud of the men my fellows, the clergy of this Church of ours. I glory in their manliness, courage, and leadership. I feel that they are, on the whole, perhaps the finest body of men in our country. Let not any one think that I see in them a source of weakness. But how much stronger should we be if we lived more apart with God; if on our faces appeared more clearly a light from heaven such as shines on faces that turn thither often; if in us somehow men could feel more than now they do, the presence of our Friend who is greater than we.

THE PEACE-PACT

They were foes as they fell in that frontier fight,
They were friends as they lay with their wounds unbound,
Waiting the dawn of their last morning-light.
It was silence all, save a shuddering sound
From the souls of the dying that rose around;
And the heart of the one to the other cried,
As closer they drew, and their arms enwound,
"There will be no war on the Other Side."

As the souls of the dying mounted high
It seemed they could hear the long farewell!
Then together they spake, and they questioned why—
Since they hated not—why this evil befell?
And neither the Frank nor the German could tell
Wherefore themselves and their countrymen died.
But they said that Hereafter in peace they should dwell—
"There will be no war on the Other Side."

As they languished there on that field accurst,
With their wounds unbound, in their mortal pain,
Spake one to the other, "I faint from thirst!"
And the other made answer, "What drops remain
In my water-flask thou shalt surely drain!"
As he lifted the flask the other replied,
"I pledge thee in this till we meet again—
There will be no war on the Other Side!"

And it came to pass as the night wore deep
That fever through all their veins was fanned,
So that visions were theirs (yet not from sleep),
And each was flown to his own loved land . . .
But, rousing again, one murmured, "Thy hand!
Thou art my brother—naught shall divide;
Something went wrong . . . but understand,
There will be no war on the Other Side!"

ENVOI

Comrades of peace, we can give but our tears
As we look on the waste of the human tide . . .
Yet forever one cry so haunts my ears—
"There will be no war on the Other Side!"

EDITH M. THOMAS, in *New York Times*.

REMEMBER THAT YOUR work comes only moment by moment, and as surely as God calls you to work, he gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come; only do not look forward an hour for what you expect. At any rate, you will be borne through each needful and rightful thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—
F. D. Maurice.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

WORK AT CHICAGO CATHEDRAL

THE question is often asked: Where can an intelligent parochial social service program faithfully and intelligently carried out, be found? Reference has already been made in these columns to the important work at St. Luke's, Evanston, Ill., and here follows the report of the parish social service committee of the Cathedral of SS. Peter and Paul, Diocese of Chicago, bearing date of November, 1914. It is a splendid illustration of work finely conceived and finely carried out.

The Dean of the Cathedral is engaged in social service work which concerns the whole city of Chicago. He has been an active member of many civic and social service committees whose aim is to create public opinion, influence public policies, eradicate vice, help men and women who have been "thrown on to the scrap heap," and to attempt to solve present day problems. He is the chairman, *ex officio*, of the parish Social Service Committee.

The associated clergy of the Cathedral spend much of their time in the work of city missions. This involves a good deal of personal service.

The parish Social Service Committee is organized with three men and one woman as the executive committee. Miss Menge is the chairman and David Gibson the secretary of this committee.

The Cathedral, located in one of the poorest districts of the city, has for its parishioners working people who earn small wages. The clergy, the sisters, and the parishioners all do social service in the neighborhood. The members of the parish Social Service Committee live at long distances from the Cathedral, and it is only because of their devotion and energy that certain kinds of social service have been made possible.

The first attempt to get large numbers of persons interested in civic work was when the Dean requested the committee to take up the matter of assisting the women of the congregation to a better understanding of the ballot and of their duties as voting citizens with the admonition that the instruction should be non-partisan. Later on, this developed into a civics club, which is auxiliary to the parish Social Service committee.

The program of the meetings is given below:

January 21—"Suffrage," Mrs. Robert McCall.

February 17—"The Home and Municipal Housekeeping," Miss Grace Nicholes.

March 24—"Election Issues," Commissioner of Elections Czarnecki.

April 17—Hull House Conference with the Eighteenth Ward Committee of the Infant Welfare Society.

September—"Explanation of the November Election Issues," Commissioner Czarnecki.

October—Visit to Miss Bartelme's Court for Girls.

In the spring \$300 was collected during the Infant Welfare campaign. As a result of the activities of the committee, an infant welfare station has been established at the mission house which is next door to the Cathedral. Bi-weekly conferences are held at this station and babies are brought by their mothers; instruction is given them in the care of babies and the little ones are examined by the physician and nurse. During the hot summer months a playground for boys was equipped with suitable apparatus in a vacant lot near the Cathedral; a teacher was secured to superintend basket ball classes and to direct the activities of the boys; the chairman obtained the funds by interesting the manufacturers in the neighborhood. He also secured over one hundred helpers on "Tag Day" and about \$1,500 was raised for the kindergarten and day nursery of St. Mary's mission house. The secretary of the committee has secured positions for many men and women out of employment.

It is planned to have speakers on clean air; markets; pure foods; welfare work among children; housing; bathing beaches; and kindred subjects during the coming winter. Committees will be appointed to look after the sanitary conditions of the homes and stores of the neighborhood and to investigate special cases of need reported. Especially will the "Big Sister" move-

ment be exercised and the members will make it their duty to look after young girls.

The committee is differently organized from other parish committees, because the Cathedral plant for many years has been a social service center, and people of all classes have been helped in many ways.

The clergy regularly visit the following institutions: County Hospital, Home for Incurables, County Jail, Bridewell, Home for Friendless, Old People's Home, Chicago Home for Girls (formerly called Chicago Refuge for Girls), Oak Forest Cook County Poor House.

The Sisters of St. Mary, who have charge of the mission house adjoining the Cathedral, visit the women in the Bridewell and hold services there on Sunday afternoon. They also visit the Martha Washington Home. On being released from these places the women come to the sisters for help and counsel. The sisters, with the help of the ladies of the Cathedral, are doing a splendid work for the women of all ages in bringing them together in guilds and societies. Thus the women learn to help others and also gain spiritual guidance from the sisters. The sisters are conducting at the mission house a day nursery, a kindergarten, an infant welfare station, a station for the Visiting Nurse Association, an industrial school, and a branch of the Girls' Friendly Society and also of the Boy Scouts. They have secured the services of two physicians who give their time free of charge to the poor of the neighborhood.

There is a ladies' calling committee, composed of members of the Cathedral, who visit in the neighborhood, and also the communicants who live at a distance. The parish socials are part of the recognized forces for good which the Cathedral is doing every day in the year.

RECOMMENDATIONS IN DIOCESE OF BETHLEHEM

The Social Service Commission of the diocese of Bethlehem has issued Bulletin No. 1, making recommendations of books, pamphlets, and studies of social Christianity, illustrated lectures, and the recommendation of five special problems during the coming winter. These five special problems are:

1. Child labor and legislation in the interest of prevention.
2. The problem of associated charities in communities and the relation of the Church thereto.
3. Unemployment.
4. Public school athletic leagues.
5. The use of public school buildings as recreation centers.

A number of excellent books are recommended, including some concerning the dangerous theological teaching of which there is no word of caution. It seems to me that our Social Service Commissions ought to exercise more caution than they have in the past with regard to books which may be suggestive to the initiated but dangerous to the uninformed. To recommend a book like Vedder's *Jesus and the Problems of Democracy* without pointing out the anti-Church theology is likely in time to make trouble. The Bethlehem list, however, is much freer from such books than are the average lists.

THE PROCEEDS of the sale of Red Cross Christmas seals will be used solely for the anti-tuberculosis movement and will not be utilized for war relief purposes, the feeling of the director of the American Cross Society being that that association does not feel justified in adopting any policy which will tend to cripple the tuberculosis work in this country, which is dependent for its support to so large an extent on the sale of the Christmas seals.

LOUISVILLE, KY., has a municipal scrubber, whose primary duty is to keep the tenement houses under the supervision of the inspector of the health department clean and decent; but the scrubber's work is not confined to tenements, for she is loaned to one- and two-family houses when needed.

THE PUBLIC WELFARE DEPARTMENT of Chicago is making an effort to get employment for women on farms in Wisconsin.



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.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

AS a former deputy at the many General Conventions whose deliberations finally achieved our latest revision of the Prayer Book, I am naturally interested in the journalistic correspondence with regard to a future re-revision, for which, however, I am convinced that the time is not yet. With nearly all that was accomplished at Baltimore in 1892 I was and am in complete accord, though never entirely satisfied with the extent of such revision. However, it was understood (of course none could give a guaranty) that no further changes in the interest of flexibility of use should be sought for an indefinite period, and not then without full and just cause shown.

Most of the correspondence that has come under my eye of late has had reference to detached portions of the service, and chiefly as to additional collects and the like. By the way, one of the most beautiful petitions of them all (that for the Transfiguration of Christ) was added through the influence and exquisite liturgical sense of the Rev. Dr. W. R. Huntington. No doubt there is need for some special petitions, not heretofore expressed—notably for use at the burial of children. A far more crying need than this, however, has been developed during the past twelvemonth, during the horrors of the present European war. It is surely vain to contend that sufficient petitions exist already in our liturgy for this purpose. The deprecation in the Litany against battle, murder, and sudden death, and the collects that have the inestimable blessing of peace for their burden, are insufficient because occurring only with comparative rarity, and, furthermore, for the reason that they are not specialized for "the present distress." In the same way it is to be deprecated that there is no petition in the Litany against fire and flood and earthquake, all of them crying terrors of our time, as of all time. Were the aforesaid contention a valid one, why do so many of our Bishops feel the necessity for setting forth special prayers for the wounded, the dying, and the prisoners, for the physicians and nurses at the front, for the sorely bereaved, and for the speedy return of peace? Surely the timid spirit that would defeat the entrance of such proper petitions into our chief formulary is analogous to that which (as cited in the opening words of Bryce's *American Commonwealth*) defeated, many years ago, the adoption of the proposal, by an eminent New England divine, of the words, "O Lord, bless our nation," for insertion in the Litany, lest it impart too definite a recognition of our national unity, now challenged by none.

That was surely a wise covenant at the outset of our latest revision, that assured no interference with doctrinal statements or implications in the Communion Office. And yet, in New York, in 1889, a righteous measure was proposed, and was by a narrow majority defeated, to change the present defective order of that office by the restoration of the Prayer of Humble Access to its far more logical and effective position (as in the First Prayer Book of Edward VI.) immediately after the consecration and just before the reception by the communicants. It would undoubtedly be an advantage had we a larger number of Proper Prefaces, such as might include the seasons of Advent and Lent, Epiphany, the Transfiguration, Michaelmas, and All Saints, thus corresponding to the special Selections of Psalms; but these are of relatively minor importance.

But what follows appears to the writer to be of far wider import than any of these, because of daily and constant application to all sorts and conditions of men in the mixed congregation. And my argument would find application to those unfamiliar with our worship, whom we would seek to win, even more than to ourselves; the arrangement with which we are so familiar being with them a fruitful source of confusion. And on this matter I am surprised to have seen so little stress laid. I refer to the matter of *consecutive arrangement*. The logical order is that adjuncts should follow their principals. Now the Altar Service (Collect, Epistle and Gospel) is the adjunct to the Communion Office, and should follow, not precede, that office. If this were done, it would leave the Psalter (without other change whatsoever) to be the immediate successor to Morning and Evening Prayer, of which it is the adjunct and the inseparable part. The Occasional Offices and the Ordinal already have their proper position at the end of the book. If the order were made still more nearly perfect, the Calendar, the Lectionary, and much other preliminary matter might well follow these, instead of being a somewhat illogical preface to the book. And in that case, as Dr. Huntington so tersely advocated without success, the Articles of Religion, which do not in the least degree affect the ordinary lay-worshipper, would far better be bound *outside* the volume altogether.

But the Psalter must not be passed by without calling emphatic

attention to a crying evil in connection with its use. In a manner singularly thoughtless, mechanical, and inane, it is divided into thirty nearly equal portions for daily use throughout the year, in strict rotation, with no reference whatever to the special teachings conveyed therein, which might easily wield a far greater influence on the average congregation. By this ruthless method Psalms appropriate only to Advent and Lent may, and often do, occur during the Easter and other festival seasons, thus undoubtedly causing much wonder, if not actual concealed derision, to the uncircumcised and the heathen. It is true that Selections of Psalms are provided, to be used at the discretion of the minister, who may not always judiciously avail himself of the permission. In future years (how many I do not assume to forecast) some duly authorized arrangement will be adopted of the Psalter, which will (reverently to paraphrase *Pinafore*) make the punishment fit the crime; and thus permit the Psalms of David to tell untrammelled their beautiful story to an unregenerate world. And when that happy day shall come, it is devoutly to be wished, above all, that the so-called Imprecatory or Damnatory Psalms (such as portions of the 69th, 137th, and 140th) which, in his unregenerate days (viewing himself in the light of the representative of Jehovah) would dash against the stones the children of his enemies, should cease altogether to be even the occasional speech in devout worship of modern Christian hearts, who should live only by the Law of Love.

Washington, D. C.

EDWARD LOWE TEMPLE.

RUBRICS IN THE MARRIAGE SERVICE

To the Editor of *The Living Church*:

I HAVE been forcibly reminded on two separate occasions of a certain deficiency of rubrical direction in the service for Holy Matrimony. I was about to marry two persons, in the farm house which was the bride's home, and in giving instruction, mentioned kneeling for the prayers, and blessing. All might have gone well, but there were no hassocks; and in the difficulty the bride's mother, a very intelligent woman, who had evidently been reading her Prayer Book, said, "There is no direction for kneeling in the service." I made a somewhat emphatic denial to this, but she was right; so the service proceeded in the way ordered. I had forgotten the circumstances when called upon, some fifteen years later, to marry a sister of the former bride, also in a private house. When I spoke of kneeling, the bride-elect demurred in a very decided way. And in the discussion, as I was presenting arguments for the posture I said, "I never remember having a service where the married pair did not kneel for the prayers and blessing." The young woman forthwith reminded me of the former occasion, and with some confusion of face I was obliged to proceed. It may be said in palliation of my ignorance that I had been more accustomed to the English Prayer Book than the American one. I wonder if any of my brethren have had such an experience. I trust not so thoroughgoing and vigorous an opposition to at least the spirit of the marriage service. And I do not remember the deficiency ever having been pointed out. With revision and enrichment in the air, the omission might be supplied.

GEORGE J. D. PETERS.

Gilbertsville, N. Y.

CHURCHMEN AND SOCIAL JUSTICE

To the Editor of *The Living Church*:

IF it be true, as the Rev. Irwin Tucker asserts in his article, "Forum and Confessional," that "the Episcopal Church is excepted from the general charge of indifference to the cry for social justice," then is not the Church receiving credit for a virtue which it does not possess?

It may be admitted that social justice as a theory is accepted by clergy and congregation alike, but do the practices of individual Churchmen bear out the assertion that they are committed to the cause of justice? I think not, if we study the directorates of wealthy corporations who employ women and girls at a wage insufficient to sustain them in decency and respectability; if we inquire into the personnel of the management of the great manufacturing establishments and other concerns where children work for a pittance to the exclusion of adult labor; if we glance over the lists of the owners of property used for immoral purposes in our cities. Is it not a fact that social justice among wealthy Churchmen, as among non-Churchmen, is a pretty theory and but little more?

Dr. Waters, in his letter printed in your last issue, states that

his church and parish house are open to people of every class and kind to enter freely. Admittance to Easter services at this church is restricted to the holders of cards which are distributed to the "better class" in advance of Easter day. A meanly clad down-and-out who ventured to attend a Sunday morning service at any time would scarcely care to repeat the experiment. One might, it seems, consistently question whether the church's "generous hospitality" is not, like "social justice," more of a theory than a reality. The answer may be found, I believe, in the fact that of the hundreds of children of poor families, both foreign and American, who have attended the Sunday school and been confirmed in past years, scarcely one per cent. are regular communicants or attendants to-day.

It may be that some of the readers of THE LIVING CHURCH know of the methods made effective at the Church of St. Mary-at-Hill in London by Prebendary Carlile and his devoted associates in their splendid work among the unfortunates and outcasts of the notorious Billingsgate district. Here is being established between priest and people, between Churchmen and the unchurched, a bond of sympathy such as neither the Roman confessional nor the so-called "service-forum" may hope to realize. Here the miserable down-and-out does not need to employ neatly turned sentences to gain the ears of those who are ever ready to hear and to help; he has no cause to fear a service-forum conductor's censorship of "the tone of the discussion" or his crudity of speech when he cries out against the inhumanity of man toward man.

Does the Master command us to go out into the highways and byways and bring in those of correct expression and acceptable "general tone"? I have failed to find it so recorded in the scriptures.
Chicago, December 8, 1914. GEO. H. NELSON.

A REAL CHRISTMAS GIFT

To the Editor of *The Living Church*:

AS the Christmas season approaches one sees in nearly every newspaper, even in Church papers, and hears it indeed from the pulpit: "Do your Christmas shopping early so as to relieve the tired shop girls from work on Christmas even." This has appealed to a great many people, with the result that the Christmas shopping period which formerly meant a few days now extends over a period of two or three months. It has become a big event in the commercial life of the country. The business interests, including wholesalers, retailers, transportation companies, bankers, owners of newspapers, recognize this season as a time when money in large quantities can be coaxed from the pockets of the people and poured into the great stream of trade. In other words, it has become a stream of gold flowing from the people to fill up the channels of trade.

The importance of Christmas from a commercial standpoint has thrown its real significance far into the shade. Another serious thing is that a very large portion of the money used for Christmas gifts is money wasted. A look at the counters of any department store is proof of this. The commercialization of this, the greatest religious festival of the year, it seems to me, should be stopped. It is our Lord's birthday and it should be made such to the fullest extent. Our Father in heaven gave us on that day the greatest gift that the human race has ever received. Instead of giving gifts to each other, which in the last analysis means that we are giving them to ourselves, let our gifts be to the Lord because it is *His* birthday. Let all of us Church people resolve to celebrate Christ's birthday by bringing to Him the largest missionary offering of the whole year. Let us offer it upon His altar for the extension of His Kingdom: and then Christmas will be what it was intended to be, and what it should be.

Minneapolis, Minn.

Yours sincerely,

Mrs. JAMES A. PETERSON

CLOSED CHURCHES

To the Editor of *The Living Church*:

WILL you of your courtesy allow me space in your columns, to make a strong protest against so many of our churches being closed all the week? If Anglican Catholics are shut out of their own church, where are they to go?

Some of our priests talk glibly about people with "Roman fever." There is worse than Rome; daily I see around me people drifting, drifting, into the vast sea of indifference from which so few return.

Will not our priests leave their churches open, and at least say Morning and Evening Prayer?
J. A. ELLIS.

Providence, R. I., Advent, 1914.

SOCIAL PROBLEMS AND THE CHURCH

To the Editor of *The Living Church*:

THE abstract principles which determine the relationship which the Church can assume with exactness in secular questions that have a quasi-moral quality, but which are primarily the concern of the state, are not, I think, very hard to determine. And they need delimitation.

The Church is not a voluntary society but is an estate of the

commonwealth. The underlying conception of the Anglo-Saxon attitude towards the organization of society is that the will of the people is sovereign law. This will of the people creates for the purpose of administration the state. The method whereby this will functions is constitutional. In this constitutional organization of the state, the Church has no definite place. The members of the Church have their place as citizens. Equally so, the same will of the people, whose political action creates the state, is discovered in another institution known as the Church. Here the common will of the people acts idealistically through a divinely appointed institution for moral ends.

What is the point of contact? It is to be found, I think, in the established constitutional principle of forceful petition. If so, the *modus agendi* is quite clear. It would follow that whatsoever judgment the mind of the people acting for moral ends reaches in the Church, that judgment the organization of the Church has the utter right to present to the state, and the state as such must give due attention to the same. It would follow also quite clearly, that any constraint, compulsion, or persuasion that the leadership of the Church should exert directly upon its members to compel their action as citizens is *extra vires*, a usurpation of authority, and corrupt practice.

I think this analysis is soundly constitutional, and is in exact harmony with the evolution of the conception of the modern state. Applied as a principle to definite cases, it helps to resolve the confusing inexactness, which is irritating, and is defeating by reaction the moral ends proposed.

Three points are of necessary observation, in order that the Church may act correctly. The question must be moral, within the limits of the Church's obligation as *defensor fidei*. The judgment must be reached regularly in the methods whereby the Church reaches and registers its intuitions. The representation must be constitutional, that is, to the administration of the state, not to its suffrage. If the Church acts otherwise, its action is not Church action. I do not think the action of the diocese of Maryland is of sufficient importance to criticise. I am sure though, that none of these three conditions had full and intelligent weighing in determining the action Dr. Fiske criticised.

St. Mark's Rectory, Baltimore. OSCAR WOODWARD ZEIGLER.

THE STEADY CHARACTERISTIC OF CRIMINALITY

To the Editor of *The Living Church*:

WILL you allow me to express my cordial appreciation of your recent editorial on "What is Militarism?" One essential point of the present world-wide discussion of the present war, was not touched upon and probably did not properly come within the scope of the editorial.

All students of the wrong-doer of all sorts and conditions, knows that responsibility for his action is always placed upon another. Society has made him what he is: the Church has not attempted to save him from his evil thoughts and deeds; and the most recent explanation is that of heredity. He had a bad ancestor; perhaps in blood he goes back to the clan of Cain. Individual freedom and responsibility to see and discharge personal and social obligation, are invariably suppressed in some way. And not only so, he is the sole judge of what he may do or attempt to do. The law defines his place in the social body, but he is above the law, and so defies it. This is the criminal creed.

Every one knows how the German Emperor declared at the outset of the war, that "the sword had been forced into his hands." And in the genuinely criminal fashion, he expanded on the plans of Germany as being entirely right and above impeachment. This did not satisfy at all the involved moral expectations, and so the process of particularization began. France had forced him to take up arms. This failed to satisfy the social conscience of the civilized world, and Russia was blamed. Last of all, the responsibility was placed on England. The chief point in this recital of the facts is to point and that to the student of the wilful wrong-doer, this is genuinely criminal. There is no gulf of separation between the creed of the common criminal of the street and the one who sits on a throne.

Every individual and nation, at one time or another seeks to put life and aspiration on a religious basis. There are no exceptions to this statement. Prof. Cramb in his now famous book, *Germany and England*, presents the position and aims of the controlling German theologians in these words:

"The movement, the governing idea of the centuries from the fourteenth to the nineteenth, is the wrestle of the German intellect, not only against Rome, but against Christianity itself. Must Germany submit to this alien creed derived from an alien clime? Must she forever confront the ages the borrower of her religion, her own genius for religion numb and paralyzed? . . .

"No cultured European nation since the French Revolution has made any experiment in creative religion. The experiment which England, with her dull imagination, has recoiled from, Germany will make; the fated task which England has declined, she will essay."

These words explain why these theologians during the past number of years, have assailed the Anglican Communion with attempted destructive criticism.

BURNETT THEO. STAFFORD.

The Rectory, Jordan, N. Y.

DISARMAMENT AND THE HAGUE TRIBUNAL

To the Editor of *The Living Church*:

OFTEN have we heard the question, owing to the outbreak of the war, "Has Christianity Failed?" Surely not, but instead is given an epochal opportunity in regard to which I venture to address you.

It would be failure were we to be satisfied with merely a rectification of boundaries and the assessment of an equitable indemnity. The world has been prepared as never before for an advance.

National armaments invite exploitation through the national fear of aggression. This induces competition between the nations, with an ever increasing taxation, for, collectively, an ever increasing menace.

The world's governments, recognizing that the vast majority of their peoples abhor wars, have, at the Hague, assured each other that their mighty armaments were to keep the peace. A practical realization of the will of the people would have resulted in disarmament, but this was balked owing to the hypocrisy of some of the governments. The deliberations at the termination of this world-conflict will result in a limitation of armaments, or in a universal conscription.

Agreement for limitation would be "only a scrap of paper," and ineffective, *except such force be international*. An extended Hague Tribunal should be created, composed of representatives of the nations, sworn to act as judges only, and all international disputes be arbitrated by this court.

Armaments should be under the control of such international court, and all warships and artillery plants not required for the equipment and upkeep of this international force to be dismantled and destroyed.

The international force would be made sufficiently strong to enforce the decrees of the court on any uncivilized nations that did not desire to come under its jurisdiction.

At a meeting in strong support of the British position, presided over by the mayor of this city and supported by the president of the general ministerial association (Presbyterian), the rector of the Cathedral (Roman Catholic), and the rector of Peterborough (Anglican), resolutions were unanimously adopted urging that every effort be made to foster a movement for a reasonable disarmament as a result of this war.

I was also asked to ascertain the position of the Peace Societies for collective action, that the present enormous sacrifice be not in vain. With this object, I approach you as a member of one great branch of a Society for the extension of Peace and Brotherhood.

You will pardon the suggestion of a business man, but if the divided Church could come together on so vital a question as this one, it would go far to give respect for her authority and to strengthen her discipline, which surely a restless world needs as never before.

Yours faithfully,

Peterborough, Ont., December 7. JOSEPH S. BELL.

PRAYER IN THE PRESENT DISTRESS

To the Editor of *The Living Church*:

WHEN our dear Lord was here on earth He told His disciples, "Let your conversation be yea, yea; nay, nay;" and added significantly, "Whatsoever is more than these is of the evil one." These words, it seems to me, it is well for us to heed in this present hour when the greater part of Europe is at war. Here in this country that war has occasioned a great deal of crimination and recrimination, especially in the public and also in the religious press. Now what good, we may well ask, is all this? Does it help the fighting nations in Europe? Is it of any good to us here? And above all, is it Christian? Does it not, on the contrary, tend to deepen the bitterness and hatred that has already been engendered?

Isn't it about time that we remembered whose we are and whom we profess to serve? Let us seek peace and ensue it. But this we cannot do as long as we continue the contentious spirit and blaming one another. Let us rather seek where we ourselves are to blame; that is more profitable, for that leads to true penitence.

And that brings me to my second point. A large part of our Christian world seems to be in a daze because of this war. They profess themselves confounded and helpless in the face of this calamity. And yet the Christian should be strongest and his faith mightiest just at such hours. For then is the time when he can and should do the most—that is, to pray.

I would suggest therefore that in every city and village throughout this country, prayer leagues be formed of devout men and women from all the various religious bodies who will pledge themselves that they will pray at least once a day asking our Heavenly Father so to turn the hearts of men, that this terrible war may cease and men may seek only to serve Him who is Lord of lords and King of kings.

Hamilton, Ohio. GEORGE H. MUELLER.

A SINGLE gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts.—*Thoreau*.

WE CAN live without a brother, but not without a friend.—*German Proverb*.



AMERICAN HISTORY

The Department of State of the United States: Its History and Function. By Gaillard Hunt. New Haven: Yale University Press. Price \$2.25.

This book, so full of interesting facts, is based upon practical knowledge of the workings of the department. Dr. Hunt has served in all its branches and knows at first hand the ins and outs, the history and workings, of the department. Furthermore, he is an experienced historical writer and an editor of note. Dr. Hunt's object has been to show the formation and development of the department and what its chief duties are and have been. It is no diplomatic history or series of biographical sketches of the secretaries. His concern has been with the machinery dealing with the foreign service, but his accounts of the originals of the Declaration of Independence and of the Constitution are full of interesting details. The latter, Dr. Hunt tells us, has never passed out of the custody of the Secretary of State, has never been put on exhibition, and has suffered no deterioration.

C. R. W.

BIOGRAPHY

THE LATEST volume in the series of "True" Biographies is *The True Ulysses S. Grant*, written by General Charles King. It is always difficult to tell what is a "true" biography, for men, and particularly great men, are many-sided, and it is next to impossible to give an exact analysis of character for any of them. Peculiarly is this true of Grant. His life veered from failure to success and from success to failure. A marvel in his own specialty of fighting, he seems not to have wanted to be a fighter and not to have begun his career as such very auspiciously. He was a child in ordinary business matters; yet he was undoubtedly one of the greatest characters this country has produced.

It may almost be said that only his war-time life is worth reading; and the narrative of that life, in which he was constantly harassed by little men in places of authority, is a sad one for a patriot to read. Like Washington, Grant found his worst foes among his own co-laborers. God was good to the Union cause, for the succession of blunders that were made in its name would have defeated any movement that was not absolutely predestined by Him to succeed. And the two instruments by which He gave victory to that cause were, undoubtedly, Lincoln and Grant. That the former towered over the latter in greatness of character does not alter the fact that Grant was peculiarly the man who turned defeat into victory. His successes on the Mississippi, when more favored generals were marking time or worse, ought to have pointed him out indelibly from the start as the man for commander-in-chief. But they did not; and the nation narrowly escaped the ignominy of forcing him out of command altogether.

General King has proven that a writer of fiction may also be a success in serious literature. As an historian he evinces the spirit of patient research and careful balance in judgment which inspires confidence. He carefully abstains from anything approaching adulation. But he is appreciative of the conditions under which Grant was forced to work, and he depicts his character in what really seems to be his "true" light. Much of the real truth as to him is summed up in General King's statement toward the close of the volume: "Grant was sensitive to a degree absolutely incompatible with political life or association." A failure in business, not a great success in politics and the farthest possible removed from being a successful politician, his magnificent success at arms stands out the more wonderfully. He has been called a "man of mystery." Such he was; but if it be possible for the "True Ulysses S. Grant" to be portrayed, we believe General King has been successful in drawing the picture. [J. B. Lippincott Co., \$2.00.]

LOVE IS LIFE, and lovelessness is death. As the grace of God changes a man's heart and cleanses and sanctifies him, this is the great evidence of the change, this is the great difference which it makes; that he begins to grow in love, to lay aside self-seeking, and to live for others—and so he may know that he has passed from death unto life. He may know it even here and now—yes, that great discovery of love, that learning to live for others and finding the grace and gentleness that God is keeping up all over the world—even now it is the way from death to life. Even now it changes homes, it lightens every burden, it brings peace and gladness into the hardest days; it alters even the tone of a man's voice and the very look of his face. But all this, blessed and surpassing as it is, far above all else in the world, still is but the beginning. For that life into which we pass, as God's dear grace of love comes in us and about us, is the very life of heaven.—*Francis Paget*.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

A FEW days since, there came to this Department a letter somewhat as follows: "Can you tell me whether the article in a recent number of THE LIVING CHURCH called *My First Retreat* related to something in our own Church? A Roman Catholic friend insists that it cannot possibly mean our Church but must refer to theirs. I think it means our Church; but will you decide and end the argument?"

This very choice little article describing the peace and happiness which came from the seclusion of a retreat of course referred to our own Church, although no name was mentioned. What a pleasure it was to write to this inquirer and assure her that there were to be found in our own Communion all those things for the strengthening of the soul that our Roman friends have ever used! That they belonged to us; and while perhaps not so well known or so much talked of, have been continuous! And a satisfaction it was, too, not to give merely vague information, but to open that wonderful treasury of Church information, the *Living Church Annual*, and there find the accurate and statistical information that there are eighteen Sisterhoods in the American Church, in all of which doubtless "Retreats" are held; to say nothing of three houses of deaconesses and also some Church schools in which retreats are held during vacation, and countless parishes in which they are a matter of course. Until one forms the Church Almanac habit, the Church as a whole cannot be comprehended. But the dippings into such a fund of instruction which the Churchman really must do to be well-informed, soon show the orderly, careful, well-thought plan by which the Church tries to meet the needs of the world. There is much more that might be said about the contents of these carefully compiled Church encyclopedias, but this is just to say how fortunate we were to have a list of those eighteen Sisterhoods, with names and dates, right at hand, to assure and comfort our correspondent, and set right her Roman Catholic friend.

MRS. C. E. McILVAINE, former president and now honorary president of the Delaware branch of the Auxiliary, writes in the October *Spirit of Missions* of her twenty-nine years experience as a leader. The article, a short one, is of value to the average Auxiliary, being the results of experiments and theories matured by years of devotion to this work. Some of the salient paragraphs follow:

"When a mission is so feeble that any demand for money seems to hinder the handful of interested women from starting a branch, I say, 'Well, can you not begin by paying the annual dues to the diocesan branch, and taking a few United Offering boxes? Can you not subscribe for one copy of the *Spirit of Missions*, and set a time for reading it together and praying for Missions?'"

"We have found in several instances that it was money well spent to send a delegate to Cambridge or to New York, to conference or study-class. It brings out talent and creates wonderful interest."

"Do you know that where the rector desires the Auxiliary, the diocesan president is met more than half-way? Where the rectors and the good Bishop tell me they 'glory in the Auxiliary,' it more than makes up for the indifference of the few."

"The rector of a parish in which the Auxiliary is but three years old, writes, 'It is worthy of notice that the Auxiliary keeps the cause of missions before the people so that the general assessments on the parish and Sunday school keep up to the high-water mark, although we have claims on fewer families than in days gone by.'"

"When young women in our parish say to me, 'I think Auxiliary teas are so much more worth going to than any other kind of teas,' it shows that such meetings have their uses in gathering in the Juniors to fill the places that will soon be vacant."

"In our three Corporate Communion services we find great joy. Noon-day prayer is observed more and more. Not only in public service, but in the parish sewing circle, at the call of the leader or the rector, sometimes, the busy hands are folded in prayer and the voices are hushed until they unite in 'Our Father, . . . Thy Kingdom come.'"

"WHY SHOULD an Auxiliary want to be incorporated?" we asked the Man-of-the-House lately while looking over the year

book of the Chicago branch of the Woman's Auxiliary. "So that they can manage business—inheriting property—and so forth," he says.

So then we turn this big, thirtieth annual report of this prosperous branch over with a sense of increased respect. This is no mere "woman" affair, but it has that business word "incorporated" added to its name, and it prints its charter beginning, "To all to whom these presents shall come, Greeting," with a capital G. We never knew before that charters were so polite. It seems that in 1906, this Auxiliary being about twenty-two years old and growing in works, Marie M. Hopkins, Emily Pardee Street, and Frances E. MacDermid notified the secretary of state that they proposed to form a corporation which should have power to "receive donations, subscriptions, legacies, and bequests to be used for the carrying on of said missionary work." "Said missionary work" in the fiscal year completed last May amounted to \$19,572. The Chicago branch has eighty-one parochial societies of the Woman's Auxiliary, and about sixty-seven junior branches. Beside the Auxiliary officers proper, a characteristic feature is the Visiting and Correspondence Committee which embraces twenty-one different interests. Beside the varied forms of missions work, this committee is interested in many things, such as the Chicago Homes for Boys, the Providence Day Nursery, the Comfort Club, St. Luke's Hospital, the Church Home for Aged Persons, work of Sisters of St. Mary, and others. There is a field secretary and an educational secretary. There is a promotion and efficiency committee. Information as to lantern slides or illustrated lectures may be had from this committee, and its visitors will either correspond with persons desiring information or will visit any branch at the expense of the Chicago society. Isn't it great to be "incorporated"?

THE BETHLEHEM BRANCH of the Auxiliary is two years older than the Chicago one. Mrs. D. Webster Coxe is president, with Mrs. Eben Greenough Scott as honorary president. There are two arch-deaconries in this diocese, that of Scranton and that of Reading. Over each of these there is an organizing secretary, the result of whose joint work in the past year has been the founding of eight new branches. Eleven branches of Juniors have been started in the last year, and three branches have graduated into the Woman's Auxiliary. This society has a wide range of designated offerings, among which Work among Mountaineers has a prominent place. The United Offering of this branch, in October, 1913, was more than five thousand dollars. A prosperous C. P. C. with fifty-five secretaries, is under the auspices of the Auxiliary. The president in her annual address says that this society has tried the experiment in the Scranton archdeaconry of having "visitors" who were willing to go to other parishes for purpose of instruction and inspiration. "Many of the clergy have allowed the organizing secretary to speak at one of their services during Lent, using the address time for a general talk on 'Mission Work in the Church.' The result of all this has been that the membership of the Auxiliary has been doubled." The first Sunday in November is the day observed by this branch as a day of intercession with Corporate Communion.

THE JUNIORS of Trinity Church, New Orleans, the Rev. R. S. Coupland, D.D., rector, have had a joyous celebration of their second birthday. An enthusiastic story of it comes from a member of Trinity parish.

"Our Juniors have had another wonderful birthday party. Long before the opening hour, 4 P. M., the girls began to assemble in the churchyard. Great curiosity was awakened by the closed doors. At last the call was sounded and all the happy Juniors burst into their rooms to find everything fresh and pretty for their new year. Some new villages were greatly admired; namely Mrs. Meadows' mission, Towles, Va., where our largest Christmas box for 1914 is going; Jump Off mission, near Sewanee, where one of our leaders worked last summer; and Calcutta, India, the home of Mrs. Banerje, the little woman who stirred everybody so with her great, beautiful faith and the facts about the girls of India. Over the blackboard in Room One hung a mysterious white sheet which created interest at once. Several great bunches of chrysanthemums, also a box of cake, brought many good wishes to the Juniors. Exclamations of appreciation and

joy greeted each as it was handed in. Oh, it was all so sweet and joyous!

"The girls met in their respective rooms where the opening service was held, and this was followed by the election of officers for the coming year. The air was filled with applause as each successful candidate's name was announced. It was good to see the high spirits and interest of all present. It was stimulating to see the love expressed for the Junior Auxiliary. Room Two next rang with happy claps of the fifty-eight Juniors present, and of the visitors as the mysterious sheet was removed, for there on the blackboard was the year's work picturesquely illustrated in red and white chalk, representing the Junior Auxiliary as one of the Treasure Trunks of Trinity parish, out of which poured the tender threads of love to brighten the lives of many of God's needy ones. The advance over last year was tremendous. The Juniors were enthusiastically congratulated on their fine work by one of their leaders, and then the report was explained in detail. (This includes five Christmas boxes, ten generous money-gifts to various objects, and three missionary programmes participated in, which may very properly be included in the report of work). The Junior song was then sung, and the cake, all decorated and holding its two little candles, was brought in amid the cheers of the girls. Long after five the last Junior left and the doors closed on this, the second birthday of the Junior Auxiliary."

When there is an original feature such as the Treasure Trunk, we think it would be fine to have it photographed for reproduction in the Church papers.

THE WOMAN'S AUXILIARY of the diocese of Ohio holds conferences at the various parishes in Cleveland, during the winter months. The third of the series was held on December 11th, in St. Mark's Church, the subject being, "How Shall We Develop Our Missionary Interest?" The topics for February, March, and April are: "What Shall We Say to the Man or Woman Who Says He Does Not Believe in Missions?" "The Children's Challenge to the Church," and "A Visit to the Church Missions House." An Auxiliary Institute in mid-Lent, concluding with a Quiet day, ends the conference season.

In our last Letter the reference to the "Dora Harriet Howe Scholarship," founded by the Woman's Auxiliary of the diocese of Marquette in connection with a mission in Alaska, should read "Dora Harriet Rowe Scholarship." The scholarship is named for the wife (lately deceased) of Bishop Rowe.

A MODERN MISSIONARY JOURNEY

BY REV. F. A. SAYLOR

BECAUSE the Hawaiian Islands seem so far away to many Church people in the States, and to be somewhat out of the line of civilization, I am telling you of a journey which I took the past week, to Kauai, the garden island of the group.

I left Honolulu Thursday evening, October 1st, on the steamer *W. G. Hall*, of the Inter-Island Steamship line—one of the smaller boats—and after trying to have some dinner went to bed, to await the landing at Nawiliwili—two Willies and a Nā.

The sea was pretty rough, but we got there all safely about 4 A. M., when the boats were let down and everyone climbed down the ship stairs and got into the small boats, to be rowed to the landing. It is not an altogether pleasant experience, this of landing in a small boat, with darkness about, and a long distance to go, and breakers—big ones—booming on all sides; but the Hawaiians know the "trail," and land safely.

Here at last on Kauai, when daylight came, were seen the results of the last big flood which came down the valleys the week before, bringing down debris, and carrying houses too, and horses, and when the little bridge at Nawiliwili was jammed the water cut a way one hundred feet long and near twelve feet deep through the macadamized road, to the sea. A temporary bridge had to be put up, as the greater part of the people live on the other side.

After looking over the place and seeing what destruction there was, I went to the hotel for breakfast. There were five of the Church people there and a man who came on the boat from Honolulu said that was his church.

At 8:30 Mr. Wilcox sent his machine for me, and took me to the plantation house. Here I was provided with a cottage to myself—not a bamboo one, with grass roof, but a thoroughly modern one, in every respect. Here I stay every time I visit the island, as long as I am occupied on that part of the place.

Now, there were calls to make, and not having street cars, and people living very far apart, I took a horse and was able to get to several people in both morning and afternoon. I found two babies to be baptized on my next visit—one an English baby and the other a part Hawaiian. Saturday was spent in calling again, and Sunday morning we all gathered together at

the Union Church building, where we had our service, with special prayers for peace, as was asked for by our President. There were a goodly number at service.

Sunday noon, after service, before I could get my dinner, I took auto to Homestead, where Dr. Glacyier met me and took me home, to his pine-apple plantation. He is just starting his place, so it does not make much of a showing now. The Doctor is a Quaker born and brought up, but has asked for baptism in the Church, for which he is preparing now.

Sunday evening found us at Mākāwē'li, where we found a few people and had service in a very dimly lighted hall. The power plant is not big enough to supply good light although the plantation is a very wealthy one. Here there was perfect neutrality, as Germans and English sat side by side and worshipped the one true God. This ended the day, and we drove back to Homestead to have a bite to eat and some sleep before starting out on Monday.

Monday morning came all too soon. Every one was tired, but the bright day and cool breezes seemed to set all straight, and after a good breakfast I set out on horseback to go to Elē'ē, to find Mr. Rohndal, a German Lutheran, whose wife is a staunch Churchwoman, and to make arrangements to come on the next visit to baptize their baby. Mr. Rohndal was very enthusiastic about having service at the Elele hall next trip, and said he would tell people of it and would play the organ and have a choir. There are a Mr. and Mrs. Hughes at this place too, who are interested, and the manager of the plantation will help.

This was a long trip by horse, for me, for I am not much used to horses, and after I got back to Homestead I was very tired. I did not go out again that day except to walk over the plantation a bit with the Doctor and see his various enterprises.

Tuesday morning found me at the Homestead store, waiting for the truck to take me back to Lihue. It was a big Kissel Car, none too easy riding, but we got here in about two hours, where I unexpectedly met a Chinaman with a light wagon, going my way, and he took me to the Wilcoxs' gate.

Speaking of Chinamen, it would be interesting perhaps to know what one sees on the road. Of course there are all kinds of people, but principally Orientals. The Japanese men wear the American clothes to a great extent, but the women have their own home dress. They carry their babies on their backs. As we pulled out of Koloa, I saw a Chinese woman with her baby on her back and a pole across her shoulders, loaded on each end with a heavy pail of stuff. Quite a load for a woman, but that is the custom with those people, and their men never offer to help. In fact, the women must help to earn the living besides taking care of the family, and there is no race suicide either.

The men work hard, however, and sometimes one sees old men so much "in harness" that the walk or stride which comes from much carrying still clings to them even when they carry nothing. It is a pitiful sight at times and one wonders if they are happy.

Tuesday afternoon at five, the boat left again for Honolulu, and I was glad to be back over the rough sea, for it does not always agree with me, to be so shaken up. I thought perhaps I would grow more used to the water, going so often, but it seems to fare worse with me every time. Perhaps that is part of my "thorn," and I am to bear it patiently. The work on the island is most gratifying and yields much hope for better days to come, when possibly this big Island of Gardens may have a priest of its own, who can give his whole time to the work.

THOU MUST NOT look so much at the evil that is nigh, but rather at that which stands ready to pity and help—and which hath pitied and helped thy distressed soul, and will pity and help it again. Why is there a mercy-seat, but for the sinner to look towards in time of need? Be patient till the Lord's tender mercy and love visit thee again; and then, look up to Him against this and such like snares, which would come between thee and the appearance of the Lord's love; that thou mayest feel more of his abidings with thee, and of the sweet effects thereof. For, these things are not to destroy thee, but to teach thee wisdom; which the Lord is able, through many exercises and sore trials, to bestow upon thee; that thy heart may be rid of all that burdeneth, and filled with all it rightly desires after, in the proper season and goodness of the Lord; to whose wise ordering and tender mercy I commit thee.—*Isaac Penington.*

TAKE KINDLY and heartsomely with His cross, who never yet slew a child with the cross.—*Samuel Rutherford.*

Church Kalendar



- Dec. 16, 18, 19—Ember Days.
- " 20—Fourth Sunday in Advent.
- " 25—Friday. Christmas Day.
- " 26—Saturday. St. Stephen.
- " 27—Sunday. St. John the Evangelist.
- " 28—Monday. Holy Innocents.
- " 31—Thursday. Eve of Circumcision. New Year's Eve.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

- Rev. C. E. Betticher, Jr.
- Miss O. D. Clark.
- Rev. John W. Chapman.

CHINA

- Rev. Arthur M. Sherman.

ANKING

- Rev. E. J. Lee.

HANKOW

- Dr. Mary V. Glenton.
- Miss S. H. Higgins.

SHANGHAI

- Mrs. J. A. Ely.
- Rev. R. A. Griesser.
- Dr. W. H. Jefferys.

MEXICO

- Rev. H. G. Limric (in Fifth Province).

SOUTH DAKOTA

- Rt. Rev. George Biller, D.D. (during December).

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

Mr. JOHN W. WOOD,
281 Fourth Avenue,
New York.

Personal Mention

THE Rev. JOHN S. BUNTING, rector of Christ Church, Macon, Ga., has accepted the call of the Church of the Ascension, St. Louis, Mo., and will enter upon his duties in the latter parish about the middle of January.

Chaplain HUGH M. T. PEARCE, U. S. Navy, has been granted one month's leave of absence and will visit his father, James Pearce, Mus.Bac. (Oxon) of Yonkers, N. Y. Upon the expiration of this leave he will return to the U. S. S. *Virginia*, to continue his present duty. Address: U. S. S. *Virginia*, care Postmaster, New York City.

THE Rev. FREDERICK R. SANFORD of Tonopah, Nevada, has been elected rector of Calvary Church, Stonington, Conn., and will begin his work there early in the New Year.

THE Rev. OLIVER DOW SMITH, missionary at Ashland and Masardis, Aroostook county, diocese of Maine, has been elected rector of the Church of the Good Shepherd, Houlton, same county and same diocese, and began his duties on Advent Sunday.

THE Rev. GEORGE H. TRICKETT has resigned Mt. Carmel and Albion, and accepted a call to St. Paul's Church, East St. Louis, Ill., and has begun his duties there.

ORDINATIONS

DEACON

MINNESOTA.—At Trinity Church, Caledonia, Minnesota, on the Second Sunday in Advent, the Suffragan Bishop of Minnesota ordained FREDERICK ARTHUR FOSTER to the diaconate. The candidate was presented by the Rev. C. H. Plummer, D.D., and Bishop McElwain preached the sermon. The Rev. Mr. Foster, who was form-

erly a Methodist minister, will continue to be in charge of the churches at Rockford and Caledonia.

PRIESTS

WESTERN NEW YORK.—In the new All Saints' Church, Buffalo, on Thursday, December 10th, the Bishop of the diocese advanced to the priesthood, the Rev. PAUL B. HOFFMAN, and the Rev. J. L. SHORT, deacons. The Rev. Mr. Hoffman was presented by his uncle, the Rev. F. N. Bouck of Watkins, and the Rev. Mr. Short by Archdeacon Ayres. The Rev. Pierre Cushing of Le Roy, was the preacher.

MEMORIALS

FREMONT ORRIN KEENE

AT A MEETING of the vestry of Grace Episcopal Church, of Freeport, held Sunday, December 6, 1914, the following resolution was unanimously agreed to:

WHEREAS, In the Providence of Almighty God, FREMONT ORRIN KEENE, a vestryman and ardent supporter of Grace Episcopal Church of Freeport, Ill., departed this life, on Sunday, December 6, 1914, and

WHEREAS, It is fitting and proper for the rector and vestry of Grace Church to meet and give expression to our feelings and record our just estimate and appreciation of the zeal and enthusiasm displayed by him in everything that pertained to the church, of his character as a man and a citizen, and his qualities as a friend; therefore, be it

Resolved, That in the death of Mr. Keene the Church has lost one of its most zealous supporters, his family a kind and devoted husband and an affectionate and indulgent parent, and the community at large, one, who, in the multiplied relations of life, nobly and generously performed all that duty required of him;

Resolved, That in commemoration of the many and exalted virtues of our departed brother, we ask that this feeble tribute to his worth may be entered upon the records of Grace Church, as a testimonial of our high appreciation of his qualities as a vestryman, a citizen, and as one who loved his fellowman;

Resolved, That we hereby tender our deepest sympathy and condolence to the bereaved widow and family of our departed friend, whose hearts are wrung in anguish from their irreparable loss;

Resolved, That a copy of these resolutions be tendered to the widow and family of our late brother; and also that copies thereof be published in the daily papers of this city; and in the diocesan and other Church papers.

FREDERICK D. BUTLER.

Rector.

- | | |
|----------------|-------------------|
| W. L. CALKINS. | R. J. CARNAHAN. |
| JOHN BRUCE. | JOSEPH A. GUND. |
| J. FRED SMITH. | CHARLES F. FIELD. |
| I. P. GASSMAN. | OSCAR R. ZIPP. |
- Members of Vestry.*

THE REVEREND CHARLES NELSON SPALDING, D.D.

Departed this life, November 21, 1914, at the Episcopal Hospital, Philadelphia, Pa., the Rev. CHARLES NELSON SPALDING, D.D., the last surviving of four brothers, well-known in the Church's ministry, their father having also served in the same high calling. Dr. Spalding was a man of strongly marked individuality, clear and positive in his convictions, and amply endowed in the line of intellectual gifts. Graduating from Hobart College in 1857, he entered at once upon the work of teaching, which formed a conspicuous feature of his after career. The outbreak of the Civil War found him a student at the General Theological Seminary. Enlisting as a private, he served in the Army of the Potomac under McClellan. Previous to his ordination to the diaconate he filled the post of Master at St. Paul's School, Concord, N. H., then in the formative stage of its history. Later, and after his admission to the sacred ministry, he discharged the duties of professor of mathematics in Racine College; and, in conjunction with his brother, the Rev. Edward Spalding, founded Trinity School, San Francisco. In 1884 he became rector of Howe Grammar School for Boys, the diocesan school of Indiana; laying the foundations wisely and well and giving to the work eleven years of zealous and energetic service. In 1890 he received the degree of Doctor of Divinity from Nashotah Theological Seminary. As a preacher, he was singularly forceful and edifying. In parish work his missionary zeal was notable, and not the least in the closing years of an active ministry extending over a period of some two decades. No less than four church edifices bear witness to his earnest thought and consecrated energies. In the diocese of Delaware, where the larger part of his closing years of official service was spent, he held the post of Archdeacon of Dover, as, in the diocese of Milwaukee, he had served, many years previous, as secretary of its board of missions.

To the bereaved family of our departed brother is the consolation of memories associated

with a lengthened period, rich in labor, and the assurance of ministries beyond, where "they that wait upon the Lord shall renew their strength."

Requiescat in pace.

W. S.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

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.

WANTED

POSITIONS OFFERED—CLERICAL

THE PARISH at Corsicana, Texas, is vacant. Salary \$1,200, bedroom and study for single man. Address "A. 5," care LIVING CHURCH, Milwaukee, Wis.

PRIEST for Catholic parish in New York City. Salary \$900. Address "CURATE," care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—CLERICAL

PRIEST, CATHOLIC, unmarried, graduate, good preacher, desires parish, good reasons for change. Salary minimum \$1,000. Refers to his Bishop. LOYAL, care LIVING CHURCH, Milwaukee, Wis.

POSITION OFFERED—MISCELLANEOUS

AN INTELLIGENT person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER.—Catholic Churchman, will be free after January 1st, to accept position in a live American Catholic parish at moderate salary. Must be good field work for training boys voices. Highest references. Address CATHOLIC CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

AN EDUCATED CHURCHWOMAN desires position as companion, cheerful—art and needle worker, reader. No objections to traveling. References. Address "A. Z.," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Choir Training and coaching by experienced boy voice expert, engaged in large church. Address HEAD TONE, care THE LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST-CHOIRMASTER. Would accept position as Tenor Solist. Address "J. R.," Baldwinville, N. Y.

PARISH AND CHURCH

AUSTIN ORGANS. Recent work in Episcopal churches: Four manual, St. Clement's Philadelphia; three manuals, St. Stephen's, Sewickley, Pa.; Trinity, St. Augustine, Fla.; Trinity Chicago; Trinity, New Orleans, La.; two manuals, Emmanuel chapel, Baltimore, Md.; St. Clement's, Wilkes-Barre, Pa.; All Saints', Norristown, Pa.; Panama Exposition organ, 150 stops, now being erected in its permanent auditorium, San Francisco. Information from AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Also stained glass and mural decorations. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

HENRY VAN DYKE Calendar. Twelve pages Van Dyke sentiments with bright Christmas decorations on each page. Boxed 50c and 5c for postage. Stationery Department, ALSTED-KASTEN CO., Jewelers, 121-123 Wisconsin street, Milwaukee.

ORGAN.—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.

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.

EPISCOPAL CLERICAL REGISTRY

SEVERAL good vacancies now available. Clergymen wanting parishes please write 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES furnished with dependable organists. No supply charges. Write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

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

SCHOLARSHIPS OFFERED

LIBERAL Scholarship in a Church School is offered to a violin soloist; also soprano soloist. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

FOR CHRISTMAS

CHRISTMAS CARDS THAT ARE DIFFERENT. Beautiful sentiments. Upon receipt of \$1.00 money, stamps, or postal order, we will mail 12 assorted Christmas Cards. You will be pleased with them. Stationery Department, ALSTED-KASTEN Co., Jewelers, 121-123 Wisconsin street, Milwaukee.

FLORENTINE Christmas Cards and other gifts. Sent on approval. Leaflet. P. O. Box 4243, Germantown, Philadelphia, Pa.

CHURCH CHRISTMAS CARDS and Calendars for sale. Room 1705 HEYWORTH Building, Chicago, Ill.

NEW PUBLICATIONS

IMPRESSIONS CALENDAR. Fifty-two pages. Fine thoughts from best writers. Each page beautifully illustrated. Boxed, 50c and 7c for postage. Stationery Department, ALSTED-KASTEN Co., Jewelers, 121-123 Wisconsin street, Milwaukee.

SUNDAY SCHOOL WORKERS! The best Christmas remembrance for your scholars is the *Simplified Prayer Book*. 30c each. RITZMANN BROOKES & Co., Chicago.

MONEY TO BUILD

CHURCHES, rectories, and parish houses can be obtained from the American Church Building Fund Commission, 281 Fourth Avenue, New York.

COMMERCIAL

PRESERVO BOOT POLISH, for patent leathers, on a plane by itself; prevents cracking. Water-proofs leather instantly, making shoes soft and comfortable. Imparts gloss, preserving leather upholstery. By mail 25c. PRESERVO Co., Station D, Kansas City, Mo.

UTILITY DEPARTMENT ORGANIZED

SUBSCRIBERS and their friends desiring to buy, sell, or exchange merchandise of any description are at liberty to list their wants with the Information Bureau of THE LIVING CHURCH, 19 South La Salle street, Chicago.

Inquiries for articles will be listed in our files under proper headings, and when similar goods are offered and brought together.

This is a new, free service, offered to patrons of THE LIVING CHURCH, and includes not only personal property but Church Vestments, Furnishings, etc.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President*.
GEORGE GORDON KING, *Treasurer*.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its missionary work.

The Church is aided in 38 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

\$1,800,000 is needed to meet the appropriations this year.

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

THE SECRETARY,
281 Fourth Avenue, New York.
THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

WE CANNOT CEASE

\$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least \$30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of \$120 per year. This is \$30,000 per quarter. \$120 per year can be paid: \$10 per month; \$30 per quarter; \$60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLORE,

Treasurer.

Church House, Philadelphia, Pa.

THE SERVIAN RELIEF FUND FOR THE FORGOTTEN POOR OF SERVIA

AN APPEAL is made by a committee consisting of twenty-three Bishops of the American Church and six other Churchmen, the Bishop of Harrisburgh chairman, for a relief fund on behalf of our Servian fellow Christians. This dreadful conflict has fallen upon this little nation when its resources are well nigh exhausted by the late Balkan wars. Women and children are starving, multitudes are facing destitution, and distressing poverty abounds. This committee has undertaken to secure funds which will be forwarded through Fr. Sebastian Dabovitch, the leading Servian Christian in this country, to the proper accredited committees of distribution in Servia, Hungary, and the Balkans. Fr. Dabovitch says: "This fund will help the Serb poor in Dalmatia, Bosnia, Macedonia, Montenegro, Servia, and Hungary who cannot be reached by the Red Cross. The committee is independent, free from sect pressure, and will forward this aid from members of the Western branch of the Church direct to the needy who are in a pitiable condition. The funds will be disbursed through dignitaries and popular committees of the Mother Church in those parts." This relief, therefore, is for the

non-combatants, especially for women, children, schools, and orphanages.

Contributions are earnestly solicited, and should be sent to CHARLES G. SAUNDERS, Treasurer the Servian Relief Fund, 95 Milk street, Boston, Mass.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burck, D.D., Bishop Suffragan of New York.

IMMEDIATE NEEDS IN IDAHO

The entire mortgage on St. Luke's Hospital, the Nurses' Training School, and St. Margaret's Hall in Boise, can be paid off if \$14,500 in addition to the \$9,500 already in hand or pledged, can be secured before January 1 next. Some of the pledges are conditioned on getting the balance required by that date. We care for 1,000 people a year in St. Luke's Hospital, and thirty young girls are in our Nurses' Training School. A large part of our work has to be free.

In St. Margaret's Hall, our School for Girls, we have about seventy day scholars and twenty boarders. It takes \$50 to provide for one day pupil, and \$375 for a boarder.

Five missionaries are also needed for important mission fields, whose support will require \$2,000, over and above the appropriation of the Board of Missions.

Kindly address BISHOP FUNSTEN, Boise, Idaho.

ST. ALBAN'S SCHOOL, KNOXVILLE, ILL.

FOR MANY years a need has been felt, in the Mid-West Province, for a school of moderate rates for boys. The Rev. C. W. Leffingwell, owner of St. Alban's School has responded to this need, by offering St. Alban's School, as a gift, to a trustee board, which shall be representative of the Province. The property consists of thirty acres of land, and five buildings. The Rev. C. W. Leffingwell places but one condition upon the gift, namely, that the Church clear the school, of a floating debt of \$2,000. One thousand dollars of this debt must be paid by January 15, 1915.

The School, after its reorganization of a year ago, has now forty-two boys. The rate is \$350 for board and tuition. The indebtedness does not exceed the amount of partial Scholarships awarded to worthy boys. Bishop Anderson, Dr. De Witt and Fr. Stewart, have been recent visitors and have commended the School and the work which it is doing.

The board consists of Bishops Fawcett, McCormick, Webb, and Reese; Deans Delaney and White; the Rev. Messrs. Bowen, Page, Schielewind, Leffingwell, Hastings, Hutton, and Budlong; Messrs. Uhlmann, Corley, Ritchie, Padlock, Hosford, McCormick, and Hebard.

St. Alban's School is an institution, which is performing a splendid service for the Church in the Middle West. It is worthy of your help. An offering from you at this time, will make a greater and a more efficient service possible May we have your help?

We urge churches, guilds, and individuals to send offerings at an early date to Mr. Gene Hebard, County State Bank, Knoxville, Ill.

REV. L. B. HASTINGS, *Rector*.

MR. GENE HEBARD, *Treasurer*.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

THE CHURCH AT WORK

KENYON COLLEGE NEWS

ON FRIDAY evening, November 20th, a lecture was delivered at Kenyon College on the subject, "A Journey among the Stars," by John Alfred Brashear, Sc.D., LL.D., lecturer at the University of Pittsburgh. This address on the Larwill Foundation was perhaps the more comprehensible because of the delightful informality of its tone and the charming personality of the speaker. Announcements of coming lectures on the Larwill Foundation include Eugene Brieux of the Academie Francaise, January 16th, on the subject, "Comment on fait une piece de theatre;" Canon Hannay in March, and Dr. Raymond Pearl, the eminent biologist, in May. December 1st was the day appointed at the college for the special ceremony of matriculation. At the examinations preceding this date, fifty-four men qualified for full standing and were admitted at the public ceremony held at the college chapel. A brief address on this venerable custom was made by President Peirce and after the service marked by the singing of appropriate college hymns each new matriculate recorded his name in the matriculation book which dates from 1846.

DEATH OF REV. H. E. COTTON

THE REV. HENRY EVAN COTTON died on December 2nd at his temporary residence in Hagerstown, Washington county, Md., aged 62 years. Rev. Mr. Cotton returned to Baltimore in ill health about a year ago, from Dresden, Germany, where for the preceding year he had been rector of St. John's Church, which he had also served in his early ministry. He underwent an operation last February, and since that time has been gradually declining in strength. He was born in Barbados, West Indies, and was educated at St. Paul's School, Concord, N. H., and at Trinity College, Hartford, Conn. He was ordered deacon June 24, 1877, by the Rt. Rev. Dr. John Williams, and priest the following year. He was for twelve years rector of Christ Church, Quincy, Mass., and rector of St. John's Church, Hagerstown, Md., for fourteen years. For five years he was assistant minister at Emmanuel Church, Baltimore, and in charge of the parish after the death of Rev. Dr. J. H. Eccleston, the rector, until the present rector took charge. He then went abroad and took charge of St. John's Church, Dresden, until obliged to resign on account of ill health. He is survived by a widow and three children. The funeral services were held from John's Church, Hagerstown, on December 5th, Bishop Murray officiating, assisted by the Rev. Drs. A. C. Powell and H. Birkhead, and the Rev. Messrs. E. A. Rich and S. H. Orrick, rector of the parish—the interment being made at Rose Hill Cemetery, Hagerstown.

NEW CHINESE CHURCH IN HONOLULU

ON THE Sunday next before Advent the Bishop of Honolulu had the pleasure of consecrating the new St. Peter's Church for the Chinese in Honolulu. The Church is built of reinforced concrete, and was finished and completely furnished with every debt paid, before any service was held there.

It was a great day for the Chinese Christians in Honolulu. They had worked hard and waited patiently for years. They might have built a wooden structure some years ago, but they preferred to wait and have a substantial church of stone or concrete, not

subject to the ravages of insects as is wood in the tropics.

Their waiting has resulted in a building which is excellent in appearance, situated upon a lot which could not be better suited for the purpose of a church. The lot was given some years ago by a visitor from New York, who was so impressed by the Chinese work carried on by the Church that he gave \$14,000 for the purchase of a lot adjoining the Cathedral Close and forming a part of it.



ST. PETER'S CHURCH, HONOLULU

On the possession of this lot it was determined to build at once. Local gifts were large and generous. One man, a Congregational missionary's son born on the Islands, gave \$4,000. A Churchman, also born in Honolulu, gave \$2,500. These and other gifts by white people show the faith and confidence of residents in the Chinese work. The Chinese themselves gave as people seldom do. There were several who were earning from \$30 to \$40 a month and their gifts were \$50 to \$100 payable monthly. It was not until every effort had been made here that friends in the states were asked for gifts.

The total cost of the Church, including architect's fees, was \$19,150. The furnishings, the building of the organ, which was given by the Cathedral congregation, and other expenses, made the total cost \$21,838.

The service of consecration was a remarkable one. The organist, who is a Chinese young man born in Honolulu, had full charge of the music, which was excellently rendered. All was in Chinese except the anthem, which was in English, and visitors were astonished to hear how accurately the various parts were maintained. The Bishop preached a short sermon in English, which was afterwards read in Chinese by the Rev. Kong Yin Tet. There were present at the consecration two Chinese priests, the Rev. Kong Yin Tet and the Rev. Woo Yee Bew, Canon Potwine, and the Rev. L. Kroll. It is interesting to note that from the suggestion of the Chinese people the offering was for missions.

At the rear of the Church is a large house which has been repaired and altered to meet the requirements of a residence for the priest in charge, and also to provide accommodation for the many activities of the Church. The people expect to carry on an aggressive work

among the Chinese of Honolulu. Connected with St. Peter's are four hundred baptized people and one hundred and eighty-five communicants. Many of its boys have gone to St. John's, Shanghai, or Boone University, and now occupy positions of trust in China. Several are at work in China after graduating at American universities. St. Peter's contributes its share to the expenses of the missionary district and is noted for its generous offering and prompt payment of appor-

tionments. It has a reputation in the missionary district of being proportionately the largest giver in the islands.

A QUIET CHARITY

FOR THE past twenty-five years, there has been a quiet charity in Jersey City, N. J., little known, yet dear to the hearts of the few who had the faith and hope to establish St. Katharine's Home, before the present enthusiasm for social service and vice problems became so general. St. Katharine's is a temporary shelter for young unmarried girls who are to be mothers for the first time, to give them the care and training necessary in the first months of motherhood and equip them for the further battle of life, with a better knowledge of work, and higher standards of living; home life with housework in all its departments, including sewing and mending. Simple pleasures and high ideals have appealed to our girls and many look back with thankfulness to the year spent at St. Katharine's as the turning point in their lives. The object of the Home is to give the girls another chance. Girls who go wrong between the years of fourteen and twenty are not as responsible as those who are older, and it is some one's duty to teach these young girls to know themselves, and help them by religious training and healthful work to stand out against the temptations of the future, and this is our aim. That we have met with some success is shown by the girls themselves, many of whom say, "I could not do my present work and take care of my child without the training I had at St. Katharine's." and many affectionate letters are received by the sisters telling of the joys and sorrows of the "old girls," as we call those who have left us, and full of affec-

tionate remembrance of old times. Such expressions as "You have been like a mother to me," and "I shall always remember my happy birthday at St. Katharine's," and much more which is meant for the sister alone, show that the girls' confidence has been won. One girl writes, "Now it is Advent and I know you are praying for the 'old girls,' and I know just when my name comes on the list," for in Advent and Lent the girls are remembered by name in chapel each week. Our reports show gifts of apples, potatoes, and eggs, besides small sums of money to be used for chapel, all donations from old girls, a token that they have us in their hearts. St. Katharine's is a real home to these young mothers, and just the influence they need.

The work is entirely supported by voluntary contributions.

THE PANAMA MISSION

ON THE First Sunday in Advent, the cornerstone of a new St. Paul's Church, Panama, was laid by the President of the republic of Panama, in the presence of a great throng, the Rev. H. R. Carson, rector, officiating at the service, and the Rev. E. J. Cooper, rector of Christ Church, Colon, assisting. The president further testified to his interest and good will by directing the National Band to be present, and by the kindly words of greeting spoken in person. In the absence of the British Minister, Sir Claude Mallet, who was to have been present but was hindered by urgent official business, a letter was read from him. Hon. Wm. Penn Cresson, Charge d'Affairs, American Legation, a Churchman was also present.

Almost the entire list of communicants assembled at six o'clock on Sunday morning, to ask divine blessing upon the new work. Assembling again at four P. M., preceded by the National Band, they marched to the site of the new church, where the president met them. The surpliced choir of men and boys sung beautifully the service for the office for the laying of a cornerstone, published by The Young Churchman Co.

The old church, although built scarcely twelve years ago, was long since found to be inadequate to the needs and opportunities of the parish. An increase in real estate values taken advantage of most opportunely permitted the congregation to purchase and build elsewhere. A reinforced concrete building, seating about four hundred and fifty, is being erected, and it is to be completed in February. It is hoped that the building may be consecrated at the time the Panama Canal is opened formally.

St. Paul's parish is under the direction of the Rev. H. R. Carson, who is also chaplain of Ancon Hospital. In addition to this, he has charge of the services at Palo Seco, the leper colony for Spanish and English speaking patients. The services are held in both languages and are largely attended, the United States health authorities coöperating in a most helpful way.

SPECIAL ADVENT SERVICES

DURING THE first week of this Advent season a series of special Advent services was held in Baltimore. These services were arranged by the Bishop of the diocese, who also issued a special prayer for them to be used in all the churches. Services were held each day, for women at St. Paul's Church, conducted by Bishop McCormick of Western Michigan; and for men at the Church of the Messiah, conducted by the Rev. Dr. James E. Freeman, rector of St. Mark's Church, Minneapolis, Minn.; also, in the evening, at the Church of St. Michael and All Angels, the Church of the Ascension, Emmanuel Church, the Memorial Church, the Church of the Prince of Peace, and the chapel of the Advent, where special sermons were delivered by

Bishop McCormick, Bishop Murray, the Rev. Dr. Freeman, and by the Rev. Drs. Niver, Fiske, Kinsolving, Dame, Powers, McComas, Birkhead and other leading clergy of the diocese. These services were most inspiring and helpful and were attended by thousands of earnest Church people. On Tuesday and Friday a quiet hour was kept at the diocesan house for the clergy of the diocese, at which devotional addresses were made by Bishops Murray and McCormick and by Dr. Freeman. These Advent mission services closed with a large mass meeting held in the Lyric theatre on Sunday afternoon, December 6th, the music being led by the St. Cecilia guild of the diocese. Bishop Murray presided and made a short address, expressing his gratification at the interest taken in these services, and announcing that a fund would be inaugurated for the purpose of having similar meetings yearly. The Rev. Dr. Freeman followed with a stirring address in which he answered the claim made by many unthinking persons that, by reason of the present European war, "Christianity has broken down," and bade Christian people rally to the call to the colors, the cross, the flag of Jesus Christ, with the zeal and loyalty that marked the action of the men of the European nations in responding to the call to rally to their nation's colors. Bishop McCormick made the closing address in which he seconded Dr. Freeman's call to the colors of Christians of every name, and emphasized the importance of education for the right understanding of the fundamental truths and ideals of Christianity.

STUDENT VOLUNTEER CONFERENCE

THE STUDENT VOLUNTEER conference of Central New York which has been in session at Hobart and William Smith Colleges has ended one of the most successful conferences ever held, choosing the University of Rochester as the meeting place for next year. There were about three hundred delegates at Hobart, comprising practically all the colleges in the state outside of New York City. An unusually large number of the delegates have declared themselves as purposing to enter the foreign missionary field as their life work.

BISHOP-ELECT OF NEW JERSEY CONFIRMED

NOTICE IS given that the Bishop-elect of New Jersey, the Very Rev. Paul Matthews, has received the canonical confirmation of his election by the Standing Committees and Bishops. At his request the Standing Committee of the diocese of New Jersey has determined between several parishes that had asked the honor of having the consecration in their churches, and has recommended to the Presiding Bishop that it be held in St. Mary's Church, Burlington. The eminent fitness of this selection will be recognized when it is known that St. Mary's was built for a Cathedral church, and has a *Cathedra* or Bishop's throne. It was in this church that the late Bishop Scarborough was consecrated, and both the elder Bishop Doane and Bishop Odenheimer used it for their Cathedral church. The date of the consecration will not be announced until the Presiding Bishop has taken order for it.

A SERVICE FOR THE POLICE IN BROOKLYN

A SPECIAL service for members of the police force of the city of New York, on duty in the borough of Brooklyn and vicinity, was held in St. Ann's Church, Brooklyn Heights, on Sunday afternoon, December 6th. Police Commissioner Woods and his secretary, other officers, the police band, widows and orphans of policemen and a large number of prominent citizens attended the service as well as a large

detachment of patrolmen off duty. The Bishop of Long Island made an address of welcome, after the Rev. C. Campbell Walker, rector of the parish, said a brief service. The sermon was preached by the Rev. John Howard Melish, rector of the Church of the Holy Trinity. The Rev. Duncan M. Genns, police chaplain, and rector of St. Thomas' Church, read the names of the departed. After prayers read by the Rev. Dr. Reese F. Alsop, rector *emeritus* of the parish, and the benediction by the Bishop, taps were sounded, the police band and organ gave musical selections, and the recessional hymn was sung. The service was impressive and well attended.

"BUNDLE DAY" IN PITTSBURGH

ON WEDNESDAY, December 9th, Pittsburgh celebrated "Bundle Day," under the auspices of a committee of professional and business men appointed by the mayor of the city, among whom was Bishop Whitehead. The police and fire departments of the city assisted, as also the Boy Scouts, and cadets from various schools and churches. Vehicles for the collection of the bundles were furnished by transfer companies, department and other stores, and these were manned by the Boy Scouts and other youths who gathered in the boxes and parcels from residences along the various routes, at which a signal in the shape of a flag or white cloth was displayed. The work began at 7:30 in the morning, and it was almost midnight when the last of the motor trucks was unloaded in Machinery Hall of the Exposition Building. There were in all 100,000 packages. There were many willing workers all day long at Machinery Hall, from the Salvation Army, the Volunteers, Boy Scouts, etc., who took charge of the goods on their arrival and sorted them out. A good many parcels came in designated for the war zone in Europe, but the greater majority were intended for the people in the city who are out of work, many of them destitute. The goods received included all sorts of clothing, bedding, furniture, and provisions. The articles intended for Europe are to be shipped to New York, and those intended for distribution in Pittsburgh are to be divided amongst the various organizations engaged in the charitable work of the city. The whole enterprise of "Bundle Day" from its first suggestion was pushed forward rapidly and with great enthusiasm on the part of all having a hand in the affair, and was a wonderful success.

A NEW CHURCH IN BUFFALO

WORKMEN COMPLETED the new edifice of All Saints' Church, Buffalo, at midnight on Saturday, so that the opening service might be held Sunday morning, December 6th, when the Bishop of the diocese dedicated the building and preached an historical sermon. All Saints' is the outgrowth of what was originally Union chapel, located at East Ferry and Michigan streets in 1879. This same year the little congregation bought property at Main and West Utica streets, but plans for a church building were not completed until the following year, when a church and rectory were erected and occupied until October 1st of this year. With the building of the new church came the Rev. M. C. Hyde, who was rector until 1892, when he was succeeded by the present rector, the Rev. George Herbert Gavliller. In February of this year this property was sold, but the congregation was allowed to continue to worship in the church for nine months. In the meantime consent was obtained to build in a new locality and the present site of Linwood avenue and West Ferry street was chosen, where a church and rectory were built. The exterior walls are of tapestry art brick, trimmed with Queenston limestone and gray terra cotta. The architecture is Gothic. The rectory forms a wing on the

north side of the church while Sunday school rooms, guild rooms and kitchen are fitted up in the basement. The interior woodwork of the church is of chestnut, finished dark to harmonize with the brick wainscoting. The chancel floor is of dark red tile and the front wall is brick with stone coping and steps. The steel roof trusses are boxed in chestnut and all roof boards and trusses are exposed to view. A complete system of indirect lighting has been installed whereby all electric lights are concealed in covers near the ceiling. The entire plant is heated by steam. The old organ has been thoroughly renovated and, with a new motor, is practically almost new.

AN INSPIRING MISSIONARY SERVICE

A MISSIONARY meeting, under the auspices of the diocesan committee on apportionment for General Missions, was held in Grace Church, Newark, N. J., on Wednesday evening, December 9th. It was especially arranged for the people of the parishes in Newark, the Oranges, and vicinity. Vested choirs of men and boys from neighboring parishes sang hymns, being supported by the organ and other instruments. After a brief devotional service, said by the rector, the Rev. Charles L. Gomph, an address of welcome was made by Bishop Lines. He remarked that it was hard to appreciate the gains the Church had made in mission work and in the offerings for this purpose. A few years ago about \$10,000 was the annual contribution from this diocese for foreign and domestic missions. Last year it was more than \$38,000, and this great increase did not interfere with the contributions for parish and diocesan needs. The Rev. Arthur M. Sherman spoke out of his long experience as a missionary in China, and declared that there was the greatest opportunity for Christian work. The extraordinary facilities extended to our missionaries by men of affairs in that country, and the desire to know Christian doctrines, indicated, he said, that these men, and more especially the student element, had come to believe that the old religions of China were powerless to meet the needs of their countrymen. Professor John Erskine of Columbia University, in discussing the motives for supporting Church Missions, brought out the fact that a proper regard for Catholic truth included something more than the assertions that such doctrines were held "everywhere, at all times, and by all." Strong endeavors must be made to make such truth known to future generations in all countries. The responsibility for continuing the Christian ideal rests with the present generation.

BISHOP OF COLORADO TO RETIRE

BISHOP OLMSTED has made request for the election of a Coadjutor by reason mainly of failing health, stating that he will vest the entire charge of the diocese in the hands of the Coadjutor and himself retire from active work. In the meantime the Standing Committee has been constituted the ecclesiastical authority of the diocese, the Bishop being unable to perform his visitations. It is further stated that he anticipates resigning his jurisdiction within two years after the election of the Coadjutor.

A SHOCKING ACCIDENT

BY A SHOCKING accident at Hackensack, N. J., on Thursday evening, December 10th, five persons, returning in an automobile from a wedding in New York City, were seriously injured. The Rev. Dr. Charles L. Merriam, pastor of Auburn Street Congregational Church, Paterson, died on the spot. His wife, and the Rev. D. Stuart Hamilton, rector of St. Paul's Church, Paterson. Mrs. Hamilton, and the chauffeur, are now in the Hackensack

Hospital in a critical condition. They were traveling over a road recently rebuilt and at an unguarded railroad crossing their car was struck with great force by a local train.

Mr. Hamilton is president of the Standing Committee of the diocese of Newark. He became rector of St. Paul's parish in 1895, and has been of great service to the people of Paterson in times of flood, fire and industrial disturbances.

DEATH OF REV. E. A. LYON

FOLLOWING within a few days after the death of the Rev. Dr. Riley, rector emeritus of Christ Church, Hudson, N. Y., the rector of that parish, the Rev. E. Atherton Lyon, died at the rectory on December 13th. Mr. Lyon was an Irishman by birth and a graduate of Trinity College, Dublin, but was ordained in this country by Bishop Potter both as deacon and as priest in 1896. After a few months spent as assistant at St. John's Church, Yonkers, he became rector of Christ Church in the same city and continued as such until last year, when he became rector of Christ Church, Hudson. The burial service was to be held on Wednesday, including Holy Communion, Bishop Nelson officiating. Mr. Lyon is the third of the clergy of the diocese of Albany to have died since the first of December.

MEMORIALS AND GIFTS

ON SUNDAY, December 13th, a tablet was unveiled in St. Matthew's Church, Sunbury, diocese of Harrisburg, in memory of the Rev. Charles Morison. The tablet is of brass, 20x36 inches, and is mounted on walnut to harmonize with the wood work of the interior of the church. The tablet bears the inscription: "I. H. S. To the glory of God and in memory of Charles Morison, who faithfully served as rector of this parish for twenty-three years and for three years as rector emeritus. Born June 30, 1841. Entered into life June 28, 1909. 'I have built the house for the name of the Lord God of Israel.'—II. Chron. 6: 10."

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Parish House to be Dedicated on St. John's Day
THE SCHUYLKILL county clericus met at Christ Church, Frackville (Rev. George Burgess, minister in charge), on Monday, December 7th. The Rev. Le Roy Eltringham, curate at Trinity Church, Pottsville, read a paper on "The Racial Episcopate." The February meeting will be held at Pottsville, the members being the guests of the Rev. Mr. Eltringham.

SUNDAY, DECEMBER 27th, has been fixed by the Bishop as the date for the dedication of St. Mary's parish house, Wind Gap (Rev. D. Rocca, priest). This new building, the first in the diocese erected for the use of Italians, stands in a prominent position along the main road of the Bangor line. The building resembles the old California missions. It is built of rough rubble stone, with a tower thirty-six feet high. A gift of \$50 from Mr. Thomas J. Kitson, of Stroudsburg, together with \$15 from Messrs. P. Guerra, of Pen Argyl, and E. Chericco, of Wind Gap, will be used in purchasing a bell, about \$90 more being needed to defray the expense. On the corner of the property stands a fifty-foot pole surmounted by a six-foot zinc cross, and a blue pennant with the words "St. Mary's Church, Wind Gap," in white letters floats in the breeze continually. Two hundred or more Welsh people, originally Churchmen, reside at Wind Gap, and some of these have already voiced a desire to return to the fold. Already many American children are members of the Sunday school, and it is expected that work

among Americans will be carried on aggressively by Mr. Louis N. Rocca, son of the diocesan missionary to the Italians and superintendent of the Sunday school at Wind Gap. The diocese is much interested in St. Mary's, as the building is the first fruit of the Bishop's Church Extension Fund, the first call netting about \$1,500 for this work. The second call, just issued, is expected to furnish about \$2,000 for the purchase of a site for St. John's Church, Providence, Scranton.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
Every-Member Canvass at St. Paul's Parish, Syracuse

ON SUNDAY afternoon, December 6th, an every member canvass was accomplished at St. Paul's, Syracuse, with very gratifying results. The work was accomplished by seventy-two of the younger men of the parish, who were conveyed by automobiles loaned by the congregation. The men went out two by two. The majority of the workers were present at the morning service and partook of the Holy Communion, after which a breakfast was served at one o'clock in the parish house. The start was made at two P. M., the usual afternoon service being omitted in order that every family might be at home to receive the callers. The gathering of statistics was one of the most useful results of the work. Each man carried a card upon which all available information as to relation of each individual to the church was recorded. The system followed was practically that known as the "duplex," that is to say, half the amount pledged was to be used for the work of the local parish and half for missions and benevolent Christian work beyond its borders. All cases of unbaptized or unconfirmed were carefully registered. Twenty-five hundred dollars in new pledges were received, chiefly in very small amounts. A package of fifty-two envelopes was sent to every person making a pledge. A second canvass for all those not at home and those who were not ready to state the amount of the pledge will be made next Sunday afternoon and continued each Sunday till the work is completed. It is hoped to bring the annual income of the parish from pledges and pew rentals to about seventeen thousand dollars. Preparation for the work was made by a series of sermons is by the rector, the Rev. James Empringham. A supper was given to the canvassers some days before, and addresses were delivered by Rev. Dr. John R. Harding, secretary of the Fourth Missionary Department, and by Mr. La Flamme of the Laymen's Missionary Movement. The great success of the canvass was largely due to Mr. Paul M. Paine, the chairman of the committee.

CHICAGO

CHAS. P. ANDERSON, D.D., LL.D., Bishop
WILLIAM E. TOLL, D.D., Bp. Suff.

Death of a Vestryman

MR. FREMONT ORRIN KEENE, head of the Keene Canning Co. of Freeport and Belvidere, one of the most dearly loved and highly esteemed citizens of Freeport, and a member of the vestry of Grace Church, Freeport, passed into Paradise on Sunday morning, December 6th, 1914.

In the death of Mr. Keene Grace Church has lost one of her most faithful and enthusiastic vestrymen, a generous supporter, and a regular attendant at her services. Although not a communicant, Mr. Keene loved the Church dearly and the rector had every reason to believe that he would have been confirmed next spring. Warm-hearted, congenial, companionable, and sympathetic, he drew all classes of people to him and everybody who knew him loved him. Mr. Keene was one of the most enthusiastic leaders of a men's move-

ment in Grace Church and through his influence many have already been brought back to the Church.

The funeral service was held in Grace Church on Wednesday afternoon, December 9th, conducted by the Rev. Frederick D. Butler, rector of the parish. Interment was at Oakland Cemetery, Freeport. The funeral was one of the largest ever held in Freeport, the church was crowded to the doors and many were unable to gain admission. Rich and poor alike all came to pay their last respects to him who was their friend.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Death of Frank Myron Craig—Church Club of Colorado—Diocesan Notes

FRANK MYRON CRAIG, nephew of General Alexander Craig to whom General Proctor presented the famous rattlesnake flag of the republic, died Friday last at the consumptive colony called after him and founded by him in Denver eight years ago when he broke off his college studies at Columbus, Ohio, to go west for his health. Being poor he sympathized with the destitution of men like himself and after setting up a tent on the outskirts of Denver by the side of a Frenchman whom he nursed till he died, he invited destitute sufferers to share his quarters, gradually increasing them until now the colony can take care of sixty patients. He has been known to sleep in a chair out of doors in order to shelter two in his bed, and he could never keep a pair of decent shoes for himself but insisted on giving them to his guests. There was no more respected name in the charitable annals of Denver. When food and gifts were sent to the colony frequently the patients were so weak that they had to get assistance to carry them in. It is comforting to know that his good works will survive.

THE DECEMBER meeting of the clericus of Denver was held at the chapter house on Monday, December 14th, when Dean Hart gave an interesting talk on the stained glass in the Cathedral. The Rev. J. W. Jones spoke on Assessments in Nebraska, and the Rev. R. H. Bell on Social Service in Nebraska. The clericus were the guests of Dean Hart at luncheon.

THE CHURCH CLUB of Colorado met on November 10th at dinner at the Metropole Hotel, when speeches were made by Mr. J. H. Pershing on the "Church in Action" and by Rev. J. W. Jones on the "Present State of the Church in Colorado, from the standpoint of a Newcomer." Mr. Francis B. Choate presented his report on the Lenten missions for next year, showing that while the Rev. Percy Webber had been secured other missionaries were unable to come, at any rate during Holy Week. He therefore suggested that the three weeks' mission should be the three weeks of Lent preceding Holy Week. This was agreed to and pledges were asked towards guaranteeing an estimated expense of \$1,200.

THE REV. J. W. OHL, who has been called to St. Martin's Church, So. Omaha, has completed twenty-five years of service in Colorado, having built a church at Aspen when first ordained and subsequently holding charges at Salida, Pueblo, Grand Junction, and Denver. He has been for twenty-one years Grand Prelate of the Knights Templar grand commandery of Colorado, chaplain of the Rio Grande Hospital, Dean of the southern deanery, and was in charge of the western diocese after the lamented early death of Bishop Knight.

MISSION WORK about Greeley is advancing under the labors of Rev. B. W. Bonell, who has charge of Severance, Eaton (with 2,500 people), Windsor, La Salle, Millikin, and La

Grange, Fort Lupton having recently been detached and placed under Rev. C. H. Brady. Another candidate from Greeley will shortly have a parish house at Windsor, namely Dr. Archer, who is shortly to be ordained.

THE NAVE of a church at Windsor of native stone has been built at a cost of \$3,500 of which about \$300 only is owing. Bonell Hall, given up to young people for basketball and other games, has now a basement excavated where cooking stoves, ball alleys, showers and other conveniences and luxuries are placed.

THE CHURCH of Holy Trinity has an altar presented by Ascension Church, Pueblo, and a new reredos given in memory of the rector's son, B. W. Bonell, Jr.

BESIDES THESE improvements \$2,000 has been spent on the church at Boulder, a new guild hall has been built at Canon City, an altar dedicated at St. Barnabas', Denver, plans passed for a new church at St. Thomas', Denver, and pledges taken to secure a new parish hall at St. Peter's Church, Denver.

CONNECTICUT

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

A Conference at Berkeley Divinity School—Progress at Bantam

THE BISHOP has arranged for a conference at the Berkeley Divinity School, Middletown, on Wednesday, January 27th, 1915. There will be addresses from experts on subjects of practical importance, and opportunity will be given for discussion. There will be sectional meetings to consider topics connected with social service, work in the country, work among foreign born people, religious education, and other practical matters.

ST. PAUL'S CHURCH, Bantam (Rev. R. V. K. Harris, rector), has just paid \$700, the balance of the mortgage indebtedness of \$1,500 which was incurred two years ago when the church was remodeled and renovated. There has also been installed in the rectory lately a hot water heating system costing about \$500, thus making it a comfortable home for the rector and his family. There has also been presented to the parish by the altar guild a handsome brass alms basin and two collection plates.

THE RECREATION room and gymnasium of the Colt Memorial parish house of the Church of the Good Shepherd, Hartford, has been thoroughly renovated. Two new bowling alleys of the Brunswick-Balke type, running the entire length of the hall, have been installed. The walls have been covered with brown tiling, the lighting changed to the indirect system, and a flooring of matched maple has been laid.

THE MARY FITCH PAGE Lectures for 1915 at Berkeley will be delivered by Dr. J. G. H. Barry, on the four days following Sexagesima Sunday, the subject being, "Holiness, a Note of the Church."

THE ANNUAL meeting and dinner of the Church club of Connecticut was held at the Hotel Taft, New Haven, Tuesday, December 8th. Dean Hodges of Cambridge, Mass., delivered an address on "The End of the World."

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

A New Mission Organized at Moose Lake

A NEW MISSION was organized recently at Moose Lake by the Rev. J. D. Ward of Cloquet. The mission is one of the most promising in the diocese, and although the Church is new in this field \$500 was pledged towards a missionary's salary. The Bishop has placed the field under the Rev. T. J. E. Wilson.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Mission at Oshkosh—Quiet Day for Women

A FOUR DAYS' mission was held at the newly opened Christ Church, Oshkosh (Rev. Wm. T. Reynolds, vicar), beginning on the Second Sunday in Advent. It was conducted by the vicar, assisted by the Rev. Harry S. Ruth, the Rev. J. R. Vaughan, and others.

A QUIET DAY for women was held at the Cathedral on December the first, with the Rev. Charles H. Young of Chicago conducting. Thirty-five women attended, and it was a source of very great spiritual help.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Muscatine Deanery Meeting—Woman's Auxiliary—A New Parish Room

A PLEASANT and successful winter meeting of the Muscatine deanery (Rev. David C. Garrett, D.D., Dean) was held in St. John's Church, Clinton (Rev. F. H. Burrell, rector), Tuesday and Wednesday, December 8th and 9th. This deanery comprises the southeastern part of the diocese, and, as illustrating the extent of territory covered by it, several of the members had to journey some two hundred or more miles for this meeting. On the first evening an excellent congregation, comprising the members of the parishes of St. John's, Clinton, and Grace Church, Lyons (North Clinton) heard three addresses by visiting clergy. "The Pledge which every Christian has made," the Rev. Wm. T. Jackson, Ph.D.; "What the Church stands for," the Rev. Webster Hakes; "The Duty of the Individual to the Parish," the Rev. John C. Sage. The morning of the second day was occupied with a celebration of the Holy Communion, followed by a quiet hour conducted by Bishop Morrison. The meditations of the Bishop in these conferences with the clergy have always been of a high intellectual standard and the address on this occasion, which was concerned with the "Kingdom of God," was searching and helpful.

THE WOMAN'S AUXILIARY in connection with the deanery had an unusually good attendance of representatives from nearby parishes and convened in the Y. M. C. A. building immediately after the celebration of the Holy Communion. The addresses and discussions included "The United Offering," by Mrs. Jane Crawford of Trinity Cathedral, Davenport; "Junior Work," Mrs. Harry S. Longley of St. Paul's Pro-Cathedral, Des Moines; "Our Privilege," Mrs. J. W. Watzek, president of the diocesan branch of the Woman's Auxiliary. Noonday prayers were said by Rev. John C. Sage of Keokuk, who also delivered a short address. In the afternoon, at a joint session of the deanery and the Woman's Auxiliary, an illuminating paper on "Systematic Giving" was read by Mr. Clarence M. Cochrane, treasurer of Trinity Cathedral, Davenport, who related the experiences of that parish in the introduction of the duplex envelope system, which has been highly successful there. Mrs. J. G. Hutchinson, recently appointed diocesan educational secretary, briefly outlined the educational work undertaken under the auspices of the Woman's Auxiliary. The members of the deanery were entertained at a men's banquet in the rooms of the Wapsipinicon Club on the evening of that day, when short talks were delivered by Bishop Morrison, Dean Garrett and the Rev. E. H. Rudd, D.D.

TRINITY CHURCH, Muscatine (Rev. Webster Hakes, rector), is building a much needed parish room attached to the church. This will fill a long felt want for a meeting place of the guilds and societies of this active parish.

KANSAS

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

The Kansas Theological School

THE KANSAS Theological School, with seventeen students and Bishops Millsbaugh and Brooke, Very Rev. J. P. de B. Kaye, Rev. R. H. Mize, Rev. Creighton Spencer, and Rev. F. C. Ruffe in residence as instructors, is in the midst of its Advent session. It is expected that three will be ordained to the priesthood after this session.

KENTUCKY

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

Laymen's League — Woman's Auxiliary — Bible Study Class

THE DECEMBER meeting of the Laymen's League of the diocese was held in the Cathedral House on Wednesday evening, December 9th. After the regular business had been transacted, special addresses were delivered by C. J. Meddis, secretary of the Men's Federation and the "Big Brother Movement," by R. A. Robinson on "Church Attendance," and by J. G. Minnigerode, Jr., on "Personal Service." Arrangements have been practically completed by the league for the noon-day services during Lent; a large and centrally located theatre has been secured for this purpose and practically all of the dates have been filled by Bishops and prominent clergy of the Church. As on former occasions, these noon-day services will be open to women as well as men.

THE QUARTERLY meeting of the executive board of the Woman's Auxiliary was held in the Cathedral House on Thursday morning, December 10th, after a corporate Communion service celebrated in the Cathedral by Dean Craik. All of the various officers made encouraging reports; two new babies' branches have been started recently and one senior branch, the latter at the Good Shepherd mission, Hopkinsville, among colored women. The custodian of the United Offering announced that the diocesan fund for this purpose now amounts to between \$600 and \$700, many of the branches having increased their offerings considerably. The principal feature of the meeting was the discussion of the united Lenten work; letters from various fields were read and it was finally decided to send boxes of clothing and supplies to the mountain whites at the Birch county missions, North Carolina, and to the colored mission of St. Mary's Columbia, S. C., and the offerings in money from the six united Lenten meetings, after deducting the necessary expenses of the boxes, to Miss Margaretta Grider, at Nenanah, Alaska, to be used as a special, in token of appreciation of her visit and addresses in Louisville. The educational secretary, Miss Mildred Buchanan, reported an excellent course of study for the six united Lenten meetings on the "Social Aspect of Foreign Missions," of which the principal feature is to be a fifteen-minute address upon an assigned topic of the book, followed by an open discussion.

AS A PRACTICAL result of the diocesan Institute of the Woman's Auxiliary, held in November, and of the great interest aroused in Bible study through Miss Tillotson's classes on the Gospel revelation, an inter-parochial Bible class has been formed under the leadership of Miss L. L. Robinson. So great was the demand for this class and so large was the enrollment that in order to allow for full and free discussion, it has been divided into two divisions, one meeting Saturday afternoons and the other Monday mornings; it was also thought best to limit the divisions to thirty each. The class is to meet weekly from Advent to Ascensiontide to study the Life of Christ.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Rev. Dr. Gardner's Visit to the Diocese

THE REV. DR. WM. E. GARDNER, secretary of the General Board of Religious Education, visited the diocese November 28th to December 1st. The Bishop and certain of the clergy had previously made preparation for the visit with a view to getting as much help from it as possible. Coming from Louisville Saturday morning, Dr. Gardner's first stop was at Frankfort, where he met the rector and the Sunday school workers of Ascension parish. From thence he proceeded to Versailles, where he had dinner with President Maxon of Margaret College, inspected that institution, and was afterwards driven through the county that he might have some idea of the countryside; took tea with Senator and Mrs. Camden who had postponed their journeying to New York that they might welcome him, and finally was driven in their car to Lexington. Bishop Burton secured a special meeting of the Lexington Board of Education, together with the superintendent of the city schools, that they might receive from Dr. Gardner suggestions how it might be possible, consistently with our civil constitution, to give religious education to our public school children. The board and superintendent were deeply interested and appointed a subsequent meeting to take the whole matter into consideration. Sunday morning Dr. Gardner met the Cathedral Sunday school and preached in the Cathedral. In the afternoon he met the church clergy and Sunday school workers of Lexington and unfolded to them in an inspirational way the newest methods of Sunday school instruction. At night he preached at the Church of the Good Shepherd. Monday morning, accompanied by the Archdeacon, Dr. Gardner went to Corbin, where he remained until Tuesday and inspected St. John's Home Training School. Dr. Gardner commended Margaret College in emphatic terms to the Church people of Lexington, both for what it had actually accomplished and for the bright prospects opening before it, and urged upon them their generous support of the institution. He has also spoken warmly in praise of the school at Corbin.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

The Clergy at St. James' Church, Brooklyn

THE REV. CHARLES E. TAYLOR, recently chaplain of St. Mary's Convent in Peekskill, has become assistant at St. James' Church, Brooklyn, N. Y. The clergy staff of this church is: Rev. Edgar Morris Thompson, rector; Rev. Charles E. Taylor, and the Rev. Frank Gavin, who is also taking special work at the General Theological Seminary.

MAINE

ROBT. CODMAN, D.D., Bishop

Clerical Changes in the Diocese

THE REV. O. D. SMITH of Emmanuel mission, Ashland, Maine, has accepted an invitation to the rectorship of the Church of the Good Shepherd, Houlton, Maine, in succession to the Rev. George S. Robinson, who has assumed the rectorship of Trinity Church, Lewiston, in the same diocese.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Daughter of the Bishop is Married

BISHOP AND MRS. WILLIAMS announce the marriage of their daughter Rhoda to Mr. Frederick Walton Hyde on Saturday, December 12th.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Unusual Thanksgiving Service—W. A. and C. P. C.

A SPECIAL service of unusual interest was held in St. Paul's chapel, Baltimore (Rev. Frank H. Staples, vicar), on Thanksgiving day, at which more than three hundred people were present. At the time of the offertory almost the entire congregation went in procession through the chancel and made most generous offerings of groceries and provisions, besides giving \$25 in money for the poor fund. At the close of the service the choir boys carried to the homes of needy families thirty-five baskets of provisions, which brought good cheer to one hundred and twenty-one persons. St. Paul's chapel now has the largest Sunday school in the diocese, with five hundred and ninety-six members, and there are twenty-one organizations meeting in the guild house, each of which makes a contribution towards the support of the work.

AT A RECENT meeting of the members of the Woman's Auxiliary and the Church Periodical Club of the diocese at the diocesan house, Baltimore, the Rev. Frederick D. Lobdell of the Rutherford Associate Mission, North Carolina, delivered an address about his work among the mountain people of western North Carolina, giving a picture of conditions among these simple people, many of whom live thirty or more miles from a railroad, and in many of whose homes the Bible is the only book, and who are ever eager to receive the Church's teaching.

THE CLERICAL ASSOCIATION of Baltimore met on Monday, December 7th, at All Saints' Church and listened to an address on the subject of "Prayer Book Revision" by the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels.

THE ANNUAL MEETING of the Maryland senior assembly of the Brotherhood of St. Andrew was held on Tuesday evening, December 8th, in the parish house of the Memorial Church, Baltimore, with a large attendance. Three new chapters have been formed lately. Changes were made in the constitution and by-laws by which hereafter each chapter shall have a representative on the executive committee. The principal speaker of the evening was Mr. George N. Kimberly.

IT IS ANNOUNCED that the trustees of the Cathedral Foundation of the diocese have, on the nomination of the Bishop, elected as honorary canons of the Cathedral of the Incarnation, the Rev. Hugh Birekhead, D.D., rector of Emmanuel Church, the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels, the Rev. W. H. H. Powers, D.D., rector of Trinity Church, Towson, and the Rev. Herbert S. Hastings, headmaster of the Donaldson School for boys connected with Mount Calvary Church, who will take turns at preaching at the Sunday afternoon services at the Pro-Cathedral.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Parish Meeting at Marion

THE ANNUAL parish meeting of Gethsemane Church, Marion, Indiana (Rev. F. B. B. Johnston, rector), was held on Wednesday, December 9th. It was an enthusiastic one and well attended. During the past year the church has been improved by the addition of a new organ costing \$1,800 and the parish house has been improved at a cost of about \$300. The parish has been the recipient of numerous gifts for the reverent conduct of the Lord's service. In addition to this the parish has contributed largely to the outside work of the Church. Reports indicated an ever increasing interest in and love for missions.

The Ven. James A. Baynton was present and made one of his usual encouraging and happy addresses. Beginning with the First Sunday in Advent, the Holy Eucharist has been made the chief service on Sunday.

MILWAUKEE

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

W. A. Quiet Day—Annual Supper at St. John's—Death of a Prominent Worker

ON DECEMBER 6th, the Second Sunday in Advent, a quiet day for the diocesan branch of the Woman's Auxiliary was conducted by the Rev. Herbert M. Prince, rector of the Church of the Epiphany, Chicago. It was held in St. Paul's chapel, Milwaukee, beginning with the celebration of the Holy Communion. The subject of consideration for the day was "The Great High Priest." The topic was developed in three meditations under the following headings: (1) "The Great High Priest as Representative"; reading, Hebrews 9:11-28. (2) "The Power of the High Priest"; reading, Hebrews 13:21-22. (3) "The High Priest's Prayer for Mankind"; reading, St. John 17. Those who had the privilege of attending felt the day to be one of great spiritual help.

THREE HUNDRED people attended the annual supper of St. John's parish, Milwaukee, on Tuesday evening, December 8th. Mr. William George Bruce, secretary of the Merchants' and Manufacturers' Association, spoke on "Things Milwaukee people should know about their city." Mr. Herbert N. Laffin spoke on "The Church needs us and we need the Church." Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, called attention to the fact that religion has to do with people and therefore must be social. Mr. Ernest Warner of the parish sang. These speeches and songs were all of high order. Various women's guilds of the parish gave the supper.

AN ACTIVE worker in the Woman's Auxiliary, Mrs. Frances Reynolds, formerly secretary of the diocesan branch, died early on the morning of Monday, December 14th, at her home in Milwaukee. Mrs. Reynolds had been a life-long worker in Church, civic, and charitable affairs. She was a parishioner of St. John's Church and the funeral service was to be held in that church on Wednesday afternoon.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

Seabury Divinity School's New Catalogue

THE ANNUAL catalogue of the Seabury Divinity School at Faribault, Minnesota, has just been issued by the warden, Rev. F. F. Kramer, D.D. The faculty is a strong one, including the Bishop of the diocese, the Rev. C. A. Poole, D.D., in the chair of ethics and apologetics; the Rev. G. C. Tanner, D.D., professor of liturgies; the Rev. Irving P. Johnson, D.D., ecclesiastical history and canon law; the Rev. Paul Matthews in the chair of divinity; the Rev. E. E. Lofstrom, New Testament exegesis, the Rev. F. Zoubek instructor in Old Testament; and the Rev. F. S. White, the Rev. H. Martyn Hart, D.D., W. H. Jefferys, M.D., and Wm. H. Rumpf, M.D., special lecturers. A larger number of students are in residence than ever before in the history of the institution. The results of the summer school have been most gratifying. The library of the Society for the Home Study of the Holy Scripture and Church History has been received and placed under the direction of the Rev. I. P. Johnson, D.D. It is now ready for general use. Information may be had by addressing the director at Faribault. A correspondence-study department has also been inaugurated for the benefit of clergymen who desire to pursue special courses of study, and

the degree of B.D. is offered to those who comply with the required conditions. The degree of doctor of divinity also will be conferred on those who comply with the requirements. The catalogue and further information may be had on application to the warden.

ST. MATTHEW'S CHURCH, St. Anthony Park, St. Paul, at the agricultural department of the university, has been having a parochial mission conducted by the Rev. Irving P. Johnson, D.D., of the Seabury Divinity School at Faribault. His method consists of an instruction every evening on the nature of the Christian religion and the Church, followed by a question box, and a sermon on the parables of our Lord. Dr. Johnson is unusually well qualified for such work. His addresses were replete with the most practical common sense and the parish was greatly benefited.

NEWARK

EDWIN S. LINES, D.D., Bishop

A Flourishing Treasury in Christ Church

THE REPORT of the treasurer of Christ Church, Ridgewood, N. J., for the year ending November 30, 1914, shows that the parish has just passed through its most successful year financially. The total receipts were \$10,463.25. The facts are: The Easter offering of \$1,735.23 was more than double the largest previous one, back bills of \$800 (due to the illness of a former treasurer for one year and a half) have been paid, a possible deficit of \$1,285 has not arisen, repairs and improvements to the church, the parish house, and the rectory, amounting to \$934.59, have been made, all bills are paid and there is a small surplus in the treasury. A recent canvass with the duplex envelopes has resulted in the missionary apportionment of \$625 being over subscribed, and a marked increase in the income of the parish.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Toledo Regional District—Successful Work at Salem—St. Andrew's, Cleveland

AT A RECENT meeting of the Toledo regional district at Trinity Church, Toledo, attended by more than one hundred laymen in addition to Bishop DuMoulin and the clergy of the district, a church club covering the fifteen parishes and missions of the district was organized. The objects of the club, as stated in the constitution, are to "stimulate laymen in behalf of the Church, to develop larger and more comprehensive views of the interests and responsibilities of Churchmen, to foster an intelligent study of the history and polity of the Church, to promote sociability among the clergy and laity of the different parishes, and to give voice when occasion shall arise, to the public opinions of Churchmen." General J. Kent Hamilton was elected president, and Mr. Rollin H. Scribner, secretary.

SINCE HIS advent into the parish last Feb-

ruary, Rev. Frank Albus, rector of the Church of Our Saviour, Salem, has cleared the church of a large floating indebtedness, and at a recent meeting of the vestry a resolution was adopted proposing to add a liberal increase to the rector's salary. But this Rev. Mr. Albus declined to accept until the board of missions of the diocese had been released from its appropriation, whereupon the vestry took such action as to make the parish independent of the board, effective from the first of next March. Rev. Mr. Albus has under his charge two missions, Trinity, Lisbon, where the chapel has just been renovated and redecorated, and a new one, recently opened at the pottery town of Sebring.

AT CHRIST CHURCH, Oberlin (Rev. Roy J. Riblet, rector), a recent every-member canvass of the parish has been made, resulting in such success as to enable the vestry to rent a modern house for the home of the rector, and henceforth to use the rectory for much needed parish house purposes. Rev. Mr. Riblet has won a position of acknowledged leadership in this college center.

THE MEN'S AUXILIARY marked the seventh anniversary of the consecration of St. Andrew's Church, Cleveland (Rev. B. Wellington Paxton, rector), by a programme and entertainment in the assembly room and club house on Thursday night, December 10th. After the programme, which had been prepared by a committee of seven, a social hour and games were the features of the evening. The old church building which was consecrated seven years ago has been sold and an entirely new plant is soon to be erected, which will provide for the social welfare of the colored people of the community. Sister Anna Mary, who received her training with the Sisters of All Saints in Baltimore, is now working in this parish and is meeting with fine success. Bishop Leonard is greatly interested in this work and is making arrangements for the new structure.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Advent Noonday Services—Girls' Friendly Luncheon—Death of an Aged Woman

A TWENTY MINUTE service with address is being given in Trinity Church, Pittsburgh, during the Advent season. During the first week the speaker was the Rev. Percy Silver, chaplain at West Point; for the second week the Rev. W. Arthur Warner, Philadelphia; for the third week the Rev. A. N. Slayton, Uniontown; and the fourth week the Rev. Dr. J. R. Wightman, Pittsburgh, and the Rt. Rev. J. H. Van Buren, D.D., late Bishop of Porto Rico.

A GIRLS' FRIENDLY luncheon was established in Trinity parish house, Pittsburgh, on November 9th. It provides a clean and quiet place for business girls and women to eat their luncheon brought from home in part, or to obtain a light luncheon at reasonable rates. The attendance has increased seven

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hundred per cent. since the opening day, and now several hundred girls are to be found in Trinity parish house each noonday.

THE ANNUAL meeting of the diocesan historical society was held in St. Andrew's parish house, Pittsburgh, on Tuesday evening, December 8th. The purpose of the society is to stimulate interest in Church history, especially of the diocese. The paper for the occasion was presented by the Rev. Martin Aigner of Franklin, and treated of the history of the Church in Western Pennsylvania prior to the formation of the diocese of Pittsburgh in 1865. It was an exhaustive and valuable document, and will be filed with the other papers read before the Society, in its archives.

ST. PAUL'S CHURCH, Kittanning, has lost its oldest communicant, in the person of Mrs. Margaret Buffington, widow of Ephraim Buffington, and mother of the Hon. Joseph Buffington, judge of the United States Circuit Court, prominent in Church matters in Pittsburgh, who passed away in her ninety-first year, on Tuesday, December 8th. She was a native of Armstrong county, and was almost a lifelong resident of Kittanning, and its oldest inhabitant.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

A Sunday School Teachers' Institute

UNDER THE auspices of the diocesan board of education a Sunday school teachers' institute was held in the Church of the Ascension, Vallejo, on Tuesday and Wednesday, December 8th and 9th. The sessions began with choral Evensong at which the Rev. John Barrett, rector of the parish, officiated and introduced the speakers. Bishop Moreland delivered an address on "The Ideal Sunday School." The Rev. I. E. Baxter of Napa spoke on "The Efficient Sunday School," and the Rev. Charles E. Farrar, Sacramento, "Special qualification of the successful Sunday school teacher." After a celebration of the Holy Eucharist on Wednesday morning the Rev. I. E. Baxter, president of the diocesan board, occupied the chair and directed the business. During the day interesting papers were read and discussed. The Rev. Mr. Barrett presented an extensive report of the Sunday school work done throughout the diocese, the Rev. Mr. Farrar spoke on the "Sunday school kindergarten," the Rev. W. S. Short, Benicia, on "Sunday school finance," the Rev. Harry Perks on "Teacher training," and the Rev. Isaac Dawson on "The adolescent period." The Bishop was present during the day and aided helpfully in all the discussions. The visiting clergy enjoyed the hospitality of the Vallejo Churchmen.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Distressing Destitution in Charleston on Account of the War—Other News

THE DESTITUTION in Charleston on account of the war is distressing. A large percentage of clerks have either lost their positions or suffered cuts in earnings amounting in many cases to fifty per cent. One of the prominent and principal businesses of this section of the country is the phosphate business; and this has almost come to a stop. This added to the uncertain cotton situation has aimed a heavy blow at Charleston's welfare, for the time being at least. The clergy, as usual to the fore, are taking active steps under the initiative of the Bishop to meet and succor those most affected.

THE WORK of Mr. Ben. F. Finney as field agent of the Brotherhood of St. Andrew has been productive of good results in this diocese. He has organized or revived twelve chapters.

THE CITY-WIDE every member canvass, inaugurated in Charleston by the secretary of

the Fourth (Sewanee) Province, the Rev. Robert W. Patton, was so successful that Mr. Patton, on Monday, December 7th, met the Charleston clericus again and conferred on undertaking a convocation-wide every member canvass, looking forward ultimately to a diocesan-wide movement.

THE BISHOP of Kentucky is visiting in Charleston and will preach at Grace Church on the Third Sunday in Advent, in the morning, at the Orphan House in the afternoon, and at Grace Church at night to the student body of the city, over a thousand in number. This student body consists of the College of Charleston, the Medical School, the Citadel, the Arsenal (Porter Military Academy), Ashley Hall, the two high schools, and others.

THE REV. ROBERT EMMET GRIBBIN, assistant at Grace Church, Charleston, has received and accepted a call to be assistant rector of St. Luke's Church, Atlanta, Ga., the Rev. Dr. C. Breckenridge Wilmer, rector. Mr. Gribbin enters upon his new work January 1st. Of the fourteen or more priests in the city Mr. Gribbin is one of the most popular. He was educated and graduated from the Citadel, and was confirmed and made deacon and ordered priest at Grace Church. His removal is most regretted by all.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Results in a Mission at Middletown—The Parish has Renewed Hopes

A MISSION has been held in the Church of the Ascension, Middletown, Ohio. The missionary was the Ven. Joseph H. Dodshon, Arch-

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deacon of Columbus. The mission opened on Tuesday, December 8th and continued through the following Sunday. The week-day services were celebration of the Holy Communion every morning, children's service in the afternoon, and evening service. At the men's service, Sunday afternoon, twenty-five men stood up and made resolutions against profanity and impurity. One of the most remarkable results of the mission was its effect upon the children. Readers of THE LIVING CHURCH will remember that, owing to certain difficulties here about two-thirds of the members recently withdrew from the parish. With them were taken nearly all of the children, so that at the first children's service of the mission there were only about ten present. At the service Saturday there were fifty present. But better even than this, about thirty new members were enrolled in the Sunday school, and were present last Sunday. As a result of the mission also, two children were found for baptism and nine for confirmation. The good effects of the mission were, however, by no means confined to the children. The older members have been wonderfully stimulated and benefited by it. The thank offering which usually goes towards the expenses of the mission, has been generously given, by the missioner, for the purchase of a brass altar cross. This church has never had a cross on the altar, but now we hope to have one by Christmas Day. It could not possibly come at a more appropriate time to remind us that, as God gave His Son for the life of the world on Christmas Day, so He gave His Spirit for the renewal of the life of our parish through the mission which this cross will commemorate.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

A Church Without a Priest—Improvements at Norfolk Churches

THE REV. MR. NEIFERT, lately chaplain of the Soldiers' Home at Hampton, Va., having resigned that position, Emmanuel Church, in the adjoining town of Phoebus, is left without a minister in charge. This is to be regretted, as the church is in the midst of making considerable additions to its plant, in the shape of an auditorium which may be used for Sunday school, or for services, and other rooms for vestry, kitchen, etc. Until better arrangements can be made, Emmanuel Church will be supplied from Norfolk. St. Luke's Church, in that city, has made some excellent additions and improvements, in a brass cross for the altar, and a dossal; a litany desk; and a marble floor in the sanctuary, with cushions for the Communion rail. The work by which these desirable gains were secured was all done by the chancel chapter. In St. Thomas' Church, too, there is active work done under the new rector, the Rev. W. H.

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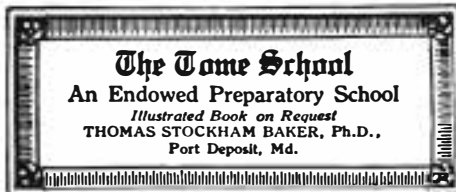
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Osborne, by the Sunday school, where the higher grades are doing written work on the Christian year; and by the Woman's Auxiliary, which has just dispatched a large and generous box of various articles for the Christmas time, to the Rev. W. T. Roberts' mission at Rocky Mount, Va.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

**Meeting of the Board of Religious Education—
More Free Churches**

A LARGELY attended open meeting of the Board of Religious Education was held in St. Paul's parish house, Springfield, December 8th at 8 o'clock. The Bishop presided at the meeting and made an address on the purpose of the Board and its work already accomplished in the diocese in the establishment of the splendid work now being done at the state university at Champaign. He was followed by the Rev. John Mitchel Page, the chaplain at the university, who explained in detail the work there and its progress, and the Rev. James Wise of the Church of the Holy Communion, St. Louis, Mo., concluded with a telling address on Sunday school work and the necessity of the Church to be up and doing in the matter of religious education. The work in the diocese has been given a great uplift by this meeting. It is the intention of the Board to hold several such meetings in various places in the diocese this winter and to arouse a deeper interest.

ST. PAUL'S, Springfield, has abandoned the system of pew rents and adopted the duplex envelope and subscription plan of raising funds. All the churches in the diocese now have free pews except one.

THE VESTRY of Christ Church, Springfield, has authorized the erection of a parish house and the contracts have been let and ground broken. The contract for the building was awarded for \$12,000, and for the finishing and furnishing \$2,500 more. The cost of the building (\$12,000) was given by Mayor Bluford Wilson in memory of his wife, Alice Mather Wilson, and his son Bluford Wilson, Jr. The building will have a stone frontage on Jackson street, Bedford stone, rock finish, being used. The Sixth street front will be of finest brick to harmonize in color with the stone of the church. The building is to be completed by May 1st or earlier. It will be one story and basement, a kitchen and dining room in basement, auditorium, stage, sewing room, study and choir room on main floor. At the same time the chancel of the church is to be deepened and widened. Mr. George Webster of Chicago has given \$500 towards the furnishing of the parish house.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Tenth Anniversary of a Parish—Churchmen's Dinner

ST. ANDREW'S MISSION in Ludlow celebrated its tenth anniversary St. Andrew's day. The Holy Communion was celebrated with full choir early on Advent Sunday and a brief address made by the first priest in charge, the Rev. Charles E. Hill, rector of All Saints' parish, Springfield. Rev. Edmund R. Laine, Jr., the present pastor, assisted. Morning Prayer was said later by Mr. Laine, with sermon by Rev. A. W. Treen.

THE SIXTH ANNUAL Churchmen's dinner of Worcester, Mass., was held on Wednesday evening, December 9th, at the Hotel Bancroft, Worcester. There was a gathering of two hundred men and a general good time was enjoyed. The clergy of the Worcester churches were the guests of honor and the following

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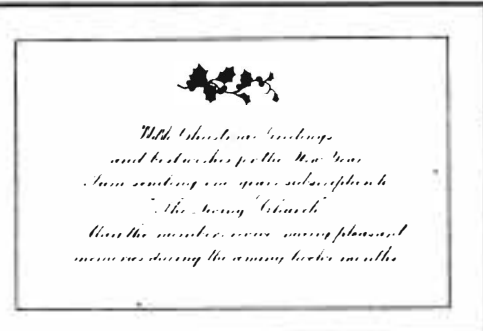
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gentlemen were the speakers: De Witt Clinton, toastmaster; the Bishop of the diocese; Reginald Washburn of Worcester; and the Rev. Langdon C. Stewardson, formerly rector of St. Mark's Church, Worcester. It was the most successful affair the men of the churches have yet carried out.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Notes from the Diocese

MISS MARGARET GRIDER, missionary from Alaska, has been invited to address the Woman's Auxiliary of Grace Church, Grand Rapids, December 18th. A social service guild has been organized for the study of social service under the direction of Miss Hawley, who took a course in Chicago, and under the presidency of Mrs. Harry Ringe.

THE THANKSGIVING offering received at St. Mark's Pro-Cathedral, Grand Rapids, was divided as follows: Anti-tuberculosis society \$10, district nurses' association \$10, social welfare organization \$15, Churches in Europe \$25, diocesan missions \$51.84.

A NEW BRANCH of the Woman's Auxiliary was organized November 30th in St. Philip's colored mission by the diocesan president, Mrs. Collins Johnston. The new branch is working for the children of Pensacola, Fla.

THE REV. HAROLD HOLT was advanced to the priesthood by Bishop McCormick in Grace Church, Holland, Wednesday, December 16th. Mr. Holt becomes rector of this church.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Improvements at Silver Creek—Plans for a New Church at Buffalo

ST. ALBAN'S CHURCH, Silver Creek (Rev. L. Curtis Denney, minister in charge) is undergoing considerable improvements. The church building is being raised three feet and moved back fifteen feet in order that a Sunday school room may be fitted up in the basement, and a chancel is being added on, the interior of which has been designed by the Rev. F. W. Burge of Westfield and the Rev. L. Curtis Denney. It is planned a little later to build a rectory on the church lot.

PLANS FOR the Church of the Holy Communion, Humboldt Parkway, Buffalo, have been approved by Bishop Walker and the work of construction will be undertaken at once. The edifice, which will be of brick and stone, will cost \$25,000. It will have a seating capacity of three hundred. The church will be ready for occupancy in the early spring. The Church of the Holy Communion is a mission of St. James' Church (Rev. Charles H. Smith, D.D., rector), with the Rev. W. H. Eugene Harris in charge. The mission was organized only a few years ago when a lot was purchased and a parish house built. The first property was sold and a larger lot bought only a block or two away, to which the parish house was moved, service being held even on the Sunday when the building was half-way in its journey to the new location. The increasing growth of the neighborhood and earnest enthusiasm of the congregation have stimulated them to erect a church building, and the prospect is that in the near future the mission will become a self-supporting parish.

SUNDAY, DECEMBER 20th, commemorates the thirty-first anniversary of Bishop Walker's consecration to the episcopate, when he was made first Missionary Bishop to North Dakota. In 1896 he was elected the third Bishop of Western New York and translated to that diocese.

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Dr. Van Cleve, Dean Birney, Dr. Dorion, Dr. Keeney, Dr. Mains, Dr. Miller, Dr. Hughes, Judge Horton, Mr. Justice Anderson, Mr. Renner, Pension Department of Pennsylvania Lines, Mr. Pew, Manager Youngstown Steel Company, Mr. Transue, Banker, Mr. Marvin Campbell, Manufacturer, Mr. Collins, the "Annuity Man," etc.

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