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# The Living Church

VOL. LV

MILWAUKEE, WISCONSIN.—OCTOBER 14, 1916

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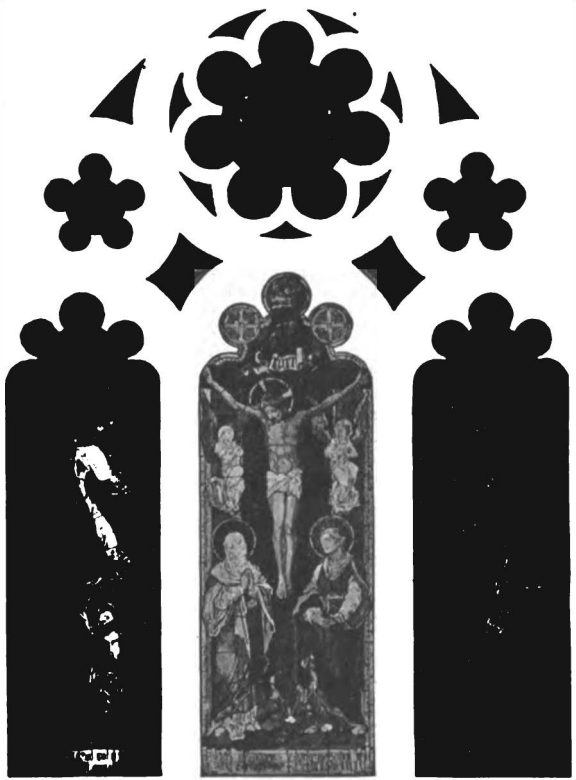
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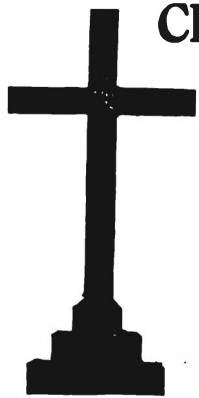
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*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,  
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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	827
The Church in Convention—THE LIVING CHURCH and General Convention—No Missionary Deficit—War Relief	
BLUE MONDAY MUSINGS. Presbyterian Ignotus.	829
THE ENGLISH MISSION OF REPENTANCE AND HOPE. London Letter. J. G. Hall.	830
ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.	831
THE GENERAL CONVENTION:	
SERMON AT THE OPENING SERVICE. The Presiding Bishop.	833
THE PROGRAMME OF GENERAL CONVENTION.	836
MASS MEETING FOR SYRIAN RELIEF.	837
CHURCH ANNIVERSARIES IN NEW YORK. New York Letter. [Illus.]	837
AN ADMIRABLE CHARITY OF BOSTON. Boston Letter. Rev. Dr. J. H. Cabot. [Illus.]	838
ACCEPTS HIS ELECTION.	838
OPENING OF PHILADELPHIA DIVINITY SCHOOL. Philadelphia Letter. Rev. E. J. McHenry. [Illus.]	839
CHRIST CHURCH, WINNETKA, CELEBRATES ANNIVERSARY. Chicago Letter. Rev. H. B. Gwyn.	839
NO MISSIONARY DEFICIT.	840
A PRAYER FOR WAR SUFFERERS IN THE EAST.	840
THE PRESIDING BISHOP. [Illustration.]	841
SCENES FROM THE CHURCH PAGEANT.	842
A PAGE OF PORTRAITS.	844
THE VISITING PRELATES.	845
REPORT OF THE COMMISSION ON PREACHING MISSION.	845
CORRESPONDENCE:	846
The Report on Marriage and Divorce (Bishop of North Carolina)	
—Marriage and Divorce (Rev. Walker Gwynne, D.D., Rev. W. H. Graf)—The New G. B. R. E. Lesson Series (Rev. Charles S. Lewis)—The Church and Socialism (F. A. Storer)	
—Bishop Hopkins' Position in the Church (Rev. John Henry Hopkins, 3rd)—Pan-Anglican Congress in New York (Rev. James Sheerlin)—An Appeal Answered (John W. Wood)	
LINES ON A POST CARD. Maria Briscoe Croker. (Poetry.)	848
TO THE RED CROSS NURSES. Kate Fort Codrington. (Poetry.)	848
VAN ELSÉN. Selected. (Poetry.)	848
PERSONAL MENTION, ETC.	849
THE CHURCH AT WORK. [Illustrated.]	852
THE MAGAZINES.	858.

NO MAN can tell when the night shall come in any particular  
case. There is not a man out of heaven who could tell us with any  
certainty all the reasons of an infant's death, all the reasons of an  
old man's life on into second infancy. It is a wonderful relief that  
everyone who is working rightly can look up to the great Ruler and  
Arbiter of life, and say, in humble trust, "My times are in Thy  
hands."—*Rev. Alexander Ralceigh.*

GRAND is the field that is opened up to human thought as it gazes  
on creation.—*Rev. G. Body.*

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 14, 1916

NO. 24

## EDITORIALS AND COMMENTS

### The Church in Convention

**W**ITH the opening of General Convention in St. Louis this week, the eyes of Churchmen naturally turn toward that city. It is a great pleasure to all the deputies to have the opportunity of assisting in the celebration of the semi-centennial of Bishop Tuttle's consecration. The diocese of Missouri must long ago have acquiesced in the knowledge that, alone of the American dioceses, she has no exclusive ownership of her own Bishop. As Presiding Bishop of the whole American Church, the senior Bishop belongs to all of us collectively; but as BISHOP TUTTLE, unique among American ecclesiastics, holding a place in our affection and esteem that is his very own quite apart from the exalted office that he holds, the Bishop of Missouri belongs to all of us individually as well. Perhaps no single bishop since the day of Bishop White has so fastened himself upon the affection of the whole Church as has Bishop Tuttle. In the persons of the deputies to this General Convention, the whole Church presents its congratulations to him at this anniversary Convention.

AS TO THE CONVENTION itself, it is important that its exact status be understood.

General Convention is not the Church. Its relation to the work of the Church is intimate, but yet the function of legislation is a rather subordinate function in the Church. Every priest who offers the holy sacrifice, every layman who makes his intercession before the throne of grace, every pastor who builds up the character of his people, every missionary who carries the glad tidings to those who know not the gospel or know it only imperfectly, is, in some respects, doing a more direct work for the Church than is done by the deputies in General Convention. It is possible to be an enthusiastic advocate in General Convention while yet very lax in one's own spiritual life, irregular at one's communions, apathetic toward the Church's corporate work. It is possible, also, to view General Convention from the standpoint of ecclesiastical or social glamour and fail to see its real value as the council-chamber of the Church.

Real value it has. Its word is the expression of the corporate consciousness of the American Church. Now corporate consciousness is always less advanced than the consciousness of particular individuals. It is too much to expect that General Convention, now or at any time in the future, will realize all that one would fondly hope from it. But the advance in corporate consciousness, though slow, is steady, and each General Convention happily registers some slight advance on what has gone before. Very slowly true values are realized in the Church.

**W**E ASSEMBLE this year in the midst of world chaos. National diplomacies and administrations divorced from religion have produced their inevitable result. War is selfishness in action. The response to war, made by the attacked and aggrieved party, may be unselfishness in action or it may be

merely a legitimate self-defense. If one could analyze the national, corporate motives of the fifteen belligerent nations in this war he would scarcely find two alike and, no doubt, it would often be difficult to distinguish between mixed motives. But of this there can be no question: if *all* the world's diplomacies had been guided by the dictates of the religion which any one of them professes—excluding Turkey—there would have been no war. A Christianized diplomacy is therefore the chief safeguard of international peace.

Now the Church must find a way to bring the influence of the Christian religion to bear upon the diplomacy of the nations. To that extent the Church is a real factor in promoting peace, even if she is powerless to stop the war at the present time.

What should be the attitude of this General Convention toward the War and toward the whole subject of Peace?

Two years ago we were greatly disappointed that the House of Bishops did not assemble for the express purpose of giving voice to the Church's conscience and exercising episcopal leadership in the world crisis. But that opportunity is gone; and, indeed, we quite realize that nothing that the American bench of bishops could have said or done would have been received by the world at large as a great factor in the matter. Yet the Church owes it to the world to speak, and to speak bravely and wisely, in so great a crisis.

If the Pastoral of the bishops will take this as its chief theme we are confident the Church will respond to the leadership thus exercised. To do this effectively means that very careful work must be put upon the letter. Is it too much to hope that, if the House of Bishops will continue the time-honored custom of setting forth a Pastoral Letter at the conclusion of the session, they will authorize the appropriate committee to begin preparation of so important a document early in the session? With no disposition to be critical of the Pastorals of past years, one may still say that they have sometimes suffered from evident haste in preparation, from covering too many subjects, and therefore from extending into too great length. We are jealous for the reputation of the House of Bishops; and never in the long and honorable history of that House has the necessity for careful, restrained, brave utterance on the subject of a world-crisis been of such cardinal importance as to-day.

The American Church must share the official neutrality of the American nation. It is not her business to judge between the nations, however truly our sympathies must flow, as individuals, into the channel that we believe to be that of right. Our opportunity for service—since we may not be combatants—is in the effort to restore the principle of international comity when the time comes, for which purpose we must preserve friendly relations, not only in appearance but also in fact, with even those nations which we believe to be most culpable. Circumstances might, even now, bring us into the conflict, though may God avert it! But, unless or until that time comes, let our neutrality be that of a willingness to serve wherever need is

found. Of nothing are we more proud than that the American Church has kept open the doors of *all* its European churches, and expanded the relief work of all of them, asking no question as to which of the nations are right and which wrong, but knowing only the opportunity for service in all of them. In large measure the readers of THE LIVING CHURCH, rising to the largeness of vision which does them credit, have made this possible.

BUT THE WAR will not be legislated out of existence, whether by bodies ecclesiastical or by bodies political.

The desire to do some great thing and to be contemptuous of the little duties that lie ahead of us has been reflected in some of the letters that have appeared in our own columns and in some of the newspaper articles that have appeared elsewhere. It is a very human desire. All of us enter into it at times. But it shows a wrong perspective nevertheless.

General Convention is responsible for the policy of this American Church for the three years that are to follow. Its principal work is to provide for details, such as sink into insignificance in comparison with the issues of the great war but which, nevertheless, comprise the chief duty of the legislative session. How best to promote the missionary work of the Church, into whose hands to entrust its administration, how to promote the purity of the American home, how to make the Prayer Book respond to the newer advances of twentieth century spirituality, whom to select as the national representatives of the Church for the various forms of her activity—these are the concrete questions that General Convention must determine. It is easy to express impatience with the routine of canon-making and elections, of contests and of discussions; but it is the expression of the impatience of Naaman to do little things when one would do great and spectacular things. The counsel, the temptation, to avoid the commonplace things that, in a routine way, must be laid before General Convention, the seeking after something great and spectacular in this world crisis, are the modern pointing to the kingdoms of the world and their brilliance and their greatness, and the insidious whispering, "All these things will I give Thee if Thou wilt fall down and worship me." Rather should the spirit of General Convention be that of the colonial assembly of Connecticut on the "Dark Day" that made many believe the Day of Judgment was about to be ushered in. "Whether this be the Day of Judgment or not we know not; bring in candles and let us be found doing the work that is before us if it is." Compared with service in the trenches of Europe, that in General Convention is prosaic and unheroic indeed. But it is *our* work. Let no one despise us if we insist that we shall neither abandon it nor despise its littleness, though the Last Trump shall sound before the committee to wait upon the House of Bishops, and enquire whether it has further communications to make, has punctiliously performed its duty.

For there is nothing spectacular likely to occur at this Convention. There are some difficult and very pressing questions that must be faced and must be solved. Some of them are better left to the seclusion of the House of Bishops, with its closed doors; others call for the most careful expression and comparison of views, diverse though these may be. The determination of them will not be easy but neither will it involve great heroics or playing to the galleries. There has been very little eloquence in recent Conventions; we doubt whether any will be attempted in this one. If it cannot be that party lines will disappear—perhaps they ought not to disappear—at least we cannot hold out to the public of St. Louis the prospect of a brilliant partisan contest. We look for temperate, restrained expressions of opinion, and for a very general willingness to weigh carefully the opinions of other men. We apprehend a desire to settle questions on practical lines, in a spirit of tolerance, of inclusiveness, and of courtesy. We count much upon the fact that if we must have "parties" in the Church, and particularly in General Convention, at any rate each "party" or group is likely to be represented by its best and largest-minded men, and that there is a general disposition to bear with each other and to avoid wounding any one needlessly. The body of men in both Houses is a body of Christian gentlemen.

So we enter upon this triennial council of the Church, in the midst of war and on the eve of a national election when American party spirit is at its high-water mark, with the earnest hope that the Church will not be turned from her path nor be tempted to neglect the routine for the spectacular.

May the Holy Spirit rule the Convention and preserve

its members from all error, ignorance, pride, and prejudice, and cause the deliberations and the decisions to minister to the coming of the Kingdom of God and the salvation of souls!

THE next half-dozen issues of THE LIVING CHURCH must be devoted almost exclusively to the General Convention and the many subordinate gatherings in connection with it. For that reason the regular departments—of Social Service, of Religious Education, and of Woman's Work—are suspended for those issues.

Since many Churchmen will make their first acquaintance with THE LIVING CHURCH with these issues, we should like them to know that these three important branches of Christian work are treated in regular departments of the paper, in its ordinary issues, and that each has its special department editor, an expert in the particular branch of service.

THE LIVING CHURCH is well represented at General Convention. The reports of the sessions will be prepared under the direction of the Rev. J. H. Brown, of the diocese of Florida, who performed a like service in connection with the two previous Conventions. The sessions of the Woman's Auxiliary will be reported by Mrs. Sarah S. Pratt, editor of the Department of Woman's Work, who did the same work so satisfactorily at the New York Convention. Mrs. Pratt will be found at a desk in the Sheldon Memorial building, in which the Auxiliary sessions will be held. Miscellaneous gatherings will be reported by the Rev. J. Howard Lever, our regular correspondent in St. Louis, who will be glad to be informed of such events.

In the Undercroft of Moolah Temple, the Convention hall, will be found a booth of The Young Churchman Company and THE LIVING CHURCH, at which both will be represented by a competent person, and at which all bishops, deputies, and visitors are invited to call. Not only will THE LIVING CHURCH be on sale, but much of the late and standard literature of the Church, including the new publications for the General Board of Religious Education, will be on exhibition.

We believe this literary spot in the Undercroft will be one of the most interesting places in the Convention building.

ONCE again the splendid efforts of Bishop Lines and his committee have been successful and the threatened missionary deficit, which seemed so large last spring, is averted. The Missionary Society comes up to General Convention with a credit balance and not with a deficit.

No Missionary  
Deficit

The whole Church will heave a sigh of relief. This has been an exceedingly anxious year in matters relating to missions, and while we have by no means made the forward movement that, in our judgment, was entirely feasible a year ago, yet the disgrace of a backward movement has not occurred.

THE LIVING CHURCH sends its congratulations to the little group of men, with the Bishop of Newark at their head, who, under very adverse circumstances, have won this signal success.

A LETTER from the rector at Geneva, Switzerland, the Rev. Charles M. Belden, acknowledges receipt of remittances sent for maintenance and relief work in his city, and states that he is just leaving for this country in order that he may attend

War Relief  
Fund

General Convention. He sends also the formal thanks of the vestry of Emmanuel Church "to the editor of THE LIVING CHURCH for his untiring interest in the welfare of the foreign churches, and to the generous contributors for their assistance in enabling this church to sustain itself in these difficult times and to prosecute its work among the unfortunate sufferers of the war."

With respect to present conditions he states that the long continued need for the évacués is about ended, at least for the present. "There are," he says, "occasional convoys of these classes passing through Geneva, but the supplies kept in reserve for their needs are at present sufficient. It has been expected that more will come, and this may be the case, but I think in no such numbers as formerly." There will, therefore, be needed for Geneva less than has been sent heretofore, although he states that there is still a considerable demand upon them for relief of the poor in Geneva who have been made destitute by the war and are in great need. These are being helped by giving them employment in making shirts and other supplies for the hospitals of the various Red Cross societies and for prisoners

of war. From funds sent to him \$400 has been used during the past year to augment the maintenance fund of the church itself. Like the other churches in Europe, that at Geneva depends largely for its support upon American tourists, and with this aid cut off it would have been necessary for most, if not all, of the churches to have closed their doors were it not for the assistance rendered through this fund.

The contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 9th, are as follows:

"In memoriam A. W. R. B.".....	\$ 5.00
A member of St. James' Parish, Cleveland, Ohio.....	5.00
A. E. J., Providence, R. I. ....	25.00
"Marina," New Haven, Conn. ....	10.00
M. W. Daniels, Boston.....	1.00
"C. E. B., Messiah, Boston".....	5.00
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St. Mark's, Clark Mills, N. Y. ....	2.75
A member of Trinity Church, Hoboken, N. J. ....	10.00
"In memoriam K. S. B.".....	10.00
An American Catholic.....	5.00
Stella and William Brewster, Portland, Maine*.....	2.65
C. M. H.†.....	1.00
George L. Paine, New Haven, Conn.‡.....	15.00
In memory of Charles T. Boehm, from Mrs. Charles T. Boehm, Baltimore, Md.¶.....	50.00
In memory S. S. R.¶.....	2.00
A Thank Offering from M. H. T.**.....	2.00
<b>Total for the week.....</b>	<b>\$ 173.80</b>
Previously acknowledged.....	30,588.95
	<b>\$31,762.75</b>

- \* For relief of Belgian children.
- † For work in France.
- ‡ For Mr. Welwood's work in Dresden.
- § For British and French prisoners in Germany.
- ¶ For Archdeacon Nies' work in Germany.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

FOR ARMENIAN AND SYRIAN RELIEF FUND

"I. H. N.".....	\$ 2.00
"Elizabeth".....	25.00
Elizabeth C. Aubertill, Detroit, Mich. ....	4.50
E. M. M. A., Detroit, Mich. ....	5.00
A member of St. Matthew's Parish, Kenosha, Wis. ....	1.00
"In memory of Elizabeth".....	8.00
	<b>\$45.50</b>

THE LITTLE CRUCIFER

Why dost thou walk at such a solemn pace,  
A stick upheld before thy little face?  
Thou lead'st the choir! In thine own small mind  
Singers and rector follow on behind,  
And thou dost lead them to the place assigned,  
My little son.

To what heights can imagination rise!  
Organ and church and vestments it supplies.  
That sweeper-handle (part of thine obsession)  
Is but a plain pole by thine own confession.  
To thee it is the Cross in the Procession!  
My little son.

The lad who bears the Cross of larger size  
Is quite a hero in thy baby eyes;  
That he will keep his post is thy desire,  
For thou hast told me that thou dost aspire  
Some day to stand beside him in the choir,  
My little son!

Sometimes thou preachest to us from a chair;  
Sometimes collectest alms with urgent care,  
Thou art so small! What will thy place be when  
Thou growest upward toward the ranks of men?  
Vestryman, priest, or crucifer—which then,  
My little son?

MARY McENNERY EHRHARD.

THE PRESENCE of God should come to be a sort of background against which life is lived. Just as the background of a picture makes the picture, yet does not obtrude itself, though the picture would be drab and lifeless without it; so the thought of the Presence of God need not obtrude itself into conscious thought except at times of devotion, prayer, meditation; yet if it is cultivated by the subconscious mind it will transfigure and change our whole outlook on life, and will, almost automatically, raise itself into the foreground of consciousness when it is needed, in times of stress and temptation or trouble and perplexity. Such a God-consciousness can only be attained by diligent cultivation, but once gained it can hardly be lost.—S. A. C.

"THE BRAVEST are the most humane, the most kind; and if anyone be truly brave let him learn to be gentle and tender to everyone and everything about him."—Rev. Arthur Scwell.



My friend the rector of St. Charles the Martyr's, whom I often quote here, was calling with me the other day upon an old gentleman we both have known for many years: a venerable figure, surviving out of the group of New England radicals who resolved to make a new earth, even if they destroyed the old Heaven altogether in the process. Not many of them are left now, and the tragedy of their unfaith seems all the more piteous, as one discerns how much was the reaction from a caricature of Christianity rather than a deliberate rejection of the truth as it is in Jesus. We chatted about little personal affairs for awhile; and then followed the conversation which I venture, however inadequately, to report:

"It is almost twenty years since we first met," said Gallio. "I suppose I may safely guess that your zeal for orthodoxy has been tempered by time, and that you no longer contend for your creed as you did when a boy."

"You would guess wrong," said the rector; "surely the Great War has shown the world that nothing matters so much as what we believe. As a man thinketh in his heart, so is he; out of the heart are the issues of life. In every other field men acknowledge that it is better to believe the truth than falsehood; and orthodoxy means only truth-believing. Half the earth is drenched in blood to-day because of a false theology and an evil philosophy; and, if I had been as indifferent to doctrines as you are, Belgium and northern France would have set me seeking for some authoritative solution of the problems of life and death."

"Really," said Gallio, with a dubious note of interrogation, "I am glad you have found light on those dark matters; but do you think your theology solves them? I should think it might be content to deal with problems of life, leaving those of death confessedly insoluble."

"Much depends upon what we mean by 'solving.' There are a thousand things which I don't fully understand, but which I can make serviceable to my need; while, if I waited for entire comprehension, I should never get on. I know very little of the science of gasoline engines; but every time I take the wheel of my little car I make a venture of faith and arrive. As to death, and beyond, you can't deal with life and ignore death. Your attitude towards life every day will necessarily be affected by whether you believe death ends all, or invite intellectual paralysis by professing agnosticism, or have a good hope because of God's Word. We orthodox Christians have that hope, sufficiently attested, so it seems to us; and no one has offered us anything better as a substitute."

Gallio looked a little troubled, as if the blankness of his own outlook on the great future had come home to him for a moment; but, returning to the fray, he said silkily: "You used to be interested in all sorts of social uplift, I remember. Have you come yet to feel (as I confess I do) that all such organized efforts to change human nature are futile, or do you still attempt anything of the sort in your church?"

"That means a complete *volte-face* for you, doesn't it? You led the way in so much work of that kind, that it is sad to find you abandoning it as useless. Human nature cannot be changed by mechanical appliances, to be sure; but we can remove some of the stumbling-blocks in the way of progress, individual or collective. That theology which you condemn so heartily would tell you of the pattern Man, and of God's grace helping to conform us to the pattern. And surely the visible success of foreign missions to-day is an encouragement."

"Visible success! Is there any? I know the churches find China more interesting than the slums at home; but have they actually made any impression on the Chinese character?"

"That's not quite fair. Though you spoke a moment ago of the hopelessness of slum work, the Church has never taken that gloomy view; and the greatest enthusiasts for foreign missions are keenly interested in home missions too, the love of Christ constraining them to see all men as brethren. As to

success in China, if you knew as many Chinese Christians as I do, or heard the testimony of high officials there, you would scarcely doubt. Consult that Christian gentleman, the present Chinese Ambassador to Washington, and he will tell you that the constitution of the Chinese Republic was drawn up in the library of a Church college at Wuchang. That was profoundly significant of what Christianity means in new China."

"Well, well," said Gallio, smiling, "I see you do keep your youthful enthusiasms. But tell me honestly, if you had your life to begin over again, just out of the university, would you choose the same profession, or would you undertake something with a larger intellectual scope?"

There spoke the true arrogant "liberal" of a generation ago, convinced that the surest sign of mediocre intelligence was to believe what had been believed, and the only infallible proof of brains was to say, "I don't believe"! I waited eagerly for my friend's reply. It came, with a radiant smile of absolute conviction:

"My dear Gallio, nothing else can be compared to the Christian ministry as a life-work for those who are called to it. Nothing is half so much fun, to put it on the lowest ground: the privilege of dealing with the very greatest questions, of helping others to find answers, of being emancipated so largely from material considerations, is beyond all appraisal. I had rather be the poorest priest of a missionary district than the biggest magnate on Wall street. Perhaps you would not understand what Coleridge Patteson meant when, as a little boy, he declared his purpose to seek the priesthood, 'because it must make a man so happy to absolve people.' But there is no field 'with a larger intellectual scope,' believe me. If the angels desire to look into the deep things of God, and all the philosophers of all the ages have been seeking the Way, those who believe God has revealed that Way and made men way-showers will find room for the ample exercise of all their powers. We do not reckon upon prevailing by enticing words of man's wisdom; but I think you will find as many  $\Phi$ BK keys in theological seminaries to-day as in law schools or medical colleges. The time is long past when brilliant young men proved their brains by blasphemy; and the ministry is recruited from among the most thoughtful of the young graduates to-day. To go back to your question, I have never seen a day when I regretted my vocation, or would have changed places with any other man in my class—though one is a multi-millionaire, another a world-famous surgeon, and a third is within reach of the highest judicial bench in his state."

The conversation lapsed upon topics of less importance, and before long we went away; but I noticed Gallio's eyes following the rector with what seemed a puzzled disappointment. Was he regretting that in his generation he had cared for none of these things?

I SPOKE THE other week about the stupidity of headline-writers. The New York *Sun* illustrated that recently when it headed an obituary of Josiah Royce, who held the Alford Professorship at Harvard, "Death of Prof. Josiah Royce Alford," and referred to him throughout as "Prof. Alford." The sensational type of headliner found his opportunity once in an interview of the silly season sort with one of our clergy, about the progress of the Catholic Revival. "Do you hear confessions, Dr. X.?" the reporter queried; and the impatient answer came, "Yes, of course; at Easter I'm a perfect moral cess-pool!" The interview appeared, with the caption:

"DR. X. SAYS HE IS A MORAL CESS-POOL"

Another well-known cleric, approached by a reporter, eager for something to print, with the question, "Are you going to keep the Queen's Jubilee at St. Philemon's, Doctor?" (this was in the consulship of Plancus) did not suffer fools gladly, and snapped out, "Why in thunder should we keep the Queen's Jubilee?" The headline artist had his revenge!

"WHY IN THUNDER SHOULD WE KEEP THE QUEEN'S JUBILEE?" SAID THE HOLY MAN"

topped the column next morning.

DISAPPOINTMENTS in earthly affairs come to all of us, and in the flush of youth cause us keener pain than at any other period. Nay, they are often the only sorrows we are then called to know. They pass; they leave their mark, which is what they are meant to do; when we look back at them over a vista of years, how thankful we feel they came. God said No to us about what would have been harmful, presently to say Yes to us about what was helpful.—*Bishop A. W. Thorold.*

## THE ENGLISH MISSION OF REPENTANCE AND HOPE

### Choosing an Attractive Poster

#### CLOSING CHURCH COLLEGES FOR DURATION OF WAR

The Living Church News Bureau }  
London, September 19, 1916 }

THE Primate has written a "Call" in connection with the National Mission of Repentance and Hope. It has been printed on cards with a drawing of St. John the Baptist preaching, and will shortly be distributed. It is as follows:

"England is fighting a great war for the cause of truth and honor. The greatest victory will not be won if it is our earthly enemies only who are defeated.

"Among us at home the forces of sin and ignorance are mighty.

"You were pledged at your baptism to fight manfully under Christ's banner against them.

"Through the National Mission of Repentance and Hope we in Christ's name call upon every English man and woman to strike a blow at Christ's enemies.

"This is the victory that overcometh the world, even our faith."

The Bishop of London has made the following announcement:

"Pending a decision by the united episcopate as to the Church's use of the ministry of the laity, both men and women, the Bishop of London has decided that those of his messengers who are women will deliver their message during the Mission in parish halls or schoolrooms. The Bishop desires above everything else that on the eve of this momentous enterprise, which must claim the united strength of the whole diocese, the work should be in no way weakened by controversy on any matter."

Father Waggett, S.S.J.E., who is Senior Chaplain at the Front, asks in the *Church Times* to be allowed to make a remark (with reference to the War and the National Mission) which he happens to know may be of use to a good many who doubt and fear and are distressed. There are thousands of souls, he says, who do not know what to be at in order to work in the war in some way that will tell and will last. The Mission is at least an opportunity for "putting together into one burst of supplication" all our anxieties, fears, doubts, distresses; and all our longing to get to work, to be of some use, to be used. Let everyone who does not know what to do come into this effort, this one great coöperation, and the Open Door will be found for the Church.

"We simple people in France," says Father Waggett, "lean more and more on the old and clear warrants for hope. Our weakness is a strong cry in the ears of the Almighty. Orphan souls find the Father, anxious hearts are led, and when we put all our weaknesses, anxieties, ignorances together, then we agree as touching something that we ask for, though we know not yet the name and form on earth, in England, of that great thing. But already we see Jesus. We know His influence still haunts the race of man, and that if by the Spirit we can once again declare that He is Lord, His uttered Name will break up the hardened earth and let the springs of love flow even for us."

It is gratifying to know that the editor of the *Church Times* has received letters criticising the National Mission poster somewhat to the same effect as I ventured to do last week in this correspondence. One of these letters has been printed, signed "Out to Win", and is well worth reproducing here. The official pictorial poster, the writer says, may appeal to some folk, but he thinks there are others who wish a more arresting picture, and one less sentimental:

"Could not the familiar one so largely in use for Holy Week be adopted for the Mission? I mean the crucifix with the heart-searching question: 'Is it nothing to you, all ye who pass by?' The crucifix speaks its own silent lesson of repentance and hope and is assured of a reverential courtesy from all people. I have already heard jokes passed about the present official poster. We are out to preach the Cross and its lessons to the nation and to the individual. Let the crucifix be seen on every advertisement hoarding side by side with the world's goods. The Church has its message for the public as well as brewers and manufacturers. It would be a daring thing to put the crucifix side by side with some modern advertisements, but it might make men think a bit more of the contrast thereby suggested. If this is too bold a suggestion for the present time, at least we could put the picture of the Cross in our windows and on our doors. But let us have a picture which shall arrest the attention."

It has been arranged to close all the Church training colleges for men for educational purposes during the remaining period of the war, with the exception of the college at Battersea. This step has been taken in consequence of the gradual reduction in the number of students through calls upon territorials,

Church Colleges  
to Be Closed

(Continued on page 835)

# Annual Convention of the Brotherhood of St. Andrew

In Session at Cleveland, Ohio, October 4th to 8th

CLEVELAND, OHIO, October 9, 1916.

**W**ITH characteristic hospitality Cleveland Churchmen welcomed the men of the Brotherhood of St. Andrew for their thirty-first National Convention, October 4th to 8th. As Bishop Leonard said in his address of welcome, "We have long since learned to recognize that if there be no other value to the St. Andrew organization it is to be found at least in these yearly conferences in which the souls of men are invigorated and stimulated by the presence of God the Holy Ghost, and by the association of earnest Christian men." This convention which has just closed was strong in fellowship, in inspiration, and in efficiency.

The central theme of the programme was Power, and its development and utilization were discussed on successive days, while on Sunday our thoughts were directed to the vision of a greater service. Many of the speakers were new to a Brotherhood convention but the programme committee had chosen well. Each man who spoke had a message.

Among the most helpful features of the convention were the group meetings at 9:15 A. M., before the regular sessions. They were clinics for workers in Bible classes, junior chapters, noon-day Lenten services, assemblies, and rescue missions, each one in charge of a specialist.

Convention headquarters were at the Hotel Statler, where all the business sessions and conferences were held. As many of the delegates were registered at the hotel, this was a great advantage, and gave an opportunity for close comradeship. The convention details showed painstaking planning by the local men, who under the chairmanship of Mr. William G. Mather have given unstintingly of their time. On each day of the convention a breezy little bulletin was issued, *Your Private Secretary*, which gave the latest information.

The attendance was specially gratifying, the total registration being over twelve hundred. Delegates came as far as from Los Angeles on the West and from Maine on the East. Especially noticeable was the large attendance of clergy. At one of the conferences when a count was made, out of twenty-five priests thirteen stated that they had been members of the Brotherhood of St. Andrew before entering the ministry.

Cleveland people courteously placed their automobiles at the service of the delegates on Wednesday afternoon, giving them an opportunity to visit the Cleveland parks and the John D. Rockefeller estate.

The convention opened with a Churchmen's dinner at the Hotel Statler. Nearly eight hundred men attended this "get-together"

## Churchmen's Dinner

meeting, where the keynote of the convention was sounded in brilliant and vigorous addresses. Mr. William G. Mather was chairman and toastmaster and introduced Mayor Harry L. Davis, who gave a cordial welcome on behalf of the city.

Bishop Anderson of Chicago, in a stirring and stimulating address on The Responsibility of the Individual Christian, defined the Brotherhood's purpose as that of the Church herself, imparting to men the knowledge of the one true God as it is in Christ, to incorporate men spiritually and sacramentally into His Body, to develop their religious and spiritual lives as the children of God, and to promote thereby righteousness and peace and joy in the world. It does not do to reverse the programme. We can't make the world righteous and Christian afterwards. Christianity is a living power to enable men and women to live ethically.

The Bishop deplored conditions of American life to-day, pointing out that there is work to be done by bringing countless thousands of men to Christ through the Church. It is a fair question as to whether there is enough moral fibre in the Christianity of this generation to hand down to our children as much as our forefathers handed down to us. A man's idea of what he ought to be depends upon what his conception of God is. If men and women believe that God is in us, that He is in Christ, and that the Church is His executive agency for bringing into this world His Kingdom, then we will be Christians.

There is a latent heresy that bringing men to Christ is the exclusive work of the Christian ministry. The work of the laity is to convert people. The work of the clergy is to sustain and edify and upbuild and employ those whom the laity convert. We talk much of the rights of the laity, but the time has come to think more of the responsibilities of the laity. Is the Church going to be able

to rise to the new call which the next ten years is going to bring to her? Only if each of us stands firmly by her work and worship, fulfilling our individual responsibility, will she accumulate the strength to meet the new problems of the new day.

The second speaker was Mr. George Wharton Pepper of Philadelphia, who described his address on A Tried and Proven Method of Fulfilling It as "thinking aloud as one Brotherhood man is privileged to do among his brothers." In his quiet, gripping way, Mr. Pepper spoke of the necessity of personal service in winning men. There is only one way to win men, and that is to do it in person and not by proxy, to do it by hand and not by machinery. The other fellow can be reached only when he can be made to see that the life of the Brotherhood man is the happiest life that anybody in the community lives. You cannot win men just by being a good mixer. We have got in this day of pragmatic tests to show to the American man that the life of the Christian and Churchman is suffused with such happiness that his life and happiness will be coveted by the man who lacks it. Mr. Pepper urged the men to prove themselves independent of those luxuries and enervating accessories of modern life which go so far in the direction of compelling us to live skimming along the surface of things instead of going down into the contemplation of that which lies below the surface. "If you want to lead a happy life you have got to get close to nature and cut out the superfluities, because until you get close to nature you cannot get close to God. It is nature's God, and the man who gets close to God lives the happiest of all lives, and the man that is happy can bring his fellow-man to Christ."

There was a celebration of the Holy Communion on Thursday morning at St. Paul's Church with the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio.

## Thursday Morning

At ten o'clock the men assembled in the Convention Hall for a devotional half-hour and an address by the Rev. Luke M. White, rector of St. Luke's Church, Montclair, N. J., on Consciousness of Our Need. "We are deeply conscious of our need, and our need is God. The need has always existed, but the consciousness of the need is a matter of evolution; it is a matter of development. The world has never been so conscious as it is to-day of that need. The time was when men thought that they could do without God, and all of a sudden out of a clear sky there came the lightning's flash and the bottom dropped out of this twentieth century civilization in which we had trusted; and we have discovered that men are no longer able to trust in themselves and what they themselves can create, but that men are needy, that they are hungry and thirsty for God—not an absentee God, not a God of some past century, but a flesh and blood God, a contemporaneous God, if you will."

As president of the Brotherhood in the United States, Mr. Bonsall opened the convention and the organization was speedily effected with the following officers: Chairman, Franklin S. Edmonds, Philadelphia; vice-chairmen, Malcolm B. Vilas, Cleveland; Alan B. Wells, Pittsburgh; Colin M. Gair, Los Angeles; secretaries, W. C. Sonnen, Kensington, Ill.; H. N. Taliaferro, Nashville, Tenn.; Abel Holbrook, New Haven. Various committees were appointed and the convention got to work. Mr. Edmonds spoke briefly on how one might receive the full value from the convention, and emphasized the need for loyalty to the sessions and fraternity with the members.

The Rt. Rev. William A. Leonard, D.D., Bishop of the diocese, extended a cordial welcome to the convention and called attention to the fact that it was meeting during the centennial of the Church in Ohio. Bishop Du Moulin, Coadjutor of Ohio, followed and gave warm thanks to the Brotherhood for the part it had played in his life, saying that it was through its influence he entered the Christian ministry. He praised the foresight and vision of the early leaders in setting forth principles which have now come to be recognized as vital psychological axioms. Not to be outdone by Bishop Du Moulin, Bishop Reese, in extending the greetings of Southern Ohio, said that he, too, was led into the Christian ministry through the influence of the Brotherhood.

As the day was observed as the fiftieth anniversary of Bishop Tuttle's episcopate a telegram of affectionate greetings was sent to him. Mr. James L. Houghteling, Jr., of Chicago, the son of the founder, telegraphed his greetings from San Antonio, Texas, where he is with his regiment.

The business session was followed by a conference, with an address by Mr. Bonsall on Our Need. This, he said, was spiritual power, which could be developed through prayer, the Word, and the Sacraments. He pointed out the inexhaustible treasure-house we have in the Book of Common Prayer, and urged the men to acquaint themselves with the collects until they are a part of their being.

At noon Bishop Brown, formerly of Arkansas, led in the prayers for missions. The convention then assembled outside the hotel, where a monster grandstand had been erected for the convention photograph.

Mr. Courtenay Barber of Chicago met with the Juniors at two

o'clock and gave them helpful suggestions, by which many of the Seniors profited, as to how best to make use of the convention.

**Thursday  
Afternoon**

At 2:30 P. M. a general conference was held at which the Rev. Charles Lewis Slattery, D.D., rector of Grace Church, New York, spoke on *The Laymen's Need of the Church's Literature and How to Use It*. Dr. Slattery gave a resumé of the reading which he believed a loyal and enthusiastic Christian ought to do, recommending a large number of books. "As men supremely interested in Christianity we ought to read the books which help to its understanding with at least as eager a spirit as the doctor reads the best books about medicine, the modern farmer the best books about farming, or the modern housewife the best books about the making of a home." A keen discussion followed Dr. Slattery's paper, during which many other helpful books were recommended.

Mr. H. D. W. English of Pittsburgh presided at the Conference which followed on *The Individual's Need of the Bible, and How to Use It*, with the Rev. D. L. Ferris, rector of Christ Church, Rochester, N. Y., as the assigned speaker. Dr. Ferris gave a telling address from his own personal experience. "Every need of the human heart is met and answered by God's revelation of Himself in the Bible. Man wants to know his destiny. Let him study the Gospels, and see the King in His beauty portrayed there. He is conscious of his unworthiness: let him read his Bible, and he will find there the offer of One who is his Redeemer. He needs some One to follow as his Master. In the Bible he learns that the highest form of service is that rendered to Jesus Christ."

The evening's mass meeting was held at Emmanuel Church. Bishops Leonard and DuMoulin were in the chancel with a large number of clergy, and the service was splendidly attended. Two stirring missionary addresses on *The Challenge of the World* to the Christian Men of this Generation were delivered by the Rev. Robert W. Patton, D.D., and J. Campbell White, LL.D.

**Thursday  
Evening**

The Bishop of Erie celebrated the Holy Communion at Grace Church on Friday morning. At the devotional meeting in the convention hall, Mr. White led the men in helpful prayer and spoke on *Development of Power in Men and Boys*. God and power are synonymous terms. He pleaded with the men to develop their power in the Sunday school by making it a Christian educational institution for bringing out in every boy and girl the very best that is in them.

**Friday  
Morning**

At the business session which followed, important work was done. Mr. Bonsall read the annual report of the National Council, which was adopted. Amendments were made to the constitution providing for the formation of diocesan assemblies, those having ten or more chapters being entitled to elect a National Council member. The council will thus be composed of two groups, a limited number elected at large in annual convention and those elected by the diocesan assemblies. All elections by diocesan assemblies are subject to the confirmation of the bishop of the diocese. The membership of the council was increased from sixty to seventy-five. Another important amendment provided for an increase of quota from fifty cents to one dollar, this to include a subscription to *St. Andrew's Cross*.

The address by Edward C. Mercer of New York on *The Power of Christ to Save* was one of the most striking of the whole convention. Mr. Mercer, a graduate of the University of Virginia, told the story of his life, laying bare the depths to which he had sunk through drink. He wandered into the Jerry McCauley Mission in New York and experienced the power of Christ to save men from their sins. He is now associated with John R. Mott, doing a valuable work among college men.

All the sessions on Friday afternoon belonged to the boys. Mr. William A. Cornelius of McKeesport, Pa., was chairman. At the general conference the Rev. William E. Gardner, D.D., gave a *Diagnosis of the Boy*, while Dr. John Wilkinson of Philadelphia discussed

**Friday  
Afternoon**

*Organizing the Boy to Spread Christ's Kingdom*. Four Juniors read papers on the *Junior Brotherhood in Action: The Appeal that Wins*, Robert Hubbs, St. Michael's Chapter, Philadelphia; *The Boy's Response to the Appeal*, William Watterson, St. Luke's Chapter, Cleveland; *The Value of Our Organization to the Boy*, Chauncey Lewan, St. Paul's Chapter, Newark, N. J.; *The Relationship of the Junior Department to the Senior Department*, Harvey Lees, St. Paul's Chapter, Canton, Ohio. Mr. Mercer, who had made such a deep impression at the morning session, also spoke to the boys, showing them photographs of college athletes and pointing out the value of clean living in developing manhood. The Rev. R. W. Patton, D.D., gave a helpful address on *The Call to Serve the Cause through the Ministry of the Church*. This boys' mass meeting was attended by boys over twelve from all the Cleveland parishes, and a beautiful blue silk banner was awarded to Trinity Cathedral boys for having the largest number in attendance.

Mr. Bonsall presided at the mass meeting in the evening in the Convention Hall. The first speaker was the Rt. Rev. Wilson R. Stearly, D.D., Bishop Suffragan of Newark, with the topic, *The Value of the Brotherhood as an Organization to Aid the Church in Ful-*

**Friday  
Evening**

filling Its Purpose. Though Brotherhood men were doing an invaluable work in Sunday schools, missions, hospitals, lay reading, ushering, and many other fields, the Bishop said he thought the chief value of the Brotherhood as the servant of the Church lies in its spiritual character. "Our organization is a group of men committed to two great outstanding principles or characteristics or aspects of the Christian life. And first it is a group of men who wish to the limit of their ability to be obedient to the command of their Master Christ and to carry out His instructions and His will for them in their life. The other thing is that as an organization we are committed to the 'winning-one' method. The Kingdom cometh not by mechanism and plans and organization, but by spiritual force, and who can estimate the value of such an organization to the Church in accomplishing its purpose in the world? We will be obedient to our Lord and Master to the very end, that we may say not in merely pious words but words that are pious because they rise from the very depth of our hearts, 'Lo, I come to do Thy will, O Lord.'"

In his address on *The Churchman's Opportunity to Extend Its Usefulness*, Franklin S. Edmonds of Philadelphia, Acting General Secretary, reviewed some of the things accomplished by the Brotherhood in the thirty-three years of its existence and then showed the opportunity possessed by the Brotherhood and its individual members. He urged the need of a field secretary in every province.

Mr. Bonsall announced that the deficit accumulating for some time through the stress of war times had been completely underwritten by members of the National Council. Pledge cards were distributed and pledges amounting to over \$1,500 were received for the Brotherhood Fund. It is hoped to put an additional field secretary in the field this year.

It would hardly seem like a Brotherhood Convention without a conference conducted by the Rev. J. J. D. Hall of Galilee Mission, Philadelphia. After the evening sessions a group of men met with Mr. Hall and he showed them the kind of religion he preaches and teaches and lives in Galilee Mission. It was the kind of meeting where men get close to each other and close to their Master.

Bishop DuMoulin was the celebrant at St. John's Church on Saturday morning. The day's topic was *The Using of Power*, and in the devotional half-hour the Rev. Mr. White spoke on *Power Expressed in Action: "God needs us. There are great waterways of*

**Saturday  
Morning**

*life. Every man is a channel of the water of life, the living water flowing through a man's life as water flows through a fountain. Is there any impediment in the water pipes? Is there anything that is keeping your avenue of approach to the Throne of God stopped up and choked up? Is there anything that is keeping your life and your influence from God? Is the water inflowing through you into the lives of men? That is the question for every one of us to ask, and when we ask it and if we find the impediment let us unstop the pipes. Let us dig down to the channel and make the crystal water of life flow freely through us, so that God's Kingdom may come on earth as it is in heaven."*

The last business session of the convention followed. There was unanimously adopted a resolution commending the proposed movement to give permanence to the Preaching Mission. Dr. John Wilkinson of Philadelphia vigorously set forth the charms of Philadelphia as a convention city, saying that no American was a true American until he had gazed on the old Liberty Bell. Later in the day it was announced that the convention would be held next year in the City of Brotherly Love, October 10th to 14th.

The officers elected for the ensuing year were: President, Edward H. Bonsall, Philadelphia; first vice-president, H. D. W. English, Pittsburgh; second vice-president, Courtenay Barber, Chicago; treasurer, Carl M. Martin, Philadelphia; general secretary, Franklin S. Edmonds, Philadelphia; executive secretary and editor of *St. Andrew's Cross*, George H. Randall; assistant secretary, Walter M. Kalmey.

At yesterday's session Mr. Mercer mentioned in his address that one of the human agencies Christ had used in saving him was an ex-convict, Tom Farmer, who, too, had found the power of Christ to save. It was therefore a keen pleasure that the convention had the opportunity to hear from Mr. Farmer at this session. He gave a vivid picture of what it meant to have been down in the depths.

Mr. George H. Randall described the national headquarters of the Brotherhood in Philadelphia, impressing upon the men that it was their central service station. A general conference followed on the campaign conducted recently by the three field secretaries in the diocese of Ohio, the speakers being the men who had led the campaign. Messrs. Shelby, Finney, and Spencer. Meetings were held in forty parishes, four meetings in each, and the men were shown how to pray, how to do personal work, and how to conduct chapter meetings. Evening service campaigns were undertaken and instances were cited of parishes having increased the attendance at the Sunday evening service from 35 to 253, from 35 to 300, and from 20 to 100. At the conclusion of the conference Bishop DuMoulin gave his testimony as to the great vitalizing force the campaign had been.

A welcome visitor to the convention was Bishop Sumner of Oregon, who spoke briefly. At this session also the convention warmly greeted John Arch and Bow, a Sioux Indian from Greenwood, S. D..

(Continued on page 845)



# The General Convention

## Sermon at the Opening Service

By the Most Rev. DANIEL SYLVESTER TUTTLE, D.D., LL.D., D.C.L.

Bishop of Missouri and Presiding Bishop of the American Church

"Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved."—Acts 27: 31.

**T**HE Great Sea, the Mediterranean, was very tumultuous. A ship headed south in the Ægean sailed into the Mediterranean to find the latter tempest-tossed. The ship carried 276 souls. Some were prisoners, some were soldiers guarding the prisoners till they could hand them over to the Roman authorities. Perhaps there were some passengers, we don't know. One of the prisoners was St. Paul, who had been a Christian apostle now for twenty-five years, and who, as a free Roman citizen, had appealed to Caesar, and in pursuance of such appeal was being sent to Rome. They put in at a haven on the large island, Crete. Paul advised them to stay there, probably saying, at least till the tumultuous waves had subsided. But the owner of the ship, the captain of the soldiers agreeing with him, decided to push on.

A hard and dark time came. Neither sun nor stars in many days appeared, and there was no small tempest, and all hope that they should be saved was taken away. Then St. Paul, the apostle and prophet, bade them be of good cheer. No man's life of them all should be lost, but only the ship. The angel of God had told him so. The shipmen, the crew, after some soundings, feared they were driving upon the rocks. They slyly let down the safety boat and got ready to leap into it and row off, saving themselves. Then Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." Therefore, the soldiers cut the ropes of the safety boat and let her fall off.

Thereupon the sailors took hold of the management and ran the ship aground in an inlet where two seas met and made a sort of safe wreck of it, and the swimmers got ashore first, and then the rest, some on boards and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land.

St. Paul, aboard that ship, made two predictions that seem to be quite the opposites of each other. First, he said to all the 276 persons, "There shall be no loss of any man's life among you"; and afterward he said to the centurion and his soldiers, "Except these, the shipmen, the sailors, the crew, remain in the ship, ye cannot be saved."

It is a Bible story that may be counted as illustrative of the mysterious doctrine of predestination. It was God's will, God's promise, God's decree, for all those souls aboard the ship to be saved. But the will was to be effective and the promise made good, not arbitrarily or compulsorily, but through reasonable agency and suitable activities. And unless the knowledge, experience, and skill of the shipmen, the crew, were enlisted and utilized, there would be failure. So, it is truly God's will that all men shall be saved. But their salvation is not an arbitrary or compulsory thing. Men's wills must submit themselves to God's will, and salvation becomes the accompaniment of repentance and faith and obedience.

And shining all through the story is the thought of how God wants man as a partner; how God's work, often, if not always, needs man's co-working to make God's will effective to the good of men. God meant and willed that the 276 souls on the Mediterranean ship should be saved from drowning. But, if the crew sailed away, evading their skilled work, God's will would be thwarted, and some, if not all, aboard ship would be drowned.

Co-workers with God! That's what we are. At any rate that's what we are called to be by our Christian discipleship. And co-workers with God in the work of saving souls. It is a blessed partnership. God's goodness grants it to us. We may not boast of it. And perhaps we are not skilled to help as were the Mediterranean shipmen. But, in a sense, and to some measure, if we bide not in the ship to do duty and to give help, souls will not be saved.

Salvation is health—spiritual health. Humanity needs it. Diseased, distorted, weakened, rebellious, sinning humanity needs the restoration to spiritual health, which is salvation. In the proffered and perfected restoration God and we are co-workers.

Think of God's part of the work! In the gray dawn of the world's very making, God said, "Let us make man in our image, after our likeness: So God created man in His own image, in the image of God created He him; male and female created He them." He "breathed into his nostrils the breath of life, and man became a living soul."

In man's very nature, therefore, there is somewhat of the Divine; he is fashioned after it. It is inbreathed into him. If earthly forces and evil forces will leave it alone, it will assure his spiritual health, which is salvation. But they do not leave it alone. They did not leave it alone in the Garden of Eden. They do not leave it alone in our every-day experiences. They beat and batter it; they assail and overcome it, and not seldom drive it clean out.

Then man is in sore straits indeed. Separated from the Divine, submerged in the earthly and the evil, how shall he be redeemed, forgiven, restored? But God's goodness fails not. In a truth ever spelled at in the joy and love of the heart but never spelled out by the logic of the understanding, the Atonement comes, and Redemption, Forgiveness, Restoration are wrought thereby.

And more than this: God Himself came, the Word of God, the Son of God made flesh in the Son of Man, to live with us and teach us how to live, as well as to die for us. Nor does death sever Him from us. Alive again from the dead, He takes us—humanity—with Him up into heaven and there now abides in it.

And even more still than this, God Himself comes down in the Person of the Holy Ghost—history says on one Pentecost day of old—and no history tells of His going away again—He, God the Holy Ghost, biding on earth to apply to individuals the wrought out redemption and to assure the proffered restoration, through the reason and the conscience and the Bible and the Church.

Ay, think of God's work for man and in man. He has given to him of His own nature. He, God the Son, has taken man's nature into ineffable union with His own and has exalted it to be in His home in heaven. He Himself, God the Holy Ghost, has come down to earth to be with man and to stay near him, to guide him and strengthen him and protect him, not by the rushing wind or the shattering earthquake or the consuming fire, but by the still, small voice.

God's work for man and in man is unspeakably great and inexpressibly blessed.

Now think of man's work, our work for the salvation of men. It goes without saying that our work must be on the line of co-working with God's work. It is to be with Him and under Him. There is to be no such thing as an attempt to take work, so to speak, out of God's hands and to put it in our hands. For instance, in Foreign Missions, as we call them—in missionary work among the heathen—we are to remember that God has been on the ground before us.

It is not simply that tradition and instinct have conserved among the heathen some knowledge of the Fatherhood of God and the redeeming power of a Saviour. But it is that their nature has in it somewhat of the Divine breathed into it at the beginning. It is, also, that their brother, the Son of Man, hath exalted their nature into heavenly places and there lives in it now, and the whisperings of the blessed truth are almost borne to them from the stars in their courses. And it is furthermore that God the Holy Ghost, the Light for the Saviour that lighteth every man that cometh into the world, hath visited them and pleaded with each through the moral intuitions and the conscience to turn from the bad and to stand for the good in life. The missionary who comes to do missionary work among them is not called on to make count of total depravity, or to spend all his energy in admonishing them to cast away their multitudinous falsehoods. There is a foundation of God's work for him to build on. The Holy Ghost has been doing that foundation work, in special manner and degree, ever since the Pentecost day of old. He, the missionary, may build on the good foundation. He is there to show sympathy and good will, to give help and loving kindness, and to bring the blessed glad tidings of

their Brother who has died for them and who, now enshrined in their very nature, lives and pleads for them in heaven.

If in the great heathen world our co-working may find that God's work has been in ahead of us and furnished us a foundation to build on, and that sympathy and good will, and brotherly kindness and helpfulness, should be the salient features of our work, how shall it not be that the same thing is true in the great Christian world? Then Christian Unity should not be a formal work of mere human contrivance. God's work has been in ahead of ours. His nature inbreathed into ours is one count of the Unity. Our nature taken up into His is another count. The pleading of the Holy Ghost through the conscience and His instruction by the Holy Bible are two other counts. And the washing of regeneration in the covenant relationship of Holy Baptism sums up the countings.

Think of God's antecedent work for Unity then. Think and be thankful. How that all those baptized in the Name of the Father and of the Son and of the Holy Ghost are members of His one holy Catholic Church. And then that our co-working is to be eminently the work of good will and sympathy and brotherly kindness and helpfulness.

Brother sailors in the ship of Christ's militant Church, it is not for us to loosen the ropes and let down the life boat and leap into it for our own salvation. We are to stand by and to do duty and to give guidance and to lend help. In a sense, unless we abide in the ship there are many others who may not be saved. And let our own work be steadily along the lines of good will and sympathy and allowance-making and patience and brotherly kindness and helpfulness. Springing freely from such a spirit, and carried out warmly in such a spirit, our World's Conference on Faith and Order, both with the historic Churches of the East and of the West, and with the vigorous Christian congregations of modern growth, may be productive of untold benefit and blessing.

It is the spirit in which we move and act that will count most for Christian unity. God's work for it is in, ahead of our co-working. The Incarnation is the pledge of it. Universal Redemption by the loving Saviour is the assurance of it. Holy Baptism in His blessed Name is the sign and seal of its bond and covenant. The Holy Communion of Christ's Body and Blood is its nourishment and sustentation.

Then come we alongside for our co-working in a spirit of patience and thankfulness and hopefulness.

Patience first, whatever be the difficulties and seeming impossibilities presenting themselves—patience, for here is God's work, and we may permit ourselves in a sense to "stand still and see the salvation of the Lord."

Then thankfulness—thankfulness, that spite of temptations of earth and forces of evil, so many millions of Adam born, washed in the waters of Holy Baptism, want to be, and mean to be, and try to be children of God, members of Christ, and inheritors of the Kingdom of heaven. The thankfulness will strike down scales from our eyes and we shall almost see on earth, as did the one of old in a vision of heaven, "a great multitude, which no man could number, of all nations and kindreds and people and tongues," standing "before the throne and before the Lamb, clothed with white robes, and palms in their hands, and" crying "with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." And the thankfulness shall cast out of our hearts phariseicism and arrogance and self-satisfaction and aloofness. And the thankfulness shall breed good will among all who profess and call themselves Christians. And the good will shall deepen into love, and the love, if let to do its work, shall blossom into the real unity of spirit holding the faith in the way of truth and the bond of peace and righteousness of life. Then the patience and thankfulness shall beget hopefulness. Hopefulness that Christian unity is really deepening and strengthening though it may be slow to reveal itself in outward form and bodily shape to the seeing of the eye and the hearing of the ear. Hopefulness that all Christian activities and all the differing Christian bodies which are lovingly loyal to the Saviour and earnestly obedient to God have their faces set toward unity and are bringing or getting ready to bring their contribution of the several portions of truth to swell the measure and sweeten the savor and assure the strength of that unity. Hopefulness that God the Holy Spirit will in His own time and way make plain and clear whither we are to go and what we are to do to compass external union; and meanwhile will accept as a co-working with Him our love of Christ and our doing of duty, each under the rule and regimen of our own appointed field of action.

Are we in a state of preparedness of our own contributions for that blessed day? I hope so. Hopefulness indeed runs on almost into enthusiasm as we count up what we have to proffer.

There is, first, Reverence. Undeniably reverence is inculcated among us. By the Prayer Book we use. In the measured and ordered words we speak. In the silences we keep. In the kneelings we practise. In the standings we provide for. In the sacraments we minister. In the altar and its protecting rail we set up. In the readings of Holy Scripture we insist on. In the Church fabrics we build.

There is, second, completeness of teaching of theological truth. This is secured largely by the continually recurrent lessons of the Church Year. From Advent to Trinity Sunday of each and every year, the underlying principles of the Christian Faith have assigned to them each a Sunday or a Holy Day for the proclaiming and emphasizing of its existence and importance. Then the Saints' Days and the Forty Days of Lent and the half-year of Sundays from Trinity to Advent are thrown in that there may be no lack in the completeness of the instruction given. Accentuation of some one feature of Christian truth, deemed to have been neglected, may have been made by a religious leader or a religious organization; and something good in the way of rescue or reinforcement may have accrued. But such accentuations are in danger of becoming dislocations of the truth, while such a guide as the Church Year will furnish in its teaching a rounded completeness and a harmonious equipoise of adjustment that will minister an eminently wholesome influence to both individuals and congregations in their honest efforts for development of spiritual growth.

There is, third, historic mooring. The changes and chances of this mortal life have a disturbing way of their own. The disturbance passes over into distress ever and anon. There is a calling aloud for stability and strength. It is the historic mooring of Christ's visible Church which I am now associating with stability and strength; and dissociating from changes and chances.

Christ founded His Church to be for all, Catholic—and not for one people only, as was the Jewish Church—the entrance into it being by Holy Baptism. Under the Holy Spirit it was to be guided by the Apostles' doctrine and built up by and into the Apostles' fellowship. And it was to be nourished and fed by the breaking of bread and the prayers. It went forth to present itself and to develop itself along these four lines. It was not long before the presentation and development had reached Western Asia and Southeastern Europe and North Africa. Research finds that in all these regions bishops were from the first the leaders in the Church, and bishops were the ordainers of its ministers. Historic stability and strength, then, admonish that there should be continuation of the same policy now—bishops for leaders in the Church and bishops for ordainers of its ministers. Fallible men though bishops be and very imperfect, their historic office may be a mooring and a bulwark against driving winds and tossing seas.

There is, fourth, American flavor—I do not want to presume: Canadian brethren are here, and they are Americans as well as we. Representatives of the Mother Church of England are here. We revere her and we love them. She fostered our youth in a "long continuance of nursing care and protection." There is nothing but a heaped-up fulness of gratitude in our hearts and we are humbly proud of our kinship with the Church of England and the Church in Canada. But under God's Providence adolescent years have sent us out from under our mother's roof tree. We are housekeeping now in a home of our own. Asking permission to use the word "American" for short, we want to have an American flavor in our Church. Anglican precedents we will study and respect and even admire. But in our respect and admiration we will leave them alone, unpractised, if American spirit and American taste and American habit do not take to them.

Then in that good time when an approaching unity seems somewhat to materialize, we want to offer to our fellow Christians of other names round about us an American religion with an American flavor as our contribution.

Are we presuming too much? We grant to the layman wide freedom of thought and opinion, only tying him down to the bond of faith in the simple verities of the Apostles' Creed. Is that not American?

We give to laymen full participation in the deliberations of the Church and a voice and a vote in determining the results of such deliberations. Is that not American?

We have dioceses corresponding to the states with their state

sovereignities, and the General Convention corresponding to the Federal Government. Is that not American?

We have a Church penetrating into all parts of the United States and its possessions. There is not a rood of ground over which the Stars and Stripes wave in sovereignty but that is under the care and guidance of a bishop of our own. Is that not American?

We are a United Church. We have no North, no South, no East, no West. There is no cleavage of separation on sectional lines of latitude or longitude, or for differences of race or color or class or taste. Is that not American?

And with a quick beating of the heart and a firm treading of the feet we are catching up—we have not yet caught up—but we are catching up with the Congregationalists and Presbyterians and Baptists and Methodists and others in the blessed work of Missions, expending one million and a half of dollars per year, and sustaining 2,700 missionary workers on our pay roll—besides all that is given and all that is done in the dioceses and the cities in their home work. Is that not American?

I get enthusiastic as I record—will you not be enthusiastic as you hear?—about the \$430,000 given for the Emergency Fund for missions last year, about the constantly swelling \$187,000 given by the children of the Sunday schools, and the \$200,000 and over of the Woman's Auxiliary, and about the three millions and more for the splendid Clergy Pension Fund, to swell itself, 'tis hoped, to five million dollars; and over the facts that we have 120 bishops now where we had 41 fifty years ago, and a million of communicants instead of 150,000; and 1 out of 99 of the whole population a communicant now against 1 out of 175 then.

Ay, when the coming day of Unity draws near, wafted by the preceding forces of love and allowance making and brotherly kindness and sympathy and by the appreciation that we have tried to play the game fairly, we will lift up our heads and from the warmth of our hearts and through the tears in our eyes will reverently say, "What hath God wrought? and praised be His Holy Name forever and forever. Amen."

Brother shipmen, let us stand by the ship and help to save others, instead of rowing away in the life boat to save ourselves. If we stay, some will be saved. If we run away, some will not be saved.

Brother Churchmen, let us play the game fairly—give and take with good will and love. Hold the trusts committed to us firmly and patiently, and be ready to turn over by and by, to brethren who may be willing to receive them, helps of reverence and roundedness and historic anchorage and American flavor.

Brother Americans, the dreadful war is blotting out or maiming or blinding almost all the young manhood of Europe. How gloriously those young men gathered to the colors, and how bravely they have fought and died!

But the exhaustion of men and money there will put added responsibility on us here to stand by Missions. In awakening China. In enterprising Japan. In out-crying Africa. In devastated Armenia. God help us in our strength, which He gives us, to stand by for help when our brethren of Europe, exhausted, distracted, almost destroyed, cannot well continue, at least for a time, to do so.

Brethren all, I do not want to mar this sermon by personal patchings. But it is not personal, is it; it is lifted out of the personal, isn't it, for me to say to you my thanks and to give you my love and to ask you to take my blessing?

Bishop Brewer was to preach this sermon. A few weeks since he wrote me, "The doctors tell me that I must not even try to write it. I suppose my work is done. I wanted to write that sermon because I thought I had a message for the Church at this time. My subject was to have been Missions and Unity. I have it all mapped out in my mind. I wish some one could take up the subject and make the appeal to the Church that I had hoped to make."

Borrowing the spirit and power of the late Bishop of Montana, may I not make the appeal as with his voice to all of you of this Church?

Hold you the faith in unity of spirit, in the bond of peace, and in righteousness of life; and embody the unity in missionary work. Pray for missions. Work for missions. Give for missions. Love missions, all the days of the years that God grants you for this mysterious, militant life of earth.

THE METHODS of Christ's teaching were if possible more remarkable than the substance of it, and compelled surprise by their boldness as well as by their wisdom, by their originality, and yet by their profound acquaintance with the human heart.—*Bishop Thorold.*

## THE ENGLISH MISSION OF REPENTANCE AND HOPE

(Continued from page 830)

voluntary enlistment, the operation of the Compulsory Military Service Act, and requisitions made upon buildings by the military authorities.

In ordinary times these colleges accommodate about 1,720 students. That number is now reduced to 160, and these will be provided for at Battersea. St. Mark's College, Chelsea, is now a military hospital, the colleges at Winchester and Exeter are in the possession of the Army Pay Department, Cheltenham and Culham are used for training women, and Peterborough, Sattley, Chester, York, Durham, and Carmarthen are practically closed.

In memory of Prince Maurice of Battenberg and those of the royal household of England who have fallen in the war, a state pall has been presented to St. George's Chapel, Windsor Castle, for use at funerals.

The pall represents the St. George's flag, and is of lace copied from Italian ecclesiastical lace of the fifteenth century. It forms twelve Gothic arch panels, containing figures representing the lives of St. Elizabeth of Hungary and St. Genevieve of Paris, and forms the ground of the flag. The red cross is of silk, as is also a broad border of imperial purple. It is lined with crimson cloth. The inscription in lace surrounds the flag, and is as follows:

"'Glory to God in the Highest.' Presented to St. George's Chapel, Windsor Castle, in memory of Prince Maurice of Battenberg and of those connected with the Royal Household who gave their lives for their King and Country in the Great War, 1914-19—. 'In the sure and certain hope of a joyful resurrection to eternal life, through our Lord Jesus Christ. Amen.'"

The name of the giver is not made public.

A correspondent of *Country Life*, in an issue a while ago of that delightful monthly, wrote that they in Hartland—on the remote North Devon coast near Cornwall—had been fortunate in having an ancient holy water stoup (of which he sent a photograph) restored to the parish church by the recent purchaser of a farm in the parish.

The stoup had been lying about probably from Puritan times. The new farm owner recognized the stoup and offered to restore it to the church. He was also instrumental in effecting the restoration of a chalice, which was found on a rubbish heap a few years ago. It formed part of the altar plate of Hartland church, which in 1647 the parish clerk was paid 13s. 4d. for preserving from raiding Cromwellian troops.

J. G. HALL.

## RITUAL

RAPID ACCESSIONS to our population in recent years have directly affected our Church life in ritual and worship as in other ways. If our nation is fast becoming cosmopolitan so it is with our religion and especially our Christianity. Among us to-day are the representatives of northern, central, and southern and even eastern Europe and western Asia; all kinds of Christians with vast variety in ritual and worship, in liturgy and polity, in doctrine and customs, most of them of historic communions reaching back to days of unity and primitive teaching and practice. It is our American conception of what the Church was meant to be that the Church in any one land must be capable of becoming as need arises as truly Catholic and comprehensive as the Church universal is by divine constitution for all lands. We must expect to see in our midst varieties in ritual and worship as in architecture which may become the expression of lawful racial customs in the life of the One Body. We are familiar with various liturgical uses in different historic communions and I can conceive of no valid reason why we should not expect to have our own system so elastic and so comprehensive that we may prepare a welcome for various types of ritual and worship, as has been done architecturally in the building of the Seven Chapels of Tongues as part of our metropolitan cathedral.

Ritual, we are thus reminded, may be largely a matter of racial or individual temperament and of personal taste. It is often meant to be much more and sometimes it is used—and commendably—to express doctrine and to teach truth, and psychologically it must be acknowledged to be in accord with our most recent educational methods. But ritual is not necessarily of doctrinal value. While it ought never to be adopted as a substitute for true devotion or in place of reverence of spirit, it may be rightly used as a matter of taste without deeper significance. This makes it possible, makes it easy to tolerate in others what may not commend itself to our own taste or judgment.—*Rev. George T. Linsley.*

GOODNESS is a yeast that will not lie hid. It must leaven or doubt that it has the leaven. The surest way to scatter the latent self-distrust in your soul is to use what power you have. It is use that makes that power effective, but it is faith that first makes it real to you.—*W. H. Blake.*

## The Programme of General Convention

### TUESDAY, OCTOBER 10TH

- 8 P. M.—Corporate Communion St. Barnabas' Guild for Nurses. St. Luke's Hospital.
- 4:30 P. M.—Quiet Hour for Woman's Auxiliary. St. Peter's Church, conducted by Bishop Anderson of Chicago.
- 8 P. M.—General Service of St. Barnabas' Guild. Christ Church Cathedral.

### WEDNESDAY, OCTOBER 11TH

- 7:30 A. M.—Corporate Communion of the Convention. Christ Church Cathedral.
- 10:30 A. M.—Opening Service of the Convention. Moolah Temple.
- 4:30 P. M.—Joint Session with Addresses of Welcome and Responses. Moolah Temple.
- 8 P. M.—Mass Meeting in the interest of the Syrians and Armenians. Moolah Temple.
- 8 P. M.—Mass Meeting: What Women Are Doing in Church Organizations. Sheldon Memorial.

### THURSDAY, OCTOBER 12TH

- 8 A. M.—United Offering Service. Christ Church Cathedral.
- 11:15 A. M.—Joint Session: Greetings from the Churches of England and Canada. Speakers, Archbishop Thorneloe and Bishop Montgomery.
- 2:30 P. M.—Triennial Mass Meeting of the Woman's Auxiliary. The Odeon.
- 8 P. M.—General Service of the Girls' Friendly Society. Christ Church Cathedral.
- 8 P. M.—The Bishop's Reception to Bishops.

### FRIDAY, OCTOBER 13TH

- 11 A. M.—Joint Session. Reports of Board of Missions and Auxiliaries. Moolah Temple.
- 8 P. M.—Church Periodical Club Meeting. Sheldon Memorial.
- 8 P. M.—Mass Meeting of the Brotherhood of St. Andrew. St. Peter's Church.

### SATURDAY, OCTOBER 14TH

- 8 A. M.—Corporate Communion Church Periodical Club. Christ Church Cathedral.
- 11 A. M.—Meeting for the Junior Auxiliary with Missionary Speakers. Sheldon Memorial.
- 8:30 P. M.—Reception for the Junior Auxiliary and their friends.

### SUNDAY, OCTOBER 15TH

- 8 A. M.—Corporate Communion, Daughters of the King. Church of the Holy Communion.
- 3 P. M.—Missionary Mass Meeting. Moolah Temple. Speakers: Bishops Atwood, Graves, Nichols, Brent, Restarick, and the Rev. Mr. Patton.
- 8 P. M.—Triennial Mass Meeting. Moolah Temple. Preacher: Bishop Montgomery.
- 8 P. M.—Mass Meeting, Daughters of the King. Church of the Holy Communion.

### MONDAY, OCTOBER 16TH

- 8 P. M.—Bishop's Reception. Moolah Temple.

### TUESDAY, OCTOBER 17TH

- 8:30 P. M.—Illustrated Lecture on China and Japan: Mrs. Charles R. Pancoast. Sheldon Memorial.

### WEDNESDAY, OCTOBER 18TH

- 4 P. M.—Reception to Auxiliary Delegates. Woman's Club. (Admission by card.)
- 8 P. M.—Pageant. Coliseum.

### THURSDAY, OCTOBER 19TH

- 8 P. M.—Illustrated Lecture by Dr. Gray. Moolah Temple.
- 8:30 P. M.—Missionary Drawing Rooms. (By card.)
- 8 P. M.—Pageant. Coliseum.

### FRIDAY, OCTOBER 20TH

- 8 P. M.—Mass Meeting on Religious Education. Moolah Temple.

### SATURDAY, OCTOBER 21ST

- 11 A. M.—Meeting for Juniors with Missionary Speakers. Sheldon Memorial.
- 3 P. M.—Reception at Shaw's Garden. (Admission by card.)

### SUNDAY, OCTOBER 22ND

- 3 P. M.—Mass Meeting. Moolah Temple. Speakers: Bishops McKim, Thomas, Kinsolving, Roots, Rowe, and the Rev. Mr. Horner.
- 8 P. M.—Mass Meeting in the interests of International Hospital, Tokyo. Moolah Temple.

### MONDAY, OCTOBER 23RD

- Mass Meeting for Social Service. Moolah Temple.

### TUESDAY, OCTOBER 24TH

- 7:30 A. M.—Corporate Communion, Woman's Auxiliary. Christ Church Cathedral.
- 11 to 12—Quiet Hour: Bishop Lloyd. St. Peter's Church.
- 2 P. M.—Conference on Religious Work in Colleges and Universities. St. Peter's Church. Chairman: Rev. Stanley S. Kilbourne.
- 8 P. M.—Illustrated Lecture by Dr. Gray. Moolah Temple.
- 8 P. M.—Mass Meeting: Religious Education in Colleges and Universities. Speakers: Rt. Rev. J. D. Perry, D.D., Rt. Rev. A. W. Knight, D.D., Rev. W. F. Peirce, D.D., Rev. W. C. Rodgers, D.D.

### WEDNESDAY, OCTOBER 25TH

- 8 P. M.—Illustrated Lecture by Dr. Gray. Moolah Temple.
- 8 P. M.—Service in the interest of St. Paul's Industrial School, Lawrenceville, Va. St. Peter's Church.

### THURSDAY, OCTOBER 26TH

- Meeting of the General Board of Religious Education. St. Peter's parish house.

The Junior Auxiliary have prepared a very elaborate chart exhibit which will be on exhibition on the third floor of Sheldon Memorial. The Church Periodical Club and the Daughters of the King also will have exhibits in Sheldon Memorial. There will also be three exhibits on sale, the Birch Coolce Exhibit of laces, the Philippine Exhibit, and two mountain exhibits, the handiwork of the Southern mountaineers.

The speakers for the missionary meeting for Juniors at Sheldon Memorial on Saturday the 14th at 11 A. M. are Miss Hutchins, Mrs. Nichols, and the Rev. C. R. Betticher, Jr.; for the 21st, Mrs. Rovins, Mrs. Cowan, and Miss A. F. Lindley.

The speakers for the triennial mass meeting of the Woman's Auxiliary on Thursday, October 12th, are Bishops Tuttle, Jones, Brent, Roots, Lloyd, and Mr. King, who will announce the amount of the Auxiliary Offering. On Saturday, October 14th, at Sheldon Memorial from 10:55 to 11:35 A. M., Miss May Forbes, in charge of the Woman's Work of the S. P. G., England, and Mrs. P. P. Hall, president of the Woman's Auxiliary in Canada, will bring greetings from their respective societies.

The speakers for the four missionary talks at Sheldon Memorial, 10:55 to 11:35 A. M., beginning Tuesday, October 17th, are as follows: October 17th, Nurse in Porto Rico: Miss E. L. Robbins, St. Luke's Hospital, Ponce; Primary School in China: Deaconess Stuart, Hankow; October 18th, Normal and Industrial Training for Negroes: Archdeacon Russell, St. Paul's School, Lawrenceville, Va.; October 19th, Training in a Mill Village Settlement: Rev. R. T. Phillips, La Grange, Ga.; and Woman's Evangelistic Work in Japan, the Kindergarten an Opening Wedge, Mrs. C. H. Evans, Akita, district of Tokyo. Friday, October 20th, The Meeting Point of the Pacific: Mrs. Folsom, Honolulu; Our Farthest South: Mrs. L. L. Kinsolving, Southern Brazil.

The General Board of Religious Education will have its headquarters for the General Convention at St. Peter's parish house, Spring avenue and Lindell boulevard. The department of theological education has arranged for a conference at nine o'clock in the morning and four o'clock in the afternoon on Thursday, Friday, and Saturday, October 12th, 13th, and 14th. For Thursday morning the subject is The Present Necessity for a Learned Ministry and a Place for a Less Learned Ministry in the Church. Writers: Rev. G. G. Bartlett, D.D., Dean of the Philadelphia Divinity School, and Rt. Rev. W. F. Faber, D.D., Bishop of Montana. Speakers: Rev. C. B. Wilmer, D.D., Atlanta, Ga., and Rev. J. A. Williams, Omaha, Neb. In the afternoon: The Whole Question of Standardizing the Canonical Studies and the Canonical Examinations, (a) for the Whole Church, (b) for the Province, (c) for the Diocese. Writers: Rev. H. P. Scratchley, examining chaplain of the diocese of Vermont, and Very Rev. B. I. Bell, Dean of St. Paul's Cathedral, Fond du Lac, Wis. Speakers: Rev. Pascal Harrower, West New Brighton, L. I., and Rev. Z. B. T. Phillips, D.D., St. Louis. Friday morning: The Studies Required of a Candidate as Essential to Holy Orders. Writer: Rev. William C. De Witt, D.D., Dean of the Western Theological Seminary, Chicago. Speakers: Rev. George H. Thomas, Chicago, and Rev. Lester Bradner, Ph.D., New York. Afternoon: No Dispensations without Equivalents. Writers: Rev. H. P. Nichols, D.D., examining chaplain, diocese of New York, and Rev. Thomas H. Yardley,

rector of St. Timothy's Church, Catonsville, Md. Speaker: Rt. Rev. T. J. Garland, D.D., Suffragan Bishop of Pennsylvania. Saturday morning: The Tests of a Postulant Before He Is Admitted as a Candidate for Holy Orders. Writers: Rev. William H. Owen, Jr., examining chaplain of the diocese of New York, and Rev. H. H. Powell, D.D., examining chaplain of the diocese of California. Speaker: Rev. W. H. Milton, D.D., Wilmington, N. C. Afternoon: The Requirements for Men Seeking Our Ministry from Other Christian Bodies, Both Episcopal and Non-Episcopal; (a) Literary, (b) Theological, (c) Personal. Writers: Rev. W. L. De Vries, Ph.D., examining chaplain of the diocese of Washington, and Rev. S. U. Mitman, Ph.D., examining chaplain of the diocese of Bethlehem. Speakers: Rt. Rev. T. P. Thurston, D.D., Bishop of Eastern Oklahoma, and Rev. T. P. Noe, Wilmington, N. C.

From October 16th to October 26th from 8:45 to 9:45 every morning there will be a school of methods conducted by the Board at St. Peter's parish house. At 4 p. m. on October 19th there will be a conference of headmasters and mistresses of secondary schools, conducted by Dr. McKenzie, rector of Howe School, Howe, Ind.

On or about Friday, October 20th, there will be at Moolah Temple one or more mass meetings in the interest of Religious Education. The following speakers have consented to make addresses: Rt. Rev. William Lawrence, D.D.: The Church Organizing for Religious Education. Rt. Rev. T. F. Gailor, D.D.: Education, the Church's Responsibility. Rt. Rev. C. H. Brent, D.D.: The Teaching Power and the Witnessing Power of the Church. Rt. Rev. W. A. Guerry, D.D.: The Calling of Men to the Ministry. Rev. E. L. Parsons, D.D.: Education Within the Parish. Mr. Robert H. Gardiner: Religious Education and the Well-Being of the Church.

Seats for the Pageant may be secured at the Pageant ticket booth in Moolah Temple and at the Famous & Barr ticket office. There are only a few tickets left for the first night, the 18th, and those for the second night, the 19th, are going very rapidly.

Plans are being made to hold the alumni dinners of all the theological schools on the same evening, October 14th, at the Mercantile Club.

**MASS MEETING FOR SYRIAN RELIEF**

**I**MPORTANT among unofficial events connected with General Convention is the mass meeting on the night of the opening of the Convention, Wednesday, October 11th, in the interest of the Armenian and Assyrian Relief Fund. The report from the home of these ancient peoples between Persia and Asia Minor continues to be most distressing. It is said that from 33 to 50 per cent. of the refugees in Persia have already perished. Eighty thousand have died in Syria and the Lebanon of starvation due to blockades, locusts, and destruction of the silk worm industry. The appalling needs of relief for Armenians hardly need repetition. A recent telegram states the need for the winter for these people as follows: "Food, \$160,000; bedding, \$100,000; clothing, \$25,000; seed, \$10,000; orphanage, \$10,000; total, \$305,000."

An appeal on their behalf has been signed by a number of American bishops and others, with the name of Bishop Greer at the top, while the Archbishop of Canterbury has also expressed his profound interest.

It is hoped that the mass meeting referred to will be largely attended; and as has been stated before, THE LIVING CHURCH is glad to receive and to transmit contributions for the fund.

**IT WERE EFFORT** vain as heartless to minimize the grief of the many who mourn. But with how much of comfort can they look from their desolate homes, if they can think of those for whom they grieve, not as dead, but as gone on a journey to the eternal summer-land. They have escaped the chill and the blight of this world's sin and shame. In the glory of the Father's house they await our coming. A little longer we tarry here, until the sun of life's little day shall sink to its setting. A little longer, until the morning breaks, and the shadows flee away. Then, in the home-land we shall see those whom we have loved and lost awhile, and Him who is the Resurrection and the Life.—*Western Christian Advocate.*

**STANDING FAST** in the Lord! What words for us to use—for us failing, restless, capricious creatures. And yet there is a truth in these words. There is, blessed be God, even such a gift as this in heaven's treasury for everyone who will indeed seek heartily to make it his own—this gift of the grace which wins the crown, and which wafts the rescued soul into the everlasting haven.—*Bishop Wilberforce.*

**CHURCH ANNIVERSARIES IN NEW YORK.**

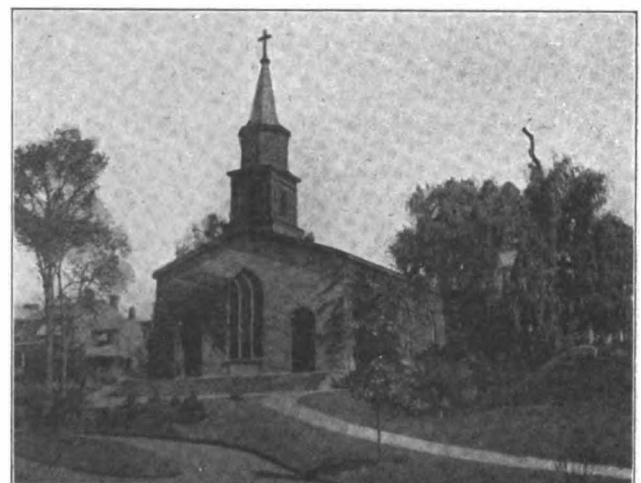
**St. Ann's Church and St. Paul's Chapel**

**LUNCHEON OF THE CATHOLIC CLUB**

New York Office of The Living Church }  
11 West 45th Street }  
New York, October 9, 1916 }

**T**HE week beginning with October 1st was observed as the seventy-fifth anniversary of St. Ann's Church, of which the Rev. W. Bertrand Stevens, Ph.D., is rector, and on Sunday there were special services morning and evening. At the late morning service Bishop Greer preached an anniversary sermon. At the close of this service the cornerstone was laid for a new building connecting the present parish house with the church, and containing a chapel, men's clubrooms, women's rooms, shower bath, living quarters for parish workers, and offices.

Two former rectors were present at the evening service, the Rev. Charles Conant Harriman preaching an anniversary sermon, and the Rev. Gibson W. Harris delivering an address biographical of the late Rev. Mr. Huckel, who was rector for



ST. ANN'S CHURCH, NEW YORK CITY

nearly twenty-five years. After this address a tablet memorial to Mr. Huckel was dedicated.

At a reception on October 3rd, addresses were made by Archdeacon Pott and other visiting clergymen.

St. Ann's Church was founded in 1841 by Gouverneur Morris, and its history has been inextricably bound up with that of the Morris family. Its first rector was the Rev. Arthur Cleveland Coxe, later the distinguished Bishop of Western New York.

Ample preparations are being made by the Rev. Dr. William Montague Geer for the observance of the one hundred and fiftieth anniversary celebration of the building of St. Paul's Chapel of Trinity Parish. The special services incident to the celebration will begin on Sunday, October 29th, when the vicar, Dr. Geer, will deliver an historical sermon. Bishop Greer is announced as the preacher on All Saints' Day. Other events have been arranged for anniversary week. Invitations are to be sent to the clergy of this and neighboring dioceses.

An interesting article on St. Paul's Chapel clock appears in Saturday's issue of *The Evening Post*. For one hundred and eighteen years it has told the time to lower New York. High up in the steeple on the little metal dial which keeps the same time as the large dial outside, is engraved: "John Thwaites, Clerkenwell, London, 1798." Now, in connection with the anniversary, a new clock is to come from Boston.

The luncheon of the Catholic Club at the Hotel Astor on Tuesday, October 3rd, was attended by more than two hundred guests and members. The Rev. John S. Miller, rector of the House of Prayer, Newark, N. J., president of the club, made the initial address of welcome as presiding officer. He was later assisted by the Rev. Professor Arthur W. Jenks, of the General Theological Seminary, who served as toastmaster.

Besides the representatives of four clerical organizations meeting in New York City, and eight bishops, the Rt. Rev. Dr. Huyshe Wolcott Yeatman-Biggs, Lord Bishop of Worcester, England, and Archdeacon Grieg, chaplain to the Bishop, were present. The list of speakers was a long one; it included Bishop Greer of New York, the Bishop of Worcester, Bishop Burgess of Long Island, Bishop Lines

(Continued on page 838)

## AN ADMIRABLE CHARITY OF BOSTON

## Affords Help for Incurable Girls

## VARIOUS SOCIETIES OPEN FALL MEETINGS

The Living Church News Bureau }  
Boston, October 9, 1916 }

**A** BENEFICENCE that makes a strong appeal to general sympathy is the summer camp for young girls afflicted with incurable heart disease, conducted by the Sisters of St. Margaret, at South Duxbury. In a pine grove, near the salt water, this camp of tents and cottages receives for July and August a limited number of cases sent by Boston hospitals. Cures cannot be expected but alleviation is attained, and fresh air, the best of food, a careful medical regimen, and the tender supervision of the Sisters give these little girls the happiest experience of their lives. There is no restriction of race or religion—all are ministered to in the Holy Name. To see the children in the camp is to visualize a splendid example of sanctified Christian service of the noblest sort. An especially interesting "case" is that of a Jewish girl who has been at the camp for several years. Her beauty of character appealed to all who know her and her deep religious feeling was constantly evident. Privileged to know the Catholic religion in its most lovely aspect, both as a working system and in its services in the Sisters' chapel, she desired Holy Baptism and Confirmation. Family opposition prevented the fulfillment of her desire for several years, but now, being eighteen years old, she has been baptized and a happier girl one could not find. Soon, it is hoped, she will be confirmed and then will have the joy of receiving regularly the Blessed Sacrament. So, in this oasis at South Duxbury, our Saviour still receives the little children, and may we not believe that He rejoices with great joy at the incorporation into His Mystical Body of one of His own race?



AT SOUTH DUXBURY

The men's conference at Trinity Church resumed its meetings on October 1st, in Trinity House. The conference is held Sunday after Evensong, at 4 P. M., upon a religious topic, informally, with a chance for all to speak; then comes a simple supper at a nominal charge and the rooms remain open for all who care to spend the evening. It provides an opportunity for the men of Trinity to know the clergy and each other. Trinity's apportionment for General Missions has been overpaid by \$561.21. The women of the parish have given \$4,000 for the United Offering to be presented at General Convention.

It is splendid news that this diocese has paid its apportionment on General Missions and some \$5,000 in excess. This makes, I believe, the eighth consecutive year in which this has been accomplished, and it is the cause of much rejoicing in the diocese.

## Diocesan Apportionment Overpaid

On October 3rd, the first meeting of St. John's Missionary Society was held at the Cambridge Theological School. The Rev. C. E. Snavely of La Gloria, Cuba, made the address. On October 6th, Dean Hodges gave the second of a course of addresses on the life of St. Peter, as presented in the first twelve chapters of the Acts of the Apostles.

St. Paul's Society of Harvard University (the College Churchmen's organization) had its first meeting of the year on October 4th, in the Tower Room of Memorial Hall. The Ven. Archdeacon of Boston, the Rev. A. B. Parson, and the Suffragan Bishop were the principal speakers. Freshmen, as well as members of the society, were invited to this meeting.

A regular meeting of the Commission on Religious Education of the Province of New England was held in Boston on September 25th, at the residence of the chairman, Mr. R. H. Gardiner. The committee on work among girls and women in the New England schools and colleges is collecting valuable data regarding the Church affiliations of women students. Bishop Perry of Rhode Island was elected chairman of the committee on college work, and arrangements are to be made for a Church Students' Conference during the winter. Committees were appointed to consider a provincial survey, and a joint

meeting of the diocesan boards of religious education with the provincial commission.

A parochial mission is to be held in St. Thomas' Church, Taunton (Rev. Malcolm Taylor, rector), beginning October 22nd, and lasting for a week, conducted by the Rev. F. C. Lauderburn, vicar of St. Stephen's Church, Boston. It is eight years since a mission was held in this parish. As usual, all apportionments against this parish have been paid.

The first meeting of the season of the clerical association was on October 2nd. The Bishop and Mr. G. S. Selfridge, treasurer of our City Mission, were the speakers.—Dr. Robert Means Lawrence has just published

*The Site of St. Paul's Cathedral and Its Neighborhood.* The Dean says: "Dr. Lawrence traces the history of the site to the Indian owner, a most interesting study in the history of Tremont street; but he has produced also a very human book, full of delightful and admirably drawn word-pictures of the men associated with the neighborhood."—The regular monthly meeting of the Massachusetts Catholic Club is scheduled for Monday, October 9th, at St. Philip's Church, Cambridge (Rev. D. A. Parce, rector). The Rev. Father Powell, Superior of the Cowley Fathers, is to speak on Spiritual Conditions in England during War Time. As Fr. Powell visited England last summer and had unusual opportunities for knowing whereof he speaks, the talk will be most interesting.

J. H. CABOT.

## CHURCH ANNIVERSARIES IN NEW YORK

(Continued from page 837)

of Newark, Bishop Matthews of New Jersey, Rev. Dr. Reese F. Alsop from The Club, Rev. Dr. Henry M. Barbour from the Churchmen's Association, Rev. Dr. Henry Anstice from The Clericus, and the Rev. Dr. Charles Tinker from the Junior Clergy Missionary Association. Bishop Darlington of Harrisburg, Bishop Burch, Bishop Hulse of Cuba, and Bishop Stearly were also present. It was after four o'clock when the unique gathering dispersed. The speeches were interesting and wholly irenic in matter. It was voted an enjoyable occasion and decidedly worth while.

The rector of Calvary Church has arranged for a special service for Spanish-speaking people. The Rev. Vincente A. Tuzzio will officiate every Sunday afternoon at three o'clock. Some months ago Mr. Tuzzio officiated at such services at the Seamen's Church Institute.

## Service for Spanish-Speaking Persons

The forty-eighth annual meeting of the Clergymen's Mutual Insurance League was held at the Church Missions House on Thursday afternoon, September 28th. The secretary's report showed that the year past had been one of progress, the gains by additional members having more than outnumbered the losses by death, while the financial condition was also most encouraging. The Rev. Dr. Dunnell was re-elected president, and the Rev. Edwin B. Rice secretary and treasurer.

## Clergymen's Mutual Insurance League

## ACCEPTS HIS ELECTION

**T**HE REV. JAMES WISE has accepted his election as Bishop Coadjutor of the diocese of Kansas, subject to action of General Convention.

## DIRT

I AM FOND of pointing out to certain young physicians with whom I come in contact that all living things are necessarily dirty. An artificial flower of wax or porcelain may be perfectly clean, but the leaf of a real rose, with its damask bloom and its delicious sweetness, is literally swarming with bacteria. A marble bust or statue may be rendered surgically sterile, but the antiseptic baby and the prophylactic pup are forever mere figures of speech even in the best regulated families.

You will recall that the medical nursery rhyme referred to these two figures of speech:

"I looked upon the rabbit with a loathing undisguised,  
For he wasn't disinfected and he wasn't sterilized."

And that is exactly the way the Pharisee looked upon the Publican. I would not push my parallel too far, but I think there is a real sense in which it holds good.

Of this you may be well assured, that the process of cleaning up, wheresoever it be taken in hand, under the equator or under the Arctic Circle or here in New York, will be much more likely to succeed if it be approached in the amateur rather than in the professional spirit; if it be attacked with the accompaniment of the sympathy for lesser undertakings, for ingrained human prejudices, for the persistence of human individuality and even human diversity.—Hudson Stuck.

**OPENING OF PHILADELPHIA DIVINITY SCHOOL**

With an Improved Course of Study

**BISHOP BRENT ADDRESSES THE CHURCH CLUB**

The Living Church News Bureau }  
Philadelphia, October 9, 1916 }

THE Divinity School reopened for the academic year on Friday, September 29th. The enrollment shows an increase over previous years in the undergraduate department, and there is every evidence that the graduate department, in which lectures begin at an early date, will show marked gains. Two new features were especially referred to in the Dean's opening announcements. First, the undergraduate courses have been strengthened. Dr. Yerkes will hereafter give much more time to his teaching at the school. The Rev. S. U. Mitman, Ph.D., has been elected instructor in Religious Pedagogy, and has already begun his work. There will also be a course in missions, in which the lecturer will be the Rev. Hugh L. Burleson, D.D., the Rev. R. W. Patton, and Bishop Tucker of Kyoto, Japan. Arrangements are also under way for a course of lectures on The Rural Church.

The graduate school also has new features. Among them, perhaps the most interesting, is the arrangement of a series of courses for graduates, with regular class-work once a week. Graduate students who satisfactorily complete one of these courses will receive regular credit for the same. The enrollment for these courses promises to be large.

The opening meeting for the season of the Church Club was held in the Church House on Monday, October 2nd, after a supper enjoyed by the members and several invited guests in the clubrooms. Immediately upon the assembling of the members and clergy, a brief statement of the work as outlined for the winter was made by the chairman, after which Bishop Brent was introduced as the speaker for the evening, taking for his subject My Work among the Moros. He was very hopeful for the future of the people of that country and said he felt certain that the Christian faith would be accepted there in its purest form.

**Church Club**

Evening Prayer, marking the beginning of another year's work, was offered in the chapel of the Church Training and Deaconess House, Philadelphia, on Wednesday, October 4th. Bishop Montgomery addressed the students and others who were present, describing a work which many women in England are doing as "Christian Pilgrims", visiting village churches, carrying Christian greetings and the Gospel message, and giving Christian counsel to aid and cheer those in trials and perplexities. In order to conceal their rank and social position these pilgrims are known only by their Christian names. Stimulated by the example of these women and the remarkable results of their work, men of the Church of England have organized and undertaken a like work. Following Bishop Montgomery, Bishop Garland, for years a member of the faculty, earnestly spoke to the students of their opportunities for rendering service. The Rev. Dr. Heffern of the faculty of the Divinity School, who has rendered valuable service as a teacher during thirteen years, has regretfully resigned his place on the faculty and his work in the house, to meet increased demands upon his time and labor. His withdrawal is a serious loss. The Rev. George C. Richardson has kindly consented to fill his place for the present year.

**Church Training and Deaconess House**

The Church of the Holy Apostles instituted a kindergarten on Monday, October 2nd, with an enrollment of nearly fifty. Children between the years of three and six are to be admitted. The entire neighborhood has changed and an institutional Church work is much needed in the parish.

**Church of the Holy Apostles**

EDWARD JAMES MCHENRY.

THE MANTLE of divine providence is thrown over the entire world. It shields not only the great oak, monarch of the forest, but also the sprig of grass, a tiny shred of the earth's carpet. And if in His infinite watch-care God is so vigilant of these least things, will He be unmindful of man whom He has made the crown and glory of His creation? If He clothes with the beauty of the lily the vegetation of the field which to-day blooms and to-morrow burns, shall He not much more clothe us who are made in His likeness?—*Biblical Recorder.*

MERCIFULNESS manifests itself in two ways: first, in patience and forbearance toward those who do wrong, leniency toward those who fail; and secondly, in ministrations of kindness and love to those who are in need. The first of these manifestations is negative. The other phase of the quality is active and positive.—*Rev. J. R. Miller, D.D.*

**CHRIST CHURCH, WINNETKA, CELEBRATES ANNIVERSARY**

Brief Sketch of Its History

**SERVICE FOR GREEK CONGREGATION AT DE KALB**

The Living Church News Bureau }  
Chicago, October 9, 1916 }

ON Monday, October 3rd, Christ Church, Winnetka, celebrated its fortieth anniversary. In the year 1869 a Mr. John Garland, of Winnetka, Ill., built a church on his property, and opened it for the use of any Christian body. Later Mr. Garland deeded the property to Bishop McLaren, then Bishop of Illinois, and his successors. The church was consecrated on September 1, 1876, and Christ Church Mission was organized October 3, 1876. The first recorded meeting of the Bishop's committee with the Rev. George A. Whitney, priest in charge, is dated July 30, 1883. From 1886 to 1890 the parish had the occasional services of many priests, some of them well-known men in the American Church. The Rev. H. R. Neely was priest in charge from June, 1891, to May, 1895.

The Rev. H. G. Moore was appointed in October, 1897, and served the church as priest in charge and rector for just ten years. During his incumbency a vested choir was organized, the rectory built, plans for a new church were made, and a parish house and chapel built. The parish was organized on January 11, 1904, with Canon Moore as its first rector. During 1904 the beautiful W. M. Hoyt Memorial Church was built at a cost of \$30,000. Mr. Moore resigned in April, 1907, and the Rev. George Forsey, who died recently, was in charge for five months. In October, 1907, the Rev. H. W. Starr was elected rector and accepted the election. The Rev. F. G. Budlong succeeded him at Easter, 1912. During his rectorship the present parish house was built at the cost of \$22,000. The Rev. E. Ashley Gerhard, the present rector, came to Christ Church this summer. On the evening of the anniversary a reception was given to Mr. and Mrs. Gerhard. On the Sunday before Canon Moore, now rector at Batavia, preached at the later service. At a "family party" on Monday night, many of the clergy formerly at Christ Church were present, including Canon Moore and Mr. Neely. The Bishop was also there and spoke. For some years now Christ Church has been one of the leading parishes in the diocese.

Sunday, October 8th, was Home Coming Sunday at the Church of the Good Shepherd (Rev. David A. Schaefer, rector). All who had had any connection with the parish were asked to join in the services on that day. The Very Rev. Walter S. Trowbridge, Dean of Trinity Cathedral, Michigan City (formerly rector of the Good Shepherd), was the preacher in the morning. The present rector preached at the evening service, when Mr. John W. Norton played.

**Church of the Good Shepherd**

"Sunday means something to me for the first time to-day since I came to this country," said a Greek as he came out of St. Paul's Church, De Kalb, on Sunday, October 1st. His opinion was probably shared by many others of his countrymen on that day, when the Rev. C. E. Bigler, priest in charge of St. Paul's Church, offered the church to the priest and people of the Greek Orthodox Church living in De Kalb. The offer was gladly accepted, and the Divine Liturgy was celebrated by the Rev. John Panos. About 160 Greeks were present, all of them apparently most grateful to Mr. Bigler and his people for their hospitality.

**Greeks at St. Paul's, De Kalb**

In addition to the valuable work being done by the deaconesses in many of our city parishes, is the work being done by them as members of the City Missions Staff. Recently a Diocesan Aid Committee for the Deaconesses of the staff has been organized and is working under the auspices of the Woman's Auxiliary of the diocese. The first quarterly meeting of this committee was held at the Deaconesses' house (2737 Hampden Court), on Friday afternoon, October 6th, Mrs. Frederick Greeley of Winnetka presiding.

**Deaconesses' Work**

There are now thirteen sub-committees in the parishes of the diocese. Plans are being made to engage an additional deaconess.

On October 2nd, one year ago, All Angels' Church for the Deaf was dedicated. The congregation of the mission kept their anniversary this year with a special service on the evening of that day. An offering was made for the mortgage fund.

**Miscellany**

A special meeting of the Daughters of the King was held in the Church Club Rooms, on Wednesday, October 4th. A most helpful Bible study was given by the Rev. H. W. Prince, rector of the Church of the Epiphany, on The High Priesthood of Christ. This was the first of a series of ten studies to be given to the members of the Order by Mr. Prince. The classes will, however, be open to all who may choose to attend. The local assembly will meet at the Church of the Epiphany on November 9th, when Bishop Anderson will preach.

H. B. GWYN.

## NO MISSIONARY DEFICIT

### Board of Missions Completes Its Year with a Credit Balance

#### SESSION OF THE BOARD HELD IN ST. LOUIS LAST WEEK

INSTEAD of going to General Convention with a deficit running anywhere from \$50,000 to \$100,000, as has been feared, the Board of Missions finds itself with a credit balance in its treasury of \$26,450. This wonderful result has come to pass through the activity of the whole Church, there being no unusually large single sums which have swelled the final total. Of this sum about \$130,000 has come from the One Day's Income plan. The legacies received for the fiscal year amount to \$121,234.64. Of these \$58,134.86 were undesignated, and from this amount it was possible to set aside, in fulfilment of the pledge of the Board, \$50,000 for equipment in the continental domestic field. The achievement of completing the year with so considerable a credit balance, while at the same time allocating \$50,000 of legacies to needs not included in the year's appropriations, is unprecedented.

The Board of Missions held a two-day session last week in the Schuyler Memorial House connected with the Cathedral in St. Louis. All the provinces were represented among the members present. The report of the treasurer, which gave the foregoing information, came at the opening of the session with surprise and joy to all present.

A number of important matters in world missions were considered and some of them determined. China asked that the American mission be relieved of the apportionment so that they may train their Christians to give to missionary work of the Chinese Church itself. An untouched section of western China has been designated by the Chinese Church for such work and it is hoped that eventually a native missionary district may be the result. The Board granted this request from China and extended it to Japan as well. There was discussion of a proposed amalgamation of St. Luke's and St. Elizabeth's hospitals in Shanghai, but the matter was not deemed in shape for final determination. From the district of Hankow came a request for the sale of practically all the property of the mission and its consolidation on a new site to be purchased. At present the property is divided into two or three different concessions, with some in the native city, and it is believed that consolidation in a growing and attractive part of the city will be of great value. The Board gave its approval and authorization.

The Board also determined to participate in the work of establishing a school for the children of missionaries at Kuling, the healthful summer home of the majority of the missionaries in Central China. This would make it possible for American children to receive a better education and not be separated from their parents at so early an age as is now necessary. The Presbyterian Board of Foreign Missions will join in the enterprise, and a common board of trustees will be appointed. The Board made appropriation for its share in carrying through the plan for the present year.

The \$50,000 of undesignated legacies to be used for equipment in the continental domestic field was distributed as follows:

To Arizona, for an episcopal residence.....	\$ 5,000
To Eastern Oklahoma, toward the debt on the episcopal residence..	2,000
To Idaho, for a nurses' home in connection with St. Luke's Hospital, Boise .....	5,000
To Nevada, for the church at Las Vegas.....	1,750
To Oklahoma, for the church at Ardmore.....	2,500
To San Joaquin, for St. Luke's Mission, Merced.....	2,250
To Southern Florida, for the rebuilding of the church at Key West, destroyed by a hurricane.....	5,000
To Spokane, for the new parish house at Pullman.....	1,500
For the building of a dormitory at St. Paul's School, Walla Walla..	2,500
To Utah, towards the debt on the episcopal residence.....	5,000
To Western Colorado (subject to designation by the new bishop)...	1,000
To Mississippi, for the church at Greenville.....	2,000
To Nebraska, for a church on the Winnebago Reservation.....	4,000
To North Carolina, for a heating plant at St. Augustine's School, Raleigh .....	2,500
To South Dakota, for a church at Brookings.....	3,000
To Southern Virginia, for building at St. Paul's School, Lawrenceville .....	2,500
To Western Nebraska.....	2,500
Total .....	\$50,000

The Board made an appropriation of \$1,200 to Bishop Hunting for the work at Pyramid Lake Indian Reservation, and to Bishop Howden in a like amount to open work among the Navajos in his district.

The Board then discussed at some length the question of the attitude of our mission work in China towards the enterprises conducted by the China Medical Mission of the Rockefeller Foundation, and finally authorized the President to appoint a trustee in this country upon the Board of the China Medical School which is to be established in Shanghai.

The Woman's Auxiliary was invited to "counsel and advise" with the Board in the matter of the appointment of those who are supported by the United Offering. A memorial from the province of

Washington represented to the Board that no practical steps had been taken to carry out the recommendation of the last General Convention that we establish definite work among immigrants. After discussion the Board passed a resolution pledging itself to complete the legislation necessary for this purpose.

Plans for the new buildings for the Church General Hospital at Wuchang were approved. The project of the erection of a missionary district in Central America, including the Canal Zone and such territory as might be ceded by the Church of England, was recommended to General Convention. With respect to filling the vacancy in the episcopate of Liberia a recommendation was made to the House of Bishops that a bishop be not elected at the present time, but that a bishop who should act as commissary of the Presiding Bishop, together with a priest and a layman, should go to Liberia as soon as possible to study conditions and make report to the Board.

It was voted that the One Day's Income plan be made a continuous feature in the financial policy of the Church as a voluntary thank-offering over and above the usual offerings. Minutes were adopted in regard to the death of Bishop Ferguson, of Mr. Elihu Chauncey, and of the Bishop of Montana.

## A PRAYER FOR WAR SUFFERERS IN THE EAST

THE Presiding Bishop has authorized the publication of the following prayer:

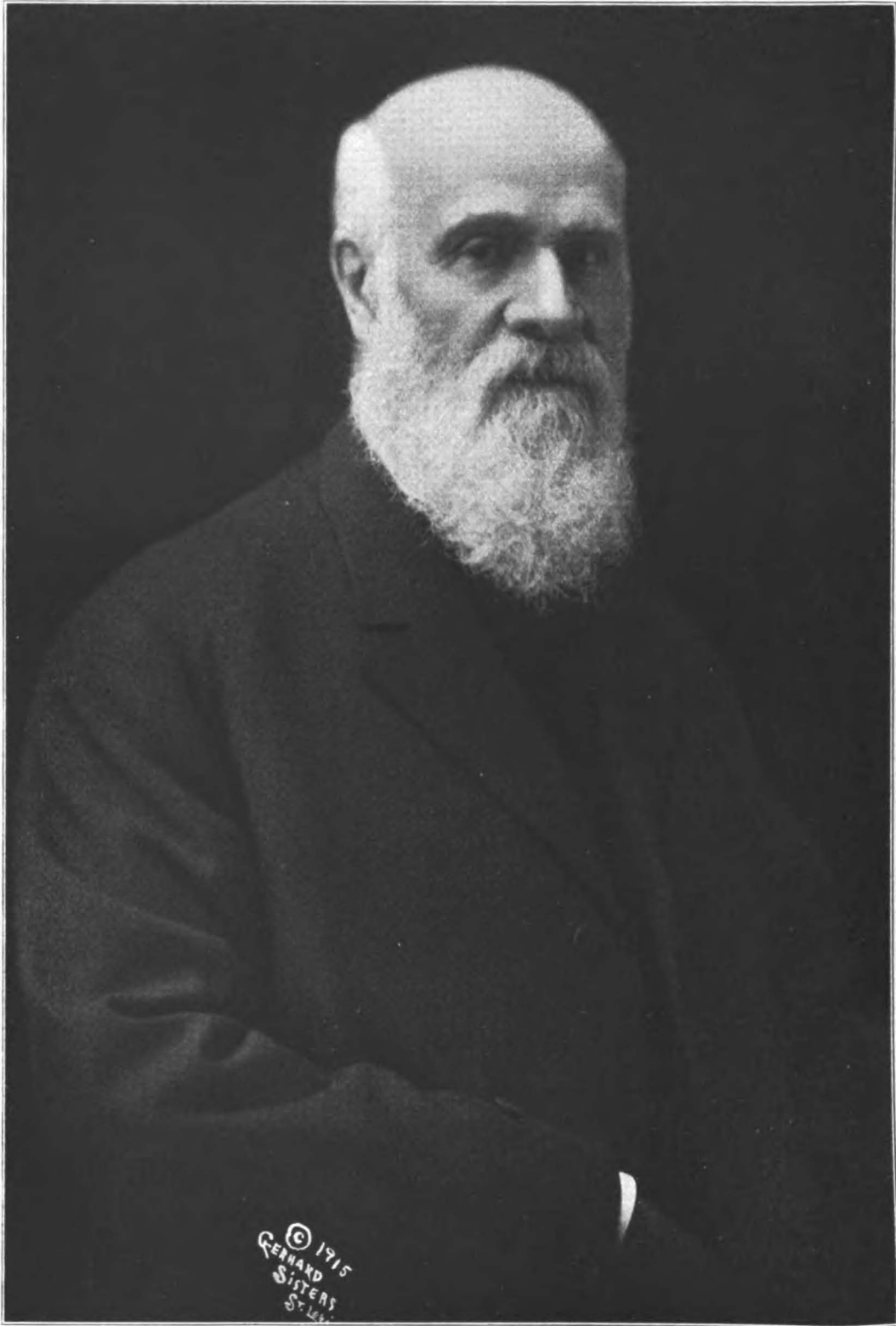
"O God, our Heavenly Father, who art unceasing in goodness and loving kindness to the sons of men, and of pitying mercy towards them that suffer; We commend to Thy Almighty care and protection the afflicted peoples of the distant East, the Assyrians, and Armenians, and the Syrians living in Turkey, and in the Russian Caucasus, in Persia, and in Egypt. Relieve, we pray Thee, the distress and torture of the Christians in those border lands. Assuage their grief. Supply their wants. Save them from massacre, destitution, famine, and from the horrors of deportation; and the women and innocent children from the shameful perils of captivity. Incline the hearts of all the world to assist them to rebuild their ruined homes, and to secure seed to sow, and clothes to wear. May the good examples of those who have kept the faith and died the martyrs' death avail to strengthen them that remain to resist temptation, and to stand the firmer for righteousness and truth. And by Thy grace may dutiful submission to Thy will abide with them, and a sweet spirit of resignation, and even of forgiveness, and may the days of their suffering be shortened, to Thine honor and glory, through the merits and mercies of Jesus Christ our Saviour. Amen."

THERE MUST BE in the Church liberty of prophesying, freedom of expression of convictions, faces turned toward the light of truth shining from whatever quarter. It has not always been so, but it will be, it must always be so henceforth. The Gospel, we believe, is applicable to every day and every age and every race and every land, and it is the business of the Church to show how it may be and must be applied in all circumstances and among all sorts and conditions of men. The history of St. Paul's life shows an unchanging faith and constantly progressing thought and interpretation. The history of the Church is the same. An original deposit received and preserved, accretions made and these additions subtracted, interpretations made and unmade, all in the historical process inevitable among men of differing temperaments and varying tastes. Theologically and psychologically there must be allowed, there must be welcomed in the Church of Christ what has been called "The Liberty of Difference" in the continued effort to arrive at truth. To this method and to this result must be added the exercise of faith, otherwise the Christian religion would be nothing more than a philosophy evolved from the mind of man without any anchor in the revelation of the past.—*Rev. George T. Linsley.*

WHAT IS property? What does it mean to have a thing? Even a material, visible thing? Money, for instance? Or power? Or pleasure? We really have what we can use effectively—no more. The miser does not have his gold: he merely has its glitter plus his own vanity which that glitter stimulates. A merchant has his stock only so far as he knows what he has—what it will bring—what service it will afford his trade. Power in the hands of an unintelligent man—or ruler—is so much added weakness.—*Wallace Herbert Blake.*

INNOCENCE is not sanctity. Innocence has never been tried, it has never had a battle; sanctity hath had many a victory. Innocence is as brittle as a glass globe, sanctity is as tough as the wrought iron. Innocence is as tender as the mushroom, sanctity as hardy as the gnarled old oak on mountain side amidst its storms. Sanctity is not only something that is solid and tough, it is also something that is thorough.—*Rev. F. C. Ewer, D.D.*





THE PRESIDING BISHOP

Scenes from the Church Pageant to be Presented at



THE VISION OF CONSTANTINE



WYCLIFFE AND THE POOR PREACHERS



THE MARTYRDOM OF BECKET

St. Louis During the Sessions of General Convention



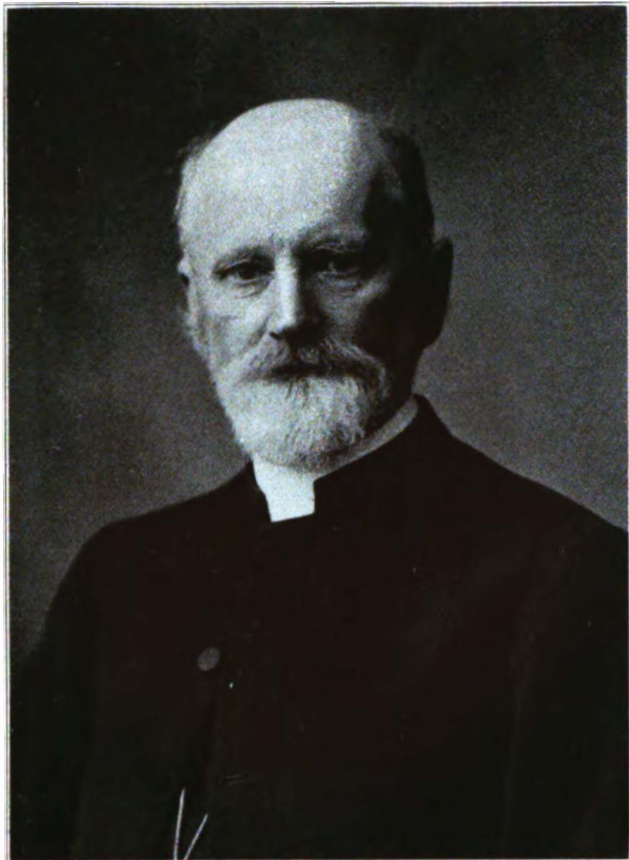
ST. GREGORY AND THE ANGLES



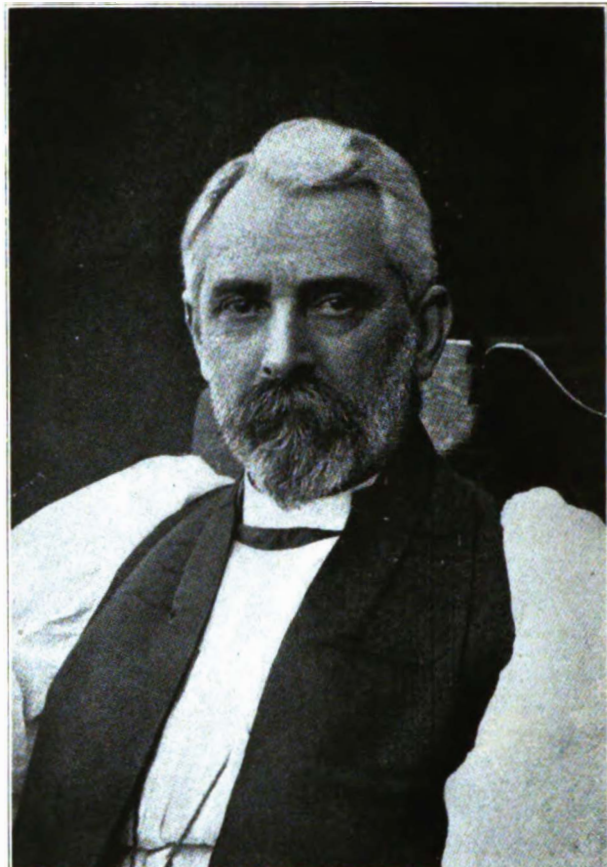
THE CORONATION OF EDWARD VI.



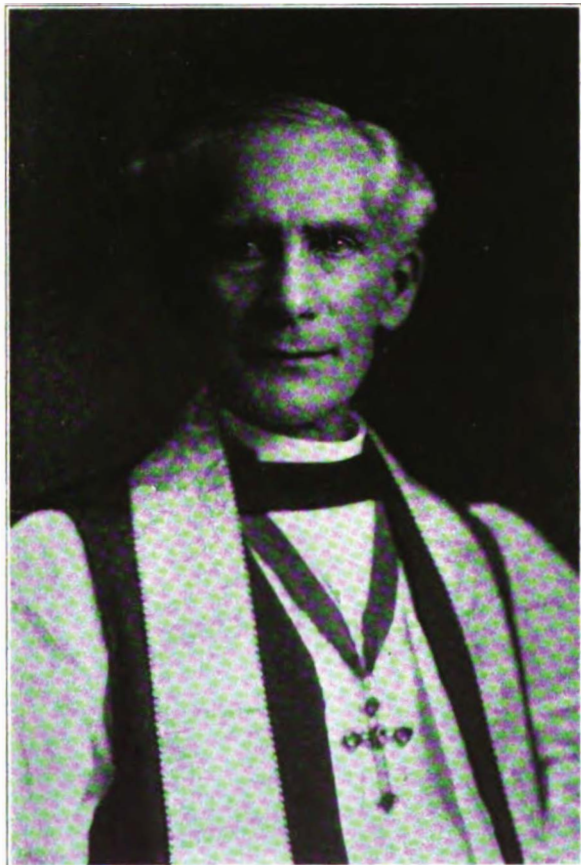
THE BURNING OF CRANMER



**RT. REV. H. H. MONTGOMERY, D.D.**  
Secretary of the Society for the Propagation of the Gospel.  
A Representative at General Convention from the  
Church of England.



**RT. REV. HUYSHE WOLCOTT YEATMAN-BIGGS, D.D.**  
Lord Bishop of Worcester. A Representative at General  
Convention from the Church of England.



**MOST REV. GEORGE THORNELOE, D.D.**  
Lord Archbishop of Algoma, Metropolitan of Ontario, and  
Chairman of the Deputation to General Convention  
from the Canadian Church.



Photo Strauss, St. Louis

**REV. JAMES WISE**  
Bishop-Coadjutor-Elect of Kansas, and a Deputy to  
General Convention

### THE VISITING PRELATES

CHIEF of the delegation from the English Church to the General Convention at St. Louis is the Rt. Rev. Huyshe Yeatman-Biggs, D.D., the Lord Bishop of Worcester.

He comes of an old Dorset family. Prepared for holy orders by Dr. Vaughan, Master of the Temple, and ordained by Bishop Moberly at Salisbury, he served at Salisbury for eight years as curate, before he began the more prominent work which led to his choice as Suffragan Bishop of Southwark when Archbishop Davidson became Bishop of Rochester in 1891. In 1904 he was offered the see of Worcester, and in the following year he was elected and enthroned.

The breaking out of the war two years ago delayed the attempt being made to divide his diocese, but there is little doubt that after the war a new diocese, that of Warwickshire, will be cut off from Worcester. If this be accomplished, Bishop Yeatman-Biggs will have been instrumental in creating two dioceses and two cathedrals.

The second member of the delegation is the Rt. Rev. Henry Hutchinson Montgomery, D.D., the Secretary of the Society for the Propagation of the Gospel in Foreign Parts. He is a graduate of Trinity College, Cambridge, in the class of 1870, and was consecrated Lord Bishop of Tasmania in Westminster Abbey in 1889, which see he served until 1901, when he assumed the duties of his present position. He is the author of a number of books, chiefly on missionary subjects.

The chairman of the deputation from the Canadian Church is the Most Rev. George Thorneloe, D.D., D.C.L., Lord Archbishop of Algoma and Metropolitan of Ontario. He was ordained deacon in 1874 and priest in 1875 in Quebec. After twenty-two years of service in the Church in Canada he was consecrated Lord Bishop of Algoma in the Cathedral at Quebec on January 6, 1897. In 1915 he was elected Metropolitan of Ontario.

### REPORT OF THE COMMISSION ON PREACHING MISSION

THE report to be presented to General Convention by the Commission on the Nation-wide Preaching Mission includes an analysis of the work and the suggestion that it be made a permanent part of the Church's activity.

The Commission believes that too much stress cannot be laid upon the importance of the campaign of publicity carried on last winter, covering as it did a great deal of writing for religious papers, besides tracts and pamphlets. It declares that a still more important fact made evident is the urgent need for a more consistent recognition of the indispensable place and function of the pulpit. Extensive correspondence by the secretary with clergymen in all parts of the country disclosed a strong desire for greater efficiency in their pulpit ministry, which they believed had been unduly subordinated to other things.

The Commission is of the opinion that the aroused interest of the Church in a wholesome revival of Gospel preaching betokens a distinct advance in pulpit efficiency. While the lack of trained missionaries was a seemingly insuperable difficulty at the beginning, the mission resulted in bringing into service parish priests who effectively worked under stress of necessity. If an aroused clergy have felt the yearning for the larger ministry of actual soul-saving, the Church will undoubtedly enter upon a new and extended field of service.

Another development of the Nation-wide Mission was the increasing sense of the commonness of all our interest, especially in the rural parishes. Mobilization of forces means more to the Church than to the State, and the mission compelled the spirit of fellowship, disparaged insularity, broke down the walls of partisanship, and invoked the spirit of God.

The Commission urges that the Church through General Convention provide for some permanent commission which will undertake an active propaganda for the conduct of parochial missions. Results as well as the manifest weaknesses and deficiencies disclosed suggest in no uncertain way the supreme need and importance of a further and more efficient prosecution of this form of missionary endeavor.

THE TEMPTER is indeed cruel; but fear not, poor, torn, forsaken lamb. The eye of the Shepherd is on thee, and none shall pluck thee out of His hand. The tempter is cruel, not because he is strong, but because he is weak; he rages, not because he is victorious, but because he is vanquished—vanquished on behalf of all the flock, vanquished for thee, since the Lord is leading thee.—*Novalis*.

### ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

(Continued from page 832)

who had saved three months' salary that he might meet with his brothers at this convention. The Rev. Dr. Leffingwell related an incident about the early days of the Brotherhood, he having sent out with Mr. Houghteling the first number of *St. Andrew's Cross*.

The preparation service was held in Trinity Cathedral with the Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston, as conductor. Dean Rousmaniere said that there are three steps to the altar—repentance, love and charity, and intention

#### Preparation Service

to lead a new life as described in the invitation in the Communion office. "If we are to repent together is there one great common act of sin which we all commit? There surely is such a sin and it is the central sin of the Christian, the sin from which all other sins begin. Christian people formally recognize and acknowledge Jesus Christ as King, as Lord and Master. But do we really enthrone Him at the center of each individual life. Is He seated there at that center and when I think or speak or act do I do it in conscious recognition of that King? Do we do the thing that the King commands?"

"The second step to the altar is described in the words of the Prayer Book as love and charity. They are not primarily matters of feeling. What our Lord meant by love and charity was always action, feeling associated with action but never feeling without action, nor action that was dependent upon feeling. We do not love, we are not charitable, until we put our whole self into the service of the needs of our neighbors."

"To intend to lead a new life' means that you and I approach the altar with that tremendous desire and hungering and thirst to receive the Lord and the determination that in these individual lives of ours everything that bars His approach, everything that shuts

THE following telegram was sent from Cleveland to Maine on Sunday night, and thence scattered by mail through the diocese to Brotherhood men and other Churchmen, as a brief advance message from a remarkable convention.

"Brothers greeting: Thirteen hundred Churchmen registered Brotherhood St. Andrew Convention. Five days' counsel refortifying, advancing Church battle lines. Weak defenses found. Successes recorded. Power supply found sufficient. Awaits using. Early to-day seven hundred renewed allegiance at altar. Afternoon four thousand final rally. Churchmen are facing forward. Oregon look up."

Him out, shall be cleansed. To our act of homage on our repentant knees and to our act of acceptance as Christ once more offers us the fellowship of His life of love and charity, let us add what I like to call an act of waiting, as one that watches for the sunrise. And He who knocks upon that door will come in and will never go out."

The corporate Communion was celebrated in Trinity Cathedral on Sunday morning. Bishop Leonard as celebrant was assisted by Bishop DuMoulin, Dean Abbott, Dean Rousmaniere, Archdeacon Abbott, and the Rev. G. F. Patterson. At the 11 o'clock service in the city churches, visiting bishops and clergy and in some instances laymen gave sermons and addresses.

A great public mass meeting was held in the afternoon at the Hippodrome, with the topic, A Man's Religion. The speakers were Dr. Franklin C. Wells, New York, and the Rev. Irving P. Johnson, D.D., Bishop Coadjutor-elect of Colorado. Mr. Robert H. Gardiner, a former president of the Brotherhood, presided.

At the final service in St. Paul's Church, the Rev. Luke M. White charged the delegates with The Message of the Convention to the Men of the Church. A brief farewell meeting followed, under the leadership of Mr. Bonsall, bringing to a close a convention which has generated power in the lives of all who attend.

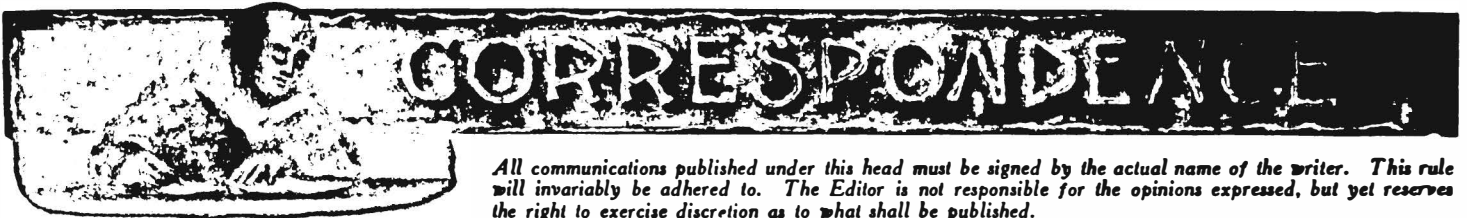
#### A PRAYER FOR PEACE

Dear Lord, hark to the prayer we send to Thee,  
And bid all war and bloodshed ever cease;  
Remove all hatred from the hearts of men,  
And grant to us Thy universal peace.

Still Thou the widow's mournful cry of pain,  
And shield the orphan from the cold wind's blast,  
Make war an unreal dream to all the world,  
And let us live in peace unto the last.

TILTON SINGER.

HOLD YOURSELF responsible for a higher standard than anybody else expects of you. Keep your personal standard high. Never excuse yourself to yourself; never pity yourself; be a hard master to yourself, but lenient to everybody else.—*H. W. Beecher*.



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 shall be published.

### THE REPORT ON MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

THE Bishop of Lexington has courteously forwarded to me a copy of his communication in which he suggests some criticisms of the report of the Joint Commission on the Church's Law and Discipline of Marriage, and I ask permission to say a few words in explanation of the said report in the points faulted by my good friend and brother.

In the first place let me express my regret that so much of the discussion in our Church papers over this report has turned upon the point of the dissolubility or indissolubility of marriage. However interesting and important such a discussion may be in itself and with reference to the point at issue, it is irrelevant in the discussion of this report, for the report leaves the point undetermined and really untouched.

The members of the Joint Commission were not, and are not, at one on that question; and they were careful to use such language as not to determine it one way or the other. A law, being a rule of action, and not the determination or definition of a theory, however based on a theoretical principle, should be expressed in terms which make the required course of action plain and distinguishable, though it may perhaps be justified in principle by varying and divergent theories. We were practically agreed that it is best on the whole that the Church should not add its benediction to marriages about whose character there is usually so much doubt, whether the doubt arise from a theory of indissolubility or from the practical difficulty of arriving at an adequate knowledge of the facts in the case. The report distinctly states this. It nowhere asserts or implies the absolute indissolubility of marriage, nor does it prohibit the re-marriage of a divorced person; or necessarily exclude such a person from the communion of the Church. On the contrary it expressly contemplates and provides for the case of divorced persons re-marrying, and continuing in communion, where in the judgment of the local pastor, under the supervision and direction of the ordinary, the facts of the case justify such a re-marriage. The report does recommend that the clergy of the Church be not permitted to officiate at any marriage of a divorced person; and on this point I believe the report is in accordance with the general sentiment of Churchmen, whether they hold the theoretical dissolubility of marriage or not.

I think, therefore, that my good brother is quite astray, when he implies that the report, having set up the indissolubility of marriage, is therefore casting about to find ways and means of declaring marriages void *ab initio*.

I will not endeavor to follow the intricacies of his argument as to the precise legal significance of the word *annulment*. His own letter later on shows abundantly that there is no absolutely fixed use of the words *divorce*, *annulment*, *void*, etc., as applied in connection with marriage; nor any uniformity in our laws and usages governing the subject of marriage and divorce.

The report uses the word *divorce* in its familiar sense, as covering all kinds of legal separations of parties who have lived together in the legal relationship of man and wife. And it lays down the general rule that a person having lived in that legal relation, and subsequently having been separated, cannot be re-married by a Church clergyman during the life of the other party to the former marriage. That is the general rule.

But some divorces—*i.e.*, some legal separations called divorces in popular language, and also called divorces under the legal provisions of some of our states, as the Bishop of Lexington shows in his "schedules"—are granted for causes existing before the marriage, and are in fact not divorces in the original and proper meaning of the word; but are judicial decrees establishing the fact that there had been only a pretended or fraudulent union, and no proper marriage. Because this is so, the report recommends that where such a judicial decree has determined that there has been no real marriage, then such a decree, whether it be called a divorce or not, is no bar to a subsequent marriage; since the prior relationship, being unlawful and void, was no true and valid marriage. Again I shall not quarrel about terms. It may be that the language of the report can be improved. The members of the Joint Commission, I believe, will not decline any aid in perfecting their terminology. Perhaps, "existing at the time of marriage" may be a better form than "arising before marriage", though practically they amount to the same thing.

But I do not see anything in Bishop Burton's contention, which he maintains with so much earnestness. So far as I understand his meaning, which he does not make very clear to my mind, he maintains that the report of the Joint Commission by saying that a divorce (using the word familiarly), which is really a decree of

annulment of marriage, is no bar to a subsequent marriage, does in effect sanction the re-marriage of the parties whose marriage has been thus annulled, though the causes for the annulment may continue, and may render a marriage by such parties impossible physically, or infamous morally. I can scarcely believe that the good Bishop means this, but I can get no other meaning out of his words. I think I hardly need to say that when the report declares that a divorce which is in effect a decree of annulment is no bar to a subsequent marriage, it means no more than it says. It means that the parties are no worse off, and no better off, by virtue of that decree, which has simply declared that there is no marriage between them. Whether they can thereafter contract a marriage is a new question. There may be physical disabilities, legal disabilities, or moral disabilities. The canon is not dealing with them. But certainly that kind of a divorce is no bar to a re-marriage. The bar, if any, is in the *status* of the parties severally, and the proposed canonical regulation does not touch them one way or the other. Outside the question of a former marriage the canon leaves all parties to the law of the state to determine their marriageability. This report at any rate does not deal with the question.

I have heretofore refrained from entering upon the discussion of this report in our Church papers. I have felt that there were many more capable than myself to do so. I write now only because the Bishop of Lexington has courteously sent to me as chairman of the Joint Commission a copy of his communication; and, as the time is so short that others might have no opportunity of writing. I feel that perhaps it is incumbent on me to say a word in behalf of the report.

JOS. BLOUNT CHESHIRE.

October 2, 1916.

### MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

THE silence of Bishop Hall in presence of the challenge of Dr. McKim in a recent issue may be owing to the fact that no response is needed. Nevertheless the triumphant tone of the letter may blind the unwary to the fact that the complainant has actually, though unconsciously, been pleading the cause of the defendant. I had to rub my eyes very hard (metaphorically) when I read the two quotations from the Lambeth Encyclical of 1908, one "asserting our conviction that *no view less strict than this* [divorce only for one cause] is admissible in the Church of Christ" (p. 37); the other, "counselling our brethren . . . never to rest until they have purified the law of divorce by the excision of all causes *save the one*" (p. 140).

But this is exactly one of the things that the defendants in this case, namely, the Bishop and the Commission on Marriage, have assumed as an axiom all along! Does Dr. McKim, however, really think that this has any bearing on the lawfulness of marriage of the so-called innocent party, which is the sure practical test of the theory of the dissolubility of the bond (*a vinculo*) for one party and not for the other? For be it noted that neither our Lord nor one of His apostles ever speaks of "dissolving the bond", but only of "putting way", a distinction which, as I have elsewhere shown, was the unanimous interpretation of the Church in the first three centuries. Nor does He or one of them ever mention the lawfulness of marriage of the "innocent party", but only of the unlawfulness of marriage with the guilty—surely a very pregnant silence in a matter of such importance.

Though the Lambeth Conference has no power, and disclaims any, to make or unmake laws for the Church, its recognition of the unchanged law and discipline of the Church of England, through all its history of eighteen centuries, as to the indissolubility of marriage, appears clearly in some passages in the report of the Conference of 1888 which Dr. McKim seems to have overlooked. "The sanctity of marriage," it says, "is seriously compromised by facilities of divorce. We have therefore held it our duty to reaffirm emphatically the precept of Christ relating thereto. . . . The sanctity of marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed [not by adultery, or by a state legislature, but] *by death*" (p. 9). The Conference, by formal resolution (4, C), reaffirmed by that of 1908, "recommends that the clergy should not be instructed to refuse the sacraments or other privileges of the Church to those [innocent parties] who, *under civil sanction*, are thus married"; a clear implication that there can be no marriage *with the sanction of the Church*, which is the exact rule of discipline recommended by our own Commission "for the present distress".

The Conference of 1908, by resolution 40, declares: "When an innocent person, by means of a court of law, has divorced a spouse for adultery, and desires to enter into another contract of marriage,

it is undesirable that such a contract should receive the blessing of the Church" (p. 56). The Committee on Marriage Problems of the same year declares that one of the functions of the Church in regard to marriage is "ever after to guard the sanctity of the marriage bond so long as they both shall live" (p. 140). And it adds: "It appears to a majority of the Committee that the objection to saying the solemn words over a person whose wedlock has been sundered, 'Those whom God hath joined together let no man put asunder,' is very great. It is a grievous misfortune that in so many cases the really innocent person does not exist" (p. 141). They might have used much stronger language and not exaggerated. The same report also quotes Canon 5 of the Church in Canada, which forbids her clergy to "solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time" (p. 149).

But it is when we come to Dr. McKim's description of Bishop Hall's quotation of the English canons on divorce as "a trifle illogical", that we are sorely tempted to think that the writer has lately been indulging too much in the excellent logic of Alice and the Looking Glass. The fact that Canons 106 and 107 "only refer to divorce *a thoro et mensa*", and that there is no canon whatever on divorce *a vinculo*, proves to the Doctor's mind the correctness of his "statement", presumably that divorce *a vinculo* is lawful, and that the bond is *not* indissoluble, according to the Church of England. We may indeed safely leave this argument, as the writer says, to "any clear thinking judge", be he lay, clerical, or legal.

WALKER GWYNNE.

[Dr. Gwynne's letter is very gladly printed as of value for its own sake; but it is proper to point out that a reply from the Bishop of Vermont to the letter of the Rev. Dr. McKim was printed in the issue of September 30th.—EDITOR L. C.]

To the Editor of The Living Church:

I HAVE received a postal-card request urging me to press for a new and drastic marriage rule. This I must absolutely decline to do, in that I can only view the proposed legislation as wrong, unnecessary, and harmful, and that to-day I believe it would be "over-legislation", destined to defeat itself. If our present law be but *thoroughly enforced*—and "one standard only" for man as for woman be demanded—I believe this will sufficiently well guard the morals of the community under present conditions, and be as much as the world can reasonably be expected to accept in view of large experience, and of St. Matthew's Gospel. The great God who, under conditions, was so patient and gracious with Abraham, David, Solomon, and the rest, with their many wives and concubines; and the Master who, under conditions, had no stones for the woman taken in adultery, will surely be patient with us of to-day, as under present conditions we enforce our advanced rule, which I believe makes well for the purity of married life in the twentieth century!

Moreover, something is due to the "innocent party". Any engagement, or contract, between two parties, if broken by one, fails longer to be binding on the other! And in this case it seems unreasonable, as most unwise, that the "innocent party" must be deprived of the comfort, the blessings—yes—and the safeguards of a home and of the married life! Therefore, so far as I am concerned, I devoutly trust that the proposed law will *not be passed*.

Philadelphia, Pa., October 1, 1916.

W. H. GRAFF.

#### THE NEW G. B. R. E. LESSON SERIES

To the Editor of The Living Church:

THE General Board of Religious Education is publishing a series of lesson books for the Sunday school which have many excellent points and deserve, especially in the primary grades, much praise. Dr. Gardner in his article in the *American Sunday School Magazine* for October tells us that "The Board in setting forth these lessons emphasizes that they are for experimental purposes. The Board has not formally approved of the lessons." They are the work of a group of men and women who for two years have been working with and under the leadership of the officers of the General Board. Dr. Gardner and Dr. Bradner have been the heads of these groups and have themselves, we understand, not only worked out the schedules but actually written certain of the courses.

Under these circumstances the Church has a right to find in the G. B. R. E. courses loyalty to the Faith and to the Scriptures as this Church has received the same.

In connection with Course No. 8, *Hearing God Speak Through Church Worship and Membership*, there is published a series of "Christian Nurture Stories" with the imprint, "General Board of Religious Education." These stories are to be given out each week to the pupils, and form their home reading and the basis for discussion with their parents. They are taken from the American Revised Version and are thirty in number. The first seventeen are in the words of the Bible, "selected" and, as appears, edited. The others—and that without any mark to show the child that the treatment is

different—are simply narratives based on Scriptural passages using more or less direct quotation.

Two of the first group are on Moses and Israel at Sinai and are numbered 5 and 6. One reads them with interest and then surprise as he realizes how different they are from the familiar Biblical story. Where, for instance, is the account of the Burning Bush (the words spoken there are given), where any mention of the rod of Moses or of the sign of the leprous hand? When Moses is before Pharaoh we are told that "Jehovah smote the waters," but Exodus tells us that Moses "lifted up his rod and smote" them. We look in vain for the message to Pharaoh that God had raised him up for "this purpose," though we are given the words that precede and follow this passage, Exodus 9: 14-16. We look in vain for the plagues of the lice, and of boils, and of the darkness. In the second of these two pamphlets, No. 6, "Moses and the Tabernacle," we find that this radical revision is still more marked. The verses "selected" are chosen apparently according to the editor's idea. At first sight they seemed to follow the prophetic narrative, but that does not seem to be the rule strictly. We look in vain for the first giving of the Law and for the worship of the Golden Calf when Moses was upon the Mount. The Commandments from chapter 20 are put into the midst of a condensed version of chapter 34. In order to record that the people accepted the Covenant (referred to in two sentences taken from separate verses and put into a new context), two verses from chapter 19 (vs. 7 and 8) are used. The passage on the command to build the Tabernacle has had inserted the following phrase by our modern redactor and with no marks to show that it was not in the Biblical text: "And with these Moses made a tent."

The interpolations do not begin with this passage nor do they stop there. Elijah is said to have "sent this message to Ahab," i.e., to gather Israel to Mount Carmel. 1 Kings says that Elijah himself said the words to the king. At the end of the command to Elijah to appoint Elisha and anoint Jehu and Hazael we read the interesting addition—interesting if true: "All these commands of Jehovah did Elijah obey." The veriest tyro should know that Elijah only did the first.

I have noted the most outstanding cases of emendation and interpolation and rearrangement, editing of a very free sort. But I have noted enough to justify the question: Is the G. B. R. E. or are its officers (for officially the Board has not given its approval of the lessons) justified in so mutilating the Scriptures and changing them from the form in which the Church has given them to us. She has set her approval not on the surmises of scholars, however widely accepted, as to the sources of the Old Testament narratives, but the complete Scriptures of the Old and New Testaments as they have come down from the ages. Any change in her authoritative form of these narratives that changes their character, as these changes have, is without excuse and we have a right to expect of the General Board of Religious Education and its officers a different treatment of the Bible. Their attention was called to these things last May and still no change has been made in these Christian Nurture Stories and they are set forth in the same wording that was used last winter in the trial sheets.

In Course No. 8, *Hearing God Speak Through the Life of Our Lord*, the teaching of the text book on the Incarnation is unquestionably sound. The lesson on the Temptation will not be satisfactory to many but the objection lies rather with the use of the Gospel text than with the view of the Person of our Lord. But the text book gives a list of "required" books for the teacher and chief among them is Gates' *The Life of Jesus*, in which our Lord is plainly set forth as the child of human parents; cf. p 14, "Joseph and Mary, the parents of Jesus," and other places. We have a right to expect that a book issued by the General Board of Religious Education, or under the direction of its secretaries, as is the case here, should not call upon the teacher to use as part of his "required" equipment a book that virtually denies the Virgin Birth of our Lord.

Loyalty to the Church's faith even in the "required" reading of the course; fidelity to the Scriptural narrative—it is surely not too much to ask these from our religious education leaders. It is a pity that they should have allowed such blemishes to mar their work and breed distrust of them. They ask for criticism, presumably to correct the things criticised. Possibly calling thus publicly attention to these things may accomplish what less public comment has failed to win.

CHARLES S. LEWIS.

Burlington, N. J., September 23, 1916.

[The Editor has been assured that the mistakes alluded to in the above letter will be considered and corrected before the next edition of the material is put forth. He is also told that the choice of Mr. Gates' book as required reading for teachers was made, not without due consideration, but because the advantages of the book in its specific directions to teachers outweigh the disadvantages of which the Rev. Mr. Lewis complains. The use of the word "parents" as descriptive of St. Mary and St. Joseph can hardly be considered as contrary to the faith, seeing it is employed by St. Luke himself (cf. 2: 41). Let it be remembered that the book is recommended not for pupils but for teachers, and that these are instructed as to the Churchly interpretation of the term in the Manual which will be in their hands.—EDITOR L. C.]

## THE CHURCH AND SOCIALISM

To the Editor of *The Living Church*:

**W**HAT the world most needs to-day is a union of socialism and the Catholic Church. This may seem an extreme and even preposterous statement to many, especially the many who do not think. But let us see if this is not the truth.

The Catholic Church stands for the salvation of the human race, its greater good, temporal and eternal. Socialism stands for the temporal salvation of the race, the greatest good for the greatest number, the unity of the human race above all else, the international idea of the oneness of humanity.

But can this idea of the oneness of humanity have any logical basis except in the religion of Jesus Christ? How easy to prove that it cannot! that without God it is a mere *modus vivendi*, a theory taken up for convenience' sake. But with God, what a difference! Jesus Christ the Divine Brother, incarnate in human nature that all may be raised to the Divine nature! In Jesus Christ there is neither "race" nor nationality. All are fellow citizens of the one Church He founded, if received into it by the divinely appointed sacramental signs. This is the ideal of the Catholic Church. Who will dare deny it? But to see how the Church has failed to carry out this basic principle of the religion of Jesus Christ is to see how the Church has failed in her mission. What wonder the world remains unconverted, and the greater part of humanity laughs at the Church, even if *sub rosa* and discretely, as a fraud and a sham!

What wonder, if at present there seem to be war between socialism and the Church. The Church has, for the most part, blessed and backed up the horrible world war. It cannot seem to rise beyond the idea of a local, national patriotism, though there isn't one bishop, priest, or layman of the Church who doesn't know this is not what Jesus Christ taught, that He meant His Catholic Church to be one universal loving and happy family, an example of good to the whole world.

While the Church, through her blind conservatism, a note of the majority of the clergy of all religions in all ages, clings to such heritages from the darkness of the past as militarism and nationalism, socialism has grasped the international ideal of the Catholic Church, and is the only great political party in the world to-day that is really and sincerely opposed to war, and aims toward uniting all humanity into one brotherhood wherein war shall be no more, because the chief causes that bring it about shall be eliminated.

If socialism is largely without conscious faith in God, it is the fault of the Church that it is so. Perhaps better no God than the god many very religious people have claimed as their partner! Why should two great human forces, whose aims are really the same, be at war?

F. A. STORER.

## BISHOP HOPKINS' POSITION IN THE CHURCH

To the Editor of *The Living Church*:

**M**Y attention has been called to some recent articles in a Church publication by the Rev. Dr. Randolph H. McKim, in which he has quoted Bishop Hopkins of Vermont as a supporter of Protestant contentions in matters at present under controversy in the Church. I hope that I may be pardoned for asking space in your columns on this point, since Bishop Hopkins was my grandfather and I am naturally anxious that he should be quoted accurately, if at all, on any subject.

Unquestionably the best authority concerning his real position is the *Life of Bishop Hopkins*, written by his first-born son, the late Rev. John Henry Hopkins, Jr., D.D. This book is out of print, and is therefore inaccessible to many—possibly to Dr. McKim. On page 279 of the edition of 1873, my uncle states as follows concerning his father:

"Towards the close of his life my father gradually ripened into the conviction, which he *often* expressed to me, that the First Book of Edward the Sixth, in 1549, was the *purest and truest* expression of the real mind of the English Reformation, before it was *marred* by Continental Protestantism from abroad or by Puritanism at home."

The italics are mine, as I greatly desire that this change of opinion on the part of Bishop Hopkins should be emphasized as much as possible if he is to be quoted at all in present discussions about doctrine and polity.

The Bishop was consecrated in 1832. He died in 1868. His truest and ripest views are not found in his earlier writings, but in generalizations like the important item which I am quoting above from his biography. It would be a great relief if the earnest advocates of Protestantism within the Church, several of whom have been quoting Bishop Hopkins' earlier writings of late, would add a footnote to each quotation, embodying the above item. Possibly it may not be inadmissible to ask if such a footnote is not necessary, in the interests of fairness to one who is no longer a member of the Church Militant "here on earth", and so cannot defend himself when inaccurately quoted.

JOHN HENRY HOPKINS, 3rd.

Redeemer Rectory, Chicago, October 2, 1916.

## PAN-ANGLICAN CONGRESS IN NEW YORK

To the Editor of *The Living Church*:

**I**T was my privilege to have been sent by the lamented Bishop Vinton as a delegate from Western Massachusetts to the Pan-American Congress in 1908. I have always felt that the only place for that kind of a general Church gathering was in the "old home" of the Anglican Church. It does us all good to go back to "mother" occasionally. But the war, which has changed so many opinions, has made the times and conditions abnormal, and I am wondering if some of our Church leaders could not be induced to arrange for this great gathering to be held in New York City in 1918? The Archbishop of Canterbury seems to doubt the wisdom of possibility of holding the Lambeth Conference. With that out of the way, it might be a great opportunity for the American Church to give an exhibition of its essential Catholicity by entertaining, for this once at least, the representatives of the various war-troubled branches of a Church that cannot be prevailed against because its Head is without local confinement.

JAMES SHEERIN.

Boston, October 6, 1916.

## AN APPEAL ANSWERED

To the Editor of *The Living Church*:

**A** FEW weeks ago you kindly made known the fact that our lay missionary at Eagle, Alaska, Mr. George B. Burgess, needed \$150 in order to provide a simple clubroom for the Indian people among whom he ministers. It is a great pleasure to say that the amount so far received is more than sufficient to meet this need. It is an evidence of the readiness of the people of the Church to respond to any call for help that appeals to them as practically useful. We are sending the \$150 needed for the clubroom to Mr. Burgess. The remainder will be transmitted through Bishop Rowe as specials for the support and extension of the work at Eagle.

New York City.

JOHN W. WOOD.

## LINES ON A POST CARD

"God bless and keep you, mother dear!"

A tender wish, that any child might send

Unto that best and truest friend!

Ah, never post by land or sea

Shall bear again these words from me!

And yet I feel that safe in God's good land

My mother still shall know my thought and understand.

MARIA BRISCOE CROKER.

## TO THE RED CROSS NURSES

They go, your beautiful feet,

Not where the lilies wed,

Not where the rose is red,

But where the broken dead

Crimson the morns.

They come, your radiant forms,

Bearing no gilded sheath,

Wearing no laurel wreath,

But from the bullets' teeth,

Crowned as with thorns.

KATE FORT CODINGTON.

## VAN ELSEN

God spake three times and saved Van Elsen's soul;

He spake by sickness first and made him whole:

Van Elsen heard him not,

Or soon forgot.

God spake to him by wealth, the world outpoured

Its treasures at his feet, and called him Lord.

Van Elsen's heart grew fat

And proud thereat.

God spake the third time when the great world smiled,

And in the sunshine slew his little child;

Van Elsen like a tree

Fell hopelessly.

Then in the darkness came a Voice which said,

"As thy heart bleedeth, so My heart hath bled.

As I have need of thee,

Thou needest Me."

That night Van Elsen kissed the baby feet,

And kneeling by the narrow winding sheet,

Praised Him with fervent breath

Who conquered death.

—Selected.

LET US have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.—*Abraham Lincoln.*



# Church Kalendar



- Oct. 1—Fifteenth Sunday after Trinity.
- " 8—Sixteenth Sunday after Trinity.
- " 15—Seventeenth Sunday after Trinity.
- " 18—Wednesday. S. Luke.
- " 22—Eighteenth Sunday after Trinity.
- " 28—Saturday. SS. Simon and Jude.
- " 29—Nineteenth Sunday after Trinity.
- " 31—Tuesday.

## KALENDAR OF COMING EVENTS

- Oct. 15-17—Convention Daughters of the King (national), Church of the Holy Communion, St. Louis.
- " 31—Chicago Spec. Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.
- Nov. 8—Maryland Dioc. Conv., Baltimore.
- " 8—New York Dioc. Conv., Synod Hall.
- " 15—Quincy Dioc. Conv.
- " 21—Albany Dioc. Conv.
- " 21—New Hampshire Dioc. Conv.

## LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

### BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

### CUBA

Rev. C. E. Snavely.

### CHINA

#### HANKOW

Rt. Rev. L. H. Roots, D.D.  
 Rev. A. S. Cooper.  
 Rev. C. F. Howe.  
 Rev. T. R. Ludlow.  
 Rev. T. P. Maslin.  
 Deaconess Gertrude Stewart.

### SHANGHAI

Miss Margaret H. Bailey.  
 Rev. E. R. Dyer.  
 Rev. G. F. Mosher.  
 Rev. M. H. Throop.

### JAPAN

#### KYOTO

Rt. Rev. H. S. G. Tucker, D.D.  
 Rev. P. A. Smith (in Fifth Province).

#### TOKYO

Rt. Rev. John McKim, D.D.  
 Rev. C. H. Evans.  
 Rev. S. H. Nichols.

### THE PHILIPPINES

Miss B. E. L. Masse.

### PORTO RICO

Rt. Rev. C. B. Colmore, D.D.  
 Rev. Samuel Sutcliffe.  
 Rev. P. R. R. Reinhardt.

# Personal Mention

THE REV. AUGUST AHRENS has accepted a call to All Saints' Church, Millington, N. J., in the diocese of Newark.

THE VEN. GEORGE M. BARCOCK, the new non-parochial Archdeacon of Fond du Lac, has assumed his duties and has started on intensive work in the immediate vicinity of Fond du Lac itself, where he is making his home.

THE REV. GEORGE L. BARNES, who has been assistant to the Rev. John N. Lewis in St. John's Church, Waterbury, Conn., becomes rector of Grace Church, Jefferson City, Mo., on November 1st.

COMMUNICATIONS for the Standing Committee of the diocese of Louisiana should be addressed to the Rev. WILLIAM ALEXANDER BARR, D.D., President, 1622 Sixth street, or to WARREN KEARNEY, Secretary, 520 South Peters street, New Orleans.

THE REV. R. J. CAMPBELL, who on account of ill health recently resigned the rectorship of Grace Church, Cedar Rapids, Iowa, is now at the Del Prado hotel, Chicago.

THE REV. D. A. CASSETTA has resigned as curate of St. Augustine's chapel, Trinity parish, New York, and should now be addressed at 217 Earle avenue, Christ Church Rectory, Lynbrook, L. I.

## SEVENTEENTH SUNDAY AFTER TRINITY

St. Luke 14:10—"In the lowest room."

Willingly, Lord, I take the lower place,  
 Yet not from abjectness, nor proud desire  
 To win the quick reward, when of Thy grace  
 Thou sayst, 'mid loud applause, "Son, go up higher."  
 For lo! earth's lowest seat is Heaven's highest:  
 The meek and contrite heart Jehovah's throne.  
 Who to th' Incarnate Love would climb the nighest,  
 Must choose the Cross and leave man's praise alone.

Oh, may we covet nought but on Thy breast,  
 Nor, like Salome's sons, forget the cup.  
 Then in Thy Kingdom wilt Thou give the best,  
 At Heaven's high table with Thy saints to sup.  
 Sharing Thy sacrifice we share Thy crown,  
 And at the heavenly feast with Thee sit down.

HEBBERT H. GOWEN.

THE REV. E. H. CLARK of McMinnville, Ore., is conducting the morning services at St. Mary's Church, Eugene, since the departure of the Rev. A. W. Griffin for Kenosha, Wis.

THE REV. WOLCOTT CUTLER, of this year's graduating class at the Episcopal Theological School at Cambridge, has taken the Rev. Brayton Byron's place on the staff of the Pro-Cathedral Church of the Nativity, South Bethlehem, Pa. Canon Byron resigned to become rector of St. Mary's, Reading, Pa.

THE REV. GEORGE M. DAVIDSON has resigned his work in Centralia, Ill., and is living in Denver.

THE REV. WILLIAM ERNEST DAW, rector of St. Peter's Church, Spottswood, N. J., will preach on October 10th the historical sermon at the fiftieth anniversary of the dedication of Grace Church, Crosswicks, N. J., where he served for the first ten years of his ministry.

THE REV. GEORGE C. DEMOTT of St. John's Church, Jersey City, N. J., has accepted the rectorship of St. Stephen's Church, Portland, Maine, and expects to begin his work there on November 1st.

THE REV. A. R. EDBROOKE has been elected a member of the Standing Committee of the diocese of Louisiana.

THE REV. GILBERT M. FOXWELL, formerly rector of Gethsemane Church, Minneapolis, Minn., has become rector of St. Thomas' Church, Camden, Maine, succeeding the late Rev. Henry Jones.

THE REV. J. M. FRANCIS is recovering from a serious illness of six months duration that necessitated his resignation from St. Thomas' parish, Hamilton, N. Y. He is now spending three months in the Adirondacks, and convalescing rapidly.

ON Michaelmas Day, Dean HART of St. John's Cathedral, Denver, Colo., observed the thirty-seventh anniversary of his rectorship.

THE REV. SETH C. HAWLEY has accepted charge of the Church of Our Father, Hull's Cove, Mt. Desert Island, Maine, with missions in the vicinity. He will shortly be in residence.

THE REV. RAYMOND A. HERRON has succeeded the Rev. Frank C. Armstrong as assistant at St. Paul's Church, Kenwood, Chicago.

THE REV. JOHN HEWITT, rector of St. Mark's Church, Coldwater, Mich., celebrated the fiftieth anniversary of his ordination to the diaconate on Sunday, September 24th.

THE REV. ALVIN SCOLLAY HOCK, rector of Grace Church, Estherville, Iowa, is visiting the General Convention as a guest of his parish.

THE REV. A. A. JAYNES, rector of Trinity Church, Syracuse, N. Y., who has been at the Mexican border as chaplain of the Third Regiment, New York National Guard, on his return from Texas has been ill for several weeks with a severe attack of tonsillitis, but is now recovering.

THE REV. ALVIN P. KNELL has succeeded the Rev. Charles P. Deems as English missionary at the Seamen's Church Institute, 25 South street, New York.

THE REV. H. B. MARKS is temporarily resident in Detroit, Mich.

THE REV. E. H. MCCOLLISTER, Dean-elect of the Pro-Cathedral at Portland, Oregon, began his work there on the Fifteenth Sunday after Trinity.

THE REV. F. ALAN PARSONS should hereafter be addressed at Ronceverte, W. Va.

THE REV. R. J. PHILLIPS, rector of All Saints' parish, Syracuse, N. Y., has been seriously ill for four months at the sanatorium in Clifton Springs, and has undergone several operations. Latest reports show an improvement.

THE REV. ADOLPHUS T. PINDELL, nearly forty-one years rector of Sherwood parish, Cockeysville, Baltimore county, Maryland, closed his active ministry there and became rector emeritus on Sunday, September 24th. He will reside in a new home he has built near the church.

THE address of the Rev. A. G. PINKHAM, president of the Standing Committee of the diocese of Minnesota, is changed to 787 Manowin avenue, St. Paul.

THE REV. JESSE A. RYAN has become rector of Christ Church, Forest City, Pa., and is now in residence.

CHAPLAIN ZACHARY T. VINCENT, formerly rector of the Church of the Good Shepherd, Silver City, New Mexico, has resigned his charge in order to serve more efficiently as chaplain of the First New Mexico Infantry, stationed at Columbus.

THE REV. WILLIAM WILKINSON, visiting in Minneapolis, has been delivering a series of addresses on the streets of the city.

THE REV. WILLIAM HENRY WOLFE, appointed Archdeacon of the Madison convocation in the diocese of Milwaukee, should be addressed at Lancaster, Wis.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth 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 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.

## RETREATS

CAMBRIDGE, MASS.—A retreat for priests, at St. Francis' House of the Society of St. John the Evangelist, 38 Winthrop street, will begin on Monday evening, October 23rd, and end on Friday morning, October 27th. Conductor, the Rev. Spence Burton, S.S.J.E. Names should be sent to the address above not later than October 20th.

RALSTON, N. J.—A retreat for women will be held at the Convent of St. John Baptist, Ralston, Morris county, N. J., beginning Thursday evening, November 2nd, ending Monday morning, November 6th. Conductor, the Rev. Selden P. Delany, D.D. For information address the ASSISTANT SUPERIOR.

## ORDINATIONS

### DEACON

RHODE ISLAND.—MR. PERCIVAL GEORGE MOORE-BROWNE was ordained deacon on Friday, the Feast of St. Michael and All Angels, at 11 A. M., in the old Church of the Saviour, Benefit street, Providence. He was presented by the Rev. E. R. Sweetland, and the Rev. Frederick J. Bassett, D.D., preached the sermon. Mr. Browne was instrumental in organizing St. Augustine's Mission for colored people in Providence and for the past few years has been in charge under the Bishop.

### DEACON AND PRIEST

MASSACHUSETTS.—On Wednesday morning, October 4th, the Bishop ordained JOHN SHAPLEIGH MOSES to the diaconate and the Rev. NORMAN BURDETTE NASH to the priesthood, in St. John's Memorial Chapel of the Cambridge Theological School. Mr. Moses, a member of the senior class, will be on the staff of the Cathedral. Mr. Nash has been named to the school faculty as instructor in the New Testament.

## PRIEST

**NEW MEXICO.**—At St. John's Church, Albuquerque, on Sunday, October 1st, the rector, the Rev. Ernest N. Bullock, and the Rev. Leonidas W. Smith of Santa Fé joined with Bishop Howden in the laying on of hands in ordination of the Rev. THOMAS B. McCLEMENT to the sacred order of the priesthood. The sermon was preached by the Bishop. The candidate was presented by the Rev. Leonidas W. Smith, and the rector of the parish acted as master of ceremonies. The newly ordained priest, at the request of the Bishop, will be present at General Convention to plead the cause of the Navajo Indians. Mr. McClement, who was formerly a Presbyterian minister, has worked near the Reservation in the extreme northwest section of New Mexico, where he served his diaconate at St. John's Church, Farmington. During the past year he has spent much time and effort investigating conditions and possibilities for work among the Navajos.

**PITTSBURGH.**—On Sunday, October 1st, at St. Peter's Church, Unlontown, the Rt. Rev. Cortlandt Whitehead, D.D., advanced to the priesthood the Rev. MANDEVILLE JAMES BARKER, JR. The sermon was preached and the candidate presented by the rector of the parish, the Rev. A. N. Slayton, who with the Rev. M. S. Kanaga joined with the Bishop in the laying on of hands. The Rev. Mr. Barker is second assistant at St. Peter's Church, his special charge being St. John's Mission at Dunbar. The offering at the ordination service was devoted to the building fund for a parish building at Dunbar.

## DIED

**DIXON.**—At her home in Woodbridge, N. J., September 21st, in her eighty-third year, SUSAN ANNA DIXON, widow of William B. Dixon.

**TOMPKINS.**—Suddenly at his home in Baltimore, Maryland, on September 30th, aged 80 years, Col. JOHN A. TOMPKINS, a veteran of the Civil War long prominent in the diocese. Funeral October 2nd, Rev. Dr. Hugh Birkhead officiating. Interment at the National Cemetery in Arlington, Va.

## MEMORIALS

## SUSAN ANNA DIXON

SUSAN ANNA DIXON, widow of William B. Dixon, entered into life at her home in Woodbridge, New Jersey, September 21, 1916, aged eighty-three years. A faithful wife, a devoted mother, a friend to all; her beautiful, devout, humble life has advanced into the Paradise of God.

"The golden evening brightens in the west;  
Soon, soon to faithful warriors cometh rest;  
Sweet is the calm of Paradise the blest.  
Alleluia."

## WILLIAM JONES SEABURY

At a meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York held in the city of New York on the 26th day of September in the year of our Lord 1916, the following resolution was unanimously adopted:

Resolved, That in recording a minute of the death of the Rev. WILLIAM JONES SEABURY, D.D., it is right to try to express, even though briefly and very imperfectly, how great a loss has been suffered, as by the Church at large and as by his friends the surviving members of this corporation, so also by the corporation itself. He had long been a member of the Corporation, a contributor since 1873, and secretary since 1897. He was a great-grandson of the Rev. Samuel Seabury, afterwards Bishop of Connecticut, who was one of the charter members of the corporation in 1769. He inherited many excellent gifts, and by the grace of God had developed them to a great perfection. The sound scholarship for which he was noted was the fruit of a keen and exact mind, diligently and intelligently cultivated. He brought his accuracy and conscientious diligence to whatever work he undertook, and found no task too commonplace to do it well. Thus the minutes of the corporation were promptly entered by him, and are an exact record of its proceedings, written in clear, idiomatic English, and worthy of an old and useful body. The same promptness, accuracy, and excellence were shown in whatever work he undertook for the corporation. Though a man of sure conviction and decided opinion, he was singularly sweet and reasonable, and for his services to the corporation it is indebted not merely to the inherited and developed character of his mind but to the affectionate interest that he felt in its work as a useful part of the work of the American Church, of which he, like his ancestors, was a faithful and humble servant.

CHARLES HENRY WEBB, Secretary.

## WANTED

## POSITIONS OFFERED—CLERICAL

**AN UNMARRIED PRIEST** required as curate for a city parish. Expert experience in parochial work required. Excellent home assured.

Address EPISCOPOS, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—CLERICAL

**DR. CYRUS TOWNSEND BRADY** is at liberty to undertake special preaching, regular or occasional. Refers by permission to Dr. Seagle, rector of St. Stephen's Church, New York, where he has been special preacher during the last two years. Address DR. BRADY, 22 Edgecliff Terrace, Park Hill, Yonkers, N. Y.

**CLERGYMAN, UNIVERSITY MAN,** wants parish. Sound Churchman, very good reader, extempore preacher, and diligent visitor. Fair stipend and rectory. Best references. Address PARISH, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, EXPERIENCED** in city work, desires position as locum tenens or assistant for winter months in city or suburb, East or Middle West. Address URBS, care LIVING CHURCH, Milwaukee, Wis.

**MISSION PREACHER,** experienced, highest references. For dates and terms address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS OFFERED—MISCELLANEOUS

**CHURCH HOME FOR GIRLS,** under the care of Sisters, desires a refined young woman to act as organist, and also to teach a small class of girls; grammar-grade subjects; opportunity for practice and study. Near New York. Address, giving references, SISTERS, care LIVING CHURCH, Milwaukee, Wis.

**A NEW YORK CITY RECTOR** seeks a cultured Churchwoman, qualified as stenographer and typewriter, to act as his secretary and to assist in parish work. Expert experience required. Excellent home assured. Address EXPERT, care LIVING CHURCH, Milwaukee, Wis.

**SOPRANO SOLOIST,** expecting to winter in Florida, may hear of good Church position. Ready reader essential. Best music. Address DEACON, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** wanted; Middle West; male choir; choral Eucharist every Sunday. Salary \$600. Address GAMBA, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—MISCELLANEOUS

**CHURCHMAN:** Organist and choir director will be at liberty after October 16th, to make contract for Church position. Capable of developing Churchly music, and furnishing recitals. Near New York preferred. References. Address Rev. J. T. LODGE, Rector St. John's Church, Montclair, N. J.

**CHANGE OF POSITION** wanted by experienced organist and choirmaster. Cathedral trained. Recitalist, and recognized authority on choir-training and choir work. References. Communicant. Address ORGANIST, Box 35, Helena, Ark.

**CHURCHWOMAN,** experienced organist and choir director, wishes work. Highest references from present position. Address YELDA, care LIVING CHURCH, Milwaukee, Wis.

**COMPANION,** experienced, well educated young Canadian woman, desires position, city, country, or traveling. References. Address NYDA, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN** desires position as companion to lady going West for winter. Experience. Good references. Address RUTH, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**AUSTIN ORGANS.**—The CHOROPHONE is a complete and deal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

**THE GO-TO-CHURCH BAND** is a practical and easy method of gaining the willing attendance of young people and children at the preaching service. Information and sample cards mailed free at request. CLINTON ALVORD, Worcester, Mass.

**ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc.,** solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**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.

**TRAINING SCHOOL** for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**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.

**HAS ANY PRIEST** or parish Eucharistic vestments which it will sell to a small parish unable to buy new ones? Address CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

**FOR SALE:** A small, second-hand two-manual pipe organ. Modern, 10 stops, Willis pedal. Ross motor. Address RECITAL, care LIVING CHURCH, Milwaukee, Wis.

**CHURCH EMBROIDERIES** of every description. Stoles a specialty. Send for price list. CLARA CROOK, 830 Amsterdam avenue, New York, N. Y.

**FLORENTINE CHRISTMAS CARDS.** Calendars, etc. 65 cents and 95 cents dozen, assorted. P. O. Box 4243, Germantown, Pa.

## UNLEAVENED BREAD—INCENSE

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

**PRIEST'S HOSTS:** people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

**SAINT MARY'S CONVENT,** Peekskill, New York—Altar Bread. Samples and prices on application.

**ALTAR BREADS,** all varieties. Circular sent. Miss BLOOMER, Box 173, Peekskill, N. Y.

## CLERICAL OUTFITS

**CLERICAL TAILORING.**—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. 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—FLORIDA

**A FEW SEMI-INVALIDS** or elderly people wanted, to board for the winter. Special care if desired. Excellent water, good table, fine porch. Reasonable terms. Address TRAINED NURSE, Box 160, Orange City, Fla.

**WELL-FURNISHED** comfortable rooms in the Lummus Investment Company building on the beach; dining-room connected. For particulars apply to MRS. MILLER or the COMPANY, Miami, Fla.

## BOARDING—NEW JERSEY

**SOUTHLAND.**—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by Southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

**CHURCHMAN** with attractive farm near Morristown, N. J., desires guests for winter. Cream, eggs, delicious home cooking. Address OVERLOOK FARM, Morristown, N. J.

## 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.

**A RELIGIOUS COMMUNITY HOUSE,** in New York City, will welcome a few paying guests. Every comfort and convenience, with privacy and repose. Address RYMOT, care LIVING CHURCH, Milwaukee, Wis.

## HEALTH RESORTS

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

## FOR RENT—FLORIDA

**FURNISHED BUNGALOW,** with outbuildings. Spacious grounds, on large lake, connected with Tampa by brick road and railway. Church. Address MRS. WEDDELL, Orlando, Fla.

## THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. The Spirit of Missions, \$1.00 a year.

## 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 devotional prayer and personal service.

The Brotherhood 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, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

## LOANS, GIFTS, AND GRANTS

To aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

## EVANGELICAL EDUCATION SOCIETY

The fifty-fourth annual meeting of the contributing and life members of the Evangelical Education Society will be held on Thursday, October 19, 1916, at 3:15 P. M., in Room 11, the Church House, Twelfth and Walnut streets, Philadelphia, Pa., for the election of officers and the transaction of such other business as may be brought before it.

S. LORD GILBERSON, General Secretary, Philadelphia, September 25, 1916.

## INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

## THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

## NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave., above Madison Sq.  
Church Literature Press, 2 Bible House.

## BROOKLYN:

Church of the Ascension.

## BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
A. C. Lane, 57 and 59 Charles St.  
Smith and McCance, 38 Bromfield St.

## SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

## PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

## PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.  
John Wanamaker.  
Broad Street Railway Station.  
Strawbridge & Clothier.  
M. M. Getz, 1405 Columbus Ave.  
A. J. Neier, Chelton Ave. and Chew St.

## WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.  
Woodward & Lothrop.

## BALTIMORE:

Lycett, 317 North Charles St.

## STAUNTON, VA.:

Beverly Book Co.

## ROCHESTER, N. Y.:

Scranton Wetmore & Co.

## TROY, N. Y.:

A. M. Allen.  
H. W. Boudey.

## BUFFALO, N. Y.:

R. J. Seidenborg, Ellcott Square Bldg.  
Otto Ulbrich, 386 Main St.

## CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.  
Church of the Redeemer, 56th St. and Blackstone Blvd.

A. C. McClurg & Co., 222 S. Wabash Ave.  
Morris Co., 104 S. Wabash Ave.

A. Carrol, S. E. cor. Chestnut and State Sts.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

## LOUISVILLE:

Grace Church.

## LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

## BOOKS RECEIVED

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

W. A. Wilde Co. 120 Boylston St., Boston, Mass.

*Pełoubet's Select Notes on the International Lessons for 1917.* New Testament—January to June. Studies in the Gospel of John. The Witness of the Fourth Gospel to Jesus. Old Testament—July to December. 2 Kings, Ezra, Nehemiah (with the Prophets). The basis for teaching all grades in the Sunday school, with all that can aid the teacher in his own study and in teaching, such as Broad Views of the History, Making One Consecutive Story, Explanations of the Text, Hints for Teaching, Illustrations, Applications of Ancient Principles to Modern Times. All arranged in the general order of teaching. Library References to Aid the Teacher in further Researches, Books on the Bible, Modern Life, Oriental Light, Literature and Art. Subsidiary Helps. Maps, Pictures, Subjects for Discussion, Quotations, Chronological Tables, and every device of the printer to make the lessons vivid, distinct, emphatic, and clear. By Rev. F. N. Peloubet, D.D., and Amos R. Wells, Litt.D., LL.D. Forty-third Annual Volume.

Charles Scribner's Sons. New York.

*History of the Study of Theology.* By Charles Augustus Briggs, D.D., D.Litt. Prepared for Publication by his Daughter Emilie Grace Briggs, B.D. In two volumes. Vol. I and Vol. II. 75 cts. each net.

Russell Sage Foundation. Department of Surveys and Exhibits. New York.

*Industrial Conditions in Springfield, Ill.* By Louise C. Odemcrantz and Zenas L. Potter. The Springfield Survey, Industrial Section. 25 cts.

Thomas Y. Crowell Co. New York.

*In the Garden of Delight.* By L. H. Hammond, Author of *The Master-Word; In Black and White*, etc. \$1.00 net.

George H. Doran Co. New York.

*The Religion of Power.* A Study of Christianity in Relation to the Quest for Salvation in the Graeco-Roman World and Its Significance for the Present Age. By Harris E. Kirk, D.D. \$1.50 net.

## PAMPHLETS

The Layman Co. 143 N. Wabash Ave., Chicago, Ill.

*Thanksgiving Ann* by Kate W. Hamilton, and *The Deacon's Tenth* by Mary S. Chapman, published as Pamphlet No. 13. Copies free on application.

Church Missions Publishing Co. 211 State St., Hartford, Conn.

*Suggestions to Leaders of Classes for a Missionary Study of the Bible.* Soldier and Servant Series. Publication No. 105, Oct. 1916. 20 cts.

From the Author.

*The Doctrine and Practice of the Holy Eucharist.* An Essay by Edmond Walters, M.A. and S. C. L. Oxon., 1969 Estrella Avenue, Los Angeles, Calif. 50 cts.

Edwin S. Gorham. 11 West 45th St., New York.

*Considerations on Two Fundamental Principles of the Anglican Reformation.* With Preliminary Observations on Certain Characteristic Failures of Different Forms of Christianity. An Open Letter to the Rev. George C. Foley,

D.D., Professor of Systematic Divinity in the Philadelphia Divinity School, from the Rev. Lucius Waterman, D.D., Rector of S. Thomas' Church, Hanover, N. H.

## PAPER COVERED BOOKS

American Association for International Conciliation. 407 W. 117th St., New York.

*Towards an Enduring Peace.* A Symposium of Peace Proposals and Programmes 1914-1916. Compiled by Randolph S. Bourne. With an Introduction by Franklin H. Giddings.

Rev. F. M. Crouch, Secretary. 281 4th Ave., New York.

*The Joint Commission on Social Service of the Protestant Episcopal Church.* Second Triennial Report 1916.

## CATALOGUES

University of Chicago Press. Chicago, Ill.

*Bulletin of Publications in Religious Education, Ethics and Theology, the Literature of the Bible, Social Service.* 1915-16.

## YEAR BOOKS

*Year Book of Grace Church-Holy Cross House.* Marion Place, Saint Louis, Missouri. From May 1st, 1915, to April 30th, 1916.

## Educational

THE VIRGINIA EPISCOPAL SCHOOL, near Lynchburg, Va., was opened on September 26th with sixty students. Bishop Tucker presided at the opening exercises on Thursday, the 28th.

IN CONNECTION with the opening exercises of Margaret College, Versailles, Ky., on September 20th, Bishop Burton, assisted by the president, the Rev. J. M. Maxon, and other clergy of the diocese, laid the cornerstone of the alumnae gymnasium and college building. The chief address was made by Col. Charles M. Harris. The new structure and the changes made in the old building give the college a thoroughly modern and complete equipment and enable it to receive twice as many boarding pupils as formerly.

GRAFTON HALL, the Fond du Lac diocesan school for girls, has opened for the autumn with an attendance fully equal to that of former years. The Bishop is in general charge with Miss Margaret Thom as principal, Miss Bessie Millar as household director, and Dean Bell as religious instructor.

## LIVING EPISTLES IN JAPAN

IN OUR neighborhood there is a tiny shop where rice, cakes, matches, and charcoal are sold. One cold day an old man came in and saw tiny bundles of charcoal marked four sen. He asked if he might not buy one on credit, saying that he couldn't pay then, but he had no fire to cook the rice or to warm himself. The shop-keeper refused and the old man begged. A gentleman passing heard him, and stopped and asked what he wanted. When he found out he ordered a bagful of charcoal to be given to the old man and paid for it at once, sixty sen. The old man begged him to tell him his name but he did not. After he had gone the crowd that had not collected (a crowd collects upon the slightest provocation in Japan) all gave vent to their admiration and with one accord they all said, "That gentleman surely is a Christian."

A very consecrated Christian woman, who for years has been a servant in missionaries' homes, has been compelled by circumstances to go to live in a place entirely removed from Christian influences. In talking to a missionary about the great change, and how she longed to be among Christians again, she said, "The great joy to me is that when strangers come into the house, frequently they say to me after observing me for a while, 'Aren't you a Christian? You look and act like one.'"—MRS. FOY JOHNSON WILLINGHAM, in the *Biblical Recorder*.

# THE CHURCH AT WORK

## MISSION WORK ON STATEN ISLAND

**SOUTH BEACH** and **Midland Beach** on Staten Island from the end of June to the end of September are thronged with people, a large majority between fourteen and forty years old, full of life and fun. To be of use to these people, the archdeaconry of Richmond arranged for services and asked the Rev. William Wilkinson of Trinity parish, New York, to help. He obtained from the Church Periodical Club large numbers of Church papers and magazines, from the Prayer Book Society five hundred New Testaments, and from the New York Bible Society 1,500 Gospels of St. John and St. Luke. All these were given with discrimination, as well as six thousand post-card pictures of services on the beach. Mr. Wilkinson gathered little groups of persons and spoke to them about the methods Jesus used to teach religious truth; about the physical geography of the sea; and about the law of sacrifice, as shown in the life and death of Jesus, for the salvation of all men. The people thronged round the speaker to hear the Word of God, and the explanation the Church gives of it. The sea beaches give large and varied opportunity to the Church to reach the people.

## ANOTHER AUTOMOBILE ACCIDENT

WHILE THE Rev. W. H. K. Pendleton and his family and Miss Uta Sitova, a Japanese, were riding from Spartanburg, S. C., to Hendersonville, the automobile was overturned when Mr. Pendleton suddenly applied the brakes on descending a hill. Mr. Pendleton himself, Miss Elizabeth, Robert and Josephine Pendleton received no severe hurt, but Carey, a twelve-year-old son, suffered a fracture at the base of the brain, from which he may not recover, while Mrs. Pendleton has a fractured hip, and Miss Sitova suffered internal injuries.

The automobile was a gift from the Church of the Advent, Spartanburg, of which Mr. Pendleton is rector.

## WAR AS SEEN BY A BABY

DURING the last two years the reading public has been surfeited with descriptions of modern war and its horrors. The world's most eminent writers have spilled barrels of ink in depicting war's frightfulness. But it has been left to a mere babe to give the most graphic picture of war's brutality, moreover a neutral view, for this baby knows nothing of nationalities and their narrow patriotism.

The baby is Ankeen, a tiny, laughing, black-eyed, four-year-old Armenian girl, brought to this country from Erzerum by Robert Stapleton and his wife, missionaries. The Stapletons and their charge spent the summer at Chicago, and, though no attempt is made to get the child to talk on the war as she saw it, there are times when her experiences outcrop.

For instance, the party was crossing a river on the cars. Ankeen looked idly out and saw the moving stream. She was filled with childish terror and screamed: "Oh, don't throw me in there, will you? Please! Please! You won't, 'cause they threw my baby sister in the river." And the little face was hidden in the small hands.

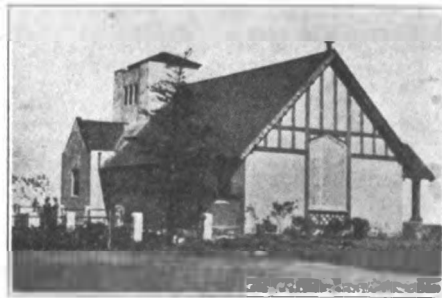
At another time she saw some soldiers on the march, and once more she shrieked in terror, "Oh, they'll shoot us! They shot my mamma and papa! I saw them!"

It is a view of war through a baby's eyes—unbiased, uncensored, unprejudiced.

The 100,000 Syrians in this country have given \$10 per capita for Syrian relief. They are observing frequent fast days. Would it not be a good thing for us also thus to enter into the sufferings of our brothers and sisters? By the way, for all European relief causes our American people have given 30 cents each. The Armenian-Syrian relief days, by proclamation of the President, are October 21st and 22nd.

## CONSECRATION OF CHAPEL AT BIDDEFORD, MAINE

ANOTHER SUMMER CHAPEL—St Martin's-in-the-Field, Biddeford Pool—has been added to the steadily-growing list of such edifices in the diocese of Maine. In the absence of the diocesan, it was recently consecrated at his request by the Bishop of Indianapolis. The sentence of consecration was read by Canon Schuyler of the Cathedral in Portland, other



ST. MARTIN'S-IN-THE-FIELD, Biddeford Pool, Maine

clergy taking part being the Rev. Messrs. F. A. MacMillen, George B. Wood, and Canon Fowler. The instrument of donation was presented by Mr. Philip T. Brown, son of Mrs. F. T. Brown, who had given the site for the chapel.

The altar and chancel furniture were given in memory of Mrs. J. Clifford Richardson by her niece, Mrs. Paul More. The large chancel window of the Incarnation was given by Mrs. Howard Gillette in memory of Jane Brookmire Fox, her sister. The family of Frederick Turner Brown gave a nave window in memory of their father. The west window in memory of Mrs. H. T. Simon, Mrs. James Brookmire, and Mrs. James Hopkins is given by their children. The pews were given by Mrs. John Fowler in memory of her father and mother, John E. and Elizabeth J. Liggett.

## GENERAL CLERGY RELIEF FUND

THE OFFICIALS of the General Clergy Relief Fund, when sending out the quarterly checks to its beneficiaries, have found it necessary to enclose the following additional explanatory note:

"The amount of each check under the 1911 Automatic Pension at 64 Plan is less this year for two reasons. First: There are nearly two hundred more men giving their ages and accepting checks than when the plan was inaugurated. Second: No moneys have been received for investment from the five million auxiliary to the General Clergy Relief Fund, since the last convention in New York, when cash and pledges were turned over to the new Church Pension Fund.

"Between pension and relief the amount distributed by the General Clergy Relief Fund, this quarter alone (October), is \$35,735.81, and the benefits are received by 306 in one list and 778 in another."

A statement is also given of the record of the Fund during the fifteen years of the con-

nection of the present treasurer, the Rev. A. J. P. McClure. It follows:

September 6, 1901, to August 31, 1916.	
Total Receipts .....	\$2,210,989.96
Payments to Beneficiaries and Pensioners .....	1,147,982.85
Paid to men who have reached the age of 64 .....	60,505.71
Investments .....	779,617.53
Invested for Automatic Pensions at 64 .....	317,520.73
Received from the Five Million Commission Auxillary .....	250,000.00
Legacies Received .....	426,092.66
Diocesan Funds Received .....	58,680.01
Balance on hand, August 31, 1916 .....	154,111.38
Office Expenses .....	96,358.11
Royalties .....	96,967.70
Interest from all Sources .....	259,736.85
Funds Designated for Special Purposes .....	9,216.59
Investments and Insurance Redeemed .....	146,093.40
Publicity .....	17,394.63
Paid to the New Hymnal Commission .....	2,000.00
Legal Services .....	811.41

## CHURCH PENSION FUND

THE PENSION Fund committee in the diocese of Marquette (Rev. Bates G. Burt, chairman) will conduct a campaign of education during October and November, to be followed by a canvass of parishes and missions during the early weeks of December. A letter has been sent to the clergy asking their cooperation in presenting the campaign to Church members, and in distributing literature. A group of prominent laymen trained to speak on the pension plan will present the subject to the various congregations in November. The diocesan committee is composed of Rev. Bates G. Burt, Rev. Joseph A. Ten Broeck, Mr. Albert E. Miller, Mr. Peter W. Phelps.

The fall campaign in Chicago begins at once. Chairmen of committees have been appointed in nearly every parish. A series of monthly meetings of these chairmen will be held at the headquarters of the Church Club. Bishop Lawrence has accepted the invitation of the Church Club to speak at a meeting late in October which will be attended by representatives from all parts of the diocese.

The executive committee in the diocese of Kentucky has completed its arrangements for an intensive campaign for funds. A week will be set aside probably in November to be exclusively devoted to the work which is greatly simplified by the fact that 90 per cent. of the communicants in the diocese live in Louisville.

The preliminaries of organization in Southern Ohio have been completed, but active work has been deferred until a future date. The committee, of which William Cooper Proctor of Cincinnati is chairman, hopes that the canvass will be completed before the first of November.

The Rt. Rev. John Poyntz Tyler, Bishop of North Dakota, has appointed the following committee to promote the interest of the Fund in that diocese: Very Rev. Henry F. Kroman, chairman; Rev. John K. Burleson, D. D., Rev. F. H. Oehler, Rev. C. P. Drew, Mr. C. P. Lov. D. B. Holt, W. L. Williamson, S. B. E. Seese.

A letter was recently sent by the Church Pension Fund committee in the diocese of Lexington (Mr. John T. Shelby, chairman) to the clergy, vestries, and all Church committees, urging their support of the pension plan. One of the features of the letter was a notice of the assessment for the Fund to be made on the parish to which the letter was sent. The system of providing annuities for the retiring clergy was explained in detail, and in conclusion the letter said: "We must do our part in this work, because upon its successful accomplishment depends the ability

of the Fund to provide the pensioning of our own diocesan clergy now in the service of the Church."

Because of the area of the diocese of Iowa (some 56,000 square miles) the diocesan committee under George F. Henry, chairman, has appointed sub-committees in the four deaneries. The active canvass for pledges, originally planned for the first ten days in October, has been postponed until after the General Convention.

The diocese of Connecticut has contributed \$58,900 to the Fund.

### CORNERSTONE LAID IN AUGUSTA, GA.

THE CORNERSTONE for the new building of St. Paul's Church, Augusta, Ga., destroyed by fire last spring, was laid on September



LAYING OF THE CORNERSTONE OF ST. PAUL'S CHURCH,  
Augusta, Georgia

29th. The old church, built in 1819, was a beautiful example of the best colonial architecture. The new structure will be on the same site and on the same lines.

Bishop Reese presided at the service, blessed the stone, and delivered an address. The rector, the Rev. G. Sherwood Whitney, assisted in the service.

The procession was led by the vested choir, followed by the clergy and members of the masonic fraternity. After the service, the same masonic lodge which laid the cornerstone in 1819 took up its work in accordance with the ancient rite. The usual articles were deposited in a copper box together with some relics and memorials of the old church. The stone was laid with an old trowel which a few days ago was found embedded in the walls of the old tower. At the conclusion of the ceremony this trowel was presented to the masons.

Following these ceremonies the Bishop and rector laid the cornerstone of the new parish building to be erected at the same time.

The church will cost \$80,000, without furniture, and the parish house \$26,000.

### DEATH OF BALTIMORE CHURCHMAN

COL. JOHN A. TOMPKINS, a veteran of the Civil War, and for many years prominent in the business life of Baltimore, died suddenly at his home there, September 30th, aged 80 years. Col. Tompkins for many years was actively interested in the charitable work of the city, having been one of the founders of the Charity Organization Society and for some time head of the Wilson Sanatorium for Children. He was a devoted Churchman and long prominent in the work of the diocesan convention. The funeral services were held on October 2nd, the Rev. Dr. Hugh Birkhead, rector of Emmanuel Church, officiating, and interment being made in the National cemetery at Arlington, Va.

### BEQUESTS

THE \$10,000 left St. John's Church, Stamford, Conn., by the late Miss Sarah Ferguson has been used to pay the debt on the organ.

THE CHURCH OF THE ADVENT, Boston, has received a legacy of \$20,000, to be divided equally between the endowment and the poor fund, from the estate of the late Col. Jonathan E. Pecker of Concord, N. H.

BY THE WILL of William Jones Seabury, priest and Doctor, the library of the General Theological Seminary receives a document of great value. It is the parchment known as *The Concordat*, signed and sealed by Bishop Seabury (first Bishop of Connecticut) and the three Scottish bishops by whom he was consecrated at Aberdeen, Scotland, on November 14, 1784. By Professor Seabury's will, his sons Samuel Seabury and William M. Seabury

in his work." Carved in the marble are sheaves of wheat.

A NEW LECTERN, erected to the memory of Capt. George William Hall and his wife Ann Hall, for many years communicants of St. Mary's Church, East Providence, R. I., was dedicated and blessed on a recent Sunday morning. It is of carved oak, corresponding in pattern with the rood screen, and was donated by a daughter of the deceased.

A NEW LITANY DESK was dedicated on the Fifteenth Sunday after Trinity in St. Paul's Church, Huntington, Conn. (Rev. George J. Sutherland, rector). The desk, of oak, is the gift of the ladies' guild in memory of a former president. A brass plate bears the inscription:

"In memory of  
ANNA VIRGINIA GOKUM  
October 6, 1835—November 26, 1914."

THE ENDOWMENT of the Protestant Episcopal Old Ladies' Home in San Francisco has recently been increased by the gift of \$40,000 from the same source which some years ago gave \$100,000 to the Maria Kip Orphanage. The money is in the hands of the corporation of the Protestant Episcopal Church in the Diocese of California, which now handles about \$200,000 of invested funds for the diocese.

THE NEW temporary chapel of St. Luke's Mission, Forest Hills Gardens, Long Island (Archdeacon Nichols, vicar), opened on May 21, 1916, has been enriched by the following memorials: A white marble font from the family of Mrs. David Millar, to their parents; a carved stained oak Litany desk from Mr. George Sherman Richards, to Bishop Dudley and his daughter Mrs. Richards; an oak Glastonbury chair for chancel from the vicar, to his mother; an oak bishop's chair from Mr. Charles C. Foster, to his father. Also an altar desk given by Miss Edith Fryer, an altar book by the Misses Price, a baptismal ewer by Miss Sara S. Lawrence of Bay Shore, a large rug for altar steps by Mrs. Lewis H. Thomas, also a hymn board and a Bible from Mr. G. D. L. Harrison. The women of the mission and their friends have also given sixty chapel chairs of dark oak. Mrs. Klotze has made and given a handsome green silk veil and burse.

### CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

New Rectory at San Mateo—St. Dorothy's Rest—Christian Education

A NEW RECTORY is being planned for the Church of St. Matthew, San Mateo. The old rectory, built to accommodate the beginnings of St. Matthew's School for Boys, now defunct, will be used in connection with the public schools.

ST. DOROTHY'S REST at Camp Meeker in Sonoma county has finished its season. Here Mrs. J. O. Lincoln has received during the summer about two hundred and fifty people in need of rest.

THE BOARD OF CHRISTIAN EDUCATION at its quarterly meeting on September 18th planned for missionary talks by visiting laymen in the Sunday schools on Quinquagesima Sunday. Bible institutes were also planned for some parishes, and the distribution of cards of daily Bible readings for use from Advent to Lent.

### CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Burial of Mrs. George R. Hewlett—Laymen's League Organized—Convocation of Third District

THE BISHOP COADJUTOR officiated Thursday, October 5th, at the burial of Mrs. George R. Hewlett, wife of the rector of St. James' Church, Skaneateles. Mrs. Hewlett was a

receive valuable books from their father's collection; the remainder goes to the Seminary library. Other items of the estate go in equal shares to the testator's two sons and his two daughters, Mrs. Susan S. Bill and Mrs. Lydia W. Oliver.

### MEMORIALS AND GIFTS

GRACE CHURCH, Waterville, N. Y., has recently received a set of altar hangings for the Trinity season, in memory of Miss Gertrude Tower of Philadelphia, from her aunt, Mrs. Earl B. Putnam.

AT EMMANUEL CHURCH, Elmira, N. Y., a stone baptismal font was blessed and used for the first time on the Fifteenth Sunday after Trinity. It is a gift from the Little Helpers of the diocese.

BISHOP BREWSTER dedicated the memorial reredos in Trinity Church, Tariffville, Conn. (Rev. S. W. Derby, rector), on Sunday morning, October 1st. The reredos is a memorial to the Rev. James Elliott Heald, for many years rector.

MRS. G. A. BAGLEY, a member of St. Paul's Church, Watertown, N. Y. (Rev. John L. Oldham, rector), has purchased the house owned by Homer Rice, adjacent to the church, and given it as a rectory. The house is a two-story frame dwelling.

THE ROTARIANS of Parsons, Kan., pledged \$2,000 toward the erection of a new church building for St. John's Church, which was recently wrecked by a gas explosion. The Rev. Alexander E. Hawke, rector of the church, is a member of the club.

A TABLET to the memory of Frank Norris, litterateur, has recently been erected in St. Luke's Church, San Francisco (Rev. Edward Morgan, rector). It bears the dates of his birth and death, and the words: "The honesty, the bravery, the faith of the man lives

victim of the disease known as infantile paralysis and died after an illness of only two days. The funeral services were necessarily postponed several weeks until the removal of the strict quarantine and the re-opening of the churches which had been closed by order of the board of health during the prevalence of the disease in the village. The sympathy of numerous friends in the diocese goes out to Mr. Hewlett, who is one of the most beloved of the younger clergy of the diocese.

A LAYMAN'S LEAGUE recently organized at Binghamton has begun to hold services at Johnson City. A moving-picture theatre has been rented for the services, a Sunday school has been organized, and it is hoped that the work will grow into a permanent church establishment in this rapidly growing community near Binghamton. The rectors of the three Binghamton parishes are interested in the organization, and members of each congregation are enrolled in the League.

THE CONVOCATION of the third district, held at St. Peter's Church, Bainbridge, on October 2nd and 3rd, was of unusual interest because of a succession of connected features. The first session was made notable by an evening service at which Bishop Fiske blessed a beautiful silk flag offered by the local Daughters of the American Revolution as a pledge of American loyalty and a prayer for world peace. At the convocation service Bishop Fiske was the celebrant and the Rev. M. P. Bowie of Windsor the preacher. The Bishop read a charge to the clergy on Sacrifice and Service, being an effort towards expressing the joy of the ministry and increasing its efficiency. In connection with convocation there was an excellent Sunday school institute, led by the Rev. W. E. Tanner, with addresses by the Rev. H. L. Hannah on The Christian Nurture Course of Study, and by the Rev. Theodore J. Dewees on The Cycle Plan of Organization for the Small School.

TRINITY CHURCH, Elmira, struck by lightning early in the summer and considered damaged, has been repaired, renovated, and re-decorated. Advantage was taken of the opportunity to make many improvements. The entire cost, \$3,000, was met by subscriptions from the congregation, and the work of the parish is in such excellent condition that with all bills paid there is, after a very trying summer of unusually hot weather, a splendid balance on hand in the treasury.

A NEW PULPIT has just been placed in St. John's Church, Endicott, the Rev. L. E. Ward, priest in charge.

THE LITTLE HELPERS have offered two silk banners, to be awarded the two Sunday schools in the diocese showing the greatest increase in growth to Easter next and the largest average attendance. As many of the schools have been closed for months owing to the epidemic of infantile paralysis, the banners are offered at an opportune moment to stimulate renewed interest.

#### COLORADO

CHARLES S. OLMSTED, D.D., Bishop

#### Denver Notes

THE REV. A. L. MURRAY of Indiana, who was summer preacher at Denver for two months, held three conferences for the Cathedral Sunday school teachers. The school has adopted the G. B. R. E. programme and is equipped with the *Christian Nurture Series*.

THE REV. R. B. H. BELL has resigned St. Luke's parish, Montclair, a suburb of Denver, to devote himself to the new parish of St. Thomas and the headmastership of the Collegiate School for Boys.

ALL SAINTS' parish, Denver (Rev. T. G. C. McCalla, rector), has decided to build a new rectory.

EMMANUEL CHURCH, Denver (Rev. Sidney

R. S. Gray, vicar), has had the assistance of lay readers and visiting clergy, while the vicar has been holding services in Estes Park—the first services of the Church ever held in this celebrated park.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop  
E. C. ACHESON, D.D., Bp. Suffr.

#### Church Missions Publishing Company—Quiet Days—Berkeley Notes

AT THE recent annual meeting of the Church Missions Publishing Company in Middletown the treasurer showed receipts of \$780 from sales, \$200 from interest and investments, and \$560 from donations. The managers and editors reported the publication of three new books, *Life of Bishop Hare of South Dakota*, *Southern Highlands and Highlanders*, and *Lending a Hand in Cuba*. Besides these there were published during the year several pamphlets and three missionary plays. In a quarter of a century the company has issued more than 350 publications at a cost of \$18,000, of which \$14,000 has been replaced from sales.

THE BISHOP and the Bishop Suffragan are planning a series of quiet days for the clergy in the several archdeaconries during the coming fall and winter. The Suffragan will hold one for the clergy of the Hartford archdeaconry in Trinity Church, Hartford, Wednesday, December 13th.

THREE MEN of the entering class at Berkeley Divinity School have been detained by service in the army at the Mexican border. They are expected later.

A RECEPTION was given to the Rev. Prof. Ladd and his wife at the Dean's house on the evening of September 28th. Mr. and Mrs. Ladd were married in England in June and arrived in this country a short time ago.

THE REV. GEORGE B. GILBERT, missionary in Middlesex county, has been requested to accompany twenty-five students of the Hartford Theological Seminary on a trip to North Coventry, Conn., for a thorough first-hand study of rural Church work. Besides the informal conferences with the students, Mr. Gilbert has been asked to give the address

on Lights and Shadows of Country Church Work which he delivered at the Storrs College Conference this summer.

IT IS HOPED that the parish house for Christ Church, Stratford, which is being built on land adjoining the church will soon be ready for use.

A STONE parish house is being built for Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), which will be ready for use early in the fall.

#### DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

#### War Casualty—Parish Houses

AMONGST THE British officers who have fallen during the past week is Capt. Horace Dickey, of the Fifty-fifth Canadian Regiment, who was killed in the Somme drive. Capt. Dickey was the younger brother of Mrs. F. L. Carrington, wife of the Dean of St. Mary's College, Dallas.

THE NEW parish house of St. Matthew's Cathedral, Dallas, has been formally opened. The building is most complete in every detail and is handsomely furnished.

THE CHURCH OF THE INCARNATION, Dallas, is about to construct a parish house adjoining the church. Four years ago none of the Dallas parishes had parish houses, but with the completion of this structure every parish will have a suitable building in which to conduct parochial and social activities.

#### FOND DU LAC

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

#### Anniversary at Big Suamico—New Women's Organization at the Cathedral

ON THE 5th of October there was held at Big Suamico a celebration by St. Paul's congregation of the tenth anniversary of the coming of their priest, the Rev. Lucius Hopkins. The Eucharist was celebrated by Bishop Weller, assisted by a number of priests. Entertainments were held during the day in the new guild-hall, and a parish dinner was given in the evening. The success of this church has gone far to disprove the alleged impossi-

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## DR. PRICE'S CREAM BAKING POWDER

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bility of the Church's ministration to a foreign-born rural population. Most of this parish are of the first or second generation in this country and there is no town at all within its bounds, yet it numbers seventy-eight communicants, has a Sunday school of sixty-five, and guilds numbering sixty-one persons; a quaint little church, a rectory and glebe, and a large guild-hall which is the only social center in a hundred square miles.

A SOMEWHAT unusual Church organization for women has been inaugurated this autumn at St. Paul's Cathedral. Last spring all the money-making societies of the Cathedral agreed to disband and to raise all funds through the pledge envelopes. This left in existence no women's society. In their place has been started a woman's club, known as the Fortnightly, without dues of any kind, except voluntary offerings, its purpose being to furnish an opportunity for social acquaintanceship and also intellectual stimulation through lectures of various kinds. Christian social service, Christian education, and Christian missions in the various phases from the major part of its study. The management is entirely in the hands of a committee of five members, who serve for a year. Anyone interested may procure a copy of the constitution by addressing the Cathedral.

A RECENT death of a prominent communicant is that of Dr. Llewellyn Arch Bishop, twice mayor of Fond du Lac, one of the city's most respected physicians, and a communicant of the Cathedral.

THE COMMISSION on Religious Education in a recent report shows that the Sunday schools of the diocese have just held their own in numbers for the year. Eighteen cures show an increase and fourteen a decrease. Among the schools which have reorganized their work or are doing so, in accordance with the new diocesan standard curriculum, which is an application of the General Board's new series, are those at St. Paul's Cathedral; at Ashland; Stevens Point; Trinity, Oshkosh; Ripon, Marshfield, and North Fond du Lac.

**MAINE**

BENJAMIN BREWSTER, D.D., Bishop

Memorial Chapels—St. Peter's, Rockland

THE REV. PHILIP SCHUYLER, canon missionary of St. Luke's Cathedral, Portland, in charge of St. Peter's Mission, East Deering, Portland, is raising funds for the erection of a mission church for St. Peter's, which will be a memorial to the late Bishop Codman. It will be constructed of fieldstone and shingles, with a seating capacity for 250 persons, and will cost about \$12,000, of which \$7,000 has been secured. As a diocesan memorial the project commends itself generally to Maine Churchmen, but it is hoped that Churchmen throughout the country who knew Bishop Codman may aid.

IN JULY, 1914, services of the Church were held for the first time on Gotts Island, in the vicinity of Mt. Desert. There was then only one communicant of the Church on the island, Miss Peterson, a former communicant of St. Mark's, Philadelphia. Religious services had previously been held but once a month, and out of a population of sixty souls only three were communicants in any religious body. The services begun in 1914 have been held by the Rev. W. T. Forsythe, with celebrations of the Holy Communion on week-days, with the result that three adults and several children have been baptized and two adults confirmed. Efforts to obtain the use of a Methodist place of worship having failed, this summer a small chapel of wood was erected. It is a memorial to Miss Peterson's mother, Mrs. Laurence Peterson, who died on the island six years ago, and is the gift of her relatives and friends, aided by a grant from the Building Fund Commission. Various gifts used in

divine worship have been presented, the children of the mission raising money for the purchase of a small bell. The church is dedicated to St. Columba.

ROCKLAND has lately passed a crisis in its civic life. The religious teachers of the city, under the leadership of the Rev. R. J. Mooney, rector of St. Peter's Church, secured the appointment of a committee to deal with the problems of vice, liquor-selling, and gambling, so common in seaport towns. At the committee's request, the authorities began to enforce the laws. Then a veritable exodus of bad characters of both sexes took place, barrooms were shut, and the atmosphere of the town improved. Following this, the ministers arranged a community quiet-day, October 3rd, conducted by the Rev. Dr. W. H. van Allen of Boston. It began with Holy Communion in St. Peter's Church. The evening service was held in the Congregational church, as the largest auditorium. The Methodist, Baptist, Congregational, and Universalist ministers cooperated with the rector, and all participated in the concluding meeting.

A SUCCESSFUL quarterly meeting of the diocesan Auxiliary was held at St. Mark's Church, Augusta (Rev. Victor O. Anderson, rector), on September 19th. The United Offering treasurer reported \$1,316.29 received since the last Triennial. Thirty-seven delegates, representing thirteen branches, were present. The noon-day prayers were read by Bishop Brewster, who gave an account of the work in the Aroostook region and of the missions along the coast. He was followed by Miss Warren of New York.

DEACONESS CARROLL of Washington, D. C., devoted the greater part of her summer vacation to the work at St. Andrew's-by-the-Sea, Seal Cove, Mt. Desert, and during her stay organized a branch of the Girls' Friendly Society. A friend of St. Andrew's has given money to finish off the basement of the church as a parish hall.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

Open Forum in Baltimore—Patronal Festival

THE OPEN FORUM conducted for the past two winters by the Rev. Dr. Richard W. Hogue, formerly rector of the Church of the Ascension, Baltimore, was resumed Sunday afternoon, October 1st, at the Academy of Music, Baltimore. The academy is installing an electrically operated pipe organ, and a chorus of seventy-five male voices has been organized to sing at the services. The subject for discussion at this meeting was, After the War—What? One answer was given in a very earnest address by the Rt. Rev. Dr. Joseph S. Johnston, Bishop of West Texas, who declared that he saw no hope for humanity's preservation from further warfare without a world-wide Christian regeneration—the acceptance by every individual and state of the Fatherhood of God and the brotherhood of man. A second answer was given by Henri La Fontaine, member of the Belgian Senate, and winner of the Nobel Peace Prize, whose panacea for wars was the development of an international mind, a community spirit among nations. He looked forward

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- (8) The subscription price of the Christian Herald is \$1.50 a year. On November 10th it will be raised to \$2.00. Subscribe now before the price is raised.

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to the government of the world after the war by international administration, with an international parliament to make the laws for the world, and a supreme court to interpret and apply them.

Community religious services wholly non-denominational in character are also to be held Sunday evenings at the same theater, with the Rev. Dr. Hogue in charge. The Bishop has given his official sanction.

THE PATRONAL FEAST of the Church of St. Michael and All Angels, Baltimore (Rev. Philip Cook, rector), was celebrated September 29th, by special services morning and evening. The rector also met the various men's and women's organizations, and considered plans for uniting them into a more effective whole. This festival marked the completion of extensive improvements in the interior of the church and the resumption of services in the church building. For the past six or eight weeks the church has been closed while the interior was being repaired and painted, the congregation worshipping in the parish building. The effect of the new coloring of the walls is very bright and pleasing. In the evening an informal reception was held in the parish house for the rector and Mrs. Cook.

#### MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop  
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Honoring Bishop Tuttle's Anniversary—Improvements at St. Augustine's, St. Louis

CHURCH CLERGYMEN in St. Louis gave a luncheon at St. George's parish house (Rev. B. T. Kemerer, vicar), Thursday, October 5th, in honor of the fiftieth anniversary of the election of Bishop Tuttle to the episcopate. They presented the Bishop with a very simple but beautiful gold pectoral cross set with five amethysts. He responded to the gift in his characteristic happy way, giving a sketch of his two elections to the episcopate, and closed with some very appropriate prayers.

THE PARISHIONERS of St. Augustine's Church, St. Louis (Rev. Joseph Harvey, rector), have made extensive improvements inside the church, much work being done by the members themselves. Half of the roof has been re-shingled, the walls painted, the floor painted, a carpet laid in the chancel, the pews cleaned and waxed, the woodwork cleaned and varnished. The worth of the work is about \$500 and it has been done for less than \$300 through the effort of St. Monica's and St. Helen's guilds and the men's club.

#### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Church of the Ascension, Atlantic City

ON OCTOBER 1st the Rev. Charles M. Miles, D.D., celebrated his seventh anniversary as rector of the Church of the Ascension, Atlantic City. During this period there have been 590 baptisms, 257 burials, and 206 persons presented for confirmation, while the debt on the parish has disappeared. An organ given in memory of Mrs. Walter Edge was played for the first time on this occasion. The chancel is soon to be enlarged, and other improvements are contemplated.

#### OREGON

W. T. SUMNER, D.D., Bishop

Funeral of Mr. Ramsdell—A New Chapel

THE DIOCESE has sustained a heavy loss in the passing of Mr. H. D. Ramsdell, who was one of the leading laymen of Oregon, a member of the Standing Committee, a trustee of the diocese, and an elected deputy to General Convention. He was secretary-treasurer of one of the largest firms in Portland and formerly president of the Commercial Club. The

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Henry Morgenthau, former Ambassador to Turkey, says this sum must be given at once to relieve immediate necessities. American relief has so far been pitifully small. We *must* do more. To *you*, to all the Christian people of America, to the pastors and Sunday school superintendents this cry for help is directed. Every pastor should preach upon conditions in Armenia and Syria and every church in the country should plan *now* for a

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last rites were conducted at the Pro-Cathedral, Portland, Saturday, September 30th, by the Rev. E. H. McCollister.

A NEW CHAPEL is being erected at St. Helen's Hall, Portland.

A CHANCEL EXTENSION will soon be made at Grace Memorial Church, Portland.

**RHODE ISLAND**

**JAMES DEW. PERRY, JR., D.D., Bishop**  
Clerical Club

THE ANNUAL meeting of the Clerical Club of Rhode Island was held at the Bishop McVicker House, Providence, Monday, October 2nd, a large number of the clergy being present. The Rev. Levi B. Edwards, although absent and ill, was reelected secretary and treasurer. Bishop Perry gave an interesting account of his experiences at the Plattsburg military camp and took occasion to point out the moral and spiritual values of such a camp. The Rev. Karl S. Cate told interestingly his experiences in the naval civilian cruise this summer.

**SOUTHERN VIRGINIA**

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

Convocation of Southwest Virginia

THE CONVOCATION of Southwest Virginia met at St. Thomas' Church, Bedford county (Rev. T. Carter Page, rector), on September 26th and 27th, far from even a village, surrounded by stately oak trees, in a prosperous agricultural section. Every provision was made for the comfort of the visitors during the two days' sessions. The preachers on Tuesday were the Rev. G. Floyd Rogers and the Rev. T. G. Faulkner; on Wednesday, the Rev. A. E. Rich preached and the Rev. Messrs. W. G. Roberts, G. E. Zachary, and Frank Messic made addresses. According to usual custom two essays were read, one by the Rev. Hunter Davison, and the other by the Rev. G. Otis Mead. The Rev. F. H. Craighill was elected Dean, and the Rev. Thomas F. Opie, secretary. A social service commission was established and also a board of religious education. The convocation adjourned on Wednesday night and spent Thursday at the new Episcopal School in Lynchburg, then holding its opening exercises.

**WESTERN NEW YORK**

**WM. D. WALKER, D.D., LL.D., D.C. L., Bishop**  
A Preaching Mission

ST. LUKE'S CHURCH, Jamestown, N. Y., is preparing for a preaching mission the first ten days of Advent. The special preacher will be the Rev. J. Attwood Stansfield, who resigned from St. Peter's Church, Denver, not long since, to give his entire time to mission preaching.

**CANADA**

Synod Meetings—Mission of Repentance and Hope

*Diocese of Caledonia*

THE DIOCESAN SYNOD was held in Prince Rupert at the end of the first week in September, Bishop Du Vernet presiding. The evening was spent in a conference on the spiritual condition of the diocese, and how best to rise to a higher level. In the Bishop's address he took up at length the question of the Revision of the Prayer Book.

*Diocese of Huron*

THE INDUCTION of the new rector of the united parishes of St. Thomas and Holy Trinity, Poplar Hill, took place September 19th. Archdeacon Richardson conducted the service. The Rev. J. R. Bythell, who was inducted, comes from the diocese of Moosonee, where he has been doing missionary work.—BISHOP WILLIAMS was present at the jubilee services

in St. Paul's Church, on the Six Nations' Indian Reserve, September 10th. The building was consecrated fifty years ago but has been much improved of late. The present rector, the Rev. J. L. Strong, has been twenty-five years in the parish. An address was made and a Bible presented to him and to Mrs. Strong on the occasion.

*Diocese of Montreal*

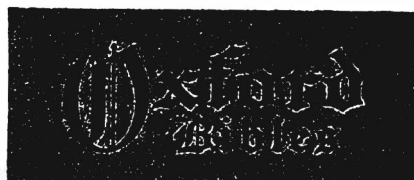
THE SPECIAL preacher at the monthly corporate Communion of the women of St. Clement's Church, Verdun, was Bishop Farthing. The service was held October 3rd and the wives and relatives of soldiers who had enlisted from the parish were particularly invited to be present.—THE OPENING meeting of the diocesan branch of the Woman's Auxiliary took place October 5th. It was preceded by a celebration of Holy Communion in Christ Church Cathedral. The Bishop conducted the service, assisted by several of the city clergy.—MUCH REGRET is felt that the rector of the Church of St. John the Evangelist, Montreal, the Rev. Arthur French, has been obliged to resign his position, owing to ill health. His resignation takes effect next May. He has been connected with the parish for the past thirty-four years, first as curate to his uncle, the Rev. Edmund Wood, after whose death Mr. French became rector.

*Diocese of Quebec*

THE INCUMBENT at the Magdalen Islands, the Rev. M. R. Ward, has been given a year's leave of absence by the bishop in order to pursue his studies at the New York Theological Seminary.—THE REV. H. H. COREY has gone to the mission of Mutton Bay on the Labrador coast for one year.

*Diocese of Rupertsland*

THE DECISION reached at the conference of the clergy with Archbishop Matheson was that the last two weeks in November should be taken as a time of special effort in connection with the Mission of Repentance and Hope. At the recent meeting of the provincial synod a strong resolution was passed favoring the greatest possible sympathy with the mother Church in England in this great movement. The Archbishop is about to issue a pastoral on the subject. The conference took place in Winnipeg.



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*Diocese of Saskatchewan*

THE IMPROVEMENT in the health of Bishop Newnham after his illness in the summer has not continued, and he has been ordered by his physician to take a complete rest. Until next Easter the confirmations will be taken by the Bishop of Qu'Appelle.

*Diocese of Toronto*

THE ARCHDEACON OF YORK was the special preacher at the opening of the new Church of St. Michael and All Angels, Toronto, September 28th. The dedication service was taken by Bishop Sweeny.—THE NEW addition to St. Mark's Church, Toronto, was dedicated by Bishop Sweeny, assisted by Bishop Reeve, September 21st. The preacher was Canon Plumtree, rector of St. James' Cathedral, Toronto. The addition, which forms the nave, will largely increase the seating capacity. St. Mark's is one of the oldest churches in Toronto.—THE USUAL conference of the alumni of Trinity College was held in Toronto, September 20th and 21st. There was a discussion of a paper on the Forgiveness of Sin. Bishop Roper of Ottawa closed the session. On the second day of the conference the subject was the Church's Task in the New World after the War.

**The Magazines**

IN THE September *Contemporary* Dr. Dillon continues his apparently inexhaustible flow of information with regard to the Balkan question. Unfortunately he writes always with a bias that tends to cast a doubt, which is probably quite unmerited, upon his statements. For him Serbia is all white, Bulgaria all black: Roumania (as befits a country still neutral at the time of writing) is complimented on her caution. The unfortunate Greek Government is, of course, dismissed contemptuously as "Pro-German." Austria's problems are thoughtfully examined by "Suum Cuique", who points out that "the country suffers because it contains a number of quarreling nationalities which are ruled oppressively by men who are in a minority", and also that it suffers from poverty which is largely due to the fact that it is "industrially and financially exploited by Germany". In his excursions into prophecy the writer is not so convincing. "It is obvious," he says, "that Austria-Hungary will be dissolved in consequence of the war, and that a small and purely German Austria and a small and purely Magyar Hungary will be created." The Slavs, it seems, are to be free. It would be satisfactory, indeed, could Austria's terrific tangle of nationality be so easily unravelled. Popular education is dealt with by Dr. Sadler, Vice-Chancellor of Leeds University. Better elementary (i.e., public) schools are needed, he insists; smaller classes would facilitate better teaching and would attract better teachers; and a more thorough and systematized scheme of day continuation schools should be established. It is pleasant to read Dr. Sadler's tribute to the pioneer work of the "four great educationalists of today", Kerschensteiner, Signora Montessori, John Dewey, and General Baden-Powell. Labor after the War. is treated by Prof. Pigou, one of the most brilliant of English economists, who recommends something approaching the Canadian scheme of arbitration, suggests measures for easing the mobility of labor, and urges the more extended use of labor exchanges. Mr. Percy Alden, a Quaker member of Parliament whose life is devoted to the cause of social reconstruction, gives interesting facts with regard to the dilution of labor consequent on the speeding-up of ammunition-making. He shows how the resulting changes, especially the substitution of unskilled for skilled labor (a skilled man now supervises the running of fifteen or twenty machines who in the old days would have managed only one) have changed the position of

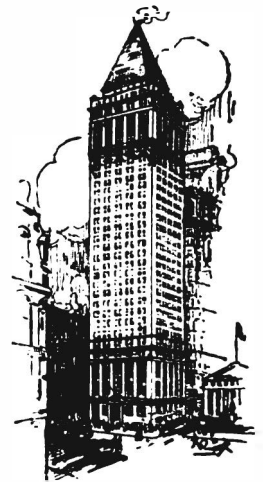
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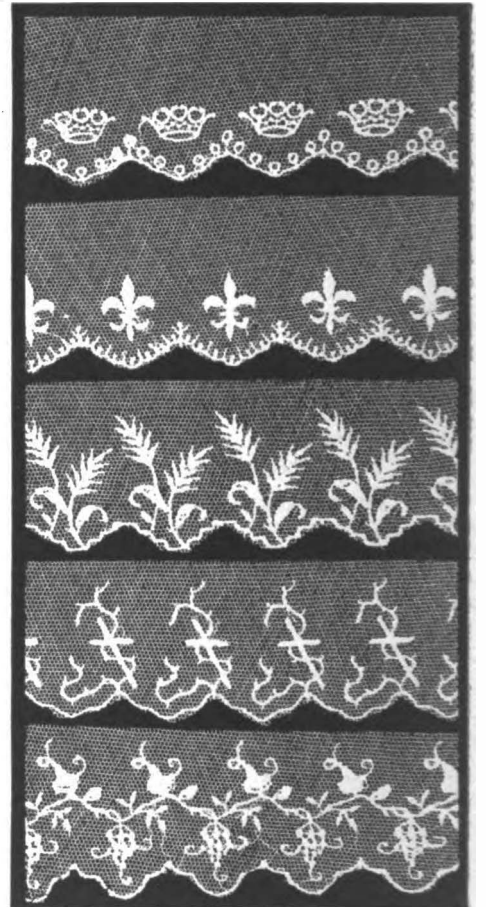


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