

# The Living Church

VOL. LVI

MILWAUKEE, WISCONSIN.—NOVEMBER 18, 1916

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## THE LIVING CHURCH

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THE ONE great truth to which we all need to come is that a successful life lies not in doing this, or going there, or possessing something else: it lies in the quality of the daily life. It is just as surely success to be just and courteous to servants or companions or the chance comer, as it is to make a noted speech before an audience, or write a book, or make a million dollars. It is achievement on the spiritual side of things; it is the extension of our life here into the spiritual world, that is, alone, of value. This extension is achieved, this growth toward higher things is attained, by our habitual attitude of mind. It develops by truth and love and goodness; it is stunted by every envious thought, every unjust or unkind act.—*Lilian Whiting.*

THERE IS only one thing that should concern us—to find just the task that is ours; and then, having found it, to do it with all of our God-given powers.—*Selected.*

# The Living Church

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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 18, 1916

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## EDITORIALS AND COMMENTS

### The American Verdict: An Interpretation

**W**HATEVER be one's political convictions, we believe the vast majority of Americans feel a sense of intense relief at the conclusion of a presidential campaign in which it may almost be said that democracy tottered in the balance. And because THE LIVING CHURCH, true to its unflinching practice in past years, has remained silent during the campaign, we believe there are some things that may usefully be said now, when we shall not be charged with writing for partisan ends.

If some of the interpretations of Mr. Wilson's election that have gone abroad shall be accepted across the Atlantic, we shall, of all men, be most miserable. The *New York Tribune* declared, when it seemed as though Mr. Hughes were elected, that the issue had been Mr. Wilson's unhappy expression in regard to "too proud to fight"; that "he asked the American people to reelect him because he had kept them out of war, without regard to any question of honor, without regard to the safety of American women and children, without concern for the rights for which our fathers and their fathers fought".

Now it is a dangerous thing to seek to tell what other people intend by their action, and it is a terrible thing thus to paraphrase the issue that was raised; it is still more terrible when a very considerable popular majority, and at least an adequate electoral majority, have actually been given to a candidate whose position is thus stated. If the *Tribune* really believed that Mr. Wilson and his supporters had that view of the issue, and that those who voted for Mr. Wilson did it with the intention the *Tribune* ascribes to them, then it is difficult to see how the *Tribune* can ever again have respect for America or the American people. We could have none, if we believed that of them.

But the *Tribune* does not state this as its own view of the campaign. It says Mr. Wilson "asked . . . because." The words are put into the mouth of the President of the United States. And the President of the United States never uttered them; no, nor words even slightly resembling them. There have been many near approaches to treason and sedition in this country since war blazed forth across the Atlantic, but we doubt whether any other has been as near as this. Patriotism was at a low ebb when and where those words were written.

We are writing now with a sense of responsibility which was clearly wanting in the *Tribune* writer, and which has been sadly deficient in so many writers during the campaign that has past. We shall try to show to those who did not vote for Mr. Wilson, and to readers across the Atlantic who must be dumbfounded at the result if they interpret it in the light of partisan utterances such as we have quoted, what the people who have voted to reelect Mr. Wilson meant by their vote; and since, geographically, the home of THE LIVING CHURCH is almost at the boundary line between the states that voted for Hughes and the states that voted for Wilson (we are writing before the result in Minnesota is certainly known), we believe that we are in better position to understand, and so to interpret, what was felt by both parties to the contest, than, for instance, any of the partisan papers of New York can be.

It is a new thing in American politics for a sectional division to occur between East and West. In the North, the Mississippi river has performed a new function. To its eastward, north of the Ohio river, nearly all the states have voted for Hughes; to the west, nearly all have voted for Wilson. Why?

Does anybody seriously believe that the West has lost its virility, is supine, is cowardly, is "too proud to fight", is impervious to considerations of honor? Has overweening luxury eaten out the spiritual vitality of the West beyond that of other sections? Is it in the West that men have made great fortunes through the manufacture of munitions and war supplies? Are the powder factories, the steel plants, the great gun and shell manufactories, in the West?

Everybody knows they are not. The idea that the Wilson vote is a vote of supineness, or of love of ease, or a vote induced by war profits, is simply disproven by the facts. Why, then, did the West vote for Wilson?

In the East, the great champion of Mr. Hughes was Mr. Roosevelt. Mr. Roosevelt is exceedingly frank. Everybody knows where he stands. He condemns Mr. Wilson for what—when he is exceptionally mild—he terms the weakness of this administration in dealing with Germany.

But in the West exactly the opposite has been the position of Mr. Hughes' sponsors. To them Mr. Wilson has been the great pro-British advocate, whose implacable hatred of Germany and of things German has made him the relentless partisan of the Allies, so that, according to these sponsors, he has been highly "unneutral" in his friendship to the one and his hostility to the other of the belligerents.

And so Mr. Hughes was the pro-Ally candidate in New York and the pro-German candidate in Wisconsin. We are not asking in which section he was more accurately portrayed. Sitting at the meeting place of the two sections, we are simply stating the plain fact, that must be understood, East as well as West, West as well as East, if either section is to understand the other; and particularly must be understood in Europe if the American people, and the President whom, with deliberation, they have reelected, are to be understood aright.

Wisconsin, a state that is largely German, was carried for Hughes. The same vote that gave him twelve electors, also elected a unanimous delegation of Republicans to the House of Representatives and a Republican to the Senate, all of whom except one, or possibly two, are understood to be pro-German in their sympathies, and all of whom, with that or those exceptions, made their appeal primarily to the German-American voter during their campaign. That is what the Hughes candidacy was interpreted by its friends to mean in Wisconsin.

Nor was this peculiar to Wisconsin. On the day after the election, when it seemed that Mr. Hughes was elected, the Cincinnati *Volksblatt*, rejoicing that Hughes' "victory is greater than could have been expected", lamented that Ohio seemed (as it afterward proved) not to have been carried for Hughes, but added that "If the Germans in all parts of the state" had done

as well as they did in Cincinnati, "we could celebrate a German victory, and we do not give up hopes that German Ohio has held true to the German flag by voting for Hughes."

The St. Louis *Westliche Post* also declared that "The population of German descent can look back on yesterday's results with especial satisfaction as a great victory of broad Americanism over narrow nativism". Rather different, these, from the view of the New York *Tribune*, are they not?

Now the West has repudiated the *Hughes* that was presented to it: It may have been a spurious Hughes, but, if the real Hughes was he who was presented to the voters of New York and New England for their suffrage, it was either his fault or his great misfortune that the spurious Hughes should have overshadowed him in the public mind of the West. It is clearly the pseudo-Hughes who receives the electoral vote of Wisconsin and Illinois, and perhaps of Michigan; but the law adds those votes to those of the other Hughes who has carried New York, Pennsylvania, and New England. If the real Hughes—if he of the East is the real one—had dared to risk the loss of the electoral votes of Wisconsin and Illinois, perhaps, as the man he is reputed in New York to be, he might have won the votes of the great West, which, added to those of the East, would have made him President by an overwhelming majority. What shall it profit a man, he must bitterly be reflecting now, to gain the electoral votes of the pro-German Middle West and lose the presidency?

And what, then, is the real Wilson? Here the view must be, not that of his enemies, but that of the men who voted for him. They have voted for him in spite of some foolish things that he has said, in spite of limitations in the men whom he has chosen as his official advisors, in spite of some mistakes in his administration, because they believe in substituting diplomacy for war just as far as it can be done without forfeiting national honor, and because they believe Mr. Wilson will carry it that far and no farther. They have undoubtedly rejected the idea that the United States should have acted as international judge and executioner after the invasion of Belgium. They have rejected the idea that this nation, which was not a party to the guarantee of the neutrality of Belgium, was under a like obligation with the nations that were. They have rejected the allegation—because it is contrary to the fact—that in assenting to the Hague conventions the United States has assumed any single obligation that it has not rigorously fulfilled. They have rejected the idea that there should be an embargo on munitions or foodstuffs. They have rejected the insinuation that Mr. Wilson's "Notes" are empty words. They recognize the fact that safety of non-belligerents at sea, though not made certain, has been made much more nearly certain by means of those much maligned Notes than it has been made by the whole British navy or than it could be made by the whole military arm of the United States. Not because Mr. Wilson was once so unfortunate as to say that there is such a thing as being too proud to fight, but because he has often showed that he, at least, is not too proud to learn, the American people, in the careful exercise of their sovereignty, have deliberately called him for a second time to be President of the United States.

Let our good friends who voted for another candidate than Mr. Wilson, because they believed our national honor was at stake, recognize that the national honor has not been repudiated; while if there were any who preferred another candidate because they put money considerations first and believed—as so many Americans honestly do—that another fiscal policy than that of the present tariff law is wiser for the country, let them remember that in this day of world strife, if we put money first, the wrath of God may say to the American people, Thy money perish with thee!

We ask our friends in other lands thus to interpret this election that has past; and those Americans who voted for Mr. Hughes, whether the Hughes of the East or the Hughes of the West, will do well if likewise they will take the interpretation of the election from those who were responsible for its outcome. These may conceivably have been mistaken in their estimates of men; but their intention is that which now stands as the intention and the position of the American nation.

**T**HE paper on The Decline in Religious Consciousness, which we publish elsewhere in this issue, is significant as coming from a physician. It is more significant because it is from the pen of a medical man whose specialty for years before

he retired from active practice was the treatment of nervous disorders and the study of their causes in our complex modern life. The lesson which he draws has added force as coming from him: viz., that the hope of Christian renewal, in an age which sadly needs it, lies in the effort of individual Christians to regain an intense consciousness of the divine and to live more closely to the Great Companion. Nothing can take the place of "personal piety" in the old sense of the words. It must color all Church work and be the inspiration of all social service. "The only Bible the world reads is the individual Christian life".

We are sure that Dr. Baker does not mean—indeed, he shows that he does not—that there should be any real diminution of Church activities. What he stresses is that too much of such activity differs very little in spirit from the ordinary activities of life. In the nervous anxiety to promote good works we have failed to keep open the channels of divine grace. There has been a loss of the religious "atmosphere".

That is a fact which has long been recognized and often adverted to by men of many minds. The difficulty has been, that those who have stressed the point have done so largely in a spirit of mere protest. They have been calling us back to the Old Gospel mostly in indignant dislike of a new religion. Very often their protest has degenerated into pessimistic complaint. Dr. Baker's protest is more constructive. He calls for a renewal of personal devotion because a deep religious consciousness is to be the medium through which the divine life shall be communicated to others, and the kingdom come in power.

The modern Christian recognizes the claims of religion. He believes in the Church—or more likely, in churches. He recognizes the claims of morality. But all this is feeble and ineffective unless it become touched with emotion through devotion to a Person, and the supreme genius of Christianity is that it does concentrate all morality in obedience to a divine Leader. Only in such personal loyalty—a loyalty that creates an atmosphere, so to speak, which keeps faith and love alive—shall the Christian have a real incentive to service and sustaining power in his tasks.

The great danger in a life like ours to-day is that it leaves no time or place for companionship with God. In the nervous haste that characterizes our work, we even reach a point where it would seem sometimes that we are actually afraid of being alone. The power of a man is in proportion to the depth of his life, and depth can come only through concentration. In the religious life it comes only as we make our "wilderness" where God becomes real and create a silence in which His voice can be heard.

What is significant in Dr. Baker's paper is that a neurologist should call us back to this Gospel truth. The late Bishop Hugh Miller Thompson used to tell of the successful business man on whose tombstone, had Truth written the epitaph, there would have been carved the sentence, "He never kept Sunday". We suspect that the same diagnosis might be made of a majority of the patients in a modern sanatorium. Dr. Baker makes a similar diagnosis of the disease of modern Christianity. It has not given enough time to God; it is losing a sense of His presence; it is therefore impotent for the accomplishment of His will and the advancement of His purpose.

As Frederick Temple boldly puts it: "To be is infinitely higher than to do; to be thoroughly true is a higher service than to spread the truth; to be a Christian makes more Christians than to preach the Gospel". Life, according to this estimate (the truth of which we all recognize), must consist in *becoming* rather than in *being* and in *being* rather than in *doing*.

**W**E are interested in the letter of the Bishop of Minnesota relating to the attempts, thus far unsuccessful, to extend the suffrage in the House of Bishops to suffragan bishops. If his historical statement of the effort made in each General Convention to change the system stood alone, we should have no comment to offer, and we believe it is substantially correct.

Yet we fail to see how these facts lend either "inaccuracy" or "consequent unfairness" to the editorial comment in THE LIVING CHURCH. We wrote that "every diocese that has elected a suffragan bishop, and every suffragan bishop who has accepted an election, knew perfectly well that the constitutional law of the Church gives them no vote." Bishop Edsall adds the word "permanently" to our quotation and then proceeds to argue that *perhaps* the constitutional disability is not permanent. To

this we agree, and as we did not use the word, nor imply it, we fail to see wherein we have been guilty of either inaccuracy or unfairness. Perhaps it would have been better for him to criticise the words as they were printed rather than to add another word, argue that the added word did not belong there, and so prefer the accusation of inaccuracy and unfairness.

But we are perfectly willing to add to our brief statement of fact relating to the position of suffragan bishops in the House of Bishops this further fact that some bishops feel that the constitutional provision is unwise and have made the effort, ineffectually thus far, to change it. So we may unanimously agree, then, that "every diocese that has elected a suffragan bishop, and every suffragan bishop who has accepted an election, knew perfectly well that the constitutional law of the Church gives them no vote", and also knew—we now add out of deference to the Bishop of Minnesota—that some very distinguished bishops and others intended to make the attempt to change the constitutional law. As the Bishop shows, these latter have, at each General Convention, made the attempt and each time they have failed. Perhaps sometime they will succeed. In the meantime, as the condition was perfectly well known, and nobody was in position to promise that the condition would be changed, we believe it is established beyond question that neither the suffragan bishops nor their dioceses are "aggrieved parties". We are confident that the suffragan bishops themselves would be the first to say so.

WITH relation to the work accomplished through THE LIVING CHURCH WAR RELIEF FUND it has been a pleasure to the editor to confer in person with the Rev. Charles M. Belden of Geneva, Switzerland, who was delegate from the European convocation to the recent General Convention.

War Relief

As we had suspected, it is clear from Mr. Belden's statements to us that several letters sent us for publication have failed to pass the rigid censorship of one or another of the belligerent countries and thus have failed to reach us. The fact that such letters, relating to the uses of money sent from the fund and the needs that appear to the writers, necessarily bear more or less upon general conditions such as censors are supposed to conceal, is sufficient explanation of their refusal to pass some of these letters. It is obvious that we must, more and more, administer the fund without having the benefit of frequent or detailed reports, which means that we must simply trust the clergy at each of the posts to use to the best advantage such funds as we can send to them. Happily we have already learned to trust the discretion of each of these clergy, and we have from earlier correspondence information of the general conditions of each of the churches on the continent which will enable us to act with intelligence. In his verbal report to General Convention Mr. Belden acknowledged with generous expressions of gratitude the value that this fund has been to each of those churches.

We are still able to report that receipts are received covering each of the remittances that has been sent from the fund and thus that nothing has been lost.

The following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND covering the period August 5th to November 11th, since the publication of the last balance sheet in THE LIVING CHURCH of August 12th, page 522:

RECEIPTS

August 5th, Balance on hand.....	\$ 47.53
Acknowledged August 12th to November 11th, inclusive.....	4,318.87
	<b>\$4,366.40</b>

APPROPRIATIONS

August 12th to November 11th, inclusive:	
Transmitted to Paris.....	\$2,119.60
" " Munich.....	848.00
" " Rome.....	350.00
" " Geneva.....	255.00
" " Dresden.....	718.00
Balance on hand November 11th.....	75.80
	<b>\$4,366.40</b>

The following is the list of the total appropriations from the fund since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland and the amounts in dollars direct from Milwaukee:

To Paris.....	\$10,725.96	and	10,926.00	francs
" Geneva.....	2,837.02	"	8,882.00	"
" Lausanne.....		"	10,158.12	"
" Rome.....	2,165.59	"	11,500.00	"
" Munich.....	3,232.48	"	3,882.75	"
" Florence.....	881.69	"	3,500.00	"
" Dresden.....	1,671.00	"	5,163.75	"
" Nice.....	578.00	"	328.00	"
	<b>\$22,091.74</b>	and	<b>54,340.62</b>	francs

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 13th:

A member of Christ Church, Eau Claire, Wis.....	\$ 50.00
Mr. John Vaughan, Binghamton, N. Y.....	5.00
Araby for October.....	1.00
"Marina," New Haven, Conn.....	10.00
Anonymous.....	500.00
In memory of J. H. D.....	1.00
Anonymous.....	500.00
Rev. A. W. Farnum, St. Paul, Minn.....	8.00
Miss Halley Newton, Ooltewah, Tenn.*.....	5.00
In memoriam, New Orleans, La.†.....	10.00
A friend, Bloomington, Ill.†.....	5.00
"For C"†.....	1.00
Mary F. Parker, Owego, N. Y.†.....	40.00
Rev. Robt. Coles, Philadelphia, Pa.‡.....	20.00
Total for the week.....	\$ 1,156.00
Previously acknowledged.....	33,274.47
	<b>\$34,430.47</b>

\* For relief of Belgian children.  
† For orphans in France.  
‡ For Dr. Watson's work in Paris.

[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.]

ARMENIAN AND SYRIAN RELIEF FUND

St. John's Church, Milwaukee, Wis.....	\$ 1.16
All Saints' Mission, Western Springs, Colo.....	4.67
St. David's Parish, Portland, Ore.....	3.50
St. Mary's Mission, Park Ridge, Ill.....	18.25
"Two Calvary Churchwomen".....	5.00
St. James' Episcopal Church, Piqua, Ohio.....	22.00
Church of the Redeemer, Watertown, N. Y.....	10.87
Church of the Redeemer S. S., Watertown, N. Y.....	3.13
Trinity Chapel, Great Bend, N. Y.....	2.00
St. Mark's Church, Clark Mills, N. Y.....	4.23
Christ Church S. S., Upper Merion, Pa.....	16.55
St. Mark's Church, Jersey City, N. J.....	5.00
St. John's Church and S. S., Deadwood, S. D.....	7.37
S. S. of the Good Shepherd, Lake Charles, La.....	9.05
All Saints' Church, Norristown, Pa.....	24.10
A member of Christ Church, Cambridge, Mass.....	25.00
Calvary Church, Batavia, Ill.....	15.00
St. John's Church, Kewanee, Ill.....	19.15
Trinity Church Cathedral, Easton, Md.....	20.00
Men's Bible Class St. Michael and All Angels' Ch. S. S., Anniston, Ala.....	2.04
St. Paul's S. S., Central City, Colo.....	1.00
Christ Church, Moberly, Mo.....	4.50
St. Paul's Church, Mexico, Mo.....	5.50
Miss C. de Launay, Columbus, Ga.....	5.10
Prince Frederic's Parish, Lee Dec, S. C.....	4.05
All Saints' Church, Waccamaw, S. C.....	2.05
Rev. John Flockhart, Greenwood, S. D.....	16.15
St. Giles' Church, Castleton, N. Y.....	2.00
St. Mary's Guild, Oakfield, Wis.....	5.00
St. Clement's Church, Philadelphia, Pa.....	3.00
Christ Church, Lead, S. D.....	19.63
H. Edna Loth, Havana, Cuba.....	2.00
Christ Church, Brownsville, Pa.....	12.11
St. Barnabas' Church, Omaha, Nebr.....	15.00
A friend in Charlotteville, N. C.....	2.00
A sick girl in a hospital, Charlotteville, N. C.....	.20
Church of St. Martin-in-the-Fields, Lumberton, N. J.....	3.85
St. John's Church, Georgetown Parish, Washington, D. C.....	40.00
Trinity Mission, Cleburne, Texas.....	5.85
W. Edgar Enman, Charlotetown, Prince Edward Island.....	5.00
A member of Christ Church, Eau Claire, Wis.....	50.00
Grace Church, Madison, N. J.....	26.00
Mrs. W. Lampshire, Central City, Colo.....	.50
Mrs. B. E. Seymour, Central City, Colo.....	5.00
Grace Church, Anderson, S. C.....	1.88
St. Paul's Church, Summerville, S. C.....	2.00
	<b>\$456.49</b>

FOR THE ALBANIAN FUND

Anonymous, Philadelphia, Pa.....	\$25.00
F. M. R., Hackensack, N. J.....	1.00
In memory of Ann Rebecca Torrence.....	25.00
Mrs. R. Schauman, Little Falls, N. Y.....	2.00
In memoriam C. C. B.....	5.00
	<b>\$58.00</b>

ANSWERS TO CORRESPONDENTS

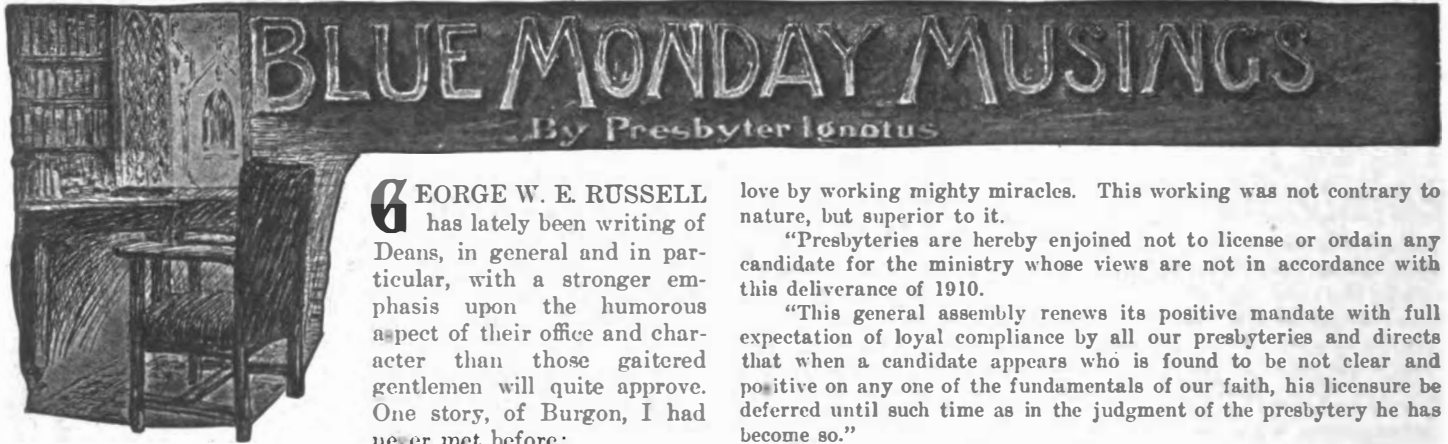
ROMAN.—We do not find what is the inscription on the Papal tiara.

L. W. S.—It is wholly impossible to state what proportion of churches use kneeling benches as compared with those using cushions. The latter are perhaps more usual in large churches and the former in small ones.

J. B.—Whether the saints of highest degree have already passed from the intermediate state into the beatific vision, the place of final bliss, cannot be said with certainty, but on the whole the trend of pious opinion among theologians is that they have. But the answer is not one for positive statement and certainly nobody could say precisely which saints are in the one and which in the other state or place.

THERE ARE always those whose eyes are holden so that they cannot see the beauty and holiness that wait in any place where men live, but must go to the ends of the earth in a vain search for that which stands at their doors. Sir Launfal leaves the Christ at his gates when he goes on the long and idle quest, and finds his Master only when he has learned that the divine is always close at hand. The illusion of the remote, complex, and obscure is the thinnest of veils to those who have once seen life face to face and passed through the process to the reality.—*The Outlook.*

SYMPATHY, if real, must necessarily be allied with benevolence.—*E. M. Sewell.*



**G**EORGE W. E. RUSSELL has lately been writing of Deans, in general and in particular, with a stronger emphasis upon the humorous aspect of their office and character than those gaitered gentlemen will quite approve. One story, of Burgon, I had never met before:

"In some Cathedrals the Dean is by the statutes an autocrat; in others he is only chairman of the chapter; and disasters have sometimes overtaken newly-appointed Deans who did not know their limitations. Thus, when Dr. Burgon (1813-1888) became Dean of Chichester, he called the chapter together, and, in the course of a paternal allocution, said, 'You will find me a strict master, but a just one'. To which the senior Canon replied, 'We are very much obliged to you, Mr. Dean, but we shall find you no master at all. You have only one vote in chapter, and a casting vote if there is an equal division. We shall vote together as one man in resisting encroachments. So your casting vote will not be called into exercise.'"

That suggests an American ecclesiastic, who, with his new title fresh upon him, informed the diocesan synod that his counsel and advice would always be theirs freely, "speaking as dean or man". American deans are not tempted like that anonymous English one who said that £5,000 a year was a desirable income, because, without exposing you to the invidious reproach of excessive wealth, it enabled you to enjoy all the necessities of life, and some of its luxuries.

Nor are there very many to illustrate this *mot*:

"Dr. Gaisford (1770-1855), Dean of Christ Church, is chiefly remembered by his pleasant saying that the two-fold merit of a classical education was that it enabled you to look down on people who had not enjoyed it, and also frequently led to posts of considerable emolument."

This is quite as alien:

"A gentleman who had recently been preferred to a dignified and unlaborious post in the Civil Service once said to me, in a kind of lazy rapture, 'This is a berth after my own heart. I have a good income, a good home, and nothing particular to do. In fact, I am a lay Dean.'"

But his article ends with a tale which, alas! is not without application even in this favored land:

"My last instance relates to a latitudinarian Dean who is still with us. He is a man of most persistently inquiring mind, and, being introduced to one of the Princes of Siam, began to cross-examine him about the religion of his country. 'We are Buddhists,' said the Prince. 'Yes, I know that Buddhism is the popular religion, but what is the religion of the upper classes—of the Royal House, for instance?' 'Ah!' replied the ingenuous Prince, 'we are what you call Broad Church—we profess to believe, and do not.'"

AFTER THAT, it will do us good to read an official utterance of the Presbyterian General Assembly of 1916 unanimously adopted. Every word of it is congruous with the standards of the historic Church. One might wish that, *mutatis mutandis*, our own General Convention had said something as lucid:

"The General Assembly calls the attention of the presbyteries to the deliverance of the General Assembly of 1910, which is as follows:

"1. It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide, and move the writers of Holy Scriptures as to keep them from error.

"2. It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

"3. It is an essential doctrine of the Word of God and our standards that Christ offered up 'Himself a sacrifice to satisfy divine justice and to reconcile us to God.'

"4. It is an essential doctrine of the Word of God and our standards concerning our Lord Jesus Christ that on the third day He arose from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.

"5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and

love by working mighty miracles. This working was not contrary to nature, but superior to it.

"Presbyteries are hereby enjoined not to license or ordain any candidate for the ministry whose views are not in accordance with this deliverance of 1910.

"This general assembly renews its positive mandate with full expectation of loyal compliance by all our presbyteries and directs that when a candidate appears who is found to be not clear and positive on any one of the fundamentals of our faith, his licensure be deferred until such time as in the judgment of the presbytery he has become so."

THE KANSAS CITY *Times* makes this fresh contribution to the discussion as to the effectiveness of prohibition. I commend it to my readers.

"One of the favorite arguments that will be made in Missouri this fall—provided, of course, the prohibition amendment is not kept off the ballot as a result of Secretary Roach's ruling—will be that abolishing the saloon won't lessen crime and drunkenness. This is one of the whisky orator's stock of arguments.

"But there is just one trouble with this particular argument—the facts don't bear it out. 'Booze crimes' and prohibition don't mix. And the facts do bear that argument out.

"For example, turn to West Virginia. The report of Fred O. Blue, state commissioner of prohibition, covering the two years' period of prohibition in that state, shows a remarkable decrease both in drunkenness and crime in general. From fifty municipalities the report shows a decrease in drunkenness of 75 per cent.; in crime of 50 per cent. The year before the law went into effect there were 10,567 arrests; the first year of prohibition there were 9,956, and the number dropped to 3,357 the second year of prohibition.

"Or turn closer to home—Colorado as the example. The *Star* already has told what prohibition has done in Colorado. But concrete facts of its workings bear repeating. According to Tom Tynian, warden of the Colorado penitentiary, the number of prisoners received at the penitentiary decreased nearly two-thirds under prohibition. In Denver proper, the number of arrests for drunkenness, the first six months under prohibition, was 531; the corresponding months under saloons, 1,353.

"These concrete examples, showing actual results, continually bob up to destroy the arguments of the whisky orator."

ONE OF MY BELGIAN FRIENDS, sheltered for eighteen months in England, and now in France, writes:

"I can't get over my parting with dear old England. I'm longing to get back there, as I really love the English people and the English life. I very often noticed how trustworthy they are. They don't speak much, but, when they do, you can believe their words, as they come straight from the heart. I have been able to judge them in many delicate circumstances, and I have learned to love them as you do. I have the sweetest and dearest remembrances of the time I passed in Britain."

Not a bad certificate of character, is it? And well deserved by the English people as a whole.

HERE IS A PRAYER for the survivors of the Armenian massacres, set forth in one of our large parishes:

"O God, the King of Martyrs, with whom do reign those that have witnessed a good confession even unto the shedding of their blood; Look down with pity upon the remnant of Thine Armenian people, crying unto Thee for aid against their persecutors. Preserve them and keep them alive, we beseech Thee, and destroy the power of their adversaries by Thy mighty hand, who art the Blessed and Only Potentate, putting down one and setting up another, and who livest and reignest, One God, world without end. *Amen.*"

IF THE relentless drift is bearing away some traditional and conventional "household gods" and ecclesiastical sanctities, there is abundant compensation in the unveiling of higher ideals, the vitalizing of thought and character, and in the dispersion of rubbish which has almost hidden the divine lineaments of man's nature. Religious advancement is seen in the increased emphasis which is placed upon these living realities about which men cannot differ.—*Henry Wood.*

HE IS A great man who has a great plan and a great life—the greatest, who has the greatest plan and sees it.—*D. M. G.*

## THE NATIONAL MISSION IN ENGLAND

## Incidents of Its Beginning

## INSTALLATION OF WAYSIDE CROSSES

The Living Church News Bureau }  
London, October 23, 1916 }

THE National Mission of Repentance and Hope, after many months of most earnest and careful preparation, has now begun to take place throughout the Church. Church people as a whole must be feeling the great importance and solemnity of such a unique event, perhaps unparalleled in the history of the Catholic Church in this land since the preaching of the Crusades.

There are already abundant signs that the mission is arousing wide and intelligent interest and a sincere response. In all the dioceses priests sent forth by the bishops are hard at work preaching the mission in the various parishes. Open air Processions of Witness form an impressive part of the method of the mission. Another important feature is the making of resolutions, of more or less definite character, on the part of the faithful and others who attend the mission services. Here is how a particularly good one, in the diocese of Ripon, is framed:

"I, a citizen of God's Kingdom, signed with the Sign of His Cross at Holy Baptism, do solemnly pledge myself to acknowledge the Kingship of Christ by regular public worship; to seek constant union with Christ in prayer and sacrament; and to bear witness to Christ by a life of daily service willingly offered for the glory of God and the good of mankind."

The fourth and last, and on the largest scale, of the open air demonstrations arranged in preparation for the National Mission in the diocese of London, took place a week ago last Saturday afternoon in Hyde Park. Processions with crosses and banners and bands of music came from twelve deaneries of West London. Seldom perhaps has even Hyde Park—London's great *rendezvous* for outdoor public meetings—seen such a gathering of people as thronged its broad green spaces for the final muster on the eve of the mission.

"A demon—streh—shun, and no mistake," is what a strapping big Canadian is reported to have said with racy accent.

"Well, this looks as if the Church were pretty strong in West London." That's what the Bishop of London said.

And here is a bit of descriptive writing of it by a correspondent of the *British Weekly*:

"Perhaps only at the close did you realize the numbers when, like the starling, you simply could not 'get out'. Alleys black, gateways blocked, and 'busses packed. Even the tubes got choked. The throb of the drums, white and crimson banners ablow, and a forest of golden crosses, these told us of the great event."

The Bishop of Willesden, adds this correspondent, led the service, "and surely to Oxford street the Creed, said together by such a host, must have sounded like far-off thunder." A Frenchman shared his leaflet to sing "O God, our help in ages past".

The Bishop of London and the Bishop Suffragan of Kensington spoke from separate stands. The Bishop of London said they had come out there to fight. They had first to fight in argument certain popular public prints (*John Bull*, among others). The mission was said to be unpatriotic, ill-timed, unnecessary. The mission was *not* unpatriotic. The Church led the recruiting of the nation. The mission stood for the highest patriotism. They wanted a noble pride, "not national swagger". The mission was *not* ill-timed, because they wanted to make England a better place for the boys to come back to. There had been sneers at his quoting Lord Roberts about "the nation on its knees", and remarks about Lord Roberts' dotage; but if attention had been paid to what Lord Roberts said five years ago about our nation we should not be as we are. Sir David Beatty was not a man in his dotage, and speaking to him not long ago the Admiral (of the squadron of battle cruisers) said, "When the nation has humility and prayer in its heart and on its lips we can count the days towards the end." The mission would strive to shorten the days that had brought the nation under the purge of God. A bishop lately asked Sir William Robertson (Chief of the Imperial Military Staff): "What can the Church best do to help you?" The General's reply was: "Make the nation more religious." Let the people choose, said the Bishop of London, between such men and those who prated against the mission. It was not true patriotism to pose as if we had no sins.

The Bishop of London, who preached at a service last week in St. Michael's, Cornhill, in commemoration of the two hundred city men from offices in that parish who have laid down their lives in the war, read a letter which he had received from General Sir William Robertson expressing his best wishes for the National Mission.

"I fear that even yet too many of us," said the General, "are putting an undue amount of trust in 'chariots and horses' . . . I am old fashioned enough to think that this great war, like those of which we read in the Old Testament, is intended to teach a necessary lesson, and if this be so it follows that we ought to examine ourselves and take the lesson to heart." Continuing, he wrote:

"A serious determination on the part of the nation to seek and deserve divine help would, we may hope, enable us to take a true perspective of the war, and it would undoubtedly furnish valuable help to our gallant sailors and soldiers at the front, as well as lighten the heavy burden of responsibility now carried by the various authorities at home and abroad."

The movement for the erection of wayside and village crosses or Calvaries as War memorials is already having some material and happy results. General Sir

**Wayside Crosses** William Robertson has paid a visit to his native county of Lincolnshire (says the *Building News*) to unveil a Calvary cross in the village of Dalderby.

The Cross has been erected as the outcome of an offer by the Lincoln chamber of commerce to the village or hamlet in the shire which sent as volunteers the greatest percentage of its eligible manhood to fight for king and country before May 1, 1915, Dalderby winning with a percentage of over 72 per cent. The site is that of the old pinfold (A. S., an enclosure), and is enclosed by rustic woodwork, with seats and a gate. The memorial proper is of fifteenth century conception, much after the style of the hooded and sculptured crosses, examples of which are still to be seen in Lincolnshire. From a dark granite plinth, resting on foundation bases, rises an octagonal shaft surmounted by a modelled and battlemented cap, this supporting the cross proper, all of stone, one side being sculptured with a crucifix, and on the other side a figure of a woman partly protecting a poorly clad youth. The whole memorial stands nearly seventeen feet high. The principal parts of it have been given by members of the Lincoln chamber of commerce.

The Mayor of Buckingham has initiated steps for the erection of a Calvary cross on Church Hill in commemoration of the men belonging to the borough who have sacrificed their lives in the War.

*Central Africa* (U. M. C. A.) states in the October number that from a private source it was learned that the Bishop of Zanzibar had left for the mainland and was believed to be at Korogwe.

**News from  
Zanzibar**

A letter had been received from Padre Pearse, who joined as chaplain to the forces in East Africa, and had reached Korogwe. He writes:

"The whole Mission is entirely given over to hospital work. It has been the German first field hospital since the Tanga fight. I found Miss Burn, one of our nurses, here. She has had a very hard time of it, and is of course immensely relieved at our arrival. . . . The old church and the new are full of beds. The latter has no patients in it now. The Chapel of the Blessed Sacrament was used as a store room. With the help of a few Christians I cleared it out and cleaned it as best I could on Saturday. On Sunday we had a sung Eucharist there, the first they have had for nearly two years."

The Rev. W. J. Carey, of Pusey House, Oxford, who is chaplain of H. M. S. *Warspite*, in his lecture at St. Martin's-in-the-Fields on A Churchman's View from the Navy, mentioned that there were many ships where there was no room for a church but the number of ships with churches was steadily growing.

**Economy** In response to the Government's appeal to householders to exercise stringent economy in the consumption of coal and light, the Bishop of Chichester has closed his palace for the winter months and taken the residentiary in the Cathedral close, which is a considerably smaller house.

The *Church Times*, in concluding some editorial reference to the meeting of the American Church at St. Louis, says:

"Some day, we may hope, our American brothers will agree to adopt a better name to describe their communion than that which their forefathers gave it in an unfortunate age. We confess to a qualm when we are compelled to write it. Moreover, we believe that, if they could get rid of this *damnosa haereditas*, they would advance the cause of the Church."

**Comment on  
General Convention** After nearly nineteen years of honorable and distinguished judicial service, Sir William Phillimore, late one of the Lords Justices of Appeal, has now retired into private life.

**Sir William  
Phillimore**

He is the author of a *Book of Church Law*, and has edited the second edition of his father's famous work on Ecclesiastical Law. I need hardly add that he is a devoted Catholic Churchman and a well-known member of the English Church Union. It is thought in some quarters that a peerage will be offered to him.

J. G. HALL.

A TRUE peacemaker is doing a divine work of love in the world.—  
Rev. J. R. Miller, D.D.

**OPENING OF NEW YORK DIOCESAN CONVENTION**

**Indications Suggest Uneventful Session**

**MEETING OF NEW YORK CITY MISSION SOCIETY**

*New York Office of The Living Church }  
11 West 45th Street  
New York, November 13, 1916 }*

**C**HE annual convention of the diocese meets on Tuesday, November 14th. The Holy Communion will be celebrated in the Cathedral of St. John the Divine, after which the clerical and lay delegates proceed to Synod Hall for the business session. It is expected that the Bishop's address will be delivered early in the afternoon. Provision has been made for a three days' session.

Bishop Greer is regaining his strength, but is not in so good physical condition as before the summer holidays. The Rev. Charles K. Gilbert, editor of the *Churchman*, is acting secretary, in place of the Rev. Dr. Frank F. German, who has removed to the diocese of Connecticut. Mr. Gilbert will probably be chosen secretary-in-chief at the election of officers.

No burning questions are now apparent, and an unusually quiet convention is anticipated. Rumors tell of the election of another suffragan or coadjutor, but their foundation is scant.

On Sunday afternoon, October 29th, a special service was held in Trinity Church, New York City, under the auspices of the American Branch of the Anglican and Eastern Association.

**Anglican and Eastern Association**  
The address was delivered by the Rev. Dr. Arthur Lowndes, who said in part:

"One of the fruits of the great war now raging in Europe will be, I firmly believe, a lessening of the prejudices among Christians. Men who have fought side by side have learned to value and to respect the religious convictions of their comrades in arms. From everything that we read, there has been a wonderful deepening of religious conviction, especially among the soldiers fighting on the side of the Allies. If, as one of the results of this war, Constantinople is occupied by the Russians, while I trust that St. Sophia will always remain under the jurisdiction of the Greek Church, I firmly believe that there will be a wonderful rapprochement between the Anglican and the Russian Orthodox Churches, so that in a day which is not far distant the present friendly feelings will be translated into friendly action."

Anthems from the Greek Liturgy, the Russian national hymn, and a Greek melody were sung.

The annual meeting on Tuesday, October 31st, began with a celebration of the Holy Communion in Trinity Chapel, Bishop Parker officiating.

The provincial Demonstration School is giving this winter in St. Michael's Church, New York City, two series of lectures on Monday evenings to those who have had high school preparation or its equivalent. The instructors at 7:30 are Miss Olive M. Jones and Prof.

**Demonstration School Courses**  
Sarah L. Montgomery, two Churchwomen of professional standing. Their topics are Practical Methods, Classroom Management, and Psychology, and are adapted to those who have not had training for teaching. At 8:30 a course will be given on the Modern Point of View in Education Applied to the Teaching of the Church, which is open independent of Course 1 to those who have had educational training and experience. In this course Dr. Delany's topic is The Spiritual Life; Dr. Nichols and Dr. Stevens, Week-day Work; Dr. Stevens, Curriculum; Miss Marion Peters, Christian Service; Dr. Peters, Educational Value of Symbols. The diocesan board will give popular lectures and more elementary courses at Synod Hall, as last year.

The third annual exhibition of work done by St. Hilda's Guild will be held in the offices of Ralph Adams Cram, Esq., Aeolian Building, Forty-second street near Fifth avenue, New York, on Wednesday, November 15th, and continue for three days following from ten until six o'clock. This guild has for its patrons Mr. Cram and Bertram Grosvenor Goodhue, Esq. Its advisor is Wilfrid Edwards Anthony, Esq. This interesting exhibit of Church vestments of various kinds is by many well-informed and competent judges declared the most important collection ever shown by the guild or any like association. The Church people of Boston and vicinity will have an opportunity of seeing the same exhibition on November 23rd and 24th.

The New York City chapter of the Daughters of the American Revolution held their annual memorial service last Sunday afternoon in Trinity Church. The Rev. Dr. Frank B. Reazor, rector of St. Mark's Church, Orange, N. J., preached the sermon, and was assisted in the service by the Rev. Thomas Worrall. Those especially remem-

bered in the service were the Rev. Dr. J. Nevett Steele, for many years chaplain of the chapter, who died last August, and Mrs. Donald McLean, former president general of the association and regent of the New York chapter.

The eighty-fifth annual meeting and the fourth annual mass meeting of the New York City Mission Society was held in the Synod Hall on the Cathedral grounds on Thursday evening, November 9th. Bishop Greer opened the meeting and made an address. Later, Bishop Burch presided. The retiring officers were re-elected. Addresses were made by the Rev. Charles P. Tinker, superintendent of the society; Rev. Edward H. Cleveland, M.D., chaplain of Harlem and Fordham Hospitals; Rev. Thomas Worrall, chaplain of Bellevue Hospital; and the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia.

**City Mission Society**

Appropriate action was taken on the death of the Rev. Ithamar W. Beard, an earnest and faithful chaplain of the society for many years.

At the invitation of the wardens and vestry of Trinity Church, New Rochelle, a large company of parishioners, visiting clergy, ministers of various local church organizations, and citizens met in the parish house on Wednesday evening, November 8th, when a reception to the Rev. Dr. Charles F. Canedy was given in honor of his forty years' rectorship. During the evening Mr. J. W. Boothby, senior warden of the parish, and for thirty-nine years a parishioner, presented the rector with a handsome testimonial on behalf of the congregation.

**Anniversary at New Rochelle**

Religious services began in New Rochelle about 224 years ago. The first settled minister began his work September 20, 1689. In the list of ministers and rectors Dr. Canedy is the sixteenth. During his long rectorate the parish activities have been greatly enlarged.

Trinity Church, Mt. Vernon, celebrated its sixtieth anniversary on Sunday, November 5th. Bishop Burch at the mid-day service made a brief address of congratulation especially in behalf of the Bishop of New York, who was not able to be present. Bishop Burch also celebrated the Holy Communion. The Rev. Dr. George F. Nelson preached the historical sermon. Other clergy taking part in the service were the rector of the parish, the Rev. William H. Owen, Jr., and his assistant minister, the Rev. W. L. Greenwood, Archdeacon Pott, the Rev. Dr. William H. Vibbert, and the Rev. Stephen F. Holmes, a former rector of the parish. The music was admirably rendered by a large choir of men and boys. The congregation completely filled the spacious edifice, although rainy weather prevailed.

**Trinity Church, Mt. Vernon**

Dean Grosvenor has arranged for sermons by the following distinguished preachers in the Cathedral of St. John the Divine, at 11 A. M., and 4 P. M.

- Cathedral Preachers**  
November 19th, Dean Grosvenor, Bishop J. McKim.  
November 26th, Prof. F. J. Foakes-Jackson, Bishop L. H. Roots.  
December 3rd, Dean Grosvenor, Bishop C. S. Burch.  
December 10th, Rev. H. C. Stone, Dr. Manuling.  
December 17th, Dean Grosvenor, Dr. Ernest M. Stires.  
December 24th, Dean Grosvenor.  
December 25th, The Bishop.  
December 31st, Dean Grosvenor, Dr. Chas. L. Slattery.

Bishop Greer has given to Mr. Paul Shimmon, a graduate of Columbia University and a native of Persia, who has also been for a number of years a missionary in that country, a letter authorizing him to speak in the churches of the diocese on behalf of the suffering and destitute victims of the war in Persia and Kurdistan. Mr. Shimmon's address is 131 Waverly avenue, Brooklyn, New York. Tel. Prospect 7974.

WE HAVE traveled far from the crude primitive doctrine that God distributes pleasure and pain, prosperity and adversity, in strict correspondence with moral desert and demerit. But we are now on the bedrock of fact. Man can rise above his fate, not by ignoring evil or running away from it, not by cherishing any comforting delusions about it, but, with open eyes and resolute will, by accepting the imitation of Christ as his highest good. We are not to envy the triumphs of successful wickedness, nor to make the sufferings of the good an insoluble problem. Do we really think that God has blessed the successful spoiler of the poor, the tyrant or the trickster, because his eyes swell with fatness, and he does even what he lusts? Do we wish for such rewards ourselves? And can we venture to pity the saints and martyrs and heroes who have been treated as mankind usually treats its greatest benefactors? Would we not gladly so live and so die ourselves? God is not unjust; but He neither rewards nor fines us in the currency of this world.—W. R. INGE, D.D., in *Constructive Quarterly*.

EVERY SINGLE act of sacrifice is part of the great sacrifice. Every act of love and kindness is only possible because it is part of the divine love; nothing can exist, save as the result of the existence of its perfect ideal, and the ideal of perfect existence is God.—*Shorthouse*.



## MEETING OF EPISCOPALIAN CLUB IN BOSTON

## Five Hundred Enjoy Dinner and Speeches

## A TRIBUTE TO THE PRAYER BOOK

The Living Church News Bureau  
Boston, November 13, 1916

LAYMEN of the Church in this diocese have a flourishing society known as the Episcopalian Club. Once a year they have a meeting, with a dinner and speeches, to which they invite all the clergy. Held this year at the Copley-Plaza Hotel on Monday, November 6th, it was one of the best of these extremely pleasant affairs. All told, about five hundred were present. As the dinner was about to begin, the arrival, in khaki, of the Rev. H. B. Edwards, just back from the Mexican border as chaplain, caused enthusiastic applause. Then all present were delighted to see that the Bishop was on hand, for his return from the Middle West in time had been regarded as uncertain.

Arthur K. Hunt presided and introduced the Bishop as the first speaker, and he received a prolonged ovation when he rose to speak.

"I want to express," he said, "what we all feel—the sense of satisfaction that in the regiments which went from this state to the border four priests of our Church went as chaplains, and they went as chaplains of the Catholic, the Universal Church, with a sympathetic helpfulness for all men of all creeds. It is a great satisfaction that four of our clergy should have so far commended themselves as to have been selected chaplains, because of their personality and their readiness to serve their country." Alluding next to the Church Pension Fund, the Bishop said humorously that he did not wish to be identified exclusively with that fund. "I hope," he said, "that Massachusetts will set the example to the whole Church, and it will be a great forward step in that direction, if by January 1st she has sent her half million dollars, or more, for the National Fund."

The Suffragan Bishop was the next speaker and gave a most interesting résumé of his impressions of St. Louis and the General Convention. One big reason for the fine character of the convention he said emphatically, was that Bishop Lawrence had so large a place in its deliberations. "The note struck repeatedly in the convention," he continued, was that "this Church is an American, a national Church, and there was a great deal said about the American flag and about patriotism. It was a great convention and impressed one strongly by its efficiency. I believe that this convention of fifteen days had a better record for efficiency than any other legislative body in America has had for a like period for many years. There was, too, a spirit of optimism, a spirit of hopefulness, and a spirit of cheer."

The Rev. Dr. Mann spoke on a few "by-products" of the convention; while many had gone there with a keen apprehension of party quarrels, the spirit of brotherly love had prevailed instead. Making humorous reference to his work as president of the House of Deputies, Dr. Mann then went on to say, "I don't think it is possible to over-estimate the value which a great gathering of that kind has for this whole branch of the Catholic Church. For intelligence, for culture, for earnestness, there is not a legislature in the United States which compares with the General Convention. Running through all of it was the golden thread of a common loyalty to our common Mother Church. There was plenty of debate, but never for one day was the brotherly feeling destroyed. Moreover, this Church rose to the height of its opportunity and obligation and showed to a nation that needs the lesson more sorely than anything else that there is one motive that must be put above everything else—a common loyalty to a common flag, that there must be no divided allegiance, no hyphenated Americanism."

Charles G. Saunders, Esq., chancellor of the diocese and deputy to General Convention, told of the various items of legislation passed, with special reference to the changes adopted in the Prayer Book.

The anniversary meeting of the Massachusetts branch of the Woman's Auxiliary took place on All Souls' Day at Trinity Church, Boston. The delegates were welcomed by the Suffragan Bishop after a celebration of the Divine Liturgy. Mrs. Francis C. Lowell, of

Boston, was chosen president, and Miss Alice M. Morgan, of Cambridge, secretary. Deaconess Knapp, of St. Faith's Training School, New York; the Rt. Rev. Dr. Yeatman-Biggs, and Miss E. D. Corey, spoke briefly. The chief address was by the Bishop of Hankow, China, who spoke on the need of prayer for mission work. He declared that such wonderful progress was being made in China and Japan that it is almost impossible to keep pace with it. The first missionaries to be sent out by the Chinese Church left for their chosen field a few days ago, he stated, and the Chinese Church has pledged itself to raise \$3,500 annually for missionary work.

"The hardest thing for missionaries to do," said Bishop Roots, "is to understand the Chinese people. Our intolerant arrogance is almost impossible to overcome. It is the greatest problem we have to face. It is a characteristic of our race toward which the Chinese

are getting more sensitive all the time. We must understand it and curb it.

"We must be tender toward our Chinese brethren. They long for help but feel small and powerless beside the larger men of our race. Unless they feel that they are getting something for themselves, they will be contented to let the foreigner do as he pleases. This characteristic of ours is within us and prayer is the only thing that will overcome it."

The training school for Sunday school teachers, conducted by the Diocesan Board of Education, began its ninth year last week. The classes will be held Saturday mornings in the rooms of St. Paul's Cathedral. The courses of instruction are, for the first year: The Gospel and Life of Christ, fifteen lessons, Rev. Warner F. Gookin; Child Study, eight lessons, Rev. Frederic C. Lauderburn; Principles and Methods of Teaching, ten lessons, Mrs. Alfred S. Higgins. For the second year: Church History, fifteen lessons, Rev. Ernest M. Paddock; Missions, eight lessons, Rev. James Thayer Addison; Prayer Book and Church Worship, eight lessons, Rev. John W. Suter. For the third year: Old Testament, fifteen lessons, Rev. Charles Hastings Brown; Church Catechism and Christian Doctrine, ten lessons, Rev. Edward S. Drown; Sunday School Administration, correspondence course offered by the General Board of Religious Education.

The twelfth annual meeting of the Sunday School Union of the diocese was held last week. On Wednesday, the 8th, its service began with the celebration of the Divine Liturgy in the Cathedral. The Bishop of Hankow preached at this service.

The following tribute to the Prayer Book from the Boston Transcript is so happy that it may well be reproduced here.

"If anyone had the vision to see the American Churches, or the American Church, as they—or it—may exist a hundred years from to-day, it is probable that he would behold a blending or association of communions in which the best and the greatest idea of each existing Church had been preserved; and in this blend we may be sure that the Prayer Book would have left an ineffaceable influence. It brings down to the present day a vast wealth of imagery and of devotion; it tints human life with poetry; it has brought to us from an immemorial past the purest gold of worship through a thousand fusions. Its solemn language lays hold of the horns of the ancientest altars of faith, but in its simplicity and directness it answers the demand for expression newly sprung in the heart of a child. Its great body of devotional expression will never be lost. Irrespective of authority, it is valid for and through itself."

Speaking recently at Radcliffe College, the Rev. Dr. van Allen had for his subject, **Revolutions in America**. Naming four evils—poverty, vice, corruption, and ugliness—he attributed the cause of them all to liquor. Solve the liquor problem, and you have gone a long way to solving these evils. Social work is only a palliative, and there should be an attack on the real source. To aid in doing this women must be enfranchised and better men brought into politics.

The Church City Mission reported with great satisfaction that its larger vacation work both in town and at Revere Beach has not only been splendidly successful, but that every bill has been paid and the season ended out of debt. The general treasury is about as much in arrears, on October 1st, as usual. Money, to the sum of \$6,694.10, given during the summer was all except \$45 for vacation purposes. In September the City Mission received a bequest of \$1,000 from the estate of the late Colonel J. E. Pecker. Unfortunately, as Col. Pecker died in New Hampshire, his bequest to the City Mission, as well as to the Church of the Advent, had to pay an inheritance tax of 5 per cent.

The Church Temperance Society reports that its summer "tent work", or holding of simple services, with address, in a tent, has been most successful the past season. This work was begun in 1887. Large congregations were in attendance and generous gifts provided the necessary funds for carrying on the work. In making this report, the Society appeals for \$2,500 for its winter work in the coffee rooms, which it maintains in various slum sections of the city.

The Rt. Rev. Logan H. Roots, D.D., '96, Bishop of Hankow, China, is in residence at the Episcopal Theological school at Cambridge during the first semester, and is giving a course of lectures on The Christian Church at Work in China. Recent speakers before the St. John's Society of the school have been the Rev. C. E. Snavely of La Gloria, Cuba, who spoke on missionary work there; Mr. Huger Elliott of the Boston Fine Arts Museum, who gave an illustrated lecture on the question, Have We, as a Nation, Taste?; and Dean Hodges, who made an address on The Call to the Ministry at a special devotional service.

J. H. CABOT.

OUR BEST MOMENTS are not glimpses of another world. They are liftings of this world into the light of God.—Phillips Brooks.

## DIOCESAN MISSIONS IN PENNSYLVANIA

### Bishop Rhinelander Tells of Increased Activity

#### NUMEROUS NEWS NOTES

The Living Church News Bureau }  
Philadelphia, November 13, 1916 }

THE central committee of the diocese met at the Church House, Thursday evening, November 9th. This missionary committee is composed of the two Bishops, the eight delegates to the Provincial Synod, and one delegate from each parish and mission station.

Mr. Bopsall, the treasurer of the diocesan Board of Missions, made a report showing that 99 of the 138 parishes have paid their apportionment for missions in full. This was a gain of twelve over last year, and the committee is endeavoring to add at least twelve parishes each year to the number that so pay.

Interesting and helpful addresses were made by Bishop Page of Spokane and Bishop Tucker of Japan. Bishop Page thought that more attention should be paid to educating the children in the missionary idea, although the people as a whole and even the clergy were in need of education along these lines. That interest in missions is growing in this diocese was indicated by Bishop Rhinelander, who said that, so far back as he could learn, one of the principal things the Bishop did on his summer vacation was to write letters in an endeavor to make up the deficit in the apportionment. He was glad to say, however, that this year he was not obliged to write a single letter for that purpose and the apportionment for the diocese was exceeded about \$30,000. As another indication it transpired that the attendance at this annual meeting was between sixty-five and seventy per cent. in excess of the attendance last year.

#### City Mission

The annual report of the City Mission has been distributed. It records the largest amount of work done during any year of its history. The report is smaller and plainer than former reports. The acting superintendent gives as a reason for this the increased cost of printing materials. The report calls attention to the need for larger and increased contributions to the work of the Mission. There are many more applications for admission to the homes of the mission than can be granted. This causes much regret to the officers.

A special service in the interest of religious education has been arranged for Sunday, November 19th, at 4 P. M., in St. James' Church, Twenty-second and Walnut streets.

#### Religious Education

The preacher will be the Rev. Lyman P. Powell, president of Hobart College. This is the beginning of a series of services looking to the promotion of religious education in this diocese. The diocesan *Church News* will devote its issue next month largely to this subject. In connection with this effort a meeting and reception was given at the Bishop's house last Saturday afternoon to the students of Bryn Mawr College, who are interested in religious education. It is interesting to note that one-fourth of the young ladies of that college are Church girls. They are anxious to put themselves in touch with religious educational effort.

Announcement has been made of the delivery of the Bohlen Lectures for 1916 in the parish house of Holy Trinity Church, Monday afternoon, November 20th, 27th, December 4th, and 11th, at 4:30 P. M. The Rev. Dr.

#### Lecture Courses

Loring W. Batten will treat the subject, *The Relief of Pain: A Study of the Moral and Religious Forces in Healing*. Lectures on the History of Religions by members of the University faculty are being given every Monday at 4 P. M., from November 6th to March 19th, in Houston Hall. No tickets are required.

St. Elisabeth's Day was observed with its usual splendor in St. Elisabeth's Church. The rector reports that all the services were

#### St. Elisabeth's Church

more fully attended and hearty than on any previous occasion. At the early Eucharist all members who could be present made their Communion, and attendance was unusually large for the patronal day.

In the evening the Rev. John Mockridge, D.D., was the preacher. The rector made an appeal for the mortgage fund. The congregation responded by making an offering of \$800.

The West Philadelphia branch of the Sunday school association of the diocese met in the Church of the Redemption on Tuesday evening, and a very interesting programme was presented. The subjects were The Parish House as the Social Center, led by Mr. George W. Braden, of the Y. M. C. A. of this city, and How to Get the Best out of the Christian Nurture Course, led by the Rev. Lester Bradner, Ph.D., of New York. The West Philadelphia convocation was the pioneer in these meetings, and they have been of great value in the Sunday school life in that part of the city.

#### Sunday School Association

The local assembly of the Daughters of the King met in St. Matthew's parish house on Tuesday evening. The meeting began with

#### Daughters of the King

Evensong, Bishop Rhinelander being the preacher. As usual there was a large gathering of women and clergy.

A thanksgiving service for the return of the boys from the border was held in Liberty Theatre, Tacony, on Sunday afternoon, October 15th, citizens of all denominations taking part. The Rev. Robert A. Edwards, D.D., presided, and each minister in that part of the city assisted. After a service of prayer Lieutenant Lewis gave

#### Service for Returned Troops

reminders of the trip to the border, and thanked the people of Tycony for the hearty welcome which was given the officers and men of Field Hospital No. 2 and Ambulance Company No. 2. Dr. Edwards made a short address, exhorting the men to be true to their churches, and to the calls for manly service both socially and at the polls. The boys were mustered out of the Federal service on Wednesday night and automatically returned to state service.

#### Knights of St. John

Workers among boys will be interested in a new scheme of degrees which has been recently published in book form by the Rev. Francis M. Wetherill. These initiations are churchly in character and their ritual is instructive and entertaining for young boys. The order is known as the Knights of St. John. Mr. Wetherill is the assistant at old Christ Church.

#### Personal Religion

On Wednesday evening, November 1st, a class in Personal Religion was formed at the Church of the Holy Apostles. The object of this class is to try to make real and vital the fundamental principles of the Christian religion. The Bible is to be the text book.

St. Stephen's Church has resumed the evening musical services which were so successful last winter. After the rendering of an elaborate programme accompanied by harp and violins, Dr. Karl Reiland preached an eloquent sermon.—In the evening of Monday,

#### Miscellany

October 30th, the members of the Church Club and clergy, as invited guests, met in the chapel in the Church House, when the delegates to General Convention reported the proceedings.—The fiftieth anniversary of the Church of the Messiah, Gwynedd, was celebrated on Sunday, October 29th. The programme extended over the entire week. The speakers were Judge William H. Staake, Rev. Francis M. Taitt, Rev. Herbert W. Burke, Rev. H. A. L. Hoyt, and the Rev. H. C. Pastorius.—The eighteenth anniversary of the Eucharistic League was observed in the Church of the Annunciation, on the evening of All Saints' Day. At Solemn Evensong the preacher was the Rev. Henry B. Bryan.—Selections from the oratorio *Elijah* were rendered in the Church of the Holy Apostles on Sunday evening, November 12th. This is the second of the monthly musical services of this season.—A parish house for the Church of the Messiah, Gwynedd, was dedicated by Bishop Rhinelander, Sunday, November 5th. A number of the clergy and a large congregation assisted.—The annual service of the Bishop White Prayer Book Society was held in St. Peter's Church, Germantown, on Sunday evening, November 5th. The sermon was preached by the Rev. George Herbert Toop. A report of the distribution of Prayer Books and Hymnals was made by the secretary of the society. EDWARD JAMES MCHENRY.

IF YOU do not wish for His Kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—*Ruskin*.



LAYING OF THE CORNERSTONE OF THE CHAPEL OF THE MEDIATOR, PHILADELPHIA

[See Philadelphia Letter of last week]

**POST-CONVENTION MEETING OF CHICAGO  
ROUND TABLE**

**Deputies Make Their Reports**

**OTHER IMPORTANT MEETINGS HELD**

The Living Church News Bureau }  
Chicago, November 13, 1916 }

ONE of the largest meetings in the history of the Round Table was held at the Church Club on Monday, November 6th. Sixty-five clergy were present, including the Bishop of the diocese and Bishop Atwood of Arizona, to hear the reports of Chicago's clerical delegation to the General Convention. The Rev. Professor Foster presided.

Dean De Witt, the first speaker, praised the people of St. Louis for their hospitality, and the excellent accommodations provided for the sessions and for the various meetings. He told, too, of his active part in the legislation for a new canon on religious education.

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, who confessed that he had sat through the sessions without saying a word, said that the spirit of the convention was excellent, that "the big thing" was conceded to have been Missions, then Social Service, and then Religious Education. Mr. Godolphin called attention to the American Church's great opportunity in Africa in the Sudan, and to the fact that the convention had gone on record as condemning the liquor traffic.

Dr. Stewart, rector of St. Luke's Church, Evanston, spoke of the convention as one of dominant personalities, of whom Bishop Tuttle was always first. The dominant note of the convention, he said, was Missions, and the dominant temper, charity.

The Rev. Charles H. Young, rector of Christ Church, Woodlawn, spoke of the prevailing sense of the presence and guidance of the Holy Spirit, of the consciousness, too, of the power given the deputies as they came daily to the Holy Communion, and of the spell of the Presiding Bishop.

The Bishop of the diocese said that he had come from the convention with many positive impressions. It was one of the best conventions which he had ever attended. It was one which had done the least in legislation but most in other ways. The convention gave, for example, an impetus to peace and happiness, an impetus to missions—the Church was united on missions as never before—an impetus to the Pension Fund, an impetus to Social Service, and an impetus to Religious Education. He referred to the general acceptance of the provincial system, and to the joint resolution passed that the joint commissions of the provincial synods be asked to present and submit their reports beforehand to their diocesan conventions. Bishop Tuttle seemed, said he, Archbishop in fact of the American Church, if not in name.

Bishop Atwood, who said gracefully that he had come to Chicago not for men nor for money, but for ideas of the convention, reiterated what the previous speakers had said of the all-compelling importance of the three great subjects, at St. Louis, Missions, Social Service, and Religious Education.

Mr. George H. Webster, for many years distinguished among the laymen of Chicago, and active in its affairs, died on Sunday, November 5th. The Round Table, at its meeting

**Death of Mr. G. H. Webster** reported above, passed resolutions by a rising vote in which they expressed their sense of the loss the diocese has sustained. Mr. Webster had been a member of the Standing Committee for many years, serving also as senior warden of Trinity Church.

St. Chrysostom's Church on Dearborn avenue has always had a plain, unassuming front. The church was built more than twenty

**Plans for Building and Improvements** years ago, but the chancel, the sanctuary, and the front were not then finished. The rector and the vestry have now decided to complete the front, and tentative plans for an imposing facade and tower have been made, to be paid for by popular subscription from the congregation. A gift of \$1,000 has already been made. St. Chrysostom's has a large and very active congregation which has increased considerably of late under the leadership of the rector, the Rev. Norman Hutton.

In one of the most flourishing of the missions, St. Lawrence's Church, Libertyville (Rev. E. S. White, priest in charge), a parish house is being built. The house is to be of frame, like the church, with large assembly hall, class rooms, choir rooms, kitchen, etc. A small chapel has also been provided for. Mr. White well says that the movement for a parish house is a great advancement for St. Lawrence's Church.

The Church of the Redeemer, Hyde Park, has been rebuilding its organ, and Dr. Hopkins, so full of music himself, writes "that much joy stirred in all hearts on the Eighteenth Sunday after Trinity (October 22), when our organ was restored to us, resplendent in newly bronzed outside pipes, resonant with newly voiced pipes inside, and with new wind chests and tubing, and the like."

The local assembly of the Daughters of the King of the diocese was held in the Church of the Epiphany, on Wednesday, November 8th. The day began with the Holy Communion at 10 A.M. The celebrant and preacher was the Bishop of Chicago, who emphasized the missionary work of the Church and social service. At noon the regular business meeting was held. After lunch the splendid reports of the Triennial Convention meeting of the Daughters of the King were read by the president, Miss S. C. Prescott, and by Mrs. W. W. Wilson. The election of officers resulted in the choice of Mrs. E. E. Wade, of St. Peter's Church, as president, and Mrs. E. F. Kenyon, of the Church of the Transfiguration, as secretary. The meeting closed with a hymn, and a short address by the Rev. H. W. Prince.

On Wednesday evening, November 8th, over eighty men attended a dinner in the parish house of Grace Church, Freeport. Brief addresses were made by the rector, the Rev. F. D. Butler, and by three of the vestrymen.

**Grace Church, Freeport** The principal address, by Mr. Charles E. Field of St. Luke's Church, Evanston, was an eloquent appeal to the men to advance the Kingdom of God, and also a plain presentation of the Pension Fund. The work among men and boys in Grace Church is progressing under the leadership of the present rector and Mr. Charles E. Field, director of the local chapter of the Brotherhood of St. Andrew. Since the coming of the new organist and choir-master, Mr. W. C. Kenyon, a choir of forty boys and men has been organized. During the past year a special service for men has been held once a month; there has been a regular Sunday for a corporate communion of men, and a monthly dinner for men has been held in the parish house, with an average attendance of over sixty. During the past year Grace Church parish almost doubled its apportionment for missions as a result of the successful every-member canvasses made by the men of the parish.

Many members of the G. F. S. came to the Chicago meeting of the Central Council directly from St. Louis, says a correspondent,

**Supplementary Notes on G. F. S. Meeting** with a new vision of the Church's opportunity for the finest kind of social service through the G. F. S., and realizing that "our old-fashioned objects still ring true and may be translated into modern terms, efficiency and preparedness". These ideas were emphasized in the reports of the different departments. The commendation department reported work in connection with the Travelers' Aid Society; the holiday house department reported on wonderful vacations for tired girls; the missions department on gifts to Church missions; the literature department on excellent class work; and the candidates and social service departments on work for the Federal Child Labor Bill. The claim was made that through the work for children the G. F. S. does preventive work *in time to prevent*. Five hundred dollars was raised with enthusiasm for a house in England for working girls in munition factories.

On Thursday evening, November 2nd, Mr. W. S. Powers of Evanston spoke to 250 people at Immanuel Church, La Grange, on the Pension Fund. The local committee is at work for the Fund and it is expected that a substantial sum will be contributed here.

H. B. GWYN.

**THE SENTRY WATCH OF GOD**

Psalm 121.

The sunlight filtered through the trees,  
Far off I heard the hum of bees,  
My troubled heart was far from ease;  
When softly like a sighing breeze,  
A whisper came, "He keepeth thee."

He keepeth me! Mid surge of care,  
And cark of toil, day's wear and tear,  
Burdened with thoughts I cannot share,  
The sure response: "He keepeth thee."  
The sure response, "He keepeth thee."

He keepeth me! In hours of joy,  
In tasks that all my powers employ,  
In scenes that please or that annoy,  
In strife that would my soul destroy,  
My strength is this: "He keepeth thee."

He keepeth me! In hours of pain,  
When only loss seems all my gain,  
And all my life's endeavor vain;  
Softly there comes the sweet refrain:  
"He keepeth thee, He keepeth thee."

He keepeth me! When daylight dies,  
And slumber haunts my weary eyes,  
My soul on His sure word relies,  
And sleeps, nor fears the Great Surprise,  
But trusts the sentry watch of God.

MARY ARONETTA WILBUR.

## Social Service To-day

Being the Convention Address (in Part) of

The Rt. Rev. DAVID H. GREER, D.D., LL.D.

Bishop of New York

IT was my privilege to speak to you at our last annual council about the sovereignty of Jesus Christ as the "Sovereignty of Service"; but "service" is a multiple and not a unit term, which may be and is in many ways expressed, classified, and grouped. Every social calling is the call to a service, some special kind of service, some special ministration to human need and lack, and which like every organ in the human body has its own appointed and special work to do and service to perform. To speak therefore of the sovereignty of Jesus Christ as the "sovereignty of service" is not sufficiently descriptive, is not definite enough, does not define its scope, its bearing, and its reach. Is it a limited service, restricted and confined to some particular section of our social life? Or is it not a limited service, but one that is meant to cover and touch, with a helpful touch, every phase of human life, each and every social part or social section of it?

It is a timely question, one which underlies many other questions which to-day are coming up and pressing for an answer. At the recent General Convention there was much discussion of it which I did not have the privilege of hearing. Let me then make it the subject of my diocesan address; or, to put it in the form of a question—What is Social Service To-day, Its Character and Scope, and How May It be Performed?

It is, I assume, admitted by all Christian people that Jesus Christ claims to be the Lord of human life, not part of it but all of it, to whom it owes allegiance: not part of it but all of it, and whom it should always and everywhere acknowledge. That is a fundamental postulate of the Christian faith. It is the Christian Faith, the Incarnation Faith, that the sovereignty of Jesus Christ is universal and supreme; with no part of human life either excepted from it or superior to it. We cannot hold the Christian faith without holding that, that Incarnation faith; and we do hold it, in theory, or, if you please, in Creed. But do we hold it in fact? We do not. By that I do not mean that we do not always and everywhere obey it and that our Christian conduct is in fact so often an inconsistent conduct. That indeed is true, lamentably true. But that is another matter, a very important matter of which I will speak later. But it is not that to which I am now referring; not the fact of our failure to obey, but the fact of our failure to recognize, everywhere and always, that supreme and sovereign claim or rule of Jesus Christ.

And if that be so, as obviously it is, why is it so? Partly, perhaps chiefly, for the reason that our social life to-day has been partitioned out or divided up into different social sections, different social compartments, water-tight compartments, so separate and distinct that what affects or touches one does not of necessity, does not as a rule, except through a leakage, touch and affect the others.

[Here the Bishop gave, and considered, two illustrations, one the compartment of business life, the other the compartment of national life. A double allegiance in these, or elsewhere, does not work well. To give a first allegiance to the sovereign claim of Jesus Christ in a certain sphere of life, and to give a first allegiance to another sovereign claim in the same sphere of life, results in a clash. They will continue to clash unless some leavening force can be liberated into them to energize them.]

Let me then sum up what I have so far said: Whether we look at the business section of the world's life, or the national section of it, or other sections of it which I have not mentioned but which might be cited in further illustration of the complications and confusions of the world, the conviction is more and more borne in upon us and deepened and strengthened in us, that what the world needs to-day is a leader; not local or parochial, not provincial or national, but a world leader. And apparently there is none. Counsellors there are, many of them, bewilderingly many, but when they are sized and measured up against the world need, the present world need, how dwarfed and little do they seem, and the counsel which they give—how copybookish it is.

Where then is the wise, where is the disputer of this world, with vision large enough, deep, high, wide enough, and a personality strong enough, to give and enforce the needed word and counsel?

"Achilles ponders in his tent,

The kings of modern thought are dumb:

Silent they are, but not content.

And wait to see the future come."

Are we then in darkness left, in pessimistic darkness? Not so. And why? Because we know that all this confusion is but preparation for the coming of a world leader. Time and again in Christendom, in times of need and crisis, perplexity, and distress, when men's hearts were failing them for fear and for looking after the things that were coming on the earth, the sea and the waves roaring in conflict and confusion, and when the very powers of heaven itself were

shaken, or so at least it seemed, a voice has been heard by the Christian Church like a voice in the wilderness, sounding in and through it, crying aloud and saying—Back to Jesus Christ! To get again your bearing, your new and larger bearing, to make again your start, your new and better start, that with a new and larger and deeper experience of Him you may with Him go into the world's life to meet the world's need, that so with a brighter hope and with a stronger faith you may be able to do on a larger scale a new and larger work.

Yes, so from time to time it has been in the past, and so it is now. The conflicts and confusions which to-day we see, which to-day we feel in the world's life and in the Church's life, it is the Church's preparation for a deeper and richer experience of Jesus Christ, and the preparation of the world by experience to receive Him. Is it not the way and the only way in which life's great lessons are learned, whether by individuals or by society at large? Even so, the world to-day is learning, is by experience learning, not to abandon and renounce but to revise and correct some of its major premises. In other words it is learning, not didactically or academically but by experience taught, that what Jesus Christ has declared to be the law of human life, everywhere and always, with no exception from it and no superior to it, is not a sentimental or fanciful conceit like the stuff that dreams are made of and which the dreamers dream, but that it is true, just as real and just as true throughout the whole scope of the social world as throughout the whole scope of the physical world the law of gravity is.

And now having fetched this circuitous compass we come round or back again to the question with which we started. What is social service to-day in its reach and range, and how may it be performed?

What is it in its range? It is, as we have seen, a very extensive service, very deep, very wide, as deep and wide as human life itself, and which therefore should be performed or at least attempted, not merely by little local groups of zealous Christian workers in social service commissions or committees, for some particular need, some particular wrong to right or some particular evil thing to remedy and cure—it does of course include all that, but very much more than that. It is in short the commission, the social service commission of the whole Christian Church, of the whole body of organized Christianity to the whole body of the organized life of the world, in every section; the business section, the national section, and every other section by whatsoever secular name or term it may be called.

But how may it be performed? That is the crux of the difficulty. How may the Church perform it? Not of course by its actual, corporate participation in the world's business: what a mess would be made of it if the Church should attempt it! And certainly not by an attempted subordination of the world's life, especially in its national or governmental forms, to the philosophic or doctrinal definitions of the Church or to its ecclesiastical supremacy and rule. That was attempted once, but it has broken down and failed. It has gone, or is going fast, from all the countries of Christendom to-day. Church and State have been separated one from the other and will not again be united. That is an easy prophecy. No, there is another, a better and more effective way. The truly great man, Emerson tells us, is the man who conquers not with his eloquence, not with his talents, not with the crossing of bayonets, but because *his arrival changes the face of affairs*. Let the Church show to-day, in the changed life and character of its people, the men and women in it, that *Jesus Christ has arrived*. Then let it put, or rather let *them* put, that changed life and character, which by His arrival Jesus Christ has wrought, into the life of the world. Not merely into part of it, like the personal or the domestic part, but into every secular part or secular section of it, into the whole secular framework of the social life of the world. Even though it be true that its present social framework ought to be in some respects modified or changed, that is the way to change it, by the quickening force and power of a new character in it, otherwise the outward change will amount to little or nothing.

We often hear it said in this mammon-worshipping age that "money talks". So it does. But character also talks, if not more noisily and showily, at least in the end more effectively than money. And not only talks but works. How it works I do not know; I cannot trace or diagnose its full dynamic reach: it is a mystery; but I know that it does work. I do not know how leaven works; I know perhaps its formula, but that is simply a phrase; how it works I do not know, but I know that it does work. I do not know how the X-ray works, how it can pierce and penetrate the hardest kind of substance and overcome the toughest and stoutest resistance to it. Even so I do not know how character works, more pervasively than leaven, more powerfully than radium, more subtly than the light; how, like "the expanding seed which lifts the crusted earth", or, to use the

prophet's simile, "how like the hammer of God it breaks in pieces the rocks". I do not know how it works; it is a mystery; but it is the mystery of the work of God in the Gospel of the Incarnation, the way in which He would win the world, recover and reclaim it, not with His legions of angels or of men—is it too much to say that, human nature being what it is, He could not in that manner do it?—at all events, He did not in that manner do it; but by the Incarnation of His love, His life, His character, Himself, in Jesus Christ.

That is the way of God, the way in which He works, for what in our modern phrase we call "social betterment". Not by a force working from without, in statutes, laws, and treaties, or even moral rules, but chiefly by a force working from within. It is a lesson which the world has been very slow to learn, and yet it is the way which human history has confirmed and is confirming. It is not a Christian apologist; it is Froude the historian who, in speaking of Roman society in the time of Augustus, expresses his admiration for it as the most perfect political system, the most perfect body of social law and order ever known. And yet it had within itself the seeds of its own decay, because it was, as he says, a body without a soul; and "without a soul, the body, however vigorous its sinews, must die and go to corruption. . . . Human improvement is from within, outward. . . . Spiritual regeneration comes first; moral after it; political and social last. To reverse the process is," he says, "to plant a flower cut from its natural stem which can bloom but for a day and die." The same kind of testimony, so he says again, is furnished by the social world to-day. The chief factors in its progress are "knowledge of the material world and material wealth. . . . Knowledge is power, wealth is power, and harnessed as in Plato's fable to the chariot of the soul, and guided by wisdom, they may bear it through the circle of the stars. But left to their own guidance, or reined by a fool's hand, the wild horses may bring the poor fool to Phaeton's end and set a world on fire."

That is not fable or rhetoric but present and obvious fact. And so history to-day, as history long ago, is showing and confirming what the Christian Gospel teaches and what we have been and are so slow to learn, that social reformation must first of all be wrought not by a force without but by a force within. It is this that makes us so distrustful of the many social schemes to-day for the work of social betterment. They are called by various names; some of them peace societies, some labor societies, some socialistic societies, and others by other names representing other interests. Their motive no doubt is good, and yet for the most part they are but plasters on the surface, soothing the symptoms and relieving a little the pain, but not going down to the root and touching the disease.

What is chiefly needed for that, as the Christian Gospel teaches and history confirms, is not a force without but a force within; and according to the Creed, the Incarnation Creed of the Christian Church, it is the force of Jesus Christ in character and life, which, as put by the Church into the life of the world, will burn its evil passions out, of envy, hate, and greed, and set it on fire with love!

That is the social service work of the Christian Church to-day, arduous and hard, one which involves at times sacrifice and loss, but which the Church must do if it would meet and minister to the present need of the world, and win it to Jesus Christ!

### EFFICIENT RELIGION

CO many of us religion is but a poorly related thing. We treat it like a book, leaving it on the shelf most of the time; taking it down only on occasion, when we manifest a casual and somewhat distant interest in it.

We do not mean by this that we lack consistency, but that, because our belief is not so real as it ought to be, it does not form the motive power and become the problem-solver that is possible.

Properly understood and related to the daily life what we profess to believe must be the means of solving every difficulty that presents itself; must give strength for the fighting of every battle; must be the sunshine on the dark days of life.

Unless this be so religion is no religion at all. It is but a cult or ism. Only when I relate it to my life and begin to live by it does it become religion.

Religion is that which makes life intelligible—and, therefore, livable. What drove the fatalistic Stoic to suicide simply causes the Christian to lift his eyes.

Only through religion do the defeated become the victors and the dead live. The peace and joy that come from it, in the most appalling experiences of life, are not simulated.

Religion, belief vitally related to life, is that which makes it possible for man to see things as God sees them. Therefore problems are not so much solved as they are removed.

But this experience of religion is not to be acquired without effort. Strange that while we are often willing to spend ourselves to the utmost, in gaining a material advantage, we expect the most desirable thing of all to be presented to us without labor on our part; forgetting that the very effort to acquire is that which gives us the capacity to hold.—E. M. C.

### A NEEDLEWOMAN'S MEDITATION

By M. A. B.

SPREAD you out upon my knee, my simple, lowly work, and, as I rest in gazing know that you are also perfect. *Lowly yet perfect*—by this one brief step you lead me to that lowly, perfect one, the Master. How beautiful that in the very simplest work one is so close to God.

They tell me, those who know so well all kinds of beauty yet produce so little, that this work is far beneath me, marveling how I do it happily, I, who have mind and Art's own gift, they say. They even say, who know the earlier years, that I am dead. Well, I would have marveled with them, years ago; for, when Life forced me into premature and therefore simple work, I felt in my ambition stripped of almost all my own, and self-love wrestled hard. If I be dead, indeed it is most comfortable and calm and good, this death, and I would be most loath to lose the rest of spirit I have come to love. If I but spent my days reaching with admirable strength of self-direction after some farthest and most complicated good, using each conscious moment straining for some world-prized thing, till I had left no energy nor time to think on or to worship God—then they would understand and generously applaud. But, that I love the hiding and the spirit-freedom of this simple path to which, in His great mercy, God has led me—to them all this is death.

Instead, knowing that human vision cannot guide itself unerringly because 'tis always partial, it seems but rational to leave the ordering of a life to that most perfect Wisdom, Love and Mercy which produced it; so that there is no great, no small, no higher, and no lower work, only the God-given task; that to be fully done whether one would have chosen it or no, I do admit it is Faith's greatest venture, this, not to be understood by those who trust to self.

Is it so great a matter, then, whether one strive as artist or as artisan? All earthly work must pass because earth-knowledge must be always partial. What difference whether it perish with the doing, or bide its little day, then go? The work itself, it is but secondary. The impress on the spirit, *there's* the eternal fact.

What else could make of childhood's sweet absurdity a rational need? The little lad at play beside me labors as truly as do I. His toys are tools; yes, more than tools, are types. His railroads, engines, ships, girdle his world, and all his labor with them is prophetic, his future toil potential in it. Small matter if his tools be rude; far better for him if he needs must make his own rather than find them ready-made, offered too lavishly by thoughtless love. Small matter if the towering house of cards fall at its crowning. Its only value lay in what it shadowed forth.

So with that grown-up play we label work. Better for us the simpler way lest we forget the goal and fix our hearts upon the path instead. Freer it is from pride and over-emphasis of self. Small matter whether with coarser tools or instruments or art well-nigh intangible we shape our vision; for simplest, lowliest forms may hold eternity potential, while highly organized complexities of thought and labor, costing a lifetime's utter sacrifice to reach, may yet be as ephemeral as a passing sigh with not one slightest hold upon reality.

And so, at last, I find my simple work quite adequate. One thing I know; each lowly stitch is prayer and praise; each prophesies a like command of all that larger truth and beauty, of which, in yearning love, God makes us conscious.

Dear Father, infinite in Wisdom, Mercy, Love, I set my heart and will to leave the guidance of my life to Thee. Alone, I cannot find the way. I yield Thee every plan and energy and hope. Because I love Thee more than these, I set my heart to live contentedly though Thou deny me all; for Thou art perfect Wisdom, Mercy, Love; surely Thou knowest best. I know that Thou wilt order perfectly each day, if I but trust; therefore the waiting task is Thine appointed one. Whether I would have chosen it or no, I set my will to do it cheerfully, promptly, well, an offering of perpetual praise to Thee because Thou gavest the power. Grant me and all who hunger after Thee thine aid, that by Thy grace in all things great or small, congenial or distasteful, we may be cheerfully obedient. In Jesus' name I ask, for Jesus' sake. Amen.

ATTENTION to detail is the secret of success in every sphere of life, and little kindnesses, little acts of considerateness, little appreciations, little confidences, are all that most of us are called on to perform, but they are all that are needed to keep a friendship sweet.—Hugh Black. Digitized by Google

## The Decline in Religious Consciousness

By SMITH BAKER, M.D.

**M**ANY observations point to a decline in religious consciousness during the last century which, if true, challenges attention from all who would have it otherwise.

A decline in religious consciousness, even were it confined to certain localities, would have a serious bearing upon the efforts of those who would promote moral and spiritual excellence, that could not safely be ignored. Were such a decline proved to be universal, the effect upon the faith, the hope, the energizing, of the Church at large might legitimately be expected to be weakening if not at times paralyzing.

That there is such a decline is believed by some and suspected by many. That there is abundant evidence to prove the suspicion and belief quite true, is affirmed by those who have noted present religious conditions and tried to explain them. These observers point especially to lessened attendance upon church services and to lessened sincerity and enthusiasm on the part of those who do attend, as being sufficient to sustain their fears and contentions.

The field for investigation in this respect is open to every one. Whether the outcome of any one's search may prove worth while, is scarcely material. The more nearly universal concession is, that at present religious interest is not keeping pace with other interests, and that the demand for understanding and remedy is becoming imperative; hence the most modest endeavor rightly to comprehend the facts and to conceive the needed remedy cannot be amiss.

As one thinks of the alleged fact of a decline in religious consciousness, one remembers general conditions no longer ago than his own early days. Then there seemed to exist, altogether more commonly than now, a paramount regard for the Bible and the Church as sources of divine inspiration and guidance, and a deep reverence for the divine Author of these that is at present not so often to be seen.

Our fathers read their Bibles daily; said their prayers every morning; attended church regularly; talked about religious topics frequently; read religious books to the exclusion of many others; remembered texts and sermons as matters of vital worth; and lived in an atmosphere of religious ideality that was always bending their consciousness to its high influences. In time this persistent living under the "droppings of the Gospel", as they called it, most naturally gave character to their thought, molded their daily attitudes and activities, and prepared them for further realization of the divine, which they doubted not were surely in store. They might have been mistaken in this, they might have been unintelligent, ungenerous, unattractive, if you will; but they were religious, none the less, believed in their religion wholeheartedly, sought its comforts and strength in full confidence, and in their way gave themselves rather passionately to their beliefs and practices and hopes. One could not have moved in such an environment as these profoundly religious persons so definitely made, without having been more or less compelled to yield to the influence and ideality that radiated from them.

Often there was invitation too, as sweet as it was apt to be decisive. The religious consciousness of that day is thus remembered to have been individual, concentrated, and patient of the Lord's own time. It was intensely vivid, and, because of this, frankly communicative. Religion was the absorptive inner life, whose defences were built to safeguard against enemies that were definitely outlined and really believed in. At church, rapt attention to what was said and done; after church, common recollection and discussion of this; the round of religious life was ever in evidence and unceasingly influential.

Our fathers drew continuously on the highest sources, and grew a characteristic religious consciousness in accordance therewith. Church members were devoted to the exercises of religion, because they believed this course to be all important as evidence of their own divine adoption. Devout, dutiful, concentrative they were, and believed this to be the only appointed way up Zion's hill. Religious consciousness as such was deep, vivid, persuasive, encouraging. It was a matter of life—it was a matter of death. Conviction of sin was at bottom; keenly felt repentance next above; joyful sense of forgiveness crowned it with stars—a process of consciousness building that deter-

mined the ultimate structure to be a choice possession, eventually.

Assuming this account of the religious consciousness of yesterday to be essentially correct, it becomes the observer to note how that of to-day differs from it.

In the first place, the religious consciousness of to-day does not appear to be so concentrated and intense. To-day the mind and heart have many more things to comprehend and to respond to; have demands upon them that confuse and exhaust; find life more and more transitional and experimental; respond to impressions that are increasingly fleeting, and with energy that has too often been so dissipated that they are shallow, as well. We are distracted by multifarious problems and pressures that were scarcely hinted to our fathers; are preoccupied with struggles that have to be met with the entire extent of skill and strength; are wafted many different ways because of will weakened by over-strain and uninspiring purpose—in fact, are scattered and divisive, and consequently can feel religion only as another mode of motion in their altogether practical world. In this world, the sweet tones of the zither have little chance with the shrill pipes and rattling drums that are forever dulling sensibilities. The small voice of spiritual edification can scarcely be heard, even under the most favoring circumstances.

In the second place, the true sources of religious consciousness are not drawn upon as of old. Our fathers read the Bible over and over again and their very souls became saturated with its divine inspiration. It was the meat of their thought, the guide of their feet, the consolation of their heart. In the place of this, we have at most the religious pamphlet, the lesson leaf, sketchy reports of sermons or meetings, the occasional religious essay or poem, now and then a so-called religious book, the half-belief in anything, the dabblings in science and philosophy and mysticism in many forms, rapid changes from creed to creed—in fact a *pot-pourri* of indigestibles from which vitality is not adequately realized and ought not to be expected. The hotchpotch consciousness has usurped and conquered the place of the old-time religious consciousness to such an extent that the wonder is that any evidence of survival is still so frequently found as it is. The danger here, both to the individual and to the Church, is that when the mixture becomes again shaken to a precipitate it will not be a religious and especially a Christian one that will be found. It seems sometimes as if Mephistophles had so stirred things with a long spoon that none of those now used by religionists were long or rapid enough to contest the cup with him.

In the third place, we have so fallen in love with substitute conscientiousnesses for the religious one, that we are getting to be satisfied with these to an endangering degree. There is scarcely a Church circle of to-day that is not becoming more and more given to substituting what is called church work for the cultivation of reverence, the invocation of the divine presence, the expression of appreciation and gratitude, the mutual feeling of fellowship, that make up the worship that is truly divine. Church work is well, undoubtedly; but never can it rightly take the place of that worship wherein the spirit gets into harmony with its God, the heart grows warm towards its fellows, and the hand extends its blessings gently. Rattling round in enterprises none the less worldly because close to a church; beating the air systematically and calling it doing duty; praying with less sincerity than a well constructed machine would do it; crowding and pushing to the wall and envying and downing the neighbor, and then offering him compensation in debased ecclesiastical coin—it is certain that anything of this order can not be depended upon now or hereafter to deepen and brighten the religious consciousness. But these substitutes we at present are relying upon to an extent that is curious not to say appalling. Faith without works is dead, undoubtedly; but works without faith prepare for no religious resurrection, just as surely.

Assuming then once more that the religious consciousness of to-day is a decline from that of yesterday, it becomes most pertinent to seek for the remedy and if possible to apply it with a promptness and fulness that will prophesy the betterment that is needed.

When Jesus Christ was upon earth, He announced His mission to be the bringing of a new and more abundant life to

mankind. He found the religious consciousness of His race, and, as He thought, of the world, either gone to seed or greatly in need of renewed stimulation or even of new planting in better ground. Taken at its best, His office was to make the world vividly conscious of the presence of the divine inspiration that would implant and renew the better courage and vitality and hope, if only the world would rightly respond. Since His day, His light, His inspiration, His process of renewal, has been always operative, but yet always in accordance with the divine law that, as the world responds, so does it profit. The Light lighteth every man of to-day, but as heretofore only a portion of mankind recognize and respond to it. Furthermore, many who do respond to it do it not in the way to be benefited by it as they might and should; nor is the world benefited as it should be by their method of response. They are like dull, many-colored media, through which little light can ever shine. They have not the right kind of transmissive natures that can be expected to be the media of religious influence, or to have a residuum of a deep and vivid religious consciousness, for their reward. In fact, the individual and also the social religious consciousness depend so much upon the media through which the divine mind and heart reach it, and the way in which it lets itself respond, that any defect here is of the utmost serious consequence.

The problem of the religious consciousness of to-day is, that there shall be such a renewal of the presence of the divine spirit in the midst that once more people's hearts will burn within them, as they feel it by the wayside as well as in churches. Unquestionably the mind and heart of to-day find it very hard to believe that spiritual influences are real and to be yielded to. Our practicality has so run riot over our ideality that we are out of tune with divine things; and it is safe to say that only the master hand can rightly put us in tune again. It is legitimate for every religionist to look for re-baptism of the Holy Spirit; but it is not legitimate, in fact it is highly unpsychological not to say unmoral, to look for such a re-baptism, so long as the media of its communication are so obviously insincere, out of date, undevout, and unidealistic.

Of this, let us think advisedly. It is evident that the medium of transmission of the Holy Spirit is not now a concentrated one, as in the time of Christ, but is diffused the world over, whereby every member of the Church, especially, is a distinctive element, whether he acknowledges it to be so or not. "The Christian is the world's Bible, the only one that it ever reads," said Christlieb, nearly fifty years ago. The world reads Christianity in the modern Christian. At present, this is by far more literally true than ever; in the future, it will be even more so. If the world of to-day or of the future is to have convincing proof that Jesus was really the Christ and is now to be considered the Anointed One for the inspiration and consolation of the world, it is and will be His disciples who must furnish the proof. No practical activity or credal statement can be expected to take the place of this. Once let the discipleship show their faith to be genuine and sincere, their hope to be beyond challenge, their enthusiasm to be unalloyed, their fellowship to be full of loving-kindness and ever-readiness to help, proof of the divine presence and influence in the earth will be convincing beyond reasonable doubt.

What the world needs, what the religious consciousness needs, what the immortal spirit needs, is not a series of substitutes that appear exactly like worldly enterprises everywhere, but instead the divine presence that is unquestionably unique, and is only transmitted through a consecrated humanity that knows no substitute, no insincerity, no wabbling, and that carries on the divine service of self-denial for the brother's sake in every walk in life, without stint and without wearying.

The divine consciousness of to-day is by comparison less vivid, less deep, less respected, less effective, than at times heretofore. That of to-morrow should show betterment in respect of clearness and fulness, because those who are believed to constitute the media of transmission for the divine life shall themselves have become sufficiently clear and devoted and worthy of acceptance at the bar of man as well as that of God, for the needed work. God worketh hitherto—I work—the discipleship of to-day would better work as they have scarcely thought to do as yet. The religious consciousness of to-morrow should be known by that which sanctified personalities of to-day have, under divine guidance, influenced it to be. Psychologically speaking, this is the only way; speaking in the name of the Christ, there ought to be no other way thought of. Those who are truly His disciples will have faith in no other way, nor will they lend themselves to the enticements of any other way, no matter how promising. I am the Way—walk ye in it!

## CONCURRENT RESOLUTIONS OF GENERAL CONVENTION

### RELATING TO SOCIAL AND MORAL QUESTIONS

#### I.

"WHEREAS, There is a conspicuous laxity in the observance of those wholesome moral laws that should govern the conduct of the social life and practices of the people of this nation, manifesting itself in the increasing tendency to divorce, and in a Sunday disesteemed and dishonored; and

"Whereas, Ostentatious luxury and prodigal extravagance mark in a vulgar and flagrant way the life of our age, creating false standards of living, and tending to make more evident the cleavage between rich and poor; and

"Whereas, The awful tragedy of Europe calls for and demands a sober and searching examination of the standards of our individual and corporate life;

"Therefore, be it resolved, the House of Bishops concurring, That this Church in convention assembled solemnly places itself on record as standing resolutely and unflinchingly for simpler and more wholesome standards of living in family and social life, the highest and holiest recognition and maintenance of marital vows, and greater justice and equity in all the relations of our industrial life; and furthermore, be it

"Resolved, the House of Bishops concurring, That this convention urges upon clergy and laity alike throughout the Church, by precept and example, the rigid observance in all social habits and practices of those Christian principles that make for sobriety, purity, and holiness in the life of the people."

#### II.

"WHEREAS, The seriousness and gravity of life at this time call for the highest expression of clear thinking and personal self control on the part of every Christian, that the momentous problems of the hour may be righteously solved, and the tremendous crisis in human affairs be made with sanity and moral sufficiency; be it

"Resolved, the House of Bishops concurring, That this Convention, sensible of the great evils resulting from intemperance in the use of alcoholic liquor, appeals to all the people of the Church to set the example of temperance and self control by refraining from the use of intoxicating liquors as a beverage at all public functions and social gatherings."

#### III.

"WHEREAS, Our age is witnessing vast and universal readjustments with reference to the manufacture and sale of liquor; and

"Whereas, It is generally recognized that the saloon has become more and more a menace to the best interests of our corporate and industrial life;

"Therefore, be it resolved, the House of Bishops concurring, That this Church places itself on record as favoring such action in our legislative assemblies as will conserve the large interests of temperance through the repression of the liquor traffic."

IT IS INTERESTING, in going back over the Christian Ages, to trace adherence to the First and Second Commandments of the Law: the worship of God, and the service of our neighbor. In the early Christian times, in the apostolic age, the relative balance seems to have been faithfully observed. Men loved God with all their hearts and minds and souls, and their neighbors as themselves. There was "the breaking of the bread and the prayers", and also "the daily ministration". Men braved all dangers that they might offer their Eucharist of praise and thanksgiving, and at the same time sold their possessions that there might be a commonality of ownership. Later on, after the Church had conquered the Roman Empire, and when it had become a badge of respectability, after the conversion of Constantine, to be a Christian, worship seems to have ousted the minor, but the real, duty of charity—using the word in its original sense. Gorgeous ceremonial was deemed of greater moment than almsgiving. In the Middle Ages the pendulum swung the same way. The Holy Life was the life lived with God in the seclusion of the monastery, apart from the world. The monasteries were hives of self-sacrificing deeds—the community was helped and fed from such institutions; but the theory, and so largely the practice—for the world was a large place and monasteries were limited and centralized, or, rather, concentrated—was solitariness, not sociability; separation, not impregnation. Nowadays the reaction has come, and men are interested in the world rather than in God, in the betterment of their neighbors, rather than in worship. The reaction is natural, and in the absolute to be commended and admired; but it should be maintained along with a just and equitable observation of the greater need, the praise due God's Holy Name.—H. P. A. Abbott, D.D.

TO BE CALM and serene, and yet to be full of energy and hope of higher things—this comes to him whose life aims at the absolute.—Phillips Brooks, digitized by Google

## Hymnal Revision

By the Rev. JAMES W. ASHTON, D.D.

THE commission has done its work without publicity and very much as a labor of love. The first thing that was done might be compared to the soundings taken by an exploring party before it proceeded to make a map of the water surveyed. The configurations of the surrounding country were not taken into account because they did not affect any discoveries of the depth to which the lines were let down. This was finally considered, however, because it was found that an ocean lying outside of the water in which the work was done had connection with it, was of the same nature, and was governed by the same tidal laws; and it embraced whole continents in its scope and story. The law of analogy was applied. That meant an enormous amount of work, the details of which would fill a volume, because it considered the contents of the hymnals of many denominations, of Churches, and of whole periods.

Nevertheless, the work was inspiring and refreshing because it brought one into contact with other minds of perhaps greater depth, whose genius has enriched the hymnals of the Churches with their productions of sacred song.

Every object of Christian faith and every impulse of Christian sentiment, as well as every element of Christian experience, is underlaid with a spiritual life whose universal nature forbids individual or denominational appropriation. Our Church rests upon the rock-bottom truth revealed in human consciousness. The evidence of its existence, as well as its expression, is the human conscience and the Catholic creed. These are the subjective and objective signs of a personal holiness that is the essence of them both. The clearly defined boundaries of earth and sky are the horizon of her faith, hope, and love. Her sphere is the globe. Her environment is the heavenly firmament. It is everywhere overhead. Her feet point centerward wherever the human stands upon the earth. The pendulums of time never cease to swing and are motionless only at the moment they rest at an extreme.

Out of this spiritual universe has arisen a vast body of lyrical poetry and musical harmony. These have been the breathings of the spirit seeking to be born again in the individual soul, that the man may become a citizen of the new heavens and the new earth in which shall dwell eternal righteousness.

We chose a certain line of synthesis and were encouraged to proceed because we discovered that what was without and within the smaller compass of our selection corresponded to the illimitable property of the world's religious verse and the time-tested quality of the melodies in which this verse is enshrined.

Jesus, before His departure, told His disciples that He would send His spirit to guide them into all truth and to give them a right judgment in all things. The worship of the Church may not have been specifically among the things of which He spake during the forty days after His Resurrection. But when the Apostle Paul wrote his epistle to the Ephesians there had come to be a body of "psalms, hymns, and spiritual songs" that were the Hymnal of the Church, at that time and place. And the letter of Pliny to Trajan tells us that there were praises addressed by the early Christians to Christ as God.

The heart's-sphere is the home of the Eternal, and wherever the affections, hopes, fears, and beliefs of the human soul come into contact with divine revelation through a spirit of humanity there is the horizon which bounds their vision. But not their imagination—and faith soars beyond, into an atmosphere of feeling, a medium through which everywhere the individual finds a blue sky, either unflecked or darkened according to personal experience. God fills man's soul with the breath of lives that vary every moment and know no bounds of expression. But the Church contains the fixed signs of typical regeneration, and the first things it does is to create harmonies that go around the globe. There is a sphere within a sphere, and howling winds of earth do not destroy the symphonies of love, hope, and faith whence spring the spoken words of worship which are the "psalms, hymns, and spiritual songs". It was the business of the commission to discover these. This it has tried to do, and to the measure of its ability has succeeded.

The Hymnal that we present recognizes the organic unity of the Church and has drawn its substance from every source of spiritual harmony. The Prayer Book in its Liturgy does this, and the Hymnal must be like it. They are wedded in prac-

tice; they must be married in fact. It does not do for them to live in separate houses. The two books are in partnership for all time; both susceptible of revision without disturbance of the fundamental character of either of them. Our revision has brought them into organic unity. Symmetry has taken the place of a rambling structure. A common nature is apparent at a glance. Captions and categories bear the same stamp. They are eternal postulates, sanctioned by age, use, and reason, like the signs of the Zodiac, through which in fixed career moves the ritual year of Holy Church. Christ's Being, Christ's Coming, Christ's Birth, Christ's Sacrifice, Christ's Ascension, Christ's Glory, Christ's Kingdom—these are the signs, and the radiance streaming from these constitutes their charm, as earth moves on and around its orbit from year to year. They become the horologue of the Church. She is forever encompassed by their sublime mysteries; they are all she has to guide and cheer her while the earth remains—the seed-time and harvest, the heat and cold, the summer and winter, the day and night—and they are always pulsating with life and power.

This is the answer that the commission gives as to its classification. Christ is the key to its synthesis. He is the standard of its weights and measurements. From Him is derived whatever value it may have.

There are no "Generals". Logically, there can be none. There is a place for every hymn in these categories worthy to be retained or adopted. The Hymnal is not a mere collection of good hymns. These can be found anywhere. A better one than the Hymnal might be supposed to exist. There will always be mission and Sunday school books whose words and music affect us. The Hymnal must show a constructive and distributive synthesis as well as a collective one, and contain time-honored, classic tunes pitched to a key that will make them available in ordinary congregations of worshipping people.

Hymns may come and hymns may go, but the principle upon which the Hymnal grows should be like that of the plant that springs from a perennial root. The bones of some extinct animal whose disintegrated body has passed into dust are discovered by the naturalist, who puts them together again, reconstructs the once-living creature, and restores the organisms. So the hymnologist who pursues a scientific method of classification finds a proper place for every fresh discovery of the million hymns that lie scattered, dislocated, and sometimes indefinable; selects those that compose the organic structure of the Church's age-long worship and fundamental faith. These must have, and he must find, a proper place in the revised compilation.

Mere likeness does not constitute consanguinity; and every hymn that may bear some resemblance to any other does not become thereby its congener. These things must not be confounded. There must be a selection. But it must be according to an ascertained and accepted type. This creates a classification that is both natural and consistent. The proposed book will contain only such hymns as have a generic or specific right to association because they claim a family relationship and belong thereby to the same class. These are set apart in respective districts of distribution. Together they form a commonwealth, a Theocracy of Hymns. The King that rules them is Christ. The Church, their place of worship, is the Jerusalem whither the tribes go up in certain seasons to celebrate the praises of the King. Diversity and variety, with unity and identity, are nowhere else more perfectly illustrated than in the composition proposed. The right of every claimant to admission has been exhaustively examined and found to be either satisfactory or wanting, not always to the disparagement of rejected ones which have had merit and might have been included could the hymnal have been made larger. The 144,000 of the Children of Israel were only a miniature likeness of the whole of each tribe. And in like manner the hymns of the book are samples of many more that came under consideration, and were in many instances excluded with great regret. Errors may have crept into the choice, but the principle is preserved. Any hymn is to have and to hold its place in the Hymnal because of an indefeasible right to be there as one of the best expressions of the idea under which it is grouped, because it has obtained and retained its hold upon the heart and mind of the Church, because it appeals to the humanity of the soul that is common



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## SHOP EARLY

THE Consumers' League of Philadelphia is mailing large quantities of post cards with the following injunction to "shop early":

"If you buy a Christmas present,  
Buy it now!  
If it be for prince or peasant,  
Buy it now!  
Buy it early in November,  
Or at least before December;  
You'll be glad if you remember—  
Buy it now!"

"While the counters stretch before you,  
Buy it now!  
While there are no crowds to bore you,  
Buy it now!  
Buy before the air is stuffy,  
Buy before the girls are huffy,  
Buy while things are fresh and fluff—  
Buy it now!"

"Tarry not until to-morrow,  
Buy it now!  
Even though you have to borrow,  
Buy it now!  
See that shop-girls don't have reason  
To abhor the Christmas season;  
Put a conscience, if you please, on—  
Buy it now!"

## "CLASS LEGISLATION" VS. REASONABLE CLASSIFICATION

The recognition of the inequality of bargaining power between the employer and the employee—developed by the Supreme Court in the case of *Holden v. Hardy* (169 U. S. 366)—forms the basis of labor legislation. "It is by recognizing this inequality of bargaining power," Commons and Andrews point out in their book on Labor Legislation, "coupled with a public purpose, that the courts pass over, in any particular case, from the theory of class legislation to the theory of reasonable classification. The two are identical in one respect; all classification is class legislation, but the kind of class legislation which the courts condemn is that which they consider to be unreasonable classification. Class legislation benefits or burdens one class against others where there is no real inequality or no public benefit. Reasonable classification benefits or burdens a class where there is real inequality to be overcome and a public benefit to be attained. That which is class legislation at one time may become reasonable classification at a later time if the court perceives that what it once thought was equality is really inequality, and what it once thought was merely private benefit is also public benefit."

Thus it is maintained that "the history of the constitutionality of labor legislation in the United States has been a history of the theory of classification," as applied in the interpretation of the police power before the courts.

## THE VISITING TEACHER

Every one knows of some boy or girl who seems immune to education. They exist in every family, rich, poor, and middle class, says William L. Chenery, in the *Chicago Herald*. Often the boy or girl does well for a few years and then comes a sudden slump or an unexpected rebellion. It is easy to dismiss the youngster as a ne'er-do-well, as stupid, lazy, or incorrigible. But that doesn't get anywhere. It merely passes on the "buck" to society. The child who failed in school, it is hoped, will make good at work. Just why, no one knows, but the hope alone is reassuring.

The visiting teacher attempts to remedy this failure. When a boy is reported to be incorrigible, or lazy, or a "cheater," she becomes active and endeavors to get at the underlying causes. She talks to the teacher; she makes herself a friend of the family. She studies the neighborhood. She establishes personal relations with the child. Then if she has been able to reach a diagnosis she tries to allay the trouble.

She "socializes the school and individualizes the child."

## ARBITRATION

It would be amusing if it were not so tragic to see partisan papers, and unfortunately the *Public* of Chicago must be included among them, trying to defend the refusal of the representatives of the Railroad Brotherhood to arbitrate their cases. It is no answer to their action that employers in the past have so frequently refused to submit their claims to the arbitrament of a disinterested tribunal. It is distinctly anti-social to refuse to settle differences in this way and it makes little difference which side is responsible for the refusal. Arbitration involves a recognition of the rights of the great third party to every contract, namely, the public, and the rights of the third party in all public utility matters are greater than in ordinary arrangements. The law compels the settlement of individual difficulties by recourse to a court of law where personal negotiations fail. Why should a different rule prevail in matters so vitally concerning the welfare of the whole community?

## A NEW COMMUNITY HOUSE

A NEW \$200,000 GREENWICH HOUSE is to be built in New York. In this community home the effort has been to get away from the effect of any kind of an institution, and to reproduce the atmosphere of the old homes in Greenwich Village. The architecture of the old red brick houses in the neighborhood, dating from the early part of the nineteenth century, has been the source of suggestion, and, although the new building on a seventy-five foot front is much larger than any of these houses, the general feeling and detail, inside and out, follow the old work. Mrs. V. G. Simkovich, a member of the Joint Commission on Social Service, has been in charge of the Settlement for many years.

## PASSING OF THE SMOKE NUISANCE

Concerning the fight on the smoke nuisance a recent writer said:

"Altogether, the situation is hopeful. The smokeless city in the future is to be the note of civilization; a smoky city is to be the sign of barbarism, and not the badge of prosperity some have boasted it. The few agitators for emancipation from the evil of soot of a few years ago have been reinforced by a vast army of crusaders. Black, dust-laden smoke has been proved to be wasteful. It is economy to have smokeless mills, factories, and cities, and the converts this consideration is making to the reform daily bid fair to rid us soon of the spreading, insidious, heaven-obscuring nuisance."

"WHEREVER IT (the world's civilization) went, and whatever it did, thither St. Paul would follow it," Canon Scott Holland once said. "Still he would march with its organization the undying organization of the kingdom of heaven. . . . Still he would strive to show that the Church had a fellowship to lay alongside of the social fellowship which men had raised for themselves. And the old passion which made him say, 'I must see Rome,' would drive him on and on with equal force to face the new conditions of industrial organization, and to cry, 'I, the Apostle of the City of God, must, at all costs, see Paris, and London, and Manchester, and New York.'"

IN THE DIOCESE of Western Michigan the Bishop is doing a great deal of good work on the State Board of Corrections and Charities; Grace Church, Grand Rapids, has conducted a very successful class in the study of social service and has held a lecture course in philanthropy; St. Mark's Pro-Cathedral, Grand Rapids, has kept up a social center in the parish house for the business women of the neighborhood, enabling them to meet daily, to the number of about a hundred, for rest and recreation at the luncheon hour.

SEVERAL SUBURBS of Chicago this year offered a reward of 10 cents per quart to the boys, especially the Boy Scouts, for the gathering of the cocoons and egg masses of the tussock moth. This helps to exterminate the pests and gives the boys a healthy, active, and interesting activity. J. H. Prost, the city forester, is the originator of the idea.



## CORRESPONDENCE

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

### SUFFRAGANS IN THE HOUSE OF BISHOPS

To the Editor of *The Living Church*:

WILL you permit me to call attention to an inaccuracy, and consequently to what I believe to be an unintentional unfairness, in the statement reported to have been made in the House of Deputies and repeated in your editorial on November 4th, to the effect that the men hitherto chosen as suffragan bishops knew when they were elected that they were ("permanently" is implied) to be deprived of votes in the House of Bishops. The inaccuracy and consequent unfairness of such a statement will, I think, appear from the following facts, some of which may not be generally known.

In the joint committee appointed by the General Convention of 1904 and reporting in 1907 a considerable minority of us, including the Bishop of New York and myself, urged that suffragans be given votes in the proposed constitutional amendment providing for suffragans. We only agreed to the report providing for "seats without votes" with the announced reservation that we should seek to have "votes" included at the first opportunity. Consequently at Cincinnati in 1910, before the vote was taken in the House of Bishops ratifying the amendment, Bishop Greer gave formal notice that, if the amendment providing for suffragans "with seats but without votes" were ratified, he should at once move for a new amendment striking out the word "without". He was as good as his word, and the House of Bishops in 1910 passed an amendment striking out the word "without". This was lost in the House of Deputies, for the reason as was generally stated that some deputies feared such a provision might result in some large dioceses having several suffragans and getting an undue number of votes in the House of Bishops, thus disturbing the parity of dioceses. It was thus made known to the Church at large, and particularly to those of us who were interested in the subject of suffragan bishops, that the House of Bishops wished to give suffragans votes in its proceedings and that the principal objection of the House of Deputies related to possible disturbance of the parity of dioceses. Every man chosen as a suffragan bishop had fair reason to believe that if a provision could be framed which met this objection of the deputies he would, if he accepted, be given ere long his vote in the House of Bishops. This is a plain and indisputable fact—a very real matter to men like Bishops Burch, Garland, Longley, and McElwain—and it should not be forgotten by those who believe in fair play in the Church. In the Convention of 1913 the House of Bishops was too hurried to give fair attention to this matter; but at St. Louis a proposed amendment was introduced by the Bishop of Tennessee, with the concurrence of the Bishops of Minnesota, Iowa, and Chicago, as follows:

"Amend Section 2 of Article 1 by inserting in the second line of said Section after the word 'Coadjutor' the words 'every Suffragan Bishop except as hereinafter provided' and by adding at the close of said Section 2 the following: 'In all cases of a vote by ayes and nays, or by division, the Bishops present from any one Diocese shall not have more than two votes. The privilege of voting among the Bishops of any Diocese having more than two Bishops present shall vest in the following order: (1) The Bishop of the Diocese if he be present; (2) The Bishop Coadjutor, if there be such and he be present; (3) The Suffragan Bishops, if there be such, in the order of seniority of Consecration.'"

"Amend Section 4 of Article II by striking out the word 'without' in the fourth line, so that the said line shall read 'and with seat and vote in the House of Bishops'; and add after the word 'Bishops' in the fourth line of said Section 4 the following: 'Provided, that the Bishops of any Diocese shall not have more than two votes when a vote is taken by ayes and nays, or by division, as provided in Section 2 of Article 1 of this Constitution.'"

This was referred to the Committee on Constitutional Amendments, where the proviso limiting the number of votes by the bishops of any diocese to two was stricken out on the just ground that bishops do not sit in the house as "representatives" of their respective dioceses.

Few of us objected to the elimination of the proviso, on the merits of the question. Our only fear was as to the possible effect of the omission when the amendment should reach the House of Deputies. And sure enough! The deputies had been debating Proportional Representation. The fears of some as to the possible growing powers of big dioceses were keenly alive, and these added to the opposition of the regular enemies of the suffragan episcopate. Then the genial deputy from Pennsylvania (whom we all love, but who is not immune to the temptations which beset recognized wits and humorists) told his "poodle dog" story, and this serious question

which means much to the future of the episcopate was dismissed with roars of laughter.

But there are some of us who, if our lives are spared to the next General Convention, will again present this proposed amendment, including its proviso, and make earnest appeal to the sense of fair play and justice of the Convention. And still more strongly shall we urge that votes be given suffragan bishops in order that their quality may not deteriorate and that the office with its opportunity for service may still appeal to men like those who now shed lustre upon it.

Our present system of coadjutor bishops "for extent of diocesan work", without liberty of translation and with predetermined right of succession, is a peculiar product of the Protestant Episcopal Church unknown in any other branch of the historic Church. Let us in the future limit coadjutorships with right of succession and without liberty of translation to cases where the diocesan is aged or infirm, while meeting practical needs by suffragans who are given all the rights of coadjutors save that of predetermined succession.

SAMUEL COOK EDSALL, *Bishop of Minnesota*.

### INDISCRIMINATE BAPTISM

To the Editor of *The Living Church*:

IN reply to the challenge of the Rev. Custis P. Jones (*LIVING CHURCH*, November 4th):

(1) May I remind him that, whatever our private opinions, both he and I have solemnly engaged in our ministrations to conform to the discipline and worship, as well as to the doctrine, of the Protestant Episcopal Church in the United States of America? (Art. VIII of the Constitution.) The sponsorial system, embedded in the Prayer Book offices for the ministration of Baptism, and in the Catechism, is entirely inconsistent, in letter and in spirit, with the practice of indiscriminate Baptism that he defends.

(2) With regard to the *principle* involved, I may be allowed to quote what I printed twenty years ago: "The requirement of sponsors is not to be disregarded. It is the means whereby the Church provides, so far as may be, that the gift of grace conferred in the sacrament be guarded and developed, and the obligations incurred therein be understood. It would be at once irreverent to Almighty God and uncharitable to the child to administer the sacrament without taking care to provide for this so far as possible." (*Notes on the Use of the Prayer Book*, p. 41.)

(3) Does not taking the matter into our own hands in disregard of the conditions imposed betray a distrust of Almighty God, and the implication that He is tied (and not merely we) to the sacraments which He has ordained?

ARTHUR C. A. HALL.

Burlington, Vt., November 5, 1916.

### BISHOP HOPKINS' DOCTRINAL POSITION

To the Editor of *The Living Church*:

I AM very sorry indeed that anything I have written should be interpreted as an unfair statement of the views of Bishop John Henry Hopkins of Vermont, especially because I greatly revere his memory, as I greatly admired his character and ability.

But I submit that I have not in any wise misrepresented his position. I quoted with absolute accuracy from a long and learned treatise published by the Bishop in 1844, in the form of Letters addressed to the whole Church, under the title *The Novelties That Disturb Our Peace*. He had then been Bishop for twelve years, and, as his vigorous and learned argument shows, he was certainly in the fulness of his powers. I did not know that he had changed his views in later life, as his grandson now informs us. However, this is what I said:

"The foregoing may serve to set before your readers the attitude of High Churchmen of *seventy years ago* on some of the dogmas now insisted on by the High Churchmen of to-day."

Thus I made no assertion that the Bishop continued of the same mind to the end of his life, but only gave what were his deliberate published opinions in the year 1844. Therefore, I have not in any wise misrepresented him.

Nor can I see that the quotation from the *Life of Bishop Hopkins* by his son contradicts the opinions which the Bishop expressed in the work from which I quoted. That quotation states that towards the close of his life he arrived at the conviction, "often expressed to me that the First Prayer Book of Edward the Sixth, 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."

How does that statement conflict with the rejection of the following propositions, namely:

"There can be no Church without a Bishop."

"It is schismatical to plant missions in Roman Catholic countries."

"The Anglican should commune in the Roman Catholic Church when he is in a Roman Catholic country."

"The real presence in the elements is a primitive and scriptural doctrine."

"The invocation of saints is a primitive and scriptural practice."

It is true that the First Prayer Book of Edward VI. recognizes auricular confession, but not as a rule of life. It is true also that that Book recognizes reservation, but it makes no mention of perpetual reservation or Eucharistic adoration.

It is true further that the passage quoted from the Bishop's *Life* states he considered that the English Reformation was marred by Continental Protestantism, but it does not state that he denied the Protestantism of the English Church.

It would be interesting to know if the *Life of Bishop Hopkins*, which I have not seen, contains any letters of his bearing upon the propositions which I have just quoted.

Let me again express my regret that the Bishop's grandson should consider that I have in anywise misrepresented his illustrious grandfather.

I heard the latter preach in the city of Baltimore only two or three years before his death, and found myself in entire accord with the opinions he then expressed.

R. H. McKIM.

"STOWE'S AMERICAN CHURCH DIRECTORY"

To the Editor of *The Living Church*:

LAST January, at the suggestion of friends, I purchased *Lloyd's Clerical Directory* and set about the task of gathering the necessary data for its compilation.

I was full of hope that the work might be rushed through and the book issued in May. That hope was very soon shattered. The clergy were so very slow in making the necessary returns. While it is true that a large number replied immediately, still a larger number required two and three "follow-up" letters to get any response. The summer vacation time came on and the responses were still slower. This has kept me back and necessitated the *Directory* coming out very much later than expected.

Doing the very best we could with the data gathered from all sorts of sources, the book is practically all in type and nearly ready for the press, and will be delivered to the subscribers at the earliest possible date. We wish to bring its records up to date, and will be glad to receive any corrections of biographical sketches, to be made in the proof sheets, if sent immediately.

Will the clergy give this matter their prompt attention? We want to serve you in all possible ways.

The title of the *Directory* will be changed to correspond with the heading of this article. This is done at the suggestion of many friends and interested persons.

It is our intention to issue the book regularly each alternate year. This matter will be fully explained in the book itself.

This letter is offered, by the graciousness of the Church papers, as an explanation of the delay in delivery.

ANDREW D. STOWE, *Publisher*.

21 and 23 North Third street, Minneapolis, Minn.

November 4, 1916.

PUBLICITY

To the Editor of *The Living Church*:

NOW that the question of the value of Church Publicity has been settled affirmatively by the convention, would not the best and first work of the committee be to furnish and send out promptly to all the clergy in *brief form* the results of the General Convention, so that we can instruct and inform our congregations, and, as I myself should try to do, give local publicity to the conclusions and recommendations of our Church in convention assembled?

We value the full report when it comes out, but the brief resumé would be official in character and easy to get at. We would be glad to pay for it, I am sure.

Very truly yours,

WM. S. MCCOY.

Rochester, N. Y., November 2, 1916.

"HE KEEPETH thee"; only think who is your Keeper! the mighty God, who can do everything, and can see everything. Why need you ever fear, with such a Keeper? It is very nice to know that "He shall give His angels charge over thee, to keep thee", but it is sweeter and grander still to think that God Himself keeps us. As if He wanted us to be very sure of it, and to leave us no excuse for ever being afraid any more, He even says it three times over: "He that keepeth thee will not slumber." "Behold, He that keepeth Israel shall neither slumber nor sleep." "The Lord is thy Keeper." What could He say more?—*Frances Ridley Havergal*.

RELIGIOUS EDUCATION

REV. W. L. DE VRIES, Ph.D., Editor  
Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

THE Church, in its general, provincial, diocesan, and parochial relations, must address itself with great particularity to the problems and measures of religious education. A wide, generous, and intelligent prosecution of the tasks of Christian instruction is essential under the existent political, industrial, social, and spiritual conditions in the United States.

In the first place, there are reasons lying deep in the political structure of our nation. We are a democracy. In Abraham Lincoln's happy phrase, ours is a government of the people, for the people, and by the people. When first created it was practically a new thing on the earth. Wise, experienced, and liberal-minded men believed it foredoomed to failure. In their opinion only the expert and devoted few can govern a nation for its own good and progress. You cannot trust the people; they have not the intelligence, the experience, nor the unselfishness. Yet, after nearly a hundred years of free popular institutions, of self-government by the people, Abraham Lincoln was able to say: "You can fool some of the people all of the time; and all of the people some of the time; but you cannot fool all the people all the time." The American experiment in popular government, in other words, had proved a great success.

Why?

Historians and statesmen say that it was due not only to almost universal literacy, to wide training in political principles through the controversies with the English government, to the homogeneity and kindred interests of the three million citizens of the original thirteen states, but also and largely to the fact that they were a God-fearing, God-serving people. Whether Congregationalists, Dutch Reformed, Presbyterians, Roman Catholics, or Episcopalians in name, they were at heart the servants of God and of Jesus Christ, and sought in all things to be guided by Christian principles. In a word, it was their Christianity that made the fathers of America the effective founders of a great nation. And it is by this and this alone that our nation can continue great. For when every man has a vote, when every man is a ruler of America, and in the last resort our government is dependent on the people's will, it is essential that the people's will be right and true and high. God and God alone can make it and keep it so.

When a man runs a saloon and makes big money under a corrupt municipal government which winks at breaches of the law, he is apt to vote for those who will permit him to continue to make his ill-gotten gains. The captains of industry likewise, and their employees, are also naturally prone to vote for the man and measures in state and nation which will help along their interests and incomes without regard to the welfare of the people as a whole, and even in defiance of righteousness and justice.

But those who put God and His righteousness first, both as citizens and individuals, will seek always to exercise their franchise and citizenship on the highest plane, like the fathers of the republic, and even at their own cost and risk.

In a democracy, then, where the welfare of the body politic is peculiarly dependent on the dominance of right and high principle in the hearts of the whole people, there is peculiar and general need of religious education, of training all to know, and love, and serve God.

The industrial situation is a second reason for our general and specific need of religious principle. The discovery and applications of the industrial uses of steam, electricity, and mechanics during the last hundred years have made greater changes

in social conditions than in the whole history of the world before. At one quick step we passed from a pastoral and agricultural folk to an industrial. We earn our livings and supply our needs not chiefly by muscle-labor but by mechanical. Hence come immense factories and plants demanding immense capital for their conduct. The capital naturally congregates in the hands of a few men. These in a half-hour conference, or in a five-minute talk over the long-distance telephone, can change the price of a necessity of life, and the conditions of trade, and of living throughout the nation. It is a tremendous power, such as

The Industrial Motive

kings, despots, and potentates never dreamed of in the olden time. Queen Elizabeth, for instance, in a great age did great things; but her budget amounted to a paltry one hundred and fifty thousand dollars a year in our money, it is said!

Men who wield such vast powers must have the love and fear of God in their hearts; Jesus Christ must be their Master; or they will work hurt and not help to our people. Here is a tremendously important task, and one scarcely touched, for religious education.

The same industrial causes that have brought great power into a few hands have brought great hordes of men to work in our factories, and to league together, in order to protect themselves and secure their rights. United, conscious of their power, they are apt to pass on from seeking justice to claiming wrong things, and things injurious to the public, the third and often forgotten party involved in the relations of capital and labor. It may and should be said that there is a Fourth Party, and this the most often forgotten, even God.

And so, in order to maintain their just rights and secure justice, the masses of America preëminently need God and religious education, and only too sadly and often lack both.

Yet again. Our industrial needs, bringing vast numbers to dwell in the same population-centers, have congested our urban conditions, and they often become sink holes of iniquity, utterly destructive of childhood, womanhood, manhood. They do not need to be so; they must not be so; our cities may and must be made wholesome centers for building up a race of men and women strong and pure and effective in body, soul, and spirit. Here is a field of vast importance for the tasks of religious education as well as of social service. Since 1910, for the first time in our history, more than a majority of our people are city-dwellers. Until the Civil War the great bulk of our people lived in the country. This has not only congested the cities, but it has also left our country-sides often sparse of population, and bereft of strong characters and intelligent, forceful leaders. Hence many of them are very backward, and many are full of all sorts of unspeakable hygienic, social, and moral evils. The common idea is that rural regions are the purest and most moral. This is often far from true. And so we find yet another and important field for the tasks of religious education.

#### The Social Motive

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Let us pass on finally to spiritual conditions which show our need of Christian instruction and guidance; though here as elsewhere it is possible only in terms, not in reality, to separate the spiritual from the moral, the social, the political.

#### The Spiritual Motive

Commercialism is rampant in America. Our idealism, our higher life, is being quenched by the forces and claims of business and trade. The value and benefits of this world's goods are easy to see and seek, if not always to get. The reapings and harvestings of spiritual seedings and plantings do not soon nor openly follow, and sometimes are never garnered in this world. And so men see and seize the immediate and risk the ultimate. They are Esaus, not Jacobs; and, though possessed of all the latter's guile and craft in serving his own ends, yet they are utterly without his faith and vision and would never have gone to his pains to secure his brother's birthright in an unseen future. Jacob and all true Christians are great dealers in futures, but such as would never be listed on the stock market! The average American aims to invest his life and activities for values and results he can gauge and feel, and wants them quick. Likewise we are a selfish lot. Our own comfort and welfare and interests are our chief concerns. Our conduct is determined by our desires, not by our obligations. Love, the service of God and mankind, even at the cost of self-sacrifice, is the central motive of the Christian ethic. We have enthroned self in its place. We have become pagans in spirit and in habit. Bible, prayer, worship, Jesus Christ, are everywhere neglected. We admit, for instance, almost any sort of man to the student-bodies and faculties of our colleges and universities—except One, and He, once the favorite pupil and teacher too, is now expelled from most of them!

For all this the chief and sure cure is scientific, thorough religious education from the cradle, yes, and before it, prenatally with the parents and all through life and in its every relation. This is the great and glorious task of the Church, along with worship, pastoral care, evangelism, and social service. Let the General Board of Religious Education, Provincial Synod, Diocesan Convention, and parochial organizations address themselves to it with greatest particularity.

One of the greatest steps forward in the much needed religious training of the people of our country would be made if we could have all over the land united community-wide endeavor for Christian instruction. An instance of this, which should be carefully observed and generally followed, is to be found newly begun in Bozeman, Montana, where the Christian ministers and others have organized the Bozeman Institute of Religious Education. Its government is lodged in a board of ten directors, one from each local Church, and one each from the college, Y. M. C. A., high school, and graded schools. Its plan is to establish an institute with a three years' course of study leading to a certificate, each year to cover a period of twenty-four weeks. Its threefold object is to train present and future teachers for the Sunday schools, to help parents to teach religion to their children, and to show how to teach the Bible. The evenings will be divided into two parts. The first forty-five minutes will be given over to lectures upon such subjects as Sunday School Ideals, Old Testament, Life of Christ, Children's Worship, Missions in the Sunday School, and Child Study. The second forty-five minutes will be class work along the three general lines of Pedagogy, Departmental Work, and Bible Study. These classes are elective, but a certain amount must be done in each to qualify for a certificate.

The lectures and classes will be conducted by the ministers, college professors, and others of the city. The Rev. H. I. Oberholtzer of St. James' Church, Bozeman, has been chosen director of the institute and will, with the approval of the board, have full charge of the management, curriculum, and faculty. Mr. Oberholtzer is a post graduate in Religious Education from the General Theological Seminary and has done special work under Dr. Coe at Union and Dr. Athearn in Columbia Summer School, so that he is duly trained for this interesting and valuable task. Leadership like this in the Church generally would incalculably benefit this nation, and set forward the reign of God on Earth.

### HYMNAL REVISION

(Continued from page 88)

to all in the world history of mankind. A revision of the Prayer Book does not affect the fundamental character of the book itself, and so revisions of the Hymnal as now constructed will have nothing to do with its organic constitution. A system of cross-references facilitates the finding of hymns desired for occasions and any number of desirable hymns for one occasion, and they will be found to be *sui generis* though seen in separate captions.

It would be wide of the truth to say that only such suitable hymns have been retained. As much so as to affirm that one man can act only a single part in a play, when he might be equally good in many parts. The collection as a whole is an incorporation of only such hymns as have a logical, theological, and spiritual right to be where they are. There are large spaces allowed to the Sundays after Trinity, the Visitation of the Sick, the Catechism, the Carols, and other headings which will be found to contain what might be called miscellaneous hymns. As a whole, the book will admit of indefinite expansion and of contraction, without the violation of any fundamental principle of arrangement. Addition and subtraction can go on automatically as it were, and not a law of correct analysis or synthesis be broken any more than laws of mathematics and mechanics are affected by particular examples employed to illustrate them.

Such was the task imposed upon the Commission. How well it has discharged its duty it is for the Church to say.

### THE BISHOP'S SERMON

I heard the words of sweet simplicity:  
I felt myself transported to the time  
When yet the faith was in its early prime;  
When they, who loved the Man of Galilee  
And kept His face and form in memory,  
Proclaimed His saving love in many a clime—  
I heard their tones; I felt the mystic rime  
Of now with then in perfect harmony.

Oh, triumph when the spirit grows so clear,  
So deep it mirrors the initial year,  
The childhood with its elemental force!  
We gaze, and feel the artificial things  
Depart with all their venom of remorse,  
While we recover at the primal springs.

# Church Calendar



- Nov. 1—Wednesday. All Saints'.
- " 5—Twentieth Sunday after Trinity.
- " 12—Twenty-first Sunday after Trinity.
- " 19—Twenty-second Sunday after Trinity.
- " 26—Sunday next before Advent.
- " 30—Thursday. S. Andrew. Thanksgiving Day.

## CALENDAR OF COMING EVENTS

- Nov. 21—Albany Dioc. Conv.
- " 21—New Hampshire Dioc. Conv.
- Dec. 27—Springfield Special Dioc. Synod, St. Paul's Church, Springfield, Ill.

## LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

### BRAZIL

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

### CUBA

Rev. C. E. Snavelly.

### 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. St. 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. FRANCIS M. ADAMS has been called to the rectorship of St. Mary's Church, Lake Mohegan, N. Y.

THE Rev. WILLIAM B. ALLEN, who has been suffering from a nervous breakdown, has sufficiently recovered to undertake a part of his mission work in the district of Asheville.

THE Rev. TROY BEATTY should hereafter be addressed at 1097 Vance street, Memphis, Tenn., he having assumed charge of Grace Church on All Saints' Day.

THE Rev. HENRY BEDINGER, for about twenty-six years rector of St. Peter's Church, Salem, Mass., has resigned his cure, to take effect December 1st. He plans to do missionary work. Before beginning that, however, he has volunteered to preach in England during Lent, in connection with the English National Mission of Repentance and Hope.

THE Rev. KENNETH A. BRAY has been called to the rectorship of Grace Church, West Farms, New York City, in succession to the Rev. Alfred J. Derbyshire, recently deceased.

THE Rev. RALPH BRAY, formerly of New Zealand, has commenced his duties as rector of St. John's Church, Auburn, N. Y.

THE Rev. HERBERT BUTLER is now priest in charge of St. Thomas' Church, Trenton, Mich.

THE Rev. F. C. CAPOZZI is now in charge of St. Mary's Church, Wind Gap, Pa.

THE Rev. JOHN M. CHATTIN has accepted the position of assistant at St. Paul's Church, Chestnut Hill, Philadelphia. His address is 220 East Meade street, Chestnut Hill, Philadelphia, Pa.

## TWENTY-SECOND SUNDAY AFTER TRINITY

St. Matthew 22: 32—"All that debt."

Bankrupt and creditless I stand, aghast,  
 With prison doors agape and prison walls  
 Narrowing to clutch and crush. At last  
 Awake, my awful, unpaid debt appals.  
 The debt of praise for all life's ecstasy;  
 The debt of likeness to my living Lord;  
 The debt of reparation for the Tree;  
 The debt of love for all the love outpour'd.

Must now eternal darkness compass me?  
 The dungeon roof obscure the Heaven above?  
 Nay, will to be like Christ shall set me free,  
 And Love will pay if room I make for love;  
 Increase Thy life within me, Christ, I pray;  
 So shall I all that debt in full repay.

HERBERT H. GOWEN.

THE Rev. EDWIN W. COLLOQUE, rector of St. Mary's Church, Lake Mohegan, N. Y., has resigned and is now rector emeritus. Mr. and Mrs. Colloque will spend the winter in New York City, residing at Grenville Hall, 5000 Broadway, corner Two Hundred and Twelfth street.

THE Rev. CHARLES HENRY CROSS has accepted the call to become rector of St. Paul's Church, Norwalk, Ohio. He will assume his new duties the First Sunday in Advent.

THE Rev. ARTHUR FARNUM, for four and a half years assistant at the Church of St. John the Evangelist, St. Paul, has been appointed assistant to Bishop Van Buren at Calvary Church, Pittsburgh, Pa.

THE Rev. J. O. FERRIS has accepted the rectorship of St. Matthew's Church, Newark, N. J. Address, after December 1st, 61 Seymour avenue.

THE Rev. WILLIAM GALPIN has resigned the rectorship of St. Paul's Church, Muskegon, Mich., on account of ill health.

THE Rev. FRANK GAVIN has resigned the rectorship of St. Luke's Church, Cincinnati, Ohio, to enter the novitiate of the Society of St. John the Evangelist. His address is St. Francis House, 38 Winthrop street, Cambridge, Mass.

THE Rev. HENRY HARRISON HADLEY, formerly of St. Paul's Church, Newark, N. J., has become rector of St. Paul's Church, Syracuse, N. Y., beginning with November.

THE Rev. ALMON A. JAYNES, rector of Trinity Church, Syracuse, N. Y., who has been in Texas as a chaplain in the Army, recently returned to the State, but fell ill with an attack of paratyphoid. He had seemingly recovered and assumed his duties at Trinity Church, but it has been necessary for him to give up his work temporarily and to return to the hospital until further recuperated.

THE Rev. HERBERT L. JOHNSON, who was ordained to the diaconate by the Bishop of Montreal, has become a candidate for the priesthood under the Bishop of Massachusetts. He is at present an assistant at St. Stephen's Church, Lynn, Mass.

THE present address of the Rev. R. P. KREITLER is 705 Jefferson avenue, Scranton, Pa.

THE Rev. ROBERT S. NASH has taken charge of services in Holy Trinity Church, Belding, Mich.

THE Rev. ARTHUR HOWARD NOLL, LL.D., has resumed his work at St. Raphael's House, Monterey, Tenn., having charge of the scholastic and missionary work.

THE Rev. ARTLEY B. PARSON sails with Mrs. Parson December 14th from Vancouver on the *Empress of Japan* to begin work in Manila at the Cathedral. His address will be 567 Calle Isaac Peral, Manila.

THE Rev. PRENTICE A. PUGH has been appointed minister in charge of work at Elizabeth House, White Bluff, Tenn.

THE Rev. B. B. RAMAGE has accepted the rectorship of St. Luke's parish, Memphis, Tenn.

THE Rev. PERCY ROBINSON has accepted the rectorship of St. Andrew's Church, Algonac, Mich.

THE Rev. STEPHEN F. READE and Mrs. READE have returned to Fort Pierce, Fla., after five months in the East in search of health for Mrs. Reade.

THE Rev. ELWYN HENRY SPEAR has accepted a call to the Church of the Atonement, Tenafly, N. J., and has entered upon his duties.

THE Rev. W. BERTRAND STEVENS, Ph.D., has accepted the rectorship of St. Mark's Church,

San Antonio, Texas, where he will begin his work February 1st.

THE Rev. JOHN E. SULGER celebrated his twentieth anniversary as rector of St. Stephen's Church, Terre Haute, Ind., on October 1st.

BECAUSE of impaired health the Rev. RODNEY R. SWOPE, D.D., has resigned the rectorship of All Souls' Church, Biltmore, N. C., which he has held for twenty years. His address will remain Biltmore.

THE Rev. G. F. WILLIAMS should be addressed at 61 Randolph place N. W., Washington, D. C.

Mr. THOMAS V. WINGATE of the Philadelphia divinity school has been secured as a helper and associate in the parish work in St. George's Church, West End, Philadelphia.

THE Rev. JOHN HENRY YATES has been appointed to take charge of Trinity Mission, Collingdale, Pa. His address is 622 Clifton avenue.

COMMUNICATIONS for the ecclesiastical authority of the diocese of Marquette should be addressed to the Rev. C. G. ZIEGLER, president of the Standing Committee, Ishpeming, Mich.

## 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.

## QUIET DAY

CONNECTICUT.—Bishop Brewster will hold a quiet day for the clergy of the New London archdeaconry in Trinity Church, Norwich, Monday, December 4th.

## DEGREES CONFERRED

RUTGERS COLLEGE.—D.D. upon the Rev. ELISHA BROOKS JOYCE, rector emeritus of Christ Church, New Brunswick, N. J. The degree was conferred during the celebration of the one hundred and fiftieth anniversary of the college.

## ORDINATIONS

### DEACON

MONTANA.—On Wednesday, November 1st, at St. John's Church, Butte, Montana, Mr. ROBERT JOHN JENSEN was ordered deacon by the Bishop. The sermon was preached by the rector, the Rev. Charles F. Chapman, and the candidate was presented by the Rev. Frank B. Lewis of Bozeman. Mr. Jensen, who was formerly pastor of a Presbyterian church in Butte, was one of twelve young men in the Union Theological Seminary who met together once a week to study the different Churches. One of the number died and the others have all entered the ministry of the Church. Mr. Jensen becomes assistant to the Rev. Mr. Chapman.

### PRIEST

WASHINGTON.—At St. Luke's Church (colored), on Sunday, November 5th, the Bishop of Washington ordained the Rev. OSMOND BROWN, deacon in charge of St. Augustine's Chapel, Elizabeth, New Jersey, to the priesthood. The candidate was presented by the Rev. Edward Douse, vicar of St. George's Chapel, parish of St. Alban

the sermon being preached by the rector of St. Luke's. The congregation was very large, and the service seems to have made a deep impression. The newly ordered priest comes from Jamaica, in the West Indies, and has done a very useful work in Elizabeth during the past year.

### RESOLUTIONS

EDWARD WILLIAM OSBORNE

WHEREAS, The Rt. Rev. EDWARD WILLIAM OSBORNE, D.D., has given to the diocese of Springfield for twelve years, as Bishop Coadjutor, and later as Bishop, his faithful, unsparing, and conscientious service, often in face of great difficulties, and under stress of personal suffering borne in silence; and,

WHEREAS, The said Bishop Osborne having felt constrained by reason of his infirmities to lay down his work, and to resign his jurisdiction; therefore, be it

*Resolved*, That we, the members of the Standing Committee of the diocese of Springfield, do hereby express and record our full appreciation of the spirit of self-sacrifice in which he has labored for the cause of Christ; and our profound sorrow at the causes which have led him to lay down his work; and be it

*Resolved*, That we offer to him not only our sympathy, but also our fervent wishes and prayers that he may soon find refreshment and health; that it may be granted to him to fulfil a long life in peace; and with abundant opportunity to render to our Lord and to His Church, both with his voice and with his pen, those spiritual services for which he is so eminently able.

And we further recommend to the faithful people of the diocese of Springfield that they honor his valiant work, and moderate compensation, by continuing some portion of his salary so long as he shall live.

Signed,

THOMAS PAGE,  
JOHN CHANDLER WHITE,  
JOHN MITCHELL PAGE,  
For the Standing Committee.

### BORN

DOSWELL.—On Sunday, October 29, 1916, in the Touro Infirmary, New Orleans, La., to the Rev. and Mrs. Menard Doswell, Jr., of Crowley, La., a son, MENARD DOSWELL, III.

### DIED

CHASE.—In Christ Church Hospital, St. Louis, Mo., on November 6th, HENRY LEVERETT CHASE, a well known Churchman. Funeral Wednesday, November 8th, from Christ Church Cathedral, the officiating clergymen being the Very Rev. Carroll M. Davis and the Rev. Henry W. Mizner. His wife and four daughters survive.

HEINS.—On September 10, 1916, ANNE VAUGHAN, widow of JOHN HEINS, late of Media, Pa., at the residence of her sister, Emeline B. Taylor, 1327 Wolf street, Philadelphia. Service at the residence on the 13th and interment at Woodlawn cemetery, New York, on the 14th.

PHILLIPS.—On November 9th, after nine months' illness, the Rev. ROZELLE J. PHILLIPS, rector of All Saints' Church, Syracuse, N. Y. Funeral at the parish church on November 13th, with a large attendance of the clergy. Both Bishops of the diocese of Central New York were present, Bishop Olmsted celebrating the Holy Communion.

POTTER.—At Thomaston, Conn., on Thursday, October 26, 1916, LEORA H. ANDRUS, widow of the late Sheldon F. POTTER, aged 84 years, 2 months. A faithful communicant of St. Peter's Church, Plymouth, Conn., from 1857 to 1870, and for the last forty-six years of Trinity Church, Thomaston, Conn.

"Grant to her, O Lord, eternal rest, and may light perpetual shine upon her."

WADE.—In West Somerville, Mass., November 8, 1916, ROBERT T. WADE, in the eighty-ninth year of his age. Funeral services conducted at his residence, 14 Sawyer avenue, Tufts College, November 11, 1916, by the Rev. William H. Pettus, rector St. James' Church, West Somerville, Mass. Burial in Wayland, Mass.

WALDEN.—On Sunday, October 29th, at the home of his father, Hon. Daniel Walden, in New Decatur, Alabama, the Rev. HARRY T. WALDEN, former rector of St. Stephen's Church, Eutaw, Alabama.

WHITTINGHAM.—At her home in Cecil county, Maryland, on All Saints' Day, SARAH REBECCA CHAMBERLAINE, widow of the Rev. Richard Whittingham, in the eighty-eighth year of her age.

### MEMORIALS

LOUISE HOLKINS PALMER

The following statement was read by the rector of St. John's Church, Warehouse Point, Conn.,

at the service on Sunday morning, October 29th, in memory of Mrs. LOUISE HOLKINS PALMER, who departed this life on Sunday, October 22nd:

"I cannot let this service pass without one word to you upon our common loss, which I feel sure is on the mind of everyone present here this morning. Last Sunday night Mrs. Palmer was taken from us into eternal glory. You who worship here know full well what this means, both to our parish and to this community. Always a staunch and faithful friend to both town and Church, her loving and willing heart and hand will be greatly missed. She did good to all with whom she came in contact.

"Last Sunday, her last one with us, she was here at God's altar for her Communion; then again, at the morning service, she was in her pew to offer her sacrifice of prayer and praise to her Lord and King, whose she was and whom she so faithfully served; and it was as she was coming, once again, to her Father's house on earth, that He called her to that greater house above, which the Christ of God had prepared for her and for 'all who love his appearing'.

"May she rest in peace.

"Let us thank God for the example of her saintly life; and let us all strive to make this her parish church, which she loved so well, and in which she rejoiced to worship, and for which so much of her thought and energy were given, her memorial in our midst.

"Doing so, by following her example, serving here as she did, worshipping here as she did, and loving this church, as she did; for it can be truly said of her that she loved this church and gave the best of all she had, and all she was for it."

### ANNE VAUGHAN HEINS

On the Twelfth Sunday after Trinity, September 10, 1916, ANNE VAUGHAN, widow of JOHN HEINS, late of Media, Pa., died in Philadelphia at the residence of her sister, Emeline B. Taylor, 1327 Wolf street. Her funeral services were held from there on the Wednesday following, and the next day her remains were taken to Woodlawn cemetery, New York, for interment.

Mrs. Heins was the widow of John Heins, an eminent public accountant in his day, and one of the original organizers of the American Association of Public Accountants, being its first president in 1887. He died in 1900.

Mrs. Heins was the mother of George L. Heins, sometime architect of the state of New York, also architect of the Cathedral of St. John the Divine of New York City, the cornerstone of which was lowered and placed under his personal supervision in 1892. He died in 1907.

Mrs. Heins was of a highly optimistic disposition, and always looked on the bright side of life. She was charitable and generous, and well known in Chester and Media, Pennsylvania.

Except some cash bequests to nieces, nephews, and friends, her entire fortune will be devoted to charitable purposes.

The following shows the disposition of her estate:

PARTICULARS	
Nieces, nephews, relatives and friends, cash bequests .....	\$13,750.00
Cathedral of St. John the Divine, New York City .....	10,000.00
White Haven Sanatorium, White Haven, Pa. ....	12,000.00
Episcopal Hospital of Philadelphia, Pa. ....	12,000.00
Rush Hospital for Consumptives, Philadelphia, Pa. ....	3,500.00
Children's Hospital of Philadelphia, Pa. ....	3,500.00
Kensington Hospital for Women, Philadelphia, Pa. ....	2,000.00
Hospital of University of Pennsylvania, Philadelphia, Pa. ....	2,000.00
Reformed Episcopal Church, 43rd and Chestnut Sts., Philadelphia, Pa. . .	10,000.00
St. Andrew's Episcopal Church, 8th and Locust Sts., Philadelphia, Pa. . .	5,000.00
Total .....	\$73,750.00

Each of above endowments is a memorial of relative or friend, and carries a life interest to some one.

November 10, 1916.

### WANTED

POSITIONS OFFERED—CLERICAL

**PRIEST WANTED** to supply for six months in city parish, beginning January 1st, during absence of vicar. Stipend offered, \$100 per month, net. References required. Address TEMPORARY, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN** is sought for St. Paul's parish, Alton, Illinois. Address W. D. ARMSTRONG, Alton, Ill.

POSITIONS WANTED—CLERICAL

**YOUNG PRIEST, CATHOLIC**, singing choral services, some time located in New York, desires curacy or mission, in or near New York, or Eastern city. Extempore preacher. Excellent references. Address EDWIN S. GORHAM, Publisher, 11 West 45th street, New York City.

**PRIEST, CATHOLIC**, singing choral services, desires parish, would correspond. Some experience in parochial work, New York. University, Seminary graduate, extempore preacher. Excellent references. Address EDWIN S. GORHAM, Publisher, 11 West 45th street, New York.

**DEACON** soon to be ordered priest wants parish in some diocese with opportunities, with fair stipend and rectory. Sound Churchman, good education, experienced preacher, and good reader. Address CLERGYMAN, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN DESIRES** locum tenency from one to six months. Experienced, able preacher and parish worker. Correspondence with Bishops, rectors or parishes invited. Address SUPPLY, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, THOROUGH MUSICIAN**, extempore preacher, twenty-five years in present parish, desires to correspond with parishes seeking a rector. Address R 31, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, thirty-two years of age, married, desires Church with rectory, where energetic, constructive work will count. Address RECTORY, care LIVING CHURCH, Milwaukee, Wis.

**PARISH WANTED** by clergyman. Thirteen years in priesthood, highly educated, excellent preacher, hard worker. Address ENERGY, care LIVING CHURCH, Milwaukee, Wis.

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

**PRIEST, ACTIVE, EXPERIENCED**, desires parish or mission, East. Address QUA, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

**CHURCHWOMAN** of some experience wanted, to care for children from seven to twelve years, in an institution. Address THE CHURCH HOME, 509 Mt. Hope avenue, Rochester, N. Y.

**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.

**TEACHER** of Latin and Mathematics wanted in mission school. Living only. References. Address MOUNTAIN SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

**LIBERAL SCHOLARSHIP** is offered stenographer in boys' Church school. Address STENOGRAPHER, care LIVING CHURCH, Milwaukee, Wis.

**LIBERAL SCHOLARSHIP** in boys' Church school is offered to first violinist. Address VIOLINIST, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

**ORGANIST-CHOIRMASTER** desires position, moderate salary, but good field for teaching. Experienced, excellent choir-trainer. Credentials exceptional. Advertiser desires just a chance to show his merits. Address CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN, TRAINED** charity worker, with experience in family rehabilitation, desires position with Church society or organization. East preferred. Address EAST, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** with excellent references desires position. Large experience in boy and mixed choirs. Rectalist, devout Churchman. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN, GRADUATE NURSE**, desires position of companion or care of invalid. Highest references. Address PARISHIONER, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN'S DAUGHTER** wishes position of parish worker. Has had exceptional experience. Address HOPEKA, care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS DESIRES** active field in city parish or mission work. Address CATHOLICA, care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH

**AUSTIN ORGANS**.—The CHOROPHONE is a complete and ideal 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.

**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.

**THE WOMAN'S GUILD** of the Church of the Ascension, Chicago, will take orders for inexpensive Vestments and Altar Linen. Address **MISS E. L. LARRABEE**, 1133 North La Salle street, Chicago.

**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.

**GALAX LEAVES**, wholesale to guilds and auxiliaries for church decorations and holiday bazaars. Address **J. A. OSBORNE**, 307 West 11th street, Charlotte, N. C.

**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**.

**SAIN'T MARY'S CONVENT**, Peekskill, New York—Altar Bread. Samples and prices on application.

### 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.

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**CHURCH ECLECTIC** for sale at reasonable price. Twenty-four volumes from first issue on. Volumes I, II, III, IV, bound. Excellent condition. Send offers. Address **MAGAZINES**, care **LIVING CHURCH**, Milwaukee, Wis.

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### NOTICES

#### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

### THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

### CHURCH MISSION OF HELP

The annual meeting of the Church Mission of Help will be held at the parish room of Calvary Church, Fourth avenue and Twenty-first street, New York, on Monday, November 20, 1916, at three-thirty o'clock.

The meeting will be addressed by the Rev. William T. Manning, D.D., president; Mrs. L. Frederic Pease, secretary, and Miss Alice C. Smith, probation officer of the Night Court for Women, whose subject will be *The Cooperation of the Night Court with Social Agencies.*

### AN APPEAL

#### RACINE COLLEGE

Racine College has again opened its doors to college classes. Thirty-five young men entered the freshman and sophomore classes. Thirty-one have been recommended by their rectors and accepted by their bishops as postulants for holy orders. They are now preparing to enter one of our theological seminaries.

The college has nine scholarships of \$200 each, which it has assigned, and needs ten more. Two hundred dollars a year will make possible the education of a young man for the priesthood.

The school has an increased attendance, eighty-nine being enrolled to date.

WM. WALTER WEBB, *Bishop of Milwaukee.*  
B. TALBOT ROGERS, *Warden.*

### 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:

Educational Dept., Church House, 12th and Walnut Sts.  
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:

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#### STAUNTON, VA.:

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A. C. McClurg & Co., 222 S. Wabash Ave.  
Morris Co., 104 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.

#### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

#### 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.*]

*Longmans, Green, & Co.* New York.

*Visions for Missionaries and Others.* Third edition. By H. H. Montgomery, D.D., D.C.L., Sometime Bishop of Tasmania, Secretary of the Society for the Propagation of the Gospel in Foreign Parts; Prebendary of St. Paul's Cathedral, Prelate of the Order of St. Michael and St. George. 50 cts net.

*Macmillan Co.* New York.

*The Inner Life.* By Rufus M. Jones, A.M., Litt.D., Professor of Philosophy in Haverford College, Author of *Studies in Mystical Religion*, *Spiritual Reformers*, etc. \$1.00 net.

*Fleming H. Revell Co.* New York.

*Contrasts in the Character of Christ.* By Frank E. Wilson, B.D., Rector of St. Augustine's, Wilmette, Ill. \$1.00 net.

*George W. Jacobs & Co.* Philadelphia, Pa.

*Our Self After Death.* By the Rev. Arthur Chambers, Associate of King's College, London; Vicar of Brockenhurst, Hampshire; (Author of *Our Life After Death*, *Man and the Spiritual World*, *Thoughts of the Spiritual*, and *Problems of the Spiritual*.) \$1.00 net.

*John C. Winston Co.* Philadelphia.

*Poverty and Riches.* By Scott Nearing, Ph.D. \$1.00 net.

*E. P. Dutton & Co.* New York.

*The History of the Fabian Society.* By Edward R. Pease. \$1.75 net.

*Government Printing Office.* Washington, D. C.

*Financial Statistics of States.* 1915. Department of Commerce, Bureau of the Census. Sam L. Rogers, Director.

### PAMPHLETS

*Church Pension Fund.* 14 Wall St., New York.

*What Has Been Done to Provide Pensions for the Clergy of the Protestant Episcopal Church.* Report of the Trustees of the Church Pension Fund, of their work from October 22, 1913, to October 16, 1916.

St. Peter's Church. Albany, N. Y.

*The Messenger.* Annual Number Containing Reports of Work from October, 1915, to October, 1916.

American Church Building Fund Commission. 281 4th Ave., New York.

Annual Report of the American Church Building Fund Commission, September, 1916.

From the Author.

*The Present Crisis in Our Nation's Life.* A

Sermon Preached in St. Paul's Chapel, Trinity Parish, New York, by the Rector, William Thomas Manning, S.T.D., at the celebration of the 150th Anniversary of the opening of St. Paul's Chapel on Monday, October 30, 1916.

*Hope Undeferred and Two Other Poems.* By Rev. Charles Josiah Adams, D.D., St. Luke's Church, Rossville, S. I., N. Y. Author of *Where is My Dog; or, Is Man Alone Immortal? The Racine Parson; or, How Baldy Won the County Seat.* Robert G. Ingersoll,

*et. al., and The Clerical Attire, etc., Repriere and Other Poems, etc.*

#### CALENDARS

*Society for Promoting Christian Knowledge.* 68 Haymarket, London, England.

*The Churchman's Almanack for use in the Prayer Desk.* With a Table of the Liturgical Colours and a Note explaining their use by Sir William St. John Hope, Litt.D., D.C.L. 1917.

# THE CHURCH AT WORK

## A CHRISTMAS SHIP

A GOVERNMENT collier is being prepared to carry a load of food and clothing to the relief of war sufferers in Syria. It will sail as a Christmas ship about the 1st of December. Contracts have been made for the purchase of large amounts of milk, cereals, oils, and sugar, to pay for which the committee in charge asks for money. In addition, direct contributions of food and clothing are asked. It should be noted that military regulations preclude the shipment of any but new clothing. All shipments should be sent prepaid to the American Red Cross, Bush Terminal, Brooklyn, N. Y., marked "For Relief Ship to Beirut", delivery to be made not later than November 25th.

The response to the President's proclamation of October 21st and 22nd as days of giving to Armenian and Syrian relief was generous, but the total receipts, the committee say, would not feed the hungry people of Armenia and Syria for more than three or four weeks. So a campaign is necessary here also, to meet the need.

"Ever since last spring," a clergyman writes, "my little girl, who was six years old last September, has been saving her pennies and earning money to get a big new doll. A few days ago I received pamphlets in regard to the starving Armenians. She heard me reading these to her mother and also saw the pictures. We heard her sobbing and looking up saw her get her doll money. She brought it to me and said, 'Papa, if it will help save a little girl's life, send it to them and I will wait for my dolly'."

Have you seen "the pictures"? The writer remembers a row of very little babies, who had been picked up by the roadside by relief agents and were in need of care.

## BISHOP GARRETT'S BIRTHDAY CELEBRATION

ON SATURDAY, November 4th, Bishop Garrett celebrated his eighty-fourth birthday, he having been in Dallas for exactly forty-two years, one-half of his long life. Communicants throughout the diocese and other friends of the Bishop marked the occasion by sending him letters of congratulation in which were enclosed offerings from twenty-five cents upwards. On entering his office on the morning of the 4th, the Bishop found his desk piled thick with letters, and the total amount of the offerings was \$4,550. The money is to be applied towards the cost of the erection of Garrett Hall, which is now in process of construction on the grounds of St. Mary's College. The new building, which will contain lecture rooms and natural science laboratories, will give the diocesan college an up-to-date equipment, and the Bishop's friends hope before the next meeting of the council to have the building entirely paid for and St. Mary's ranked as a Class "A" senior college, offering full university courses.

A delegation of prominent citizens and Scottish Rite Masons, headed by the mayor of Dallas, visited the Bishop in the course of the day and presented him with \$1,200 to

be applied to the Garrett Hall fund. Mayor Lindsley on behalf of the citizens paid a glowing tribute to the Bishop's long labors on behalf of secondary education in the state of Texas.

The Bishop, in spite of his failing vision, is absent from Dallas every Sunday visiting remotest missions and parishes.

## A MEMORIAL TABLET

A TABLET was recently unveiled in Christ Church, Greenwich, Conn., in memory of James McCutcheon. It is made of Botticino marble of a warm buff tone, and the inscription



TABLET IN CHRIST CHURCH  
Greenwich, Conn.

tion consists of bronze letters fastened to the surface of the marble tablet in the form of a panel. The decorative leaf border is richly carved in the marble, and all is the work of the Gorham Company.

## MARYLAND DIOCESAN CONVENTION

BISHOP MURRAY was the celebrant at the Holy Communion in Grace and St. Peter's Church, Baltimore, which began the one hundred and thirty-third session of the diocesan convention of Maryland, on Wednesday, November 8th. He was assisted by the archdeacons of the diocese.

In his annual address the Bishop, after mentioning the loss sustained by the diocese in the deaths of prominent laymen during the past year, spoke of the admirable spirit which prevailed at the recent General Convention, and of the crowning character and supreme personality of the Presiding Bishop. Two works of the convention which will appeal to all practical persons, he said, were the establishment of the Church Pension Fund and the inauguration of a universal uniform method for the transaction and report of all Church business. In speaking of diocesan conditions he stated that he had confirmed 1,493 persons, of whom 100 were colored. During the past year he had personally received and disbursed nearly \$14,000. He spoke of the Church Extension Society, and made special appeal for the Church Home and Infirmary, and the educational institutions of the diocese. "It seems easily possible and now quite probable that the next convention will meet in the finished Synod Hall, as the \$150,000 needed to complete it is, we think, provided for. . . . I know to-day of wills signed and sealed bequeathing more than one half a million

dollars for the construction of the Cathedral." Concluding, he suggested the advantages of a diocesan survey, in order to gain accurate information as to the Church's membership. This was afterward endorsed by the convention.

The Social Service Commission reported that, with the cordial endorsement of the Bishop, they had added their voice in support of the Federal Child Labor Law, the bill to secure censorship of motion pictures, and the effort to suppress race-track gambling in Maryland. Hearty assent was given, for its "brevity, clearness of vision, and unambiguous directness", to the resolution presented to the diocese of Fond du Lac by its Social Service Commission and endorsed by that diocese:

"Resolved, That it is the mind of this council that the highest form of Christian social service is the establishment of social justice, that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human being shall have a chance to live a full human life, with due chance for the preservation of bodily health, the cultivation of mental powers, and the exercise of spiritual faculties; and, further, that no merely ameliorative or charitable activities can ever take the place of this fundamental duty."

Mention was made of the large and interesting meetings held daily in a tent adjoining the Convention Hall at St. Louis, under the auspices of the Joint Commission of the Church on Social Service, at which the Maryland commission was represented by its chairman, and the clergy were recommended to organize classes for the study of the pamphlets now being published as a Social Study Series by the Joint Commission on Social Service.

A resolution proposed by the commission that the convention declare itself in favor of city-wide, state-wide prohibition, was promptly laid on the table.

At the missionary meeting, held Wednesday evening, stirring and encouraging reports concerning the work of Church extension in the diocese were presented, and the committee on diocesan assessments and apportionments was authorized to apportion among the several parishes and congregations the sum of \$23,000 for the year closing September 30, 1917.

By unanimous consent the Rev. William C. Hicks, secretary of the Province of Washington, addressed the convention on the missionary work of the province.

St. Matthew's Church, Sparrow's Point, Baltimore county, was constituted a new parish by the convention.

The loving greetings of the convention were sent to Chaplain William Page Dame of the Fifth Maryland Infantry, now at Eagle Pass, Texas.

Five hundred dollars was appropriated for the work of the Social Service Commission, and \$800 for the diocesan Board of Religious Education.

The committee on domestic and foreign missions reported that sixty parishes and



missions had paid in full and forty-seven overpaid their apportionment for general missions.

The convention adopted a new coat of arms for the diocese and a coat of arms for the Cathedral, presented by the Cathedral League.

A large oil portrait of Bishop Murray, presented by some of the laymen of the diocese, was accepted by the convention.

Contrary to the expectation of many, Bishop Murray did not mention the subject of the election of a suffragan bishop, but the convention paved the way for the election of such an assistant by the adoption of a resolution which, after stating that "this Convention desires to conserve for the diocese and for the Church, at large, the magnificent leadership of its beloved Bishop, and to put in his power to do even greater work for

as members of that commission, Bishop Brent, the Bishop of Ohio, the Rev. Dr. McIlvaine of Pittsburgh, and Mr. Robert H. Gardiner of Maine. It is understood that each of these has accepted his appointment.

#### CORNERSTONE LAID AT ILION, N. Y.

ON SUNDAY, October 29th, the cornerstone of the new parish house for St. Augustine's Church, Ilion, N. Y., was laid by the rector, the Rev. Lloyd R. Benson. The procession, formed in temporary parish rooms in the rectory and led by crucifer and flagbearer, marched to the place where the stone was prepared. There the service from the Book of Offices was read and the stone laid.

The building, designed by Henry M. Congdon & Son of New York, will be of Plymouth

encourage loyalty to the Church and reverence for sacred things, to publish such information as might be of assistance to lay readers, and to foster fraternal acquaintance among the lay readers in the United States. The Hon. L. Bradford Prince, LL.D., of Santa Fé, N. Mex., was elected president, and other officers were chosen as follows:

First vice-president, John W. Macomb, Lawrence, Kans.; 2nd vice-president, George C. Royall, Goldsboro, N. C.; secretary and treasurer, Frank Spittle, Astoria, Ore.

Provincial vice-president First, Irving A. Avery, Portland, Maine; 2nd, A. A. DeVoe, Spotswood, N. J.; 3rd, Dr. William P. Orr, Baltimore, Md.; 4th, Dr. W. B. Hall, Selma, Ala.; 5th, W. H. Roddis, Marshfield, Wis.; 6th, Charles A. Butler, Montana; 7th, R. B.



PARISH HOUSE AND PROPOSED CHURCH AT ILION, N. Y.

God and His Church," declared "that this convention is ready to cooperate with the Bishop to the limits of its powers in securing any assistance which he may think he can use to advantage".

The Standing Committee and other officers were reelected.

On the evening preceding the meeting of the convention, a mass meeting was held at Grace and St. Peter's Church under the auspices of the Social Service Commission of the diocese in the interests of social and religious work among the colored people. Bishop Murray presided and made a short address. The principal speakers were the Rev. R. W. Patton, secretary of the Province of Sewanee, who explained the work of the American Church Institute for Negroes, and the Rev. George A. Griffiths, vicar of the Chapel of St. Mary the Virgin, Baltimore, who told of the conditions and needs of the colored people in Baltimore suffering from tuberculosis.

#### TO VISIT ENGLAND

AT THE UNOFFICIAL SUGGESTION of Bishop Montgomery, who was in attendance as a representative from the Church of England at the late General Convention, it was resolved that a small commission be appointed to visit England on behalf of the American Church and carry the greetings of this Church in connection with the National Mission of Repentance and Hope which is shortly to be inaugurated in England. There have been appointed,

granite, to match the church which, it is hoped, will be erected adjoining as soon as the parish house is paid for. The contract price for the parish house, unfurnished, is \$26,000, and the new site, including a dwelling to be used as a rectory, cost \$12,000. Of this amount about \$14,000 has already been paid in, and \$16,000 is pledged for payment within three years, leaving a balance of about \$8,000 still to be raised to complete the project for the immediate present. When the whole plant is finished, those in position to know, say the Church in Ilion will have one of the most beautiful sites in the East. The lot is located on a corner, at the base of a hill, a creek on one side and a public park at the back, so that the group of buildings will stand amid a kind of extension of the park, and will never be obscured by dwellings, etc.

The parish house will contain an auditorium seating about 250, with suitable stage, a large dining room and kitchen, guild room, boys' club room and five smaller rooms, suitable for class work, etc.

#### LAY READERS ORGANIZED

A NEW ORGANIZATION formed during the session of General Convention was "The Lay Readers' League". About fifty lay readers who were in attendance form the charter membership and a constitution was adopted setting forth the objects of the organization, being to assist the clergy by service as lay readers, to

Bancroft, Hot Springs, Ark.; 8th, C. M. Gair, Los Angeles, Cal.

Executive Council: The four general officers and Spencer M. Hinds, Burlington, Vt.; Eugene M. Camp, New York City; Turner W. Shacklett, Erie, Pa.

#### MEETING OF SANDUSKY (OHIO) REGION

THE THIRD annual meeting of the Sandusky regional unit of the diocese of Ohio was held in St. Paul's Church, Fremont, on the afternoon and evening of the Nineteenth Sunday after Trinity. The weather was ideal, and there was a large attendance. The great inspiration and help accruing from this meeting is further evidence of the wisdom in the regional arrangement of the diocese. The total number of visitors registering was 355.

The meeting began at 2:30 with a session of the regional Woman's Auxiliary, at which nearly three hundred were present. The devotional service was followed by elections, when Mrs. E. Skilton of Monroeville, was chosen chairman, and Mrs. W. H. Peters of Norwalk, secretary. Mrs. H. P. Knapp, the diocesan president, conducted a brief conference, in which each branch president replied to the following questions: (a) What are you doing to increase the membership of your branch? (b) What are you doing to increase the number of United Offering boxes? Mrs. Knapp also, in a Message of Inspiration from the 9 Triennial Convention, gave interesting

and intimate glimpses of Convention people and events. Before beginning her address she paid a most affectionate tribute to the memory of Mrs. Leonard, who was an inspiring force in the diocese, and to whom the women are already planning to erect a memorial in the mission field.

Late in the afternoon there was a meeting for both men and women, at which the Rev. R. S. Chalmers addressed the meeting on the double topic, The Man, the Boy, and the Church, and The Woman, the Girl, and the Church.

The climax of the day came in the great inspirational service, when the church was unable to accommodate all who sought admission. The music was rendered by the combined choirs of the region, a total of 130 voices, with six crucifers and six flag bearers. In the procession were ten visiting clergy, the local rector, and the Bishop Co-adjutor, who preached, first, however, expressing gratification at the splendid organized responsiveness to the policy which he has inaugurated and which will greatly aid in the success of diocesan administration. He paid beautiful tribute to the memory of the wife of the Bishop of Ohio, and thereafter gave an illuminating address on the great Triennial Convention in St. Louis.

The clergy of the region were the guests of the local parish over night, remaining for the sessions of the regional clericus on Monday morning.

#### AUTOMOBILE ACCIDENT

SEVERAL DAYS AGO the Rev. Grant P. Sommerville, D.D., rector of St. James' Church, Hammondsport, N. Y., was motoring with his wife and daughter when, in trying to avoid a bicyclist, his car was ditched and its occupants were thrown out and badly injured. They were taken to the hospital at Bath, where they still remain. The daughter's condition is the most serious as her skull was fractured, but the latest reports state her mind is gradually clearing. Mrs. Sommerville was badly bruised and suffered greatly from the shock. Dr. Sommerville fractured his collar-bone, had a deep scalp wound, and several other injuries of less seriousness.

#### DEATH OF H. L. CHASE

THE DEATH of Henry Leverett Chase, a prominent Churchman of St. Louis, a member of two General Conventions, occurred at his home in that city on Monday, November 6th. Mr. Chase had looked forward with great interest to the sessions of the recent General Convention, and had invited guests to his house during those sessions. He was taken ill with typhoid fever and was taken to St. Luke's Hospital. For two weeks prior to his death he had been convalescing, and it was thought that he would be able to return home early in November. The end came, however, on the 6th, almost without warning. Mr. Chase leaves his wife and four daughters.

The burial service was held at Christ Church Cathedral on Wednesday afternoon, and the burial was in Bellefontaine cemetery.

Mr. Chase was born in New York City, June 30, 1867, but had been a resident in St. Louis for some years and had been senior warden, treasurer, lay reader, and vestryman of St. Stephen's Church, Ferguson. He had also served as president of the Church Club of St. Louis, and had been president of the school board in Ferguson. Mr. Chase was an ardent and an intelligent Churchman, and one who was constantly in touch with the best thought of the Church, to which, indeed, he was a contributor.

#### DEATH OF REV. G. H. BAILEY

IN THE death of the Rev. George H. Bailey, rector of Gethsemane Church, Appleton, Minn., the diocese of Minnesota loses one of

her most efficient missionary clergy. Mr. Bailey has been in poor health for some time and on Friday, October 27th, he passed into Life Eternal. Funeral services were held in his parish church (Sunday afternoon, October 29th, the Rev. George Platt of Benson officiating. Interment was at Appleton, Minn.

Mr. Bailey was graduated from St. Stephen's College in 1877 with a bachelor's degree in arts. He was made deacon in 1882, and priest the following year by Bishop Biswell. He had been rector of Gethsemane, Appleton, since 1909, and before that had served as rector of St. Andrew's Church, Waverly, Iowa, and also priest in charge of St. Andrew's mission, Bristow, in the same diocese.

#### DEATH OF REV. H. T. WALDEN

THE REV. HARRY THOMAS WALDEN, formerly rector of St. Stephen's Church, Eutaw, Ala., died on Sunday, October 29th, at the home of his father, the Hon. Daniel Walden, in New Decatur, Ala.

Mr. Walden was made deacon by Bishop Johnston in 1899 and in 1901 was advanced to the priesthood by Bishop Gallor. He had served as rector of Christ Church, Cordele, Ga., and also as rector of the churches at Greenville and Ensley in Alabama.

#### ORGANIZATION FOR EFFICIENCY

THE SECRETARY for Religious Education in the Second Province, the Rev. Wm. Walter Smith, M.D., is reaching institutes and schools with splendid results in reorganization of methods. Already addresses have been given before the Hudson county institute, in Jersey City, and three each in Christ Church, Yonkers, and St. John's, Brooklyn. A Round-up Sunday with five addresses is arranged for St. Stephen's, Jersey City, on November 10th. Many other teachers' conferences are also being planned.

#### DEATH OF REV. R. J. PHILLIPS

THE REV. ROZELLE J. PHILLIPS, rector of All Saints' Church, Syracuse, N. Y., entered into life eternal on the evening of November 9th after an illness of about nine months. The funeral services were held at the parish church on Monday, November 13th, at 10:30 A. M. Both Bishops were present and there was a large attendance of the clergy of the diocese at a celebration of the Holy Communion, at which Bishop Olmsted was celebrant. Several of the clergy acted as honorary bearers, and members of the vestry acted as actual bearers. The full vested choir was present at the service, and also a large congregation of the friends of the late rector.

Mr. Phillips, who gained his master's degree from Hobart College in 1898, was graduated from the General Theological Seminary in the same year. He was ordained deacon and priest by Bishop Huntington, serving through his diaconate and until 1900 in Slaterville Springs and Speedsville, and thence going to Ogdensburg. He was rector of St. John's Church, Syracuse, in 1902-03, and then left the state, becoming rector of St. Stephen's, Pittsfield, Mass., where he remained until 1907. Rector of Christ Church, North Brookfield, Mass., from 1907 till 1909, in the latter year he became rector of All Saints' Church, Syracuse, in which parish he died.

#### BEQUEST

UNDER THE will of Ellen H. Cottrell, St. James' Church, Piscataway, N. J., has received \$6,500 for the erection of a new parish house.

#### MEMORIALS AND GIFTS

ST. BARNABAS' GUILD of St. Paul's Church, Lansing, Mich., has presented to the parish an altar cross, altar service, and chancel Prayer Book and Hymnal, for use in the parish church.

AT TRINITY CHURCH, Tiffin, Ohio, at the early celebration on Sunday, October 15th, the rector, the Rev. Robert S. Chalmers, blessed a set of linen Eucharistic vestments, the gift and work of the parish guild of St. Cecilia.

ON ALL SAINTS' DAY a silver alms bason and collection plates were presented to All Souls' Church, Biltmore, N. C., by members of the congregation and employes of the Biltmore estate as a memorial to the late Mr. George Vanderbilt. The alms bason is the work of the Gorham Company of New York.

ON THE Nineteenth Sunday after Trinity the Sons of Veterans of Endicott, N. Y., presented a beautiful American flag and staff to St. Paul's Church. The whole company was present at the service and the flag was presented by the captain. It was accepted by the priest in charge, the Rev. Lewis E. Ward, and on the part of the Sunday school by Miss Kathryn Huntley.

AT A RECENT meeting of the Woman's Auxiliary of St. Paul's Church, Mount Vernon, Ohio (Rev. W. E. Hull, rector), a check was received for \$200, the gift of three sisters, in memory of a deceased sister. Prior to this time two other gifts, one for \$200 and another for \$50, had been provided for in their wills by two deceased members, making a total endowment of \$450 for the Woman's Auxiliary of the parish.

THE FOLLOWING gifts and memorials were given to the Mission Church of St. Mary the Virgin, Ridgefield Park, N. J.: Cruets and lavabo bason by the St. Agnes' Guild of little girls; alms bason by one of the vestrymen; ewer and bason for the font by Mrs. Louis A. Walther as a memorial to her husband. These were presented on All Saints' Day and blessed by the priest in charge, the Rev. Charles E. Berghaus.

ON OCTOBER 29th, three memorial windows were dedicated in St. John's Church, East Boston, Mass. (Rev. W. D. Roberts, rector), in memory of the men and women who have been active in the parish. The window in memory of the women represents our Blessed Lord in the house of Mary and Martha. That for the men, the apostles on the boat in the Lake of Galilee. In the center window is a large figure of St. John the Divine. All who have contributed are privileged to have the names of deceased relatives or friends recorded on tablets near the windows. Mr. W. H. Burnham, of the firm of Ball & Burnham, Cambridge, who made the windows, grew up as a member of the parish.

EMMANUEL CHURCH, West Roxbury, Mass. (Rev. H. S. Wilkinson, rector), has lately added to its long list of memorials a pulpit lantern, made on an old-world model. It is of carved wood, covered with gold leaf, which was toned down to resemble the dull bronze of the chancel walls. The openings, on each of the eight sides, caused by the carvings, are set with antique colored glass, through which filter rays of light from two lamps. A third lamp, of great power, lights the entire space of the pulpit, and the whole forms a beautiful and useful addition. The lantern was given by Mr. and Mrs. Benjamin H. Goldsmith, in memory of their daughter Dorothy.

TWO MEMORIAL windows were recently placed in Zion Church, Rome, N. Y. (Rev. Eugene S. Pearce, rector), and unveiled on All Saints' Day. They are the gift of Mrs. C. LaRue Munson in memory of her parents, Mr. and Mrs. A. P. Tuller. The Nativity is pictured in a double window to the left of the

entrance to the east transept, and the figures of the Virgin and the Holy Child appear, with St. Joseph in the background. Through an open door is seen a Judean landscape with the hills beyond. The second is a rose window directly above the transept entrance and has for its subject the Star of Bethlehem. It shows Bethlehem in the distance with the Star hovering above and a foliage design on either side. Both windows are examples of the American school of opalescent glass from the Lamb studios. They mark the beginning of a series of windows which will in time be placed in the church, illustrating the general subject of The Life and Influence of Jesus Christ our Lord, as Set Forth in the World.

**BETHLEHEM**

ETHELBERT TALBOT, D.D., LL.D., Bishop

Scranton Archdeaconry—Improvement Fund—Mission at the Pro-Cathedral

THIS DIOCESE has for the second successive year met in full its apportionment for General Missions. The apportionment was \$20,430, and the contributions amounted to \$24,366.68.

THE ARCHDEACONRY of Scranton met at Trinity Church, West Pittston (Rev. J. Arthur Glasier, rector), on October 30th and 31st. Addresses were made by the Rev. W. B. Beach and the Rev. F. W. Sterrett. The Rev. W. R. Sewell read an exegesis of 1 Cor. 10: 1-4, and the Rev. S. Ezra Neikirk spoke on The Priest and the Individual, while after luncheon, the Rev. E. C. Tuthill discussed Parents and the Sunday School. The next meeting will be at Trinity Church, Carbondale (Rev. Geo. C. Graham, rector).

GRACE CHURCH, Dorranceton (Rev. E. C. Tuthill, vicar), has raised \$1,300, which, with a similar amount given by the diocese through the Bishop's Church Extension Fund, will be used next spring for the alteration and enlargement of the church.

A TWO-WEEKS' parochial mission at the Pro-Cathedral of the Nativity, South Bethlehem (Rev. F. W. Beekman, dean), will be conducted by the Rev. Herbert Parrish, beginning November 12th.

**CENTRAL NEW YORK**

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

Parish Anniversary—Convocation

ALL SAINTS' DAY was the fifth anniversary of the dedication of St. Paul's Church, Endicott. In the evening the history of the church was read instead of a sermon, and on Thursday there was a parish birthday social in the basement of the church, when all the congregation enjoyed an evening together.

THE FOURTH district convocation held its autumn session on Tuesday, October 31st, at Grace Church, Cortland, at the same time that the Woman's Auxiliary had their district meeting. The preacher at the morning service was the Rev. Dr. Coddington, who gave his impressions of the General Convention. In the afternoon Bishop Fiske delivered a charge to the clergy in the form of meditations. The charges which the Bishop Coadjutor has been delivering to largely attended meetings of the various convocations are later to be published.

FOUR NEW stained glass windows have recently been installed in Zion Church, Rome.

THE REV. ARNOLD H. MALONEY, the priest in charge of the colored work at St. Philip's Church, Syracuse, has commenced to raise funds for the building of a new church.

MANY IMPROVEMENTS have recently been made to the fabric of St. John's Church, Ithaca. The church has been painted and the interior redecorated. In addition a new rood beam has been erected and new carved choir stalls have replaced the old choir seats.

**CONNECTICUT**

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

Anniversary—Reunion—Notes

THE FIFTIETH anniversary of the founding of the parish of the Good Shepherd, Hartford (Rev. George T. Linsley, rector), beginning with the Eucharist on All Saints' Day at which the Diocesan was the preacher, was concluded on Sunday, the 5th, with morning and afternoon services. At the morning service the Rev. Dr. Samuel Hart preached an historical sermon, paying warm tribute to the rectors and congregations who in fifty years had made the Good Shepherd parish the organization it is. At this service there were presented and blessed six prayer books for the chancel use, a pair of brass altar vases, two sets of book-markers, the restored altar book (presented in 1882), and national and state flags, the latter hung on each side of the chancel arch. Older members of the congregation were delighted when the Rev. Henry W. Nelson, D.D., the first rector, appeared at the afternoon service. Dr. Nelson made a brief address, describing the beginnings of the work, and spoke in loving terms of the late Mrs. Samuel Colt, through whose munificence the church building was made possible, and of the earnestness and zeal of the little band of devoted church people who upheld his hands.

THE ANNUAL parish reunion of Trinity parish, Hartford (Rev. Ernest de F. Miel, D.D., rector), was held on Thursday evening, November 2nd, with an attendance of between four and five hundred. After supper the principal address was made by Bishop Acheson, who made a strong appeal for a consecrated laity in the Church, emphasizing the need of sympathetic touch among Church members, and the danger of isolation of spirit in which the corporate life and corporate worship of the Church were neglected.

THE INTERIOR of Grace Church, Newington Junction, is being entirely renovated and refurnished. There is much hope for the future of this suburban parish of Hartford.

THE DECEMBER meeting of the Hartford Clericus will be held in St. James' parish house, Hartford, Monday, December 4th. Professor Stanley L. Galpin, Ph.D., of Trinity College, will give an address on Maeterlinck, with special reference to his ethical and theological tendencies.

**DULUTH**

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

Fire During Service at Fergus Falls

FIRE BROKE out in St. John's Church, Fergus Falls, Sunday, October 29th, during the morning hour of service. The flames shot up just as the people were reading the tenth verse of Psalm 140. The congregation helped in carrying out movables while the fire department kept out the fire. There was little but smoke damage.

**HARRISBURG**

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Woman's Auxiliary

THE HARRISBURG branch of the Woman's Auxiliary met in Lancaster on the 2nd and 3rd, in St. John's Church. A quiet hour was led by the Rev. R. F. Gibson of Trinity Church, Williamsport, and addresses were made by Bishop Tucker of Kyoto, Japan, and by Bishop Kinsolving of Southern Brazil. On the evening of the 2nd *The Great Trail* was finely rendered in St. John's parish house. Round table conferences discussed the duties of officers. The attendance at this meeting was larger than at any previous annual meeting. Mrs. J. F. Bullit was chosen president and Mrs. J. R. Musser, corresponding secretary, both living in Harrisburg.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

Healing Mission

A HEALING MISSION service has been inaugurated at the Church of the Holy Trinity, Brooklyn (Rev. John Howard Melish, rector). The aim is to help the individual, through religious influence and in the light of modern psychology, to adjust himself sanely and wholesomely to the difficulties and exigencies of modern life.

**LOS ANGELES**

JOS. H. JOHNSON, D.D., Bishop

Sunday School Conferences

A SERIES of conferences of Sunday school workers of the diocese was held in St. Stephen's Church, Hollywood, on the 13th and 14th of November. A very complete programme had been prepared by the Rev. C. T. Murphy, vice-president and chairman of the executive committee, who also conducted the conferences. The first conference took place on the afternoon of the 13th, its topic being, The Children We Have and the Children We Have Not. The topic was discussed in three divisions by a number of speakers. An evening session was held to discuss The Why and How of Extension Efforts. Addresses were made by three of the diocesan clergy. The second conference began on Tuesday morning with a discussion of How to Get the Children We Want. This programme was made up of short talks by a large number of speakers. Similar conferences in the afternoon discussed the problem of holding the children. This was followed by sectional conferences in which clergymen, laymen, and laywomen met for private discussion of Sunday school matters. The final session of the series on Tuesday evening was addressed by three clergymen who spoke of stimulation and consecration in the work.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

Bishops Address Churchmen's Club—Anniversary—Junior Auxiliary

THE CHURCHMAN'S CLUB of the diocese held its first meeting and banquet of the season at the Hotel Belvedere, Baltimore, on the evening of November 2nd. It was the largest and most notable meeting in the history of the club, about four hundred leading laymen of the diocese, including invited guests, being present, and also a large number of the clergy. Mr. R. Brent Keyser presided and acted as toastmaster. The two distinguished guests of honor and principal speakers were the Rt. Rev. Dr. Henry H. Montgomery of London, secretary of the Society for the Propagation of the Gospel and official representative of the Archbishop of Canterbury at the recent General Convention at St. Louis, and the Rt. Rev. Dr. Charles H. Brent, Bishop of the Philippine Islands. Bishop Montgomery spoke very impressively of the responsibilities of modern national development of the greatness of the "white man's burden", and of the responsibility of great nations toward lesser ones. He emphasized the statement that never before were Church and State in Great Britain so "down upon their knees in humility", seeking the solution of the grave and unprecedented problems facing the empire. Bishop Brent followed in a stirring address in which he discussed the effect of recent congressional legislation on the progress of the Philippines. "America," he declared, "could do no greater injustice at this time than to set the Philippines adrift." He rejoiced that the Filipinos were under the United States flag, "a flag which stands for protection and honor; for honor with safety if possible, honor without safety if necessary". Bishop Murray in his closing address, after eulogizing the character and work of Bishops Montgomery and Brent, emphasized the in-

dividual responsibility of the men present for the progress of the Church in the diocese and the world. Mr. Keyser, in his introductory remarks as toastmaster, discussed the St. Louis convention and the important part it would play in the life of the Church and nation.

ON THE afternoon of November 2nd, at the residence of Mrs. George H. Cook, Baltimore, Bishop Brent made an interesting address on conditions among the Moros, the Mohammedan tribes in the Philippines, under the auspices of a committee of prominent Churchwomen organized as an auxiliary of that department of Bishop Brent's work. On the following afternoon, in the parish house of Grace and St. Peter's Church, Bishop Brent addressed the members of the Maryland branch of the Woman's Auxiliary on his work in the Philippines.

ON ALL SAINTS' DAY the Rev. Wilbur F. Watkins, Jr., rector of St. John's Church, Mt. Washington, Baltimore county, celebrated the twenty-fifth anniversary of his rectorship. There was no special observance of the event on that day beyond the usual All Saints' Day service, but on the following Sunday morning the rector preached a special anniversary sermon. He stated that since he took charge in 1891 the communicants had increased 75 per cent., the annual receipts about 300 per cent., and the annual contributions for missions more than 3,200 per cent. On the evening of November 6th, the Woman's Auxiliary and St. Mary's Guild tendered the rector and his wife a reception at the rectory, at which a large number were present, including the pastors of the local Presbyterian and Methodist churches and the rector of the Roman Catholic church. During the evening, Dr. J. S. Bowen, one of the wardens, on behalf of the congregation, presented the rector and his wife with a most generous purse.

AN ALL-DAY meeting of the Junior Auxiliary of the diocese was held on Saturday, November 4th, at the diocesan house, Baltimore. The Holy Communion, with Bishop Murray as celebrant, was followed by a business meeting, and after luncheon there was a conference on impressions of the recent General Convention, the principal speaker being Dr. Harold H. Morris of Shanghai, China. Miss Mary R. Snowden, for twenty years president of the Auxiliary, gave a very interesting résumé of the work of the Auxiliary during those years. Seventeen parish branches were represented at the meeting.

#### MICHIGAN

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

Diocesan Club—Detroit Clericus—Archdeacons Organized

WHEN THE diocesan Church Club held its annual election at St. Paul's Cathedral, Maxim F. Davies was chosen president, and Charles O. Ford, secretary. The organization made a most excellent report of the work of the past year. Mr. F. C. Gilbert, chairman of the reinforcement fund committee, reported that his committee had raised \$31,000 and, so that a concrete illustration of what the fund meant might be placed before the people, had purchased eight lots at Virginia Park, Detroit, after a survey had been made of the district showing enough families to start a strong parish. The committee expect to see a self-supporting parish established at this point within a year. The plan of the reinforcement fund is to raise \$500,000 to place the work in Michigan on a substantial basis. The Bishop spoke on What Was Done and Left Undone at the General Convention, telling in his inimitable way of the inside work of the convention. Dr. W. D. Maxon of Christ Church gave a brief talk on Some Impressions of the House of Deputies, dwelling especially on the proposed canon on marriage.

THE DETROIT CLERICUS at its November

meeting listened to an address by a member of the executive committee of the Sunday revival on how to conserve the results of the revival. The Billy Sunday revival drew a daily attendance of twenty thousand and is credited with over twenty-seven thousand converts. Many of our clergy have received "conversion cards" or "reconsecration cards". Several of the vestrymen of our parishes and other active church people have been among those who hit the sawdust trail to sign cards not of conversion but of reconsecration. The speaker urged the formation of adult Bible classes as a means of conserving the results of the revival. This meeting was also addressed by Mr. Spencer, field secretary of the Brotherhood of St. Andrew, who urged the clergy to take a larger part in the formation and development of chapters of the Brotherhood.

THE WOMAN'S AUXILIARY held its October monthly meeting at St. John's Church house. The speaker was the Bishop of Oregon, who delivered a most telling address on The Prayer Life.

THE THREE new archdeacons of the diocese recently held their first meetings. The new Archdeacon of the northern archdeaconry is the Ven. Edward Jermin, while the Rev. Edward Simpson is temporarily in charge of the southern archdeaconry. The Rev. John McCarroll, M.D., canon of St. Paul's Cathedral, is in charge of the Detroit archdeaconry.

THE REV. CHARLES L. ARNOLD, rector of St. Stephen's Church, Detroit, has celebrated his twenty-fifth anniversary in the ministry. Mr. Arnold is the founder of a number of popular homes for aged men and women, and his silver anniversary received much notice in the local press.

THE REV. W. WARNE WILSON is the rector of Trinity Church, Detroit, secretary of the Standing Committee, examining chaplain, friend and advisor of the clergy, active in most diocesan matters, and also president of a bank. Detroit has a unique distinction in having a banker who is also an active rector.

THE BROTHERHOOD OF ST. ANDREW has taken a new lease of life in Detroit as the result of the recent Cleveland convention. The local assembly has been reorganized and several meetings have been held. Plans are now being made to start or revive chapters in all of the Detroit churches.

ST. LUKE'S CHURCH HOME, a home for aged people, recently sold its property for \$200,000. It has not yet selected its new site.

#### MINNESOTA

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

Church Club—Bishop Lawrence Presents Pension Fund—Woman's Auxiliary

THE TRINITY-TIDE meeting of the Church Club of the diocese was held in Donaldson's Tea Rooms, Minneapolis, Tuesday evening, October 31st, with a large attendance of members and their wives. The subject of the ad-

resses was The General Convention of 1916. Bishop Kinsolving of Brazil and Bishop Thomas of Wyoming spoke on some of the issues before the convention. Miss Mary C. Smith told of woman's work and the convention. The Rev. Charles H. Evans of Japan spoke of the missionary side. Other speakers were Dr. Freeman, who told of social service legislation, and the Rev. E. B. Woodruff on Prayer Book Revision, while the Rev. Arthur Chard told of the Pageant.

ON NOVEMBER 1st and 2nd Bishop Lawrence of Massachusetts visited the Twin Cities. On the first evening a dinner was tendered him by representative Churchmen of St. Paul at the University Club, when he explained the plan and progress of the Church Pension Fund. The night following a like meeting was held at the Minneapolis Club. A large diocesan committee has been appointed.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held in St. Clement's Church, St. Paul, on Tuesday, October 31st. The meeting began with a celebration of the Holy Communion at ten o'clock with Bishop Edsall as celebrant. Bishop Kinsolving of Brazil made the address. At the afternoon session addresses by the officers described the meetings at St. Louis. Other speakers were Bishop Thomas of Wyoming and Mrs. Charles Evans of Japan, each of whom told of the work in their respective fields. Local speakers were Miss Mary C. Smith and Miss Kathrene Sleppy. The meeting was one of the most largely attended in the history of the Minnesota Auxiliary.

#### MISSOURI

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

School of Religious Instruction

THE CHURCH SCHOOL of Religious Instruction will open at St. George's Chapel, St. Louis, on Friday evening, November 24th. The Rev. Mr. Mizner is the principal; Rev. Mr. Jones, Prayer Book; Rev. Mr. Taylor, Christian Doctrine; Rev. Mr. Lever, Church History; Rev. Mr. Essex, Old Testament; Rev. Mr. Phillips, New Testament Canon and Early Church Literature; Rev. Mr. O'Connor, Pedagogy; and Rev. Mr. Bunting, New Testament. The course will be shortened this year to ten lectures. Mr. Lever has been asked to give a course on the Reformation to answer the attacks made upon the historical accuracy of the Pageant by the Rev. John A. McClorey, S.J., a Roman Catholic professor at St. Louis University.

#### MONTANA

L. R. BREWER, D.D., Bishop  
W. F. FABER, D.D., Bp. Coadj.

Building Activities—Progress at Butte

CHURCHES are under construction at East Helena, Forsyth, White Sulphur Springs, Malta, Columbia Falls, and Havre and one would have been started at Whitefish but for the fact that all the workmen in that region

**Dr. Price's**  
**CREAM**  
**BAKING POWDER**

*Sixty Years the Standard*

**No Alum—No Phosphate**

were so busy that no one could be secured to figure on the plans.

OPPORTUNITIES for Church work in Butte are very great, as the city is growing rapidly. The rector of St. John's Church, the Rev. Charles F. Chapman, is planning large things. He is building, on ground adjoining the church, a fine parish house which will cost about \$30,000. This will be completed early in the new year. He is also planning to move St. Andrew's Church, Centerville, to a better location and is putting new life into that mission in conjunction with his assistant, the Rev. R. J. Jensen. On the flat south of Butte where a thriving city has sprung up, he is negotiating for a site for which the money has already been given.

**NEWARK**

EDWIN S. LINNS, D.D., Bishop  
WILSON R. STEARLY, D.D., Bp. Suffr.

City Mission Society—Anniversary—Festival Services.

THE ANNUAL meeting of the City Mission Society of Newark was held in Trinity Church, that city, on Tuesday evening, October 31st. The Rev. Dr. Charles P. Tinker, superintendent of the New York City Mission Society, was the appointed speaker. The Rev. Dr. Charles L. Cooder, chaplain of the society, visits all the public institutions in Newark and throughout Essex county. There are in the course of the year in these institutions about twenty-four thousand people. This society maintains the only regular and systematic visiting of the sick and unfortunate in places of restraint beside that of the Roman Catholic priests in their neighborhood.

THE FIFTIETH anniversary of the ordination of the Rev. John S. Miller to the priesthood was fittingly observed by festival services in the House of Prayer, Newark, on the evening of All Saints' Day and the Sunday following, and by a reception in the rectory on Thursday evening, November 2nd. The special preachers at the anniversary services were the Rev. Professor Jenks of the General Theological Seminary, the Bishop of Newark, and the Rev. Dr. William T. Manning, rector of Trinity parish, New York City. Large congregations were present at these services. At the reception tendered to the veteran rector by his parishioners, on behalf of eight bishops and 168 other clergy, the Rev. D. Stuart Hamilton presented a purse to Mr. Miller as a token of their affection and esteem. It was also announced at this time by the Rev. M. Lloyd Woolsey, curate of the House of Prayer, that the anniversary gift of the parish to the rector had, at his request, taken the form of redecoration of the interior of the church and the installation of new electric lighting fixtures. This work was recently completed.

FESTIVAL SERVICES were held in All Saints' Church, Orange, on Sunday, November 5th. Gounod's setting of the office of the Holy Communion, known as *St. Cecilia*, was sung, and the Rev. Paul F. Hoffman preached. At solemn Evensong, the Rev. Walter O. Kinsolving was the preacher. On Wednesday evening, November 8th, there was a special service for acolytes, the officiant being the rector of the parish, the Rev. Clarence M. Dunham. The sermon, emphasizing the striving for personal holiness by all who serve at the altar and in the sanctuary, was preached by the Bishop Suffragan. The Rev. John P. Krolmalme of the Eastern Orthodox Russian Church, and the Rev. Thomas Papageorge of the Eastern Orthodox Greek Church, were present and wore their appropriate vestments. Besides the clergy and a large choir there were 150 acolytes in the solemn procession, representing parishes in the dioceses of New Jersey, Long Island, New York, and Newark. At all the festival services the choir was supported by a large orchestra and organ.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop.

Rutgers College—Plainfield Church Reopened—Convocation

THE ONE HUNDRED and fiftieth anniversary of the granting of its charter to Rutgers College, New Brunswick, was celebrated last month. During the celebration the names of the founders of historic Christ Church were mentioned frequently. In 1800 Bishop Croes came to the rescue of the preparatory school from which Rutgers sprung. At that time the school was in danger of being closed. The Bishop, who was rector of Christ Church, took charge of the school and put new life into it. He occupies the position in the history of Rutgers that the late Bishop Quintard of Tennessee does in the resuscitation of Sewanee. Unfortunately, however, Rutgers has passed out from under the influence of the Church in New Jersey. At the close of the celebration the doctor's degree was conferred upon the Rev. Elisha B. Joyce, rector emeritus of Christ Church. Dr. Joyce was for thirty years a patron of Rutgers College.

THE REOPENING of the Church of the Heavenly Rest, Plainfield (Rev. Cortlandt H. Mallery, rector), took place on Sunday, November 5th. At this service Bishop Matthews was the preacher. The Bishop dedicated the new chancel and choir room. Among the memorials blessed were the altar, the gift of Mrs. Philip MacIntyre; service books, the gift of Mrs. Richard C. Green; the new organ, the gift of the congregation. The family of the late Mrs. Mallery placed on the altar a new chalice and paten. It was inscribed:

"To the glory of God and in loving memory of Florence Matilda Mallery.  
R. I. P."

A class of fourteen was presented for confirmation. During Mr. Mallery's incumbency a new rectory has been built, together with improvements and additions to parish house and church. The plant is now one of the best equipped among the smaller churches in New Jersey.

NEW BRUNSWICK convocation met in Christ Church, Elizabeth (Rev. Paul F. Hoffman, rector), on Wednesday, November 8th. The speaker was the Rev. S. H. Nichols of Japan. The Bishop announced that he would soon appoint a commission to take up the subject of the seashore parishes.

**OHIO**

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

IN THE presence of a number of the clergy of Cleveland and a congregation that filled the grounds, the cornerstone of Ascension Church, Lakewood (Rev. Wallace M. Gordon, rector), was laid Sunday afternoon, October 29th. The new building is to be constructed of tapestry brick and art stone, and will cost about \$40,000. The seating capacity will be three hundred and there will be a finished basement for parish house purposes.

THE CORNERSTONE of Bexley Hall, Gambier, was laid on October 23, 1839, and on the occasion of the keeping of this anniversary a year ago some sprigs of ivy from the walls of St. Mary's Church on the estate of Lord Bexley, in England, were planted at Bexley. The anniversary was observed this year by choral Evensong and the reading of special psalms and prayers in procession around the building. At the request of the students the beautiful parlor on the first floor of Bexley Hall has been named the Bishop Leonard Room.

**PITTSBURGH**

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Woman's Auxiliary

THE PITTSBURGH branch of the Woman's Auxiliary met on Thursday, November 2nd,

at Trinity Church. The Bishop was celebrant and also made a brief address at the opening service. There was an unusual attendance, a large number coming from parishes outside the city. The annual report showed an increase in contributions of about \$3,000 over last year. The United Offering was \$4,397.85, an increase of more than \$800 over 1913. Mrs. L. M. Plumer of the Church of the Ascension was chosen recording secretary. The speakers at the afternoon missionary meeting were the Rev. G. F. Mosher of Wusih, China, and the Bishop of Arizona. Bishop Atwood also spoke at a conference in the Church of the Ascension on All Saints' Day, while the Rev. Mr. Mosher remained over until Saturday, to address the Junior Auxiliary at St. Peter's parish house.

**QUINCY**

E. FAWCETT, D.D., Ph.D., Bishop  
Conference at Galva

THE REV. WILLIAM GAMBLE, rector of the Church of the Good Shepherd, Quincy, will hold a series of conferences at the Church of the Holy Communion, Galva, on November 16th, 17th, 18th, and 19th. There will be a daily celebration of the Holy Communion, daily instructions, and a mission service each evening with an address.

**RHODE ISLAND**

JAMES DEW. PERRY, JR., D.D., Bishop  
Bishop Brent—Semi-Centennial

BISHOP BRENT was kept busy on his recent visit to Rhode Island, November 9th. At noon he spoke at the Woman's Auxiliary meeting at St. Paul's Church, Pawtucket; at 3:30 he spoke at the residence of Mr. R. H. I. Goddard, Jr., in Providence, on Our Responsibility in the Far East, at a meeting arranged by the Rhode Island Committee for Uplifting the Moro Wards of the Nation. At 8:15 P. M. he addressed a large audience at Sayles Hall, Brown University, at the opening series of the Providence Biblical Institute, his subject being The Value and Significance of a Complete Bible.

PROGRESS HAS been made in the arrangements for the celebration of the fiftieth anni-

**"THE WHITE FLOUR PINCH"**

**The Advancing Price of Wheat Brings the Six-Cent Loaf of Bread**

The American housewife has contended with an advancing market in all lines of food products for so long that she is prepared for almost any startling statement regarding the increased cost of the commonest necessities of life. Even good old pork and beans have advanced beyond the reach of the ordinary purse, while meat, eggs, and butter are now classed as the luxuries of life.

In most cities bakers have tried to get together on some general plan for meeting the situation, and in some instances have agreed to put out a six-cent loaf and a ten-cent loaf of bread. While the white flour loaf of bread may be wholesome and pure, other foods must be eaten to supply the deficiency in proteida.

The best all-around food which supplies all the material needed for building healthy tissue and maintaining bodily strength, and in a digestible form, is shredded wheat biscuit, which contains the whole wheat grain steam-cooked, shredded and baked. The high cost of meat, eggs, butter, white flour and other foods does not worry the housewife who knows the nutritive value and culinary possibilities of shredded wheat biscuit. These little crisp, brown loaves of whole wheat are sold at the same old price and maintain the same high quality of purity and cleanliness. Two of these biscuits, eaten with hot milk and a little cream, make a complete, nourishing meal, supplying all the nutriment needed for a half day's work at a cost of not over three or four cents. Is ready-cooked and ready to eat.

versary of the founding of the choir of St. Stephen's Church, Providence (Rev. Geo. McC. Fiske, D.D., rector), and a service will be held and dinner given on Wednesday, November 22nd. Many of the old members are expected to attend—among them three of the boys who came from Boston with Henry Carter to start the choir—and two of the former organists.

#### VIRGINIA

ROBT. A. GIBSON, D.D., Bishop  
WM. CABELL BROWN, D.D., Ep. Coadj.

##### Albemarle Convocation

THE ALBEMARLE convocation held its autumn meeting in St. Thomas' Church, Orange, November 8th and 9th. Evening Prayer was said on the preceding day. The convocation essay, read in the afternoon by the Rev. D. C. Mayers, of Greenwood, was on the Teaching Office of the Church, and a general discussion followed. The convocation accepted an invitation to meet in Scottsville in April, 1917. The Rev. Roy W. Mason was appointed essayist on The Infallibility of Holy Scripture. The Rev. R. S. Carter was made alternate. The Rev. F. W. Neve was appointed to conduct the quiet hour. A missionary service was held at night with very interesting addresses. The Rev. Elliott B. Meredith told of his personal experiences in Nevada, and Archdeacon Neve of the latest developments this summer in the Blue Ridge. On Thursday the convocation held a Sunday school institute. Mrs. E. E. Osgood taught a lesson on the Character of Moses based on the Decalogue. The Rev. G. O. Mead of Roanoke then illustrated some methods of Bible class instruction. The Rev. Messrs. Mayers and Mead made addresses on Home Department topics.

#### WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop  
Archdeaconry Meeting

THE WASHINGTON archdeaconry met on Wednesday, November 8th, at St. John's parish hall, Washington. There was not a large attendance owing to various other meetings being held on the same day, among which was the annual meeting in Baltimore of the Corporation for the Relief of the Widows and Children of the Clergy of the Protestant Episcopal Church in Maryland. Bishop Harding gave an address on work in connection with the Church Pension Fund. An active campaign will be started immediately, and it is hoped that Washington will be as enthusiastic as other cities. The chief churches in the city will, no doubt, give largely to this great cause. The new juvenile court bill was discussed, but no definite action was taken. As this diocese has not met the Apportionment by nearly \$1,000, a mass meeting on behalf of Missions was agreed to.

#### WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop  
Prohibition—Fiftieth Anniversary

AS MICHIGAN has at last voted out saloons and breweries by an overwhelming majority, many Churchmen are glad that the vote of the diocese in the Sturgis convention anticipated the action of the state.

THE REV. JOHN HEWITT of St. Mark's Church, Coldwater, Mich., who in September celebrated the fiftieth anniversary of his ordination, on October 25th celebrated, with Mrs. Hewitt, the fiftieth anniversary of their marriage. At a large reception in the parish house the senior warden, on behalf of the parishioners, presented each of the two with a purse of \$50 in gold. Sons and grandchildren from Albany, N. Y., and Atlanta, Ga., were present.

#### WESTERN NEW YORK

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

Methodist Ministers at De Lancey School—A Birthday

AMONG THE postulants enrolled this year in the De Lancey Divinity School are three Methodist ministers who are doing special work for the time before they can be admitted to holy orders. The Bishop recently confirmed one of these ministers, with his wife, in the private chapel at the see house. The Rev. Dr. Berry, warden of the school, presented the candidates.

THE REV. WILLIAM H. WILLIAMS of Lyons on All Saints' Day celebrated his ninety-first birthday. Mr. Williams was born in Bloomingdale, N. Y., which is now Seventy-second street, New York City. He was ordained deacon in Trinity Church, New York, by Bishop Whittingham and advanced to the priesthood by Bishop De Lancey. In 1867 he became rector of Grace Church, Lyons, from which he retired in 1883, and has held no rectorship since. Except for a lameness Mr. Williams still enjoys good health and frequently takes part in the service.

#### CANADA

Mission by Fr. Convers—Woman's Auxiliary—Induction Service

Diocese of Algoma

A MISSION is arranged to be held at Little Current in November, to be conducted by the Rev. D. Convers, S.S.J.E.—ARCHBISHOP THORNELOE visited Montreal in the end of October to attend the meetings of the Missionary Society's board.

Diocese of Calgary

BISHOP PINKHAM dedicated the Church of St. Columba at Delburne on October 10th.

Diocese of Huron

THE DIOCESAN branch of the Woman's Auxiliary held their half yearly meeting in October, in All Saints' schoolroom, Windsor. There was a conference on Girls' Work in the evening. The rector, the Rev. A. Carlisle, in his address said that his experience of the last six years since he first came to Windsor had deepened his conviction of the importance of missionary work. His work as chaplain at the front had shown him that there was no power like the Gospel to comfort and console. The men fighting there feel that nothing else enables them to stand the strain and to go forward in the performance of their duty.—THE AUTUMN programme for the Ministerial Alliance, which was presented at the October meeting in London, opened with an address on "Christian Science", exposing the fallacies of Mrs. Eddy's writings.

Diocese of Montreal

THE INDUCTION service in the Revised Book of Common Prayer was used for the second time in the diocese on the evening of November 1st, at the induction of the new

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rector of St. Paul's, Lachine, the Rev. W. Lewis, by Bishop Farthing. A number of the city clergy were in the chancel. That the new form of service is a distinct enrichment was the opinion of those present. It is expected that the revised edition of the Book of Common Prayer will be ready and sold to the public by November 6th.—THE REV. A. SHATFORD, rector of the Church of St. James the Apostle, Montreal, has returned home on a two months' leave from the front, where he has been at work as chaplain for over a year. He was warmly welcomed in his parish, the church being crowded to the doors and out in the street files of people were waiting, on the first Sunday after his return, October 29th. His sermons, morning and evening, telling of his work in France and of the war, were most interesting and inspiring.—THE REGULAR monthly meeting of the diocesan board of the Woman's Auxiliary was held in St. Barnabas' Church Hall, St. Lambert's, November 2nd. The quiet-day for the clergy on the same day in St. Stephen's Church, Montreal, was conducted by Bishop Roper.

THE THREE vacant canonries in Christ Church Cathedral, Montreal, have been filled. The Bishop has appointed the Rev. A. P. Shatford, rector of St. James the Apostle, Montreal, who is now at home from the front on furlough, to one of them, the other two appointees being the Rev. J. J. Willis and the Rev. H. E. Hersey.

*Diocese of Niagara*

EVERY TUESDAY morning a quiet hour is held in St. Thomas' rectory, at St. Catherines, for the clergy of the city and neighborhood. The services, conducted by the different clergy, are intended to prepare them for the coming diocesan mission.—A MEMORIAL service was held for the late Lieut. H. P. Daw, in the Church of St. John the Evangelist, Hamilton, of which Church his father is rector. The young officer was killed in action October 18th, and was the second of Canon Daw's sons to fall in battle, the first having been killed in May. Canon Daw is himself serving as chaplain in the forces overseas. Dr. Renison, rector of the Church of the Ascension, conducted the service and Bishop Clark gave an address, others of the clergy taking part in the service.

*Diocese of Ontario*

DEAN STARR of St. George's, Kingston, who has gone on overseas service, preached in Canterbury Cathedral in the end of October, at a memorial service for the Buffs, parent regiment to the Queen's Own, Toronto. Dean Starr, when in England in the early part of the war, commanded the Buffs as a compliment, for one week. His second in command was Major Bernard Hurley, who has since been killed. Dean Starr during the Cathedral service used Major Hurley's Bible, with pages torn by the bullet which killed him.—ARCHDEACON DOBBS was the preacher at the anniversary services of St. Paul's Church, Brockville, October 15th. There was a large turnout to welcome him, their rector formerly, at all the services.

*Diocese of Ottawa*

AN EIGHT days' mission in the city parishes in Ottawa began November 12th and closes on the 19th. Bishop Roper will be missionary in St. Alban's Church and Canon Kittson at St. Matthew's.

IN FIVE of the city churches in Ottawa, from November 12th to 19th, special services of repentance and hope were held, calling the people's attention to the religious aspect of the war. Details were settled at the annual meeting of the Ottawa Clerical Guild, which met with Archdeacon Mackay October 19th. The five parishes are Christ Church Cathedral, St. Barnabas', St. Alban's, St. John's, and St. Matthew's. Archdeacon Mackay was re-elected chairman of the guild.

*Diocese of Quebec*

NEARLY ONE hundred Russian soldiers attended the Russian services in the Cathedral at Quebec, when the Russian Orthodox Bishop in the Dominion of Canada celebrated Holy Communion according to the rites of his Church. The soldiers belonged to the 171st Battalion of the Canadian Expeditionary Force now quartered in Quebec. The Bishop was assisted by the rectors of the Russian churches in Montreal, Toronto, and Buffalo, N. Y.—A GENERAL meeting of the Woman's Auxiliary is to be held in the Cathedral Church Hall, Quebec, the last week in November. Meetings have been arranged to be held in four of the rural deaneries shortly.—THE REV. CANON SCOTT, chaplain at headquarters of the First Canadian Division in France, has sent to Bishop Williams a cross

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made of oak from the shattered Cathedral of Ypres. It is Canon Scott's wish that the cross, which is one foot in length, be placed in the Chapel of the Holy Spirit at Bishopthorpe.

*Diocese of Toronto*

THERE WAS a good attendance in the schoolhouse of the Church of the Messiah, Toronto, when Mrs. Macqueen Baldwin and her daughter bade farewell to the parishioners. Both are on their way back to Japan, where they have done good work in the mission field for years. Miss Brewster, a worker in the parish for the last twelve years, also took leave, being about to take up work in an Indian school in the Northwest.

THE SPECIAL preachers at the patronal festival of St. Luke's Church, Toronto, were Archdeacon Warren, in the morning, and the Rev. A. J. Reid, rector of St. Mark's, in the evening.—THE BISHOP of Worcester, preaching in St. Alban's Cathedral, Toronto, said that the Church of England had never done its duty better than at the present crisis, but that an awakening must come from the materialism, love of money, crooked methods of commerce, crooked methods of politics, forgetfulness of God, if the great opportunity is to be seized.—A BEAUTIFUL Communion table has been given to St. Mark's Church, Parkdale, by a member of the congregation, Mrs. George Gouinlock, in memory of her husband. He was lay representative to the Synod for nearly twenty years.—A MEMORIAL service for the late Major Moss, who died from wounds after the heavy fighting on the Somme, was held in St. James' Cathedral, Toronto, on the last Saturday in October. It was announced at the beginning that by special request the names of three other officers who have recently given up their lives on the field of honor, and were personal friends of the late Major Moss, should be included in the memorial service. The rector of the Cathedral, Canon Plumtre, was assisted in the service by the Rev. Dyson Hague. The Rev. Dr. Miller, of Ridley College, gave the address.

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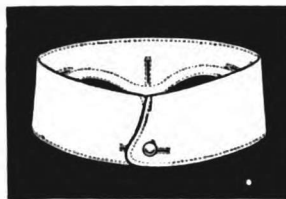
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