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WHAT CONCERNETH every man is not whether he fail or succeed,
but that he do his duty.—*Ian Maolaren.*



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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 24, 1917

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Prayers for the Nation

ALMIGHTY GOD, who in the former time didst lead our fathers forth into a wealthy place, and set their feet in a large room; Give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Defend our liberties; preserve our unity; save us from lawlessness and violence, from discord and confusion, from pride and arrogance, and from every evil way. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy Name with the authority of governance, to the end that there may be good government at home and peace with all the world. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail. All which we ask for Jesus Christ's sake. Amen.

O LORD of heaven and earth, who leddest our fathers forth, making them to go from one kingdom to another people; We yield thee hearty thanks for all that thou didst for them and art doing for the land to which they came. May we always remember them in thee, and be grateful to them through thee. We remember that their communion was to eat their bread in exile, their sacrament was to pour out their blood for others. We remember them not only as valiant in fight, but as wise in council; not only as brave warriors, but as far-seeing statesmen and incorruptible patriots. And we give thee thanks for them. We remember those of a latter day, who spared not their lives that our land might be one; patriots of the newer time, prophets and martyrs of our country's unity. And we give thee thanks for them. And we pray that we may follow their good examples and bequeath to our children a nation worthy of such founders and preservers, meet to do thy will, a kingdom subject completely to thee and to thy Christ. Amen.

O LORD GOD ALMIGHTY, guide, we pray thee, all those to whom thou hast committed the government of this nation, and grant to them at this time special gifts of wisdom and understanding, of counsel and strength; that upholding what is right, and following what is true, they may obey thy holy will, and fulfill thy divine purpose: through Jesus Christ our Lord. Amen.

[These prayers are taken from *An Office for a National Day*, set forth for use in the Cathedral Church of St. Paul, Boston.]

EDITORIALS AND COMMENTS

"The Protestant Character of Our Church"

AMONG the "Notices" printed in the classified columns of THE LIVING CHURCH is that of the annual meeting of "The Church League of the Protestant Episcopal Church", to be held in Philadelphia on Thursday, March 1st. In addition to the request for attendance of members, the venerable president, the Rev. Dr. McKim, adds: "All people interested in preserving the Protestant character of our Church are also cordially invited to attend."

The notice, first published last week, attracted the editor's attention and led to a train of thought that, to him at least, was rather interesting.

How inclusive is this invitation? Whom does it include? Whom does it exclude? And what is the basis for inclusion or exclusion? Is there anybody in the Anglican communion who does not heartily wish to preserve the "Protestant character of our Church", if the term be used in a really Anglican sense? There are great numbers who object to that form of expression, but none, we believe, who desire to restore abuses such as were cured at the Reformation.

The invitation undoubtedly suggests that there are Churchmen who are excluded by its terms. Now a voluntary organization is perfectly justified in including those whose presence would be congenial to the hosts and excluding whomsoever the hosts are not prepared to receive. That Churchmen who are generally in agreement on mooted points should train together is entirely natural. The "Clerical Union" and the "American Church Union", quite as truly as the "Church League", bear witness to this natural tendency. We can appreciate that there will be a freedom of discussion, a warmth of hospitality, extended by the hosts of the Church League to those guests whom they deem to fall within the terms of their invitation, such as would necessarily be somewhat repressed in gatherings that represent the larger fellowship of the Church in general.

But when we come to ask precisely what is meant by "preserving the Protestant character of our Church" we see at once the intricate mazes into which we are led by the term.

The "Protestant character" of the Church undoubtedly began with the Reformation, or at least the applicability of the term dates from that era. For if somebody arises to reply, "No, the Church was always Protestant," the obvious reply is that at least no single section of the Church ever applied that term to itself until the term was so used as to designate a particular relationship to the see of Rome. Protestantism denotes that form of relationship; it does not denote qualities within the Church that adhered to it before the breach with Rome.

But Protestantism may perhaps also denote something within the realm of doctrine; precisely what, it may be difficult to say. Calvinism? No, for Calvinism is not the doctrine of Lutherans, yet Lutherans are preëminently Protestants. Justification "by faith alone"? No, for that is not the doctrine of Calvinists or of Zwinglians. Anti-Catholicism? Certainly that conception would be repudiated by at least the scholars of the Church League, and its eminent president has repeatedly argued that the Church is both Catholic and Protestant.

If we go to authorities that have made the attempt to be exact, we find ourselves similarly uncertain. The *Century Dictionary* is undoubtedly the best American authority as to the meaning of ecclesiastical terms. Here is its exposition of the term *Protestant*:

"A member or an adherent of one of those Christian bodies which are descended from the Reformation of the sixteenth century; in general language, opposed to *Roman Catholic*."

Do any scholars of the Church League thus interpret the position of the Protestant Episcopal Church? Is it "descended from the Reformation of the sixteenth century"? Certainly the writings of Low Churchmen are as pronounced upon the continuity of the Church of England from early Christianity as are those of Catholic Churchmen. When the great historical

Pageant of the Church was presented at St. Louis during the late General Convention there were Roman Catholic controversialists who loudly challenged the right of the Church of England to the principle of continuity, but nobody from the Church League joined with them. We could quote from writings of distinguished Low Churchmen *ad infinitum* to establish this point, but certainly this may be assumed to stand unchallenged. Dr. McKim, the late Bishop Peterkin, and every writer from their school of thought who has treated in a popular manner of Church history and the Church position have always made that clear.

But if that be so, then at least in the only sense other than that of "general language" that the *Century Dictionary*—including its most recent supplement—is able to define the word, it does not accurately apply either to the Church of England or to the Protestant Episcopal Church in the United States.

BUT WE CAN EASILY discern our good friends rising unani-
mously to their feet at this point to maintain that there has also been a continuous use of the word *Protestant* in the Church of England from the sixteenth century to the present time to denominate something concerning the position of the English Church. King Charles I applied the term to himself. So did Archbishop Laud. So did the Caroline divines. So did the eighteenth century writers on religion. So was the word introduced into the title of the Church in America.

All this we easily grant. In the Anglican, popular sense, meaning "opposed to Roman Catholic"—as the *Century Dictionary* expresses it—the term was very generally used by all Anglicans, "High" and "Low", until about a generation ago. Dr. de Koven, Dr. Ewer, Father Betts, and a few of their contemporaries began to challenge the accuracy and the reasonable applicability of the term as applied to a whole national Church about a generation ago. They did not deny the accuracy or the applicability of the term to individuals. Churchmen whose whole mental attitude is based upon the controversies and the issues of the sixteenth century, and who are primarily interested in convincing the world that they are not Roman Catholics, may well assume for themselves the title of Protestants. Nobody questions that the gentlemen who organized the Church League are Protestants. They assert it, and both the Church and the world admit it. They are Protestants. They are "opposed to Roman Catholic". Their literature bears them out. Their sensitiveness to every advance in the Church toward a larger platform than the negative one of being "opposed to Roman Catholic" bears them out. Write a new collect, strengthen our prayers for the departed, ask for the restoration of *Benedictus* or *Agnus Dei*, correct the present rather curious order of sequence in the Holy Communion, lay greater stress upon the value of confession and priestly absolution, and these good Protestants immediately test the innovation by applying the cardinal principle: Is the change suggested in the interest of being "opposed to Roman Catholic"? Obviously, these propositions could not have proceeded from that intention. Their proponents never said they did. These latter are not willing to chain their mental and spiritual attitude to being "opposed to Roman Catholic". They feel, quite generally, that the sections of the Christian world have been "opposed" to each other rather too much already. They would rather find a basis of agreement than a point of opposition. They are even hunting for points of agreement, not only with Roman Catholics but with all other sorts of Christians. They are tired of a principle of essential or intentional opposition. They must, in fact, continue to oppose whatever seems to them wrong in theory or objectionable in practice; but to follow a particular programme *because* it is "opposed to Roman Catholic" they respectfully decline to do. The debates in the late General Convention, particularly upon the Prayer Book, and especially the gloomy fore-

bodings of Dr. McKim as to the proposed changes in the Order for Holy Communion that were not discussed in detail, showed a division upon this direct line. Those who supported various changes, supported them upon what seemed to be their merits. Those who opposed them, opposed because they did not seem to be "opposed to Roman Catholic". And they weren't. Nobody had pretended that they were. But a great mass of Churchmen had reached the conclusion that they ought to legislate for twentieth century conditions and not for sixteenth century conditions; for twentieth century people and not for sixteenth century people. And so they treated each subject, as it arose, upon its merits; to the great sadness of those ever-dwindling minorities who could see only that such-and-such measures were not primarily "opposed to Roman Catholic", and who saw no reason for any larger test.

As for those of us who are not called Protestants and not invited to the Philadelphia gathering, we do not so much repudiate the title as the perspective. We also are "opposed to Roman Catholic", but we do not deem that the central fact of our religion. In the frankest sort of manner we go "behind the Reformation"—yes, back through all the centuries to the earliest days of Christianity, and we deem ourselves quite as truly entitled to assimilate whatever we find of good in the religion of the fourth and the eleventh and the thirteenth as in that of the sixteenth and seventeenth centuries, and to reject what is bad equally in the one as in the other; and we decline to live in *any* of the centuries of the past or in their polemics.

AND NOW the Church League cordially invites "all people interested in preserving the Protestant character of our Church" to attend its meetings. Is there any other interpretation of that "character" than that which we have given to it? Will not the meeting in Philadelphia be a gathering of men—devout, spiritual-minded, earnest men—who are placing *first* among their religious convictions the determination to be "opposed to Roman Catholic"?

And is not that the point of departure—and, really, the *only* point of departure—between the Churchmen who are "invited to attend" and those who are not?

Why does the editor of THE LIVING CHURCH, for instance, feel that he is not included in the invitation, while the extremest rationalist in the Church, so long as he is animated by the desire to be "opposed to Roman Catholic", feels that he is included? Dr. McKim is no rationalist; yet his invitation undoubtedly includes the extreme rationalist while yet it excludes the editor of THE LIVING CHURCH. But only last week the editor of THE LIVING CHURCH warmly commended Dr. McKim's essay on the Virgin Birth, while the rationalist is bound to attack it. Obviously, then, the doctrine of the Virgin Birth cannot be a "Protestant" doctrine, for it is *not* the doctrine of quite a number of Dr. McKim's associates in the Church League, and it *is* the doctrine of the editor of THE LIVING CHURCH, who is not invited to the Church League. Dr. McKim, then, is not always a Protestant in his fellowship! When he treats of the Virgin Birth he ceases to be "opposed to Roman Catholic". He at once takes his proper place in a larger, broader fellowship of men who are not willing to limit their spiritual purview to that which is "opposed to Roman Catholic". In short, he writes himself down a Catholic. All Catholics, now and in ages past, have believed the doctrine of the Virgin Birth. It has been, and is now, a doctrine of the Catholic Church in all its parts. But it has by no means always been, nor is it now, a doctrine of Protestants in all their fellowships. Why, then, does Dr. McKim put the doctrine of "opposed to Roman Catholic" as primary, to the exclusion of the doctrine of the Virgin Birth which he has himself shown to be an essential factor in the Incarnation, in the particular organization that represents his school of Churchmanship? Do we not say rightly and advisedly that when Dr. McKim is constructive and strong in his writings, as he so often is, he is not "Protestant", and when he puts "opposed to Roman Catholic" first, he is indeed truly Protestant, but he is neither constructive nor strong?

And so each of the gentlemen who question whether they are or are not included in the invitation to attend the meeting of the Church League must naturally examine himself in this wise: Do I put "opposed to Roman Catholic" *first* in my spiritual ideal? If "Yes", by all means let him attend and enjoy the fellowship that does not necessarily accept the basic principles of the Incarnation but yet is agreed to maintain the "Protestant character" of the Church. But if "No", then let that Churchman realize that he has burst a narrow bondage that still confines

many of his neighbors, who continue to live in the atmosphere of the sixteenth century, and who deem it *first* in importance that whatever be proposed for the adoption of American Churchmen should be "opposed to Roman Catholic".

Welcome, Protestant brethren, to the hospitality of the city of Brotherly Love!

THE death of two American bishops in one week comes as a double shock, especially as both deaths were unexpected. Bishop Nelson's was sudden, Bishop Edsall's after an illness of only a few days.

Bishop Nelson (of Atlanta) was impulsive, enthusiastic, permeated with the warmth of southern blood. He impressed one as on fire with the Spirit. He was the Boanerges of the southern episcopate. And he was always lovable and beloved.

Bishop Edsall was friendly, jovial, witty. He made friends easily and was popular everywhere.

Both were enthusiastic in the missionary work of the Church, both were not only long-time members of the General Board of Missions but also of its executive committee, both were important factors in developing the policies of the Board.

Now they pass into rest, and the prayers of the Church follow them. God grant them ever increasing growth in their spirit life, until the consummation of life in the general resurrection!

THE resolutions of the Northeastern Deanery of Chicago appealing to the War Department to protect the morals of our citizen soldiers when they are mobilized, by removing saloons and evil resorts from the vicinity of camps, will strike an

echoing chord in the heart of many a parent. The call of our boys to the Mexican border, as events proved, brought few physical dangers but many and great moral dangers to all who obeyed. The monotony of camp life, the absence of outside friendships, the sudden unaccustomed lack of home restraint, were factors that pulled down great numbers of the boys who went, in many cases, from well-protected homes.

It is a serious indictment of our country that they were surrounded by every form of sensual temptation, and that neither the general nor local governments seemed greatly interested in removing those temptations. Undoubtedly the War Department could do little without the active coöperation of local authorities, and the responsibility rests more upon the latter than upon the former. But those officials who are close to the problem might often be able to obtain local coöperation if a serious effort were made.

If states, counties, or local governments would not enforce laws of decency and sobriety in the vicinity of military camps, it is quite possible that a proclamation of martial law, so as to give jurisdiction to the military authority, might be justified.

The Chicago clergy have done well to direct public attention to the matter.

IN the issue for January 13th in the acknowledgments for THE LIVING CHURCH WAR RELIEF FUND, St. Augustine's Church School, Wilmette, Ill., was credited with a remittance of \$10. We are now advised that this money was sent for another purpose altogether apart from war relief; hence the deduction made below.

War Relief

IN THE LIVING CHURCH for February 17th in the Roll of Benefactors of the "Fatherless Children of France", No. 85 was incorrectly listed as Mrs. John G. MacLean, Racine, Wis., whereas it should have read Mrs. John G. Meachem.

The following is the list of remittances to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, February 19th:

Araby for February	\$ 1.00
Mrs. M., St. Paul's Church, Flint, Mich.	5.00
"Marina", New Haven, Conn.	10.00
Christmas offering, Mission of St. Mary the Virgin, Sagada, P. I.	7.97
K. K., Bloomfield, N. J.	10.00
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	50.00
Emily S. Windsor, St. Paul's Cathedral, Cincinnati, Ohio	5.00
Louise E. Searing, Newport, Ky.	1.00
J. E. Haverstick, Philadelphia, Pa.	1.60
The Bishop of Western Michigan	2.50
Communton alms C. B. P. and C. N. P.	1.00
St. George's S. S., Newport, R. I. †	48.49
St. John's S. S., Wichita, Kans. †	7.90
St. Stephen's Guild, San Luis Obispo, Calif. †	48.50

L. H. P., Philadelphia, Pa. †	25.00
Mrs. R. A. Lamberton, Harrisburg, Pa. †	10.00
Total for the week	\$ 234.98
Previously acknowledged	40,500.70
	\$40,745.68
St. Augustine's School, Wilmette, Ill. Deduction	10.00
	\$40,735.68

- * For relief of French war orphans.
- † For Belgian relief, especially children.
- ‡ For French relief work, through Dr. Watson.
- ¶ For Red Cross work in Germany, through Dr. Colt at Munich.

[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.]

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming responsibility of benefactors to particular children, pledging ten cents a day for two years, unless otherwise specified according to the plan outlined in THE LIVING CHURCH of December 23rd. Where a remittance is enclosed the amount is acknowledged also.

91. W. E. Pilleher, Louisville, Ky.	
92. St. Mark's S. S., Louisville, Ky.	
93. Carolee Cobbs, Montgomery, Ala.	\$ 12.00
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore.	3.00
95. Mr. and Mrs. John J. Osborn, New Haven, Conn.	36.50
96. St. Mary's Cathedral Branch Woman's Auxiliary, Memphis, Tenn.	40.00
97. J. E. Haverstick, Philadelphia, Pa.	73.00
11. Miss Sarah Russell, Scranton, Pa.	36.50
12. J. A. Dearing, Shenandoah Jct., W. Va.	36.50
27. A friend from Ithaca	63.87
67. St. Matthew's S. S., Enosburg Falls, Vt.	5.00
Total for the week	\$ 306.37
Previously acknowledged	2,304.14
	\$2,610.51

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

St. John's S. S., Wichita, Kans.	\$ 7.00
In memory of B. K. N., Charleston, S. C.	5.00
A Daughter of the King, La Grange, Ill.	2.00
In memory of A. J. C. and A. S. C.	2.00
E. V. S.	1.10
M. B. N.	1.00
St. Paul's Parish, Peoria, Ill.	36.30
Church of the Transfiguration, Baltimore, Md.	7.70
Trinity Memorial Church, Denver, Colo.	7.50
	\$70.50

BISHOP OF GIBRALTAR'S MISSION FOR SEAMEN FUND

In memory of B. S., killed in Mesopotamia \$50.00

SERBIAN RELIEF FUND

St. John's P. E. Sunday School, Newark, N. J. \$10.00

BELGIAN RELIEF FUND

St. Peter's Parish, Carson City, Nev.	\$12.00
St. John Baptist's Church, Big Piney, Wyo.	15.00
	\$27.00

ANSWERS TO CORRESPONDENTS

W. L. S.—Priests coming to us from the Roman and Greek communions are neither re-baptized, re-confirmed, nor re-ordained. The validity of Roman administration of these sacraments is fully accepted by Anglicans except that some bishops require re-confirmation, questioning the validity of that rite among Romans, owing to the apparent lack of the laying on of hands. But we have never heard of a priest being asked to be re-confirmed.

THE CRITICAL CHURCH CREDENTIAL

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF CALIFORNIA]

IF any man will come after me let him deny himself and take up His cross and follow Me." The individual application of this familiar text is so apt, that we sometimes forget the corporate bearing of it in its utterance to *all* the disciples, just after our Lord had been speaking the much-mooted words about the foundation of His Church, and had been obliged to rebuke St. Peter as a stumbling block in his suggestion to Christ Himself when He had foretold His sufferings: "Be it far from Thee."

And to the Church which would evade or miss self-denial and cross-bearing as its destiny, the Master's words sound decadence and doom. To the Church which would fall into the theory and habit of moving in the direction of the least resistance and find its choicest site on "Easy Street", there is the handwriting on the wall: "Thou savorest not of the things that be of God but those that be of men." It comes to this: If we feel that there are so many things which are hampering and deadening Church life and progress and making clergy and vestries and congregations faint and weary at their uphill prospect, nothing short of a vision like that reported of Constantine can really light up our twentieth century skies of Church prog-

ress. The only assuring sign of headway is *the Cross*. The only power that can meet the conditions is the power of the Cross.

That is the credential of its Founder, that the world intuitively demands and the Church is sighing for now in its heart of hearts.

The tendency is for the Church to seek every way of following Christ but in self-denial, to do everything with the Cross but bear it. And in all the whirl, and busyboddiness, and rivalries, and ingenuities for show of success, and smug satisfaction of abounding institutions, or fabrics, or treasures, or numbers in our religious life as we know it to-day in city and country, there is one field of Church vigor and stir which is certainly not as much in danger of being overworked as it is of being overlooked. That is the will, and mind, and making good as an agency read of all men for Church distinction on the luminous line of self-denial and cross-bearing. Any congregation, anywhere, which can find honest rating in the fierce searchlight of the community as instinct with a spirit of consecration to the putting itself out, one and all, for Christ's sake, would have quick notoriety of a good sort. It would need no other advertising, no other statistic, no other test of identification. Like St. Paul, it would bear in its corporate body the marks of the Lord Jesus. In our idealism let us call such a congregation "The Church of the Stigmata".

There used to be a way of indicating the Church as "The Church Identified". It once appeared as a book title to urge various modern claims of Primitive Faith and Apostolic Order for the Church. We may use the same terms to fix that identification of the Church for which the modern world is waiting. It subordinates all other claims to that. It will not be satisfied until it can put its finger into the print of the nails. It looks upon the Cross jewelled with luxury, or greed, or selfishness, or indifference, as an ecclesiastical bauble, flamingly, yet irritatingly, displayed. But wherever the essential spirit of that Cross is working on its merits, in devotion to humanity even in fanaticism, it passes for what it is. And whether as a Church or a diocese or a congregation, if we wish to set our house in order, can we proceed upon any lines more assuring, more instinct with a real *sursum corda*, more promising to solve problems of slim congregations and depleted treasuries and lack-luster efficiency and blighted growth, and to put real heart in our work, than to find ever holier and happier meaning in our Eucharistic phrase and characteristic Christian act: "Here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee"?

THE CAUSES OF WAR

[FROM THE CONVOCATION ADDRESS OF THE BISHOP OF SOUTHERN FLORIDA]

NOBODY CAN make an address in these days without some allusion to the European war. The funereal smoke from that conflagration pours all over the world and its gloom and tarnishing are upon us all. I shall not attempt any moralizing upon it; but this much I will say: If ever there was a calamity which should enforce upon those who happen to stand outside its ravages the words of our Lord: "Except ye repent, ye shall all likewise perish," it is this war.

Allowing for all the generosity and gallantry and splendor shown by the millions who are dying; allowing for all the inspiration we gain from their patience and their bravery and their self-denial; allowing that all the coming ages will look back to this war for examples of the finest things men can be and do—still it remains that the causes of the war were base commercialisms and ignoble envies and ugly ambitions. And it behooves us to observe that exactly such passions and ideas are rampant in our own land. There is not a flaming flower of demoniac fire in Europe to-day, whose root is not also in our own soil.

Ah! yes, except we repent we shall all likewise perish.

THE RIVER

Through level mead and onward sweeping plain,
The river roll'd a coil'd and sluggish stream,
Silent when flush'd the sun's first summoning beam,
And silent when the watchful moon again
Resumed from him her meek alternate reign;
Silent by tower and cottage like a dream,
Smooth water-motion swirling all a-gleam,
Or curl'd in gloomy pools that hopeless pain
Seeks for oblivion. But when rocks begin
To hem its course, rises the river's voice
Of song uplifted; and when open sea
Roars out a welcome, how the floods rejoice!
Life, by pain made vocal, joyfully
Welcomes eternity to enter in.

H. BUCHANAN RILEY.

THE FIRST SUNDAY IN LENT

BY THE REV. WILLIAM H. BOWN

LENTEN DUTIES

FASTING, chastisement, self-control, and penitence—these are the teachings of the day; but the main idea is that of fasting.

The Church requires abstinence or fasting on certain days, such as Ash Wednesday, Good Friday, the forty days of Lent, the Ember Days—some of which occur this week—the three Rogation Days, and all Fridays in the year except Christmas Day, if that should come on a Friday.

To fast is to follow the consecrated usages of primitive antiquity, and the spirit of our Lord, as set forth in the teachings of the Church; and is a pious custom of authority absolutely undoubted, for our Lord indirectly enjoined it not only by His example but also by His precept, when He said: "When ye fast."

We may not perceive any difference between those who fast and those who do not, but the Father, who seeth in secret, certainly does; and the result will surely be apparent when the Bridegroom comes again.

Just what method we shall adopt, just how far we shall go, in our fasting, would seem to be a matter for us to decide for ourselves.

The collect refers to the fasting of our Lord for "forty days and forty nights", and prays that we may have "grace to use such abstinence that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honor and glory".

The task of fasting is no light one, as we can see from the words of the collect; but while the prayer is for the grace of abstinence, it naturally does not give specific rules.

The epistle shows us the need of the watchfulness and self-denial implied in the collect; for it is a part of St. Paul's defence of himself as a faithful minister of Christ.

What an example is here! How he entreats us not to throw away our own mercy—our grace of Redemption—nor to receive that grace in vain by grieving the Holy Spirit!

But how do we "receive the grace of God in vain", as He says? When we do not allow it to work in us the holy character of God, as, if obeyed in the heart, it is calculated to do.

How do we receive the grace of God effectually? When we are by it renewed in the Spirit of our mind—when we are transformed by it and made by it humble, meek, peaceable, pure, chaste, generous, charitable.

What will help us to receive the grace of God? Fasting, chastisement, self-control, and penitence.

It is in view of such reflections that the Church suggests meditation on our Lord's temptation in the wilderness, as set forth in the gospel.

Not, indeed, that our Lord had any need of these things, nor that He indulged in any of them, except possibly fasting and self-control; but that, as He "was in all points tempted like as we are", He might be our example.

The temptation of our Lord through hunger revealed a wisdom on the part of the Tempter which was only surpassed by that of our Lord; for it is the most imperious of all appetites, and anything would seem to justify the preservation of life.

The temptation to presumption did not appeal to our Lord, for His spiritual instinct could not be perverted by Satan, who made a mistake when he left out the words, "to keep thee in all thy ways".

The temptation to worldly ambition had no attraction for our Lord, nor had the devil any right to promise things which were not his to give.

May our Lord, through His blessed example, give us grace to follow in His footsteps!

"Forty days and forty nights
Tempted, and yet undefiled."

THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.

FIRST WEEK IN LENT

First Sunday in Lent	Exodus 1, 1-14 Jer. 9, 1-24	Romans 7 & 8, 6	Joel 2, 1-18	John 8, 12-end
Monday	Jeremiah 17, 9-14	I Cor. 4, 1-17	Joel 2, 18-end	John 9
Tuesday	Isaiah 33	I Cor. 6	Joel 3	John 10, 1-21
Wednesday Ember Day	Hos. 12, 1-13 Ezekiel 2 & 3, 9	I Cor. 7, 10-31 Matthew 13, 44-end	Zeph. 1 Ezekiel 3, 10-end	Luke 9, 51-end I Timothy 3
Thursday	Micah 7, 8-end	I Cor. 8	Zeph. 2	Luke 10, 1-24
Friday Ember Day	Deut. 18, 1-14 Ezekiel 33, 1-20	I Cor. 9, 7-end Matthew 16, 6-20	Zeph. 3, 1-13 Ezekiel 34, 1-16	Luke 10, 25-end I Timothy 5
Saturday Ember Day	Deut. 18, 15-end Ezekiel 34, 17-end	I Cor. 10, 1-17 Matthew 17, 14-end	Zeph. 3, 14-end Jeremiah 23, 1-4	John 10, 22-end Titus 1
Second Sunday in Lent	Ex. 1, 22—2, 10 Ezekiel 14	Acts 7, 2-22	Jeremiah 17	Luke 11, 1-26

THE first lesson for Sunday morning is the story of Israel in bondage in Egypt, typical not only of the bondage of the spirit to the flesh from which our Lord came to deliver us, but also of the bondage of the law, the discipline which is "a schoolmaster to bring us to Christ". The Egyptians "made their lives bitter with hard service". The New Testament correlative is St. Paul's discussion of this same

double bondage, to the flesh and to the law, from which we are delivered only through Christ and His Spirit. "When we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death"; but "I thank God through Jesus Christ our Lord"; for "the mind of the flesh is death; but the mind of the spirit is life and peace". The Old Testament alternate (present Prayer Book lesson for the evening) is Jeremiah's lament over Judah in bondage to falsehood and injustice, making necessary a national discipline.

The second Sunday evening lesson deals with the same theme as the morning lessons, deliverance from the bondage of sin. This shall be accomplished only through the Truth and the Son, whose Crucifixion is foreshadowed in that His enemies "took up stones to cast at Him". The Old Testament lesson is the Prophet Joel's appeal for fasting and penitence.

In order to throw Ex. 1, 22—2, 10 upon next Sunday, we have filled the week days with prophetic selections topically related to the season, dealing with flesh and spirit; encouragement to sinners to look for the King in His beauty, their Saviour and pardoner, and to the God of mercy and justice who was faithful to His promises, etc. The Deuteronomic selections have reference to the ministry and to the "prophet like unto Moses" whom the Lord would raise up. These are appropriate, also, to the Ember Days, even without substituting the "Propers". The second morning lessons (I Cor. 4, 1—10, 17) deal likewise with the ministry (chapters 4 and 9), with sins of the flesh and their remedy, and with Christian liberty.

For the week-day evening lessons, the selections in the harmonized Life of our Lord cover the ministry (sending out of the Seventy, our Lord the Good Shepherd), the Lord who came to save, and His forthcoming Sacrifice. For the Old Testament lessons we have, completing Joel, the Promise of Deliverance; and from Zephaniah, "Looking through Discipline to Deliverance." All these fit in with the season of Lent, in its penitential and also in its forward looking aspect, both: to Easter and to Pentecost: this arrangement being, in the judgment of the commission, more helpful than passages which are merely denunciatory of sin. There is, also, a direct connection with the special theme of the collect, epistle, and gospel—the use of discipline and of grace to win the victory of the spirit over the flesh. In places where only one service a day is held, it is suggested that (during the first year, anyway) the morning Old Testament lessons be used, so as to carry out the plan of the Sunday morning lessons, "looking toward deliverance from Egypt on Easter".

THE FIRST SUNDAY IN LENT


**O Lord! who forty days didst, for our sake,
And forty nights, nor bread nor wine partake,
Give us Thy grace such abstinence to use
As may all superfluity refuse;
So that our flesh may lend the spirit space
To grow tow'rd's God, and with obedient pace
Follow Thy godly motions; and the will
Of righteousness and holiness fulfill.**

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



AN ex-school teacher of Chicago, Miss L. Helen Fyfe, has founded a new religion, "The First Church of Idealism", for which she has applied to the State of Illinois for a charter. She was a private pupil of the late Mrs. Eddy, but has improved on her mistress.

According to the founder, the creed of the new Church "recognizes Wisdom and Love as our God, and that a constant direction of mind toward these ideas and receptivity and responsiveness to their suggestions is a protection against evil and a guide to happiness.

"We also recognize," she said, "our duty as expressions of Infinite Wisdom to grow in knowledge and to obtain wider views of Infinite Life.

"The new Church will evolve the subject of Christian Science and metaphysics, which object is the real purpose of my life.

"Unlike Mrs. Eddy, I look upon healing as secondary, though I believe it is required of us to study and promote the study of those spiritual forces governing the life of humanity and their effects upon the health, occupation, and destiny of mankind.

"All inspired writing will be text-books in my Church of the Idealism. The Bible is not the only inspired book. I consider many other writings inspired, notably Dr. Horatio Dresser's and a little book I have resurrected from oblivion, *As It Is to Be*."

Asked whether she taught belief in a personal God, Miss Fyfe said she believed in a "real God", but added:

"Ideals are the gods that govern men, and through all the system of Ideals there runs one great Purpose, that is, Goodness or God.

"The doctrine of the new Church aims to perfect the individual and its reproduction, therefore, its teachings will consecrate the physical sense to the idea of beauty, the intellect to peace, the heart to love, the will to goodness, the activities to duty, the reason to truth, the conscience to righteousness, and the imagination to wisdom."

Do you remember "Mr. F.'s aunt" in *Little Dorrit*, and her blessed apophthegm? If not, let me "resurrect" it for you in this connection. Only you must look it up for yourself.

PROFESSOR WEBSTER, of Worcester, Mass., writes this stinging letter to a New England paper, apropos of conditions in too many colleges to-day, top-heavy as they are with vicarious athletics and "campus activities".

What to do about it?

"A couple of years ago I met in Harvard square on commencement day a Worcester boy, a charming young fellow, possessed of every talent and social attraction, the son of one of our ablest men. He invited me to go over to his club and have a drink, but I had no time. I had under my arm a list of the honors of the year, which I had got at the Phi Beta Kappa meeting, and I invited him to pick out for me the names from Worcester county. With a laugh of contempt, he remarked that 'We don't go in much for that.' It was only too true. Although I found in it Hebrew, Hindu, Chinese, Italian, and other remote names, the names from Worcester county, hill-town or city, were painfully few. There are too many successful machine-shops in Worcester for the sons of their owners to take the interest shown by Edison, Maxim, or Rayleigh. How then are these great shops being carried on so successfully? Often by superintendents and foremen who are not Yankees at all, but Swedes, Germans, English, or Americans from other parts. As I was once threatened with a lawsuit for pointing out facts of this sort, I must not be too circumstantial, but I must mention that the young man mentioned above was in a bank, and that others, whose fathers are prominent professional men, are selling bonds, to me the last refuge of the incompetent. To my question why these favored young men who do not need to work do not take up some branch of science and distinguish themselves as is done in England, I get no answer. The

answer is that the environment is lacking. An auto or *thé d'ouvert* is the only form of pleasure they know."

THE COMMONEST ARGUMENT in favor of liquor license is that the community needs the money, and can not get it in any other way. A Boston multi-millionaire, an ex-governor of the Commonwealth, chose a way of meeting that argument so novel that (although it did not succeed this time) it is worth preserving. Some days before the city election, he published the following advertisement:

"A CHALLENGE TO EVERY BOSTON VOTER !

"The defense of the saloon in Boston makes me tired and I make the following proposition to the voters of Boston :

"I will agree to see the city of Boston harmless so far as direct loss of revenue from liquor licenses, water rents, and all other revenues connected with the saloons of Boston, *provided* the city of Boston will enter into a contract with me for a term of five years to give me one-half of any savings the city may make, directly or indirectly, on account of the city going No-License. This matter is to be referred to a commission of three; the Mayor of Boston to appoint one, I to appoint one; those two to choose the third member.

"In reference to people thrown out of work like bartenders, etc., because of the closing of the saloons in Boston, I will agree to secure positions for them.

"As to real estate to be vacated by reason of a No-License vote, the experience of cities like Seattle and Denver is, that such real estate has been entirely taken up by legitimate business within three months of a No-License law becoming operative.

"I will put up a bond of one million dollars (\$1,000,000) to protect the city in this agreement.

"Voters! if you mean business you will vote no on Tuesday.

"EUGENE N. FOSS, 11 Revere street, Jamaica Plain."

ANOTHER LITTLE ENGLISH GIRL of fifteen, E. J. P. (would that I knew her name!), having lost father and brother on the Somme, writes this:

"REQUIEM

"Bugle, wind out thy solemn note of warning,
Salute the glorious dead, returned to clay and dust.
Hills, echo back the woeful sound of mourning,
Wail the last requiem on the wintry gust.
Wind, waft the story of their gallant fight
Back to the land they'll never visit more,
And in the gentle stillness of the night
Comfort the stricken hearts who wait upon the shore.

"Rain, wash away the bloodstains from the brave,
Sink through the soil, and make it fresh and sweet.
Sun, let thy beams chase shadows from their grave,
Guide them to heaven, their just reward to meet.
Flowers, sow thy seeds amid the blades of grass,
Bear on the breeze the herald scent of spring;
Moon, strive thine earlier beauty to surpass;
Birds, cheer their last long rest with your glad carolling.

"Earth, receive them in thy last embrace,
For all thy children must return to thee.
They are the noblest of our island race;
In thy protecting arms their rest must be!
God, who didst make them, bring them to their home,
Where no grim battle mars Thy perfect peace,
Grant them forever in that peace to roam,
Where from all turmoil they may find release."

THIS, BY EVERARD OWEN, is from the *London Times*:-

"THREE HILLS

"There is a hill in England,
Green fields and a school I know,
Where the balls fly fast in summer,
And the whispering elm trees grow.
A little hill, a dear hill,
And the playing-fields below.

"There is a hill in Flanders,
Heaped with a thousand slain,
Where the shells fly night and noontide,
And the ghosts that died in vain.
A little hill, a hard hill
To the souls that died in pain.

"There is a hill in Jewry,
Three crosses pierce the sky,
On the midmost He is dying
To save all those who die.
A little hill, a kind hill
To souls in jeopardy."

THE NATIONAL MISSION AND THE DIVINE LITURGY

Clergy and People Desire Greater Freedom in Worship

SOME PARTISAN OPPOSITION DEVELOPS

*The Living Church News Bureau }
London, January 22, 1917 }*

WRITING of the results of the National Mission, the Bishop of Salisbury says in his *Diocesan Gazette* that one result already is apparent—namely, a real desire amongst both clergy and laity for greater elasticity and freedom in the worship of God's house. In connection with the burning question of what is called the "principal service" he reminds his people that the one service of divine appointment must always be the principal service, and he goes on to say:

"I do not hesitate to say that the neglect of that great Service amongst our town and village people—and not by any means always amongst the poorest of our people—is contrary at once to the teaching of Scripture, the spirit of the Prayer Book, and the instinct of reverence towards our Lord Himself. The dislike of change is almost an obsession amongst some of us, but no ecclesiastical conservatism, clinging to what has always been simply because it has always been, can dare to set itself against the command of the Great Head of the Church, the teaching of the Apostles, and the practice of the Primitive Church."

At a largely attended meeting of the faithful laity of Moor Allerton, Leeds, held recently with the vicar presiding, it was decided, as part of the effort to follow up the National Mission, to abolish pew rents. Moor Allerton is a growing suburb of Leeds, and almost the entire church has been let in appropriated sittings which have brought in a large portion of the vicar's stipend; but as a result of an energetic canvass, by the churchwardens and others amongst the parishioners, more than the annual sum required has been promised in yearly subscriptions, and some handsome donations have been received towards a permanent endowment fund.

It appears that members of the Clerical and Lay Evangelical Union in the diocese of London have arranged to hold a meeting at the Church House next week to discuss the position of the Lord's Supper in divine worship.

The Bishop of Manchester and the Dean of St. Paul's, representing respectively Protestant Evangelicalism and Protestant Liberalism, have promised to speak.

In view of the movement now spreading throughout the Church as a result, amongst other causes, of the National Mission, to restore the Christian Sacrifice of the Eucharist as the principal service on the Lord's Day, in accordance with Catholic tradition and the rule of the Prayer Book, the Evangelicals and the Liberals are uniting themselves together to oppose the reform and intend to take definite action on the matter.

The report of the S. P. C. K. for the past year states that the War has brought applications practically every day for

Devotional Literature for the Troops grants of devotional literature for our sailors and soldiers, and the society has spent £2,500 in meeting them.

The income from annual subscriptions, donations, and collections has decreased, but only by about five per cent. on the total amount. "There seem to be some signs," the report adds, "that while people are giving more in other directions they are not giving much less for religious purposes."

To reduce railway traveling in accordance with the present official restrictions, the S. P. G. has decided this year to give up its week of "May meetings", and to confine itself to the anniversary service at St. Paul's and the annual meeting at the Church House.

S. P. G. Notes

There is to be a requiem for members of the S. P. G. and others connected with the society who have fallen in the War at the Church of St. Martin's-in-the-Fields, Trafalgar Square, on February 16th, on the occasion of the annual meeting of the society. The Holy Liturgy will be sung to Merbecke. At the end of the service Tallis' Funeral Music will be played on the organ.

The first War Shrine in Exeter has just been dedicated by the Bishop Suffragan of Crediton outside the ancient Church of St. Olave, in Fore street, the main thoroughfare, in line with High street, through which passes all the road traffic moving toward South Devon.

War Shrine in Exeter

It consists of an oak crucifix, placed in an ancient doorway flush with the street pavement. The Bishop gave an address on the condition of the souls of the departed in Christ. His Lordship has recently authorized for use in the diocese a form of memorial service for the fallen in the War, in which they are distinctly prayed for.

In presenting their annual report for the year 1916 the executive committee of the Gregorian Association are able to make the gratifying announcement that "the steady growth in the work of the association", mentioned in their statement of a year ago, continues and develops. The number of applications for help and advice received from different parts of the world increases each year.

Gregorian Association

The annual general meeting of the association has recently been held at St. Paul's chapter house, when a short address on the future work of the association was given by Mr. Francis Burgess, the musical director. Afterwards a lecture on Christmas Carols was given by the Rev. G. R. Woodward, with musical illustrations from the *Cowley Carol Book*, of which he is the compiler.

The Church Music Society hopes to arrange a series of conferences on various aspects of Church music on Saturday afternoons during the next few months.

Church Music Society

The first of these gatherings is announced to take place at Harrow, in the speech room, on February 3rd, when Dr. P. C. Buck will speak on The Possibilities of Unison Singing in the Church Service, and illustrations will be given by the boys of Harrow School. The second conference will be held at St. Mary's the Virgin, Primrose Hill, on March 17th.

J. G. HALL.

FATHER BULL TREATS OF RESERVATION

*The Living Church News Bureau }
London, January 28, 1917 }*

THE *Church Times* of last Friday (January 26th) published in full a paper on Reservation: A Practical Argument, read at an E. C. U. meeting held in Oxford, January 15th, by the Rev. Father Bull, Superior-General of the Society of St. John the Evangelist. It is difficult to conceive how there could be a more able and convincing treatment of Reservation than is contained in this very notable contribution to the subject.

The same issue of the *Church Times* contained a letter from Father Bull drawing attention to the series of clergy retreats which his society has arranged for the coming year, at Oxford and at their House in London. He thinks all will agree that one of the most marked and hopeful features of the National Mission of Repentance and Hope has been the wonderful increase of retreats for the clergy, and of the numbers of the clergy attending them.

"Our best hope for the growth of the Church's life," says Father Bull, "lies in the deepening spiritual life of the clergy."

It is announced this morning that the Dean of Carlisle, who has been seriously ill for some weeks, has passed away, at the age of 78. The Very Rev. William

Death of Dean of Carlisle

Barker was most prominent when he was in London as rector of St. Marylebone, Prebendary of St. Paul's, and a man of public affairs. As Dean of Carlisle, since 1908, he was rather buried alive. In his London career he was an ardent Gladstonite and a keen "Temperance" advocate. R. I. P.

J. G. HALL.

THE AMERICAN CHURCH DEPUTATION TO ENGLAND

WITH respect further to the proposed deputation of the American Church to the National Mission of Repentance and Hope in the Church of England, which was authorized by the recent General Convention but for reasons already explained by the Presiding Bishop has been abandoned, the following additional letter from the Archbishop of Canterbury is printed through the courtesy of the Presiding Bishop:

"Lambeth Palace, S. E., January 23, 1917.

"My dear Bishop Tuttle:

"Your letter of January 7th reached me last night twenty-four hours after Bishop Brent had become our guest here. I am glad to receive it for I was a little puzzled as to the Delegation or Deputation, about which I had received no official letter, and I did not like either to ignore what I had heard unofficially or to act upon it. What you now tell me makes all plain. There will be nothing at present to be done, and I can 'await developments'. I need hardly assure you how cordial will be the welcome we shall accord to any such delegates from across the Atlantic if and when they come to England, and it will be our endeavor to facilitate in every way such enquiry as they desire to make and to give evidence of our appreciation of the kind coöperation of our brethren across the Atlantic in what concerns the life and well-being of Christian peoples at such a crisis time in the world's story.

"With warmest fraternal regard, I remain

"Yours very truly, RANDALL CANTUAR."

MEETING OF THE BOARD OF MISSIONS

THE Board of Missions met in the Church Missions House on Wednesday, February 14th, with fourteen present of the members elected by General Convention and nine of those elected by the Provinces.

The resignations of the Rev. Dr. Miel and Mr. Stephen Baker from membership on the executive committee were received and accepted with great regret, and the Rev. Dr. Mann of Boston and Mr. Blanchard Randall of Baltimore were elected in their places.

The death of the Bishop of Atlanta, for seven years a most valuable member of the Board, was reported, and a memorial of him was ordered spread on the minutes. A minute of the death of Dr. Henry Laning was also adopted.

It was with great regret that the members heard of the critical illness of the Bishop of Minnesota and of the wife of the Bishop of Bethlehem.

The treasurer reported slight decreases in gifts from parishes, Sunday schools, Woman's Auxiliaries, and individuals.

The Board of Missions was among the first to go into the Church Pension Fund, and it was agreed at this meeting to make payments monthly, as requested by the officers of the Fund.

To fall in line with the action of the General Convention the months of November and December were added to the present fiscal year, to make the year begin on January 1st.

Some readjustments were made in the scheme of buildings for St. Paul's College, Tokyo. The immediate letting of a contract for the erection of the Administration and Library buildings was authorized.

Two new hospitals have been built in Alaska, at Fort Yukon and Tanana. An appropriation of \$1,000 each was granted toward the running expenses of these hospitals.

A slight readjustment was made in the pay table for the Philippine Mission, to bring it more nearly in accord with the pay table in force in China.

The question of training teachers in China, especially in the district of Hankow, has been before the Board for some time. We have been sending our students to the Wuchang Normal School, but for over a year the accommodations have been so crowded that the Bishop thought it would be necessary to do something to remedy this condition. The district of Anking also sends students to this school. The following resolutions were adopted provided the title to our unit be vested in the same way in which our property is held in China:

"Resolved, That in reply to their letter of January 10, 1916, the Bishops of Hankow and Anking be assured that the Board approves of the general plan for the Wuchang Normal School, in which the American Church Missions and the Wesleyan Mission Society are to share.

"Resolved, That Bishop Roots and Bishop Huntington are authorized to appeal for \$7,500 as the share of the American Church Mission in providing land and buildings, the property to be held by four trustees, two of whom shall be from the American Church Mission.

"Resolved, That an appropriation at the rate of \$850 a year is made for the salary of an unmarried foreign teacher, and

"Resolved, That an appropriation of \$90 is made for the salary of a Chinese teacher as the share of the American Church Mission in the faculty of the school.

"Resolved, That an appropriation at the rate of \$500 a year is made for current expenses, as the share of the American Church Mission in the maintenance of the school."

In Changsha in the district of Hankow, the Northern Presbyterian and United Evangelical Missions are proposing to establish a high and normal school for girls. They have kindly offered our Board the privilege of building a hostel on the property of the school for the accommodation of any students who may attend from any of our missions. They have also invited us to have a teacher, residing in the hostel, to care for the students and to become a member of the teaching staff. One member of the Presbyterian Church, whose daughter is to be a teacher in the school, has offered \$2,000 toward the building of this hostel if we will contribute a like amount. The Bishop asked for permission to appeal for specials for this amount, which the Board endorsed.

There has been a decided falling off in the rate of exchange in China in the past year, resulting in no little hardship to our work there. Exchange has been as high as \$2.42 silver for \$1.00 gold. At the last report it was down to \$1.62 silver to \$1.00 gold. The average rate of exchange for the past five years has been \$2.12 silver for \$1.00 gold. As all appropriations for native work, including salaries of native clergy, teachers, etc., are guaranteed at the rate of \$2 silver for \$1 gold, the Board assured the bishops that it would make good any deficiency on this account. This will probably add about \$30,000 to the amount the Board would have to provide for China. It did not feel able at this time to act on the question of salaries of foreign missionaries, which are paid in gold instead of silver, but is taking the matter under further consideration.

Dr. William H. Jefferys, who for thirteen years has been connected with missionary work in the district of Shanghai, particularly at St. Luke's Hospital in that city, and has been for three years on leave of absence on account of his health, tendered his resignation, to take effect January 31st of this year. The Board unanimously adopted a resolution of appreciation in accepting his resignation.

The death of Bishop Millsbaugh of Kansas, representative from the Province of the Southwest, caused a vacancy which the synod of the Province, at its meeting in January, filled by electing Bishop Partridge of West Missouri, formerly Bishop of Kyoto. Bishop Partridge accepted his election and was present at the meeting.

A report in some way had gained circulation that the fund for the building of St. Luke's Hospital in the city of Tokyo had been closed on account of the receipt of sufficient funds to do this work. This report was not true and the Board asked the foreign secretary to issue a statement calling attention to this mistake and asking that an effort be made to complete this fund as quickly as possible. As a matter of fact, \$60,000 is still needed.

An interesting proposition was received from the bishops in China, looking to the development of the higher educational institutions, particularly St. John's and Boone Universities, and the foreign secretary was asked to take up the matter with the bishops, on behalf of the Board.

At the last General Convention a committee was appointed from the Woman's Auxiliary to confer with a similar committee, to be appointed by the Board, with reference to missionary candidates appointed under the United Offering. This committee had met and reported through the Bishop of Newark certain recommendations which, with one exception, were adopted and which will be found more fully reported in the proceedings of the Woman's Auxiliary.

A vacancy in the office of educational secretary existed, owing to the appointment of Dr. Gray to charge of the Latin-American work. The President announced that he had been able to secure W. C. Sturgis, Ph.D., of Colorado. Dr. Sturgis is a representative from the Province of the Northwest, and his acceptance of his new appointment will leave a vacancy in the representation from that Province.

It was reported, in accordance with the action of the Board at its last meeting, that the Rev. L. G. Wood, formerly rector of St. Luke's Church, Charleston, S. C., had resigned his parish to give his whole time to the Forward Movement work of the Board, particularly in the Province of Sewanee, and that arrangements had been made with the Rev. D. W. Curran of the diocese of Washington to give his whole time to the same work in the Province of Washington. It was also announced that, through the liberality of a layman in the Province of Washington, a sufficient sum had been contributed to engage the services of the Rev. Horace W. Stowell also to work in that Province in connection with the provincial secretary in the Forward Movement work.

AFTER DEATH

What was I in that busy work-day world?

I was a cloud about the brows of dawn,
A breath of life to temples worn and wan;
I was the perfume in the rosebud furled,
A cool wave over sun-kissed pebbles purled,
An echo of sweet voices long since gone;
I was the song that cheered the dying swan,
The dancing life in every young heart whirled.

I learned the knack of living all of life;

I turned the body's loss to spirit's gain.
I steadily avoided place and pelf;
I lived and loved, and had no time for strife;
I leaned hard on the Hand that smote in pain,
And moved forevermore away from self.

LEROY TITUS WEEKS.

EXALTATION IN SUFFERING

THERE IS AN exaltation of love in the things we suffer for the sake of others. All love has pain mingled with it. It is a token that true affection demands denial, for no man really loves anybody or anything unless he is ready to suffer for it. The man who loves his work suffers for the sake of that work; denial, hard labor, much thought, and study unlimited are the price he must pay for success. A student for any profession will suffer just in proportion to his love for that profession. A Christian will suffer just in proportion to the depth and fervor and loyalty of his Christianity. But the wonder of it is that the very pain brings exaltation, for it proves the worth alike of the cause and of the man who espouses the cause.

No one can explain or describe this exaltation. It comes not in outward glory except in rare cases, but in an inward sense of joy and victory. So St. James cries, "Count it all joy when ye fall into divers trials"; so St. Paul "glories in tribulations"; so the child of God everywhere counts his humiliations not as dark passages on his way to future glory but as glories in themselves because proving that he is God's child and doing His work, as the Master did His work.—Rev. Floyd W. Tomkins, D.D.

DEATH OF THE BISHOP OF ATLANTA

RARELY have the people of Atlanta," says the Atlanta *Constitution* of February 17th, "witnessed such a tribute of love, honor, and respect shown to one of her citizens as was paid yesterday at St. Philip's Cathedral to Bishop C. K. Nelson, late head of the diocese of Atlanta, of the Episcopal Church."

It was a remarkable gathering of all sorts and conditions of people that crowded the Cathedral to its utmost capacity and overflowed into the porch and walk outside. The Governor of Georgia was there, with eminent jurists and lawyers, prominent business and professional men, ministers of other Christian bodies, and laymen and women of many of the parishes and missions of the diocese. A great body of the lay officers of the diocese, the lay members of the Standing Committee and Board of Missions, the Church Club of the diocese, and many others formed a guard of honor as the body was borne into the church. Six of his own priests, vested, carried the body to its place in the presbytery of the Cathedral and afterwards to its resting-place in West View cemetery, close by that of his friend, the late Thomas Egleston of Atlanta. They were the Rev. Messrs. Russell K. Smith, Donald R. Ottman, and L. B. Richards of Atlanta, H. Fields Saumenig of Rome, R. F. Gibson of Macon, and Robert T. Phillips of La Grange.

The ceremonies of the burial service were simple and dignified as befitted the character of the Bishop. Every word of the Prayer Book service was spoken by a bishop. At 9 A. M. there was a plain celebration of the Holy Eucharist, Bishop Bratton of Mississippi being the celebrant, assisted by Dean Johnston of the Cathedral.

The burial service was at 11 o'clock. At 10:30, at the Bishop's residence, prayers for the family were said by Bishop Bratton, and the hymn, "Peace, perfect peace", was read by the Rev. W. W. Memminger, rector of All Saints' Church, to which Mrs. Nelson belongs. The body was escorted by Bishops Bratton, Gailor, and F. F. Johnson.

The cortege was met at the door of the Cathedral by Bishop Knight of Sewanee, Bishop Reese of Georgia, Dean Johnston of the Cathedral, and the whole body of the diocesan clergy and clergy from other dioceses, all in full vestments. Outside, the walk and steps were lined by the guard of honor.

The Sentences were read by Bishop Knight, the Lesson by Bishop Gailor, the Creed and Prayers by Bishop Reese. At the grave the Sentences were read by Bishop Johnson and the Committal by Bishop Bratton. The Rev. Mr. Memminger, while the grave was being filled, read the hymns, "For all Thy saints", "Jesus lives! thy terrors now", and "Now the laborer's task is o'er". The sun shone bright and warm throughout the day.

Cleland Kinloch Nelson, third Bishop of Georgia and first Bishop of Atlanta, was born near Cobham, Va., May 23, 1852. His parents were Keating L. S. Nelson and Julia Rogers Nelson. He was a graduate in Arts of St. John's College, Annapolis, Md., class of 1872, and of Berkeley Divinity School, Middletown, Conn., class of 1875. The degree of Doctor of Divinity was conferred upon him by St. John's College in 1891, and by the University of the South in 1892. He was rector of the Church of St. John the Baptist, Germantown, Pa., from 1876 to 1882, and of the Church of the Nativity, South Bethlehem, Pa., from 1882 to 1892, when he was elected Bishop of Georgia in succession to Bishop John W. Beckwith. When the diocese of Georgia was divided, in 1907, he chose to become Bishop of the new diocese of Atlanta.

In the House of Bishops Bishop Nelson was held in high regard. He was one of the most efficient workers in General Convention, never shirking a duty nor failing to discharge a responsibility. At the time of his death he was president of the synod of the Province of Sewanee, an honored member of the Board of Missions, president of the American Church Building Fund Commission, and a member of the Joint Commission on Christian Unity and on the Revision and Enrichment of the Prayer Book.

He was a true friend and father in God to his clergy, who loved him deeply. He was democratic in his sympathies, and simple in his personal habits and character. Frankly outspoken in his opinions, he was nevertheless of open mind, seeking to be guided by reason and truth. In moral obligations and responsibilities he was firm as a rock, and unflinching in the face of a moral decision.

Bishop Nelson was married June 12, 1877, to Miss Bruce Matthews of Port Tobacco, Md., who survives him. Mrs. Beverly R. Mason, principal of Gunstan Hall, a girls' school at Washington, D. C., is the only near relative living. The home life of Bishop and Mrs. Nelson was charming in its cultured simplicity, while to the clergy and their wives they gave a cordial hospitality and welcome that greatly helped in making the diocesan family a harmonious and friendly body.

The Bishop's last illness was brief and was not considered serious either by his physician or family. He was in his office as usual on

Friday. On Saturday he was detained at his home by a cold which developed into a form of tonsillitis. He was in bed on Monday and Tuesday. Up to within a very few minutes of his death, which came suddenly at about 10:30 P.M. on Tuesday, February 13th, no one expected a fatal termination of his illness. His physician declared his death to have been caused by apoplexy.

The clergy and laity of the diocese had been planning for the celebration, on St. Matthias' Day, February 24th, of the twenty-fifth anniversary of the Bishop's consecration.

CONCERNING THE CHURCH LEAGUE

By THE REV. R. H. MCKIM, D.D.

IN anticipation of the annual meeting of the Church League of the Protestant Episcopal Church in the Church of the Holy Apostles, Philadelphia, on Thursday, March 1st, at 12 o'clock, it may be well to say a word about the present situation of the League.

Our membership is representative of thirty-seven dioceses of the Church.

We have received about \$2,000 and have a balance in the treasury of several hundred dollars. Of this amount about \$500 was contributed by the diocese of Pennsylvania. We have printed and circulated four major tracts, viz.:

1. *Is the Protestant Episcopal Church Protestant or Catholic or Both?* by the president.
2. *The Church League; Its Necessity and Liberality*, by the Rev. Dr. Grammer.
3. *The History and Significance of the Benedictus qui Venit*, by the Rev. Dr. Foley of the Philadelphia Divinity School.
4. *The Prayer of Humble Access*, by the Rev. Dr. H. W. Jones, Dean of the Gambier Seminary.

And also the following smaller tracts:

- (1) *The Novelities Which Disturb Our Peace*—(Bishop John Henry Hopkins.)
- (2) *The Voice of the Anglican Episcopate.*
- (3) *A Dialogue on Eucharistic Adoration.*
- (4) *A Dialogue on the Extreme Dogma of Apostolic Succession.*
- (5) *A Discussion of Prayer Book Revision.*

We have three more tracts in preparation.

The following is a list of the officers of the League:

- President: Rev. Randolph H. McKim, D.D., of Washington.
 Vice-Presidents: Rev. Floyd W. Tomkins, D.D., of Philadelphia; Rev. Herbert Shipman of New York.
 Treasurer: Col. George Truesdell of Washington.
 Secretary: Rev. Charles W. Shreiner of Philadelphia.
 Central or Executive Committee: Rev. Dr. J. H. McIlvaine of Pittsburgh, Rev. Dr. Karl Reiland of New York, Rev. J. B. Dunn of Virginia, Rev. J. Howard Melish of Brooklyn, Rev. Dr. G. H. Toop of Philadelphia, Mr. Francis A. Lewis of Philadelphia, Mr. Melville Church of Washington, Mr. Joseph Packard of Baltimore.
 Committee of Publication: Rev. Dr. C. E. Grammer of Philadelphia, Rev. Dr. E. L. Goodwin of Virginia, Mr. C. H. Clarke of Philadelphia, Rev. Dr. Robert Johnston of Philadelphia.

Among our cordial supporters we have numbered the late Bishop Peterkin, Bishop Randolph of Southern Virginia, Bishop Gravatt of West Virginia, Bishop Johnston of West Texas; the Rev. George Calvert Carter of Bryn Mawr, Rev. Dr. James De Wolf Perry of Philadelphia (Germantown), Rev. Dr. Arthur C. Thomson of Portsmouth, Rev. Edmund P. Dandridge of Petersburg, Va., Rev. J. F. Ribble of Richmond, Va., Rev. H. B. Lee of Charlottesville, Va., Rev. Berryman Green, D.D., Dean of the Virginia Theological Seminary, Rev. Roland Cotton Smith, D.D., and Rev. J. MacBride Sterrett, D.D., of Washington, D. C., Rev. W. C. Whitaker, D.D., Knoxville, Tenn., Rev. Frederick L. Flinchbaugh of Cincinnati, Very Rev. Dean Hart of Denver, Colo., Mr. Fulton Cutting of New York, Mr. Joseph C. Brady of Wheeling, W. Va., Mr. Roland S. Morris of Philadelphia, Hon. George F. Henry, LL.D., of Des Moines, Iowa, Rev. William MacCormack, D.D., St. Paul's Pro-Cathedral, Los Angeles, Rev. Edward McCrady, Greenwood, Miss., Rt. Rev. F. K. Brooke, D.D., Oklahoma, Rev. F. W. Beekman, Dean, South Bethlehem, Rev. Bates G. Burt, Marquette, Mich.

It may be added that the League has been faithful from the beginning to the principles announced at its organization, and expressed in the following language: "In no spirit of partisanship, but in simple loyalty to the Church of which we are members, we invite all persons who, like ourselves, would preserve inviolate the heritage of Catholic and Protestant truth which is embodied in the standards of our Church, to associate themselves with us." Faithful also to the aim and method expressed at its organization, viz.: to conduct an educational campaign for the maintenance of the principles of New Testa-

ment Christianity as expressed in the Creeds and in the Prayer Book.

It need hardly be added that it is no part of the purpose of the Church League to promote or encourage ecclesiastical trials. Our only weapons have been and will be drawn from Scripture and from reason and from history. It is understood that there is to be a reorganization of the League at the annual meeting, and also that its programme will be open to amendment. It is also understood that not only members of the organization will be welcome at this meeting, but other who, though not members, are in sympathy with our principles.

DEATH OF THE BISHOP OF MINNESOTA

THE Rt. Rev. Samuel Cook Edsall, D.D., second Bishop of Minnesota, died at St. Mary's Hospital in Rochester, Minn., at half past two on the afternoon of Saturday, February 17th, after an abdominal operation performed on the previous Monday. He had gone to Rochester on that date to speak at a meeting of laymen of the Rochester parish in behalf of the Church Pension Fund. On the way down he suffered pain and felt much distressed on his arrival. He had planned to consult the hospital surgeons while on this trip, but feeling so sadly distressed, he decided that it was best done at once. Dr. Charles Mayo and Dr. E. Starr Judd made an examination and informed him that internal conditions threatened death before morning. The operation was therefore performed at once and it was found that a large abdominal cyst had ruptured. Other complications made it impossible to do more than drain the discharge. The injury was evidently the result of a fall which Bishop Edsall suffered in Minneapolis on the night of January 12th.

After the operation the Bishop became very weak and it was doubtful if he could be kept alive until the arrival of his family. However, his son, Harmon, a student at the Seabury Divinity School, reached him late Monday night; a daughter, Mrs. Hetherington, came on Tuesday morning from Bound Brook, N. J., and his son James arrived from the border on Friday noon. He rallied slightly Thursday and reports of improvement went from his bedside even as late as Saturday morning, but death came in the early afternoon.

The Rt. Rev. Samuel Cook Edsall, D.D., was the son of James K. and Caroline Florella Edsall, and was born at Dixon, Ill., March 4, 1860. He received early training in the Church from Churchly parents. His father was vestryman or senior warden of the parish at Dixon from 1856 until his removal from its limits in 1879, was Attorney General of Illinois from 1873 to 1881, and deputy to General Convention from the undivided diocese of Illinois in 1877. The Bishop was both baptized and confirmed by Bishop Whitehouse. He entered Racine College in 1873, remaining six years, and then entered upon the study of law in his father's office in Chicago, and was admitted to the bar in March, 1882. In 1883 he married Miss Grace Harmon of Chicago, the present Bishop of Iowa officiating at the ceremony. He became a lay reader at the Home for Incurables in 1885, and was superintendent of the Sunday school at the mission of St. James' Church, now the parish of St. Chrysostom's. In 1886 he became a candidate for orders, and entered the Western Theological Seminary in the first junior class, graduating in 1889. In May, 1887, in conjunction with his friend, the Rev. F. W. Keator, now the Bishop of Olympia, he began the mission work on North Clark street, which afterward grew into the parish of St. Peter's. In the frame chapel, which was built for this work in 1888, Mr. Edsall was ordained by Bishop McLaren to the diaconate, on December 23rd of the same year. He was advanced to the priesthood in the same chapel, by the same Bishop, on May 2, 1889, and continued in the work of building up St. Peter's parish. A new site was

obtained in 1890, and the present beautiful church was built in 1894-5. Mr. Edsall received the degree of D.D. from Illinois College, Jacksonville, in 1898. He was elected Missionary Bishop of North Dakota by the General Convention of 1898, and consecrated in St. Peter's Church, Chicago, on St. Paul's Day, January 25, 1899. In 1901 he was translated to the diocese of Minnesota, following the death of Bishop Whipple.

BRITAIN'S NON-CONFORMIST CABINET

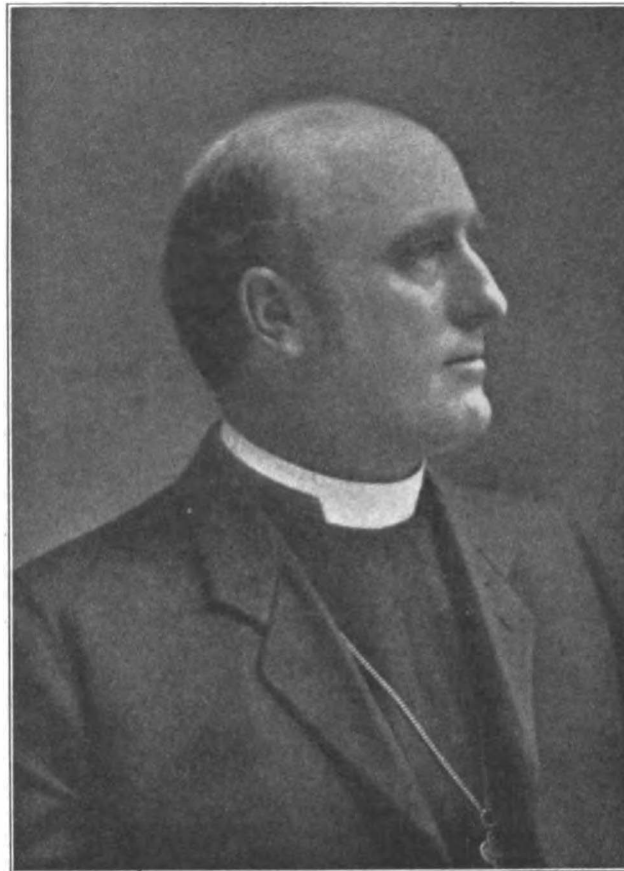
THE astonishing advance in democracy made by England since the beginning of the war is noticed in various manifestations by political observers. But another proof of the new order is remarked by the *United Presbyterian* (Pittsburgh) in the religious affiliations of the British cabinet recently organized. Mr. Lloyd George, the colossus of democracy that has arisen as if magically from the confusion and din of government in wartime, is also the "first Non-conformist in actual membership with a Free Church to be Prime Minister". The retiring premier, Mr. Asquith, we are told, had left Congregationalism for the Church of England long before he acceded to the post of leadership. Socially, as well as religiously, the summary of the church affiliations of the new cabinet "signifies a great advance in democracy", observes the *United Presbyterian*, which informs us that:

"Mr. Lloyd George is a Campbellite Baptist. Mr. Bonar Law, a son of the Presbyterian manse, is a Wee Free Presbyterian. He gets his name 'Bonar' from his father's admiration for Rev. Andrew Bonar, a well-known Scotch clergyman. Mr. Arthur Henderson is a Wesleyan Methodist lay-preacher and a leader of the Brotherhood movement. Sir F. E. Smith was brought up in Wesleyan Methodism. Austen Chamberlain has family links with Unitarianism. The Minister of Munitions, Dr. Addison, is a Presbyterian. George Barnes, the Pension Minister, and one of the products of the labor movement, is a Congregationalist. The Postmaster-General, Albert Holden Illingworth, is a Baptist. John Hodge, the Minister of Labor, is a Wesleyan Methodist. Gordon Hewart, the Solicitor-General, had early associations with Congregationalism."

In view of these appearances at the front in a time of strain and crisis of strong men affiliated with the Free Churches of England, Scotland, and Wales, says the *Congregationalist* (Boston), "it is not surprising that the Free Church organizations are discussing in a tone of hope and expectation the future power and influence of Non-conformity." It adds: "In spite of certain overtures for popular support and certain social movements in the Established Church, that Church is so thoroughly representative as a whole of the conservative and aristocratic forces of the Kingdom that the progress of democratic influence and feeling, in spite of all migrations for social reasons, tends to give the Free Churches a larger and larger proportionate influence in the national life."—*Literary Digest*.

BY RELIGION I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that, in a word, uplifts men out of the dominion of material things, and sets their feet in a purer and simpler region.—A. C. Benson.

FAITH DEMANDS action, not tears; it demands of us the power of sacrifice—sole origin of our salvation; it seeks Christians capable of saying, We will die for this—above all, Christians capable of saying, We will live for this.—*Lamennais*.



THE RT. REV. SAMUEL COOK EDSALL, D.D.
Late Bishop of Minnesota

THE APPROACHING WORLD CONFERENCE ON FAITH AND ORDER

AT the Garden City meeting, lately held in preparation for the approaching world conference, which was reported in the issue of two weeks since, the following suggestions for a Guide to the Formulation of the Statements which are to be prepared by the Coöperating Commissions were presented by the secretary, Mr. Robert H. Gardiner:

"Centuries of divisions can not be healed in a few brief conferences, however earnestly and impatiently we may desire to manifest our unity in the one Christ. It must take long and patient effort in deepest humility and Christian love. We have been so ignorant of each other that our first thought must be how to begin to understand each other. Our quarrels and prejudices have so hidden from men's eyes the Light which lighteth every man that cometh into the world, that they have come to regard Theology, the knowledge of God, Creator, Redeemer, Sanctifier, Source of all life, as merely the speculations of dead ecclesiastics about a past record, unrelated to present life and every-day human relations.

"If the statements which the several communions are to be asked to formulate are to be capable of comparison, in order that their points of agreement and of difference may be clearly seen as a first step toward the strengthening and manifestation of the agreements and the reconciliation of the differences, those statements must be constructed on some common plan. It is suggested that such a plan would be to follow the steps by which the world has come, in some measure at least, to understand God's revelation of Himself and of His purposes and methods.

"We begin with a common belief in the fact of the Incarnation, God coming into the world in the Person of the Son and continuing to dwell specially in the Church in the Person of God the Holy Spirit. That means life, the infinite Life of God dwelling in, pervading, His world, and our statements must be filled with that Life.

"The fullest revelation by God of Himself in ancient times is recorded for us in the Old Testament revelation to and through the Jewish Church. Then, in the fulness of time, God the Son revealed Himself, incarnate in Jesus Christ, crucified, risen, and ascended, and God the Holy Spirit was seen to have been sent to guide the world back to its Creator and Redeemer.

"Should not the statements begin at the beginning with a declaration of belief in each of the three Persons of the Blessed Trinity and His special office and work for the world? With that as a guide, each communion may amplify its statement as it desires. Some will go farther than others, perhaps thus disclosing to those others treasures of whose existence they had been ignorant. But so far as they, or any two of them, go, they will have a common plan which will make comparison possible. That was the way in which grew up the first Christian confession of faith which is still professed, though it be included in longer, fuller statements, by all the communions now engaged in the World Conference and by all the other communions which we hope will join as soon as peace in Europe permits us to present the invitation. If such a common plan is followed, it might lead us to a clearer comprehension of each other. And it would be to follow the revelation of the Life of God and so to preserve us from the danger of mere dead ecclesiasticism and of continuing past controversies and will make our several statements vital, intimately related to the problems of present day life.

"And it would help to keep us within due limits. The Christian Faith is no mere matter of the speculations of finite human reason about the infinite mysteries of God and His relation to the world He creates, redeems, and sanctifies, but the act of the will by which, through God's grace, man is enabled to make his own the Life which God offers him. God gave us minds that we might search into and seek to comprehend those mysteries, but our minds remain finite, darkened by the conditions of mortality, and we must beware not to lay down as essential elements of the Christian Faith our opinions as to the nature and meaning of those mysteries. Yet the common acceptance of the facts of the Faith will give us all a deeper, richer life, of mind as of soul, and together, free from sectarian disputes, helping each other in humility and love, our eyes will be cleared to have a deeper insight into the eternal and the infinite."

A notable report was also reported by Dr. Newman Smyth, on behalf of the committee to select the North American Preparation Committee. The report recalls that "it has never happened, since Christianity became divided, that members of so many communions have met together, not for controversy, not to assail each other's supposed errors, not to assert in arrogance of self-opinion the truths they severally hold, but, in an earnest, humble, Christ-like spirit, not only so to set forth the precious things of which God has made them stewards that their value may be recognized by the brethren who perhaps do not appreciate them fully, but also to try earnestly each to understand the positions of other Christian communions from which his own has been separated by centuries of religious warfare." This attempt is now being made. Committees should be chosen to secure the data giving the position which each communion

maintains with respect to faith and order and which each considers to be

"(a) held in common by its own communion and the rest of Christendom, and

"(b) held by its own communion as its special trust, and the ground upon which it stands apart from other communions."

It is recalled that prior to the Reformation the reformers looked for another General Council and continued appeals were made for such to be summoned. After the close of the seventeenth century those appeals ceased. There is now no authority which can effectively summon all Christian communions to such a council and the call now made is not to a "General Council having authority; it is a call to a Conference—as ecumenical as possible—in the more excellent way of Christ's love. To clear the way for it requires of our several communions a thorough reconsideration and mutual comparison of their distinctive positions; we are to search diligently until we find in all our beliefs their real values in religious experience, which are not to be lost. We look to the combined historical and theological scholarship of our several communions to do this indispensable preliminary work. It may not effect, it can prepare the way for, the coming reconciliation of the Churches."

The signatures attached to this report are those of Newman Smyth, chairman; Peter Ainslie, L. H. Baldwin, John R. Mott, J. B. Remensnyder, J. Ross Stevenson, Robert H. Gardiner, secretary.

SELF-DENIAL

HERE is one kind of service open to all, irrespective of circumstances and gifts, which can be rendered to God without the intervention of any one. And this we may truly call self-denial. Much that quite properly comes under that description need never—probably will never—be known to any one but God. It may be a holy sacrament indeed, kept between the soul and its Lord alone.

How many sincere souls, when they look into their own hearts, find, to their horror, evil in them where they least expected it; find them part stone, when they should be all flesh; find them bound to earth and the love of earthly things, when they should be free from the world and the love of the world; find them occupied, alas! so often with idols and heart-lusts, when God alone ought to rule and reign. Here is a sphere for self-denial. Here is a service to be rendered to God, which will be very acceptable to Him, and which you alone can perform.

And if you would thus deny yourself, then examine yourself. Study the evils of your own nature. Recognize sin. Call it by its right name when you speak of it in the solitude of your own heart. If there are the remains of the deadly poison in you, say so to God, and keep on saying so with a holy importunity. "Confess your sins"; attack them as the farmer attacks the poison-plant among his crops, or the worms and flies which will blight his harvest, and which, unless he can ruin them, he knows full well will ruin him. That is the "perfect self-denial"—to cut off the right hand, and to pluck out and cast away what is dear as the right eye, if it offend against the law of purity, and truth, and love.

But you yourself are to do it. Do not say you cannot, for you alone can. If you would be His disciple—His holy, loving, pure, worthy disciple—you must deny yourself. Cry to Him for help as much as you will—you cannot cry too often or too long—but you must do more than that—you must arise and deny your own selfish nature; pinch, and harass, and refuse your own inward sins, and expose them to the light of God. Confess them without ceasing, mortify them without mercy, and slay them and give them no quarter!—W. BRAMWELL BOOTH in the *War Cry*.

THE VOICE OF THE DEEP

Out of the darkness born of the night,
Above the billows which over my bark
Relentlessly sweep,
Comes to my spirit, weak with affright,
Calming its tumult, borne from the darkness,
The voice of the deep.

Out of the darkness born of my night,
Above the sorrows which over my life
Relentlessly sweep,
Comes to my spirit, weak with affright,
Calming its tumult, borne from the darkness,
The Voice of the Deep.

THOMAS CURTIS CLARK in *Sunday School Times*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

RURAL STUDIES OF CHILD AND MATERNAL WELFARE

JULIA M. LATHROP in her fourth annual report as chief of the Federal Children's Bureau describes the new rural studies of child and maternal welfare which she has undertaken. These combine a scientific inquiry with work of immediately practical value to the children of the neighborhoods visited, and suggest a constructive plan for the future.

The report abounds in reasons for extending this rural work. First, the Census Bureau's figures show average infant mortality rates in the rural districts higher than the mortality rates found by the Children's Bureau in the more prosperous sections of the cities which it has studied. This is also an evidence of the improvement in municipal conditions.

Again, the Census figures show a markedly high death rate among country women of child-bearing age, for which a large number of preventable deaths from maternal causes appear to be responsible. It is estimated that more than 15,000 women die year by year in this country from conditions incident to maternity, while the extent of unnecessary ill health is at present unknown. "The sickness or death of a mother inevitably lessens," Miss Lathrop avers, "the chances of her baby for life and health, and it is plain that the question of maternal care in rural districts is of genuine public interest."

An argument for better care of rural childhood is based on the high percentage of physical defects among children in rural schools given in reports of state boards of health. Miss Lathrop says that: "These comparisons are a strong indication that there is room for great permanent improvement in maternal and child welfare in rural districts. The day when all children shall be well born and well cared for is far ahead, but surely that day should dawn first for the country."

In connection with the Bureau's rural studies a child hygiene expert holds a children's health conference, to which parents bring their children for examination and advice about daily care (but not for medical diagnosis or treatment). Parents have shown great eagerness for this kind of help in the counties already visited, bringing their children often long distances, over bad roads, and even sacrificing farm work for the journey.

State and other local officials are urging the bureau to cooperate with them in similar studies and demonstrations in many states, and a number of rural units to extend this work are among the items for which the bureau asks larger staff and appropriation. Miss Lathrop believes that such Federal studies, making plain the necessity and suggesting a method, are bound to lead toward adequate local provision for maternal and child welfare.

INDUSTRIAL WORK IN THE HOME

A system existing in all industrial communities employing women is that of giving out work from the factories to be done in private homes. Those doing such work are called industrial home-workers, or, to use the English term, factory out-workers. Investigations in many of the states show that infants' garments of all kinds, toys, artificial flowers, dress ornaments, wearing apparel, toilet brushes, powder puffs, medicine boxes, etc., are frequently finished or made entirely by women in homes which are not only dirty, but in many instances where there is disease as well. Small children are often discovered working on these articles after school and late at night, and school teachers have found that dulness and backwardness in their pupils are frequently traceable to such home employment.

Many states have tried in various way to regulate in the interest of public health this out-work of factories. According to the Consumers' League of Philadelphia, some prohibit child labor in the home as well as in the factory, some require the homes to be licensed against dirt or contagious diseases, others, such as New York, forbid the making of all dolls, dolls' clothing, and children's wearing apparel for factories in private homes—the obvious reason being that the articles of immediate personal use for children should be free from contamination with any

disease which may be spread. During the Spanish-American War typhoid epidemic among the soldiers was traced to the homes where the uniforms of these soldiers were made, and thereafter the government wrote into its contracts with manufacturers for soldiers' garments that such garments should be made entirely on the premises of the manufactory.

In the opinion of this organization it is obviously cheaper to an industry, if not always so desirable, to have its products made outside the factory, thus avoiding the expense of housing all workers in the factory, as well as the legal regulation of employment of children, sanitary conditions, hours of labor, rates of pay, etc. No one desirous of promoting a citizenship sound of mind and body now questions the wisdom of such industrial regulation, but its purpose is entirely defeated when the system of out-work or home-work is resorted to. Those states which have attempted through legislation to regulate the sanitary conditions of homes into which such work is taken have found their experience unsatisfactory because of the obvious impossibility of controlling what transpires in private homes and the consequent entirely disproportionate expense of inspection. The best experience has proved it wisest to prohibit the manufacture of all clothing, if not indeed of all articles, by such a system.

A WIDER VISION FOR THE CHURCH

Commenting on its year's work, the executive committee of the Five Years' Meeting of the Friends in America (Orthodox) makes these thoughtful observations, which can well be pondered and taken home by our own Churchmen:

"The work of the year has made clear the following points: Friends' meetings, especially in rural districts, have too narrow and restricted a vision of their mission. We must steadily work toward the widening of this mission and the enlargement of our ideals. If we are to grow in power as a religious body and be a vital and vitalizing force in community life we must aim to make each meeting a radiating center of religious, moral, and social activity for the truer life of the region in which it is located. To work out its tasks it must get into close and sympathetic relation with all the churches of the region and cooperate in every possible way to promote evangelistic efforts, moral reforms, community health, district nursing, and movements for better farming, more efficient schools, sounder forms of recreation, and truer public spirit. The work that belongs to the full life of a Friends' meeting, as here outlined, calls for consecrated and intelligent leadership and can with difficulty be done, unless some person who is trained and prepared for it is liberated to devote time and energy to this great outreaching mission of the meeting."

CAUSES OF DOMESTIC INFELICITY

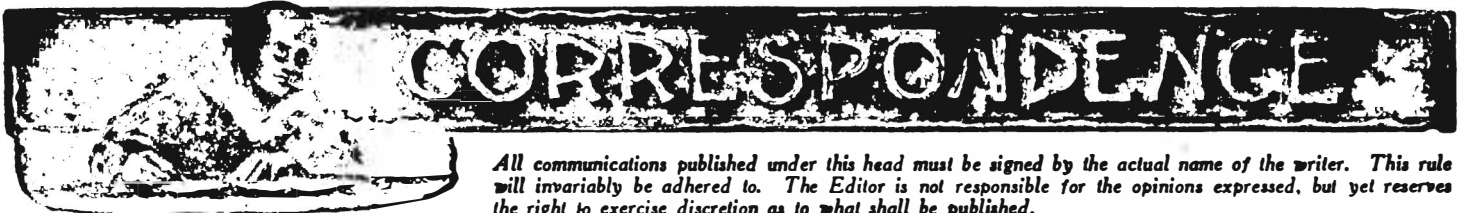
The director of the Social Service Department of the Chicago Municipal Court in her latest report said:

"We have discovered the underlying causes for most of the differences and family troubles. In the main they are harsh living conditions, underpayment, irregular marriages, religious differences, incompatibility, and physical and mental defects. Many of those brought into our court are mental defectives, but the majority of cases are caused by drunkenness. This is the chief danger that is striking at home happiness."

AFTER A STORMY CAREER the Department of Public Welfare in Chicago has been abandoned for the time being at least. The trouble seems to have been caused by politics. Appointments to it were made on the basis of party and factional considerations, and the result has been just what might have been expected.

THE ARCHBISHOP OF CHICAGO has recommended that a branch of the Society of St. Vincent de Paul be organized in every Roman Catholic parish in Chicago.

THERE ARE thirty-one cooperative stores in Illinois owned and operated by miners.



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.

ST. LUKE'S INTERNATIONAL HOSPITAL

To the Editor of *The Living Church*:

CHROUGH some unexplained misunderstanding, Dr. Rudolph B. Teusler has announced in Japan that the \$500,000 fund for the purchase of land and erection of new buildings for the new St. Luke's International Hospital in Tokyo has been completed.

This statement has naturally been republished in this country and has caused the Board of Missions and the friends who have been cooperating with the Board, in securing the funds for St. Luke's Hospital, much concern. It is feared that if the statement is allowed to stand uncorrected many good friends who have been working for St. Luke's and who are planning still further work on its behalf will relax their efforts and turn their attention to other enterprises.

The Board of Missions is so deeply concerned about the matter that at its meeting on February 14th it requested me to make known as widely as possible that, so far from the fund being completed, \$60,000 is still needed. Of the \$440,000 that has already been subscribed, about one-half has been paid in, including the \$25,000 graciously given by His Majesty, the Emperor of Japan, and the \$50,000 given by Count Okuma, Baron Shibusawa, and other distinguished friends of Dr. Teusler in Tokyo. Of the amounts subscribed in this country still to be paid in, one individual has promised \$50,000. The men of Dr. Teusler's own state, Virginia, have agreed to raise another \$50,000, and many other groups of people throughout the Church are trying to secure smaller amounts. It can be readily understood, therefore, how damaging it would be to the cause these friends have in hand if the impression should spread that the fund has been completed.

The Board of Missions sincerely hopes that all who have helped in the past will redouble their efforts now, and that all who are willing to help will act quickly, in order that the fund may be completed by July 1st.

The Church in America has done a fine thing in giving as largely as it has for St. Luke's Hospital during these past three years. It is the largest single missionary enterprise that the Church at home has ever undertaken on behalf of the Church abroad. St. Luke's Hospital itself is of such vital importance to the development and future work of the Church in Japan, that it is essential that the fund should be completed as speedily as possible. There is always the danger that, as the end of a great undertaking seems to draw near, interest and effort may slacken, so that, instead of a triumphant and successful close the goal is not reached. Everyone will recognize what a pity it would be if the Church in the United States, aided by the splendid generosity of the Emperor of Japan and his subjects, should fall short, even by a little, of doing the large and vital thing it set out to do.

Surely the people of the Church, who have already done so much, will maintain their efforts on behalf of St. Luke's until their purpose is fully realized.

Church Mission House,
281 Fourth avenue, New York.

JOHN W. WOOD.

USE OF THE BENEDICTUS QUI VENIT

To the Editor of *The Living Church*:

REGARDING the supposed "doctrinal implications" of the *Benedictus qui venit*, one is impelled to inquire why these make for Transubstantiation to anything like the degree that the following expressions from the Anglican Preparatory Prayer and Canon might equally be held to do so:

Prayer of Humble Access: "Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that", etc.

Commemoration: "This is my Body"— . . . "This is my Blood of the New Testament."

Also, the words of Administration.

It is admitted by opponents of the legalized interpolation that the actual use of the *Benedictus qui venit* antedates in the East, by several centuries—possibly many more, since it is pure Scripture—the Formulation, in the West, of the grotesque metaphysical caricature known as Transubstantiation. If the true spiritual doctrine has survived our Anglican use of the very words of Institution common to Romanists and Lutherans—and that despite the alleged attempt of an Anglican "party" to commit us to the "substance and accidents" concept—why worry over a few phrases of pure poetry, which every school of Churchmanship (and, to some extent, every worshipper) will inevitably interpret according to his own spiritual temperament and training?

Just wherein, may I ask, does the supposedly irresistible force

of an exploded philosophy lie—a philosophy which few Romanists of to-day profess to do more than accept, much less defend, other than "mystically"—that it should hypnotize the free thought of celebrants who use terms far more explicit with serene certainty that Holy Mysteries may well be as far beyond our comprehension as are their necessary symbols known as words?

I am a Broad Churchman, but am I to be forbidden to put Eucharistic lights on my altar, because ignorance has carnalized the Light of Light? Really, it will soon become a rare risk to believe in Jesus Christ—for do not some strange folk, of all communions and schools of thought, believe in His Real Presence?

Jerseyville, Ill.

WALLACE HERBERT BLAKE.

LLOYD'S CLERICAL DIRECTORY

To the Editor of *The Living Church*:

CIRCULAR letters with blanks have been mailed to all of the bishops and clergy of the Church to their addresses, as given in the Church Almanacs, with the hope that each and every one would respond immediately, or as soon as it is possible for them to do so, in order that we might get at the work of compiling and comparing the copy at once. Several hundred replies have been received, but from some of the answers given I am fearful that a considerable number of the clergy are of the opinion that in giving us the data we ask for they are also obligating themselves to the subscription for the book. This is not so. It is our aim to have the directory contain a correct biographical sketch of every clergyman of the Church throughout the land. We wish to make this issue a kind of "Who's Who" of the American Church.

We have added questions regarding genealogical data for the reason that there seemed to be a great demand for this data. Of course, no one is obliged to reply to those questions if he prefers not to. Our desire is to make the book of the greatest possible value to the American Church. We are anxious to receive the largest possible number of subscriptions, for it is only by subscriptions, donations of friends, and advertising contracts, that we shall be enabled to produce the book.

In view of the great loss sustained through the fire and of the further fact that this is not a financial scheme but rather a work in the interest of the Church, we crave the most hearty and enthusiastic support of all the clergy. One or two of my clerical brethren have suggested that perhaps some interested laymen would be glad to contribute to the success of the enterprise. We shall be pleased to receive encouragement from any and all sources.

Faithfully and sincerely yours,
ANDREW D. STOWE,
Editor and Publisher.

519 Oak Grove street, Minneapolis, Minn., February 15th.

DISLOYALTY AMONG VESTRYMEN

To the Editor of *The Living Church*:

AIRCULAR from the committee of the General Convention on Parish Finances was received yesterday and reminds me of a weakness that these gentlemen have overlooked. This weakness consists in disloyalty to the Church on the part of Vestrymen.

I can speak of this because I am fortunate in possessing a body of vestrymen who stand up to the mark and march along in every enterprise suggested. There are no quitters in the crowd. But I have known vestrymen under other clergymen who have broken the spirit of progress and the heart of the rector by mere penny meanness.

One of my clerical friends began a campaign for an every-member canvass to increase the missionary and parish support. When the returns came in they showed a substantial increase, but almost immediately that increase was largely lost through the reduction of subscriptions on the part of certain vestrymen.

This is one sample out a great many that I have observed. It has largely destroyed the energy and enthusiasm of the minister, and the parish has lapsed back into its old starvation lethargy and missionary meanness.

One of these suffering brothers of the ministry remarked: "I do not see why I should induce a lot of poor people to give up their pennys to save old Smike, the millionaire, twenty dollars a year."

I would suggest to this committee that they recommend to the General Conventions a resolution, requesting the resignation of every vestryman who reduces his contribution to the parish for any other reason than abject financial disaster. I would also suggest that among the qualifications for the office of vestrymen is a systematic contribution to missions.

Greenville, Miss., February 17th. PHILIP DAVIDSON,
Rector St. James' Church.

THE PUBLICATION OF OFFICIAL DOCUMENTS

To the Editor of *The Living Church*:

UNFORESEEN hindrances have delayed the publication of the Journal. Orders for the Constitution and Canons and for the New Tables of Lessons have been promptly filled. The address labels for all members of the Convention and for those of the clergy and laity who have sent in paid orders for the Journal are in readiness to be affixed, as soon as the book leaves the bindery. I am compelled to ask the indulgent patience of all interested until the Journal makes its appearance. As the daily mail brings many enquiries, it may be well to add that the price of the Journal is \$1 in paper and \$1.50 in cloth, but to the clergy it will be sent for 25 cents in paper and 75 cents in cloth. The paper edition of the Constitution and Canons in separate form costs 40 cents and in cloth 75 cents. The complete Tables of Lessons with the explanatory report as to the principles which underlay their preparation and the suggested method of their use are sent on receipt of 12 cents.

Church Missions House, HENRY ANSTICE,
New York, February 15th. Secretary.

TOTAL ABSTINENCE FOR THE CLERGY

To the Editor of *The Living Church*:

IT is urged that the Church should lead. It is expected that of her members the clergy shall lead. Dozens may rise to deny the statement made recently by one of the most successful, experienced, and well-known New England physicians that "only the lazy doctor prescribes alcoholic beverages".

It matters no more what men did with liquors a generation ago than what kind of hats were worn then. Superintendents in mills, when a man seeks a job that shall count, do not discuss that men used to drink "moderately". It is getting to be "Do YOU drink?"

Oh, no, Mr. Editor, I do not mean that every non-drinker is a saint or a success in the mill or the ministry. But just this: Would not the Church, which sometimes has waited to get off the fence till she has been sure the underbrush is all out of the way, really gain were she to demand total abstinence of her prospective leaders, dating from their admission as postulants?

Webster, Mass., February 15th. WOLCOTT LINSLEY.

CANDIDATES FOR THE MINISTRY

To the Editor of *The Living Church*:

MAY I use your columns to ask the clergy of the Church for any information they might be able to give regarding the subject, "How does the Church attempt to interest its young men in the Ministry?" This topic is one of the assignments of the Commission on Candidates for Holy Orders and Theological Education in the diocese of Pennsylvania, and, as there seems to be no official way to obtain information, I am writing this public letter with the hope that any men who have been interested in this subject may be kind enough to hand on their experience to this commission. As we all realize the subject is a most pressing one, therefore light from any quarter would be most welcome.

Trusting that the readers of this letter will consider the subject carefully and notify me of items of interest relating to this matter, I am

Faithfully yours,

SAMUEL B. BOOTH.

St. Luke's Church, Kensington, Philadelphia, Pa., February 14th.

RELIGIOUS LITERATURE IN FRENCH

To the Editor of *The Living Church*:

MAY I have space in your columns to ask whether any reader has theological books or volumes of sermons in the French language which he or she would be willing to give to clergymen in Haiti? Separated as they are from the world it is impossible for them to keep up with current literature, and they would be deeply indebted for help of this kind.

Very faithfully yours,

Church Missions House, ARTHUR R. GRAY.
281 Fourth avenue, New York.

A FABLE—WITH A MORAL

BY THE REV. ROBERT ELIOT MARSHALL

HE was a very thin, delicate little chap, rather wobbly on his legs, and he went very timidly into church, and sat in one of the very last seats. I saw him enter, and went and spoke to him, noticing, as I did so, his suit that once was red, evidently, but now seemed quite black. I asked his name, after telling him that I was glad to see him.

"Mandatory Rubric Number Five," came the prompt reply, but his voice was that of an old and feeble person. "And I'm glad to be welcomed, for I'm generally pretty much neglected." He was clearly "touchy".

That seemed a very strange name, and while I thought of its

unusual sound, and rather "sparred for time," I asked, "And will you tell me, please, where your home is?"

"Yes, sir," he replied, and he seemed still a bit peevish, "right on page five of the Prayer Book, that's where I live, just about in the middle of it. I've lots of relatives in the Prayer Book."

"Yes, indeed you have," I told him, "and I know you and your family very well, at least most of them very well. Let's see, your full name is 'The People shall answer here, and at the end of every Prayer, Amen.' Is that right?"

"Correct!" He was growing a little more friendly.

"But, I wonder if you can tell me sir, why I'm so neglected. I'm really not very big, I know, though I'm much older than I look, but lots of people don't appear to know me, and a good many that have seen me pass me by without looking at me. I went to a service once where everybody knew me. It was great! Wish you could have been there." He was all animation now.

"And do you know, at the end of every prayer the people *did* say 'Amen', every one of them, just like one great answer to the prayer as if they *really* meant it and cared. And I heard afterwards that they got what they wanted. Ever been to one like that? But I haven't given you time to answer my question, have I? You must excuse me, but once in a while I grow very enthusiastic about that service. I don't believe I shall ever forget it. It was wonderful, really—just wonderful to hear a thousand people in a big church all say 'Amen' at the end of every prayer, it was the real . . . I beg your pardon, I asked you to tell me."

I was rather ashamed to tell him. In fact I wasn't quite sure that I knew why he was so often forgotten. "Well," I said (my! but this was ticklish business!) "you see, some—er—well, some people, I suppose, get rather sleepy and they just mumble something, and some are kneeling so hard on their heads that they can't speak, and I suppose some get interested in the things in front of them so that they don't notice when the prayer ends or what it is about, and then some sit so far back that they are afraid the sound would be too late in reaching anywhere, and some—well, really you must forgive me but I imagine there are some who never saw you—and I suppose there are a few who don't much care."

He was very much interested, but he looked very serious, and very dark. But suddenly he jumped up, all alertness and enthusiasm, and I noticed that his black suit was really a rich red, and he said, "Would it be asking too much of you to introduce me to people all over again. Just tell them, you know, that I'm a direction for public worship and sort of an essential of common prayer, that I used always to be in red so everybody would be sure to see me, and I like it better than black—but that doesn't matter so much, if they'll only see me and do what I tell them, for, of course, you know that's why I'm a rubric and why I'm mandatory—I'm used to being obeyed; (he was straight as an arrow, now, and how youthful and vigorous he looked!) and I wish they'd pay attention to me, every one of them, especially when there aren't many here at services and it is rather cold if they don't say, 'Amen'. And, oh, by the way, tell them I've got a lot of relatives in the Prayer Book, will you, and many of us are very old, and we are rather proud of our family—they won't think that's wrong, will they? (I assured him they wouldn't). And just tell them how very important we are for real corporate worship, will you?"

"I'll be very glad to do so, indeed," I answered. "I'll put you in the next *Parish Record*, and tell them all about you. I hope you will make a lot of friends here, and your family—you have a number now, but you need more, I suppose."

"I need them all, every one, as good friends—you know the kind—that say the Creed like a 'gentleman unafraid' and really mean the prayers, and say 'Amen', at the Absolution. But I must go; you tell them about me, won't you? I've got to go to the next church; let's see, where is it?"

"Well," I replied, "I suppose most any one would profit by a visit from you."

"Yes, I imagine they would, but you won't forget me here at least, will you?"

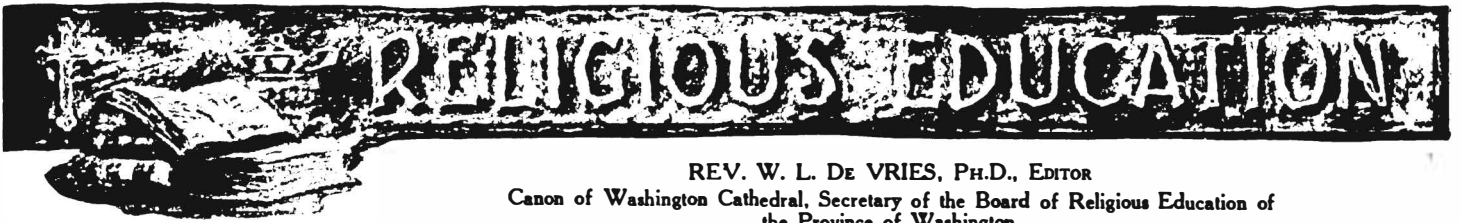
"No, indeed, I'll surely 'write you up'."

"Good-night then, and thank you. *Dominus tecum.*"

"Amen," I answered, "*Et cum spiritu tuo.*"

"Amen," he said, and I am sure he smiled at last.

REMAIN SIDE by side with Him who loved us, and you too will become a permanent magnet, a permanently attractive force; and like Him you will draw all men unto you, like Him you will be drawn unto all men.—*Drummond.*



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.

IT is apparent to all who stop to reflect that we are living in a changed and changing era, and that yet greater changes are at hand. The Church and her ministry are hardly prepared for present conditions, much less for those at hand. Consequently those in responsible position must carefully study and consider the special conditions and needs of the day, and endeavor to prepare our candidates for orders to be useful and effective ministers in the new generation.

In the matter of the intellectual and literary equipment, the whole academic situation in America has vastly changed since the General Convention of 1871, when our canons of studies, examinations, and ordination received substantially their present form. In those days in every college in America the instruction was very nearly identical, and chiefly consisted of the old-fashioned academic subjects. Consequently when a man came to a bishop, and applied to be admitted as a candidate for holy orders, and was furnished with the degree of bachelor of arts, he was possessed of a very definite standing and equipment.

We have long since changed all that, and the bachelor's degree in arts means many different things. It may involve no classical languages whatsoever; it is uncommon if it includes Greek to-day. The cultural standards have indeed all changed, and there is much scientific and technical education. Therefore, the Church in our day must be ready to receive, to train, and to use men with trained minds, knowing how to study and how to think, rather than possessed of minds which are stocked with definite factual material hitherto regarded as prerequisite to theological education. Consequently, Hebrew must go for all but the unusual man, and perhaps Latin must follow suit. Greek must be less insisted upon as a prerequisite, and if it is taught—and to many the language of revelation seems like an indispensable requisite to a properly equipped ministry—it must be taught in the theological seminary itself.

Next, what is the necessary theological equipment and training, and what are the factors requisite to efficiency in the ministry? What the essential factors are is indeed a big question. There are almost as many views as there are men in leading positions, and in most directions there seems to be haziness rather than definiteness as to the proper and effective equipment of a modern ministry. The mind of the Church on these crucial questions of ministerial preparation, theological training, and efficiency must be ascertained and developed by conferences and other activities on the part of our educational leaders, both clerical and lay.

With these ends in view, the General Convention in session at St. Louis passed resolutions directing the General Board of Religious Education to seek to ascertain what changes in the present canons on theological education are desirable, to compare, correlate, and collate as far as practicable the information procured, and to present to the General Convention of 1919 such amendments to the present canons as shall seem desirable and expedient. In order to carry out the duties prescribed in these resolutions, the Department of Theological Education of the General Board has committed the task to a council of experts who are to study and report on all the problems in the education of postulants and candidates for the ministry. This council is composed of all members of the Department of Theological Education, certain clergymen of special experience and expertness both in theology and in the training of men for the ministry, a representative from the faculty of each theological seminary, and a representative from each provincial Board of Religious Education. This council, meeting in New York on January 4th, as has already been announced in the Church press, has gone to work and seeks soon to go before the Church and ascertain definitely the existing conditions and needs, and the best solutions that can be obtained for the problems at issue. The council will be very busy during the triennium, and hopes to present complete conclusions in 1919.

The essential and deeper questions at issue in the Church as to her ministry may be summed up perhaps as follows: At what concept of the character and quality of men for the ministry shall we aim? Is it possible to have one fixed standard of requirements for all comers? Along with our great need of a more learned ministry, should we not find place for a less learned ministry—for men of character and leadership and pastoral qualities, who can do effective work for the Master and for men in neighborhoods of little culture? In the next place, what shall the theological curriculum be in its widest sense? In other words, what are the subjects and the scope in each portion of the courses of instruction that may be expected, industriously followed, to provide us with an effective ministry? Yet again, when standards and definitions have been determined and stated, what machinery is necessary in the Church to make them operative?

In the consideration of standards and definitions, what should be the requisites for the normal minister and what the modifications for men of lesser culture? In a word, what is the minimum that we can agree to, and what are the safeguards we must erect for the protection of the Church in granting this minimum? A further question, that is becoming more and more pressing, is what we are going to require of men of foreign nationality desiring to minister to their own people in their own tongues. Once more, what is the appropriate training that should be given for special work, and under what conditions and by what methods may it be given? For instance, shall we give our theological students special training for missions, for social service, for religious education? If so, how and wherein?

Business men in our vestries are deeply concerned as to one more question, and that is as to the training of our clergy so that they may be efficient in the administrative and executive sides of their office as rectors and leaders. One prominent business man, very active in Church affairs, affirms that the average clergyman if an employer would not make good and would soon be without a living, while if he were an employee he would lose his job in a week, that is, if he conducted ordinary commercial affairs in the same way that he handles the business end of his office as a clergyman. The sad experience of many in executive position, in endeavoring to get things done, and finding themselves often thwarted and delayed by the lack of effective coöperation or any really efficient activity on the part of their fellow-clergymen, is convincing evidence that the seemingly pessimistic observation of this business man is not without a large element of truth.

The editor cannot see why the business of the Church to the last detail, in general, provincial, diocesan, and parochial relations, should not be done with the same efficiency as the business of the world. And, indeed, it would be a distinct benefit and a drawing power if the business methods of the Church were a model for lay organizations to pattern after. The editor has asked leading business men why they have so actively and generously aided the Church Pension Fund, when they have disregarded other Church causes of no less, if not greater, appeal. The answer has been: "Not only because of its wisdom and justice in aim and plan, but chiefly because it is one of the best business propositions we have ever seen." Similarly, the Church possesses both parishes and institutions that are managed with notable method and efficiency. They command the confidence and support of the laity, nor do they necessarily lose in spiritual power or devotional life. All these ends can be and should be served in the individual, and in the organization likewise.

Therefore the training of candidates for holy orders in the business end of the ministerial office must be planned for and provided for in order to meet the needs of this great commercial and industrial age, and lift it above itself to God, His worship, obedience, and work.

In the matter of training for special work it is evident that

the Church has failed very considerably hitherto to train men specifically for tasks requiring special equipment. It does not seem possible, however, to put additional subjects into the three years' course at the seminary, which is already overcrowded. For special tasks in religious education, in missionary fields, and in social service, our men can and should be trained in post-graduate courses or in summer vacation schools. Many men while in the seminary have not yet discovered their peculiar *metier*, and it is only in the practical work of the ministry that this becomes clear. Some arrangement should be made in the way of fellowships or special foundations, by which men who have discovered their qualifications for special work in the Church may return to the seminary for a year or two and receive the proper equipment.

This raises yet another question: Is the present three years' course adequate in length? Should it not be increased to four years, as has been the case of late in some of our best medical and law schools?

A Longer Seminary Course? Would it not then be possible not only to enlarge the number of subjects required of all men and to widen the scope of theological education, but also to devote the fourth year very largely to specific training for special work, and thus bring great advantage to the Church and her ministry?

To leading men in the Church in the course of a few months will go questionnaires asking pertinent questions about all the problems of theological education. A good many of these problems have been noted in this editorial. It would be well if arch-

A Questionnaire deaconry meetings, clericus gatherings, diocesan boards of religious education, examining chaplains, and others would study, discuss, and formulate these questions and the answers, so that our leaders will be ready promptly to help the theological council of the General Board when it goes before the Church and seeks to ascertain its mind as to what should be done to make our clergy thoroughly efficient to deal with the tremendous human problem before us in the difficult era we are now entering.

For both guidance and information on the questions at issue, clergymen and laymen will find a quarto pamphlet of sixty-four pages, published in 1916 by the General Board of Religious Education, suggestive and valuable. It consists of eleven papers prepared by some of the most active men in theological education and kindred tasks in the Church. These were written for a conference held for three days in St. Louis during the General Convention. There was a large attendance of representative men, and a good beginning was made of awakening the Church to the pressing questions of ministerial equipment. So many things come off during the General Convention that few receive the full attention that their merit deserves, and the Church press of necessity can give them but brief mention. Consequently the clergy and people of the Church do not realize what valuable work was done in the matter of theological education in this conference at St. Louis. Those who are really interested can make good this loss by procuring from the General Board, 289 Fourth avenue, New York City, the pamphlet above mentioned.

In any case, none of us must let this important matter go by default, or consider it too technical or too large a matter, of concern to clergymen only, still less to seminary professors alone. The laity in a problem of this kind can be of great help by expressing their minds very freely as to what they feel the need of in their clergy, and it is to them indeed a very practical problem, because its determination will decide very largely what they are to hear from the pulpit, in the lecture-room and the Bible class, and how it is to be presented, during the next forty or fifty years. One overhears sometimes very bitter complaints from the laity as to the non-effectiveness of their clergy. Here is their opportunity to assist in making them effective.

A CONTRIBUTION towards a better equipped ministry under the terms of the present canon law of the Church has been made within a few days of this writing by the examining chaplains' conference of the Province of Washington, who have now published their syllabus of studies and examinations, interpreting and applying the canonical tests for candidates, for deacons, and for priests. It also contains a complete guide for all the steps to be taken by the applicant from postulancy to the final ordination, prepared by that competent canonist, Professor Robinson of the Philadelphia Divinity School. A definition of literary

and theological tests for ministers of other Christian bodies seeking our orders is included in the syllabus.

This is a first edition, to be subjected to the examination and opinion of the bishops and all the examining chaplains of the dioceses of the Province, the Provincial Board of Religious Education, and of certain experts. It does not contain lists of text books, but only topics. The books will appear in a later edition. This syllabus is the product of nearly two years of research, survey, conference, and discussion by representative chaplains of all the dioceses of the Province, and is a valuable contribution to the standardization of theological studies and examinations in the Church, on the basis of the present general canons, which in some directions admit of much latitude and wide divergence of interpretation.

The conference is happy to give single copies of this edition of this syllabus to those applying to the editor of this department of THE LIVING CHURCH.

FLANDERS

In the clear beauty of a bright spring day
I painted fresh and fair (it was in May)
The beauty of a little field in Flanders;
And in the center, where two footpaths met,
A shrine and wooden crucifix was set
As often is the way in quiet Flanders.
In the clean odors of the clear spring air
And gilded in the blessed sunlight there
Our Lord hung, looking over peaceful Flanders.
And all the world around the little shrine
Worked steadily and hard, but Him divine
They never quite forgot at work in Flanders;
But stopped and crossed themselves when they would pass
Along the little paths through dappled grass
Before the little shrine in lovely Flanders.

In the dull glooming of an autumn day
Gray with the smoke of guns, I came that way
And passed my little shrine in bloody Flanders.
A bursting shell had cut away the wood
And there, with outstretched hands, the dear Lord stood,
His arms uplifted over dreadful Flanders.
Does He stand there to bless the quiet dead,
The peaceful folk whose prayers used to be said
Where once a little village stood in Flanders?
Or is He pleading, amid death and loss,
Standing torn free there even from His cross,
That men shall cease to fight in frightful Flanders?

KATE TUCKER.

THE JWELED CHALICE

There is a story that has oft been told;
It comes with strong appeal from days of old,
Those far-off days, when dreams so oft came true,
And faith in visions ever stronger grew.
There was an artist who achieved great fame,
Leonardo da Vinci by name.
He had a vision which the annals tell,
And on his canvas painted it so well,
That everyone beholding it could see
The vision won him immortality.
It was a picture of the Paschal Feast;
The Master and disciples—greatest, least—
All were together for the last sad time.
A jeweled chalice, wrought by skill sublime,
Worthily stood, by virtue of its grace,
As seemed most fitting, close to the Master's place.

The artist, brush in hand, had ceased to work,
And earnest scanned to see some blemish lurk:
No flaw appeared, but, still unsatisfied,
He softly said, "My best friend shall decide."
In answer to his call his friend soon came.
The artist silent stood for praise or blame.
"Oh, what a splendid chalice you have made!"
The artist sorely vexed in answer said,
"Does that poor bauble in your eyes outshine
The glory of the Master's face divine?
Perish the thought, and henceforth e'en the doubt."
And with one stroke he brushed the chalice out.

MARGARET DOORIS.

THERE ARE people who simply entwine their hearts with our lives. They assume our burdens, share our cares, lighten our gloom, or carry our messages, so that, depending on them as on a rod or a staff, we get to require them, we think, as spiritual if not physical support.—*Zion's Herald*.

Church Calendar



Feb. 25—First Sunday in Lent.
 " 28—Wednesday. Ember Day.
 March 1—Thursday.
 " 2, 3. Friday, Saturday. Ember Days.
 " 4—Second Sunday in Lent.
 " 11—Third Sunday in Lent.
 " 18—Fourth Sunday in Lent.
 " 25—Fifth (Passion) Sunday in Lent. An-
 nunciation.
 " 31—Saturday.

MISSIONARIES NOW AVAILABLE FOR APPOINTMENTS

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 Miss L. M. Parmalee.

CHINA HANKOW

Rev. T. R. Ludlow.
 Miss Helen Hendricks (address direct, 5001
 Blackstone avenue, Chicago).
 Miss Dorothy Mills (address direct, 1 Joy
 street, Boston).
 Deaconess G. Stewart.

SHANGHAI

Rev. E. R. Dyer (in Seventh Province).

JAPAN

Kyoto

Rev. P. A. Smith (in Fifth Province).

Tokyo

Rev. R. W. Andrews.
 Rev. C. H. Evans.
 Rev. C. S. Relfsnyder, D.D.

NEW MEXICO

Rev. T. B. McClement (during February).

THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).

SALINA

Rev. T. A. Sparks (address direct, 175 Ninth
 avenue, New York).

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D.

Unless otherwise indicated, appointments will
 be made by the Rt. Rev. A. S. LLOYD, D.D., 281
 Fourth avenue, New York City.

Personal Mention

THE Rev. GEORGE M. BREWIN has not accepted
 charge of St. Paul's Church, Greenville, Mich., as
 was reported.

THE Rev. ROBERT EVANS BROWNING has ac-
 cepted the rectorship of the Church of the Good
 Shepherd, Silver City, New Mexico. Besides this
 parish, Mr. Browning will have charge of the
 missions at Santa Rita, Hurley, Tyrone, Bayard,
 Pinos Altos, and Mogollon, all in the vicinity of
 Silver City.

THE Rev. FREDERICK DIEHL has accepted a
 call to Rocky Mount, Va.

THE Rev. FREDERICK C. GRANT becomes
 assistant to Dr. George Craig Stewart at St.
 Luke's Church, Evanston, Ill.

THE Rev. THOMAS ALFRED HYDE is still rec-
 tor of St. Mary's Church, Jersey City, N. J., and
 should be addressed at 575 Pavonia avenue.

THE Rev. CHARLES E. A. MARSHALL has ac-
 cepted charge of the church at Radford, Va., and
 should be addressed at that city.

THE Rev. LEWIS CHESTER MORRISON has ac-
 cepted an advanced work in the diocese of North
 Carolina. On and after March 1st he should be
 addressed at St. Stephen's rectory, Duke, North
 Carolina.

THE Rev. RICHARD S. READ has accepted a
 call to become rector of Holy Trinity Church,
 Minneapolis, and will enter upon his duties
 March 1st.

THE Rev. CHARLES S. SEDGWICK assumed
 his duties as rector of St. Mark's Church,
 Charleston, S. C., on Septuagesima Sunday.

THE Rev. FREDERICK E. SEYMOUR becomes
 rector of St. Phillip's Church, Philadelphia, as-
 suming his new work shortly after Easter.

THE Rev. VEDDER VAN DYCK is now priest in
 charge of St. Mary's Church, Amityville, Long
 Island, where he should be addressed.

THE Rev. FRANCIS M. WILSON, lately rector
 of St. Jude's Church, Tiskilwa, Ill., whose
 present residence is Chicago, two weeks ago sub-
 mitted to the amputation of his foot. He expects
 to resume clerical work in a reasonable time.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat no-
 tices 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 rec-
 tors, choirmasters, etc., persons having high-
 class goods to sell or exchange, or desiring to
 buy or sell ecclesiastical goods to best advan-
 tage—will find much assistance by inserting such
 notices.

QUIET DAY

HARTFORD, CONN.—A quiet day will be held
 at Trinity Church, Hartford, Conn., Friday,
 March 9th, for the women of Hartford and
 nearby towns. Conductor, the Rev. Father
 Sill, O.H.C. The day will begin with Morning
 Prayer at 9:30, and close with service at 3:30.
 A luncheon will be served at one o'clock for
 which a nominal sum of 25 cts. will be asked.
 Those desiring to attend will kindly notify Mrs.
 M. H. HAPGOOD, 101 Kenyon street, by March 5th.

ORDINATIONS

DEACONS

NEBRASKA.—In Christ Church, Beatrice, on
 Sexagesima Sunday, February 11th, Mr. CHARLES
 EDWIN BROWN and ERASTUS S. DARLING, M.D.,
 were ordered deacons by the Bishop of the di-
 ocese. Mr. Brown was presented by the Rev.
 W. A. Mulligan, rector of the parish, who has
 had the care and direction of the candidate, and
 Dr. Darling was presented by his brother, the
 Rev. J. E. Darling, rector of St. Stephen's
 Church, Ashland, who also preached the sermon.
 The Rev. Mr. Brown, who now takes charge of
 the missions at Auburn and Tecumseh, was
 formerly a Congregational minister. The Rev.
 Dr. Darling has been appointed to the charge of
 Trinity Church, York.

PRIESTS

IOWA.—At St. Mark's Church, Glen Ellyn, Ill.,
 on Sexagesima Sunday, the Rt. Rev. Theodore N.
 Morrison, D.D., ordained to the priesthood the
 Rev. JOHN BEACH ARTHUR. The candidate was
 presented by his father, the Rev. John Arthur,
 D.D., rector of the parish, who also read the
 gospel. The sermon was preached by the Rev.
 Marmaduke Hare, M.D., Dean of Trinity Cath-
 edral, Davenport, Iowa, who read the epistle as
 well. The Rev. Frank H. Millett read the Litany
 and joined in the laying on of hands. Mr. Arthur
 was graduated from the State University of Iowa
 in 1913, and from the General Theological Sem-
 inary in 1916. He will continue his duties as
 priest in charge of Holy Trinity, Sac City, Trin-
 ity, Carroll, and St. Thomas, Jefferson, in the
 diocese of Iowa, where he has been serving as a
 deacon.

OKLAHOMA.—At the Church of the Redeemer,
 Oklahoma City, on Saturday, February 10th, the
 Rev. E. A. CHRISTIAN was ordained priest by the
 Rt. Rev. Francis K. Brooke, D.D. Mr. Christian
 was presented by the Rev. V. C. Griffith, who
 with the Very Rev. F. J. Bate assisted in the lay-
 ing on of hands. The Bishop preached. Mr.
 Christian, who is of the diocese of Harrisburg,
 is working among the people of his own race in
 Oklahoma City and Shawnee.

DIED

ASTIN.—Entered into Paradise at his home in
 Bryan, Texas, on February 7, 1917, JOHN ETHEL-
 BERT ASTIN, junior warden of St. Andrew's
 parish, and beloved husband of Molly White Har-
 rison, in the forty-fourth year of his age. Burial
 Office and Requiem from St. Andrew's Church,
 Friday, February 9th, with interment in the city
 cemetery.

"Lord all pitying, Jesu blest,
 Grant him Thine eternal rest."

BULLARD.—In Norwich, Conn., February 14th,
 suddenly, OLIVE LOUISE CARPENTER, beloved wife
 of Ernest Ellsworth BULLARD, aged thirty-nine
 years. Services at Grace Church, Yantic, Sun-
 day afternoon, February 18th. Interment in
 Yantic cemetery.

CULLEN.—Entered into rest on February 14th,
 MARY JANE, widow of the Rev. Thomas H.
 CULLEN, and daughter of the late Joseph Clay-
 poole and Elizabeth Clark of Mt. Holly, New
 Jersey. Interment in Mt. Holly.

DAW.—Entered into life, eternal Monday,
 February 12th, at St. Peter's rectory, Spotts-
 wood, N. J., EMILY PARKER, wife of the Rev.
 WILLIAM E. DAW. The last rites were said over
 all that was mortal by the Rev. Dr. A. B. Baker
 of Princeton and the Rev. Dr. Henry Mottet of
 New York City, in the parish church, and in-
 terment made in St. Peter's Churchyard on
 Wednesday, February 14th.

"A shadow, and a calm, the end of day,"
 With light at eventide!

HAMILTON.—Entered into life eternal on Feb-
 ruary 6, 1917, at the family residence, 220 North
 Twenty-sixth street, Billings, Mont., WILHELMINA,
 eldest daughter of the late Rev. R. G.
 HAMILTON and Mary D. HAMILTON.

PARKER.—At his residence in Stockton, Md.,
 on Tuesday, February 6th, Dr. JOHN T. PARKER,
 aged seventy-seven years. Funeral services at
 Holy Cross Chapel, Stockton, February 8th,
 Rev. G. M. Galarneau, officiating.

SISTER GERTRUDE CHRISTINE.—At Bethany
 Home, Glendale, Ohio, on the afternoon of Febru-
 ary 16th, Sister GERTRUDE CHRISTINE, of the
 Community of the Transfiguration, entered into
 the rest of Paradise.

"May light perpetual shine upon her."

SISTER HANNAH ELIZABETH AUSTIN.—Entered
 into rest on February 13th, Sister HANNAH
 ELIZABETH AUSTIN, daughter of Dr. Benjamin
 Austin, U. S. N., and Anna Brewster Austin of
 Boston, in the eighty-seventh year of her age.
 Interment at Fairmount cemetery, Denver, Colo.

WANTED

POSITIONS WANTED—CLERICAL

THE Rev. THOMAS A. HAUGHTON-BURKE
 is prepared to deliver, during the season of
 Lent, a series of instructive lectures, with the
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 tory of the Prayer Book, and Church Missions.
 Apply to 249 W. Seventy-sixth street, New York
 City, or Edwin S. Gorham, Publisher, 11 W.
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 ough Churchman, are available for Lent and
 Easter in vacant parish, or as assistant. Ad-
 dress LOYAL, care LIVING CHURCH, Milwaukee,
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PREACHING MISSIONS.—Trained and experi-
 enced priest, available for small or large
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 Highest testimonials and references. Address
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 and choirmaster of exceptional ability. Cath-
 edral trained. Communicant. Will locate in good
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 dren's home or industrial school by Church-
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 children. Address LOWTON, care LIVING CHURCH,
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 Eng.), desires post in California or Oregon,
 near sea, with good teaching connexion. Excel-
 lent testimonials and references. Address W. H.
 PARKER, Vernon, B. C., Canada.

ORGANIST-CHOIRMASTER of long experience
 with both mixed and boy choirs, is open to
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PARISH AND CHURCH

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FURNISHED ROOMS FOR LADIES, in refined, beautiful home. Near church having daily Eucharist. 150 East Eighty-ninth street, New York.

HEALTH RESORTS

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

NEEDLEWORK MAGAZINE

SEND ME 35 cents in stamps and I'll send you Plain and Fancy Needlework for 12 months. Address JAMES SENIOR, Lamar, Mo.

LENTEN CANTATA

STORY OF THE CROSS. Reduced to 8 cents—postfree. Address A. W. BORST, 1714 Chestnut street, Philadelphia, Pa.

BOOKS FOR SALE

MISSIONARY WISHES TO SELL part of his library including the *Pulpit Commentary*. All in perfect condition. Address ROBLIN, care LIVING CHURCH, Milwaukee, Wis.

LITERARY

BEYOND: A STUDY of the Doctrine of the Intermediate State. By the Rev. WILLIAM R. POWELL. For sale by author. 297 E. Thirty-seventh street, Portland, Oregon. Price \$1.

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.

THROUGH THE BOARD OF MISSIONS

the whole body of the Church works together to develop the Church where it is weak, and to plant branches of it where the Christ is not known. Any who wish to help the Board to do more aggressive work can do this without assuming a heavy burden. Those desiring to help the general work, or one of the workers, or any particular mission of the Church, can do so most effectively and economically through the Board. Correspondence is invited.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." *The Spirit of Missions*, \$1.00 a year.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 22nd to July 7, 1917. For registration, programmes, of further information apply to the secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

THE CHURCH LEAGUE

The Church League of the Protestant Episcopal Church: The annual meeting of this organization will take place in the Church of the Holy Apostles, Twenty-first and Christian streets, Philadelphia, Pa., on Thursday, March 1, 1917, at 12 M.

All members are requested to attend and vote. All people interested in preserving the Protestant

character of our Church are also cordially invited to attend.

By order of the executive committee.
RANDOLPH H. MCKIM, President.

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.

APPEALS

CHURCH WORK AMONG THE DEAF

The Society for the Promotion of Church Work among the Deaf greatly needs funds for the support of four deaf-mute missionaries. Fifteen thousand deaf-mutes look to them for the preaching of the Word, the ministrations of the Sacraments, and for pastoral care. These silent people stand in their Father's house unable to hear or to speak for themselves!

Are there not some among the more fortunate brethren who will come forward to the support and increase of the work?

The Society has the cordial endorsement of Bishops Murray, Israel, Harding, Garland, Darlington, Talbot, Gravatt, Randolph, Whitehead, and Kinsman, and of many prominent clergymen and laymen.

Descriptive booklet sent upon request. Contributions may be sent to the Rev. OLIVER J. WILDIN, Secretary-Treasurer, 2018 N. Calvert street, Baltimore, Md.

ORGAN NEEDED FOR MISSION IN FLORIDA

The Colored Mission of St. Michael and All Angels, Tallahassee, Fla., is in urgent need of an organ. The twenty-nine communicants are busily engaged in raising funds for a rectory and enlargement of the 20 x 28 school building. \$55 is in hand, \$145 more is needed in order to install instrument by Easter. Address Rev. J. HENRY BROWN, Box 72, Tallahassee.

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. Gets, 1405 Columbus Ave.
- A. J. Neler, Chelton Ave. and Chew St.

WASHINGTON:

- Wm. Ballantyne & Sons, 1469 F. St., N. W.
- Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton Wetmore & Co.

TROY, N. Y.:

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

BUFFALO, N. Y.:

E. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, E. 56th St. and Blackstone Blvd.
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.

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.

BOOKS RECEIVED

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

Society for Promoting Christian Knowledge. 68 Haymarket, London, S. W.

The Book of Enoch. By R. H. Charles, D.Litt., D.D., Canon of Westminster; Fellow of Merton College; Fellow of the British Academy. With an Introduction by the Rev. W. O. E. Oesterley, D.D. Translations of Early Documents, First Series: (III.) \$1.00 net.

The Testaments of the Twelve Patriarchs. By R. H. Charles, D.Litt., D.D., Canon of Westminster; Fellow of Merton College; Fellow of the British Academy. With an Introduction by the Rev. W. O. E. Oesterley, D.D. Translations of Early Documents, First Series: (V.) \$1.00 net.

Longmans, Green, & Co. New York.

After This Manner Pray Ye. Studies in the Lord's Prayer. By A. H. McNelle, D.D., C.F., Fellow of Sidney Sussex College, Cambridge, Author of *Self-Training in Prayer*. 50 cts. net.

The Dioceses of the Province of Canterbury, being the First Report of the Committee appointed to consider the need for the Formation of New Dioceses and the Re-adjustment of Existing Boundaries. Presented to His Grace the Archbishop of Canterbury, July, 1915. 40 cts. net.

E. P. Dutton & Co. New York.

From Dartmouth to the Dardanelles. A Midshipman's Log. Edited by His Mother. 60 cts. net.

A Student in Arms. By Donald Hankey. With an Introduction by J. St. Loe Strachey, Editor of *The Spectator*. \$1.50 net.

Century Co. New York.

The Adventures of the U-202. An Actual Narrative. By Baron Spiegel von und zu Peckelsheim (Captain-Lieutenant, Commander of the U-202). \$1.00 net.

Robert Scott. London.

The Young Churchman Co. Milwaukee, Wis., American Agents.

The Life Beyond. Thoughts on the Intermediate State and the Soul in the Unseen World. By R. E. Hutton, Chaplain of St. Margaret's, East Grinstead. \$1.00 net. Postage about 10 cts. additional.

Some Defects in English Religion and Other Sermons. By John Neville Figgis, D.D., Litt.D., of the Community of the Resurrection, Honorary Fellow of St. Catharine's College, Cambridge. \$1.00 net. Postage about 10 cts. additional.

Society for Promoting Christian Knowledge. 68 Haymarket, London, S. W.

The Call of Lent, to Penitence, Discipline, and Christ. By H. C. G. Moule, D.D., Bishop of Durham.

Discipleship. By A. H. McNelle, D.D., C.F., Fellow of Sidney Sussex College, Cambridge. 80 cts. net.

Macmillan Co. New York.

The Apostles' Creed To-day. By Edward S. Drown, D.D., Professor in the Episcopal Theological School in Cambridge. \$1.00 net.

The Christian Doctrine of Health. A Handbook on the Relation of Bodily to Spiritual and Moral Health. By the author of *Pro Christo et Ecclesia*. 80 cts. net.

Fundamental Questions. By Henry Churchill King, Author of *The Laws of Friendship, Rational Living,* etc. \$1.50 net.

PAMPHLETS

Government Printing Office. Washington, D. C.

Abstract of Financial Statistics of Cities Having a Population of Over 50,000. Bulletin 132, Department of Commerce, Bureau of the Census. Sam L. Rogers, Director. 25 cts. each.

Wealth, Debt, and Taxation, 1913. Abstract of Special Bulletins. Department of Commerce, Bureau of the Census. William J. Harris, Director.

Episcopal Theological School. Cambridge, Mass.

The Faculty to the Alumni. Vol. IX, No. 2. February, 1917.

Catalogue 1916-1917. Vol. IX, No. 2. December, 1916.

From the Author.

Duffy of the Chemung. By Rev. Charles F. Lee, Northeast Harbor, Maine.

A Faithful Treasurer: D. J. Van Auken, 1849-1917. An Address made by the President of Hobart College in the College Chapel, Sunday evening, February 4, 1917.

The Love of Enemies. A Sermon preached by Leighton Parks in St. Bartholomew's Church, New York, on Sunday morning, February 4, 1917, and stenographically reported.

Centennial Commemoration of the Incorporation of St. Paul's Church in Buffalo, N. Y. 1817-1917. February 4th to 11th, 1917.

An American Vision. A Sermon Delivered Sunday, February 11, 1917, by Rev. Wyatt Brown, Rector of the Church of the Ascension, Pittsburgh, Pa.

Our Present Duty as Americans and Christians. A Sermon Preached in Trinity Church, New York, by the Rector, William T. Manning, S.T.D., Septuagesima Sunday, February 4, 1917.

A. H. Smythe Co. Columbus, Ohio.

Bible Readings and Personal Prayers. Compiled by Theodore Irving Reese, Bishop Co-adjutor of Southern Ohio. 15 cts. each; \$1.00 per 100.

Longmans, Green, & Co. New York.

A Book of Instruction for Church People. By W. J. Carey, M.A., R.N. 20 cts. net.

American Sugar Refining Co. New York.

A Century of Sugar Refining in the United States. 1816-1916.

World Peace Foundation. 40 Mt. Vernon St., Boston, Mass.

Historical Light on the League to Enforce Peace. Vol. VI., No. 6, December, 1916.

Encyclopedia Press. 23 E. 41st St., New York.

A Lily of the Snow. Scenes from the Life of St. Eulalla of Merida. By F. A. Forbes. 25 cts. net.

Society for Promoting Christian Knowledge. 68 Haymarket, London, S. W.

Adventure for the Kingdom. By the Rev. W. E. S. Holland. The Church and the World Papers. 5 cts. net.

The Church in Earnest. By the Rev. C. C. B. Dardsley. The Church and the World Papers. 5 cts. net.

The National Mission and Mohammedanism. By Canon W. H. T. Gairdner. The Church and the World Papers. 5 cts. net.

Islam and the Gospel. By the Rev. H. U. Weltbrecht, D. D. The Church and the World Papers. 5 cts. net.

Some Objections to Christian Missions. By Edwyn Bevan. The Church and the World Papers. 5 cts. net.

What are Foreign Missions Doing? An Imaginary Tour Round the World. By Eugene Stock, D.C.L. The Church and the World Papers. 5 cts. net.

Things as They Are. A Survey of Recent Missionary Facts. By G. A. Gollock. The Church and the World Papers. 5 cts. net.

Young West and Young East. A Letter to the Trenches. By Ruth Rouse. The Church and the World Papers. 5 cts. net.

The Missionary Sequel of the National Mission. For My Sake and the Gospel's. By the Right Rev. R. S. Copleston, D.D.

PAPER COVERED BOOKS

Longmans, Green, & Co. New York.

Suffering and the War. By Sherwood Eddy. 36 cts.; cloth, 50 cts. net.

The Magazines

THE PERENNIAL desire to see ourselves as others see us is gratified, in the *Contemporary Review* for December, by Mr. S. K. Ratcliffe's interesting article on the Presidential election. His examination of the English opinion of Mr. Wilson's policy concludes that on the whole it is favorable. The English people have good reason, he points out, to be thankful for the President's reelection. Those jarring statements and parentheses which from time to time have crept into his speeches, and have been so much criticised, are merely verbal slips due to his inveterate habit of extempore speaking. In reality he has an amazing grip of the international situation. "Alike in his speeches and in his executive acts he refuses to be bound merely by those American 'interests' which have formed the theme of so much electioneering argument and declamation. His outlook is larger and his ideal infinitely more inspiring. The vision he has seen and had the courage to proclaim is of a United States no longer isolated from the family of nations, but carrying her share of the burden of Western civilization and, as part of that burden, facing the risk of sacrifice." Poland is the subject of an historical sketch by Dr. Holland Rose, who emphasizes the Bismarckian teaching that Poland is the enemy and that the revival of national aspirations must at all costs be crushed. The recent offer of the Central Empires, he thinks, is based on "the intention to make of the new Polish state a mere barrier against Russia". The Poles look toward Petrograd before accepting the dicta of Berlin and Vienna. But for long Russia ignored her great opportunity and the allied governments studiously avoided the subject. However, on November 15th, the Russian Government at last issued a vaguely worded statement confirming her "already expressed intention" to establish Polish autonomy. It is to be hoped that this is the beginning of better things. The second part of Mr. Sidney Webb's *The Coming Educational Revolution*—this time dealing with Health and Unemployment—is, as one would expect, clear-sighted and practical. Its conclusions, especially with regard to the tendency of unemployed adolescents to drift into crime, carry their lesson in this country also, where an after-war slump in trade is as inevitable as in Europe. Of the other articles a bewilderingly kaleidoscopic account of *Some Forces in Modern China* is of especial interest to the Churchman in that it gives the credit, not only for the religious reawakening of China, but also for her economic and political development, to the American missions established there.

THOUGHT is deeper than all speech.—Cranch.

PREPARATION FOR LENT IN NEW YORK CITY CHURCHES

Unprecedented Effort to Meet Spiritual Needs—Death of C. C. Haight—Italian Prayer Book Commission

New York Office of The Living Church }
11 West 45th Street }
New York, February 19, 1917 }

FROM the number of churches advertising Lenten services of various kinds, in different parts of the city, at convenient hours for residents, and the great army of business people, there is but one conclusion: The Church in New York has made an unprecedented attempt to meet the spiritual needs of the people on the Sundays and work-days of Lent. Space, or, rather, the lack of it, prevents reprinting many interesting schedules of services and interesting programmes of sermons, addresses, and lectures. Fortunately, in most places special cards have been printed for distribution, and these cards furnish interesting material for comparison and classification. The old-fashioned plans of having "exchange of pulpits" and visiting preachers during Lent are more in evidence this year than for many years past.

LECTURE SERIES IN TRINITY CHURCH

Recently a series of four Lectures for Everyman on Fundamentals of Christianity was given in Trinity Church at mid-day. A hymn and a collect preceded the lecture, which occupied about a half hour. The Rev. Professor Jenks spoke on The Authority of the Church, and later, on The Virgin Birth. The Rev. J. W. Sutton took The Bible for his subject on another day, and the Rev. W. H. A. Hall defended the belief in The Resurrection of the Body.

Lectures for Everyman were an experiment. The steadily increasing congregations—until the great church was very well filled—demonstrated that the experiment was successful in satisfying a need and a want. The lectures are to be repeated in other parts of the city, and possibly in several other cities.

A large congregation was in St. Paul's Chapel of Trinity parish on Wednesday, February 14th, at noon, when the Rev. Dr. Manning began his series of lectures on The Religion of the Holy Catholic Church. His topic for that occasion was: What is the Holy Catholic Church? On February 21st, Are the Creeds of the Church a Barrier to Freedom of Thought? was the subject at St. Agnes' Chapel. Other lectures will be held on Wednesday nights during Lent.

CATHEDRAL PREACHERS

The following appointments have been made for the pulpit of the Cathedral of St. John the Divine, at the 11 and 4 o'clock services:

February 25th, the Rev. Dr. Leighton Parks and Prof. Stuart L. Tyson. March 4th, the Rev. William A. Smith and Prof. Stuart L. Tyson. March 11th, the Rev. Dr. Henry Lubeck and Prof. Stuart L. Tyson. March 18th, the Rev. Dr. H. P. Nichols and Prof. Dickinson S. Miller. March 25th, Bishop Brent and Prof. Dickinson S. Miller. At 8 p. m. the *Stabat Mater* will be given. April 1st, Bishop Hulse and Prof. Dickinson S. Miller. April 6th, the Rev. Dr. R. H. Starr. April 8th, the Bishop. At 4 p. m. *The Redemption* will be offered. April 15th, the Rev. Dr. Charles L. Slattery and the Rev. Dr. E. M. Stires. April 22nd, the Rev. Dr. Elwood Worcester and the Rev. J. Howard Melish. April 29th, the Rev. Dr. Robert Johnston.

DEATH OF C. C. HAIGHT

Charles Coolidge Haight, widely known as a church architect, died at his residence, Garrison, N. Y., on Thursday, February 8th, in the seventy-fifth year of his age. Funeral services were held in St. Philip's Church of

that place on Saturday morning, Bishop Greer and other clergy officiating. Interment was made at Hyde Park.

Mr. Haight was born at Garrison, N. Y., on March 17, 1841, the son of the Rev. Benjamin I. Haight, who was at that time one of the clergy of Trinity parish, New York City. He studied law at Columbia, but later devoted his attention to architecture with marked success. He drew the plans for the modern buildings of the General Theological Seminary and was supervising architect. Besides other notable buildings on Manhattan Island and vicinity, Mr. Haight designed St. Ignatius' Church, and the Chapel of St. Cornelius, Trinity parish, on Governor's Island. A number of the recently erected college buildings at Yale were also designed by him.

A MEMORIAL SERVICE

On Sunday afternoon, February 11th, a memorial service was held at Christ Church, Sag Harbor, for James Herman Aldrich. Addresses were made by Bishop Talbot of Bethlehem and the Rev. Francis V. Baer, rector of the parish. The Rev. Dr. George F. Nelson also took part in the service.

Mr. Aldrich's home was in New York City, but he spent many summers at "Mayercroft", the country seat of the family at Sag Harbor. Senior warden of this parish for many years, he was deeply interested in community welfare and a generous benefactor to parish and other philanthropic work. He was vice-president of the local John Termain Memorial Library.

ITALIAN PRAYER BOOK

The Joint Commission recently appointed to prepare a version of the Book of Common Prayer in the Italian language met last week in the diocesan house. A special committee of the Italian Priests' Association sent a number of suggestions in regard to the proposed work. The Bishop of Connecticut and Professor Charles Sears Baldwin are respectively chairman and secretary of the commission.

A MYSTERY PLAY

Active preparations are under way for the production of a new mystery play in Synod Hall on Thursday, March 22nd, and Saturday afternoon, March 24th. Its title is *Conquering and to Conquer*. About forty characters will appear. Beside New York people, others will come from Philadelphia and Easthampton, L. I., to take part. It is planned to repeat the performances elsewhere on Manhattan Island and in Philadelphia.

TRINITY PARISH RECEPTION

The parish reception in Trinity Mission House, Thursday, February 15th, was largely attended. At one time there were a thousand people in the building. The rector presided. The several chapels were represented at various tables and refreshments were served. As in former years, the occasion was most delightful.

CHURCH TEMPERANCE SOCIETY

The annual meeting of the Church Temperance Society was held on Monday, February 12th. The officers of the previous year were reelected including Bishop Tuttle as patron, Bishop Courtney as president, and Bishops Lawrence, Greer, Burgess, and Darlington as vice-presidents. The Rev. James Empringham, D.D., was chosen general superintendent.

Plans were outlined for greatly enlarging the society's activities. Telegrams were sent to members of the State legislature demanding the passage of proposed legislation allow-

ing the people to vote on the liquor question. A telegram was also sent to the President of the United States reporting resolutions of the Society, urging that in view of the possible approach of war, the President use his special powers conferred upon him under such conditions to secure Federal prohibition at the earliest possible moment after hostilities shall have become inevitable. This resolution was passed with a preliminary statement that the belligerent nations of Europe found that alcohol is a foe to efficiency whether the people be at peace or war.

CHURCH SUFFRAGE ASSOCIATION

There has been organized in New York what is known as the Protestant Episcopal Suffrage Association (for men and women), being modeled after the suffrage association of the Established Church of England. Its purpose is to give Church people who believe in equal suffrage an opportunity to join in the activities for the cause. Meetings are being arranged for along educational lines, and those interested are asked to communicate with the office of the Association at 50 East Thirty-fourth street, New York City.

A LETTER FROM THE FRONT

GRADUATING FROM the General Theological Seminary last year, Mr. H. F. Hine felt a stronger call to go to the aid of his countrymen on the battlefield than to proceed at once to his ministry in the Church. A letter received from him tells of his experience in the training camp and will be of interest to others than those with whom he worked while in the United States. A candidate from the diocese of Nebraska, he served as a lay reader at Centre Moriches, Yaphank, and Brookhaven, L. I., before he was graduated from the seminary. He says:

"When I came back here it was with a sense of a real call to do so. I suppose many think I ought to be preaching, but I came with an open mind and heart after having for months said: 'Lord, what wilt Thou have me to do?' The answer came clear in October. There are few men under forty in England to be seen now in civilian clothes. A young man starting out in the ministry is looked upon only with contempt. The bishops will not ordain. Those not serving the colors look truly miserable. In a very few days I was in khaki and since then have felt very happy to be 'serving'. I have now nearly finished my 'rookie' stage of musketry, bayonetting, bombing, trenching, etc., etc., and am in active service, though not yet in France. I may not tell you what regiment nor communicate anything to you under pains and penalties. [This letter was headed "Somewhere with the British Forces"] I will let you know when I do leave for the front. I hope and expect to get a King's Commission, i. e., to obtain a lieutenantcy before long. Try to imagine me at present with my long, hard day in an encampment, scarcely any time for writing, reading, and kindred things also being alien, but with the spiritual life however. Faith in action is here; humanity, albeit depraved, at the flood. Shall I not, if still called, be fit for the priesthood after all, afterward? My great joy and longing is that after having done a bit for England in the present distress (whatever it really is and is all about—and I am certain the mass of people do not know!), I may come back to dear America with her freedom, this time to settle and love her. But whatever happens (and I am bound for the front sooner or later, since I am definitely scheduled for foreign service), I would do just the same again. I want a clear conscience, nationally and patriotically speaking. My address (I must not tell my location) is Private H. F. Hine, 6302, care Mr. J. Hine, 93 Ospringe Road, Faversham, England."

CONSTRUCTIVE PATRIOTISM IN THE BOSTON CATHEDRAL

All Its Organizations Prepare for Military Service—Death of Josiah H. Benton

The Living Church News Bureau }
Boston, February 19, 1917 }

ST. PAUL'S CATHEDRAL is exemplifying in admirable fashion the value of constructive patriotism in the Church. On Sunday, February 11th, a large American flag was unfurled on the porch and in the presence of a great gathering the Dean read a vow of allegiance to the Colors, and *America* was sung. Preaching, that evening, Dr. Rousmaniere said: "God is now sifting out the hearts of men. He sits upon the throne, judging humanity. Many of us had forgotten the ideals of the United States, thinking only of selfish ambitions and desire for power. But suddenly our nation is in danger. The people see, and their eyes are once more lifted to the sky, and justice and democracy are again more than mere names to us. Gold is not reality. The things that remain are the ideals of the land. God is really with us at the present time, just as He was with the Jews during their hours of stress. The spirit of the hour calls upon us to give of ourselves freely." The flag was carried in procession to and from the chancel and the hymns included the national anthem.

On Lincoln's Birthday there was a splendid patriotic service. Flags of the state and nation were draped in the chancel and a silk American flag was attached to the cross borne by the crucifer at the head of the procession. The Rev. Lucian W. Rogers, rector of the Church of the Redeemer, Chestnut Hill, was the preacher, and said, in part:

"To-day we are on the verge of a war with Germany. Already the diplomatic relations between the two countries have been broken off, not because we wanted to but because we had to, in obedience to God and our own self-respect. If we had not done so, we would have had no friend in heaven or in earth, we would have been like a Judas Iscariot, or a Benedict Arnold. If war must come, let us do our bit."

An executive committee of Cathedral parishioners, representative of the various organizations, has made plans whereby all the workers of the Cathedral may render

service in case of war. For instance, the Tuesday evening Bible class is to form groups for first aid instruction and dietetics; the Guild of St. George will take up various forms of scout service; the Woman's Auxiliary is to cooperate with the Red Cross Society. Each member of the congregation received last week a service unit card, to be filled out and returned to the Dean, as a basis for the organized work of the Cathedral. An *Office for a National Day* has been published, providing a splendid form for a patriotic service. Let us hope that in intelligent and patriotic enthusiasm all our leaders in Church and State will be as zealous as those at St. Paul's.

DEATH OF J. H. BENTON

On Friday, February 9th, the Burial Office was said in Trinity Church for Josiah H. Benton. Mr. Benton had probably the largest and finest collection of the Book of Common Prayer in the world, as it is said to be even more complete than that in the British Museum. Dr. Mann writes of him:

"In his death the city of Boston has suffered a great loss. As trustee of the Public Library for twenty years, and for nearly nine years the president of the board, Mr. Benton brought to bear upon that public service scholarly tastes, brilliant intellectual power, and wonderful ability in dealing with men. It is not too much to say that for the past twenty years the Public Library of Boston was the supreme interest of his life. It is a remarkable record of a great though unostentatious public service."

MISCELLANY

The annual corporate Communion for the laymen of the diocese will be held on Washington's Birthday in the Cathedral. This is under the auspices of the local assembly of the Brotherhood of St. Andrew. There will be an address by Franklin S. Edmonds, Esq., of Philadelphia, on *Militant Christianity*. On that same day, George Washington will be commemorated at the 12:10 o'clock service. The *Office for a National Day* will be used and the address will be by the Rev. Dr. D. D. Addison, rector of All Saints' Church, Brookline. On Friday, the 23rd, there will be a day of devotion, in the Cathedral, by the Dean, on the topic, *The Word of God*.

J. H. CAROT.

BISHOP RHINELANDER SUGGESTS PATRIOTIC RESOLUTIONS

Urges Support of the President—Daughters of the King—A Masque

The Living Church News Bureau }
Philadelphia, February 19, 1917 }

BISHOP RHINELANDER has sent out a letter to the clergy urging them to have their people adopt resolutions pledging support to President Wilson in the crises with Germany. With the letter he has sent a tentative draft of the resolutions which he suggests be sent to the President, the Secretary of War, other members of the cabinet, and to members of both congressional committees on military affairs.

DAUGHTERS OF THE KING

The local assembly of the Daughters of the King met in the Church of St. Matthias, Tuesday afternoon and evening, February 13th. The afternoon was chiefly devoted to

routine business. Mrs. Adam Denmead spoke on the work of the Order, and gave some valuable advice to the assembly and to the local chapters. She asked for an expression of opinion on the suggestion of the National Assembly to secure the services of traveling secretaries. The assembly decided that it would secure the assistance of voluntary helpers, since all the parishes could be so easily reached, and advised that it did not believe that the Order is in position to provide salary for general secretaries. Mrs. North presented the claims of the United Offering and urged the members to help in that. In the evening Dr. Pierce and the Rev. T. Leslie Gosling read Evensong, and Mr. Gosling preached.

A MASQUE

"Realization", a masque in two parts, composed by Joseph Lindon Smith, was presented at the Metropolitan Opera House, on

Friday evening, under the auspices of the Junior Board of the diocese. A small army from parishes in all parts of the city represented the characters in the play. The pageant has been in preparation for many weeks under the general supervision of Miss Gertrude S. Ely and Mr. Smith himself. After the orchestra had performed an overture portraying primeval chaos and darkness, the Rev. Phillips E. Osgood recited a descriptive prologue written by himself. Mr. Osgood took the part of Time. From that point unto the end the audience was held by the progressive development of the pageant to the "vision of the angels".

PARISH RECEPTION

On Thursday evening the vestry and members of the Church of St. Matthias tendered a reception to their new rector, the Rev. T. Leslie Gosling and his wife. Under their new leader, the parish gives promise of splendid work. It has been without a rector for some months since the death of Mr. Hill.

LENTEN SERVICES

The Lenten services in the business section of the city, in old Christ Church, old St. Paul's Church, St. Stephen's Church, and the Garrick Theatre began on Ash Wednesday. Bishop Rhineland is at the Garrick, Bishop Talbot at old St. Paul's, Bishop Garland at St. Stephen's, and the rector at Christ Church. March 12th to 16th Dr. S. Parkes Cadman, pastor of the Central Congregational Church, Brooklyn, N. Y., will preach at St. Stephen's Church.

MISCELLANY

Beginning with Sunday, February 11th, St. Nathaniel's parish, Kensington, celebrated its twentieth anniversary. On Tuesday evening a reception for the members of the parish was held. On Wednesday a banquet, under the auspices of the men's club, was given, when the speakers were the Rev. Dean Taitt and the Rev. John Harding. Thursday evening was Mothers' Night, when the Rev. James O. McIlhenny was the preacher.

Several of the parishes have decided to adopt the suggestion made by some of the bishops of the Church that during the present crisis the American flag be carried in procession immediately following the cross.

The Pennsylvania Diocesan Alumni Association of the General Theological Seminary held its second annual reunion and banquet in the Church House, last Thursday. The new Dean of the Seminary was the speaker of the evening. A large number of the members attended and spent a very pleasant evening.

LECTURES ON ST. PAUL

A series of five lectures on St. Paul will be given by Dr. Stuart L. Tyson at Holy Trinity, Philadelphia, on Mondays in Lent at 3 P. M.

EDWARD JAMES MCHENRY.

MILWAUKEE CHURCH CLUB EN- DORSES DIPLOMATIC BREAK

THE BREAK in relations with Germany was endorsed by the Church Club of Milwaukee at its annual meeting last week, and the duty of Americans to stand by the government in any further eventualities was set forth, together with a demand for universal military training in this country. The minute thus adopted was ordered transmitted to the President. It was introduced by Bishop Webb.

Mr. T. C. Hatton was elected president and Mr. John M. Daggett vice-president for the coming year. The secretary, J. V. Cargill, and the treasurer, C. G. Hinsdale, were reelected. Addresses were given by Archdeacon Blossom on *Impressions of a New Man in General Convention*; by the Rev. R. T. McCutchen on *Conditions in the Philippines*; and by Mr. George K. Gibson on *Church Finance*.

CHICAGO DEANERY URGES MORAL PREPAREDNESS FOR MOBILIZATION

Urges that Government Guard Troops against Temptation — Social Service—Sunday School Institute

The Living Church News Bureau }
Chicago, February 19, 1917 }

THE northeastern deanery had its usual well-attended pre-Lenten meeting at Christ Church, Winnetka, on Tuesday, February 13th. The Holy Eucharist was celebrated in the chapel by the Rev. J. H. Edwards, assisted by the rector of Christ Church, the Rev. E. Ashley Gerhard. The address at the morning session was made by the Rev. Philip W. Yarrow, superintendent of the Dry Chicago Federation, who spoke on Dry Chicago. After luncheon the Rev. Prof. S. A. B. Mercer gave an interesting paper on The Relation of St. Paul's Theology to Pharisaism. Dr. Mercer spoke in the place of the Rev. F. G. Budlong, who was in St. Luke's Hospital at the time, recovering from an operation.

That the clergy have a real sense of the seriousness of the national situation and the need of preparedness here as everywhere in the United States was indicated by a resolution that was made and passed unanimously at this meeting of the deanery. The preamble to the resolution recounted the fact that saloons and evil resorts multiply near military encampments, and seriously affect the good health of the men there.

This matter has been brought to the special attention of many during the recent mobilization of troops on the Mexican border, and since it is possible that there may soon be another call of men to the colors, therefore it was resolved, "That we, the clergy of the northeastern deanery of the Episcopal Church in the diocese of Chicago, do respectfully submit an appeal to the War Department of the United States Government that in the general plans for military preparedness the moral environment of the soldiers be accorded full and careful attention; that with official foresight all saloons and evil resorts be eradicated from the vicinity of all points of mobilization or encampment; and that our sons, brothers, and fathers be not called to jeopardize their souls as well as their bodies in the service of their country. Be it further resolved that a copy of this resolution be sent to the President of the United States, to the Secretary of War, to the press of Chicago, and to the Church press."

SOCIAL SERVICE COMMISSION

The diocesan Social Service Commission held its regular meeting on February 6th, at the City Club, Mr. W. C. Graves, chairman, presiding. The Hon. Clinton Rogers Woodruff gave account of the work being done by the Social Service Commission of Philadelphia. He said that it was found that many girls in Philadelphia live away from home, and to correct many evils that were arising because of this the commission had formed a bureau to establish "supervised boarding houses". He said also that the commission had organized meetings in laboring districts of the city and had assured the Federation of Labor of the interest of the commission in organized labor. Mr. Woodruff referred to the work done by the commission for downtown playgrounds, for temperance, and for the negroes. The members of the commission present at this meeting formally recorded their pleasure at the decision of Dr. Stewart, a valued member of the Chicago commission, to remain in Chicago.

The committee on coordination reported

that the chairmen of parish committees were about to meet on the north, west, and south sides, to discuss community, civic, and institutional work.

Civics meetings are held for mothers each month at St. Mary's Mission House. A recent speaker was Mrs. Robert McCall who, in urging the election of honest and fit men for municipal offices, asked that every woman should carefully study the record of the candidates before they voted. Mrs. McCall told how effective was the writing of personal letters by voters to their representatives in legislature or Congress, and asked that more of this writing be done.

FOX RIVER VALLEY INSTITUTE

The mid-winter meeting of the Fox River Valley Sunday School Institute was held on the afternoon and evening of Sexagesima Sunday, February 11th, at St. James' Church, Dundee (Rev. William H. Bond, rector). The address of the afternoon was made by Miss Marilla D. Fellows of St. Barnabas' Sunday school, Chicago, on The Kindergarten Classes and the *Christian Nurture Series*. After a brief discussion of the subject of the address, the meeting was formed into groups for informal conferences on senior, junior, primary, and kindergarten work. These conferences are to be held regularly hereafter at the meetings of the institute. At the evening service the address was made by the Rev. Frederick L. Gratiot, who is in charge of the children's work at Trinity Church, Highland Park. The subject of his address was, What We are in for as Teachers. He laid stress upon the teacher's need of deep devotion and a knowledge of child life.

A RETREAT

On Tuesday and Wednesday, February 13th and 14th, the western members and probationers of the Oblates of Mount Calvary were in retreat at the Cathedral. The Rev. A. Parker Curtiss was the conductor. This retreat, which was attended by eight clergy, was arranged for the Oblates in the West, who were unable to go to the annual meeting and retreat held at West Park, New York, at this time.

DEATH OF J. B. YUNDT

Mr. James B. Yundt, youngest son of the Rev. S. J. Yundt, rector of Grace Church, Galena, was accidentally killed at the sub-station of the Interstate Light and Power Company, near Benton, Wis., on Wednesday, January 31st. Mr. Yundt had lived in Galena nearly all his life. He was a graduate of Racine College.

FREE SEATS AT GRACE CHURCH, CHICAGO

The rector of Grace Church has written that shortly after the fire, which destroyed pews and altar furniture, the congregation met in the parish house for worship, and there and then, for the first time in the history of Grace Church, there were no rented pews. From that time it was determined that Grace Church should henceforth be a free church and a house of prayer for all people. The rector, wardens, and vestrymen, says the rector, in the *Grace Church Visitor*, are welcoming the people and ushering them to "good seats", with a view to helping their souls. The whole atmosphere of the congregation is one of mutual friendly interest and concern. Early in January the executors of the estate of the late Louise Kimball paid to the treasurer of Grace Church \$2,500 to be added to the endowment fund as designated by Miss Kimball in her will. The amount of \$1,600 to be added to the endowment fund from the estate of the late Charles Selleck has also been received by the treasurer. H. B. GWYN.

RUSSIAN PRIEST TRANSFERRED TO AMERICAN BISHOP

IN THE *Hawaiian Church Chronicle* for January, the Bishop of Honolulu states that he has received the Rev. John T. Dorosh, a priest of the Russian Orthodox Church, sent to him by the Russian Archbishop Eudokim, who has Russian jurisdiction for North America, and who has transferred the priest with the following letter:

"The Right Rev.

"Henry B. Restarick, D.D.,

"Bishop of Honolulu.

"Dear Sir: I, the Archbishop of the Russian Orthodox Church of the United States of America, am sending to your Grace and introducing the Rev. John T. Dorosh, a young able-bodied missionary of good mind and strong character.

"Kindly take him under your jurisdiction for the time being and render him all the services and instructions necessary for his work.

"With all good wishes,

"Your obedient servant,

"Archbishop Eudokim."

Bishop Restarick explains that "Mr. Dorosh had been at the Russian service which the Bishop of Honolulu had attended in New York, and had later volunteered to go to the Hawaiian Islands. In November last he was not ordained, and, as in the Russian Church a man must be married before he is ordained, he took to himself a wife one week and was ordained the next, and was soon on his way to Hawaii." The Bishop has granted Mr. Dorosh the use of Trinity Chapel until such time as a suitable building can be erected for work among Russians, and he has at once begun to gather a Russian congregation.

On Sunday morning, December 31st, continues the *Chronicle*, "Mr. Dorosh entered St. Andrew's Cathedral with the clergy and sat in the sanctuary. The Bishop before his sermon spoke a few words in regard to the proposed work and asked the aid of those present."

"On January 6th, at 7 P. M., a service of preparation was held in Trinity Chapel, at which nearly two hundred people were present. Next day a service was held at 9 A. M., after which the people were gathered for a meeting and the Bishop was asked to speak to the people, which he was glad to do. He told them of his visit to the Archbishop in New York and of his interest in them. He asked those present to help the priest in every way possible, promising them that he himself would also do all in his power.

"On Monday, January 8th, a school was opened with twenty-five children present.

"Mrs. Dorosh brought to the Bishop a photograph of the Russian Archbishop, on which was inscribed the following:

"With compliments of His Grace the Most Reverend Archbishop Eudokim of North America and Aleutian Islands, to the Right Reverend Henry B. Restarick, D.D., Bishop of Honolulu."

"This inscription was written by his secretary and followed by the Archbishop's signature and seal."

Both Mr. and Mrs. Dorosh are American citizens, born in the United States of Russian parents, and until the present time they have resided near New York.

DR. WATSON'S BIRTHPLACE

AN ITEM, PRINTED IN THE LIVING CHURCH of February 10th, relating to the Rev. Samuel N. Watson, D.D., rector of the American church in Paris, stated that Dr. Watson was "born in Shattuck, Ohio". This is evidently an error. We are advised that he was born in Lyons, Iowa, February 27, 1861, his father being then the rector of Grace Church in that city. His baptismal record will be found in the register of that parish.

PAROCHIAL MISSIONS

THE REV. EDWARD HENRY ECKEL, field secretary of the Province of the Southwest, while preaching a mission in Denison, Texas, recently, preached twice at the noon hour in the Katy railroad shops, under the auspices of the R. R. Y. M. C. A. He gathered his congregations on both occasions by leading off in the singing of a familiar hymn, without accompaniment, the local priest (Rev. H. G. Hennessy) and the Y. M. C. A. secretary assisting. The first of these services was held out of doors, near the machine shops, and Mr. Eckel's voice, in preaching, could be heard half a block or more away, with the consequence of attracting a large body of men. His text was, "He that ruleth his spirit is better than he that taketh a city." The following day a similar service was held in the wood-working mill, where Mr. Eckel preached from a car-truck, rolled into place by the men, and where his auditors lined up on workbenches and improvised seats. Mr. Eckel's sermon was on the words, "The law is holy, and the commandment holy and righteous and good". After stressing the point that the stability, good order, and mutual confidence of all classes of society depend on obedience to the last six commandments of the decalogue, the wide range of which he indicated, he emphasized the fact that "the same divine authority which laid the foundations of our social order also enjoined the obligations of the first four commandments." There were plain indications that the preacher had struck home to the conscience and deeper feelings of the men when he exclaimed, "This is either a God-damned world or a God-blest world. We Christians believe that it is a God-blest world."

BISHOP KEATOR conducted a mission in St. James' Church, Kent, Wash. (Rev. Rodney J. Arney, rector), from February 6th to 12th.

PARISH HOUSE OPENED

ALL SAINTS' PARISH, Worcester, Mass., has informally opened its new and commodious parish house, although the building will not be formally dedicated till later. The new building adjoins the church, being connected to chapel and parish library by an ample passageway. The assembly hall on the second floor is fine architecturally, and has a handsome open-timber roof. It is equipped with a portable stage and will accommodate an audience of over three hundred. The men's club rooms occupy the second floor front. The rector has an office and commodious study, fitted up as the memorial gift of a parishioner. The rooms for the primary department of the Sunday school and for the woman's guild and the Girls' Friendly Society are models of convenience. The boys' gymnasium and shower baths in the basement will bring joy to the boy scouts and choir boys.

The vision of this building has been before the people since the days when the late Bishop Vinton was rector. During the rectorship of Bishop Davies about \$12,000 was collected. This amount was in hand four years ago, when the opportunity came to purchase a desirable lot next to the church. This money enabled the parish to grasp the opportunity. The present rector, the Rev. Lewis G. Morris, D.D., emphasized the need of this building in a sermon in 1913, which resulted in the generous Easter offering of \$18,000. Last spring the parish house fund was increased to \$50,000 and the work begun. The architects are Cram and Ferguson of Boston. The building committee spared no pains to have every kind of convenience installed. The new parish house is therefore a model in every way.

Besides this new addition to the church plant, the walls of the church itself have been redecorated, and electric lights installed, and plans are under way for rebuilding the organ. The parish of All Saints' now has a remark-

ably fine equipment for spiritual and institutional work.

DEATH OF REV. J. E. CRAIG

THE REV. JAMES E. CRAIG, rector of St. James' Church, Cleveland, Ohio, died in Buffalo, Saturday afternoon, February 10th, from the results of an accident received in that city the same day. He was returning from New York to his home in Cleveland and arriving at Buffalo he left the sleeper temporarily to walk on the platform. The train, it seems, had not yet arrived at the station, as Mr. Craig supposed. Seeing it moving off he attempted to get on again and was thrown against a hydrant. He was taken to the Emergency Hospital where he lived only a few hours, conscious to the last, and fully realizing that his injuries must result fatally. On Sunday the body was taken to St. Andrew's



REV. J. E. CRAIG

Church, where vespers for the dead were said in the afternoon, and the following morning a Requiem Eucharist was celebrated by the rector of the parish, the Rev. Frank E. Aitkins. Attended by Mrs. Clara F. Rogers of Chicago, wife of the late Patrick C. Rogers, in whose home Mr. Craig lived many years, and Miss E. H. Morrison of St. James' Church, Cleveland, the body was brought to Cleveland and to St. James' Church Monday night. Tuesday morning a Requiem Eucharist was celebrated by the Rev. Samuel A. Chapman, rector of Grace Church, Galesburg, diocese of Quincy. Bishop Leonard was in the chancel and pronounced the benedictions. Following this service the body was taken on the mid-day train to Chicago for burial.

The Rev. James Eleazer Craig, unmarried, was born in Howe, Indiana, fifty-one years ago, and was educated in Howe School and in the University of Michigan. He was ordained to the diaconate by Bishop Knickerbacker in 1891 and to the priesthood by Bishop White in 1899. Upon leaving Howe School in 1900, he became curate in the Church of the Ascension, Chicago. After a ministry there of nine years, he went in 1909 for a brief period to St. Luke's Chapel, Trinity parish, New York, and from there in 1910 to the rectorship of St. James, Cleveland. Father Craig was a priest and pastor of entire devotion and consecration. Gentle, sympathetic, and affectionate, he was beloved of his people, and his memory will be long revered by all who knew him.

EPISCOPALIAN CLUB OF SYRACUSE UNIVERSITY

THERE ARE nearly two hundred and fifty members of the Church in the faculty and student body of Syracuse University. A reception for Church students was held in St. Paul's parish house, Syracuse, on Monday evening, February 12th, with one hundred and fifty students present.

After an address of welcome by the Rev. Henry H. Hadley, rector, and the Hon.

Charles Andrews, senior warden, and also trustee of Syracuse University, followed by a musical programme and refreshments, an organization was effected. Professor Horace A. Eaton of the faculty was elected president, and two vice-presidents, a secretary, and a treasurer, were elected from the senior and junior classes.

The organization will give a reception each October to entering Churchmen, and will hold a general meeting each winter.

LENTEN NOON-DAY SERVICES

IN THE Church of the Holy Communion, New York City, the Rev. Dr. Henry Mottet, the rector, will again conduct the daily noon-day services, delivering a series of addresses on subjects intimately related to the everyday conduct of life.

IN NORFOLK, VA., services under the auspices of Christ Church will be held in the American Theatre. Bishop Darst and the Rev. W. L. Kinsolving have spoken this week. Later addresses will be by the Rev. George C. Foley, D.D., the Rev. William Wilkinson, the Rev. Floyd W. Tomkins, D.D., the Rev. Isaac Wayne Hughes, the Rev. Cyrus Townsend Brady, LL.D., and the Bishop Coadjutor of Southern Virginia.

THE MEN'S EPISCOPAL CHURCH CLUB has charge of the Lenten mid-day services in Savannah, Ga. It has chosen a group of attractive speakers and has organized a volunteer choir of thirty or forty voices. Bishop Nelson of Atlanta had been chosen to speak during the fifth week. His substitute is not yet reported to us. The other speakers are the Rev. E. A. Penick, Bishop Woodcock, the Rev. Milton A. Barber, the Rev. W. C. Whitaker, D.D., the Rev. C. B. Wilmer, D.D., and Bishop Reese of Georgia. The services will be held in Christ Church.

BISHOP GARRETT AGAIN ASKS FOR COADJUTOR

BISHOP GARRETT has issued a pastoral letter to the clergy of the diocese of Dallas, notifying them of his intention to ask for the election of a Coadjutor at the twenty-second annual council, which will convene May 8th next.

DR. GARDNER IN SOUTH DAKOTA

DR. GARDNER of the General Board of Religious Education gives the following description of a recent visit to South Dakota:

"A blizzard, trains forty hours late, but in the end a conference of white and Indian clergy marked my visit.

"Though I had lost forty hours between New York and Sioux Falls, during which I had tunneled gigantic snow drifts, and listened to the howl of a wind unlike anything heard on the Atlantic seaboard, I felt rewarded to hear Indians who had been trained by Bishop Hare, and listen to Dr. Ashley, who began his first work with the Indians when I was two years old. No man working in the Church could live with the clergy of South Dakota, talk with such men as Blair Roberts and his brother, Paul (Connecticut men giving their best to the great Northwest), and come in touch with a vital belief in ultimate things that transcends all hardships and difficulties, without returning to the East a stronger man with a bigger vision of the things that are worth while in the life of the Church and nation."

DEATH OF GEN. E. E. BRADLEY

IN THE death of General Edward Elias Bradley, St. Paul's parish, New Haven, Conn., has lost a faithful and devoted member, very prominent in its affairs and honored and loved by all. General Bradley was elected a

member of St. Paul's vestry in 1873, serving in that capacity until 1876, when he removed to West Haven, where he was connected with Christ Church parish for twelve years. On his return to St. Paul's parish in 1889 he was reelected to the vestry. He was chosen warden in 1904, remaining such until 1910, when he declined reelection, but continued a vestryman until his death, on January 21st.

CHURCH PENSION FUND

THE CAMPAIGN for the Church Pension Fund has been pressed most vigorously throughout the diocese of Southern Virginia, under a splendid diocesan committee, with Mr. David H. Brown as executive secretary. Nearly all the churches had visiting speakers on Sexagesima Sunday, and the interest is universally in sympathy with the movement. The diocese has already come within a few hundred dollars of its minimum amount, confidently expecting to reach the maximum by March 1st. No business of Church work has been more thoroughly and systematically pressed than this for the Church Pension Fund.

THE DIOCESE of California has raised, in cash and pledges, more than \$60,000 of the \$125,000 apportioned, of which amount \$3,000 and more is from the clergy.

DEATH OF REV. JAMES TRIMBLE, D.D.

THE REV. JAMES TRIMBLE, D.D., oldest priest in the diocese of Minnesota, and said to have served longer in the ministry than any priest now living, died in Minneapolis on Friday morning, February 16th, at the age of 95 years. Although so far advanced in years, he had been in active service until within the last few months, when he retired following an attack of la grippe.

Dr. Trimble was an Ulster Irishman by birth, but came to the United States when sixteen years old. He was graduated from the theological seminary at Kenyon College, Gambier, Ohio, where his father was professor of Greek. He served as rector of churches at Wooster and Mansfield, Ohio, Lansing, Iowa, and for twenty years at Clinton, Iowa, and then in South Dakota. He was Dean of the Cathedral at Sioux Falls for several years before taking charge of the missions at Rice Lake and Shell Lake, Wis. He came to Minneapolis in 1902 and from that time on had served as rector of St. Matthew's Church. Five years ago, at the age of ninety, he asked for additional work and was assigned two mission churches. He then preached at Excelsior in the morning, walked seven miles to Minnetonka Mills for the afternoon service, and returned to Minneapolis to conduct the service in the evening. On the 14th of last December a large party of his parishioners of St. Matthew's congratulated him on his ninety-fifth birthday.

DEATH OF SISTER HANNAH

ON THURSDAY, February 15th, the funeral service of Sister Hannah, one of the best-known Church workers in the West, was held from St. Mark's Church, Denver, the Rev. John H. Houghton, D.D., LL.D., rector, the Rev. S. R. S. Gray, chaplain of the Sisterhood, Dean Hart, the Rev. Don Frank Fenn, an alumnus of the parish, and the Rev. Sherman Coolidge, Indian son of the West, officiating. Sister Hannah, who died at the Sisterhood Home in Denver, was 87 years of age, the daughter of Dr. Benjamin Brewster Austin of the United States Navy. She was trained early in life in her vocation at the Bishop Potter Memorial Home in Philadelphia. Among her successive spheres of services were St. Clement's, Philadelphia, and the City Mission work in the same city. In

1889 she came West and helped to found St. Luke's Hospital at St. Paul. She established a school at Red Cloud, Nebr., and served for the last twenty-five years in the parish she was buried from.

AN INDIAN MISSION HOUSE

THE WINNEBAGO INDIAN RESERVATION is a tract of land containing 240 square miles, in Thurston county, Nebraska. Here the Winnebagoes have lived since the Government moved them from Wisconsin and Minnesota in 1862. Their number at the present time is about 1,200. Early in 1914 the Rev. W. M. Purce, General Missionary North of the Platte, visited the reservation and found forty-five Indians who had been confirmed at the Government School at Genoa, Nebr., and the Lincoln Indian School, which had been conducted years ago in Philadelphia, Pa. Most of them, having apparently forgotten their religious training, had settled back into their former life. The missionary began work amongst the tribe, and in May, 1914, presented nineteen for confirmation, two being



SCHOOLROOM AND CHAPEL
Winnebago, Nebr.

old men who had been baptized in Minnesota when they were mere lads. Under the direction of the missionary, four lots were purchased in the village of Winnebago, all the money excepting \$50 having been raised by the Indians. In the autumn of 1916 Mr. Purce began the construction of a small one-story building to be used as a schoolroom and chapel. Funds for this purpose had been contributed by various parishes and missions in and out of the diocese, and one special gift of \$100 came from Mrs. Fannie W. Johnson of Vicksburg, Miss. But upon the Bishop's receiving a grant of \$4,000 from the General Board of Missions plans were changed and a two-story building has been erected. To complete the building, \$500 was borrowed from the Church Building Fund Commission of New York.

There now stands upon the lots in the village of Winnebago a fine two-story building, 24 by 65 feet. The outside walls are of stucco, set off with chips of white marble embedded in the stucco. On the first floor is a room 24 by 44 feet, to be used as a schoolroom, chapel and hall; there are also a kitchen and large vestry room. At the east end there is a recess which can be shut off completely from the large room by doors. Here an altar, the gift of St. George's Church, LeMars, Iowa, has been erected. The upstairs is divided into three dormitories, a large sewing room, and a room for Mrs. Fowler, the woman teacher in the school.

Last September day-school was opened for the small Indian children. Besides caring for these children, the Church ministers directly to one hundred of the Indians. Many things are needed to further the work—for instance, kindergarten charts, and chairs, and tables, and three-quarter beds for the dormitory rooms.

BURIAL OF THE BISHOP OF ABERDEEN

BISHOP MITCHELL was laid to rest in his see city of Aberdeen, Scotland, on January 22nd, the Third Sunday after the Epiphany.

His remains were placed in the Cathedral before the high altar. The Sisters of St. Margaret of Scotland and some of the clergy watched, and on Monday morning there were several celebrations of the Holy Communion in the Cathedral and in the parish churches in the city. The funeral, on Monday afternoon, was of a military nature. All the officers from the regiments and the naval officers from the fleet were present.

The procession from the Cathedral to the cemetery was led by the Gordon Highlanders and the massed bands of the regiment. The united choirs of the city followed with cross bearer. Next came the Scottish bishops with the staff and mitre of the late Bishop. The lord provost and magistrate were present, also Principal George Adam Smith and the synod of the University of Aberdeen.

After the blessing by the Primus, the Last Post was sounded, and the pipe band played Lochaber No More and the Flowers of the Forest.

Rich and poor stood around the grave of the Bishop, the baronet's son, the aged statesman, the young officer, and the private from the trenches, side by side with humble workmen. It was a fitting tribute to the useful and Christ-like career of Bishop Mitchell.

SOCIAL SERVICE ESSAY COMPETITION

PRIZES to the amount of \$200 are to be awarded to theological students participating in a contest of the Joint Commission on Social Service, which is open to all students of the middle classes of the leading seminaries. The essays are to be from 3,000 to 5,000 words and signed with a *nom de plume*, accompanied by a sealed envelope containing the writer's name and a certificate from the Dean of the seminary to the effect that the contestant is a registered student. The topics from which selection may be made are as follows: "Indirect Infringement of the Sixth and Eighth Commandments by Modern Business", "The Bearing of Church Unity on Social Problems", "How the Present Economic Order Concerns Churchmen as Churchmen", "Medieval Forerunners of the Modern Social Movement", and "The Church's Relation to the Improvement of Rural Life". The first prize is \$100, the second, \$60, and the third, \$40. All manuscripts must be completed by November 1st. Further information may be obtained by addressing the Commission's office, 281 Fourth avenue, New York City.

"AMERICAN CATHOLIC" CONSOLIDATED WITH "HOLY CROSS MAGAZINE"

THE DISCONTINUANCE of publication of the *American Catholic* was noted last week. Information is now given that the publication has been consolidated with the *Holy Cross Magazine*, which latter will fill out the unexpired subscriptions of the former.

BEQUESTS

BY THE WILL of Miss Grace A. Gormly, a long-time member of Trinity Church, Pittsburgh, Pa., the following bequests were made: To Trinity Church, Pittsburgh, \$5,000; to the Domestic and Foreign Missionary Society of the Church, \$1,000.

SEVERAL WILLS have recently been filed or probated in New York City and vicinity, by which Church institutions and others agencies receive large bequests. Mrs. Mary Warden Harkness, who died December 8th, bequeathed St. Bartholomew's Church \$200,000 for endowment purposes, which is to be added to \$300,000 given by Mrs. Harkness before her death. The Church receives \$10,000 additional for its clinic. Mr. James Herman Aldrich of Sag Harbor, L. I., who died recently, willed to Christ Church, Sag Harbor, \$15,000; the Cathedral of St. John the Divine, New York,

\$10,000; St. Luke's Hospital, New York, \$7,500 to support a bed; St. Luke's Home for Aged Women, New York, \$5,000 to endow a room; and the Fresh Air Fund of St. John's Cathedral, \$2,000; also, \$15,000 to the trustees of the diocese of Long Island for the country home maintained by the Girls' Friendly Society, and \$5,000 to The Home for Old Men and Aged Couples on Amsterdam avenue, New York City. By the will of Miss Adelaide Hamilton, the last surviving granddaughter of Alexander Hamilton, who died May 10, 1915, St. Luke's Hospital and the Cathedral of St. John the Divine receive \$3,000 each, and \$1,000 each, went to Grace Church and Columbia University. Mrs. Mary Van Nest Jackson, who died February 16, 1916, willed the following institutional bequests: St. Mary's Free Hospital for Children, \$80,000; St. Luke's Hospital and Trinity Chapel Home, \$25,000 each; the House of Mercy and Trinity College, \$10,000 each. Mrs. Jessie R. Barr, who died January 2nd, at her home in Llewellyn Park, West Orange, N. J., after making bequests to friends and relatives, provided in her will that \$25,000 each be given to certain St. Louis institutions: St. Luke's Hospital, the Young Women's Christian Association, the Children's Hospital and the Martha Parsons Free Hospital for Poor Children. In Orange the will gives to the Church of the Holy Trinity, the Memorial Hospital, the Record Ambulance Fund, the House of the Good Shepherd, and the Orange Orphan Society, \$5,000 each.

MEMORIALS AND GIFTS

THE JUNIOR AUXILIARY of All Saints' Church, Ashmont, Mass., has presented the parish with a handsome thurible, a heavily gold-plated boat, and an incense spoon.

ST. PAUL'S CHURCH, Saginaw, Mich., has received an endowment of \$2,000, in memory of Mrs. Sarah Dolbeer Mershon and Mrs. Calesta Booth Boyd, both life-long members and workers of the parish. The gift was presented by their children.

THE COMMUNICANT who recently gave the brass altar candlesticks to St. John's Church, Goldfield, Nevada, desires that they be engraved "in memory of Rev. Samuel Mills". Mr. Mills was the first minister at Goldfield, and was instrumental in building the church there. He died in Oakland, Calif., in October of last year.

ST. MARK'S CHURCH, Tonopah, Nev. (Rev. Harlan Bailey, vicar), has received several gifts recently. The new Litany Desk was used for the first time on January 21st. A ciborium, a new white dossal, and a complete set of chalice veils and burses have also been presented. In addition to these, the parish has also received a set of racks for the pews.

AT ALL SAINTS' CHURCH, Springfield, Mass. (Rev. C. E. Hill, rector), an ambry has been dedicated in the north wall of the chancel. It was given by the women and girls of the parish in loving memory of the rector's mother, Sarah Amelia Hill, who entered into rest, August 21, 1916. It is of quartered oak, designed by Mr. F. F. Elvin. In memory of R. F. H. Dobson, who died in Flanders, September 4, 1916, a tablet has been dedicated in this church.

ST. THOMAS' CHURCH, Cherry Valley, Mass. (Rev. W. H. Roots, missionary), has received two memorials of women who have died during the past year. Mrs. Waity Maria Olney, through her children, has left a memorial fund of \$1,000, the income of which is to be applied towards current expenses. The children of Mrs. Anjeanette Kenny Smith have placed a memorial reredos in the chancel, adding greatly to its beauty. The reredos was dedicated at the All Saints' service.

THE CHURCH OF THE GOOD SHEPHERD,

Rosemont, Pa. (Rev. Charles Townsend, rector), has just received a bier, six mortuary candlesticks, and a pall. The bier and candlesticks are of oak, designed and executed by John Barber of Philadelphia, and harmonize with the interior woodwork of the church. The bier is marked with an appropriate text on one side and on the other, "In memory of Thomas Evans Baird". The candlesticks are entirely original in conception and ornamentation, of Gothic design, simple and massive. These gifts are in memory of a deceased communicant, and as a witness to his strong faith in the Communion of Saints.

WHEN TRINITY CHURCH, Vineland, N. J., was built over forty years ago, the chancel was necessarily built of wood, as the congregation was not then able to build of stone. The Rev. John L. Egbert was rector when the church was built. Within the last few months the chancel has been rebuilt of stone and an organ room added on the right side of the chancel. The new chancel, deeper than the old, is a memorial of the Rev. Mr. Egbert and his younger son, and is the gift of his widow, Mrs. Ellen W. A. Egbert. The organ room is also a gift, in the nature of a thankoffering. The work was recently dedicated and consecrated by the Bishop of the diocese, the Rt. Rev. Paul Matthews, D.D., who also preached the sermon, and was assisted by several of the clergy.

A MEMORIAL WINDOW of much beauty has recently been placed in the lady chapel of Trinity Church, Houghton, Mich., in memory of Mrs. Florence Hubbell Karger. The subject is The Angelic Adoration. The window consists of two panels. On the one is represented the Lamb as it had been slain, standing upon the book with seven seals, which lies upon the altar; from beneath the altar flow the five rivers of grace, while upon the altar is the chalice into which the Blood of the Lamb is poured. On the other panel, in close proximity, and forming a part of the same picture, are two angelic figures of great artistic beauty in an attitude of worship and with censers offering their devotions. Across the window runs the legend, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The window was designed and executed by Messrs. Heaton, Butler & Bayne of London and New York.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop
Parish Buildings

THE NEW parish house of St. Paul's Church, Oakland, will accommodate more than two hundred children, and is especially adapted to Sunday school work, although other activities of the parish are also provided for. There are men's club rooms, with a billiard table, etc., and a stage for dramatic entertainments.

TRINITY CHURCH, Oakland, owning a house adjoining the church, is now adapting it for use as a parish house.

THE RECTORY of St. Matthew's Church, San Mateo, is being rapidly brought to completion.

CONNECTICUT

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

Religious Education—Social Service—Lectures at Berkeley

AT A RECENT meeting of the diocesan Board of Religious Education a committee was appointed, with the Bishop Suffragan as chairman, to draft a form of prayer to be used in families.

THE ANNUAL conference on Social Service under the auspices of the diocesan Commis-

sion on Social Service was held at Berkeley Divinity School on Thursday, February 15th. At the opening of the morning session Bishop Brewster read a preamble and four resolutions set forth by George Wharton Pepper, dealing with present world-wide conditions, and in particular in America's part, should she ever be compelled to enter the European conflict. The preamble and resolutions were unanimously adopted. The morning's topic was The Parish in the Country. The principal speaker was the Rev. Arthur W. Hewitt, member of the Vermont State Board of Education. At the noon-day prayers in the chapel, Bishop Brewster gave a telling address. The afternoon session was held under the chairmanship of the Rev. Clinton W. Areson. The general topic was, What can we do for Connecticut's Dependent Children? Mr. Areson said that the subject dealt largely with the question of environment, that in this matter Connecticut ranked among the seven most delinquent states, although sixty years ago she was in the forefront in the work of betterment of this class of her population. The first speaker was Miss Marjorie Cheney of South Manchester, who told of her voluntary investigations of conditions pertaining to the welfare or otherwise of the State's infants under four years. The general opinion voiced on every hand was that it was better to place infants in homes rather than in institutions and that better results were to be had in this way. The second speaker was Spencer R. Gordon, superintendent of Public Charities, Bridgeport, whose subject was Dependent Children Over Four Years. He dwelt largely upon the question of dependent children in our country homes, which by statute are meant to be temporary homes, but which by usage and an ever-increasing population are largely becoming permanent homes. Mr. Gordon convincingly showed that the country home does not take proper care of the dependent children. The speaker also stressed the serious menace in turning the dependents adrift after the country home was through with them; boys at the age of sixteen, girls when eighteen years of age. At the close of the general conference there were three sectional conferences on Clerical Salaries, Work Among Boys, and Men's Clubs.

A UNITED STATES FLAG was carried in procession with the choir in St. James' Church, Danbury, Sunday morning, February 11th, and was deposited in the sanctuary on the epistle side of the altar.

THE NINTH course of Divinity Sermons or Lectures on the Mary Fitch Page Foundation was given by the Rev. Louis Cope Washburn, D.D., of the class of 1884, on Tuesday, February 13th, and the three following days in the Chapel of St. Luke, Berkeley Divinity School, the general subject being Signs of Promise at Our Ecclesiastical Four-Corners.

ARCHDEACON AND MRS. HARTE were the guests of honor at a banquet tendered them by St. Cecilia's Guild of Trinity parish, Wethersfield, recently. The gathering was made a sort of farewell reception to the rector and his wife, the founders of the guild, upon their coming leavetaking. The Archdeacon will reside in Hartford, devoting himself in future to the work of the archdeaconry and religious educational work in the diocese. At the close of the evening's entertainment the rector and wife were presented by the guild with a handsome wall mirror in a heavy bronze frame.

THE REV. ARTHUR T. RANDALL, rector of St. Andrew's Church, Meriden, is celebrating his thirty-fifth anniversary of his entering into the rectorship of that parish. Mr. Randall is the oldest in point of residence of any clergyman in Meriden, and has held one of the longest rectorships in the diocese.

DALLAS

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

Clericus—A New Mission

THE DIOCESAN CLERICUS met on Tuesday, February 13th, at Christ Church, Oak Cliff, Dallas (Rev. Lee W. Heaton, rector). Addresses on Lenten work were made by Archdeacon Ellis, the Rev. Richard Morgan, and the Rev. Edwin Weary. The Rev. E. R. Allman read an excellent review of Canon Knox Little's *Priestly Blemishes*. On motion of Dean Carrington, seconded by the Rev. J. T. Foster, of All Saints', Dallas, the clericus passed a resolution approving of the act of the President in severing diplomatic relations with Germany, and urging that Congress, in providing for our common safety, should not adopt emergency measures merely, but should definitely recognize the principle that the duty of defending the nation rests equally upon all citizens capable of service, by establishing immediately a permanent and democratic system of defence based upon universal service and training under direct and exclusive Federal control.

A NEW MISSION has been organized in South Dallas, which will be under the care of the Rev. J. C. Black. The mission already has a suitable lot and sufficient funds in hand to warrant the immediate erection of a small Church building.

GEORGIA

F. F. REESE, D.D., Bishop

Archdeaconry of Albany

THE ARCHDEACONRY of Albany met at Blakely on Tuesday, Wednesday, and Thursday of last week, the Bishop presiding. Several addresses were given, among the speakers being the Bishop, the Rev. Messrs. W. W. Webster, W. B. Sams, John Moore Walker, R. N. MacCallum, and W. H. Higgins.

HARRISBURG

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

Clericus Topics

THE HARRISBURG CLERICUS met with the Rev. George I. Browne, rector of St. John's Church, Lancaster, on Monday, February 12th. A paper was read by the Rev. Clifford G. Twombly on The Clergy and Social Regeneration. Further meetings and topics will be: March 12th at St. Andrew's, Harrisburg, paper by the Rev. James F. Bullitt on The Church and the War; April 16th at St. James', Lancaster, paper by the Rev. Robert H. Galt on The New Conception of Christian Business; May 16th at St. Stephen's, Harrisburg, paper by the Rev. Rollin A. Sawyer on Prohibition; June 11th at St. Paul's, Columbia, paper by the Rev. G. F. Gladding Hoyt on A Real Revival: How to Bring it About.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Pilgrimage of Prayer

THE WOMAN'S AUXILIARY in the diocese met Thursday, February 8th, at St. Ann's parish house, Brooklyn. Reports on the Pilgrimage of Prayer showed that all the churches that could be heard from, even down to the farthest point on the Island, had kept it most faithfully. On St. Paul's Day a beautiful service was held at the Church of the Messiah, Brooklyn (Rev. St. Clair Hester, D.D., rector). Every parish on Long Island was asked to have one or more representatives at this, and there was a large attendance. The Holy Communion was celebrated by Bishop Burgess, assisted by Dr. Hester. The sermon, the subject of which was Prayer, was preached by Bishop Courtney.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

A Medal of Honor—Clerical Association—Brotherhood

THE REV. W. A. CRAWFORD-FROST, rector of St. Mary's Church, Emmorton, Harford county, recently received from President M. Frederic Mistal, commander of the Legion of Honor, the gold medal of the *Societe Academique d'Histoire Internationale*, an honor granted only for some unique service to civilization and progress.

THE CLERICAL ASSOCIATION of Baltimore met at the Baltimore Club on Monday, February 12th, and listened to an interesting address by the Rev. Dr. Samuel McComb, Canon of the Cathedral of the Incarnation, on The War and Civilization.

A JOINT MEETING of the senior and junior local assemblies of the Brotherhood of St. Andrew was held on the evening of February 13th, in the parish house of St. Andrew's Church, Baltimore. The Bishop was the principal speaker.

MICHIGAN

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

Trinity Church, Alpena

ON SENAGESIMA Sunday the Rev. A. A. Warren Hastings delivered his farewell sermon in Trinity Church, Alpena, after a pastorate covering twenty-two years. He becomes Archdeacon of the southern portion of the diocese of Michigan. By a unanimous vote, the vestry turned over for use during his lifetime the income from a \$5,000 endowment left by a close personal friend of Mr. Hastings. Alpena Commandery, Knights Templar, in which he had presided as prelate for the past eighteen years, presented him with a jeweled emblem of the order as a token of affection. Archdeacon Hastings was the recipient of numerous other gifts, among them two silk cassocks and a beautiful gold cross.

MILWAUKEE

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

Woman's Auxiliary

THE MILWAUKEE BRANCH of the Woman's Auxiliary met at St. Andrew's Church on February 6th, the programme being in charge of the Rev. Holmes Whitmore, whose subject was The Board of Religious Education. Mr. Kemerer, field secretary of the General Board, was the speaker. He said that the Board, to awaken the Church to its need of religious education, had first planned institutes for religious instruction so that teachers might be better prepared to conduct classes. Now the Board has issued a developing series of lessons for Sunday schools, the *Christian Nurture Series*. He also advised that the Junior Auxiliary be disassociated from the Woman's Auxiliary and become the expressional side of Sunday school work. The General Board urges the Church to devote itself for the next three years to experiments along educational lines, so that a general plan may be evolved at the next Triennial Convention. The Rev. Mr. Whitmore urged that classes be formed in every parish, so that all the people may be made more familiar with the Bible, Missions, and Church History. He suggested that the Woman's Auxiliary help by placing in the Sunday schools a special teacher for missions.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bp. Suffr.

Lenten Services

SPECIAL LENTEN services have been arranged in Minnesota for the churches of the Twin Cities. In St. Paul there is to be an interparochial service one night each week. The service is to be held in a different church each week. The noon-day services will be held in Christ Church, down town, and will

be taken by the St. Paul clergy. The Minneapolis noon-day services will be held in the Universalist Church of the Redeemer, near the business district. The speakers are to be bishops of the Church. They are as follows: Ash Wednesday and the following Thursday and Friday, Bishop McElwain; February 26th to March 2nd, Bishop C. D. Williams; March 6th to 9th, Bishop F. F. Johnson; March 13th to 16th Bishop McCormick; March 19th to 23rd, Bishop Tyler; March 26th to 30th, Bishop Burleson. Holy Week had been assigned to Bishop Edsall.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

The Bishop's Leadership—Developments in the Mission Field

BISHOP HUNTING'S leadership in the advancement of the moral conditions of Nevada is appreciated by all forward-minded people. Just recently, he has had drafted and presented to the legislature a law prohibiting the sale of peyote or mescal, and of Indian hemp and its derivatives. This bill will be passed, and will head off a harmful habit which is making its appearance among the Indians.

THE YELLOW PINE Mining Company at Goodsprings has given the Bishop a well-located lot, on which a small church will soon be built, the people having already subscribed more than half the required amount. While this building will be Church property, the Bishop clearly explained that other Christians may use it when there is no conflict with our services. The mission will be called St. Paul's.

THE FIRST of our services in years in the camp of Searchlight was held by the Bishop and the Rev. P. S. Smithe in the town hall on January 22nd. A noticeable feature was the number of men present. It is planned to have service here at least once a month.

THE HOME for the missionary at Pyramid Lake Indian Reservation, erected as a memorial to Bishop Spalding, through the generosity of friends in the East and the Board of Missions, has been completed. It will be not only a home, but a center of social work, containing an assembly room for the Indians. This will be especially useful to the women and children who come from a distance in the winter. All signs promise a revival of work among the Pah-utes.

THE REV. JOSEPH W. GUNN of Ely was called upon recently to baptize three infants among the Serbians at Ruth. These people of the Eastern Orthodox Church are independent and broad-minded, and turn to us because they find us always here. Many of them are naturalized American citizens, and more are anxious to become so.

IN CONNECTION with organ recitals at St. Bartholomew's, Ely, during Lent, there will be a missionary lecture with lantern slides. These lectures, provided by the Board of Missions, will be used in four or five places in the district this Lent.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Bishop Howden in the East

THE BISHOP has gone East for six weeks in the interests of the district. He may be addressed in care of the Church Missions House, 281 Fourth avenue, New York City.

OREGON

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

Bishop Sumner in California

BISHOP SUMNER has returned from San Francisco, where he gave a course of lectures to the students of the Divinity School of the Pacific and addressed a number of important

meetings, speaking twenty-two times in ten days. The lectures were similar to those which he gave in the Western Theological Seminary for several years on Christian Sociology, and were attended by many others, in addition to the students, among them Mayor and Mrs. Rolph of San Francisco. A field trip was made to each institution mentioned in the lectures, and Mayor Rolph insisted on taking the class through the city hall. Bishop Sumner also addressed the diocesan convention, the House of Churchwomen, and the diocesan branch of the Woman's Auxiliary, some seven hundred strong; the Social Workers League, the Recreational League, the Law Enforcement League, the boys of the Parental School, the nurses of St. Luke's Hospital, and a mass meeting of seven hundred people at the Scottish Rite Hall. The Bishop was in San Francisco at an opportune time for the vice crusade in that city. For one hour he addressed seven thousand people in the rink on the work of the Chicago Vice Commission. As a result of the meeting, the Mayor announced that he would appoint a commission to work in San Francisco along the same lines as in Chicago.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Drawing Room Meetings—Daughters of the King

A SERIES of drawing room meetings, for the dissemination of missionary information, was held during the week beginning February 11th, under the auspices of the Woman's Auxiliary. The first meeting occurred in Wilkinsburg, on February 14th, and was largely attended. The speaker was the Bishop of North Dakota. On the 15th he addressed the second meeting at Crafton. On Friday the meeting was at Oakmont. On Saturday the gathering was at the residence of Mr. H. D. W. English, Pittsburgh, when Bishop Tyler and the Presiding Bishop were the speakers. Later in the season Bishop Thurston is to address a gathering in Shadyside, and there are to be similar meetings on the North Side, and at Sewickley.

THE LOCAL assembly of the Daughters of the King held their annual meeting and election at the diocesan Church Rooms, on Friday, February 9th. Most of the chapters in Pittsburgh and vicinity were represented. The Rev. G. B. Richards had the devotional service. Mrs. G. M. T. Taylor was elected president, and Mrs. Claire Case, corresponding secretary. Plans were considered for furnishing the room in the St. Margaret Memorial Hospital, for which the assembly is responsible.

ON SATURDAY, February 17th, a luncheon was given by Mr. H. D. W. English, at the Duquesne Club, in honor of the Presiding Bishop, at which Bishop Tyler, Bishop Whitehead, and other notable Churchmen were guests.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
St. Ansgarius' Church, Providence—Churchmen's Club—Men's Club—Quiet Day

THE TWENTY-FIFTH anniversary of St. Ansgarius' Church, Providence (Rev. J. E. Almfeldt, rector), was celebrated with much rejoicing on Friday, February 9th. A festival service in the evening was largely attended. The speakers were the Rev. G. Hammarsköld of New York, the first rector; the Rev. Carl J. Llungren of New York, in charge from July, 1898, to December, 1913; the Rev. W. A. Sunderlof, Litt.D., and the Bishop. The service and all the addresses except that of Bishop Perry were in the Swedish tongue; the rector officiated. A social hour with music and refreshments was enjoyed after the service in the parish rooms. The church was consecrated January 9, 1892, by the Rt. Rev. Thomas March Clark, D.D., who speaks of

it in his address to the convention: "The beautiful and spacious church is the gift of one of our most liberal Churchmen, whose praise is in all the churches (Mr. Harold Brown), and is already frequented by a large and most respectable congregation. The location of the church is admirable and the conformity of the architecture to the ancient type of Sweden gives it a special attractiveness."

THE CHURCHMEN'S CLUB of Rhode Island held their mid-winter meeting and dinner at the Eloise in Providence on Friday, February 9th. A most interesting address was given by the Bishop of Wyoming. The speech-making opened with a patriotic toast to Woodrow Wilson.

THE MEN'S CLUB of Grace Church, Providence (Rev. P. F. Sturges, rector), met Friday evening, February 9th, for the seventh annual dinner. Toastmaster George B. Lee introduced the speakers of the evening, the Rev. Edward Holyoke, a Congregational minister of the city; Representative Richard W. Jennings, who spoke on legislation affecting the state roads; Granville S. Standish; the Rev. Henry Blacklock, who took for his topic, After the War, What? and prophesied a great development of Christian missions. Mr. Rathbone Gardner also spoke briefly. The meeting took a patriotic atmosphere from the eulogy of Lincoln in the first address by the Rev. Mr. Holyoke.

THE ANNUAL pre-Lenten quiet day and conference for the clergy of the diocese was held at St. John's Church, Providence, on Monday, February 12th. Bishop Perry celebrated the Holy Communion, the clergy, unvested, being assembled in the chancel. Three addresses were given at the conclusion of the service, and with hymns and prayers occupied the time until one o'clock. The Bishop gave the general direction of thought by reading the fourth chapter of Revelation; then, selecting the first sentence as a text, "A door was opened in heaven," he grouped the addresses about the three words in the ordination office, Steward, Watchman, Messenger, and developed the duties of the ministerial office as priest, pastor, and preacher. After luncheon the clergy assembled in the parish house for a conference on How May our Services be Made to Develop Personal Religion?

SOUTH DAKOTA

HUGH L. BURLERSON, D.D., Miss. Bp.
Church Hall at Vermillion—Bishop Burselson's First Confirmation—Convocation

A PLAN is under way for establishing a Church Hall for young men at Vermillion, the seat of the state university. So rapidly is the attendance at the university increasing that it is impossible to find proper accommodations. Our church property is practically a part of the campus and the hall projected will be placed in the rear of the church and rectory, facing the university grounds. It is planned to provide dormitory quarters for about thirty young men at a minimum of expense, and the Rev. Graeme Davis, priest in charge, is pushing forward the undertaking.


BISHOP BURLESON confirmed his first class at St. Mary's Church, Mitchell, on Sunday, January 28th. Ten were presented by the rector, the Rev. H. W. Fulweiler. The class contained about an equal number of adults and children.

THE ANNUAL CONVOCATION will be held in St. Mark's Church, Aberdeen, June 2nd, 3rd, and 4th.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.
Receptions—Preparation for Conference of Church Clubs

TWO RECEPTIONS marked Sexagesima week in Cincinnati. On Monday evening wardens



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Reading for the Forty Days of Lent based on the Prayer of Consecration. By the Rev. Alanson Q. Bailey, with an introduction by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky. 12mo. 280 pp. Cloth—Red Edges \$1.00.

"Whoever is so fortunate as to read the helpful and inspiring meditations set forth in this book will have reason to be grateful to the author for the spiritual uplift which will be experienced."—Bishop of Kentucky.

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and vestry of the Church of the Advent, Walnut Hills, issued invitations to meet the Rev. and Mrs. George C. Dunlop, the newly elected rector, and his wife, and the Rev. Hayward S. Ablewhite, former assistant and later in charge of the parish, who leaves soon for Columbus, where he becomes rector of the Church of the Good Shepherd. On Wednesday evening a reception was given at Norwood, in the parish house of the Church of the Good Shepherd, to meet the Rev. and Mrs. George T. Lawton. Mr. Lawton took charge as rector on February 1st. There was a representative attendance at both events.

THE EPISCOPAL CHURCH CLUB of Cincinnati is making preparations to entertain the National Conference of Church Clubs, next May. The Hon. Gideon C. Wilson, chancellor of the diocese and one of the curators of the Cathedral, is president of the conference. The club elected Mr. A. G. Bookwalter, general secretary of the Y. M. C. A., as president; L. E. Bullock, secretary; and F. K. Ransom, treasurer. Ten new members were admitted. A memorial address dedicated to William Lytle Foster was read.

BISHOP VINCENT is taking a week's rest at Atlantic City.

SOUTHERN VIRGINIA

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

Sunday School Institute—New Diocesan Paper

ROANOKE SUNDAY SCHOOL INSTITUTE met at Christ Church, Roanoke, February 9th and 10th, with fifty-five delegates present. The general subject was Problems of the Sunday School. The sub-topics, Problems of the Pupil, and Problems of Courses of Instruction were discussed Friday afternoon. Friday night the Rev. E. P. Dandridge spoke on Evangelistic Opportunities in the Sunday School, inspiring the large audience and stirring up all to greater endeavor to make the Sunday school accomplish its full purpose. Saturday morning the Problem of the Teacher was discussed; in the afternoon, Problems of Organization. All the speakers except Mr. Dandridge were from the institute, and the conference drew remarks from nearly all in attendance. At one o'clock on Saturday the institute was entertained at a luncheon, given by Christ Church, Mr. C. E. Michael, vice-president of the institute, acting as toastmaster. It was decided to change the meeting from February to November, the exact date to be decided by the executive committee. As heretofore, there would be a meeting at the Summer Normal School, which meets this year in Lynchburg. A committee was appointed to provide a circulating library for teachers. The general routine business was gone through with and the institute showed itself to be in a healthy and vigorous condition.

A NEW DIOCESAN paper has appeared, edited by the Rev. G. Wallace Riddle. It is a splendid eight-page paper, full of diocesan news.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop
St. John's Church, Knoxville

AT ST. JOHN'S CHURCH, Knoxville, the Rev. Walter C. Whitaker, D.D., celebrated the tenth anniversary of his rectorship on February 4th. While the address was anything but statistical, some figures were given: The increase of communicants has been from 450 to 910, of income, from \$5,600 to \$13,000, and of missionary gifts, from \$30 to nearly \$2,000. The orphanage has been enlarged, and its capacity increased from thirty children to forty, while its endowment has grown by \$12,000. The rest rooms of the Girls' Friendly Society which, in 1906 served lunches at three cents a dish to 100 working girls and business women, now serve them

daily to from 200 to 250 at the same price. A three-story parish house has been built and furnished at a cost of \$30,000. Exclusive of the orphanage, the property of the parish is very conservatively valued at \$155,000.

UTAH

PAUL JONES, Miss. Bp.

Ogilvie Conference—Pulpit Exchange

THE ANNUAL Ogilvie conference was held at St. Mark's Cathedral, Salt Lake City, January 24th to 26th. The Woman's Auxiliary quarterly meeting is held in conjunction with the first day's session, when the clergy and women from a distance see and hear of the workings of this body. Another interesting feature was the Sunday school exhibit, displayed for the first time. This occupies the side of a large room, showing many lesson systems. The new *Christian Nurture Series*, displayed as a loan exhibit, aroused much favorable comment. Discussions of the Values in Mormonism were especially helpful as a means for sympathetic understanding of the dominant religion in Utah. Nearly everyone has a particular task in that body, as ninety per cent. of the men are ordained to some office, and have before them the chance of advancement. Opinions differed as to how this could be applied to our Church. It was found that our priests in missionary districts baptize more than the Mormon priesthood. They have over two thousand missionaries, excepting Utah and adjacent territory, and they baptize less than five thousand persons in a year. The conference also held discussions on Indian work in Utah, the Pension Fund, and the new financial system. Bishop Jones suggested a personal efficiency blank and asked for volunteers to carry out the plan with a half year's test.

PULPIT EXCHANGE reached its height when the pastor of the Methodist church in Tooele asked Archdeacon Reese to care for his flock while he is away in California. The flock has more Episcopalians than Methodists, but rather than over-church a small town we have kept out, except for occasional services. The opportunity was accepted.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Parish Notes

A MEN'S CLUB was started in December at St. John's Church, Athol (Rev. Thomas Burgess, missionary), with seventeen members. Its object is definitely to help the men, to give them opportunity to work for the parish, and to promote social intercourse. It is trying to make the Sunday evening services a hearty men's service. The missionary is president. It has no written constitution or by-laws.

THE EVERY-MEMBER canvass in Christ Church, Springfield (Rev. J. M. McGann, rector), is still in progress, the canvassers having been able to find but half the people. At this writing practically the entire sum needed has been subscribed, \$19,480 for parish support, and \$4,370 for missions and charities. One of the most successful canvassers has been retained as a member of the staff with the title of lay assistant, and will give a portion of his time to this work until June. The change from rented to free pews took place on Sunday morning, January 7th. As a preliminary result of the every-member canvass, the offerings in Christ Church for all objects in the month of December were the largest they have been for ten years.

ST. PAUL'S PARISH, Stockbridge (Rev. G. G. Merrill, rector), has negotiations well under way for the purchase of the Clark Block, in the center of the village, opposite the Red Lion Inn. The price is to be \$22,000, of which \$10,000 will be paid immediately. When the church was built by Charles E.

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Butler, over thirty years ago, stone was cut for the parish house but no suitable space could then be obtained. The site now secured is most desirable. Seven missionary boxes have been sent out since September by the Woman's Auxiliary and the Junior Auxiliary.

ST. MATTHEW'S CHURCH, Worcester (Rev. George S. Southworth, rector), is trying to do its share toward a local campaign to get 10,000 men together for Bible study. At present the class has one hundred members, and the aim is to double it in a month. The class meets Monday evenings. The first year of the duplex envelope system, which has just closed, has been the means of getting more people interested in church affairs. It is hoped to make the system the sole support of the parish.

CANADA

Notes of Peace and War

Diocese of Athabasca

BISHOP ROBINS has recently dedicated the new Church of St. John the Baptist at West Athabasca. This makes the third church dedicated in that district since the war began.

Diocese of Huron

THE NEW rector of Grace Church, Brantford, was inducted January 19th. The induction was conducted by Archdeacon MacKenzie, the retiring rector, by special mandate from the Bishop. The Archdeacon had preached his closing sermon on the previous Sunday. His successor is the Rev. J. B. Fotheringham, late of St. George's, Guelph.

THE REV. DR. TUCKER, rector of St. Paul's, London, has been asking for increased interest on behalf of the Council for Social Service, which was constituted at the last meeting of the General Synod in 1915. An appeal is being made in all the churches in Canada on behalf of this work, on Sexagesima Sunday.—MANY EXPRESSIONS of regret come from the parish of St. George's, Goderich, at the departure of the rector, the Rev. J. B. Fotheringham, to take charge of another parish. The new rector is the Rev. A. L. G. Clarke, who was formerly rector of Waterloo.

Diocese of Keewatin

THE SUNDAY SCHOOL of the Church at Sioux Lookout has sent the proceeds of an entertainment held in January to the Belgian Children's Fund. This is the second donation during the year to the same fund, and the scholars have sent besides \$75 to Home and Foreign missions and other outside calls.

Diocese of Kootenay

IT WAS decided at the January meeting of the vestry of All Saints' Church, Vernon, that a side chapel should be built in memory of the men of the congregation who had been killed in action. Of those who had gone to the front, 160 in number, 16 had been killed. It is hoped that when the survivors return they may find in the new chapel, which it is intended to have ready for use next winter, a visible sign of the appreciation felt for those who have died for their country.

Diocese of Montreal

THE REV. ALLAN P. SHATFORD, rector of St. James the Apostle, Montreal, left on February 1st to resume his duties as chaplain to the forces in France. As it was understood that he would not accept any gift of money for himself, special notices were sent to members of the congregation suggesting that a sum be raised to be used by him for the benefit of the men in the trenches. A special service was held in St. Jude's Church, a mission connected with the Church of St. James the Apostle, on the day previous to his departure. The service took the form of a memorial for those who have fallen, as well as a farewell to Mr. Shatford, who gave an address. On the morning of his departure from Montreal, he celebrated the Holy Communion

for relatives of the men at the front.—THE BISHOP who, with Mrs. Farthing, will be at Atlantic City till about February 7th, is resting and recuperating.—MRS. BOMPAS, widow of the late Bishop Bompas of Selkirk, passed away in Montreal, January 21st. She was one of the most beloved and best known figures in Church activities all over Canada. In spite of her advanced age, she was a constant attendant at Church services, as well as at the meetings of the Woman's Auxiliary. She came to Canada with the Bishop at the time of his consecration, in 1874, and worked with him for thirty years in the vast snowy regions in the North, where his diocese lay.—THE NEW rector of the Church of St. John the Evangelist, Montreal, is the Rev. W. H. Davidson.

DEAN EVANS has recovered from his late illness.—A CREDENCE TABLE has been presented to the church at Bryson.—A PROPOSAL to be brought up at the diocesan synod makes the parochial financial year end with the civil year, instead of at Easter as is now the general custom.

Diocese of New Westminster

IT IS EXPECTED that Bishop de Pencier will return from the front in April.

Diocese of Niagara

THE JANUARY meeting of the diocesan board of the Woman's Auxiliary was held,

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contrary to the usual custom, in the afternoon and evening. The place was the schoolroom of the Church of the Ascension, Hamilton. The Rev. H. Haslam spoke on the effect the war and its causes are having on the peoples of India, in regard to caste and other matters. Bishop Clark gave a short address on mission work in the diocese and pronounced the benediction.—THE RECTOR of St. James' Church, Guelph, has resigned his parish, where he has served for eleven years. He is serving as chaplain at a Canadian Hospital in France.

Diocese of Nova Scotia

THE COMMITTEE on the Forward Movement, planned for King's College, Windsor, includes Archbishop Worrell, of Nova Scotia, and Bishop Richardson of Fredericton. A campaign to raise a \$100,000 extension fund for the college is receiving large support.

Diocese of Ontario

A PURSE of money was recently presented to Bishop Bidwell by a number of the clergy in Kingston. The Bishop is soon leaving for a visit to England.

Diocese of Ottawa

A LAY READERS' association has been formed in the diocese to bring into closer relations workers of this class. Bishop Roper is the president and the warden is Canon Kittson.—AT THE January meeting of the diocesan board of the Woman's Auxiliary, an interesting incident was the presentation of a life membership to a member on her golden wedding day.—BISHOP ROPER is holding Bible classes in St. John's parish hall, Ottawa, on Fridays during the winter.—THE NEW Governor General of Canada, the Duke of Devonshire, attends with his family and suite the little Church of St. Bartholomew, not far from Government House. This is the same church which the Duke and Duchess of Connaught always attended. The Duke of Devonshire regularly attends the Friday evening service of intercession, and at the Sunday morning services he reads the Lessons.

Diocese of Quebec

THE DEATH of the rector of St. Peter's Church, Quebec, the Rev. E. A. W. King, on January 8th, removes one of the oldest and best known of the Quebec clergy. In his seventy-third year he had been forty-seven years in holy orders. He held charges in the diocese of Montreal, being connected at one time with Christ Church Cathedral, Trinity Church, and others, as well as in Quebec. He has been rector of St. Peter's Church for the last ten years.

THE THIRD son of Canon Frederick George Scott, of St. Matthew's Church, Quebec, has been elected to the Rhodes scholarship, by the University of Bishop's College, Lennoxville. Canon Scott has been at work as chaplain at the seat of war from the beginning of the outbreak. His son, Mr. Elton Scott, is 23 years of age. Another son was killed in action not long ago and yet another was wounded in such a manner that he was incapacitated for further service.

Educational

ANNOUNCEMENT HAS been made of the forthcoming course at the Albany Cathedral Summer School, Albany, N. Y., which will be in session from June 25th to 29th. A series of lectures will be given, among the speakers being the Rev. Dr. Francis J. Hall of the General Theological Seminary, Morris Hillquit of New York, the Rev. Messrs. William E. Johnson, Dickinson S. Miller, Ph.D., and Charles Thayer Addison, B.D. Further information may be obtained from the secretary, the Rev. G. H. Purdy, Warrensburg, N. Y.

THE TRUSTEES of the Berkeley Divinity School, at their meeting on February 16th, in the Dean's study, adopted minutes commemorative of the late Dean Grosvenor and Professor Vanderbogart. Bishop Acheson was elected a permanent member of the board. The treasurer's report showed a full income except for default in dividends on New Haven stock. A dormitory committee was continued to secure as soon as possible the erection of two units of student dormitories. It was voted to secure pensions for the professors in the new Church Pension Fund. After matriculation service in the evening, at which Dr. Washburn delivered the third of the Mary Fitch Page lectures, a reception was held in the Dean's honor.

THE RELIGIOUS EDUCATION ASSOCIATION meets in Boston for its fourteenth annual convention on Tuesday, February 27th, and the final session will occur on Thursday, March 1st. Sessions will be held in the churches, halls, and hotels about Copley square; hotel headquarters will be at the Hotel Lenox, one block from the public library, and office headquarters will be in the Boston University Administration Building, between the library and the hotel. The programme indicates a strong and attractive convention. Among Churchmen who will appear are the Rev. John Howard Melish and the Rev. Frederic Gardiner, L.H.D.

"TILL DEATH US DO PART"

"Till death us part!"
So speaks the heart
When each to each repeats the words of doom;
Thro' blessing and thro' curse
For better and for worse,
We will be one till that dread hour shall come.

Till death us join!
O voice yet more divine,
That to the broken heart breathes hope sublime;
Thro' lonely hours
And shattered powers
We still are one, despite of change and time.

Death, with his healing hand,
Shall once more knit the band
Which needs but that one link which none may sever;
Till, through the Only Good,
Heard, felt and understood,
Our life in God shall make us one for ever.
—Thomas Stanley.

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