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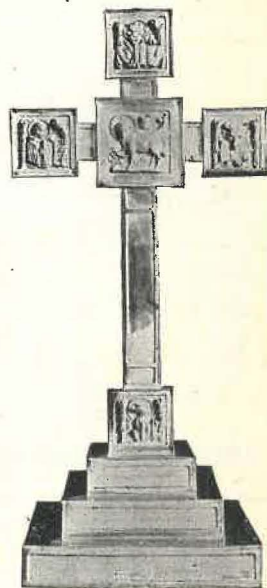
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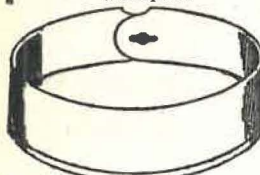
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The Living Church

VOL. XL.

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 28, 1908.

NO. 4

The Living Church

*A Weekly Record of the News, the Work, and the Thought
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THE FIRST SUNDAY IN ADVENT.

AN important factor in the deepening of the spiritual life
is the frequent making of a new beginning. The past
Christian Year, with all its privileges, its many confessions
and Communion, its mistakes, failures, and sins, has now been
placed by the recording angel in the heavenly archives. Not
one word or deed of it can be recalled, but by God's grace we
may start afresh. In the collect we pray "that we may cast
away the works of darkness, and put upon us the armour of
light," each piece of which is described in the last chapter of
Ephesians.

The Epistle exhorts us to awake out of sleep, for the time
of our Lord's Second Coming may be near at hand. This
Epistle was instrumental in the conversion of St. Augustine,
in answer to his mother's prayers. Would that it might now
rouse myriad souls from their sin and indifference to respond
to the call of the Church to a holy life!

The keynote of this season's teaching is primarily that of
the Second Advent, leading us to think upon the four last
things, Death, Judgment, Heaven, and Hell. But on this first
Sunday His Coming has a threefold aspect.

1. His coming to Bethlehem, in the great Mystery of the
Incarnation, "when He came to visit us in great humility."

2. His triumphant entrance into Jerusalem, as portrayed in
the Gospel, which may be mystically typical of His coming
into the heart of the devout communicant at the altar, whereby
the works of darkness, having been driven out by penitence, he
may receive the grace to persevere unto the end.

3. His coming at the Last Great Day to judge both the
quick and the dead, when we beseech Him that we may rise
to the life Immortal.

What is the spiritual application to individuals of the
Advent teachings?

Surely the Church calls upon all her loyal children to
strive to stem the torrent of ungodliness that, placing a material
above a spiritual life, threatens to engulf us; but this can only be
accomplished by the power which flows from sacramental grace
and prayer. This is no time for compromise or laxity. The
Church is beset by foes from within and without, and her orders,
her sacraments, her Bible, and her Sunday are in danger from
the encroachments of this worldly age. "When the Son of
Man cometh, will He find Faith on the earth?"

The amassing of wealth, the mad chase after pleasure, the
luxurious living are no longer confined to the unbeliever, and
the majority of Christians are satisfied with the minimum that
the Church requires.

The Christian Year, or "Christ's Year," as the late Bishop
Seymour named it, of 1909, calls all Church men and women to
a deeper devotion to our Lord in the Blessed Sacrament, a fuller
consecration of our lives, and a more uncompromising loyalty
to the teachings of the Catholic Faith.

The end must come. At any time our earth or sun may
collide with some huge, dark body which even now may be
rushing on towards us with relentless speed. A catastrophe in
the heavens is not, in the eyes of astronomical science, an im-
possibility. The world laughs at the idea of an end coming to
an earth teeming with life and energy, and rich in the new dis-
coveries of applied science; but above the siren voices of this
little planet sounds the annual call of the Church to prepare to
meet the Lord. "And who may abide the day of His coming!"

He who awaits with a loving expectancy the coming of the
Master, lives in a glorious atmosphere of restful contentment,
and unruffled by adverse winds ever presses forward with eyes
turned heavenward.

C. F. L.

CAN WE HASTEN REUNION?

I.—THE FOUNDATION LAID.

IT has not been a pleasant task for us to take a negative position with respect to each of the concrete proposals looking toward some measure of reunion in Christendom that have been made in recent months. Reunion has ever been one of the fondest desires that have been developed by the Catholic Movement. Whether we discuss such reunion from the side of the Catholic communions that stand so far apart in practice, however close they may be to each other in theory, or from the side of the dissociated bodies of English and American Protestantism, the desire to find common ground is, in itself, a praiseworthy one. In differing successively with those who have presented a number of different schemes during the past year, we have never failed to recognize that. But the very fact that we have differed with each of them makes it necessary that we should sometime treat of the subject in a positive and concrete way, and show what overtures, if any, might reasonably be taken on the Church side, and what modifications in our own habits or standards, if any, might helpfully be made. In considering the subject from this positive point of view, we have given careful reading to two recent volumes, both of which have been helpful to us, and which, therefore, we desire to acknowledge.*

At the outset we must make one positive observation. If the Catholic and Anglican position is not deemed vital, it ought to be entirely surrendered and not merely compromised. It would be far better that we should all agree to dissolve a voluntary organization of merely human derivation, than that we should maintain it as one more sect in Christendom; for every sect is, by and in itself, an impediment to the cause of unity which we would promote.

The first question, then, upon which we must come to a decision is this: What, concretely, is the Church of Jesus Christ—the "Catholic Church" of the creeds and of history? Recent literature, even, at times, that which has proceeded from sources from which greater accuracy might have been anticipated, has shown a misconception on this point. Perhaps, for our present purpose, we might restate the question in two parts: What is the relation of the Episcopal Church toward this historic Catholic Church? What is the relation of other Christian "Churches" to that Church?

It would seem unnecessary to argue that the Catholic Church of history and the creeds is a concrete body. History is largely a record of its growth. Its Bishops, Popes, laws, ordinances, its foreign and domestic relations, all indicate its concrete nature. Neither can it be necessary to argue among Anglicans that the Church of England retained after the Reformation precisely that relationship to the Catholic Church that had always been hers. Indeed we are unable to treat sixteenth century history or laws on any different plane from those of other centuries. Precisely the deference which we pay to history and precedent made in one century we pay to history and precedent made in another. We decline to view the Church of England as dependent upon sixteenth century law in any different degree from that in which she is dependent upon fourteenth, twelfth, sixth, or any other century's laws. The continuity of the Church of England is meaningless if this is not reckoned an axiom wholly beyond controversy. The Church of England has, in every century, been the Catholic Church in England, whether we view it from the standpoint of the twentieth century or of the tenth. Ergo, no other organization in England is or can become the Catholic Church in England; not even the mission of the Italian Catholic Church, which must perpetually remain alien to the historic Catholic Church in England, unless sometime that concrete body shall, by its own free action, give a legal status to the foreign mission which is established in the same land.

What, then, is the concrete organization of this historic Catholic Church in the United States? It cannot have ceased to be concrete here, when it has been concrete in every other age and land. It cannot be here a vague generality of opposing organizations in some undefined totality. What the Catholic Church is elsewhere, that it must be in the United States.

In that great missionary congress of the Roman-American communion held recently in Chicago, Archbishop Blenk, preach-

ing the sermon at the high celebration of the Holy Eucharist, began:

"In the lives of peoples and nations as well as in the lives of individuals great and solemn moments come, moments when we stand in the presence of an all pervading, all potential fact out of which grow achievements that leave upon all the future history of the individual or the nation an ineffaceable mark. One such moment came and passed into history when in April, 1808, the holy father founded in these United States the first Catholic bishopric."

Was the Roman prelate justified in speaking of the extension of the papal hierarchy into America as the creation of the "first Catholic bishopric" in this land? At that date, it will be remembered, six Bishops in Anglo-Scottish orders were exercising jurisdiction in the United States, and four others, of the same episcopal line, had passed to their rest. And for a number of years there had been, and was then, in existence, the General Convention of what was termed the Protestant Episcopal Church. What relationship did that Church, with its Bishops and legislative body, its liturgy and its laws, bear to the Catholic Church of history? Was Archbishop Blenk correct, from a larger than Roman perspective, in saying that the "first Catholic bishopric" in the United States was founded by "the holy father" in 1808?

BOTH ROMAN and Anglican communions first existed in the United States as mere aggregations of individual members, deprived of the episcopate which alone could give them organic union with the historic Church of the ages. But when a localized episcopate from Scottish and English roots was planted in Connecticut, Pennsylvania, New York, and the other states; when elected representatives from these and other states formed themselves into a national body in which, even though somewhat imperfectly, the place of the historic episcopate was respected, then a new national extension of the historic Catholic Church was framed. Its "mission" may be said to have been derived in either of two ways. Either the independence of the American nation carried with it ecclesiastical independence in such wise that "mission" was latent in the Church even in its unorganized condition, requiring only the possession of a valid episcopate in which that latent "mission" might become actual—which appears to be the view expounded in the preface to the Book of Common Prayer; or the "mission" which was reposed in the mother Church of England was transferred to the infant Church by the consecration of Bishops in English orders for definite American sees. In either event, unless we are to adopt the modern Roman view that mission proceeds exclusively from the Roman see, it cannot be doubted that on strict Catholic principles the episcopate that was extended to the American Church in the late eighteenth century, with the national Church organization that was effected, became thereby the national representative of the same historic body that in England was represented by the Church of England; and the actual continuity as one continuing body of the Protestant Episcopal Church with the Church of England was recognized by the Supreme Court of the United States. Thus we are justified in saying that what *Ecclesia Anglicana* is to the whole Catholic Church, so also is *Ecclesia Americana*. In both cases these bodies, and these alone, are, complete and in themselves, the localized representative of the Catholic Church of history and of the creeds. Whatever may be said of individuals connected with other Christian bodies who, by baptism, are made members of Christ and of His Church, no other organization in America is the American Catholic Church.

All this was accepted as a truism not many years ago by every Churchman who did not view the Church as simply a modern Protestant sect. Strangely enough, however, a loose way of talking has of late obtained where we should least expect it. "There is," says the *Churchman* (November 14th), "but one Body of Christ, and it is inspiring to know that more and more the Churches of Christendom are becoming jealous of their rights in that one Body." How many "Churches of Christendom" have "rights" in that "one Body" which alone St. Paul terms "the Church"? The Body is the Church and the Church is the Body; and that one Church is the concrete body known throughout history as the Catholic Church. Surely it must be evident that any "Churches of Christendom" which are not integral parts of that historic body, bound by her laws and subject to her hierarchy, have no "rights" (1) "in that one Body." Who gave them any "rights"? And the *Churchman* cannot "recognize what Congregationalism, Protestant Episcopalianism, Roman Catholicism, and all other isms assert

* *Passing Protestantism and Coming Catholicism*. By Newman Smyth. New York: Charles Scribner's Sons.

The Historic Ministry and the Present Christ. By Rev. Charles L. Slattery, D.D. New York: Longmans, Green & Co.

by their separate existence and their insistence upon isolation." If this phrase is not meaningless it would seem to indicate that our valued contemporary sees nowhere in the separate organizations of these several bodies any one organization that is, in fact, the American localization of the Body of Christ. Has, then, the Body of Christ ceased to be concrete? Is it no longer the equivalent of the historic Catholic Church? Is it no longer a Kingdom with officers and laws that must be obeyed? If it is, which organization, with its officers and laws, is it? If it is not, what has become of the erstwhile organism of the Catholic Church which banks so large in history and in the creeds? "All these," continues the *Churchman*—by which, literally, must be understood the "isms" that have been enumerated—"must be transformed so that all who have been baptized into Christ will have fellowship and communion in the One, Holy, Catholic, and Apostolic Church." Well, if transforming isms can give such fellowship and communion, we should hope they might speedily be transformed; but the whole proposition appears to us so weak and meaningless as to be little more than a jumble of words. "All who have been baptized into Christ" have the right to a full "fellowship and communion" in the one Catholic Church; but they do not exercise that right until they conduct themselves loyally toward all the ordinances of that Church. They must, in short, as did the first disciples who were knit into that fellowship and communion, continue steadfast in the apostles' doctrine and fellowship, in the Breaking of Bread, and in the prayers. Loyal obedience, rather than transformation of isms, is the keynote to full participation in the organic life of the Body of Christ.

This much is but the prelude to our consideration of means whereby we may hasten reunion. We can find no means appropriate to that end that leave us in doubt as to where to locate that Church which is described repeatedly in the New Testament as the Body of Christ. That Church is altogether too concrete to be identified as merely the sum total of what the *Churchman* terms the "Churches of Christendom." Jesus Christ, we may reverently believe, never selected a composite photograph to be His Bride, and never represented His Body as being a mass of disintegrated bones, each of which was self-made and out of organic connection with the others. The first step in producing unity is to locate the historic Catholic Church; the second is to discover what means can be found to draw all Christendom into unity with that Church. If either of these tasks is impossible, then unity is impossible. But certainly the longed-for unity is only pushed farther and farther into the distant future by a loose way of speaking as though all or any of the modern "Churches of Christendom" possessed, as such, any "rights" in the Body of Christ, or any organic relationship with that Body.

We shall try, next week, to build somewhat upon these premises.

THE counsel to attend early to Christmas shopping is being widely circulated by philanthropic societies and individuals. It is sage advice, and one wishes it might generally be put into practice. Moreover it is as truly in the interest of the purchaser as it is of the tired clerks, for whom it is primarily advanced. The purchaser finds unbroken stocks, better arranged, and receives better attention from clerks who are not rushed beyond the point of endurance.

Surely it would seem that there could be no good reason for delay.

"WE MAY DWELL sadly on the increasing worldliness of modern Churchmanship which sees in the Cross of Christ a rock of offence; we may bewail the lack of offence; we may bewail the lack of Christ-like devotion that marks so much of our public school religion; we may gird at the selfishness of young priests who marry and settle down almost as soon as they are ordained; but to what purpose? We need a propaganda. Poverty must once more be preached as an honorable and Christ-like state; the unmarried life must once more be exalted as a burden to be carried, at least temporarily, for the Master's sake; while official union with the Christ in priesthood must be once more held up as the noblest life to which a man can be called. Self-sacrifice is a science, and its professors are the priests of the Church. In the measure that English priests make the science beautiful in the eyes of their parishioners will young men seek to follow it to the end." So writes the Bishop-elect of Zanzibar, in *The Church Chronicle* (South Africa), dealing with the dearth of the clergy. These examples of the laity come to reinforce his plea. The sacred fire kindles all whom it touches. Yet the clergy are its special guardians, and should burn with its brightest heat.

EXCAVATIONS IN PALESTINE.

I.—THE AMERICAN SCHOOL FOR ORIENTAL STUDY AND RESEARCH IN PALESTINE.

[FROM OUR JERUSALEM CORRESPONDENT.]

DR. EDWARD ROBINSON in 1838 was the pioneer of all modern scientific Palestinian exploration. He prepared himself for this work by fifteen years of special study.¹ He was followed by three other Americans, viz., Lieutenant W. F. Lynch in 1848;² Dr. W. M. Thomson in 1859;³ and Professor Hackett in 1860.

[The *Palestine Exploration Fund* (English) was founded in 1865, and the first report was issued in 1869, so that the "quarterly statement" numbers 39 volumes.]

The American School of Archaeology in Jerusalem is connected with the following universities and colleges:

DATES.	UNIVERSITY OR COLLEGE.	PROFESSORS.
Oct. 1900-1901..	Yale University.....	Charles C. Torrey.
" 1901-1902..	Boston University.....	H. Mitchell.
" 1902-1903..	Bryn Mawr College.....	George Barton.
" 1903-1904..	Hartford Theological Seminary..	Louis Paton.
" 1904-1905..	Cornell University.....	Nathaniel Schmidt.
" 1905-1906..	Yale University.....	W. Bacon.
" 1906-1907..	Harvard University.....	David Lyon.
" 1907-1908..	Union Theological Seminary....	Francis Brown.
" 1908-1909..	Chicago University.....	Francis R. Harper.

Dr. Hans H. Spoer of New York University, a resident in Jerusalem, was elected *non causa* in 1903.

This school receives, irrespective of religion, nationality, and sex, all students who are graduates of a university of recognized standing.

It will be noticed that students arrived first in 1900-1901. Dr. Torrey's work was only the organization of the library, etc. Between 1900-8 about eighteen students came into residence. They were first housed in 1905. Before that date the library was in a room at the Grand New Hotel, within the Jaffa Gate, and students lodged where they liked. A building fund has been started, and the school hopes eventually to have a house of its own.

The director's work is to oversee private studies, and advise as to reading, etc.; also to accompany the men in travelling and exploration. The weakness of this plan is that a new director comes out every year, knowing neither the country nor the language, and leaves after the end of eight months, just when he himself begins to learn. It is hoped to have soon a "field" director, permanently on the spot, as is the custom at the German Archaeological School and—as there also—to bring out yearly a second director. Several universities combine and support this school, and the director for the year is chosen from these in rotation. Naturally the number of students depends largely upon the reputation and popularity of the professor, and partly upon the ability of the university in question to provide travelling scholarships, bursaries, and other forms of assistance; the cost of coming over from the United States and of travelling while here being of course considerable.

Professors Schmidt and Barton have published each a volume as a direct result of their stay in Jerusalem; the one, a *Life of Christ*, the other an illustrated *Book of Israel*. Schmidt devoted more time and energy to travel than any other professor. He wrote some finely illustrated and interesting articles on the Sources of the Arnon, and other points of East Jordan topography.

Professor Barton coöperated with Dr. Spoer in the publication of two manuscripts which they discovered in the library of the Syrian (Jacobite) Bishop of Jerusalem, Lectinarcis, dating respectively from A. D. 1221 and 1262, in which Dr. Spoer found that five of the Aramaic sections have a close and very interesting relationship to the Arabic Diatesseron, and which he collated with the Peshitta and the Arabic version. The text has since been published in Germany. As, in great degree, a result of the study of ancient manuscripts in various convent libraries, Dr. Spoer has also published, as emanating from the American School of Archaeology, various articles on textual emendations and differences—Psalms 8, 18, 151;⁴ pas-

¹See *Biblical Researches in Palestine, etc.*, 4 vols. London: John Murray. 1841 and 1856.

²See *Narrative of the United States Expedition to the River Jordan and the Red Sea*. London: R. Bentley. 1850.

³See *The Land and the Book*. Various editions since 1859.

⁴Psalm 151 is to be found in the Peshitto, and in the Septuagint. A text was published by Dr. W. Wright, late Arabic Professor at Cambridge, in the *Journal of the Society of Biblical Archaeology*, but of less antiquity than that of the manuscript referred to.

sages in the books of Job, Ezekiel, the Song of Songs, and Malachi; also various inscriptions which he has discovered in Arabic, Palmyrene, Samaritan, Hebrew, Himyaritic, etc.

Among the professors the name best known to English readers is probably that of Francis Brown, whose Hebrew Lexicon is held in much value by scholars, and whose recent lectures at Oxford (Christ Church) are still fresh in the memory of grateful students. Professor Bacon is also an eminent authority on the New Testament.

Professor Torrey's most valuable work as editor of the *Journal of the American Oriental Society* has been resigned this year, to the general regret of epigraphists and archaeologists. Under such leadership it is to be seriously regretted that, with one marked exception, no literary results have hitherto appeared, but this may be explainable by the unaccountable system of assigning to the students guides having no experimental knowledge of the Holy Land.

The school has an excellent library of works of reference and criticism in many languages, kept well up to date.

This school has been widely credited with the work of the American excavations at Sebaste. The mistake has arisen, not unnaturally, from the fact that Professor Lyon of Harvard, who in 1906-7 was director of the school, returned in 1908 to take charge of the excavations, a Firman having been granted to Harvard University, which had received from private sources a handsome sum of money for this purpose. The field is one of unique promise, and it seems certain that no site hitherto explored can compare for extent and preservation with the ruins of this historic Samaritan city. The work has suffered greatly from the fanaticism of the district, but it will be resumed at an early date, and, it is believed, under more favorable conditions.

In July, 1903, a friend of the University of Chicago offered a substantial sum of money to be available annually for five years on behalf of exploration in Bible lands. This led to the foundation of the "Oriental Exploration Fund," which is already at work at Bismya in Babylonia, and will eventually, it is hoped, extend its operations in Palestine.

RECALLED TO THEIR DUTY.

WINTER WORSHIP in old-time churches, although ardent in the spirit, was often cruelly chilly for the body, even after the era of arctic temperature, mitigated only by the inefficient tin foot-warmer, had given way to the more luxurious one of stoves. The great stove, filled with roaring logs, roasted the nearer worshippers and left the majority to freeze; moreover, it required an inconvenient amount of attendance. Tradition relates how, in old St. Paul's of Newburyport a century ago, the dealings of Mr. Harvey, the parish clerk, with the new stove, just installed, brought confusion to him and a moment of irrepressible mirth to the congregation.

Uncle Nat Bailey, the sexton, whose duty it was to tend the stove, was yet busy ringing the bell, and the last comers were hurrying in, when Clerk Harvey perceived that the fire needed attention. This he promptly gave. In so doing he smutted his hand, and carelessly rubbed it across his countenance, which became conspicuously and absurdly smeared with soot. A few minutes later he rose with dignity at his desk, confronted the congregation, and with a solemnity they could not share, gave out the first hymn: "Behold the beauties of my face."

Lighting as well as heating gave trouble in those days. Candles guttered or went out, and kept the attentive sextons busy tiptoeing about, snuffing or relighting them. Sexton Currier—pronounced, in country speech, "Kiah"—of Parson Milton's church, in the same old town, once neglected this duty during an evening service.

Parson Milton, nicknamed, from his tremendous, booming voice, "Thundering Milton," was an excellent pastor, but very singular and abrupt in his ways. Observing the condition of the lights, he nearly overthrew the decorum of the congregation by proclaiming at the top of his voice, without the slightest break between the sentences:

"The Lord said unto Moses, Kiah, snuff the candles."

He it was, too, who, when a worthy parishioner whose Christian name was Mark once dropped into a doze in his pew, recalled him suddenly to his duty. Leaning forward in the middle of the sermon, and apparently addressing himself directly to the offender, he exclaimed, in quick, sharp tones, "Mark!"

At the sound of his name the man opened his eyes and sat hastily erect. The preacher, resuming his normal voice, concluded the sentence, "the perfect man, and behold the upright."—*Youth's Companion*.

WE MUST expect to meet with something of weariness and painfulness, even in the course of Christian love and duty. It is the condition of human life; a part of the cross appointed for us to bear in imitation of Jesus Christ.—*Keble*.

ACUTE CRISIS REACHED IN THE ENGLISH EDUCATION CONTROVERSY

Grave Accusation Against the Primate and Many Bishops

NO PRECEDENT FOUND FOR THE ARCHBISHOP OF YORK'S RESIGNATION

Earnest Address to Men in Truro Cathedral by the Bishop of London

OTHER IMPORTANT BRITISH ECCLESIASTICAL NEWS

The Living Church News Bureau
London, November 10, 1908

WE have now, indeed, reached a very acute crisis in the Education controversy. I hardly think it is any exaggeration to say that the Church has been betrayed by her natural leaders, the Primate and those members of the episcopate who are on his side. It is announced this morning in the newspapers that "peace is in view" as regards the Educational situation, but this will deceive nobody who knows the real feeling of the Church regarding the matter. It appears that the negotiations which have taken place during the past few weeks between the Minister of Education and the Primate with a view of arriving at a settlement have resulted in an arrangement between themselves and their supporters which undoubtedly will find expression in a new Education bill. This *concordat* is based on the following principles: Abolition of denominational schools; no religious tests for teachers; universal establishment and endowment of Undenominationalism; while the concessions to Denominationalism consist merely of the right of entry into all schools, and permission to the head teacher to volunteer to give denominational instruction. Here we have, among other vicious features of the scheme, preferential treatment of what Mr. Gladstone rightly called "the moral monster of Undenominationalism." This is an abomination which responsible Church people in general will not put up with. It must be understood that the Primate has in these negotiations been acting in a personal rather than in an official capacity. He appears to have among his following the majority of the Bishops, but I do not think he can possibly carry with him the great mass of responsible and influential Churchmen.

Lord Halifax writes to the leading organs of the London press from Garrowby (one of his Lordship's seats in Yorkshire), under Friday's date, regarding the late negotiations between the Government and the Primate concerning the Education question. His letter appears in the *Times* in large type. He speaks of knowing something of the general opinion entertained by those who are fighting the battle of denominational religious teaching, and he can say without fear of contradiction that, whatever may be the attitude of certain members of the episcopate, "Churchmen generally are not prepared to acquiesce in what seems to them the sacrifice of all the principles for which they have hitherto been contending." After enumerating those principles, he must also add, his Lordship says, that he does not think Churchmen throughout the country "will easily forgive the leaders, be they members of the episcopate or the heads of a political party, who should consent in the all important matter of the denominational religious education of the country to sacrifice what is alike demanded by the rights of religion, the rights of parents, and the rights of justice."

The Minister of Education (Mr. Runciman) met about eighty Protestant Dissenting members of the House of Commons in the precincts of the House yesterday, to lay before them a *précis* of the negotiations above referred to. It is stated that they agreed to the so-called settlement. It is said, however, that their attitude is entirely in opposition to their leader, and that is likely to lead to the bitterest resentment on the part of a considerable section of Protestant Dissenters. Therefore between the Church and Dissent, both Romanist and Protestant, I think the proposed compromise on the Education question can be effectually wrecked.

PROCEDURE IN THE RESIGNATION OF AN ARCHBISHOP.

With reference to the resignation of the Archbishop of York (*vide* last week's London Letter), it is believed that there is no precedent for the resignation of an Archbishop. It is also to be remembered, says the *Times* newspaper, that the procedure of resignation is in this case not simple:

"In addition to communicating with the Crown, a diocesan Bishop sends his desire for release to the Archbishop of his Province

before he is considered canonically free from his responsibilities. But an Archbishop of York does not resign to an Archbishop of Canterbury, who for such purposes is his co-equal, and it is understood that in this case the canonical resignation was made to selected representatives of the episcopate; perhaps to the Archbishop of Canterbury, together with the Bishops of London, Durham, and Winchester as taking precedence of the rest."

The Archbishop of York's resignation takes effect at the end of the year.

EARNEST SERMON TO MEN BY THE BISHOP OF LONDON.

The Bishop of London addressed a huge gathering of men in the nave of Truro Cathedral a week ago last night, and on the following afternoon he preached on the occasion of the twenty-first anniversary of the consecration of the Cathedral. At the special men's service on Monday evening the congregation was drawn from all parts of the diocese, and quite 2,000 must have been present. The Bishop's earnest address was based on the passage from St. Paul's Epistle to the Romans, "I am not ashamed of the Gospel of Christ, for it is the power of God."

There were three kinds of shame, he said, which were likely to spoil their loyalty to our Lord Jesus Christ and His Church to-day. The first was intellectual shame. There never was a time when they ought to have less of intellectual shame. They might be tempted to be ashamed intellectually of the Incarnation, but that was "the most gloriously reasonable doctrine which could be taught to mankind." Perhaps some of them had been up to now intellectually ashamed of the sacraments of the Church. Had they ever noticed how in the Bible, from the beginning, God had always used outward signs in dealing with mankind. He believed there were literally thousands who were kept away from the full heritage which God was giving them from pure misunderstanding. "If any were intellectually ashamed of the Gospel of Jesus Christ, let that night finish their shame." Perhaps their shame of the Gospel was a social shame. It could be no longer an accusation against the Church of England that, compared with some of the Protestant sects, she had "all the starch"; because they longed with a great longing to gain all the men of every class in the Church into one unbroken brotherhood. "Might God bless the Church of England Men's Society, which was trying to do that." There was another kind of shame of which he desired to speak in even more earnest terms—namely, Moral Shame. They need not deny that the moral standard of the Gospel of Jesus Christ was very high. "It touched true purity of married life; perfect chastity for the unmarried." Above all he would that night rally the men of Cornwall "round the moral standard of the Gospel of Jesus Christ." It was the purest hearts which were happy. The Bishop had, however, a far higher ambition than to make the men of Cornwall only not ashamed of the Gospel. It would be something to do that, but his ambition was to make them go back to their homes and believe with St. Paul that the Gospel of Jesus Christ was the power of God. Whatever held them back, let them be "out-and-out Christians that night," and work for the Church.

LATE DEVELOPMENTS AT NEWCASTLE-ON-TYNE.

The situation in the diocese of Newcastle, as the outcome of the conflict between the Rev. Vibert Jackson, priest in charge of the mission of the Holy Spirit, Newcastle-on-Tyne, and the Bishop of Newcastle respecting matters of Catholic ceremonial, has recently undergone a fresh and noticeable development. On Sunday fortnight the mission priest celebrated in full vestments the Holy Eucharist in the mission church of the Holy Spirit, for which a license was refused by his diocesan a little more than a year ago on account of the ceremonial practised, though the same was in accordance with the Ornaments Rubric. From his point of view, the Bishop himself was responsible for the step he had taken. It appears that a short time previously the Bishop consecrated a church at Byker, Newcastle, which had taken the place of a temporary church where the liturgical vestments were in use, and which were continued at the new church. It therefore seemed only reasonable and just, in view of the similarity of conditions at the Church of St. Lawrence, Byker, and the mission church of the Holy Spirit, that the latter should be treated in no different way from the former. It was further set forth that practically the whole question at issue was one of the liturgical vestments, and that a license had been granted to a mission conducted on lines similar to those of the Holy Spirit mission, while another mission was carried on and the Blessed Sacrament administered without a license having been issued or consecration having taken place, the mission being carried on under a "permission" of the late Bishop Lloyd, similar to that possessed by the mission of the Holy Spirit in its new building. The mission priest admitted that his action was technically illegal, yet he was convinced that his action was justified by the spiritual needs of the mission district. It was not, however, like the Bishop of Newcastle to

take his view of the matter. At the mission church of the Holy Spirit on Sunday week a congregation assembled for the Sacred Mysteries, when the Rev. Mr. Jackson read a letter from the Bishop, giving positive orders to him not to repeat "this offence," and adding that if he persisted in doing so, "I shall be compelled to call upon you to show cause why I should not revoke your license." The priest, addressing the congregation, said that he was prepared to ignore legal technicalities for the good of their souls, but he was not prepared to violate all Church order. Therefore in future there would be no administration of the sacraments of Holy Baptism and Holy Communion in that district of 9,000 souls. "The mission of the Holy Spirit was placed under an interdict for doing what was done without let or hindrance in fourteen other Tyneside churches." Afterwards the priest read a letter which he had sent to the Bishop, again making urgent application for a license to administer the sacraments to the souls of the district for whom he was responsible. A correspondence has passed between the Rev. C. E. Osborne, rector of Wallsend-on-Tyne, and the Bishop regarding the late refusal to grant a license for the celebration of the Holy Eucharist in a mission chapel in his parish. The rector of Wallsend complained of "inequality of treatment" on the Bishop's part.

MUSICAL AND OTHER NOTES.

The present quarterly number of *Pax* says that the *Organist and Choirmaster* for September 15th has a gracefully written and interesting paper giving an account of "A Visit to the Benedictines of Caldey" by "A London Organist." The writer, it appears, came to Caldey as an "ardent Cathedralist" who had regarded Plainsong from the archæological point of view only, "but even our imperfect rendition of Solesmes Plainsong has converted him to a larger view." This London organist writes: "My appreciation of Solesmes Plainsong is considerably enhanced. No longer can I regard it as a mere antiquarian curiosity, and something to be viewed in the glass case of a musical museum. It is this, of course, but it is infinitely more than this. It is beginning to appeal to me as the real, living song of the Church." The June number of *Pax* contained, I was glad to see, an article on "Plain Chant," by Dom Henry of the Caldey Benedictine Community. He did well to point out that the Plain Chant is just as much the lawful heritage of the Church of England as of the Church of Rome. Some of our people are apt to forget that, or else are ignorant of the fact. Dom Henry writes:

"It is of special interest to English Catholics to note that the first books of the reformed Gregorian Chant (apart from the diocese of Rome, where it was first used), came to England, and from that day to this the Church of England has given official sanction to no other music for liturgical worship. As early as A. D. 747 the Council of Cloveshoo determined that in all churches this chant of St. Gregory should be carefully studied. The last official pronouncement was that of Archbishop Cranmer, who commissioned Merbecke to adapt the Plain Chant of the Sarum books to the English Prayer Book."

A memorial to the late Mr. C. E. Kempe, the eminent stained glass window artist, has been dedicated in Southwark Cathedral. The unveiling was to have been performed by Lord Halifax, who was one of Mr. Kempe's intimate friends, but he was unable to be present through indisposition, and the Bishop of Bristol acted in his stead. The subject of the window is what the Bishop of Bristol described as the "sacred art of music"; and represents angels, some with musical instruments, others grouped round a lectern, singing from the Psalms passages prophetic of the Incarnation ("Out of Zion hath God appeared," and so on). The subject was chosen by Mr. Kempe as part of his scheme for the decoration of the Cathedral.

The current number of the *Southwark Diocesan Chronicle* announces that the Bishop of Southwark has appointed a committee with the object of raising "a suitable and worthy testimonial" to Dr. Madeley Richardson, the retiring organist and choirmaster of Southwark Cathedral, in recognition of his services to the Cathedral and diocese during the last twelve years. This refers, of course, to his term of service at Southwark when St. Saviour's was a collegiate church as well as since then.

With regard to the recent (Roman) Eucharistic Congress, it has now been authoritatively denied that the King intervened in regard to the prohibited procession.

The Bishop of London has appointed the Rev. F. L. Boyd, the new vicar of the Church of the Annunciation (old Quebec Chapel), W., to the vicarage of St. Paul's, Knightsbridge, in the room of the late Prebendary Villiers.

J. G. HALL.

ADVENT NOONDAY SERVICES AT OLD TRINITY

A New Departure Made at that Historic New York Church

HANDSOME WINDOW PRESENTED TO ST. STEPHEN'S

Other Diocesan News of Interest

The Living Church News Bureau
New York, November 23, 1908

THE new departure at Old Trinity in the form of noon-day services during the season of Advent will be inaugurated by Father Huntington of the Order of the Holy Cross, who will preach every day of the week beginning Monday, November 30th. Other preachers appointed are as follows:

Monday, December 7th, the Rev. B. W. R. Tayler of St. George's Church, Schenectady, N. Y.; Tuesday, December 8th, the Dean of the General Theological Seminary; Wednesday, December 9th, the Rev. C. R. Stetson, vicar of Trinity Church; Thursday, December 10th, the Rev. Dr. Henry Lubeck of Zion and St. Timothy Church, New York City; Friday, December 11th, the Rev. Dr. Manning, rector of Trinity parish; Monday, December 14th, the Rev. Ralph Birdsall of Christ Church, Cooperstown, N. Y.; Tuesday, December 15th, the Rev. Milo H. Gates, vicar of the Chapel of the Intercession, New York City; Wednesday, December 16th, the Rev. Karl Reiland of Grace Church, New York City; Thursday, December 17th, the Bishop of Long Island; Friday, December 18th, Bishop Courtney of St. James' Church, New York City; Monday, December 21st, the Rev. C. M. Hall of Holy Cross Church, Kingston, N. Y.; Tuesday, December 22nd, the Rev. Dr. Stires of St. Thomas' Church, New York City; Wednesday, December 23d, the Rev. Dr. Lloyd, General Secretary of the Board of Missions. The services will begin promptly at 12 o'clock and will end promptly at 12:30.

NEW WINDOW AT ST. STEPHEN'S.

St. Stephen's Church, West Sixty-ninth Street, has been recently enriched by a magnificent new east window, the subject of which is "The Maries at the Tomb." It is a fine piece of work, excellent in design and rich in color. The memorial inscription reads: "This window is presented by Caroline Amelia Brundage to the Glory of God and in memory of her husband, Minthorne T. Brundage, and their son, Edgar Young, of her father and mother, John S. and Ann Smith Young, of her brothers, John D. and William H. Young, and of her brothers and sisters who died in infancy. The window was designed and executed by Heaton, Butler & Bayne of London and 437 Fifth Avenue, New York.

THE WEEK OF PRAYER AT CHRIST CHURCH.

Father Huntington will speak on the general subject of "The Faith the Foundation for Prayer," at Christ Church in the week, November 29th to December 6th, each evening at 8:15. The daily chapters are Monday, "The Cause"; Tuesday, "The Call"; Wednesday, "The Curse"; Thursday, "The Cure"; Friday, "The Claim." Only men are to be admitted to these meetings, and to the meetings in Seabury Hall on Sunday, November 29th, at 4 o'clock. On Sunday evening, November 29th and December 6th, at the regular service Father Huntington will be the preacher.

At St. George's, Stuyvesant Square, Dr. Dawson, the London Congregationalist, will conduct a two-weeks' mission, apart from the regular Church services, beginning with the first Monday in Advent.

The Rev. Dr. Edmonds Bennett, rector of Trinity Church,

Mobile, Ala., will spend the month of January in New York City. He has promised to preach in Christ Church; Church of the Holy Trinity, Harlem; and St. Peter's, Brooklyn, on Sundays. On the three Friday noons, 8th, 15th and 22nd of January, he will speak in St. Paul's Chapel, Trinity Parish. He will conduct a Bible class at Christ Church on Monday and Friday nights throughout that month.

THE PASSING OF ST. JOHN'S CHAPEL.

Trinity parish corporation, it is announced, has decided to close St. John's Chapel in Varick Street, and to transfer the congregation to St. Luke's Chapel on Hudson Street near-by, another parochial chapel, which has for some years been working in conjunction with St. John's. The picturesque church to be abandoned was built in 1803, and then fronted upon Hudson Square. The building was consecrated in 1807, by the Rt. Rev. Benjamin Moore, Bishop of New York; services have been continuously held in it since that time. Among the clergy of the

parish assigned to the charge of St. John's Chapel are the Rev. Dr. Jonathan Wainwright, afterward Bishop of New York; the Rev. Dr. Sullivan H. Weston; and the Rev. Philip A. H. Brown. For a number of years the congregation has steadily diminished on account of the encroachment of business and railroad interests into the neighborhood of old-time beautiful residences, and latterly, by the incoming foreign and Jewish populations. The corporation has long had a change in view, and has felt that it was no longer justified in carrying on the work at St. John's, especially as St. Luke's Chapel has ample accommodations for the few people who attend St. John's. It is with great reluctance that the vestry has decided to close the church, so remarkable for its architectural beauty and with so interesting a history.

INSTITUTION OF RECTOR AT HOLY APOSTLES' CHURCH.

The Rev. Appleton Grannis will be instituted as rector of the Church of the Holy Apostles, Ninth Avenue and Twenty-eighth Street, on Sunday, November 29th, by Bishop Greer. Mr. Grannis was formerly a missionary in the diocese of Newark, assistant secretary of convention, and assistant to the Rev. Dr. Mann at Trinity Church, Boston.

THE TRUE PEACE.

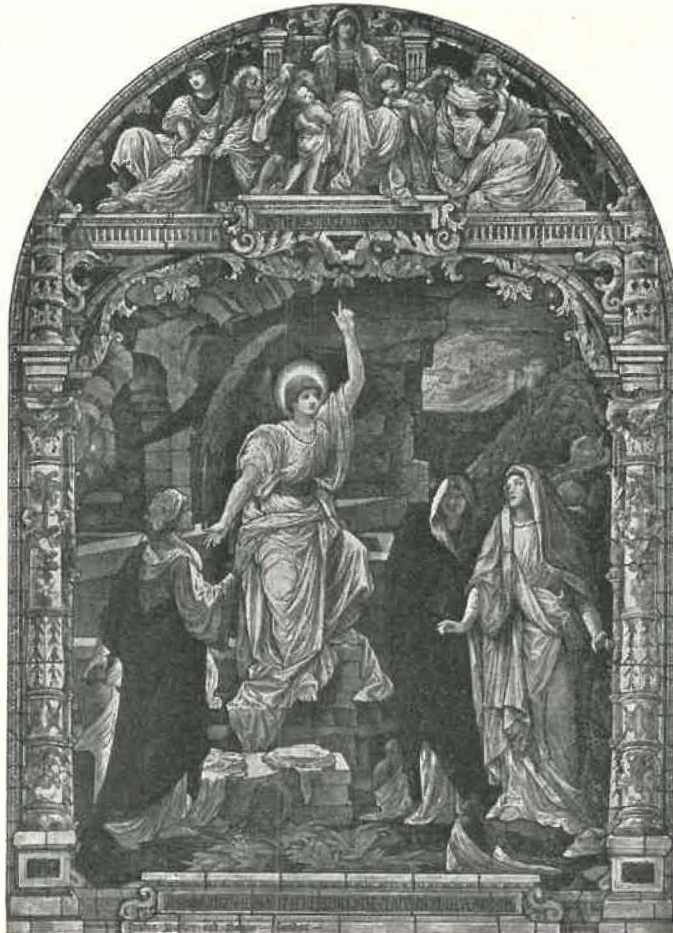
THERE is a peace which is not patience, because it looks for nothing, longs for nothing, prays for nothing—a peace which is painless because it is numb, and is free from the struggle because it is dead. I would not have that gift, O my Father!

I have passed through the autumn woods and heard no waving of the leaves, not because there was no wind to blow, but because there was no sap to nourish. I would not have that gift, O my Father! That is the peace of the grave.

But Thy peace is the peace of the ocean. It is the calm that holds depths beneath it. It is not the rest of lifelessness, but the rest of balance. Thy patience is the patience not of spentness, but of expectancy; it rests "in hope."

Bring me that peace of thine, O God! Bring me the peace of pulsation, the calm of courage, the endurance that springs from energy! Bring me the fortitude of fervor, the repose through inner radiance, the tenacity that is born of trust! Bring me the silence that comes from serenity, the gentleness that is bred of joy, the quiet that has sprung from quickened faith! When I hear Thee in the whirlwind, there will be a great calm!—*Canadian Churchman*.

THE more faith and grace a man has, the more soberly will be thing of himself.—*Keble*.



NEW EAST WINDOW OF ST. STEPHEN'S CHURCH, NEW YORK.

INDISSOLUBILITY OF THE MARRIAGE BOND

Paper Read Before the Chicago Clergy by the
Rev. Stuart L. Tyson

HOW THE WEEK OF PRAYER WILL BE OBSERVED

Other Interesting Diocesan News

The Living Church News Bureau
Chicago, November 24, 1908

APAPER of unusual scope and value was that which the Rev. S. L. Tyson read at the first meeting of the reorganized "Round Table" of the Chicago clergy at the Church Club rooms on the morning of Monday, November 16th. The theme was "Our Lord's Teaching as to the Indissolubility of Marriage." The attendance was large, numbering nearly thirty of the clergy, and the paper was received with the deepest interest. It was a brilliant and cogent argument to show that the vast preponderance of scriptural evidence supports the view that our Lord taught the indissolubility of marriage, and the analysis of the two "excepting" texts in St. Matthew (5:32 and 19:9) showed them to be in direct conflict with the overwhelming trend of all the other texts and inferences to be found in the New Testament. The writer's opinion concluded that these "excepting" clauses in St. Matthew are to be considered as unauthorized additions to the words of our Lord, and he held that they were placed in the First Evangel by the unknown compiler who collected the original "Logia" of our Lord as St. Matthew had preserved them, and added to them the bulk of the Gospel according to St. Mark, thus editing "The Gospel according to St. Matthew," as we now know it. This conclusion was regarded as unwelcome by some of the clergy, though it was stated with great clearness and conviction by the writer of the paper. Much time and care had been expended upon the preparation of this able monograph, and it is worthy of a far wider hearing than that provided even by a well-attended meeting of the "Round Table" of the Chicago clergy. The Rev. Dr. P. C. Wolcott was the chairman of this meeting. Dean Sumner will be the chairman of the next meeting, which will be held at the Church Club rooms at 11 A. M. on the first Monday in December, the 7th of the month.

OBSERVANCE OF THE WEEK OF PRAYER.

Extensive preparations are being made by many of the chapters of the Brotherhood of St. Andrew for the due observance of "The Week of Prayer," which will begin on the First Sunday in Advent, the 29th of November. In these instances, the chapters have mailed personal letters to all the confirmed men and boys in their respective parishes, inviting them to the corporate Holy Communion on the First Sunday in Advent, and to the week-night services which are planned in most of the churches or chapels for every evening during this first week in Advent. There will also be daily celebrations of the Holy Eucharist in a number of parishes during this week, and an address or meditation at at least one service each day. The members of Chapter No. 1, Brotherhood of St. Andrew, St. James', Chicago, have invited all the Brotherhood men of the city to a corporate Communion at 7 A. M. on St. Andrew's Day, November 30th, at St. James' Church, to signalize the twenty-fifth anniversary of the founding of the Brotherhood, which took place at St. James' Church, on St. Andrew's Day, 1883. On the evening of the following day, the Brotherhood men of the diocese are invited again to St. James', when the Rev. Dr. J. S. Stone will speak on St. John's 17th chapter, as a preparation for the Advent corporate Holy Communion which will be celebrated at St. James' on December 6th, the Second Sunday in Advent.

ANNUAL MEETING OF THE ORIENTAL SOCIETY, W. T. S.

The Oriental Society of the Western Theological Seminary held its annual meeting in the Hibbard Egyptian Library, at the Seminary, on the evening of Tuesday, November 17th. The finances of the society are in excellent condition, all the bills for the publication of Dr. Toffteen's book on *Ancient Chronology* having been paid. Dr. Toffteen gave a valuable address on "The Present Status of the Higher Criticism," showing plainly that the "destructive school" of critics has had its day, and is decidedly on the wane. The officers were reelected, as follows: President, the Rev. Z. B. T. Phillips; Vice-President, the Rev. Dr. Herman Page; Secretary, the Rev. F. D. Devall; Treasurer, the Rev. W. O. Waters. The Rev. A. W. Griffin was added to the board of directors. The "Hibbard Egyptian Library" is now

the finest library of Oriental research to be found in the whole United States.

WHAT THE "LITTLE HELPERS" ARE DOING AT EDGEWATER.

The largest Babies' Branch of the Woman's Auxiliary in the diocese is the "Little Helpers" Society of the Church of the Atonement, Edgewater. There are about 120 now enrolled, and their first public service was held on a recent Sunday afternoon, the Church being filled with the little ones, their parents, and friends. Each of the 100 children present placed his or her little red bank upon the plate, the total sum reaching over \$50, for the Church's missionary work. Members of the "Babies' Branch" are little ones whose mothers promise to help them put at least one penny per week into a little red mite box furnished by the Auxiliary, accompanying the gift with a brief prayer for "all missionaries." Mrs. F. S. Gardner is the very efficient president of this Edgewater branch. This public service was conducted by the rector, the Rev. Dr. C. E. Deuel, and consisted of the administration of Holy Baptism, followed by some missionary hymns, collects and a short address.

MEETING OF THE DIOCESAN SUNDAY SCHOOL COMMISSION.

The diocesan Sunday School Commission held a meeting on Friday, November 20th, in the Church Club rooms, and discussed several important measures looking towards the improvement of the Sunday school work of the diocese. The Rev. A. B. Whitcombe, secretary of the commission, has lately sent by mail some 14,000 mite-box envelopes to the various Sunday schools of the diocese, to be used in gathering the Advent offerings of the children for diocesan missions, the special object being the stipend of the General Missionary now at work in the Southern Deanery. This will be the third Advent for which this new work has been planned among the children.

DEATH OF CAPTAIN J. E. SINCLAIR.

In the recent death of Captain James E. Sinclair, senior warden of the Church of the Holy Communion, Maywood, the diocese loses a steadfast and devoted Churchman of venerable years. In April, 1907, he and Mrs. Sinclair celebrated their golden wedding. He had been a faithful and active member of his parish at Maywood for the past twenty years. He was a veteran of the Civil War, in which he lost his right arm, as a member of the United States Artillery, at Jefferson Barracks, Missouri. In his parochial life at Maywood he had been vestryman, junior warden, and senior warden. He is survived by his widow, three sons, and three daughters.

PAROCHIAL AND PERSONAL NOTES.

Thanksgiving Day will be observed throughout the diocese by early celebrations and by mid-day services, almost universally. The offerings of the day will in most cases be divided between the diocesan and the general funds for the relief of aged and infirm clergy and their families. The Woman's Auxiliary branches all through the diocese will unite in sending large and generous donations of provisions to the Chicago Homes for Boys. On the Tuesday before Thanksgiving, the Board of Managers of the Church Home for Aged Persons held their annual reception, and many of the friends of this admirable institution remembered the day with gifts of provisions and general supplies. Both of these diocesan homes are in prime condition and are accomplishing a large amount of good.

On the evening of Wednesday, November 18th, the Rev. Dr. John Henry Hopkins resigned his rectorship of the Church of the Epiphany, Chicago, to take effect on the 1st day of February, 1909, in order to accept the secretaryship of the Fifth Missionary Department, to which he was elected on the 20th of October, the election having been approved by the Board of Missions at their meeting in New York on the 10th of November. The Rev. Dr. Hopkins will have been at the Church of the Epiphany nearly ten years, by February 1st, he having begun his work on the west side on April 6th, 1899. He and Mrs. Hopkins will continue to reside at 348 Ashland Boulevard, Chicago, making that address their headquarters.

The Rev. Dr. Cyrus T. Brady addressed the Men's Club of Grace Church, Oak Park, at their monthly meeting, Wednesday, November 18th, his theme being "My Experiences as a Missionary in the West." The address was replete with personal anecdotes of Dr. Brady's early work in Kansas, under the late Bishop Thomas. He also gave some interesting accounts of Rudyard Kipling and other well-known literary celebrities, as he has come to know them through his own achievements in the domain of literature.

The Rev. E. V. Shayler, rector of Grace Church, Oak Park, has gone to Des Moines and to Seattle, to conduct two paro-

chial missions. The first closed on November 23rd, and the mission at Seattle will close on the Second Sunday in Advent, the 6th of December. During his absence, the parish at Oak Park is in charge of the new assistant, the Rev. Herbert W. Prince. The visiting priests preaching at Grace Church during the rector's absence at these parochial missions include the Rev. Edwin Weary of Sterling, on the Sunday next before Advent; the Rev. W. O. Butler of Savannah, Ill., on Advent Sunday; and the Rev. Dr. William F. Shero, warden of Racine College, on the Second Sunday in Advent.

The Rev. H. W. Starr, rector at Christ Church, in the beautiful suburb of Winnetka, has undertaken a new departure, which is of interest to many, outside as well as within his parish. Believing that the Church people of the wealthy suburbs owe something to the poorer people who are still obliged to reside in the crowded districts within the city proper, he has discontinued his Sunday evening services, and every Sunday afternoon and evening he is helping the Rev. Irving Spencer, at St. John's mission, Clybourn Avenue, Chicago, by teaching in Bible classes, and by preaching every other Sunday evening.

The Rev. George M. Babcock, priest-in-charge of St. George's Church, Grand Crossing, Chicago, has begun a monthly meeting of his Men's Club, which will be devoted to the study of social science. This class is open to both men and women, and is following the outline suggested by the American Institute of Social Science. From time to time it is planned to invite to this monthly class well-known speakers who are specialists in their various sub-departments of this large and comprehensive subject. The senior chapter of the Brotherhood of St. Andrew is being revived at St. George's Church.

The Rev. Charles H. Young, rector of Christ Church, Woodlawn, has recently been elected a member of the Advisory Committee of the Chicago Bureau of Charities, for the Woodlawn district.

TERTIUS.

THE POWER OF WELL-DOING.

BY THE REV. E. H. J. ANDREWS.

AGAIN and again the question presents itself, How shall we induce others to share with us the good things we possess and enjoy? How shall we convince the ungodly that it is really and truly worth while being a member of the Church of God?

By pulpit oratory, one answers; by the distribution of tracts and pamphlets, by personal appeal, by beautiful and uplifting services, answer others.

True, many shall be won by such means; but if we rely solely upon methods of this sort the gain to the Lord will be small—so small as both to discourage and dishearten us.

St. Peter's answer is far and away the best—"With well-doing ye may put to silence the ignorance of foolish men." It is this, undoubtedly, that tells—the demonstration in the life of the individual of the real presence of the Spirit. There is no evidence more convincing of the merits of Christianity than a godly life unostentatiously lived—no force of attraction to the Church we believe in and love more potent than the loyalty and devotion of a sincere Christian.

Let us remember that while there are those who may successfully engage the world's opposing forces with the weapons of argument and harangue, victory is certain for the simplest among us if only we live godly lives, drawing upon the Spirit within for needed wisdom and patience and strength.

Just the weapon of well-doing—that is all! It seems, does it not, too simple a thing to be effective? But who can estimate the potency of a life well lived in the midst of an evil world?

CLOTHED IN CHRIST.

No MAN need fear sin when he is fully protected against it. And we may always have such protection; it is only when we choose to be unprotected that sin works its destruction with us. The insulation of safety to the man who must handle live wires of death-dealing voltage is his rubber glove. Clothed in that, his hand has nothing to fear. Our insulation is even more sure. "Put on the armor of light," writes St. Paul; and a moment later adds, "put ye on the Lord Jesus Christ." Christ himself is our insulation against the currents of death. We may put Him on, we may be literally clothed in Him. Evil cannot touch Him: therefore it cannot reach one who is in Him. No one was ever contaminated by sin except after having broken away from the protecting power and person of the Saviour.—*Sunday School Times.*

THE LAST DAYS AND FUNERAL OF BISHOP KNIGHT.

ABOUT the middle of September, while officiating at the installation of the Rev. John Wallis Ohl as rector of Grand Junction parish, Col., Bishop Knight was seized with a hemorrhage of the nose, and on his return to Glenwood Springs became so ill that he finally concluded to lay aside work for the time being, and a regularly attending physician then took charge of his case. At times he showed signs of improvement, and was thought to be entirely out of danger when, on the Sunday previous to his death, he was again seized with hemorrhage, and this time very seriously. Nevertheless he rallied, and on Friday, the 13th, the physician in charge, Dr. E. J. Horan, stated that he thought, if the Bishop passed over Saturday safely, he would undoubtedly recover. Saturday night another relapse occurred. The Bishop was conscious during the night, and until within ten minutes of the hour of his death, which came on Sunday morning, November 15th, at 9 o'clock. The cause of death was typhoid fever.

The sad news was at once communicated to the clergy in the district and reached many of them in time to be announced at Morning Prayer.

That night the Rev. John Wallis Ohl of Grand Junction arrived and took charge of arranging the details for the burial, etc. He was assisted in this by Mr. Percy L. Urban, lay missionary in charge of the New Castle and Grand Valley missions. Bishop Spalding of Salt Lake arrived on Tuesday morning, the 17th, and on the afternoon of that day at 4 o'clock the services were held at St. Barnabas' mission, Glenwood Springs. At the request of Mrs. Knight the services were simple; friends were requested to omit flowers, and the request was respected. The Prayer Book burial office was read, omitting the committal, and including the Nicene Creed and special prayers. Bishop Spalding officiated. Unfortunately the clergy of the district are so scattered and railroad service is so inconvenient that only three were able to be present. These, wearing cassocks only, served as pall bearers. They were the Rev. John Wallis Ohl, rector of Grand Junction; Rev. Arnoldus Miller of Montrose and Rev. Sherwood Fison of Aspen (all in Colorado). The other pall bearers were Mr. Percy L. Urban, lay missionary of New Castle; Hon. John T. Shumate of Aspen, chancellor of the district; Hon. S. J. De Lan, and Theodore Rosenberg, respectively warden and vestryman of St. Barnabas', Glenwood Springs.

The local newspaper devoted a large portion of its space to eulogies of the Bishop, contributed by all the sectarian clergy and by the Roman priest resident there.

After the service the body rested at the church until it became time to take it to the train for transportation to the place of interment at Trenton, N. J. It was taken east that evening by Mrs. Knight and her sister, Miss Scarborough, who are daughters of Bishop Scarborough of New Jersey. Bishop Spalding accompanied them as far as Chicago, where they were met by relatives.

On the arrival of the remains at Trenton, N. J., on Saturday, November 21st, the office for the burial of the dead was said in Christ Church, of which he was formerly rector. The interment was made in Riverview Cemetery. The vested choir of Christ Church sang the choral parts of the funeral service and several favorite hymns of Bishop Knight.

SOUL ECHOES.

Two souls are sitting in the twilight dim,
And love's most subtle essence wraps them round,
Pervades their inmost being, while thoughts profound
Can never hope to pass the lip's soft rim,
And so have sought the eyes in which to limn
Love's portrait; a glance has stirred each soul to sound,
And what the other hears, each one has found
To be the echo from his own heart's brim.

Just as two children, in their rambles wild,
Have found the mountains at the close of day,
And, needing courage, call to the other child,
For help to bear the darkness of the way,
And hearing their own words in echo mild,
Are as bewildered as the Culprit Fay.

CLARA OPHELIA BLAND

THE TITHES, which God's people in all ages have been accustomed to set apart for holy uses, are indeed a sacrifice of praise and thanksgiving.—*Keble.*

Diocesan Conventions

THE NEW HAMPSHIRE DIOCESAN CONVENTION.

THE 108th Annual Convention of the Diocese of New Hampshire was opened with Evensong in the Roger T. Foster Memorial Parish House of St. Paul's Church, Concord, Tuesday, November 17th, at 4 o'clock. The convention was concerned largely with routine business, the reelection of diocesan officers, the reports of treasurers and of committees and commissions.

Delegates were elected as follows to the Missionary Council of the First Department, to be held in Boston, December 2nd: The Rev. Lucius Waterman, D.D.; Rev. Messrs. Patterson, Niles, and Littell, and Messrs. Burroughs, Dudley, Foster, and Thurber.

At the Tuesday evening missionary meeting in St. Paul's Church the work in the different missionary districts of the diocese was reported by the district secretaries, many new working centres were shown to have been started, and the response to the Church's entrance into these new fields seems cordial. Three addresses on "Phases of City Work in New Hampshire" were made by the rectors of Nashua, Manchester, and Dover. The Rev. S. H. Bishop, secretary of the American Church Institute for Negroes, made an able and interesting presentation of the Negro Problem. The corporate Communion was celebrated at 8 o'clock Wednesday morning followed by breakfast in the parish house. Among reports of the day was an interesting one presented by the Rev. C. leV. Brine on "The State of the Church"; a comparison of figures emphasized the growth during the thirty-eight years of Bishop Niles' episcopate and a resolution of congratulation to the Bishop upon this success was feelingly adopted. Among other subjects interesting reference was made to the relations of the Church to the large number of Oriental Christians in the diocese.

The commission to consider the duty of the Church towards the Scandinavians in the diocese, made a report dealing at length with the subject of Swedish Orders.

Bishop Niles in his address referred to the Rev. George Brinley Morgan, D.D., whose funeral in Christ Church, New Haven, was going on at the very hour of the delivery of the address, in words of loving appreciation, and the convention put upon record its expression of love and grief for the departed priest.

The following is an extract from the section of the Bishop's address in regard to Canon 19:

"The word 'addresses' and the words 'special occasions' would seem to make it plain enough that this proviso says nothing, and implies nothing, regarding what is popularly designated as 'exchange of pulpits.' But if, during, perhaps, the session of our legislature, when some of us are striving for real improvement of the laws relating to marriage and divorce, I could secure a church full of my fellow citizens, and could be so fortunate as to have Dr. Dyke, secretary of the Divorce Reform League, a Congregational minister, and one of the best informed men in the country in all phases of this terrible question, to address us, then this proviso does say, that I can do this and not be doing anything irregular or uncanonical.

"It is true, that I did not need this express provision to assure me of the soundness of that position. On the other hand, I see no reason whatever for objecting to it."

The Bishop Coadjutor in his address urged the observance of the Week of Prayer, a greater support of diocesan missions that missions may be subjected to less frequent vacancies; he referred to new work opening up in several places, gave a statement of his varied activities here and abroad during the past year, and made reference to the work of the Pan-Anglican Congress.

THE ALBANY DIOCESAN CONVENTION.

THE Fortieth Annual Convention of the diocese of Albany was held on November 17th and 18th. The convention opened with choral celebration of the Holy Communion and the reading of the Bishop's annual address in All Saints' Cathedral. The first celebration of the Holy Communion was at 7 A. M. Matins were said at 10 o'clock and the second celebration of the Holy Communion at 10:30. A large congregation was present and the Bishop's address, which occupied forty-five minutes, was well received. The Bishop's voice was clear and distinct. The Bishop was celebrant, assisted by the Bishop Coadjutor and the Archdeacons. Rev. Canon Tibbits, D.D., the Bishop's chaplain, and Canon Fulcher were present within the sanctuary.

At the close of the Celebration, the clergy and lay delegates were entertained at luncheon in the Gymnasium of St. Agnes' school.

At 2 o'clock the convention was called to order in Graduates' Hall. There were ninety clergy and one hundred lay deputies present. Upon the entrance of the Bishop, the clergy arose and loudly applauded him.

The convention was organized by the election of the following

officers: The Rev. William C. Prout, Herkimer, secretary; Rev. Thomas B. Fulcher, Albany, assistant secretary; Rev. Frederick S. Sill, Cohoes, registrar; Col. Selden E. Marvin, Albany, treasurer; standing Committee: Rev. James Caird, Troy, president; Rev. Charles H. Nickerson, Lansingburg, secretary; Rev. James Caird, Rev. Charles M. Nickerson, Rev. Henry R. Freeman, Rev. George D. Silliman, John T. Joyce, Hobart W. Thompson, John A. Dix, and Charles W. Tillinghast.

The afternoon was occupied by the appointing of committees and routine business. At 5:30 Evensong was said. At 8 P. M. the clergy and a large congregation of laymen assembled in the Cathedral for the missionary service. Col. William Gorham Rice, treasurer of the Board, made his report, showing a surplus in the treasury. He also reported a prompt payment of apportionments. His statement of invested funds and the general financial status of the diocesan missions was in good shape. The secretary of the Board, the Rev. J. N. Marvin, made a favorable report of the work accomplished during the year by the Board of Missions, and the Rev. Mr. Johnston of Gloversville read an interesting report on the report of that Board.

The statement of the diocesan missionary, the Rev. J. N. Marvin, showed not only a large amount of work accomplished during the year, but gave illustrations of the work, especially among the consumptives in the Adirondacks. The Bishop Coadjutor followed with a very interesting address, giving an account of the work accomplished in the diocese during the year, especially the missionary field, with its advance all along the line and with great hopes of future enlargement.

The Bishop, who had presided at this meeting, closed with a few words in grateful recognition of the great work done by his co-laborer and of his thankfulness for the advance in the work.

Wednesday morning at 10:30 the convention reassembled and continued the routine business. Each report brought forth some interesting discussion and served to show the fact that this is a missionary diocese and that a large amount of money is spent within its borders in support of the Master's work.

A notable election was that of deputies to the Missionary Council of the Department of New York and New Jersey, which consisted of the following: The Rev. F. S. Sill, D.D., Rev. B. W. R. Tayler, D.D., Rev. C. E. S. Rasay, Rev. Ralph Birdsall; Mr. Arthur Ryerson, Mr. Robert C. Pruyn, Mr. James J. Rogers.

At 1 P. M. the convention, after the Benediction, adjourned without day. Bishop Doane, by resolution, was congratulated and thanked for being able to attend the Lambeth Conference and for the work he did for the interest of the Church at large.

The Bishop Coadjutor was present at all the sessions and aided greatly in encouraging the convention in its work. On the whole this was one of the best conventions held in many years. The attendance of clergy and laity was unusually good and the very best spirit prevailed throughout the sessions.

The new Board of Missions met in the library of the Bishop's house at 2 P. M., the Bishop presiding. The Rev. J. N. Marvin was re-elected secretary, Col. William G. Rice, treasurer; and the Rev. J. N. Marvin, assistant treasurer. The Bishop Coadjutor outlined the work for the coming year and the missionaries were appointed to the various stations of the diocese. Some \$15,000 was appropriated for the year's work.

ANNUAL SYNOD OF THE DIOCESE OF QUINCY.

THERE was the largest attendance at the diocesan Synod of recent years. The reports were all of the most encouraging nature. The growth of St. Alban's School was reported as one of the most encouraging items by the Committee on Education.

The Standing Committee was elected as follows: Clerical—Rev. C. W. Leffingwell, D.D., Rev. Walter H. Moore, Rev. H. A. Percival, D.D.; lay—Messrs. H. A. Williamson, Quincy; T. B. Martin, Galesburg; C. E. Chandler, Peoria.

T. B. Martin was elected unanimously for the twenty-fourth successive year as treasurer of the diocese.

The Rev. Victor H. Webb was again chosen secretary and registrar of the diocese.

Delegates were chosen to attend the second annual council of the Fifth Department, to be held in Grand Rapids, Mich., as follows: Clerical—Rev. Granville H. Sherwood, Rev. H. A. Percival, D.D., Rev. James M. Maxon; lay—Thomas A. Brown, C. N. Nettle. The Bishop was empowered to fill any vacancies in the delegation.

The Synod, upon recommendation of the committee on Church Extension, decided to enter upon an aggressive work within the smaller parishes and missions of the diocese, the plan being to secure the services of diocesan clergy and others to hold missionary services. Upon suggestion of Mr. E. J. Parker a permanent committee on the endowment of the diocese was appointed.

A source of serious deliberation and concern occupying a prominent part in the discussions was the changing character of the rural

population of the diocese, and the depressing effects of that change upon the growth of rural parishes.

At the missionary service held in St. Paul's Church, Wednesday night, the speakers were the Rev. Benjamin E. Diggs and the Rev. Charles E. Rice, missionary stationed at Circle City, Alaska. The spirit of missions seemed to pervade the whole Synod and under the system adopted it is hoped this year to pay the full apportionment to this diocese.

The Rev. B. E. Diggs, missionary, reported four dormant missions of the diocese resuscitated during the past year.

The Synod adjourned to meet next year in Quincy.

The following are extracts from the Bishop's address:

That part of the historic Church of Christ, which, while keeping the faith once delivered to the saints, has also retained the liberty wherewith Christ has made us free, was shown in this year 1908 to be of world extent. Yonder in old England, where for centuries this old free Church had battled confined, there gathered a Pan-Anglican Congress and a conference of Bishops each with its representatives from all the continents and all the seas. The Mother Church of the English-speaking people. . . . has set up the altar of God under all the flags of the nations, and in the presence of all peoples and the rulers thereof. Reading the list of dioceses and nations represented at these two great gatherings and remembering the common speech and interests of these widely scattered people, one is reminded of an incident and a list of names of long ago—"Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of the Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

The great problems which confront us in this age, seemingly impossible of solution, owing to our unhappy divisions, and the great cause of Christian unity itself, will all be duly met in God's way and time. This is not to argue that men should not interest themselves actively and earnestly in solutions, but that the divine plan will prevail, and that ours will only be of use as they assist that divine plan. We may well avoid hasty judgments; God is never in a hurry. Short cuts are to be distrusted. The longest way around may be the shortest way home. We can await the progress of education and the evolution of spiritual ideals, confident that God works in these, and that they will eventually dispose of the unhistorical claims of some and the impracticabilities of others. The nervous fussiness which seeks to coerce immediate results with ill matured plans, hinders rather than helps the desired results. Compromise is not the sequel of toleration. I am thinking of Canon 19. I am thinking of *The Lamp*. I am thinking of a proposed Australian Federation. I am thinking of those poor souls who in an hour of hysteria became recusant. I am thinking of the Interdenominational Episcopate Church Unity Plan.

Such is our position in Christendom that little is lacking toward making this branch of the Holy Catholic Church the greatest of all, save a people spiritually fit for such dignity. We must be blind indeed who would argue that we are now ready, for with all the faithful whom we know, and they are not a few, there yet remains far too many who give too much cause for the somewhat popular idea that the so-called Episcopal Church is a refuge for religious shams, the home of formalism, a sort of a club for the soothing of the consciences of the wealthy. This popular notion had its origin in the Father of Lies, who has skillfully used his sectarian adjutants to spread the defamation. Alas! that any who have the opportunities of the Church should have given ammunition to the enemy.

Make righteousness eminent, brotherliness prominent, constancy apparent, and you present an attractive, an alluring example, which the great multitudes will recognize, envy, and applaud. These things have ever been the ideals of faithful Churchmen. Faithful, genuine Churchmen, of whom we have many, but would have more, are in their places of worship on the Lord's Day, and do not forget Him on other days. They continually turn away from the tents of wickedness for the gates of Zion.

DENOMINATIONALISM of every known type has spread over the West with the ease and rapidity of the sunflower and the ubiquitous English sparrow. Small towns of five hundred people will often luxuriate in a half dozen meeting houses. Sects unheard of in the East flourish like a green bay tree in the West. Such new born cults as Christian Science sweep over the Western prairies like wild fire. Not so has been the history of the Church's growth. To the one who looketh on the outward appearance American Catholicism has been a dismal failure in the land beyond the Mississippi. But they who look deeper than the surface and believe in the divine life of the Catholic Church are content to plant the acorn, while the representatives of man-made systems of theology sow only the corn. The corn crop matures while the acorn is sprouting in the ground, but the oak will lodge the fowls of heaven in its far spreading branches centuries after the corn that grows so luxuriantly to-day will have fulfilled its temporary purpose and perished in the using. "All flesh is as grass and the Glory of Man as the flower of grass, the grass withereth and the flower thereof fadeth away, but the Word of God (and His Bride the Catholic Church) endureth forever."—*Oklahoma Churchman*.

SOCIAL AND POLITICAL STUDIES.

By CLINTON ROGERS WOODRUFF.

V. THE CHURCHMAN AND HIS CIVIC DUTY. PART II.

WE have briefly examined the situation as it exists in American municipalities to-day. Some of the questions propounded suggest what is the duty of the Churchman in office and places of responsibility; but what about those who hold no office and are not ambitious to hold them? To what extent is he responsible for the state of affairs described? To what extent can he aid in their improvement?

Every citizen should ask himself:

What does the city mean to me?

What do I mean to my city?

What has it done for me?

What have I done for it?

If the city means increased comforts and improved methods, if it means education and recreation, if it means a vital factor in everyday life and that of the family, I must ask myself, in all conscientiousness, What do I do in return for all this? Am I striving to increase these means and opportunities? Do I realize my responsibility for their maintenance and preservation, or am I selfishly looking out for myself with no thought of my neighbor or my posterity?

It is a trite saying that citizenship is stewardship. It is none the less true. The city with its manifold opportunities for usefulness and righteousness is entrusted to its citizens. Have they been found faithful to their trust? We must confess that all too large a number have been indifferent to the calls of citizenship; all too indifferent to the duties of their stewardship.

There is, however, the beginning of a new day at hand. We can illustrate what the Christian can do to improve bad conditions and conserve good ones by pointing to what Christians are doing. We remember how Robert Ross laid down his life in Troy to prevent election frauds. The crusade of the Rev. Alfred W. Wishart resulted in the conviction of the Trenton gamblers. The revelations of the Rev. (now Bishop) Robert F. Paddock in the famous "Red-light" district of New York, and the brave and unflinching accusations of the late Bishop Potter gave life to the Committee of Fifteen, which so successfully combated gambling hells and the contamination of the homes of poor, but honest and respectable families. The courageous stand of Controller Coler made possible the ultimate defeat of the nefarious Ramapo steal. The work of Theodore Roosevelt as Police Commissioner is potent to this day.

The heroic work of Jacob A. Riis for the "other half" and his fight for improved tenements is a noble example. Who that has read his autobiography but has been filled with admiration for his long continued and often single-handed efforts in behalf of improved homes for the unfortunate poor? His work is a telling illustration of what one man can do when his mind is made up and his faith founded on God.

The work at one time of the Providence (R. I.) Christian Endeavor illustrates another and an equally fruitful line of effort. The Union's Committee on Good Citizenship divided the city up among the societies and apportioned the voters among them and assigned to them the duty of keeping the voters, and especially those who are members of the Christian churches, supplied with wholesome literature and generally informed concerning their duties as citizens of Providence.

The Montreal Young Men's Christian Association carried one a somewhat similar work under the inspiring leadership of then Alderman Ames, now a member of the Canadian Parliament, at one time president of the Association. Fully one-tenth of the young men of the city was brought into the Association and directly interested in municipal affairs.

Several years ago the public was startled by the revelation of iniquity in Scranton and by the success of the crusade against corruption. It was some time before the public learned that the work was due to the initiative of the Men's Union of the Green Ridge Presbyterian Church and that the active spirit of the movement was E. B. Sturges, an elder in the church. When the demand came that he should stand as a candidate for Jury Commissioner he did so, although office-holding was most distasteful to him and a public candidacy still more so.

These instances illustrate what Christian men and Christian societies can do in the way of discharging the duties of

citizenship; but think of the great unused forces for righteousness of the Christian hosts of this country!

What of the unused power of the Church? Who can estimate it? The millions of communicants and the hundreds of thousands of young people; the Brotherhood of St. Andrew, the Young Men's Christian Associations, the Christian Endeavor Societies, the Epworth, Luther, and Westminster Leagues, the Christian unions, to mention but a few of the religious organizations. Who can determine the theoretical power for righteousness of these millions of Christians and these thousands of Christian bodies? The great meetings they hold are inspiring and useful in their way; but what do these numbers represent in the way of active, aggressive Christian effort toward the amelioration of present day evils? We have seen what some of them are doing and can do; but these must represent a small percentage of the total.

The late Bishop Potter, in a diocesan address, once said: "Men and brethren, if we go to perdition as a community or as a nation, it will be because you and I and others like us are too fine or too lazy or too self-seeking to care to make the protest and do the work and be the men and women who will prevent." Let us individually ask ourselves, Do these straightforward and searching remarks apply to ourselves?

Theodore Roosevelt expressed the same thought, in his own way, in 1899, when he said in a New England dinner speech: "The good man who does not amount to anything, the good man who cannot make his virtue become practical, and if necessary aggressive, counts for very little in the community. In the present age we do not need the cloistered virtue of the anchorite; we need the virtue that can go out and do things."

The world needs an active Churchmanship. It is suffering untold evils because of an inert Christianity; but only a few per cent. of the available force has been utilized. The imperative present duty is to bring the effective force of an enlightened public Christian conscience to bear on present day evils. We have all been astounded by the stories told us by engineers of the force of gently running rivers to reduce the rocks and run mills, and the untold forces of the mighty Niagara are beyond ordinary comprehension. We will be equally astounded at the force of quietly working Churchmen and religious bodies if they are only properly directed toward definite ends. Something more than a mere marshalling of forces is needed; they must be put to work.

The faithful steward—and we must not forget that each Christian is a steward—seeks to do what is right in his own conscience, whether or not it is the popular course at the time being. Public applause is not necessarily an evidence of right doing. It is shallow and quickly spent. It is not, therefore, any part of the Christian's duty to seek popular applause. If it comes to him as a result of his action, well and good; but he must learn that the mass of people are often slow to appreciate a righteous act at its true value. This is one reason why true heroism is to my mind so much less appreciated than military heroism, and yet in any just view of the ethical values of the two, we must place the civic courage higher than military.

It is not so difficult to perform a great feat of arms with a whole army and a whole nation as spectators; but it is difficult to cast a righteous vote in the face of threatened loss of position or prestige. Our country called for volunteers to go to Cuba, and the response was immediate. Our cities call for volunteers to serve as election officers and as watchers, and the response is disheartening. The Churchman must realize that there is as much chance for the heroism in the election booth as on the battlefield.

We all revere the memory of Lincoln and look upon him as chief among our heroes; but certainly not because of his military career, for he had none except in the Black Hawk war. Why, then, do we regard him as a hero? Because he did what his conscience dictated in the dark, quiet hours of his own chamber. Public approval was slow in recognizing his worth; but now there are no two opinions on the subject.

"The first American," Lowell calls him, is first because of his civic heroism. And Washington is first in "peace and the hearts of his countrymen" because of his eight years' service as President, and above all because he had the civic courage to lay aside his immense civil and personal authority at the end of two terms, for fear of the results if he accepted a third. Match that act of sacrifice and civic heroism in abiding influence with any similar act of military heroism!

The faithful steward will not recognize two standards of

conduct—a personal and public one. He will not admit that that which is wrong on a small scale, becomes right in larger transactions. He will not admit that private and personal matters are to be regarded as separate and apart from public ones. Conduct wrong in the counting-house is wrong in the election booth, in the mayor's chair, or in the council chamber. If it is wrong to rob a ward, it is equally wrong to rob a city. If it is reprehensible to make a bad bargain deliberately for a beneficiary, it is equally so to make one for the city. If a thing is wrong when done individually, it does not become right when done in company.

Above all, the faithful steward is not silent or indifferent in the presence of wrong-doing. Too few of us appreciate the force and effect of silence. We think that silence is a safe retreat; but Shakespeare appreciated the effect of silence when he said, "Silence is golden." The story of Haydn, the capelmeister of Prince Esterhazy, who determined to disband his orchestra, illustrates the same point. Haydn said not a word, but prepared for the last performance by composing his "Farewell March." On the occasion of its rendering, after the crescendo, one by one, each player, as he finished his part, turned off his light, took up his instrument and departed, until only Haydn was left, alone and in the dark. Not a word had been spoken, but he had demonstrated far better than by volumes the part which the orchestra played in the life of the Court, and the order to disband was rescinded.

They tell the story of the late Senator Quay that one of his most effective methods of bringing men around to his way of thinking is to announce his desire and then wait in silence until the other yields acquiescence. I am told there are few instances where he has not succeeded in working his will in this way.

Let us not deceive ourselves that silence will excuse our indifference. Standing by while evil is committed makes us *particeps criminis*, and I believe that Christian men and the Church will have much to answer for because they have stood by silent and indifferent in the presence of great wrongs.

It is a matter, however, for profound thanksgiving that the Church and Christian men are awakening to the situation and to their duty. Let us hope that steps will soon be taken to utilize the great unused forces of this Christian land for the upbuilding of the Kingdom of God on earth and for the promotion of righteousness in all parts thereof.

THANKSGIVING, 1908.

I.

For those we love who linger with us here,
For all the "Blessed Dead" to us so dear,
We thank Thee, Lord, with grateful hearts to-day,
While angels guard us ever on our way.

II.

For strength each day for our appointed task,
For food and raiment, all we scarcely ask;
Unnumbered gifts from Thee, whereby we live,
Our thankful hearts to-day their homage give.

III.

Our hymns of praise shall thrill the autumn air,
O hear, dear Lord, our nation's earnest prayer!
We thank Thee, Lord, our fathers' God we bless,
Who led them safely through the wilderness.

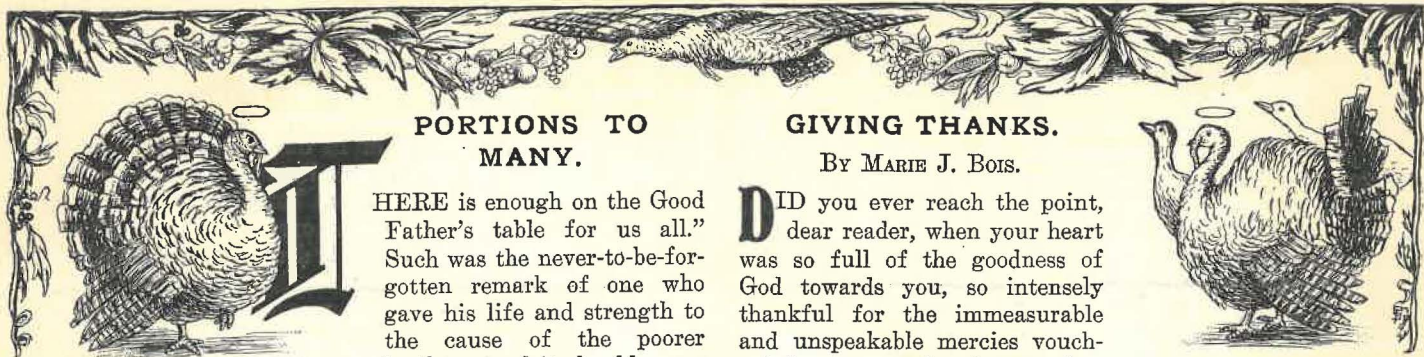
IV.

Thy mercies crown our lives with hope and love,
E'en crosses lead us to the heights above.
For all Thy blessings, now, we thank Thee, Lord,
For evermore by grateful hearts adored.

Asbury Park, N. J.

MARTHA A. KIDDER.

CANADA is passing through the process common to all young people before they attain maturity. She has unusual advantages in her public school system for training the minds and increasing the knowledge of her youth. She may well be asked the all important question: Is she seriously and persistently seeing to it, that religious instruction and moral principle form the foundation on which intellect is being cultivated and knowledge stored? If not, then success will come to her in vain and in the eclipse of character material prosperity will be as dross compared to refined gold. Justice and judgment may be for a time deferred, but like time itself they are inevitable and like Nature's law inexorable.—*Canadian Churchman*.



PORTIONS TO MANY.

THERE is enough on the Good Father's table for us all." Such was the never-to-be-forgotten remark of one who gave his life and strength to the cause of the poorer brethren, and it should never be more practically remembered by "him who has" than on Thanksgiving Day. Part of our duty toward God is to give Him thanks, and surely, as actions speak louder than words, the best way to express such thanks is to share our share of blessings with those who, it would seem, have been left to our care. Those who have more than enough have, along with such superabundance, laid upon them the responsibility of seeing that no want or misery should exist around them that it is in their power to relieve. It is an old saying that the poor could be clothed with what goes to buy trimmings for the clothes of the rich, and those whose duty it is to warm and feed—not to content themselves with saying, "Be thou warmed and fed"—should remember that it is equally true that the waste in the kitchens of the rich would go far toward filling the empty cupboards of those who have been left out in the first division of food from the Father's table.

The disposition to give does not seem to be instinctive in our nature. From the first day of January to the last day of December we cry, on our knees, "Give, give, give"; and if we demand in words only "daily bread," the meaning of these words is expanded in our thoughts until everything is included which, as we say, will make life worth the having. We do not need to be taught that it is well to get. It is when those things which have been given us must, in part, be passed on to others; when in the midst of eating the fat and drinking the sweet we are reminded of the duty of sending portions to many—then the question is too often not how much, but how little we may give and yet preserve a quiet conscience.

Against Thanksgiving Day, when we are expected to bear in mind even more fully than on the other days of the year the text, "Give as hath been given unto you," only too many of us are disposed to bring up that much-talked-of "rainy day" against which Prudence (as meanness is sometimes politely called), demands that we should lay up everything that may be turned into money. It is so much easier to pray for the poor, or even give them unasked advice, than to obey the scriptural injunction to warm and feed them.

Most of us have heard of the artless little boy's remark to his prayerful papa: "If I had your corn I'd answer your prayers"; but it is quite possible that not all of us have been edified as we might have been by such wisdom from the mouth of a babe. So many bushels of corn or so many pounds of flour's worth of neighborliness has an odd sound to grown-ups, though it may seem natural enough to the instincts of childhood.

From Thanksgiving Day to Thanksgiving Day the interval ever grows shorter as our years go by; the time for giving, as for repentance, is fast passing away, the almanac would seem to have its texts as well as the Bible. Before we join those who now rest from their labors, may our works be of the kind that it is well to have follow the workers.

C. M.

NO MAN can be trusted to discover his own worst faults by examining himself. But he can pretty safely find them if he notes what it is in others that most arouses his indignation and intolerance. The faults in others that we most condemn are usually our own greatest weaknesses. Thus the man with whom no one can coöperate with any degree of comfort or profit, because he is so set in the conviction that his opinion is the only opinion, talks blusteringly and contemptuously about the "cock-sureness" of his neighbor. The woman who is never happy unless she is the center of attraction bitterly condemns other women for always trying to monopolize things. We literally reveal our worst selves in our denunciation of others. Wise is the man who, recognizing this truth, not only refrains from such denunciation, but takes every such prompting within himself as a direct warning that the fault he dislikes is his own personal danger. This is a surer and easier method of self-improvement than any other method of self-examination.—*Sunday School Times*.

GIVING THANKS.

By MARIE J. BOIS.

DID you ever reach the point, dear reader, when your heart was so full of the goodness of God towards you, so intensely thankful for the immeasurable and unspeakable mercies vouchsafed unto you, that it seemed as if it would burst, unless it found an outlet in praise and thanksgiving? "Immeasurable?" Where is the Christian who could enumerate all that has been given to him; who, looking, as it were, over his accounts with God, would dare to say: "So much have I received, so much have I given; I have done my duty, and more cannot be expected from me"! Are we not conscious, on the contrary, as we advance in the spiritual life, that the hidden mercies were immeasurably greater than the ones we recognized as such, and that it is impossible for us to return adequate thanks to God Almighty unless we ask God the Holy Spirit to pray within us; God the Son to offer up our "sacrifice of praise and thanksgiving"; and God the Father to accept it for His sake?

"To the Father, and the Son,
And the Spirit, Three in One,
Though our mortal weakness raise
Offerings of imperfect praise,
Yet with hearts bowed down most lowly,
Crying: Holy! Holy! Holy!
On Thine altar laid, we leave them;
Christ, present them! God, receive them!"

And thus, in the year of our Lord 1908, I look back on the wondrous goodness which has sought me, brought me into the fold, healed my body, cleansed my soul in the precious Blood of the Lamb of God, fed and strengthened me with the "Bread which came down from heaven." And in the utter impossibility, where I am, to enumerate all His mercies to me, I will take but two of His most precious gifts and offer special thanks for these:

The first is His granting back to His child the gift of a clear intellect. Only one who has also shed such bitter tears over the loss of memory and the dread of remaining weak-minded after the horrors of repeated operations and the prolonged helplessness which followed will be able to understand the intensity of my gratefulness to Him who has shown such mercy to such a sinner! Shall not the mind which He has cleared, that I might learn to know Him and His wondrous works, be used in His service? Acknowledging the value of the wondrous gift, shall I not lay it down at His feet and say: "It is Thine, teach Thou me to use it to Thy honor and glory!"

And again: a special mercy, for which I would render loud and grateful praise, is the fact that I belong to His Church. Ah! do we, sons and daughters of the Church, realize the value of our treasure? To know Him, to feed on Him, to serve Him, to praise Him in His Church!

Think of those who know Him not. Think of one over whom the parents would read the service of the dead if she accepted Him as her Saviour. Think of her, pray for her and for her parents, that they all may be brought to the Light of the world.

And thus, dear reader, while thanking God with me for the privileges granted to us, let us also ask Him for light, strength, and help for those who, as yet, know not that God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life.

WE NEED a revival of knowledge and grace on this fundamental subject. Not only is it the solemn duty of both clergy and laity to see to it that all infants within the scope of their influence should be baptized, but they should bear in mind that this is no spasmodic, but perpetual, duty. Then, again, co-incident with its performance, there should always be the thorough and devotional preparation for this blessed Sacrament before its administration. It is a grievous omission and loss, as well as a discredit to the Church, where proper preparation has been, through ignorance or indolence, or any other similar cause, omitted. Can it be wondered at that authority, dignity, and power decline where the means of grace are by a worldly materialism shorn of their best and truest spiritual significance?—*Selected*.

MORTUARY CHAPEL OF CHURCH OF THE TRANSFIGURATION, NEW YORK.

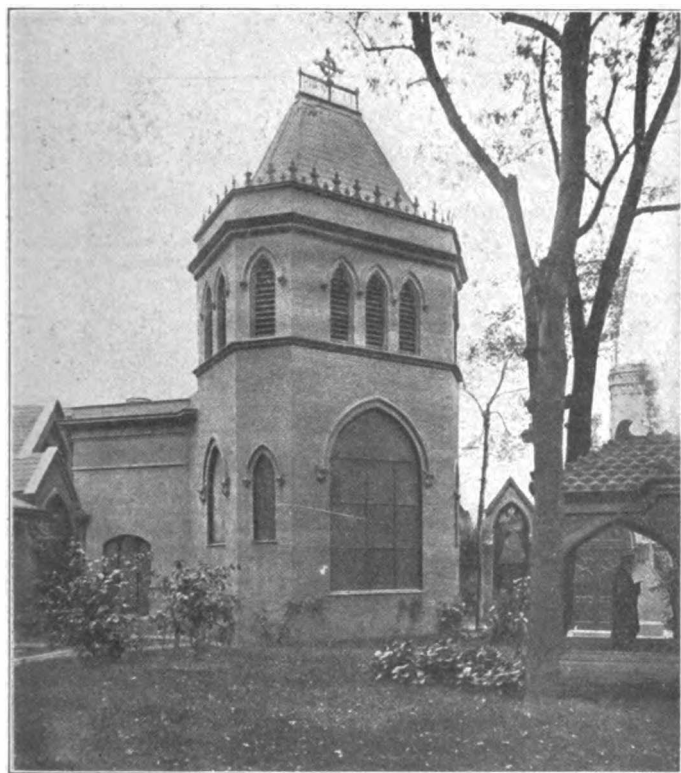
THE consecration of the mortuary chapel of St. Joseph of Arimathea at the Church of the Transfiguration, New York, was briefly chronicled by telegraph last week. The chapel has been built in the angle extension formed by the nave of the church, running east and west, and the transept, running north and south.

One enters the chapel from the church on the north, through a pair of handsomely paneled and arched sliding doors eighteen feet in height; these doors are in solid mahogany and are designed in the Perpendicular Gothic in keeping with the interior style of the chapel. On the south, opposite these doors, is the outside wall containing a large painted glass window of the same height and width as the doors, and this window forms the reredos of the altar. Below the window, we find the altar and gradines, the window sill forming the upper gradine. On either side of the window and in the splay of the south wall are two small painted glass windows. In the wainscot on either side of the altar there are carved statue brackets. To the right of the altar and built into the wainscot are the credence shelves, and on the opposite side of the altar is placed a handsomely modeled bronze tablet inscribed as follows:

THIS CHAPEL WAS CONSECRATED, A. D. MDCCCXVIII.
TO THE GREATER GLORY OF GOD
IN HONOR OF ST. JOSEPH OF ARIMATEA
IN DEVOTED MEMORY OF
GEORGE HENDRIC HOUGHTON
Priest and Doctor ✕ First Rector of this Parish, who,
fortified by the rites of the Church, departed this life,
November XVII., MDCCCXCVII.
Pray for the happy repose of his Soul.

The chapel is octagonal in plan with a high arched ceiling, measuring twenty-two feet. The entire side walls with the exception of altar space are paneled with a richly carved mahogany wainscot running to a height of thirteen feet, divided at all angle intersections by Gothic triple columns with their caps and bases. From the cap rail of this wainscot leads a coved ceiling in Gothic pattern marked off by a series of groin mouldings in relief, with beautifully modelled Gothic cusps at all intersections, the cusps and mouldings being treated in gold-leaf. The ceiling is pierced by the arched heads of the window and door openings.

The altar and gradines are entirely of mahogany, the mensa be-

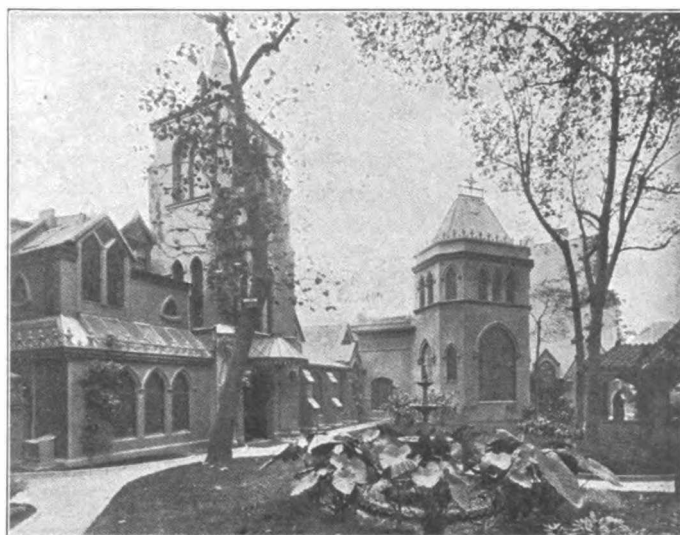


THE CHAPEL OF ST. JOSEPH OF ARIMATEA.

ing supported on a solid base divided into Gothic panels. The face of the mensa is most beautifully carved in high relief. On the door of the tabernacle is carved the seal of the Church of the Transfiguration, with the triangle within a circle, representing the Holy Trinity in Unity, and the cross suspended above in halo and a solid silver figure of Christ the risen and crowned King triumphant over death. The floor of the chapel is of marble mosaics.

A most interesting feature of the chapel are the paintings described in the panels of the ceiling. Over the main entrance door is

represented the "Last Judgment," taken in part from Fra Angelico's picture of that name. In the two panels directly opposite and over the large window which forms the reredos, is shown a picture of Paradise, adapted from Angelico's "Glory in Paradise." Over the window in the west wall in the two panels in beautiful colorings is shown the J. Doyle Penrose "Resurrection." In the four corner splay of the ceiling are represented the angels, archangels, and cherubim and seraphim, each bearing a symbol of the different orders



ST. MARY'S
CHAPEL.

THE CLOSE.
FOUNTAIN.

ST. JOSEPH'S
CHAPEL.

of the angelic host. The whole ceiling in parts and as a whole represents the Holy Sacrifice and its blessed accomplishment of salvation and heaven and enduring happiness.

From the inspiring paintings on the ceiling our attention is drawn to the beautifully painted windows of the chapel. Raphael's "Transfiguration," forming the reredos, is one of the artist's most powerful pictures, making its effect on the spectator by strong contrasts. The window placed in the splay of the south wall represents Nicodemus, with the lighted lantern, emblematic of his visits to Christ in the night. In the similarly placed window on the other side is shown St. Joseph of Arimathea with the budded rod and pot of ointment, emblems of the anointment of the Body of our Lord when taken from the cross and laid in St. Joseph's new hewn sepulchre. These two windows are placed here because it was Nicodemus who assisted Joseph in taking Christ down from the cross and bearing His lifeless Body to the garden tomb. In the east wall, described in the painted glass window over the doorway, is shown a conception of the "Resurrection of the Blessed." Directly opposite, in the west wall, is Rubens' "Raising of Lazarus," the figures in heroic size and the whole painting following in detail Rubens' own splendid colorings.

The church, full of sacred and touching memorials, has no more interesting feature than this mortuary chapel. It has been reared upon a close study of what the Resurrection means to blessed immortal souls, and its symbols and emblems and embellishments give the contemplative uplifting thoughts and aspirations, and it will be to this chapel that many mourners will have recourse to offer their devout prayers for the precious dead, and, for themselves that they may lose all fear of what follows, if only they may, by God's grace, have a happy death.

As stated last week, the chapel is a memorial to the first rector, Dr. George Hendric Houghton, and was consecrated on the ninth anniversary of his death.

GOD BLESS the cheerful person—man, woman, or child, old or young, illiterate or educated, handsome or homely. What the sun is to nature, what God is to the stricken heart, are cheerful persons in the house and by the wayside. They go unobtrusively, unconsciously, about their mission, happiness beaming from their faces. We love to sit near them. We love the nature of their eye, the tone of their voices. Little children find them out quickly amid the densest crowd, and passing by the knitted brow and compressed lip, glide near, laying a confiding hand on their knee and lift their clear, young eyes to those loving faces.—A. A. Willits.

NO PARENT whose daily prayer is actual communion with God ever failed to teach prayer to the youngest of baby lips. If religion is life, it belongs to the children. If it is only theory, it is of little use to teach it to them, whether in their teens or in their twenties. "The life of God in the soul of man" is the most fundamental heritage of the race, and it was the Great Teacher of the wisest who said, "Suffer little children to come unto Me."—From "Theory or Life?" in "The Outlook."

FIRST MISSIONARY COUNCIL, THIRD DEPARTMENT.

THE first Missionary Council of the Third Department, comprising the dioceses of Pennsylvania, Pittsburgh, Central Pennsylvania, Harrisburg, Delaware, Maryland, Easton, Washington, Virginia, Southern Virginia and West Virginia convened at the Church of the Holy Apostles, Twenty-first and Christian Streets, Philadelphia, on Tuesday, November 17th.

At 11 A. M. the Holy Communion was celebrated by the Bishop Coadjutor of the diocese after an address by the venerable Bishop of the diocese in which he emphasized the importance of a simple, trusting faith and love for Christ. The Bishops in attendance were Darlington, Whitehead, Talbot, Peterkin, Gibson, Kinsman, Adams, Gravatt, Whitaker, Mackay-Smith, and the Bishop-elect of Washington, the Rev. Dr. Harding. The Bishop of Maryland sent his regrets

Council, except in the year of the session of the General Convention, unless some special exigency shall demand a meeting of the Council.

The Rev. Thomas J. Garland was unanimously elected secretary of the permanent organization, it being understood that the secretary was not expected to devote all of his time to the work.

Mr. George C. Thomas was elected treasurer and the Rev. W. Meade Clark, D.D., representative to attend the meetings of the Board of Missions.

The committee appointed to name the next place of meeting reported that Washington, D. C., had been selected. At the suggestion of Bishop Darlington a committee was appointed to provide for the holding of preliminary meetings in certain cities of each of the dioceses before the next annual meeting of the Council in order to stir up interest and give knowledge of the Council, its object and aims.

Mr. George C. Thomas moved that the sympathy of the Council be extended to the Rt. Rev. the Bishop of New Jersey, in the loss of his son-in-law, the Bishop of Western Colorado.



GROUP PORTRAIT TAKEN AT THIRD DEPARTMENT
[BY SPECIAL PERMISSION]

that owing to ill health he was unable to attend. All of the dioceses were well and ably represented by their delegates or alternates to the last General Convention and at the afternoon session gave most interesting accounts of the missionary work and problems in their several jurisdictions, the latter including the needs and consideration of the Jews and Italians in the large cities of the Department, the Hungarians and Poles in the mining sections, and the negroes in the Southern dioceses, as well as the poor whites of the mountain regions of Virginia and West Virginia. A committee consisting of Bishops Peterkin and Darlington, Rev. Dr. Grammer, Rev. Dr. Clark, Rev. Martin Aigner, and Messrs. Pepper, Lewis, Elliott, and Browne was appointed to consider and report on a permanent organization.

The committee recommended that "This Department shall be called the Third Department, and this Council shall be known as The Missionary Council of the Third Department.

"The Council shall be composed of all the Bishops officially resident within the department, and of four clerical and four lay representatives from each of the dioceses within the department, to be elected by the conventions or councils of such dioceses respectively, or in default of such election, of the four clerical and four lay deputies to the preceding General Convention." The officers will be: A President, Secretary, Treasurer, and a Representative. The sessions of the Council will be held at least annually on the second Wednesday in November, at such place as shall have been fixed by the preceding

Bishop Talbot offered a similar resolution to the family of the late Rev. Dr. Brinley Morgan, a member of the Board of Missions from Connecticut. Both of these resolutions passed by a rising vote.

A resolution asking that the Council endorse and recommend an appeal that is to be sent to all rectors and superintendents of Sunday schools throughout the Church, asking for offerings to be taken upon or near to Sunday, February 21st, in order to complete the walls of the Washington Memorial Chapel at Valley Forge, was unanimously passed, and the Rev. W. Herbert Burk, minister-in-charge and father of this work of national interest, was granted the courtesy of the floor on behalf of the same. A similar courtesy was granted the Rev. Horace F. Fuller, who spoke upon the new and convincing book on the Jewish Problem by Dr. Max Green. The Rt. Rev. Dr. Nichols, Bishop of California, was also granted the privilege of the floor and received a most hearty and cordial welcome, being no stranger in Philadelphia. A rousing vote of thanks was tendered the rector and vestry of the Church of the Holy Apostles for their courteous entertainment during the sessions of the Council and to the committee of arrangements for such an excellent programme.

On Tuesday evening a reception tendered by the Church Club to the Bishops, clergy, and visiting delegates was held in the rooms of the club at the church House, 12th and Walnut Streets, and was largely attended, a great number of the clergy and laymen of the diocese being also in attendance. The climax and crowning effect of the

whole Council was the great mass meeting held in the Academy of Music on Wednesday evening, drawing an audience of over 3,000, who were admitted by ticket, many hundreds being unable to secure admission owing to the seating capacity of the academy being limited to the above number.

The delegates to the Council, Bishops, clergy, and laymen with a large number of the diocesan clergy were seated on the stage and back of these on raised seats was a vested choir of 600 male voices under the direction of Ralph Kinder, organist and choirmaster of Holy Trinity Church. The whole made a sight and impression not soon to be forgotten, especially the rendering by this large chorus with great organ and piano accompaniment of Mendelssohn's "How Lovely are the Messengers" and the stirring missionary hymns. Bishop Mackay-Smith presided and introduced the speakers, as follows: Bishop Darlington of Harrisburg, who spoke and dwelt most largely upon the problem of the foreign population in the mining sections of the great state of Pennsylvania, and urged the

PEACE SUNDAY.

PEACE SUNDAY, December 20th, the next before Christmas this year, offers an unusual opportunity to apply the teachings of friendship and goodwill to the international life. The aims of the peace movement may then properly be brought home to all the people. The clergy might well emphasize the fact that the movement has been recognized by the governments this year as never before.

All denominations, through distinguished representatives, expressed their sympathy with the purposes of the peace movement at the Universal Peace Congress held in London in July. The Pope gave it his patronage; the Lambeth Conference made it the subject of a resolution, which it sent to the Congress by a special delegation of Bishops; Nonconformist preachers and



MISSIONARY COUNCIL, PHILADELPHIA, PA.
[HARRISON KRIPPS.]

appointment of a commission to suggest and provide methods for giving Christian and educational facilities to these sections and peoples. Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Missions, spoke of the problems confronting the board in the lack of sufficient funds to meet its many and varied demands and in urging the men of the Church to do their proper share, said, "We must get rid of the notion that we can save the heathen with the children's pennies and the wife's pin money. The Church has had a vision and it needs another to awake it to the tremendous possibilities that lie all around it." The last speaker was William R. Butler, Esq., of Mauch Chunk, Central Pennsylvania, and he eloquently called upon his brethren for a greater interest and consecration in mission work.

One of the most important topics brought before the Council at its sessions was the General Clergy Relief Fund, by the Rev. J. J. Wilkins, D.D., General Secretary and Financial Representative of the commission for the raising of a fund of \$5,000,000 to pension the clergy.

IF EVER we lie awake in the night, surely it would be profitable to many of us if, instead of musing on the work or the diversion which we expect to have on the morrow, we used ourselves to meditate on what we have learned from the Bible concerning the last Day and our own part in it.—*Keble*.

Protestant clergymen from different nations urged that work for peace become a practical part of the Church's activities. At a banquet given by the British government from its newly established Hospitality Fund, which is intended to promote friendly relations with foreign countries, the Prime Minister of Great Britain, Mr. Asquith, declared the peace movement to be "the greatest of all reforms." King Edward said to a deputation from the Congress: "Rulers and statesmen can set before themselves no higher aim than the promotion of national good understanding and cordial relations among the nations of the world."

Important events have testified to the success of peace principles. The revolution which gave constitutional government to Turkey was brought about, not by bloodshed, but by moral education and appeal. Instead of fighting over the questions in the Near East, the nations have decided to settle their differences by diplomatic negotiation or by a European Congress.

Groundless suspicions of unfriendliness, threatening war between England and Germany on the one hand and the United States and Japan on the other, have been counteracted by expressions of friendship or by acts which tend to make war im-

possible. The workingmen of England have set an example to the workingmen of all countries by sending a fraternal letter to their fellows in Germany. The United States not only showed its faith in peace principles, but its determination to honor a historic friendship, when it made an arbitration treaty with Japan, one of twelve treaties of arbitration which it has made with foreign nations since the second Hague Conference.

The results of the Central American Peace Conference of 1907 have taken shape in orderly government and the actual operation of a Central American Court of Justice, towards a suitable building for which Mr. Carnegie has given \$100,000.

The growing interdependence of the nations in matters that affect even the every-day life of the people is shown in the recent congresses for the promotion of moral education, free trade, the cultivation and protection of the fisheries and the cure of tuberculosis; while the reduction of letter postage between Great Britain and the United States is evidence that in the near future universal penny postage will bring the nations, through enlarged correspondence, into more intimate relations than they have heretofore enjoyed.

All these subjects have received attention by the press of the country, but in case special information with regard to any of them is desired, the American Peace Society, 31 Beacon Street, Boston, Mass., will endeavor to supply it. This Society will be glad to send to any minister, at cost price, a package of literature on the peace movement. All clergymen are invited to make Peace Sunday a day of universal observance.

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

BY THE REV. ELMER E. LOFSTROM

HIS PARABLES BY THE LAKE: THE SOWER.

(*Bible Sunday.*)

FOR THE SECOND SUNDAY IN ADVENT.

Catechism: III. Vows. Text: St. Luke 8:15. Scripture: St. Mark 13:1-9, 18-23.

THE first thing to notice is that on the day that these parables by the sea were spoken, there were very great crowds of people pressing about the Lord Jesus. It was on this day that, as St. Mark puts it very vividly, He went into a house, "and the multitude came together again, so that they could not so much as eat bread. And when His friends heard it, they went out to lay hold on Him: for they said, He is beside Himself" (St. Mark 3:19-21). On the same day when His mother and His "brethren" came to speak to Him they could not get near Him because of the crowd (St. Mark 3:31-35). So here again, when He came down by the shore of the lake, the greatness of the crowd is given as the reason why He entered into the boat to teach therefrom. Under such circumstances, a pathos is given to His words which we ought not to miss. That He should speak the parable of the Sower under such circumstances, shows that He Himself was not deceived or carried away by this show of allegiance. He did not overestimate the value of popularity. He was fully aware that of this throng of hearers only some were like unto the good soil. For the rest, they were like the hardened pathway, the thin soil over the rock, or the thorny soil.

It was the presence of this thronging crowd which furnished one of the chief reasons why at this time He began to speak in parables. When His disciples asked Him the reason (verse 10), He told them that it was in order that all might not understand. A parable both reveals and conceals the truth. It furnishes a concrete comparison which will be remembered by those who are really in earnest where they would soon forget an abstract statement or definition. Those who are not in earnest would see only an interesting story. In this way He began sifting out the faithful hearers from the careless ones whose presence had now become an embarrassment.

The parable we study is the first of those spoken at this time. It is commonly called "The Sower." It has been called, more fitly, "The Soils." For the seed and the sower remain the same in the story. It is the varying soils which give rise to varying results.

The soil by the pathway is hard, and the seed falls upon it to no purpose. This is taken to represent a certain class of

men upon whose hearts the Word of God falls in vain. Why? What is it that has made the pathway hard? It has been made hard by being continually used. This use of the pathway is not wrong. The men whose hearts are made hard like the pathway have not been hardened by sin. It is the habit of the daily routine of their lives which has made them incapable of receiving the good influences from God which fall upon their hearts. Our Lord Himself warns us very plainly, and not in a parable, of the danger of letting the ordinary affairs of life, which are not sinful in themselves, interfere with our duty to God, when He says: "As it came to pass in the days of Noah, even so shall it be in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all" (St. Luke 17:26, 27).

It is not possible to lay too much stress upon the importance of forming good habits as to the doing of our duty to God. One of the advantages which the Church has over the denominations is that we have not fallen into the mistake of considering children as belonging to the kingdom of darkness until sensibly converted. We teach them that by baptism they are from infancy the children of God and of the Light. Greater and more permanent results come from the training of children than from the evangelizing of adults by means of revivals and missions. The teacher ought to use his influence upon his pupils to secure the forming of habits of regular attendance at Church services.

The second soil is not hard, but thin. The rocky places have only a little soil over a bed of hard rock. What does this represent? In His explanation, Jesus said that it meant those who eagerly receive the Word when it is heard, but "have no root in themselves, but endure for a while; then when tribulation or persecution ariseth because of the Word, straightway they stumble." Such people are fickle. They are carried away with everything they hear. Their feelings are easily stirred, but their hearts and lives are not moved to steadfast purposes. Newman has well expressed the difference between the earnest and the fickle thus:

"The thoughts control that o'er thee swell and throng;
They will condense within the soul and turn to purpose strong.
But he who lets his feeling run in soft, luxurious flow,
Shrinks when hard service must be done, and faints at every blow."

We are in danger of making our lives too thin. The newspapers and the theaters play upon our feelings without stirring us to action. The almost meaningless ritual of the lodge-room makes many men incapable of entering wholeheartedly into the higher acts of worship in the Church. We may help our children to a deeper life if we are willing to take the trouble. Give them legitimate channels for giving expression to their love and sympathy. Besides the local opportunities which will come to our hand, others may be found by a study of the *Spirit of Missions*.

The third soil is overcrowded. The soil itself is rich enough to bring forth a good crop, but it cannot support thorns and wheat at the same time. The thorny life is not too hard or too thin; it is too crowded. Jesus said that the thorns represented "the cares of the world, and the deceitfulness of riches." The poor man's life may be as crowded as that of the rich man, and *vice versa*. It is different things that do the crowding, that is all. The poor man's cares, and the rich man's money, may interfere with their duty to God—but not of necessity. It is when the cares are "of the world" that they choke. When the poor man casts his cares upon the Father, he finds them a source of blessing. It is not riches that choke, but "the deceitfulness of riches." Rich men are deceived when they think that they may buy peace or forgiveness or good standing in the Kingdom of God. It is hard for a rich man to enter into the Kingdom of Heaven; it is even impossible. But the man who is rich may enter, in the same way that others do. Other things than cares and riches choke also. Work and pleasure and self-indulgence, these, too, may be weeds which keep the good fruit from coming to the ripening. There is, however, good soil also. And the increase upon it makes up for all that is lost on the poorer soils. The seed is given back to the Sower, and to some extent it is increased.

The good soil stands for those who in an honest and good heart hear the Word and keep it (St. Luke 8:15). Sincerity is what is needed. Those who hear and receive the word in its simplicity and truth, these are the ones who bring forth the good fruit.

And any soil may be good soil. Otherwise, the Saviour

would not have said, "Take heed how ye hear." Any of the soils which failed may bring forth good fruit if they are properly cared for. The hard soil may be ploughed, the thin soil enriched, the thorns may be weeded out. The seed sown is good and will bring forth a suitable increase if it is but given a fair chance.

Correspondence

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

THE EMMANUEL MOVEMENT—WHITHER?

To the Editor of The Living Church:

IS it not time for some one to ask this question in connection with the advancing notoriety of the "Emmanuel Movement"? I venture to say that it is, when it has been asserted twice, lately, by two prominent advocates, that it is possible to repeat to-day the miracles of healing recorded in the New Testament. In neither case was there any qualification or distinction made between the miracles of the Gospels and those of any other book of the New Testament. It would seem, therefore, that the assertion was meant to apply even to those of our Lord and the possible repetition of them.

Without questioning the sincerity of the motives of the authors of the movement or entering into any discussion of the truth of what is known as psycho-therapy, it certainly is a matter for serious concern that under its aegis there is developing a covert attack upon our Blessed Lord Himself. The claim that men may repeat His miracles of healing is at bottom simply a claim He worked only as men may work now, and hence was nothing more than man. In short it would seem that there are those who are not afraid to claim that "psycho-therapy" proves at last the futility of belief in anything but a purely human Christ.

Of course it may be that there is no such necessary conclusion to be drawn from the truth of this new movement nor a claim which its authors themselves would, for one moment, make; nevertheless it is being made by disciples of the movement, and I believe it is time it was challenged. The question of saving the miracles is as nothing compared with saving the truth of the absolute reality of the Incarnation of the Son of God in Jesus Christ.

You cannot save the miracles by resorting to that pseudo-divine immanence which a scientific evolutionary pantheism (whether deduced from physics, physiology, or psychology) is willing to grant. On any such theory they are not worth saving, for they have no truth to teach nor are they in any sense redemptive acts of Jesus Christ.

"By their fruits ye shall know them." If, then, the fruit of this movement is to be the practical denial of the Incarnation as a fact of history and is to result in a propaganda of Arianism and Socinianism, we may well ask that its advocates be admonished by the proper authorities to beware of its drift and tendency.

As has been well said, what we need is a real revival of the use of the pastoral office among us, and, it might be added, a restoration of the primitive use of unction for the sick and the use of the Church's "ministry of reconciliation" by wise and fit persons.

It may be questioned further whether it is the part of wisdom to erect into the nature of a "cult" what is only a regular part of the ordinary cure of souls. To annex a "mission of healing" to the work of a parish, as though it were something out of course, and to use it as an "attraction," seems little short of inviting men to incur our Lord's condemnation in seeking religion for the loaves and fishes of health, rather than for the cure and salvation of their souls.

New York, Nov. 16, 1908.

ALBAN RICHEY.

AN INTERDENOMINATIONAL EPISCOPATE OR THE CATHOLIC CHURCH.

To the Editor of The Living Church:

I WANT to add my protest, to yours, against the "Inter-denominational Episcopate" plan of Bishop Brown. It is a difficult matter to bring people, who have strayed away into the

labyrinth of Protestantism, back into the unity of the Catholic Church, stained as she is by the errors, false pretenses and impertinence of the Roman communion and weakened by the callousness and indifference in the Anglican communion; but difficult and even improbable as this may seem, it is only as a drop in the bucket to the task of bringing a Catholic-minded person into a Church made or founded or organized or changed by a human being at any time or anywhere. The former is possible, even probable; and if that great blot on the Catholic Church, the papal heresy of the Roman communion, could be really and truly believes that our Saviour instituted His own really and truly believe that our Saviour instituted His own Church and really and truly believes His promise to be with her till the end of the world, and who really and truly believes that His Church is a fact and reality and not just a theory: to bring this man into any Church of human origin is as impossible as to dry up the ocean! There may be only a few such believers and the others may be as the sands of the sea, but that does not modify the proposition. It is simply impossible to bring a man who believes in the divine origin of the Church into a Church of human origin. It is possible to make a Catholic out of a Romanist or a Protestant. It is not possible to make a Romanist or a Protestant out of a Catholic.

The author of *The Church for Americans* will see far more results by using his great abilities to bring the "Episcopal" Church into the high place she should occupy as the true representative in this country of the ancient and primitive Catholic Church instead of carrying her into the "United Church of the United States"!

What a glorious ideal! To make the "Episcopal" Church so truly Catholic that she will be recognized by all, both Romanists and Protestants, as the true Catholic Church in the United States! To make her so well known as the Catholic Church in America that she will cease to be confused in men's minds with the denominational theory of Christianity! So well known that when we claim to be a true branch of the Catholic Church we will not be raising prejudice by our denominational name among our Protestant brethren, who now so thoroughly misunderstand and resent our holding aloof from the denominational system! So well known as the "American Catholic Church" that every person, seeking the historic Church, can find it without going to the Roman communion! So well known that all men may see that she was not "started" by Henry VIII., nor by Pius IV., nor by Pontius Pilate, but by our Lord and Saviour Himself! This is a better ideal for the author of the *Church for Americans* than to have her lose her identity in the "United Church of the United States."

Respectfully,

J. C. HALES.

Wilson, N. C., November 16.

SOCIALISM OR COMMUNISM?

To the Editor of The Living Church:

IS there not some danger of a vexing obscurity in the position of your various correspondents, because of the lack of clear definition of terms when they proceed to discuss the question of Socialism? What is the Socialism that one set of correspondents defend with so much earnestness, or which those opposing condemn? One of your correspondents reproaches those who do not understand what Socialism is. He says they have not read one authoritative work on the subject. That may be true. But then, he does not say what the authoritative work is, by which he himself stands, or define in clear, set terms what school of Socialists he follows or upholds. In one sense all civilized—certainly all Christian—men are Socialists, and must be. But what school of Socialists do our priestly advocates of Socialism follow? Manifestly it is not enough to charge us to read, mark, learn, and inwardly digest some, or all, the authoritative works on Socialism, unless we are informed which is, or are, authoritative, finally authoritative. There is St. Simon and Fourier, La Salle and Marx. Then there is the Socialism of Maurice and Kingsley. Then there is the concrete Socialism of Germany, of France, and of Russia, of England, and of America. It would clear the atmosphere were your Socialist correspondents to say exactly, definitely, and briefly as possible, just what kind of Socialism they advocate.

Of course, it is easy to say that they stand for the Co-operative Commonwealth as opposed to the individualistic commonwealth, if the latter be not a contradiction in terms. But that is elusive as a proposition. I may stand, with all my heart, for the Christian Co-operative Commonwealth, in which

every man should have the full reward of his labor, character, and industry, without being a communist at all. I may stand opposed to the godless individualism of the day which seeks the advantage of self alone, which is heaping up wealth against the day of slaughter, without becoming a convert to the Coöperative Commonwealth of Karl Marx; certainly without allying myself with the concrete party of Socialism, as we see it in action in France, and in Germany, or in Russia, where it stands opposed to most things for which Christianity stands and has hitherto stood. On the other hand, is it not also the duty of those of your correspondents who oppose Socialism to say how far they stand for the individualism run madly riotous in the age and country in which we live? It is reported of Mr. J. P. Morgan that he once declared that he and such men as Mr. Rockefeller were the forerunners of Socialism. Whether he said it or not, the saying is true, unless their money-mad race for control of our industrial life can be curbed and controlled. President Roosevelt makes a distinction between "good and bad trusts." But in the long run can there be a good trust, even in the Rooseveltian sense of a trust which obeys the laws? The coöperative trust, controlled and directed by a money-mad or power-mad oligarchy, must have as its ultimate end, or for its ultimate destruction, "the Coöperative Commonwealth," whether that be for weal or woe, unless we can guide, curb, control, or destroy the huge, grinding monopolies of to-day.

Manifestly the first duty of the Church is to stand for justice between man and man, rather than to champion this sort of commonwealth or that. There is no form of commonwealth that can save or help humanity, except it be moulded through and through with the spirit of the Christ of the ages.

Those priests who advocate the socialistic propaganda ought to get beyond the abstract proposition of the social commonwealth to the concrete details and tell us how their Utopia is to result, unless the commonwealth be first Christian, as nine-tenths, or ninety-nine one-hundredths of its propagandists now are not. If the existing order were truly Christian, we should have no trouble. But given an anti-Christian commonwealth, how can greed, and covetousness, and wrong be avoided under any outward form of it?

JOHN WILLIAMS.

Omaha, November 17th.

THE BOARD OF TRUSTEES AND THE GENERAL THEOLOGICAL SEMINARY.

To the Editor of The Living Church:

IN your issue of this date, your New York correspondent undertakes to criticise the self-denying ordinance of the New York convention in surrendering the diocesan right of representation on the Board of Trustees of the General Theological Seminary, which of course is within his rights as a non-content, though not palpably logical.

But he is not within his rights as a Christian or a fellow Churchmen, when he imputes a sinister motive to the Committee, as he does when he says "should the ends aimed at by the recommendation of the committee be realized, it will be in order to speak of the 'New York Theological Seminary' with entire propriety. All dioceses are now to be asked to waive their rights to elect trustees, as New York has done, and then a new charter or constitution will make the General Seminary almost if not quite a diocesan local institution."

This misconception of the aim of the committee is so gross as to be grotesque. How the interests or domination of New York could be increased by a surrender of the diocesan rights, including its own, it is not easy to perceive, and as one of the members of the committee, and originator of the resolution, I would state that no such aim or purpose was intended by any member of the committee.

The General Convention of 1907 appointed a committee to deal with the subject of the General Theological Seminary, and in order to open the way for free action by the General Convention of 1910 the New York Convention has adopted a resolution recommended by its own committee to surrender its separate right of nominating ten trustees, if the same shall be done also by the eleven other dioceses which possess similar rights to appoint (in all) fourteen trustees. Excepting as to these twenty-four diocesan trustees and the rights of the dioceses nominating them, the entire matter could be dealt with through the General Convention, which in the view of our committee, was the very best way of making the seminary "general" rather than local.

These twenty-four diocesan trustees are appointed by the

fourteen several dioceses on the basis of their respective gifts to the seminary prior to May, 1883, when the gifts of New York seemed to be ten-twenty-fourths of all the gifts since 1883. Principally through the magnificent munificence of Dean Hoffman and his family the New York gifts have increased to more than three-quarters of all gifts, without increase in the number of trustees appointed by it; and now, with the concurrence of Mr. Charles F. Hoffman of our committee, it is proposed to surrender every diocesan claim and to allow the General Convention a free hand in a reconstruction of the present unwieldy board consisting of 115 members who have accepted appointments from sixteen different nominators. Who ever heard of an organization more unwieldy or less effective for the purpose of educating youth for the ministry of a Church which demands an educated ministry!

What if any remedy shall be provided in the interests of the Church at large manifestly is the matter to be determined by the General Convention, and dioceses should not allow their separate rights to embarrass the General Convention in its work. Our committee trusts that the surrender of New York, may appeal to the other thirteen dioceses more effectually than it seems to have done to your suspicious and mistaken correspondent.

Yours truly, FRANCIS LYNDE STETSON.

MORE TO FOLLOW.

To the Editor of The Living Church:

IHAVE read and am frequently re-reading your exhaustive and able editorial concerning my Church unity plan and during every spare moment am trying to formulate a reply that will save it and me from being widely and greatly discounted. I had hoped to get it off to you to-day in time for the November 28th issue of THE LIVING CHURCH; but you have given me a "big job" and I have the unavoidable interruptions connected with "the care of all the Churches." I now see clearly that I cannot do my cause or myself justice without more time and, therefore, ask you to save space for me in the issue of December 5th.

WM. M. BROWN,
Bishop of Arkansas.

VALIDITY OF THE SACRAMENTS IN THE SIGN LANGUAGE.

To the Editor of The Living Church:

WHEN the Great High Priest was ministering to "the one that was deaf," as recorded by St. Mark 7:31-36, He used the sign language, putting "His fingers into his ears, and He spit, and touched his tongue; and looking up to heaven, He sighed," and when He gave the word the man heard.

It is one of the proud professions of our branch of the Catholic Church that the ministrations shall be in "a language understood of the people." I think it is only those who have no practical acquaintance with the deaf mutes or occasion to come into touch with the feeling of the infirmities of afflicted humanity who would find reason or inclination to dispute the desirability of the use of the sign language in ministering to our silent brethren.

November 20, 1908.

Yours truly, A. ALEXANDER.

To the Editor of The Living Church:

ANENT the present discussion in the "Correspondence" columns of THE LIVING CHURCH regarding the validity of the sacraments in the sign language, as one having had educational and ministerial experience among deaf mutes for more than forty years, and personal acquaintance with some of the deaf clergy in our branch of the Church Catholic, permit me to say that those I know, including the Rev. Mr. Mann and the Rev. Mr. Dantzer, are able to articulate intelligently and intelligibly and do, I believe, articulate in oral speech the words of administration in the office of Holy Baptism and the words of consecration and of administration in the office of Holy Communion. To the best of my recollection, in the cases of the Rev. Mr. Syle, deceased, and of Messrs. Mann and Dantzer, their respective Bishops certified themselves by enquiry and a trial of their ability to use spoken language before ordaining them.

THOMAS B. BERRY.

Church Kalendar.



- Nov. 29—First Sunday in Advent.
 " 30—Monday. St. Andrew, Apostle.
 Dec. 6—Second Sunday in Advent.
 " 13—Third Sunday in Advent.
 " 16—Wednesday. Ember Day. Fast.
 " 18—Friday. Ember Day. Fast.
 " 19—Saturday. Ember Day. Fast.
 " 20—Fourth Sunday in Advent.
 " 21—Monday. St. Thomas, Apostle.
 " 25—Friday. Christmas Day.
 " 26—Saturday. St. Stephen, Martyr.
 " 27—Sunday. St. John, Evangelist.
 " 28—Monday. The Innocents.

KALENDAR OF COMING EVENTS.

- Nov. 29—Brotherhood Week of Prayer.
 Dec. 2—Conv. Diocese of Springfield.
 " 9—Conv. Diocese of Atlanta, at All Saints' Church, Atlanta.
 " 16—Special Conv. Diocese of Virginia, at Alexandria, to elect a Bishop Coadjutor.

Personal Mention.

THE Rev. J. W. ARMSTRONG has resigned the Church of the Good Samaritan, Corvallis, Ore. His present address is Jefferson, Ore.

THE Rev. J. E. FORSYTHE has resigned St. George's mission, Roseburg, Ore., and has been placed by the Bishop in charge of St. Paul's mission, Woodmere, Portland.

AFTER December 1st the address of the Rev. FRED INGLE will be St. Matthew's rectory, Kenosha, Wis.

THE Rev. ALLEN JACOBS, lately curate at Christ Church, Cambridge, Mass., has accepted a call to Christ Church, Plymouth, succeeding the Rev. W. B. Holcombe.

THE Rev. GEO. H. KALTENBACH has accepted an election as professor *pro tem.* at the Western Theological Seminary, Chicago, of New Testament Greek. His address will be 1113 Washington Blvd., after January 1st.

THE Rev. CLARENCE A. LANGSTON, rector of the Church of the Epiphany, Atlanta, Ga., has accepted a call to the rectorship of St. Paul's Church, East Cleveland, Ohio, and will enter upon his duties on Sunday, November 29th.

THE Rev. EDMUND GILLMORE MAPES, rector of St. Paul's Church, Marion, O., has accepted a call to the rectorship of St. Alban's Church, Euclid Heights, Cleveland, in the same diocese. Mr. Mapes was rector of the latter parish in 1904-5. He will enter upon his duties December 1st.

THE Rev. D. CAMPBELL MAYERS of Radford, in the diocese of Southern Virginia, has been called to the rectorship of Grace Church, Casanova, with charge of St. Stephen's, Fauquier, and St. Luke's, Remington, diocese of Virginia.

THE address of the Rev. SAMUEL A. B. MERCER is Uferstr, 221 Heidelberg, Germany.

THE Rev. EDWARD J. OWEN, rector of Trinity Church, Fostoria, O., has accepted a call to be the curate of Emmanuel Church, Cleveland, and will enter upon his duties on the First Sunday in Advent.

THE Rev. GEORGE L. RICHARDSON has resigned the rectorship of the Church of the Messiah, Glens Falls, N. Y., diocese of Albany, and accepted that of St. Mary's Church, West Philadelphia, Pa.; to take effect January 1, 1909.

THE Rev. CHRISTOPHER P. SPARLING, rector of St. John's Church, Louisville, Ky., expects to leave December 15th for Baltimore, Md., to take up his new work as assistant at Grace Church and priest in charge of Advent chapel. He should be addressed after that date at 1301 South Charles Street, Baltimore.

THE Rev. MARCUS A. TRATHEN, who for the past four years has been rector of St. Michael's Church, North Fifth Street, Brooklyn, N. Y., has resigned and goes to St. Andrew's Church, Shippensburg, Pa., in the diocese of Harrisburg, on St. Alban's day.

THE Rev. GEORGE B. VAN WATERS has resigned St. David's Church, Portland, Ore., after seventeen years' work. He will continue to reside in Portland.

THE Rev. ROBERT T. WALKER has resigned the rectorship of Trinity Church, Milford, Mass., to take effect on December 31st.

THE Rev. FREDERICK DUNHAM WARD has accepted the rectorship of St. Elisabeth's Church, Sixteenth and Mifflin Streets, Philadelphia, Pa., and will take up his duties there the First Sunday in Advent. His address will be 1606 Mifflin Street.

REV. F. C. WILLIAMS has resigned St. Mark's mission, Medford, Ore., and removed to Massachusetts.

THE Ven. RICHARD P. WILLIAMS, Archdeacon of Washington, has been elected secretary of the Standing Committee of the diocese of Washington, *vice* Rev. Alfred Harding, D. D., resigned. Address, 219 C Street, N. W., Washington, D. C.

ORDINATIONS.

DEACONS.

OKLAHOMA.—On Wednesday, November 11th, in St. Matthew's Church, Enid, by the Bishop of the diocese, RICHARD KEMP. The presenter was the Rev. A. B. Nicholas and the sermon was preached by the Rev. J. M. D. Davidson, D.D. Mr. Kemp, who was formerly a minister of the Baptist denomination, remains in charge at Enid, where he has been acting as lay reader.

MARRIED.

CHOQUETTE-HOLMES.—ANNIE MAUD HOLMES, daughter of the Rev. L. P. Holmes, and ALPHONSE LOUIS CHOQUETTE, were married on Wednesday, November 18th, at the home, La Grange Farm, near Frankfort, Kan., by the bride's father.

DIED.

KNIGHT.—On Sunday, November 15th, at his home in Glenwood Springs, EDWARD JENNINGS KNIGHT, Bishop of Western Colorado. The burial service will be in Christ Church, Trenton, N. J., on the arrival of the remains.

MORGAN.—Entered into life eternal on the Twenty-second Sunday after Trinity, November 15, 1908, GEORGE BRINLEY MORGAN, Priest, for twenty-one years rector of Christ Church, New Haven.

What though he standeth at no earthly altar?
 Yet in white raiment on the golden floor,
 Where love is perfect and no step can falter,
 He serveth as a priest for evermore.

PENNOYER.—At Kenosha, Wis., on Sunday, November 22, 1908, in the 57th year of his age, GEORGE MILTON PENNOYER, husband of Janet Dunlop Pennoyer and brother of Dr. Nelson A. Pennoyer and Miss Alice Pennoyer.

MEMORIALS.

REV. GEORGE BRINLEY MORGAN, D.D.

The words of the Prayer Book, "In the midst of life we are in death," never had a sadder fulfillment than in the sudden death by accident of the Rev. Dr. MORGAN. Coming from his church on Saturday afternoon, November 14th, he who had lived a life almost untouched by illness was run down and wounded to his death. The funeral services were on Wednesday, November 18th, with great congregations from every walk in life. The Eucharist was celebrated at 7:30 and 9:30. At the 11:30 service, when from New Haven and many principal cities of the East there gathered with the Bishop that long line of his brother clergy to pay loving tribute to his memory, one felt how deeply he would be missed, and how lonely for many it would be here without the clasp of his hand, the cheer of his presence, and the strength of his example. We, his brother priests, feel it a privilege at the request of his loved and honored Father in God, the Bishop of Connecticut, to place on record our estimate of his character.

Born from the best blood of New England—his forefather being warden of King's Chapel, Boston—and his ancestors between being people of gentle and sterling stock—surrounded from childhood by social refinement, by the wit and wisdom of cultured life, and by devout religious influences, he lived worthy of such an inheri-

tance, blameless in youth, stronger and wiser as time went on—an ideal type of the cultured man and scholar, of the loyal friend and counsellor, and of the faithful Priest and Pastor. Graduating from Trinity College in 1870, he spent nearly three years at Nashotah. After two successful pastorates in New Hampshire, he entered upon his main life work as rector of Christ Church, New Haven. Here he built anew the church, making it one of the most perfect in exquisite taste and devotion in all the Anglican communion. Here in all ways his parish grew and prospered, but here above all else he sought and lived to see, under God, his parish grow spiritually to splendid manhood "unto the measure of the stature of the fulness of Christ." In recognition of this, and more, the Bishop in his tender reference to Dr. Morgan quoted the words, "If ye seek his monument look around you." As a man, Dr. Morgan possessed in an unusual degree a balanced character. He was a delightful blending of soberness and cheerfulness, of courtesy with strength, of gentleness with virility, of evangelical earnestness with firm faith in the Catholic character of the Church. He held the strongest convictions, but he held them in love to his fellow-men and taught them in a way to attract and win those outside our communion. He could, with delicious pleasantness, smooth away obstacles in the way of a more reverent worship, for he had what all the saints had—a sense of humor. His faith and serenity in God and His Church were inspiring even in darkest days. He was of that loyal patient Churchmanship that recalled Keble, Neale, and Liddon who, working with God, could afford to wait God's time. He knew in whom he had believed, and that our Lord's word regarding His Church could never fail. How profoundly the beauty of his life impressed men may be judged by these words of one who knew him from his college days:

"I never saw him in childhood, but I feel sure that he was a beautiful child, such as painters grow enthusiastic over and delight to put on canvas. I recall, however, the fair and spiritual vision of his youth when, as boys together, we entered college on the same June day in 1866. His pure face was a truthful index of the spotless soul behind it, and this lofty and blameless soul was his all through this mortal life. He maintained to the very moment when the sharp stroke of death was laid upon him, the same unsullied character. His was a beautiful character.

"His sense of the beautiful was keen and exquisite. It was a perception and discernment of beauty that was hallowed and divine, an appetite for beauty in its highest and heavenliest forms. He lived in an atmosphere of beauty, in his affections, in his intellectual pursuits, and in his artistic interests. He lived in a more beautiful world than that in which most mortals live or which they ever see. His life was beautiful because it was filled with acts and thoughts of love and kindness. He was one of the sweetest-natured men I ever knew. His life was one of worship in the beauty of holiness. It flowed on smoothly like a quiet, gliding river. Just as it reached the harbor-mouth, a sudden cloud, a peal of thunder and a lightning flash. All was over. The darkness round the Holy Rood was followed by the Easter glory and the sunlight angels. The violent death of our beloved brother was only the earthquake which rolled away the stone, which rent the veil, to admit this beautiful soul into the beauty and joy of Paradise with Christ our Lord."

The sudden passing from us of such a noble life, with its far-reaching influences for good, seems to us an irreparable loss to the Church in this land.

A few days before Dr. Morgan's death there was issued the latest number of *Christ Church Chronicle*, the parish paper, through which for nineteen years a part of his remarkable work had been accomplished. In this number from out "The Summer of All Saints" are these last words to us:

"There was a beautiful custom of the early Church known as 'The Reading of the Dyptich.' Wherever the saints left on earth met together in the communion of the Holy Sacrament, the names of those departed in God's faith and fear were read aloud, as if the Church would bid them to their wonted place in her choir. Thus those dear departed ones were commemorated with thanksgiving and commended to God's keeping, and thus the Church on earth kept up conscious unity with the Church unseen. Though hidden from her eyes she knew that those gone hence were nigh in spirit. They were not sev-

ered from her fellowship. By this reading of her dyptich she unrolled year by year the catalogue of saints to stir up the faithful in her warfare by the deeds of those at rest, and to put a new heart and a new life into the weary and the wavering."

So indeed "with thanksgiving" let us name him before God and with the prayer the Christians said in that long ago:

"Eternal rest grant unto him, O Lord, and light perpetual shine upon him."

FRANK M. CLENDENIN,
GEORGE MCLELLAN FISKE,
ROBERT M. BERKLEY,
FLAVEL S. LUTHER,
WM. HARMAN VAN ALLEN,
STEWART MEANS,
FREDERICK W. HARRIMAN,
Committee.

RESOLUTIONS OF CHRIST CHURCH VESTRY.

AT A MEETING of the vestry of Christ Church, New Haven, Conn., held November 20, 1908, the following resolution was passed:

We, the wardens and vestrymen of Christ Church parish, New Haven, have passed these resolutions on the death of our beloved rector, the Rev. GEORGE BRINLEY MORGAN, D.D., and ordered them spread upon our minutes, published, and sent to his family in additional token of our sympathy.

His pastoral care, at once manifold and intimate, strong and delicate, we cannot further express publicly than by saying that we mourn our father. Our loss in other ways we attempt to express only to commemorate our gratitude and our resolution. We rehearse something of what he has done for us, something of what he has been to us, not to estimate his worth, but to make public the thanksgiving and public promise to the Church and to the city. The building up of a small and feeble parish into a larger and larger capacity has been accomplished, under God, by his planning, his tact, his patient devotion, and above all, his inspiring faith. The buildings which are his visible monument stand for growth. As he built them, he built us. Through them he taught the power of truth embodied in beautiful worship, and the obligation to give as we received. His missionary zeal, while it reached out within our own city, kept us in touch with the advancing frontier of the whole Church. Thus summoned forward, we take in trust the work that fell from his hands, thinking our best commemoration to be the resolution that what he carried so far shall not through us lapse or fail.

(A true copy of the record.)

Attest: F. C. EARLE, *Clerk.*

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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WANTED, Clergymen for Western Rectorates. Stipends, \$800, \$900, \$1,000. Apply CLERICAL REGISTRY, The JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

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POSITION wanted as Housemother or Assistant in children's home by Churchwoman of education and experience. Can teach all domestic branches. Address TRUSTWORTHY, LIVING CHURCH, Milwaukee.

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AN earnest Churchman, trained and experienced, desires parish work. Kindly communicate, stating salary, with Miss P. W., care LIVING CHURCH, Milwaukee.

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COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

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THE CHURCH KALENDAR (purple cover and gold embossed cross). Gives the Festivals and Fast of the Christian Year with proper colors. Suitable for Church Bazaars, Sunday schools, etc. Per Copy 25 cents. Special rates for quantity. Address "CHURCH KALENDAR," 409 Forest Avenue, Oak Park, Ill.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

CHURCH PLANS.—If about to build, send a two-cent stamp for the booklet, "Designs and Plans for Churches." Address: MORRISON H. VAIL, A. I. A., Church Architect, Dixon, Ill.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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CHURCH PUBLICATIONS.

INFANT Baptism and Kindred Church Teaching, four addresses. Price, 10c. Rev. FRED W. POLAND, Granite City, Ill.

1909 CHRISTIAN YEAR CALENDAR can be localized. Single copy, 15 cents. Special price in quantities to clergymen and parish societies. **ANCHOR PRESS**, Waterville, Conn.

THE DIVINE SERVICE, an Illustrated Altar Manual; 23 half-tones; 35,000 sold. Three editions: 14 cts., 25 cts., and \$1.40 each. Rev. H. PAGE DYER, Broad and South Streets, Philadelphia.

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APPEALS.

FOR WORK AMONG THE DEAF-MUTES.

The offerings of the last Ephphatha Sunday not having come up to the amount needed for the Expense Fund, attention is asked to the Third Sunday in Advent. Its Gospel also mentions the Deaf, to whom the Church has ministered in spiritual things for many years.

Rev. AUSTIN W. MANN,
General Missionary.

10021 Wilbur Avenue, S. E., Cleveland, Ohio.

MEMORIAL TO REV. CHAS. W. MORRILL.

It is now many years since the decease of the Rev. Charles W. Morrill, the famous rector of the old St. Alban's, New York. As yet no fitting memorial seems to have been erected to his memory. Slight memorials, such as chalices, patens, etc., have been made by various grateful souls; but nothing in the way of a solemn and dignified monument to his memory has been undertaken. The men who best knew him and his work are rapidly passing away. Dr. Dix, Dr. Thomas Richey, Father Prescott, McWalter B. Noyes, Father Thomas Brown of St. Mary the Virgin, and other contemporaneous and sympathizing friends have already departed. I can recall but one or two others of the Bishops and clergy who, with myself, were among the group who loved the person and shared the counsels of the zealous and gifted rector of St. Alban's. Some of Mr. Morrill's closest friends among the laity still remain; but they, like the clerical companions of the rector, are growing old and soon must pass from the present scene. In view of all these circumstances, I am moved to attempt the erection to Father Morrill's memory of an organ, to cost no less than six thousand dollars (\$6,000), and to be placed in the stately and Cathedral-like Christ Church in this city, where he passed a portion of his earlier career as curate to, and as *locum tenens* for, the Rev. Wm. Watson, a most holy priest, whose memory is still venerated as that of a saint, who was rector of this parish for twelve years and who built the beautiful edifice which is said to be the *chef d'oeuvre* of Harrison the architect, and in which an altar stands at which Father Morrill must often have celebrated. Here Mr. Morrill passed considerable time, not only as curate, but also tutor to two youths then with their mothers resident in this parish, one of whom became the celebrated Sir Ellis Bartlett, M.P., and the other, who still lives, Wm. Burdett-Couts, Esq., M.P., of England.

One need not discuss the quality of the special work which St. Alban's stood for in the olden time. It was, of course, largely ceremonial, but not a work which was fitly to end in ceremony. Its deepest purpose was to re-

store the atmosphere of the ancient and sacrificial worship of the Catholic Church as provided for in the rubrics and ancient traditions of Anglican Christianity, but which had largely been lost in the Hanoverian period. And it is needless to say that however much the significance of St. Alban's work failed of just valuation at first, that work has in its ultimate results brightened the altars and made beautiful, over the whole American Church, the worship which before Mr. Morrill's time was, so to speak, addressed only to the ear and not to the historical and poetic content of the whole worshipping instinct. From St. Alban's flowed forth streams of influence which practically have changed the whole aspect of the American Church.

I therefore ask of all who loved and who remember Father Morrill, and of all whose religious life has been made glad by the immediate or ultimate results of his work, that they shall assist me in erecting this monument to his memory. A great organ is a great voice; a voice of cheer and splendor; and nothing perhaps could better than it symbolize that call to the higher beauty and glory of God's house, made through the single-handed and single-hearted work of Charles Morrill. I may add that Christ Church, Hudson, is an ancient parish, founded in 1802, which has had among its clergy such men as the Rev. Harry Crosswell, D.D., the Rev. Gregory Bedell, D.D., the Rev. Isaac Tuttle, D.D., the Rev. Theodore Babcock, D.D., the Rev. Wm. Ross Johnson, and the lamented Rev. Frank Harrison. It has also had as its rectors two of the Bishops of the Church: the Rt. Rev. Dr. Seymour and the Rt. Rev. Dr. Griswold. It is an honor to have entered into the work of such a group, and it is an honor to have placed amid such a cluster of honored and venerated names a memorial of service done.

Contributions may be sent either to myself, as rector, or to Samuel B. Coffin, Esq., treasurer of the parish. All such will be promptly and gratefully acknowledged.

THEODORE M. RILEY,
Rector Christ Church.

Hudson, N. Y., November 14, 1908.

NOTICES.

THE BOARD OF MISSIONS

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

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

\$850,000 are needed to meet the appropriations this year.

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

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
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HELP MAKE THANKSGIVING.

It costs much more to live to-day than it did a few years ago. Old clergy, widows, and orphans are constantly writing us of their deprivations because of this. They would be THANKFUL for the ordinary comforts and food as of old. Make them THANKFUL, make us THANKFUL by a generous sharing of your THANKSGIVING cheer.

"God is not unrighteous that He will forget your works and labor that proceedeth of love, which love ye have showed for His Name's sake who have ministered unto the saints and yet do minister."

"We are probably the most THANKFUL family in all North America," wrote one upon receiving our check.

Send a THANKSGIVING offering and joy and THANKFULNESS will well up in your hearts, our hearts, the hearts of those who have

given their lives to the Church and to the uplift of their fellows.

ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.
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AMERICAN CHURCH MISSIONARY SOCIETY

The annual meeting of The American Church Missionary Society will be held in St. Mary's Church, Lawrence Street, New York City, on Thursday, December 3d, at 3 o'clock P. M.

There will be a public service in the same church at 8 o'clock in the evening.

SETTLERS IN SOUTH DAKOTA.

Anyone who knows of any Churchman, or anyone interested in the Church, who is coming to occupy lands recently opened by the Government in Trefe and Gregory counties on the Rosebud Reservation, will please kindly notify the Rev. W. BLAIR ROBERTS, Dallas, Gregory County, South Dakota, who is the Church missionary there, that he may look them up and get in touch with them.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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

Our Information Bureau would be pleased to be of service to you.

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E. S. Gorham, 251 Fourth Avenue.
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BOSTON:

Old Corner Bookstore, 27 Broomfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

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The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
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G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

FALL CATALOGUES.

The Young Churchman Co. has just issued its Twenty-fifth Annual Catalogue of Theological and other books carried in stock. It has a larger list and more titles than any other catalogue contains that covers more than one publisher.

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THE GIRLS' KALENDAR.

We are now ready to fill orders for the Girls' Kalendar for 1909.

The Psalms have been chosen as a basis for the Girls' Kalendar in the twenty-third year of its publication. It is hoped that the constant and daily use of a verse of the great Hymn Book of the Church may encourage a deeper study and more spiritual dependence on the teaching and guidance of the great Book of Worship.

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SUNDAY SCHOOL CHRISTMAS SERVICES.

We have just added a new Sunday School Christmas Service (No. 86) to our list of special Leaflets. We can also supply any of the Services of previous years, which have become so popular. They are numbered 62, 64, 72, 76, 80, and 84.

The price is at the rate of \$1.00 per hundred copies, postpaid in the United States (postage charged to Canada) for any number of copies desired. Address:

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BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Divine Lover, or The Day-Star Arising in the Heart: and Other Poems. By George Seymour Hollings, S.S.J.E., author of *In Via*, etc. Price, 40 cents.

Eighteen Years in Uganda and East Africa. By Alfred R. Tucker, Hon. D. D. Oxford and Durham, Hon. LL.D. Camb., Bishop of Uganda. With Illustrations from Drawings by the Author and a Map. In Two Volumes. Price, \$8.50 net.

Leonore Stubbs. By L. B. Walford, author of *Mr. Smith, The Baby's Grandmother*, etc.

E. P. DUTTON & CO. New York.

The Illustrated Bible Dictionary. Edited by the Rev. William C. Piercy, M.A., Dean and Chaplain of Whitelands College. With Colored Maps and 365 Illustrations. Price, \$5.00 net.

Baldassare Castiglione, The Perfect Courtier. His Life and Letters. 1478-1529. By Julia Cartwright (Mrs. Ady), author of *Isabelle D'Este, Madame*, etc. In Two Volumes. Price, \$7.50 net.

UNIVERSITY PRESS. Cambridge.

The Philocalia of Origen. The Text Revised With a Critical Introduction and Indices. By J. Armitage Robinson, Norrisian Professor of Divinity in the University of Cambridge.

A. R. MOWBRAY & CO. (Ltd.) London.

Church Teaching for Church Children. Instructions on the Church Catechism for Catechists, Parents, and Sunday School Teachers. By the Rev. J. N. Newland-Smith, M.A. With Preface by the Rev. Percy Dearmer, M.A.

For Love of Our Lord. By the Rev. Jesse Brett, LTh., author of *Holy Mount*, etc.

A Book of Prayers for Boys: Together with Special Prayers for the Holy Eucharist. Compiled by the Rev. C. H. Blofeld, Chaplain of the Training Ship *Mercury*. With a Preface by the Rev. Dr. Linklater, Vicar of Holy Trinity, Stroud Green.

T. SEALEY CLARK & CO. (Ltd.) London.

In the Beginning. Being the Book of Genesis Told to Children. By S. B. Macy. With an Introduction by the Bishop of London.

PAPER COVERED BOOKS.

A. R. MOWBRAY & CO. (Ltd.) London.

"Ifs and Ands." By the Warden of the Richard Tidswell Memorial Home, Chester, author of *Rosie and Hugh, Just a Moment*, etc.

Churchman's Penny Library No. 18. *The Truth of the Gospel Narratives.* By the Rev. Charles Knapp, D.D., Merton College, Oxford.

Churchman's Penny Library No. 19. *Ordination and Apostolical Succession.* By the Rev. C. W. Douglas, M.A., Vice-President of Ely Theological College.

Churchman's Penny Library No. 20. *The Elements of Christian Doctrine.* By the Very Rev. Vernon Staley.

MUSIC.

Handel. *Novello's Quarterly.* A Book of Anthems and Services. No. 3. New Anthems and Carols for Christmas, 1908. (Published by The H. W. Gray Company, 21 East 17th St., New York.)

PAMPHLETS.

Tracts on Principles of Divine Worship. No. II. *The Exposition and Benediction of the Blessed Sacrament.* Published by the Men's Guild, St. Ignatius' Church, 552 West End Ave., New York.

"Coming Catholicism." A Comment on the Rev. Dr. Newman Smyth's *"Passing Protestantism and Coming Catholicism"* (Reprinted from *The Churchman* of August 22, 1908, by Request). Increase of the Episco-

pate (Reprinted from *The Churchman* of October 24, 1908). A "Denominational" Episcopate. Being An Open Letter to the Rt. Rev. Wm. M. Brown, D.D., Bishop of Arkansas, on the Arkansas "Scheme" for Promoting Unity (September, 1908). By the Rev. Charles Mercer Hall, M.A., Rector of Holy Cross Church, Kingston, N. Y.

The Problem of Religious Instruction in the State Universities. By Francis W. Kelsey. Reprint from *Education and National Character*, fifth annual volume of the Religious Educational Association, Chicago, Ill.

Hobart College Bulletins. Vol. VII. October, 1908. No. I. *Address to the Alumni Opening of William Smith College Announcements.* (Published by Hobart College, Geneva, N. Y.)

Supplement to University Bulletin. Vol. IX. No. 20. *The Value of Humanistic, Particularly Classical, Studies as a Preparation for the Study of Theology, from the Point of View of the Profession.* A Symposium from the Proceedings of the Classical Conference held at Ann Arbor, Michigan, April 1, 1908. Reprint from the *School Review*, June, October, November, 1908.

KALENDARS.

A. R. MOWBRAY & CO. (Ltd.) London.

The Church Kalendar and Lectionary for the Year of Our Lord 1909. Edited by Vernon Staley, Provost of Inverness Cathedral, author of *The Catholic Religion*, etc.

Mowbray's Churchman's Kalendar for the Year of Our Lord 1909.

Kalendar (1909) of Sundays and Holy Days. Christmas Cards. (Mowbray & Co.)

THE CHURCH AT WORK

ACCEPT APPOINTMENTS AS FIELD SECRETARIES.

THE NEWLY chosen field secretaries for the Fifth and Sixth Missionary Departments, being respectively the Rev. John Henry Hopkins, D.D., for the Fifth Department, and the Rev. Charles C. Rollit for the Sixth, have accepted their appointments. Dr. Hopkins comes of a distinguished family in the Church, being a grandson of the great Bishop whose name he bears. He is a graduate of the University of Vermont and of the General Theological Seminary, and was ordained deacon in 1890 by Bishop Bissell, and priest in 1891 by Bishop Potter. After spending his diaconate as assistant at Calvary Church, New York, he was for two years assistant at St. James' Church, Chicago; then rector of Trinity Church, Atchison, Kansas, from 1893 to 1895; of Christ Church, St. Joseph, Mo., from 1895 to 1899; and since the latter date has been rector of the Epiphany, Chicago. He has taken rank among the foremost of the Chicago clergy and was a deputy to the last General Convention. Mrs. Hopkins is president of the Chicago branch of the Woman's Auxiliary. Dr. Hopkins has re-



REV. J. H. HOPKINS, D.D.

signed his parish to take effect February 1st, at which time he will enter upon his new work.

The Rev. C. C. Rollit, who becomes secretary for the Sixth Department, is rector of

Christ Church, Red Wing, Minn., which position he has occupied since 1895. Graduating at the University of Minnesota and the Seabury Divinity School, he was ordained deacon in 1889 and priest in 1890 by Bishop



THE REV. C. C. ROLLIT.

Gilbert. His entire ministry thus far has been spent in Minnesota and in only two parishes, the first being St. James' Church, Fergus Falls, which he relinquished in 1895 to accept his present work. Mr. Rollit also has been deputy to General Convention several times.

THE CLERGYMEN'S RETIRING FUND SOCIETY.

AN EXCELLENT showing was made by the Clergymen's Retiring Fund Society at its annual meeting, which was held at the Church Missions House, New York, on November 13th. The Bishop of Long Island presided. The treasurer's report showed the income to have been \$29,363.31, and the amount paid out in annuities \$16,956.16. Ten thousand dollars had been added to the permanent fund. Some of the annuitants had received upwards of \$300, and twenty-two of

them had drawn annuity for from sixteen to twenty-six years each. The financial secretary, the Rev. Dr. Anstie, reported details of the society's work and suggested that special stress be laid upon impressing on the clergy the great benefit which membership in the society will ensure to them by a small outlay for dues each year. Many have been under the impression that the benefit is insignificant because the sums received by some annuitants are small, whereas the return is very large in comparison with the payment necessary to secure it, being 27 per cent. on what each man has paid in; and few understand that their annuity can be increased four or five fold by a corresponding increase in their contributions. The great hindrance to acquiring membership on the part of those of the clergy who are acquainted with its methods and advantages is that lack of pecuniary ability which goes with inadequate support. But just here is where co-operative contributions by the laity are greatly to be desired, and such contributions may be made for a clergyman selected by the giver or donated to the general funds of the society.

The extent of the Society's work is shown by the fact that it is caring for 306 annuitants, and its stability is witnessed to by its accumulated capital fund of over \$273,000.

RESULTS ACHIEVED BY BUFFALO LAY MISSIONARIES.

THE Laymen's Missionary League of Buffalo, N. Y., was organized in the year 1891, and its members (averaging thirty-five in number) have read from 800 to 1,000 services each year, chiefly in the out-lying towns, to congregations too small or feeble to support a rector on the field. The League has a building fund of about \$1,200, portions of which it loans upon long terms of time to small congregations building churches at its stations. In this way it has, since its organization, inspired and aided the work of building churches at Springville, Silver Creek,

Irving, Gowanda, Depew, and also on the Chatteraugus Indian Reservation near Irving.

One of the many results lately is that achieved at St. Clement's mission, Buffalo, which has worshipped in a frame structure owned by Mr. Harlow C. Curtiss, located on the corner of Grider and Sussex Streets, in the growing Kensington district. Much faithful work has been done with varying success, but within the past few months Mr. Curtiss has generously donated to the congregation the building together with its interior equipment. This has been removed to an adjacent lot of sixty feet frontage, turned so as to face upon Sussex Street, improved, repainted, and made more adequate than ever before for the worship and other needs of the people. Services have been maintained regularly for several years by the league, a good sized Sunday school is maintained, and excellent work has been done by a small corps of women. The prospects of the mission are very bright. The present officers of the League are: H. C. Spendelow, President; W. E. Townsend, secretary; George A. Stringer, treasurer; George T. Ballachey, superintendent.

ANNIVERSARY OF THE BUFFALO CHURCH CHARITY FOUNDATION.

THE FIFTIETH anniversary of the Buffalo Church Charity Foundation was observed at the Church Home on Thursday, November 19th. At 10 A. M. there was a celebration of the Holy Eucharist in the Hutchinson Memorial chapel of the home by the Bishop of the diocese, assisted by the chaplain, the Rev. Jesse Brush, D.D. In the afternoon a reception was held in the Thornton Memorial Building, and a brass tablet, erected to the memory of Mrs. Helen Thornton Campbell, by whose gift of \$50,000 the building was made possible, was unveiled by Mrs. William D. Walker. The anniversary was further emphasized by an address by Bishop Walker, the reading of an historical paper on the home by Mrs. Hannah J. Baldy, and gifts in money from the Church people of Buffalo, amounting to \$20,000, including a donation of \$10,000 from Mr. E. H. Hutchinson and one of \$5,000 from the family of the late William H. Walker. In addition to the above, large quantities of provisions were sent by the children of the Church, the lay people and other friends of the home. In the evening the Church Home League, a society of young people, gave an attractive musical programme. There are in the home 40 aged inmates and 84 orphan children.

BOSTON CHURCHMEN TAKE PART IN LAYMEN'S MOVEMENT.

THE PART played by the Church in the recent Laymen's Missionary Movement in Boston was for the most part confined to a service at noon on Thursday, November 19th. The speakers were the Hon. Robert Treat Paine, Dr. W. Jay Schieffelin of New York, one of the originators of the Movement, and Secretary John W. Wood of the Missions House in New York. Bishop Lawrence, who has been heartily in favor of and in close touch with the movement, was in the chancel, and the brief service was conducted by the Rev. Dr. Falkner, the rector of St. Paul's. The theme of Mr. Paine's remarks was the solidarity of the human race. Dr. Schieffelin in his address emphasized the fact that when the movement was being started all denominational barriers were quite forgotten. He thought there should be a committee in each parish to interest the people in missions. Mr. Wood gave a most spirited and convincing talk on what the Church should do, speaking especially of the apportionment system and emphasizing the fact that of the \$32,000 which the diocese of

Massachusetts was expected to give last year only \$29,000 of it had been contributed.

It is a pleasure to state that there was a large congregation, both clergy and laity turning out well.

NEW CHURCH AT CHATTANOOGA, TENN.

THE NEW and handsome edifice of Christ Church, Chattanooga, Tenn. (Rev. Wm. C. Robertson, rector), completed last spring, is shown in the accompanying illustration. The fine building, of which Mason Maury is the



CHRIST CHURCH, CHATTANOOGA, TENN.

architect, is the culmination of only eight years of work in building up the parish, the first steps toward gathering the new congregation being taken in the summer of 1900. The present (and first) rector entered upon his duties at Quinquagesima, 1901. The work began with the rule that "entertainments" as money-raising devices were to be forbidden



REV. W. C. ROBERTSON.

and that there should be no serious debt. Services were first held in a rented hall. Growth has been constant from that day of small beginnings to the completion of the fine church. A daily Eucharist is maintained in the chapel and there are three guild rooms and a temporary parish building. A successful mission was lately conducted by Frs. Hughson and Officer, O. H. C.

NEW HAMPSHIRE SUNDAY SCHOOL CONVENTION.

SOME NEW FEATURES appeared in the New Hampshire sixth annual Sunday School Convention. In place of inviting clergy and others to two parts of the state for autumnal

Sunday school and missionary work, the two were held this year in combination. As a result, the attendance was increased for both and the interest of each was communicated to the other. More than half of the clergy actually in the diocese attended, and there was a fine lay representation. From outside the diocese were present from Vermont, Rev. W. J. Hamilton of Brattleboro, and Rev. A. J. Wilson of Bellows Falls, from Maine, Rev. H. M. Folsom of Biddeford; from Western Massachusetts, Rev. C. F. Edwards of Winchendon. Rev. Victor M. Houghton made the president's address, calling out the import-

ance of the work and bringing new figures and new movements to the attention of the delegates. Mr. Henry E. Rees of Trinity, Hartford, read a fine paper on "The Superintendent."

At 4:15 one hundred boys and girls from the local school gave a catechism in the Sulpician method, the rector as head catechist, and the Sunday school superintendent as assistant. The whole scheme as followed at Holy Cross was exhibited, except for want of time the homily. The singing was bright and hearty, the answering quiet and full. Both local school and delegates greatly enjoyed a session in which there was felt to be an unusual interest owing to the devotion and sympathy of a large number of people.

Bishop Hall preached after evensong on "The Need of Definite Christian Teaching," an eloquent, reasonable, convincing address. At 7:15 next morning he celebrated the Holy Communion, the choir and a large congregation assisting, and at 8:15 breakfast was served in the parish house by the Ladies' Guild. Matins with baptism followed, then business; such as a move to investigate the principles and methods of what is called Rally Day, coöperation with Vermont in older boys' Sunday school work, greetings to the venerable Bishop, etc. Rev. Charles Smith Lewis of Woodstock then spoke about an hour on "The Indianapolis Course," and the Rev. Charles Mockridge of Boston spoke on "The Sulpician Method." After prayers and the blessing by the Bishop Coadjutor, the conference adjourned.

PAROCHIAL MISSIONS.

A MISSION was very successfully conducted at St. Thomas' Church (colored) at Jackson, Tenn., from November 8th to 14th by the Rev. E. T. Demby, rector of Immanuel Church, Memphis. Services were held daily except on Wednesday and Fridays, when there were three each day. Those for children were especially interesting, and about 1,300 attended in all. The missionary also addressed

500 high school children, upon invitation of the principal. A great amount of spiritual benefit and classes for baptism and confirmation are among the results. Mr. J. M. Kennerly is in charge of St. Thomas' as lay reader.

THE REV. ALFRED BRITAIN, rector of St. James' Church, Batavia, N. Y., conducted a most helpful mission during the week of November 8-15 in Trinity parish, Middleport (the Rev. H. G. Buisch, rector). Large and interested congregations at all the services attested their appreciation of Mr. Britain's labors. At 4 P. M. daily there were conferences for communicants, while the addresses at the evening services were more especially designed to educate the people at large as to the Church's true position.

THE REV. E. V. SHAYLER of Grace Church, Oak Park, Ill., director of the Society of St. Jude, conducted a mission at St. Mark's Church, Des Moines, Ia., this week. From thence he leaves for Seattle, Wash., where he will preach a mission in St. Mark's, with noonday services at the Grand Opera House. All the parishes of Seattle and many of the denominational ministers are uniting in the effort.

IMMANUEL CHURCH, New Castle, Del., has had a mission conducted by its rector, the Rev. John Rigg, from the Twenty-first to the Twenty-second Sunday after Trinity inclusive. He preached each night on one of the Epistles to the Seven Churches. On Wednesday, Friday, and Sunday he had the help of the Bishop and the Rev. Messrs. Hall, Hammond, and Kirkus. The attendance and interest shown were very encouraging.

THE Society of Mission Clergy has arranged a mission of help to be held at St. James' Church, Neepawa, Manitoba, Can., early in Advent. It will be conducted by the Rev. George H. S. Somerville.

A MISSION for colored people has been begun by the catechist in charge of All Saints' chapel, Wichita, Kan.

THE MEMORIAL DOORWAY IN GRACE CHURCH, BROOKLYN.

THE TWO illustrations presented herewith convey some idea of the improvement described last week to Grace Church, Hicks



BENSON MEMORIAL DOORWAY,
GRACE CHURCH, BROOKLYN.

Street, Brooklyn. The doorway, at the east end of the south aisle, is that used for the procession of choir and clergy, and replaces a very simple one. It is built of a grayish

brown sandstone, similar to that used in the chancel arch, with doors of quartered oak mounted with bronze. As the illustration shows, the memorial consists of an arch set in



DETAIL. BENSON MEMORIAL DOORWAY,
GRACE CHURCH, BROOKLYN.

a buttressed and panelled stone frame surmounted by an elaborate cornice and cresting. The richly moulded arch contains a cavetto in which are statuettes under canopies, of angels bearing various instruments of music. The work was designed by and executed under the supervision of Herbert Wheaton Congdon, A.A.I.A., of the firm of Henry Congdon and Son, architects, of New York City.

MEMORIALS, GIFTS AND BEQUESTS

ON A VISIT to St. Paul's parish, Columbia, Pa., the Bishop of Harrisburg announced a gift to the parish by Mrs. H. M. North of a sufficient amount of money to free the parish house from debt and put it in good condition. This generous gift, with the accompanying condition that hereafter the building shall be known as "The H. M. North Parish House," has been accepted by the vestry. Mr. H. M. North has been here for many years identified with St. Paul's, Columbia, and has been vestryman, member of the diocesan and General Conventions and member of the Standing Committee for a large portion of that time. He was a member of the body which drafted the present Constitution of the state.

A SMALL, but very handsome memorial window has been placed in St. Anne's Church, Lowell, Mass., by the Rev. Dr. A. St. John Chambré (the rector) and his wife, in memory of their children. The window is appropriately placed over what is called "the children's door," so named because the children of the Edson orphanage enter the church by its means. The design shows four children's faces, three of them being idealized likenesses

of the children of Dr. and Mrs. Chambré. The coloring is effective. Around the design is a border of opalescent bits in pebble form, sprinkled with stars.

BY THE WILL of Maria Byron, late of Dorchester, Mass., the endowment fund of Emmanuel Church comes into possession of \$1,000, given in memory of Mary Walker and the testatrix. The income is to be used at the discretion of the trustees' standing committee of the Church of the Ascension for the work of that church, this being a mission of Emmanuel. The sum of \$1,000 each is also given to the Widows' Society and the Boston Fatherless and Widows' Society. The residue of the estate is left to the endowment fund of Emmanuel Church, also for the uses of the Ascension mission.

CHRIST CHURCH, Germantown, Pa. (the Rev. Charles H. Arndt, rector), has lately been enriched by the placing in the chancel of new choir stalls, the gift of the parish. They are of beautifully quartered oak, and with the Caen stone altar and reredos recently presented, complete the Churchly appointments of the chancel and sanctuary.

A FAITHFUL friend of Calvary Church, Sandusky, Ohio (the Rev. A. Overton Tarrant, Ph.D., rector), has just purchased and presented to the parish a complete and costly outfit of dishes, glass, and table silver for use by the various working organizations and in parochial functions. The set is sufficient to lay tables for seventy-five persons.

BY THE WILL of the late G. Bedell Moore of San Antonio, Tex., St. Paul's Church, Orange (the Rev. T. J. Sloan, rector) receives \$3,000.

SESSION OF THE CONVOCATIONS.

KANSAS.—The convocation of the Northwest Deanery was held at St. Luke's Church, Wamego, on November 10-11 (the Rev. Paul Boynton James, minister in charge). The Rev. J. H. Lee, rural dean, presided. Four most helpful papers were read: "She Hath Done What She Could," by Mrs. P. B. Peabody of Blue Rapids; "The Hand of Uzzah," by the Rev. P. B. Peabody, rector of St. Mark's Church, Blue Rapids; "Twentieth Century Needs of Christianity," by the Rev. A. M. Treschow, rector of the Church of the Covenant, Junction City; and "Music in Its Relation to Church Offices," by the Rev. R. K. Pooley, Canon of Grace Cathedral, Topeka. The largest congregation was present at the night service, when the Bishop of the diocese gave an address on "The Lambeth Conference.—A WELL ARRANGED convocation of the Southeast Deanery was held in the Church of the Epiphany, Independence (the Rev. A. F. Randall, rector), on November 19-20. There were discussed matters of special interest to the Church in Kansas: "The Unoccupied Towns," "How to Make Our People Feel the Importance of Regularity in Church Work," and "The Best Way to Secure the Apportionment."

MARYLAND.—The fall convocation of the Archdeaconry of Cumberland was held in Hagerstown, November 10th to 13th. Archdeacon Hicks presided. It was opened Tuesday evening with a service in St. John's Church. Wednesday was a Quiet Day for the clergy, conducted by the Rev. Dr. Eccleston of Baltimore. In the evening the general subject was "What the Men and Boys are Doing for the Church." There was a service with addresses by the Rev. Joseph P. McComas of Annapolis and the Rev. Romilly F. Humphries of Baltimore. This was followed by a conference, at which the speakers were Mr. Creede W. Wilson of Cumberland and Mr. Adrian Onderdonk of St. James' School, for the Brotherhood of St. Andrew; Mr. J. Clarence Lane of Hagerstown and Mr. Roderic Clary of Cumberland, for Men's Clubs;

Dr. William H. H. Bixler, Mr. George R. Chambers of Hagerstown, and Mr. Rodgers Sansbury of Cumberland, for Boys' Clubs. Thursday the Archdeaconry sermon was preached, followed by the business session. The afternoon was devoted to the work of women and girls. Addresses were made by Miss Ingle of Frederick, on the Girls' Friendly Society; Miss Elizabeth C. Williams, and Miss Mary R. Snowden of Baltimore on the Woman's Auxiliary; Miss Sarah F. Martin of Baltimore, and Mrs. James W. Murray of Cumberland on the Daughters of the King; and Deaconess Payne of Hagerstown on Sunday School Work. In the evening there was a missionary service, at which the speakers were Archdeacon Hicks, the Rev. Peregrine Wroth of Baltimore, the Rev. J. Poyntz Tyler of Hagerstown, and the Rev. Horace Wood Stowell of Westernport. Convocation closed with a celebration of the Holy Communion Friday morning.

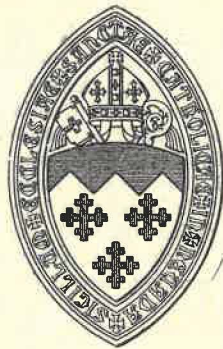
OHIO.—The fall meeting of the Cleveland Convocation was held at St. Timothy's Church, Massillon (the Rev. E. T. Mathison, rector), on Monday and Tuesday, November 16th and 17th. The meeting had been originally appointed for October 12th and 13th, but was unavoidably postponed. In the afternoon of the first day there was a conference on Sunday School work and in the evening a service, with a sermon on "The Christian Ministry" by the Rev. A. Leffingwell of Toledo, the general missionary of the diocese. It was followed by an animated discussion of the subject by the clergy present. Tuesday morning was begun with a celebration of the Holy Communion and was followed by a business session, with the hearing of reports from parishes and mission stations. In the afternoon there was a general conference on the subject of "The Emmanuel Movement" and in the evening reports of "The Work of the Pan-Anglican Congress" from delegates who were present.

SOUTHERN VIRGINIA.—Tidewater Convocation assembled at Eastville, Northampton County, Va., November 10th, at 11 A.M. The convocation sermon was preached by the Rev. F. C. Steinmetz of Norfolk. At 3 P.M. reports from parishes were heard. On Wednesday morning at 9:30 a Quiet Hour service for the clergy was held, and a short business meeting followed. In the afternoon convocation reassembled in the church, when an interesting discussion took place, in regard to the question of an Archdeacon for the territory of the Norfolk and Central convocations. At 7:30 P.M. the missionary service was held. The Rev. C. B. Bryan spoke on Diocesan Missions, and the Rev. R. W. Barnwell made an address on General Missions. The final business session was held on Thursday at 9:30 A.M., when unfinished work was disposed of, and the closing service was held, when Bishop Coadjutor Tucker preached and confirmed five candidates.

TEXAS.—The Southeast Convocation met with St. Mark's, Beaumont, on Wednesday and Thursday, November 11th and 12th, with the Bishop and five of the clergy present. After the opening religious services the convocation was called to order by the Bishop, and the Rev. F. J. Sloan was chosen secretary. At the afternoon session the Bishop made an address on missions, speaking especially to the need of mission work in that particular part of the diocese. Following the Bishop's address the Rev. George B. Norton, D.D., gave an illustration of Sunday school work as carried on in St. Mark's parish. There was also, in connection with the session, a meeting of the Woman's Auxiliary, attended by a goodly number of visiting delegates. A number of addresses were made by the clergy at this meeting, the whole being very inspiring. The music at the evening services, was of a high grade and well rendered, and added much to its beauty and helpfulness. After

the closing service an informal reception was held in honor of the Bishop and visiting clergy in the Perlstein Building, which was attended by parishioners of St. Mark's Church and other representative citizens of Beaumont.

THE NEVADA SEAL.



THE *fac simile* of the seal of the missionary district of Nevada, as adopted by the late convocation, is given herewith.

NEW CHURCHES AND OTHER PAROCHIAL IMPROVEMENTS.

ON THE AFTERNOON of the Twenty-second Sunday after Trinity, November 15th, the cornerstone of the handsome new church edifice that is being erected by St. Paul's parish, Norwalk, O., was laid with imposing ceremony by the Bishop of Ohio, assisted by the Rev. Dr. Samuel N. Watson of Akron and Rev. Arthur Dumper, rector of the parish. The stone contained the usual articles and manuscripts. Owing to the inclement weather the major portion of the service was said in the present church, which adjoins the new structure and was crowded far beyond its capacity by a devout congregation. An appropriate and scholarly sermon was delivered by Dr. Watson, whose grandfather was one of the early rectors of St. Paul's Church. Mr. Dumper gave an historical address, and Bishop Leonard extended congratulations in felicitous strain. St. Paul's is one of the most venerable parishes in the diocese, its organization dating from 1820. The new edifice is designed after the early English Perpendicular Gothic, and when completed will rank as one of the handsomest churches in Ohio. The materials used will be Amherst sandstone and Bedford Indiana limestone, and the structure, when completed, will have cost nearly \$60,000, exclusive of furnishings. The sacristy will be added later. The plans for this stately parish church were prepared by Henry M. Congdon & Son of New York, and it is hoped that the structural work will be completed in time for dedication on All Saints' Day, 1909.

THE CORNERSTONE of Grace Church, Wetmore, Kan., was laid on the Twenty-first Sunday after Trinity by the Bishop of the diocese. For awhile services were held on week days in the Baptist meeting house, and subsequently in private houses, but now sufficient money has been given to build a neat wooden church. The Rev. Francis S. White, rector of Trinity Church, Atchison, is the priest in charge and, as Dean of the Northeast Convocation, hopes to have the consecration and the convocation take place at the same time.

A LARGE congregation assembled on Saturday, November 21st, to witness the laying of the cornerstone of the new Church of the Ascension, St. Louis, Mo., by the Grand Lodge of Missouri Freemasons. In the unavoidable absence of the Bishop, the rector, the Rev. A. A. V. Binnington, read the prayers and delivered the address. The new structure is to cost \$60,000 and will be situated in the

heart of the best residential section of the city. The old building is to be used as a parish house. It is situated on the same lot.

THE PARISH building of Holy Trinity mission, a part of the parish of St. John's, Norristown, Pa., and which the late rector, the Rev. Harvey S. Fisher, was instrumental in starting, is about ready for occupancy. The new building is very well adapted for the varied work to be carried on therein. The new rector, the Rev. Charles Fiske, is now in residence and received a hearty welcome. During the interval the parish was served by the Rev. George Mead, Rev. Normaine Kaltenbach, and Rev. Chas. A. Ricksecker.

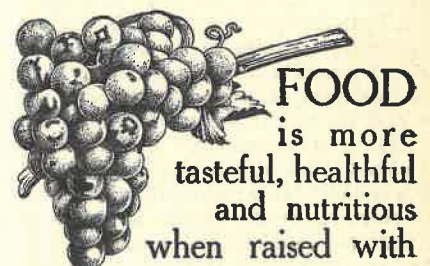
THE NEW parish house for St. Peter's Church, Jamaica Plain, Boston (the Rev. Carroll Perry, rector), is nearing completion and will prove of the greatest advantage in better carrying on the growing work of this parish. There will be a commodious basement, a choir and woman's guild room, a club room for boys, an assembly room for Sunday school, lectures, concerts, etc., facilities for gymnastics, including basket ball, shower baths, a kitchen and other appointments.

IN THE ISSUE of this paper of date November 14th was published an account of the dedication of the improvements to Christ Church, New Brighton, Staten Island, N. Y. It should be added that the stone wainscot was designed by the architect of the church, Mr. Isaac Pursell, and that the altar and reredos, pulpit and lectern, were from designs furnished by Henry M. Congdon, F.A.I.A., and Herbert Wheaton Congdon, A.A.I.A.

THE NAVE and end aisles of St. Paul's Church, Aramingo, Philadelphia (the Rev. E. S. Humes, rector), have been tiled in keeping with similar work done some time ago in the chancel and sanctuary. The expense was borne by the offerings of the parishioners.

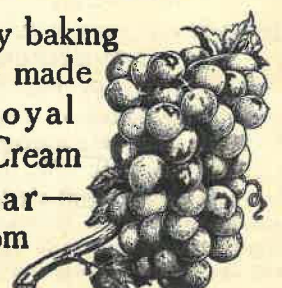
THE FUND for the building of Grace Cathedral, Topeka, Kan., is growing. It is hoped to secure \$100,000. The diocese is already in possession of a magnificent site.

A FINE eight-room rectory is now occupied by the Rev. P. Burton Peabody of St. Mark's Church, Blue Rapids, Kan.



ROYAL Baking Powder

The only baking powder made with Royal Grape Cream of Tartar—made from grapes.



OLDEST LIVING PRIEST IN THE DIOCESE OF NEWARK.

MANY CONGRATULATIONS will go from Newark to Philadelphia when the Rev. Joseph Hicks Smith, the oldest living priest of the diocese of Newark, celebrates his 90th birthday. Mr. Smith was at one time assistant at St. Paul's Church, at High and Market Streets, and later served as its rector for twenty-five years. He took an active part in the erection of St. Barnabas' Hospital.

Mr. Smith was born in Philadelphia, November 29, 1818. After graduating from the General Theological Seminary his first charge was St. Andrew's Church in the city of his birth. From there he was called to Newark as assistant at St. Paul's Church. From this charge he went to Wheeling, W. Va., and was then recalled as rector of St. Paul's, about 1860. For the twenty-five years of his rectorship he was identified with many important advances in diocese and city. Much of his effort was directed toward the building of the present St. Paul's Church. He was the first chaplain of St. Barnabas' Hospital. The aged rector retired from active service about five years ago and took up a quiet life in the old family homestead on Green Street, Philadelphia.

Mr. Smith is a trustee of the General Theological Seminary, and a member of the Executive Committee of its alumni, being present at every meeting throughout the year. Previous to 1864 he and his friend, Dr. Boggs, for some time afterward the secretary of the diocese of Northern New Jersey, were active in the agitation for the division of the old diocese of New Jersey.

GOOD WORK OF THE DUTCHESS (N. Y.) ARCHDEACONRY.

THE ANNUAL meeting of the Archdeaconry of Dutchess was held at Christ Church, Poughkeepsie, diocese of New York, on Wednesday, November 18th, the Archdeacon, Rev. A. T. Ashton, D.D., presiding, and forty clergy and lay delegates being present. After celebration of the Holy Communion a business session was held in the afternoon. In the evening there was a mass meeting of the men of the Church in the city and county, addressed by the Bishop of New York and Archdeacon Burch of Richmond (Staten Island). The Hon. John K. Sague, mayor of Poughkeepsie and warden of Christ Church, presided. Dr. John C. Otis and the Hon. Lewis Stuyvesant Chanler were chosen to fill the place of retiring lay members of the executive committee. Members of the committee are chosen for two years, but are not eligible to serve two terms consecutively. A committee was appointed to investigate and to consider plans for a complete reorganization of the missionary exertions of the Church in this county; to visit the missions and report on number of communicants and average attendance, and to consider redistribution of mission stations and mission funds. It was also resolved to appoint a committee to tour the county in order to revive, by appropriate services, more religious life and activity. The large and enthusiastic mass meeting of the men of the Church, addressed by the Bishop and others on men's work, was a spirited and welcome innovation.

DEATH OF THE REV. DANIEL E. LOVERIDGE.

THE REV. DANIEL EDWARD LOVERIDGE, a priest in the diocese of Oregon since 1889, died at his home near Eugene, Ore., on Saturday, November 14th. Mr. Loveridge retired from active work about eighteen months ago, when he resigned St. Mary's Church, Eugene. He was ordained deacon in 1881 and priest in 1883 by Bishop Upfold, and served at Lafayette and Vincennes, Ind., Hammondsport, N. Y., Norwich, Conn., and Albany, N. Y. He

was a man of a lovable disposition and stood high in the diocese. He was buried from St. Mary's Church, Eugene, on Monday, November 16th, the Bishop officiating, assisted by the Rev. P. K. Hammond, the present rector at Eugene.

IMPRESSIVE CONSECRATION SERVICE AT ST. CLEMENT'S, PHILADELPHIA.

THE CONSECRATION of the High Altar and sanctuary at St. Clement's Church, 20th and Cherry Streets (Rev. Charles Hutchinson, rector), took place on St. Cecilia's day, Sunday, November 22nd, at 10:30 A. M., the Bishop of Milwaukee being the consecrator, assisted by the Bishop Coadjutor of Fond du Lac, and by the clergy of the parish. A solemn celebration followed the service of consecration. Bishop Weller was the preacher at both the morning service and at solemn Evensong at 8 P. M., when the annual service for the Sodality of St. Clement and procession of Guilds was held. The use of a special collect, epistle, and gospel was granted by the venerable Bishop of the diocese during the services and festivities, the Bishop also sending his most cordial greetings and well wishes to the parish, he having held in high esteem and love the late rector, the Rev. Father Moffet, in whose memory a sorrowing parish erected this beautiful and lasting memorial. The new altar is carved from English red stone and follows the form of the table altars of the primitive Church. The reredos and its side wings are of quartered white oak, carved and highly enriched in gold and color. The niches in the reredos are filled with carved figures of St. Clement, St. Alban, St. Augustine of Canterbury. St. Ga-

briel, St. Michael, St. Katherine, St. Athanasius, and St. Columba. In the front panel of the reredos is a niched and canopied figure of the Madonna and Child. In the other panels, in superb paintings in color and gold, are represented Christ in sacramental vestments, reigning from the cross; St. John the Evangelist and the Blessed Virgin. The architect of the altar was Horace Wells Sellers, who planned the clergy and parish houses of St. Clement's, both of which are considered fine examples of architecture and usefulness. The panels of the reredos were painted by Frederick Wilson of Tiffany's, New York. The cost of the memorials was \$26,000, and of the other improvements \$4,000.

The patronal festival, St. Clement's day, was also observed with special and elaborate services, Bishop Webb preaching at the 11 A. M. High celebration. There were a number of clergy in the procession. The church was crowded at all the services, many being turned away.

DIOCESAN MEETINGS OF THE WOMAN'S AUXILIARY.

THE ANNUAL meeting of the Western New York branch of the Woman's Auxiliary was held November 11th and 12th in Trinity Church, Rochester (the Rev. C. R. Alling, rector). A meeting of the Juniors and of the Babies' branches was held on the 11th. The work of the Juniors in the past year is the largest accomplished in its history. A most interesting feature of this meeting was the reading of brief, pointed reports by the young girls with respect to their pledges. In the evening a missionary service was held.

[Continued on Page 140.]

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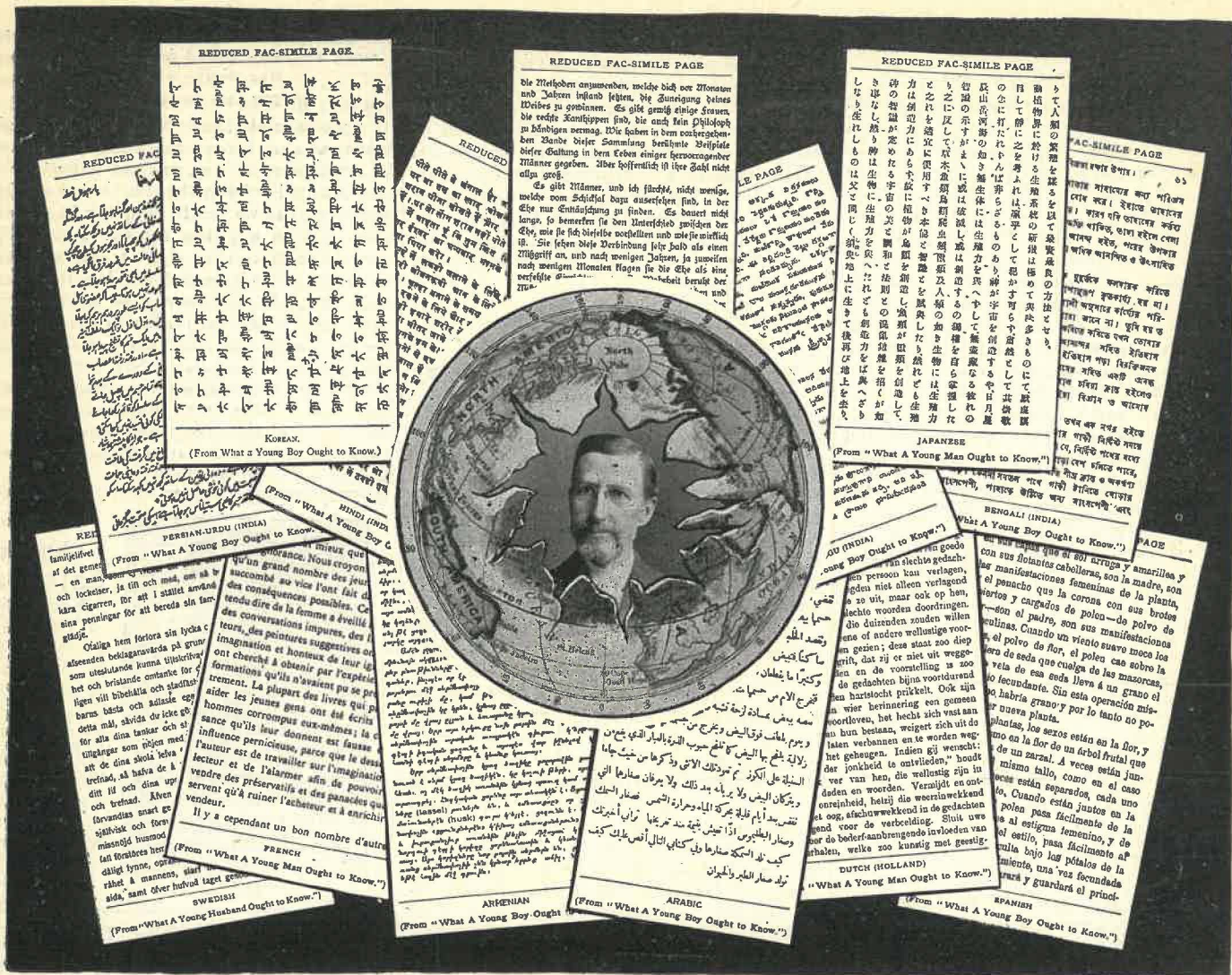
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Books That Belt The Globe.

By L. M. Cross.

THE NECESSITY for self-knowledge is becoming daily, almost hourly, more apparent. The ominous and costly silence of the centuries is at last broken. The clouds of ignorance are being dispersed by the demand for pure knowledge of what has always been considered an avoided subject. This has been brought about somewhat by the scandalous details of evils published in the daily press, by the stories in the juvenile courts of youthful depravity and vice, by the editorial and contributed articles in the columns of some of the leading periodicals, which have told in pathetic and heart-rending language of the awful sacrifices demanded from the very flower of our young manhood and womanhood because of ignorance concerning subjects which intimately affect the temporal and eternal weal of every human being.

But the voice spoken through the printed page that has done most to awaken the nations of the earth from their fatal slumber has been that of Sylvanus Stall, D.D. When the columns of the press and the voices in the pulpit were silent, when doctors and educators were busy with other matters, he endeavored to dispel the darkness of ignorance by sending forth the light of proper intelligence.

It was when Sylvanus Stall was a young minister, thinking of the dire need of proper literature and the sad condition that existed in society, that he realized that someone should brave public sentiment, and perchance even censure, and afford boys and men pure, clean, and honest books upon these matters. His thought formed itself into a resolution that if God spared his life, he would some day, with His help, undertake to write such books. Whenever he saw a book which he judged would prove helpful he purchased it and laid it away for the propitious time

which he believed, in God's good providence, would surely come. He attended clinics in medical colleges, visited hospitals and made careful preparation in every way for the purity work which is now firmly established.

About ten years ago he kept his covenant and published "What a Young Boy Ought to Know," and "What a Young Man Ought to Know," and awaited with confidence the judgment of the public upon them. It exceeded his greatest expectations. Words of heartiest approval came from such persons as Drs. Theodore L. Cuyler, Charles L. Thompson, James A. Worden, F. B. Meyer, Bishop Vincent, Josiah Strong, Edward W. Bok, John Willis Baer, Frances E. Willard, Lady Henry Somerset, and many alike of the great and good in all parts of the world.

So universal was the encouragement he received from appreciative people everywhere that he recognized in it a leading of providence and resolved to consecrate his entire thought and energies to the one idea of disseminating pure literature along these vital lines. Then followed "What a Young Husband Ought to Know," written in that language which only a pure heart and brain could conceive. Then, when he reached the period of middle life, he found that men of forty-five and over were as ignorant of the changes through which they were passing as boys at the period of adolescence, and there was a fourth book, "What a Man of Forty-five Ought to Know."

Dr. Stall, although believing that his special work was for men, was not without interest in girls and women. He realized that they also should have the right kind of literature, and he seems to have been providentially led to secure the services of Mrs. Mary Wood-Allen, M.D., and Mrs. Emma F. A. Drake, M.D., who have written in the

same pure, chaste and informing way for girls and women upon the things they should know.

Some of the far-reaching influences of Dr. Stall's books are made apparent by the fact that several of the large church missionary societies, at their own expense, have had one or more of these books translated and published for the use of their missionaries in their work in different portions of Asia. The books have been translated into nearly all of the European languages and many of the Asiatic tongues—in all twenty or more. Reduced page reproductions of some of these languages appear above.

The definite and distinct idea which Dr. Stall had clearly in mind in the preparation of these books was threefold: To present information concerning the different periods of life in separate books so that a parent would not need to say to the child, "Read these pages but do not look into the rest of the book"; to write upon Purity and not upon impurity; to present the whole question of the reproductive nature as he conceived the Creator must have thought of it when He created Adam and Eve and gathered about the relation of husband and wife, parent and child, brother and sister, the tenderest and most sacred relations of human life.

Dr. Stall is a man with a definite, clear, and soul-consuming message and he has known how to deliver it. He has spoken in the vernacular of the people. Like His Master, it can be said of him, "The common people heard him gladly."

The influence of these books will never die. If their wise counsels are heeded it will mean a better brand of people in the coming generations. The faculties which have been covered with the blight of ignorance in the past will be purified and lifted to that eminence which God intended them to occupy.

DIOCESAN MEETINGS OF THE WOMAN'S AUXILIARY.

[Continued from Page 138.]

when Mr. John W. Wood, corresponding secretary of the Board of Missions, made an address. An informal reception, in the parish house, followed. On Thursday morning the Bishop of the diocese celebrated the Holy Eucharist at 9 A. M., when the United Offering, amounting to nearly \$1,700, was presented. About 200 delegates, representing 45 parishes, were present at the business session which followed. Annual reports made by various officers showed box work to be valued at \$6,804, and receipts by the treasurer \$2,028, exclusive of the United Offering. The next annual meeting will be held in St. Mary's Church, Buffalo. Mrs. Philip N. Nicholas was elected president and Miss Lucy G. Arnold corresponding secretary.

BISHOP COADJUTOR PARKER opened the annual meeting of the New Hampshire Woman's Auxiliary, with Mrs. Niles in the chair. Seven of the diocesan clergy provided a conference on "Essentials in Prayers." After Evensong Bishop Parker spoke on the Pan-Anglican and Lambeth meetings, and the Rev. D. T. Huntington of China gave a fine address. There was an early choral Eucharist at 7:15 and a morning session for business, with a second address by Mr. Huntington, closing at noon with a hymn, litany, and blessing by Bishop Parker.

A NOTABLE CONFIRMATION CLASS.

OF SEVEN confirmees October last at All Saints' Church (colored), St. Louis, Mo., three were from the Methodists, one from the Baptists, one from the Congregationalists, and two were received from the Roman Catholics. The Rev. C. M. C. Manson, the rector of All Saints', is doing a splendid work in the city.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Session of the See City Sunday School Institute—Notes.

THE ANNUAL SESSION of the Church's Sunday School Institute of Atlanta and vicinity was held November 19th in St. Luke's, Atlanta. The afternoon session was devoted to primary and junior work, the papers being given by Miss Mary Barnwell, Mrs. H. B. Way, and Miss Nita Black. The evening session was devoted to "Methods and Motives," Mr. J. J. Eagon reading the first paper and the Bishop of Atlanta concluding with "Suggested Remedies for the Insufficiency and Inefficiency of the Sunday School."

THE REV. C. B. WILMER, D.D., rector of St. Luke's, Atlanta, Ga., has under consideration the call to Christ Church, Little Rock, Ark. At a large congregational meeting of the parishioners of St. Luke's Dr. Wilmer was urged to remain, and as an earnest of even greater parochial efforts a \$3,000 indebtedness was paid by pledges and the rector's salary increased.

THE ANNUAL diocesan council meets in All Saints', Atlanta, December 9th. The Woman's Auxiliary, Daughters of the King, and Brotherhood of St. Andrew hold their annual conventions during the same week, there.

CENTRAL NEW YORK.

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

Fortieth Anniversary of the Ordination of Rev. J. B. Wicks of Paris Hill.

ON THE Twenty-second Sunday after Trinity, the Rev. J. B. Wicks, rector of St. Paul's Church, Paris Hill, celebrated at the early morning service the fortieth anniversary of his admission to holy orders. With the

exception of a few years in the eighties, when he was engaged as missionary to the Indians of New Mexico, he has been rector of St. Paul's since his ordination. A pleasing feature of the event on Sunday was the attendance of the pastor and congregation of the Congregational church in a body, at St. Paul's, after they had gathered at their own place of worship, adjourning or withholding their own services for this purpose. The Rev. Mr. Wicks was the recipient of many congratulations and other expressions of love.

CHICAGO.

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

Summary of Ten Years' Work of Rev. Dr. Hopkins at the Epiphany, Chicago.

DURING the rectorate of the Rev. John Henry Hopkins, D.D., at the Church of the Epiphany, which will have lasted nearly ten years by the first day of next February, when he is to take up his new duties as the secretary of the Fifth Missionary Department of the Church, there have been 659 baptisms (211 "of riper years"); 809 persons have been confirmed; there have been 308 marriages, and 362 burials; the parish has raised for all purposes about \$170,000, of which about \$25,000 has been given to extra-parochial objects, diocesan and missionary. The floating debt of \$6,800 which rested upon the parish has been wiped out, and \$500 has been paid on the rectory debt. The endowment fund of the parish has been increased by over \$5,000, and now amounts to over \$10,000 in cash and pledges. The communicant roll has risen from 865 in 1899 to 1,116 in 1908. During these ten years there have been 1,000 communicants who have moved into the parish and have been added to the list, making, with those presented for Confirmation, a total of 1,800 communicants added during the de-

CLEVER WIFE

Knew How to Keep Peace in Family.

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

There is nothing surprising about it however, because the harmful alkaloid in coffee—caffeine—is not present in Postum, which is made of clean, hard wheat.

"Two years ago I was having so much trouble with my heart," writes a lady in Washington, "that at times I felt quite alarmed. My husband took me to a specialist to have my heart examined.

"The doctor said he could find no organic trouble but said my heart was irritable from some food I had been accustomed to eat, and asked me to try and remember what disagreed with me.

"I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since.

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions.

"He drank the Postum and did not know the difference, and is still using it to his lasting benefit. He tells his wife that the coffee is better than it used to be, so she smiles with him and keeps peace in the family by serving Postum instead of coffee." "There's a Reason."

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

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DOCTOR SAID TO USE CUTICURA.

"Six months after birth my little girl broke out with eczema and I had two doctors in attendance. There was not a particle of skin left on her body, the blood oozed out just anywhere, and we had to wrap her in silk and carry her on a pillow for ten weeks. She was the most terrible sight I ever saw, and for six months I looked for her to die. I used every known remedy to alleviate her suffering, for it was terrible to witness. Dr. C— gave her up. Dr. B— recommended the Cuticura Remedies. She will soon be three years old and has never had a sign of the dread trouble since. We used about eight cakes of Cuticura Soap and three boxes of Cuticura Ointment. James J. Smith, Dumid, Va., Oct. 14 and 22, 1906."



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cade. There have been 1,550 communicants who have been removed from the parish, by death, transfer, or otherwise, so that the net gain has been about 250 communicants during these years. The number of parochial organizations has increased from 20 to 35. The service list has increased from 425 services in 1900 to 839 services in 1908, of which 255 were celebrations of the Holy Eucharist. During seven of these years the Rev. Dr. Hopkins has had no assistant, and during nearly nine of them no secretary. The church and chapel have been equipped with a steam-heating plant costing nearly \$5,000, and a handsome white marble altar, with Eucharistic lights, has been placed in the chapel. The valuable church property, one of the most beautiful in the diocese, has been kept in first-class condition, and carries about \$70,000 insurance. The parish is now completely out of debt, excepting a funded debt of \$5,300 resting upon the old rectory building, at 260 Ashland Boulevard. For nearly five years past the parish has wholly supported its own foreign missionary in China, the Rev. Fu Ta Huan, now in priest's orders.

CONNECTICUT.

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

Annual Meeting of the B. S. A. at Ansonia— The New London Archdeaconry—Notes.

THE Connecticut Local Assembly of the Brotherhood of St. Andrew held its annual meeting on November 7th and 8th at Christ Church, Ansonia. The preacher on the Sunday was the rector, the Rev. E. B. Schmitt. The other speakers for the Sunday session were the Rev. F. M. Burgess of New Haven, the Rev. F. S. Kenyon of New Haven, Robert H. Gardiner of Boston, president of the Brotherhood of St. Andrew in America; Charles A. Rogers of Bridgeport, George L. Barnes of Trinity College, Hartford, A. H. Kinney of New Haven, Alex. M. Harden, council worker for New York, the Rev. Wm. H. Garth of Naugatuck, G. Frank Shelby, district secretary for the Brotherhood for New York state, and the Rev. F. D. Buckley of Waterbury. Philip Jones of Hartford was elected president, George L. Barnes of Ansonia, secretary, E. T. Johnson of Bridgeport treasurer; Chaplain, the Rev. E. B. Schmitt.

A SPECIAL meeting of the New London Archdeaconry was held on November 10th at St. Andrew's, Norwich (Greenville). A feature of the morning session was the discussion of Sunday school work. After the adjournment the subject of boys' clubs was considered, and the extension of the Knights of St. Paul among the parishes of the Archdeaconry.

MR. JOHN CLOSE, who had rendered long service as parish clerk and as treasurer of Christ Church, Redding Ridge, died recently at that place.

DELAWARE.

F. J. KINSMAN, Bishop.

Clerical Brotherhood Meets at Wilmington— The Bishop's Residence—Other News.

THE CLERICAL BROTHERHOOD of the diocese held a meeting November 10th at Immanuel rectory, Wilmington. The Rev. F. M. Kirkus was reelected president and the Rev. A. E. Clay secretary. The Bishop was present and received a warm welcome, as was the Rev. O. H. Murphy of the diocese of Easton. A comprehensive paper was read by the Rev. W. H. Baird on "Dr. Arnold and His Influence on the Religious Thought of the Nineteenth Century." The next meeting will be at Christ Church rectory, Christiana Hundred.

THE BISHOP has taken up his residence in the diocesan home, Bishopstead, recently put in thorough order for him. The house

is historic, having been the residence of each of the Bishops of the diocese, and of one of its old families. It is older than 1751, when Samuel Canby was born there. Bishop Lee bought the place soon after his election, and lived there always. After the consecration of Bishop Coleman, it was bought and presented to the diocese on condition that it be kept in order. A few years later the same donor built the chapel of the Good Shepherd adjoining the house, which by reason of historic stones and memorials has its own historic interest.

THE CHURCH CLUB of Delaware had its forty-second semi-annual dinner in the Country Club House, Wilmington, preceded by a business meeting, on Thursday, November 19th. Being the first meeting after the consecration of the Bishop, it became a very pleasant occasion as a reception to him also. The president, Mr. Charles R. Miller, introduced him after dinner and he was heartily welcomed. He spoke of the welcome he had already received in the diocese at large and many evidences of thoughtful consideration, especially in what was done at Bishopstead, and asked for the coöperation of all in the work of the diocese. Mr. Francis A. Low, Archdeacon Hall, Archdeacon Turner, and Mr. Chas. M. Curtis also spoke. Among the clergy present were the Rev. Messrs. Bird, Clay, Grantham, Hammond, Kirkus, Olmstead, Phelps, Rigg; from New Jersey, Chas. B. Dubell, and from Pennsylvania, William P. Kemper, and a large number of the laity.

DULUTH.

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

Consecration of the New Church at Coleraine.

ON NOVEMBER 15th the unique Church recently erected at Coleraine, a description of which was given a few weeks ago in these columns, was consecrated to the service of God. The Rev. E. Spencer Murphy of Grand Rapids read the instrument of donation and the Rev. A. T. Young, rector of Moorhead, acting as Bishop's chaplain, read the instrument of consecration. The edifice is of rustic appearance, built of hewn logs. The altar rail and lectern are made from birch trees which still retain their pure white bark.

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FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Conferences Held at St. Mark's, Oconto—
Canon Sanborn Convalescent.

A SERIES of conferences were held in St. Mark's Church, Oconto (the Rev. Floyd Keeler, vicar), November 15th to 19th by Archdeacon Penfold of Marinette. There were two celebrations of the Holy Eucharist each day and a preaching service at night. On Wednesday, November 18th, a service for women was held at 4 P.M. Father Penfold made addresses at the 9:30 Eucharist each morning on "Our Duty Towards God." The subjects of the night sermons were "Religion," "Baptism," "Confirmation," Holy Communion," and "The Church." The services were well attended and much good was accomplished by the clear, logical treatment of the various subjects.

THE REV. CANON SANBORN, St. Paul's Cathedral, Fond du Lac, who has been ill for several weeks, is now able to walk out for a little way, in the middle of the day, and it is hoped that he will soon be able to resume his duties at the Cathedral. During his illness he has been assisted in his work by the Rev. Samuel W. Day, vicar of West Allis, who kindly undertook such of the duties as he could perform.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.
Annual Meeting of the Clericus.

THE ANNUAL meeting of the Indianapolis Clericus was held in the see city on November 16th in Christ Church parish house, with twelve members present. The officers were all reelected. The Rev. Paul Faude, rector of St. John's Church, Lafayette, read a paper on "The Use of the Burial Service." It was decided to meet the next time on Tuesday, December 15th, at Grace pro-Cathedral and at the Bishop's house for a day of devotions, beginning with the Holy Communion celebrated at 7:30 A.M.

THE Inter-Brotherhood Week of Prayer, November 29th to December 5th inclusive, is to be observed in Indianapolis by the various men's organizations of all the principal Christian bodies except the Roman Catholics, who declined to participate, in accordance with the call from the Brotherhood of St. Andrew.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.
Sunday School Reorganization at Louisville—
Acolytes' Guild at the Cathedral.

TWO OF THE Louisville Sunday schools, that of the Cathedral and of St. Paul's Church, have reorganized the classes and introduced the graded system as recommended by the New York Sunday School Commission. The change is said to be most satisfactory and a great improvement in every way. Advent Sunday school will also install the new graded system the first Sunday of the Church year. This work at the Cathedral is under the special charge of the Rev. John S. Lightbourn, who has recently come to the Cathedral as assistant to Dean Craik, and who also has charge of All Saints' Chapel, a mission of the Cathedral.

AN ACOLYTES GUILD has been formed at Christ Church Cathedral, including boys who have been compelled to leave the choir on account of change of voice. Each member is given definite work and the guild is doing much to keep the boys in touch with the Church, when they are freed from the wholesome restraint and discipline of the choir, and to prevent their drifting away. As a further aid to the success of the guild and in order to impress the boys with the sacredness and dignity of their work as acolytes, it is proposed to vest them in red cassocks.

A NEW BRANCH of the Girls' Friendly Society has been formed in St. John's Church, Louisville. Bishop Woodcock held the first admission service, receiving about twenty girls as members after making an address.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Session of Boston Assembly, B. S. A.—Dedication Festival of Holy Trinity, Marlboro—Other Interesting News Items.

THERE WAS an enthusiastic meeting of the Boston Local Assembly of the Brotherhood of St. Andrew held in the parish rooms of St.

Stephen's Church, that city, on the evening of November 19th. Fayette G. Dayton presided. These officers were elected: President, F. W. Dallinger, Cambridge; First Vice-President, J. Arthur Provost, East Boston; Second Vice-President, H. S. Bowen, Longwood; Secretary, George L. Benedict, Dorchester; Treasurer, Fayette G. Dayton, Boston; Executive Committee: Thomas W. Brooks, Jr., Lynn; W. A. Benton, Cambridge; B. B. Tucker, Boston. During the evening an address was made by Hubert Carleton, general secretary.

THE TWENTY-FIRST dedication festival of the Church of the Holy Trinity, Marlboro, Mass., was appropriately observed on November 15th. On the following Tuesday occurred the dedication of a cross erected on the burial lot and consecration of the lot itself. The dedication and consecration service occurred at 3:30, and was participated in by the Rev. George S. Pine, the rector, and the surpliced choir. The programme included the unveiling of the cross by the Rev. Mr. Pine and singing by the choir. The cross dedicated in the afternoon was given the parish by a benevolent person, who preferred to remain unknown. It is modeled after the old Celtic



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cross at Catledermot, Ireland, is composed of grey granite and stands ten feet high.

THE NEXT MEETING of the Massachusetts Clerical Association will be held in the parish rooms of St. Paul's Church, Boston, at noon on December 1st. The special guests of the occasion will be the Bishop of Maine, and he will give a talk at the close of the luncheon on "The Church in the State of Maine."

THE HOME of the Rev. Reuben Kidner, assistant minister of Trinity Church, Boston, narrowly escaped destruction by fire on Sunday morning, November 15th. The cause was an overheated furnace and the fire apparatus responded on a still alarm. The damage was about \$300.

A BUREAU of social service has been opened in connection with the Emmanuel Church clinic in Boston, and twenty men and women under a skilled leader will seek to improve the domestic environment of those persons, especially alcoholic patients, whom Dr. Worcester and Dr. McComb are seeking to cure.

THE MEMORIAL service to the Rev. A. V. G. Allen, late professor in the Episcopal Theological School, was held in St. John's Chapel, Cambridge, on the evening of Monday, November 23rd. The sermon was preached by the Rev. Edward S. Drown, one of the faculty of the school. There was a good attendance of trustees, faculty, and students.

MISSOURI.

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

General Notes.

THE TRUSTEES and faculty of Cornell University have elected the Rev. Stephen F. Sherman, rector of St. John's, St. Louis, to be a university preacher on the Dean Sage Foundation.

A FIELD AND FOREST CLUB under the direction of Mr. Felix Coste has been organized in St. John's parish, St. Louis. Members of the club will have charge of the evening service, and will have a Bible class under the direction of a skilled Bible teacher.

MISS MARY TRIPLETT, secretary of the Woman's Auxiliary for the diocese, gave an address to a large gathering of women at St. George's Chapel, St. Louis, Nov. 18th, her subject being "The Pan-Anglican from a Woman's Point of View."

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Recovery of the Rev. George S. Sinclair.

THE REV. GEORGE S. SINCLAIR, rector of Zion Church, Oconomowoc, is gradually recovering from an accident by which he was thrown over the dashboard and out of the carriage in which he was riding. His knee-cap and hand were badly hurt and he was considerably shaken up, but no permanent effects are anticipated.

NEWARK.

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

Celebration of Bishop's Lines' Consecration.

ABOUT seventy-five clergy of the diocese attended a special celebration of the Holy Communion held in Grace Church, Orange, on Wednesday, November 18th, to mark the fifth anniversary of the consecration of Bishop Lines. The Bishop was assisted by Archdeacon Cameron and the Rev. Charles T. Walkley, rector of the parish. Following the service, the annual conference between Bishop and clergy was held, followed by a luncheon in the Broome Memorial parish house.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Meeting of Monmouth Clericus.

TWELVE MEMBERS of the Monmouth Clericus were guests on Monday, November 9th,

of the Rev. William N. Bailey, rector of Trinity parish, Asbury Park. The Rev. H. W. Brueninghausen, rector of St. Mary's Church, Keyport, read a scholarly essay on the Apocrypha, and a spirited and interesting discussion followed on the duty of the clergy to teach from the Apocrypha; and the value to the laity of a better knowledge of those writings. The members of the Clericus visited the foundations of the new church building of Trinity parish. A dinner was served at the Marlborough Hotel, where the business of the day was continued, and was brought to a conclusion with an earnest discussion upon the Atonement.

OHIO.

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

Girls' Friendly Society Holds Annual Meeting at Cleveland—Observance of Week of Prayer Urged—Other Diocesan News.

THE ANNUAL meeting of the diocesan Girls' Friendly Society was held in Cleveland on Thursday and Friday, November 19th and 20th. At 6 o'clock on Thursday evening supper was served to the members at Trinity Cathedral House. About 150 were present from the various parishes of the city and diocese. At 8 o'clock a service was held in Trinity Cathedral, at which an address was made by Bishop Leonard, and an offering was received for the work of the Holiday House. The sessions of Friday were held at Emmanuel Church and began with a celebration of the Holy Communion and a sermon by the Rev. Wilson R. Stearly, rector of the parish, who spoke on the subject of the membership vows. This service was followed by business sessions at 11 and 1 o'clock.

BISHOP LEONARD has issued a pastoral letter to the clergy, which he requests be also read to their congregations, urging the observance of the Week of Prayer with daily services and addresses and endorsing the series of topics set forth by the Brotherhood of St. Andrew.

AT THE 7 o'clock celebration in Calvary Church, Sandusky, on the morning of November 15th, five young girls were received by the rector as members of the Junior Chapter of the Order of the Daughters of the King. This accession to the strength of the chapter brings new life to an organization that has in the past proved eminently useful in the parish, but which has been in a condition bordering on torpor for fully two years.

THE REV. WILLIAM A. THOMPSON, rector of Grace Church, Sandusky, recently delivered an address on "Psychotherapy" before the Medical Society of Erie County. Through the energetic efforts of the rector a very sub-

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stantial sum has been recently paid upon the floating indebtedness of Grace parish.

THE ANNUAL reception and "gift day" of the Church Home, Prospect Avenue, Cleveland, was held November 16th. Following a long established custom. Bishop and Mrs. Leonard, with many of the clergy and laymen of the diocese, were present and assisted in making the occasion a successful one. Besides numerous other gifts to the institution cash offerings were received considerably in excess of \$1,000.

AT THE Colonial Club, on Euclid Avenue, Cleveland, on Wednesday evening, November 18th, the Church Club of that city successfully inaugurated a new year of work, with an informal reception, followed by a dinner. Nearly one hundred were present, including a number of the clergy. Addresses were made by the Rev. George P. Atwater of Akron, on "Impressions of the Pan-Anglican Congress," and by Bishop Leonard, who spoke upon the subject of "The Work of the Lambeth Conference." Both addresses were interesting and were listened to with close attention by those present.

ON NOVEMBER 18TH the Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, completed eleven years of service in that parish. He went to this work as lay reader six months before his ordination to the diaconate, while still a student in Bexley Hall, the theological department of Kenyon College. It is his only parish. At that time there were but twenty-six communicants, who were staggering under a debt of \$4,000. Now there are 354 communicants, a Sunday school of 175, and a \$30,000 church building, which has been built in the interval. The Rev. Mr. Atwater is also the secretary of the diocese of Ohio and was one of its delegates at the recent Pan-Anglican Congress.

THE REV. THOMAS G. C. MCCALLA, rector of Trinity Church, Bellefontaine, has been elected Dean of the Toledo Convocation.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Bishop Keator at Home Again.

BISHOP KEATOR has returned to his jurisdiction, arriving in Tacoma on Saturday, November 14th, after an absence of five months. On Sunday morning he preached in St. Luke's Church and in the evening at Trinity Church. A reception was tendered the Bishop in St. Luke's parish house on Monday evening under the auspices of all the parishes of the city. Addresses of welcome were made in behalf of the parishes by the several rectors, to which the Bishop responded, much touched by the very evident gratification of the people at his return. The auditorium of the parish house was elaborately decorated.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Notes of Progress.

BISHOP SCADDING has returned from a visit to the Coos Bay missions, which are in charge of the Rev. William Horsfall. This section is without railroads, and is reached by a long stage trip. There are mission stations at Marshfield, Brandon, Empire City, Port Orford, Coquille City, North Bend, and Gardiner. At Gardiner the Bishop laid the cornerstone of the new St. Mary's Church.

ARCHDEACON CHAMBERS visited St. George's Church, Roseburg, on Sunday, November 15th. This church was built in the 40s and stands in need of repairs. Mr. Chambers at once made an active canvass for funds and in December the work will begin.

ST. JOHN'S CHURCH, Sellwood, Portland, has filed articles of incorporation as a parish. The Archdeacon is in charge, but a rector will be secured as soon as possible.

THE CHURCH in Oregon has lost one of its most faithful communicants in the death of Mr. George Coote at his home near Corvallis, on November 12th. He was senior warden of the Church of the Good Samaritan, Corvallis, and a professor at the Oregon State Agricultural College. The burial office was read by the Bishop in the large armory of the college on Friday, November 13th, about 1,200 persons being present, including the students.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Ep. Coadj.

Eighteen Years' Service at Port Richmond Completed by Rev. C. L. Fulforth—Coming Brotherhood Meeting—Other Important Happenings of a Week.

ON SUNDAY, November 15th, the Rev. Charles L. Fulforth completed eighteen years of active and telling service as rector of the Church of the Messiah, Port Richmond, one of the hardest and most uninviting spots for the furtherance of Church work in Philadelphia. The Bishop Coadjutor was present at the night service, preaching and congratulating the rector and parish. He also confirmed a class of seventeen adults, ten of whom were men. A number of important improvements to the church are under way, to be finished by Christmas.

THE ANNUAL meeting of the local council of the Brotherhood of St. Andrew will be held at the Church of the Holy Apostles, Twenty-first and Christian Streets, Philadelphia, on St. Andrew's Day, Monday, November 30th. Bishop Talbot and John R. Mott are expected to address the gathering at the night service. The annual corporate celebration of the Holy Communion was held at Holy Trinity at 8 o'clock on the morning of Thanksgiving Day, the celebrants being the chaplain of the Assembly, the Rev. Edwin S. Carson, and the Rev. Dr. Tomkins.

THE REV. MARCUS A. TOLMAN, president of the Standing Committee of the diocese of Central Pennsylvania, was the preacher by his own request at St. Alban's Church, Roxborough, on Sunday, November 22nd, in commemoration of his having been ordained a priest in that church forty-five years ago, November 22, 1863.

THE CONGREGATION of St. Anna's mission at Fifty-sixth and Market Streets, Philadelphia, held the first services in the basement of their new building on Sunday last. The structure is 48 x 80 feet and will seat 400 persons. The Rev. Fleming James is minister-in-charge.

THE REV. DR. J. J. WILKINS, general secretary of the commission for the raising of \$5,000,000 for the General Clergy Relief Fund, has several appointments in different churches of the diocese to address the congregations in behalf of this object.

THE BISHOP COADJUTOR of Fond du Lac addressed the Clerical Union for Maintenance of Catholic Principles at St. Mark's Church,

Philadelphia, on Tuesday, November 24th, on "Loyalty to the Anglican Position." Delegates from Boston, New York, Baltimore, and other points were present.

A NORMAL CLASS for the instruction of persons intending or desiring to become Sunday school teachers has been conducted for a number of years by Mr. George C. Thomas, on Friday evenings at the Church of the Holy Apostles, Philadelphia. This is the fifth season, and the membership and attendance is quite large.

THE REV. ARTHUR ROGERS, rector of Holy Trinity Church, West Chester, Pa., has been appointed Bohlen lecturer for this year. His subject is "The Relation Between Prophecy and Poetry—Studies in Isaiah and Brownings," and will be delivered as usual in Holy Trinity parish house on South Twentieth Street.

THE DEATH of Mrs. H. McK. Claxton, widow of the Rev. Robert B. Claxton, occurred last week, the burial being at St. Andrew's, West Philadelphia, of which her late husband was rector for many years.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Enthusiastic Missionary Services at Various Points.

LARGELY ATTENDED and enthusiastic missionary services have been held within the diocese during the week beginning November 15th. The Rev. Charles P. Rice has spoken in St. Stephen's Church, Griggsville; St. John's Cathedral, Quincy; St. Paul's Church, Peoria; St. Mary's and St. Alban's Schools, Knoxville; Grace Church, Galesburg; Trinity Church, Rock Island, and Christ Church, Moline. Never in recent years has there been such a wave of interest in the missions of the Church as has been happily inaugurated by these services.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Branch of Guild of St. Barnabas' formed at Cincinnati—Annual Service of the Girls' Friendly Society.

A BRANCH of the Guild of St. Barnabas for Nurses has been formed in Cincinnati. A meeting was held at the Cathedral, and the Rev. Wallace M. Gordon, rector of Grace Church, Avondale, was nominated as chaplain general, Miss M. S. Grider was elected secretary and treasurer, and Miss Frances Root, assistant secretary.

THE SIXTH annual service of the Girls' Friendly Society in this diocese was held at the Cathedral on Tuesday evening, November 17th, and was attended by about 850 members of that organization. A choir of 65 girls led the music, accompanied by the splendid new organ. The preacher for the occasion was the Rev. Theodore I. Reese of Columbus. An offering was taken for Bishop Brent's work in the Philippines.



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SAPOLIO

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