

The Living Church

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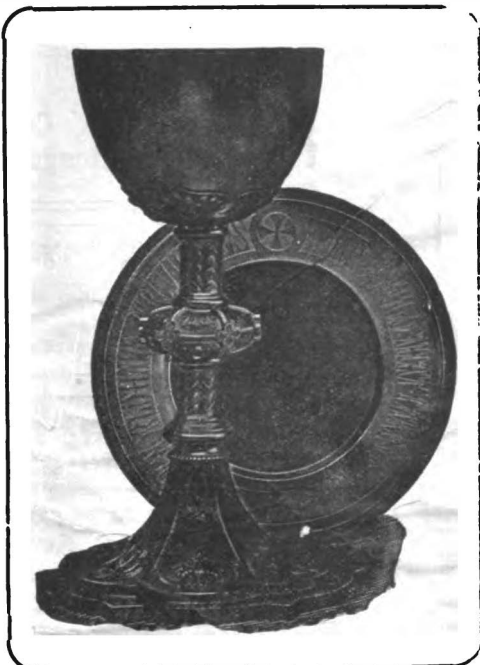
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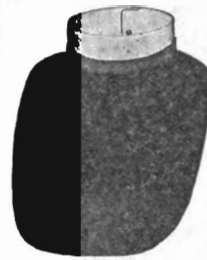
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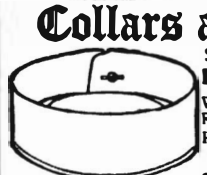
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THE LAW of true living is toil.—J. R. Miller.

THE CLOUD OF WITNESSES.

FOR ALL SAINTS' DAY (NOVEMBER 1ST).

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith" (Hebrews 12:1, 2).

WHEN he wrote these words, the writer of this letter had in mind some such scene as that of the great Circus at Rome, at which, when it was crowded with people at the races, the spectators might well be compared to a cloud. The interest in the race would be intense. And just as in a game to-day, not only would the fleetness and strength of the players count, but the vigor of the cheering, the spirit of the spectators, the intensity of their desire would put zeal into the contestants, and would be a factor in the result.

The writer of *Hebrews* called this scene before the minds of his readers that he might suggest to them another scene which he saw with the eyes of faith. He was thinking of this mortal life of ours as a race for a prize, not of fading laurel-crowns, but of incorruptible life; and he supposes it to be taking place as within the confines of the great amphitheatre of the world, upon which looked down, not images of gold and silver made with hands, representations of the sinful deities of the Roman Pantheon, but the Almighty and Eternal God, the unseen Father of the souls of men; and leaning over the parapets of this spiritual stadium, tense with interest in the race, cheering on the participants with cries of courage, not the fleeting faces of a forgotten Roman populace, but the spirits of just men made perfect, arrayed in robes of righteousness which are the robes of the redeemed. He sees innumerable companies of angels and the hosts of the saints who, having served God on earth, serve Him now in heaven; and Jesus, the King of saints, the Mediator of the new covenant of love and service.

And it is some such thing we mean when we say we believe in the Communion of Saints. That is, we believe that the blessed dead, the heroes of humanity who have passed into the invisible, into the presence of God, and those others, nameless to the world but known to us, the heroes of our hearts, are still quick with interest in us, eager for our happiness, ever cheering and helping us on by the silent influences of their unchanging affection and their importunate prayers. It is with faith such as was theirs that they would inspire us; by such faith as that with which Mary replied to the Angel, Be it done unto me according to Thy word; as transformed Peter; as revealed to John the New Jerusalem let down of heaven; as inspired the great companies of Apostles, Evangelists, Martyrs, Virgins, Confessors.

We are still in the arena, on the course; flushed with the excitement of the race, perhaps forgetful of the immortal throng above us; or, it may be, weary of its length and hardship, soiled with dust, and deafened by the noises of the world. One has had a bad start, another a fall, another is a laggard, a fourth is wounded; and the cloud of witnesses seems but as a cloud of those who have gone out into silence and darkness. But salvation draweth nigh. If to us sometimes the cloud seems dark, on the other side it is refulgent with the glory of God, for "the Saviour hath written His image in the faces of His saints."

Let us keep our heads up; hold hard; run patiently; throwing aside—tearing aside—the weight that drags us down. Let us face those bright souls who have left us splendid examples, rejoice in their invisible ministries and unseen influences, looking unto Jesus, to whom we owe our faith in what is good and beautiful and true, trusting that He who hath begun a good work in us will perfect it in that day.

L. G.

THE ONE CUP OR MANY CUPS.

IF we must needs be drawn by timorous persons into a discussion of the most unattractive subject of supposed or possible infection by means of the Communion cup, it is well that all such persons should be made to see, if possible, that Satan is making use of them to further his purposes. Neither experience nor science bears out their contention, but of the arch adversary we may confidently affirm, "We are not ignorant of his devices."

First, let us ask whether any timorous communicant refuses to accept in change, paper money or coin probably reeking with "microbes"; or to hang on to a street car strap which all sorts of tainted hands have grasped; or to wear, perhaps, toupees, wigs, switches of some one else's hair; or to read a book from the library which may have lain for days in an infected sick-room; or to use in a restaurant or hotel, spoons and forks scantily cleansed; or to eat lettuce; or to enter a crowded public vehicle where one breathes everybody else's breath and is liable to contract many sorts of disease? Indeed, passing along the street, one inhales at every breath poisonous or harmful particles. In breathing the air of the church the risks certainly are as great as in approaching the altar.

Says a medical writer in *Munsey's Magazine*, recently:

"The fact that more girls and women do not succumb to germ diseases demonstrates nature's effective provision for the self-killing of germs. There is scarcely a woman or girl who does not daily carry deadly germs to her lips and mouth. Dirty money, bills or silver, hatpins, a strand of some dead Chinaman's hair, theatre tickets, newspapers, programmes, combs—anything and everything that she may wish to retain for the moment."

And then—*milk*. He writes:

"Of what use is a thorough examination of milk, cows, and barns, if the individual who milks the cows is not first examined? Many persons are innocent carriers of disease. They carry on their hands, clothes, or toilet articles the germs of typhoid fever, diphtheria, and spinal meningitis. Every individual, man or woman, who handles milk should be tested frequently to be certain that he or she carries no germs."

Have we not the right in all seriousness to ask, Why, then, select the most *unlikely* place and occasion, and they the holiest in our lives, to regard with special suspicion? Of all the places and occasions where infection might be looked for—and that includes *all* places and occasions—the time and place of Holy Communion may, indeed *must*, be considered most nearly exempt.

For—1. Let it be noted well that *water carries infection*, but *alcohol* is an *antiseptic*. The stronger the wine, the more certainly is any chance of infection destroyed. Hence the use of individual cups at public drinking fountains is not an argument for their use at Communion time. The cases are not analogous. The difference between water and alcohol immediately weakens the force of the argument here, if it does not destroy it totally.

2. There has *never been an attested case* of infection from the Communion chalice. In this all medical authorities agree. The danger is simply a fictitious or supposititious one. At the last Lambeth Conference a special committee was appointed on matters connected with the administration of the Holy Communion. The late Bishop of Oxford, Dr. Paget, was the chairman. On this question of infection, counsel was asked of distinguished London physicians, among them King Edward's own personal attendant. Upon their replies was framed the report of the committee, which was adopted by the conference as the unanimous opinion of three hundred Bishops of the Anglican Communion, as follows:

"On the question raised by those who urge that infectious diseases may be spread by the use of one chalice for a number of communicants:

"With regard to this, your committee, having received the help of important testimony with high medical authority, believe that the risk of infection being conveyed by the chalice is far less than that which is constantly and unhesitatingly incurred in the circumstances and intercourse of daily life. As scientific investigation discloses more and more of the multitudinous possibilities of disease besetting human life under its present conditions, there is need to hold a middle course between carelessness on the one hand, and panic or a paralyzing solicitude on the other; and freedom or ease of mind in social life would be almost impossible if men were to recoil from every risk of infection which can be suggested to them. Your committee believe that it is not necessary, on the ground of any such risk, to make any change in the received manner of administration; that it would be unwise to recognize and encour-

age by such a change an alarm which should be met by the exercise of common sense.

"In special cases, where exceptional circumstances seem to require a departure from the usual manner of administration, your committee advise that counsel and direction should be sought from the Bishop of the diocese."

3. Now consider: the vast majority of persons in any community never communicate at all. Roman Catholics communicate in one kind only. The Protestant bodies for the most part have communion on occasions comparatively infrequent. The people who receive the Communion cup most frequently are the comparatively small number in any place who are called *Episcopalians*; and of them the clergymen receive most often, and consume what is left of the consecrated wine after all have communicated. Is it not evident, therefore, that if any infection makes itself manifest, it will be observable among "Episcopal" clergymen, and "Episcopal" communicants, and especially after Easter, when every devout and dutiful Churchman receives the Holy Communion? On the contrary, our clergy are considered by insurance companies, the world over, rather exceptionally good risks. They are not a sickly, diseased set of men, but healthy as the most, and long lived. Yet *all* the germs that can have remained in the chalice after any administration, they must have consumed. Nor are Church people as a class more afflicted with diseases of infectious character than are Presbyterians, Methodists, Baptists, or Friends, these last having no sacramental communion at all!

From all of which it appears that neither science nor experience gives any foundation for what is really a foolish and wicked objection to the Communion cup.

We believe that angels grieve and demons rejoice when over-wise fathers and timorous mothers dissuade their young people from receiving, and refuse themselves to receive, the consecrated wine of the Blessed Sacrament because of a supposed or infinitesimal risk of infection. That risk is increased an hundred fold at every soda fountain, in every restaurant, by every soiled dollar bill, and in every crowded street car.

At His table, on the contrary, stands the Lord Himself, taking the Cup "in His venerable Hands," and delivering it to His disciples with the command: "Take this cup, and *divide* it among yourselves." The devout communicant who draws near with faith, has the firm confidence that the promise shall not fail for all who are obedient: "If they drink of any deadly thing it shall not hurt them." But, at any rate, a priceless blessing awaits those who are obedient, according to the word: "He that eateth My Flesh and drinketh My Blood hath *Eternal life*, and I will raise him up again at the last day."

AN article in a recent number of *Hampton's Magazine* by the Rev. Dr. Thomas E. Green, entitled "What is to Become of the Preacher?" would be useful were it not so seriously inaccurate in so many particulars. Dr. Green's chief postulate is that the real hardships of missionary work are not those of workers in foreign lands, but of those who drag on in the rural places of our own country, on pitifully inadequate salaries, and these often far behind, and with almost no hope for anything better in the future. "In the ministry," he says, "conditions have been reversed. The life of sacrifice and denial is here at home; the life of comfort and comparative ease is in the foreign field."

The mistake which Dr. Green makes is in setting the two forms of missionary life in opposition to one another. One does not make out whether his complaint is that the home missionary is not properly supported or that the foreign missionary is. One could wish that he had been more clear upon this point. He seems to have only an implied censure for the Church as a result of both.

And then his misunderstanding of facts connected with the foreign mission field is pathetic. "It has always been an item in the budget of the missionary board," he says, "that it took one dollar to make a dollar efficient in the field. . . . Actually the cost of missions is greater than that." Of course that simply is not true. The cost of administration by our own Board of Missions last year was eight and two-tenths per cent on its receipts, which is higher than the average rate for some years past—higher because of the greater efforts that are being made to awaken people at home, which are expensive. Thus 91.8 cents of every dollar contributed goes directly to the field. Dr. Green could, of course, have had this information if he had cared to obtain it. "A missionary whom I met last year in

Japan on his way home on furlough after eight years' work in India," he says, "told me that every dollar that came into actual practical use in his work had cost the Foreign Missionary Society \$3.75 to put it there." But Dr. Green fails to say what society it was, or why his unnamed and chance authority who put the expense of administration nearly forty-six times higher than the cost to the Missionary Society of which Dr. Green ought to be a supporter, should be accepted rather than the latter. The real fact of the matter is that Dr. Green is stronger on good intentions than on facts in many of his details.

What Church people ought to realize—and we surmise that the facts are not greatly different in other Christian bodies of standing—is that our missionary society, in sending a man or a woman into the foreign field, guarantees to him and to her a proper salary. It is not a luxurious salary as Dr. Green seems to suppose, but it is enough to enable the missionary to give a maximum amount of time to his evangelistic or educational work and a minimum amount to attending to his personal needs. In a land in which servants can be obtained for merely nominal cost, and where the primitive conditions of housekeeping admit of few mechanical conveniences, it would be queer economy to send out missionaries so poorly paid that they must fetch their own water, do gardening, wash dishes, and perform laundry work. It is cheaper to hire such work done and so to economize the missionary's time than it would be to send two or three missionaries to do the evangelistic work that one does now, plus the household work. This is common sense; not undue luxury of living.

But the home missionary work is generally not under the Board of Missions, and missionary stipends are fixed by diocesan authorities. And the real pinch is not even here, as a rule, but in those small churches, frequently independent parishes, that pay their own rectors grossly inadequate salaries and sometimes default on their promises. Here is, indeed, the real pathos of missionary work, and Dr. Green is right in showing that it occurs at home, under our very noses, and not off in some distant field. But one wishes that this contrast had led Dr. Green to commend the policy of centralization which affords a reasonable and a certain support to the foreign missionary, where the local autonomy of the parochial system gives unreasonable and uncertain support to too many of the clergy at home. We do not pay too much in the foreign field; we pay too little at home.

But Dr. Green is right as to his main contention. The home work of the Church in small places is woefully unsupported. There is a frightful economic waste.

What is needed is a Moses to lead us out of our wilderness of disunity and apathy.

IT is impossible not to feel keen anxiety as to our work and workers in China. So far as one can judge from the press reports, there are two distinct rebellions on foot in that land, the one in the south and the other throughout the length of the Yangtse valley, extending nearly, if not quite, to Shanghai. In the division of China between the English and American Churches into zones for missionary work, the Yangtse valley and regions tributary are the sphere of American Church influence, and Wuchang and Hankow, where the conflict is most serious, both of which, at this writing, are supposed to be in the hands of insurgents, are our chief centers for interior work. Happily Bishop Roots is esteemed far-sighted and efficient and a worthy captain, whatever be the emergencies that may devolve upon him, and the promise that foreigners of European descent will be protected by the rebel armies appear thus far to be made in good faith and to have been scrupulously observed. But no one can control vast mobs of men when their passions are aroused by carnage and bloodshed, and those whose duty it is to hold up the Cross in the thickest part of the fight cannot fail to be in some personal danger.

Out of the contest we shall anticipate that good will come. Manchu rule, against which the revolts are directed, has not been a force for good in China. It appears to be the enlightened intelligence of the land that is in revolt against a corrupt government. Perhaps a new and modern China will arise out of the conflict. Certainly the need for Christianity to be presented at its best will be most urgent, and Professor Ross's prophecy that China will judge Christianity by what it accomplishes in Europe and America is a warning to us.

God protect those whom He has called to witness for Him in the Orient, and guide them and us in this serious crisis!

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**Vice Report
Again Mailable**

So ends an incident that was highly discreditable to the department and to the nation whose interests the Postoffice department is supposed to serve, which would probably have been impossible in any other country on the globe, and which would have seemed incredible were it not an actual occurrence.

BUT official red tape, tied tightly by the letter of the law in total disregard to its spirit, is not confined to one department of our government. By a divided opinion the Board of General Appraisers of Customs has held that imported books bound in leather are to be classified under the present tariff act as "manufactures of leather, or of which leather is the component material of chief value." Under this interpretation of the law, leather-bound books are called upon to pay the high tax of 40 per cent *ad valorem*, instead of the usual duty of 25 per cent. This extends to the cheaper leather bound books as well as to those that are expensive and will materially increase the price of such popular series as the "Everyman's Library," and the like, which have heretofore been sold at much lower prices than they could have been, had they been printed and bound in editions made in and for this country alone. We think with Judge Sharrett, who presented the view of the minority of the court, that "Dickens would hardly have been flattered had he been told that the principal value of his books was in their covers."

The ruling will come as a hardship also to those houses that deal in English-made Bibles and Prayer Books. Twenty years ago practically all our Prayer Books and most of our Bibles were printed and bound in England. That, however, is now largely a thing of the past. American binding in leather is to-day the equal of English work. The "Oxford" Bibles and Prayer Books, however, are still made in England, and the increased cost of importation is likely to be a considerable handicap in their sale, since other publishers issue their productions from American houses. The immediate result must probably be that "Oxford" Bibles and Prayer Books for American use will hereafter be made, as are other Bibles and Prayer Books, in this country.

And after all, why shouldn't they be?

HOW refreshing is the atmosphere of All Saints' time! It lifts us above the disagreements and uncertainties and quarrels which play so large a part in the Church on earth. It shows us first things standing first—God the center of all things, and all deriving their importance from their relation to him.

**The Atmosphere
of All Saints'**

We do not seek communications from those who are at rest in the land of waiting, as do some who assure us that such communications are not impossible. We would not call them back. They have entered into rest; we would not trouble that rest. No doubt they have their needs, for they are still dependent upon their heavenly Father and ours, and our prayers will ask that they may be preserved in His safe keeping.

By faith we are able to transcend the veil. Soon we also shall lift it aside, and then we shall know. Now we see through a glass darkly; then we shall see face to face. We are content to wait, for God would have it so.

All glory to Him for the example which His saints have left to us.

ANSWERS TO CORRESPONDENTS.

G. F. G.—The symbolism of altar lights at morning and evening prayer is simply that of dignifying the altar and the house of God. But it is less usual to light them for morning than for evening prayer, and most people prefer to omit them at the former.

F. F.—The best use, according to liturgical authorities, is that of *Te Deum* and *Benedictus* usually, substituting *Benedicite* for the former in penitential seasons; and for *Magnificat* and *Nunc Dimittis* at evening services.

HAS JESUS CHRIST really the first place in your heart? Would you do what the early Christians had to do in thousands of instances, sacrifice goods, husband, wife, children, rather than deny Christ? Do you love Christ well enough to give Him your best, your son or daughter for mission work? God's peace, God's rest, God's power, never fills a heart until Jesus Christ is enthroned there.—G. H. C. Macgregor.

TRAVEL PICTURES.

IV.

IT is as hard to stop writing about England as it was actually to leave! We had dreamed of Norway and Sweden, of Schleswig and even of Petersburg; but why wander so far afield, a summer like this, when all England was a garden full of sunshine, and the rains had forgotten how to fall? So we lingered; and so I must still set down recollections that come back to me vividly present even here in my beloved Oberland, by the Thunersee.

Every one everywhere talked politics, until Parliament adjourned. Would the Lords surrender? Had Asquith guarantees? Who would take a puppet peerage if worse came to worst? Those questions echoed on all sides; and often American opinions were asked, with the thought that the judgment of a detached on-looker might be unprejudiced, at least. I have seen in American papers the triumph of Mr. Asquith's Parliament Bill acclaimed as a victory for the cause of progress and freedom; but, frankly, I venture to doubt whether true freedom, based on law, has been advanced in the slightest by putting absolute power into the hands of a partisan majority in the House of Commons. It means single chamber government, with no checks or revisions; and few despotisms are more terrible. With us, a bill, after passing the popular chamber, must also pass the senate. It must then receive the President's approval, or, failing that, be passed again by a two-thirds majority in both houses. And even then, should the Supreme Court declare it unconstitutional, it goes to the rubbish-heap.

Now, in England, the King's veto is wholly obsolete; since there is no written constitution, the courts cannot rule an act of Parliament unconstitutional; and the new Parliament Bill takes away every vestige of real authority from the House of Lords. A grave condition, surely; and one who looks at Mr. Asquith, Mr. Lloyd George, and Mr. Winston Churchill must wonder not a little whether such a triumvirate ought to be trusted with absolute power.

Of course every one, even Lord Lansdowne, acknowledges that the House of Lords needs reconstruction. It has all the defects of our senate, with none of its virtues, and then some defects of its own. There is no glamor of Norman blood and long descent about the "Beerage"; the presence of Jewish bankers is certainly a change from Plantagenet days; indubitably titles are bought and sold in a fashion so shameless as to put our senatorial scandals quite into obscurity; and the wicked selfishness which refused to let land bear its proper share of taxation and resented increased liquor taxes, because land and "the Trade" are so largely controlled by the nobility, was evidence that some change must come. But I believe Mr. Asquith's change is for the worse; and I honored Lord Hugh Cecil in the Commons and Lord Halifax and the Duke of Newcastle in the Lords, with the other irreconcilables, who opposed it to the last. Yet, if such a scene of frenzied disorder as marked Mr. Asquith's declaration of policy in the Commons had, by any incredible chance, occurred in our Congress, the *Saturday Review* would have sneered elaborately at American barbarism; and when I looked down from the gallery during the chancellor's speech in defence of payment of members, and saw Austin Chamberlain and several other members lolling on the front benches with their feet on the table where the mace rests, at least as high as their heads, I thought of how such indecent vulgarity would be frowned on in any American legislative body, and wondered!

That same speech, by the way, was a marvel. I do not admire or respect Mr. Lloyd-George: I believe him a dangerous demagogue of a most pernicious type. But I never heard a better presentation of a case, nor a more complete and overwhelming summary of answers to all objections. It was a triumph of art, used, as I think, on the right side then, but equally available on the wrong. I heard of a good old Dissenting deacon in Wales who renounced Dissent and Liberalism together at the last election when he heard Mr. Lloyd-George say, in the chapel itself, that whoever voted the Conservative ticket ought to have his right hand withered!

HAPPILY, it is not very far from the Houses of Parliament to the Tate Gallery; and what a rest it is to stand before "King Cophetua and the Beggar-Maid," or "Ecce Ancilla Domini"! Some of the pictures there delight me more than any "old masters" (certain Botticellis excepted). Some years ago I had been spending all the afternoon there, and came out, absolutely

in need of the society of children. The Millbank Gardens were full of them—all dirty, alas! But at the very end sat a dear little ten-year-old, playing mother to a baby sister: immaculate, though her pinafore was mended and her hat something of an heirloom.

We fell into conversation directly, of a personal sort. Alice, I learned, was the daughter of a Baptist Bible-woman; she loved stories, but only if they were true or had a moral—which had, I thought, a dissenting flavor; her brother was in Saskatchewan, and her father was dead; and she lived in Landseer Buildings, just back of the Gallery. We hit it off, I may say, rather well, and have been friends ever since—though I remember her naïve horror at my "going to a monastery" once, when she walked with me to St. Edward's House, Westminster, and her fear that something might happen to me there, only partly allayed by the sight of the smiling Cowley father who let me in. Alice and I visited the Tate Gallery together this summer, on her fourteenth birthday. She knew all the pictures appreciatively, understood why she liked some more than others, and was altogether as sympathetic a companion as one could have desired. Ah, it is not alone in "the upper classes" that one finds charm and congeniality.

I AM SAVING York for a special letter all by itself, as befits a metropolitical see; and there are many other places, up and down the realm, from Newcastle to the Isle of Wight, about which I should like to say much but which, alas! I must pass over. If I could make you feel the charm of Hursley on a bright Sunday morning, with the spirit of the *Christian Year* and *Lyra Innocentium* still blessing the place; or transcribe the old-world charm of Sussex, where red-roofed villages hide themselves in Ashdown Forest, only to be revealed to sympathetic search; or show you Bemerton, across the fields from Salisbury, still fragrant with the memory of holy George Herbert, the rectory that he built still standing, over the way from the tiny old church, it would be worth the trying. Even to go out to Hampton Court together might not be tedious; and to visit East Grinstead, where the most wonderful and inspiring of English Churchmen in the last generation lived and died (John Mason Neale, of course), and see Sackville College and St. Margaret's Convent once more, would be unmixed delight. But these and fifty others must wait till another summer; while, instead, I record some general impressions of travel in England, such as American travellers utter among themselves, "talking things over" on the steamer's deck homeward bound.

Railway travel costs about the same in England as in America, comparing third-class with ordinary day-coach rates. The railway stations are usually better than ours, and more convenient—those in London, and specially Charing Cross, being notable exceptions. One great point is that the platforms are on the level of the carriages, without that long step up which is so exasperating in our stations; and it is an inexpressible comfort to find cheerful, civil, honest, and obliging porters everywhere, who do their work well and expect small tips. (If ever you offered a black porter at the Grand Central Station anything less than a quarter, you will appreciate the contrast.)

The trains themselves, however, are not so comfortable as ours, on the whole. Leaving out the "stopping-trains," so-called, with the old-fashioned carriages where each compartment is separate from all the others, even the corridor coaches are badly ventilated; and to sit *vis-à-vis* to a stranger, in that limited space, knees almost touching, is altogether too intimate. If you can have a whole compartment to yourself, or to yourself and your own companions, it is very jolly. But the desperate endeavors to find a vacant place in a crowded train make our open day-coaches seem desirable, and our Pullman cars, with chairs reserved, ideally luxurious.

Broadly speaking, every public servant in England is polite and obliging. (There are exceptions, of course: the young women at hotel desks, for example, cultivate the most wanton insolence, even as in Dickens' day the attendants at railway restaurants seem to have been of the same type—witness, "Mugby Junction.") The pleasant voices have much to do with it, I think. If I were president of the National Educational Association, I would urge on my fellows in that august body the cultivation of the speaking voices of their pupils as infinitely more important than any text-book subject in the school curriculum. More than most people, perhaps, I am affected by the quality of voices; and sweet, well-modulated tones of salesmen, and cabmen, and waiters are very agreeable

after the harsh, snorting, nasal utterances too often heard from American lips.

English hotels are not so elaborately equipped as ours with modern conveniences. I staid at a grand new hotel in London, which made a great point of having running hot and cold water in its bedrooms, but had left out the telephone which even third-class houses at home put into every room. So, the lifts are small and slow; and there are still places where you are expected to walk *down*, and only ride *up*. But the service is generally good; and at the best London hotels the food is admirable and much cheaper than in houses of similar grade with us. In the country one misses fruit and a variety of vegetables; and, while English tea is always good, there are very few English people who know anything about drinkable coffee. I wonder why!

One ancient grievance Americans must suffer is the lack of American news in the English papers. The best of the English dailies are poor enough, compared with our best; and in them one looks in vain for more than the New York stock-market reports, a lynching in Alabama—or Pennsylvania, perhaps, alas!—and a divorce in the smart set. It is exasperating, really, and inexcusable in these days. So I must acknowledge that the English Church weeklies seem inferior to ours, mechanically and by the standard of interest. They lack illustrations, and the paper on which they are printed is poor stuff; while the enormous space allotted to political matters of a partisan sort, and to discussions as to whether a silk chalice-veil comes under the Ornaments Rubric or not, seem disproportionate.

Of English people I have already said much, mostly in praise and affection. I think they are slower every way than Americans; that is one reason why it is such a delightful rest for an American to go to England. They think of themselves as cold and unemotional; but my experience shows them (once the ice is broken) as far warmer and more sentimental, in the good sense, than we are, usually. They still condescend to the rest of mankind, unconsciously, no doubt; but they are only more open about it than other peoples, who all have the same idea of their own superiority to every other race. Even Americans are not wholly free from it, I fear, though all except the nearly extinct "spread-eagle" variety are tactful enough not to display the feeling inopportunately, while Englishmen have need to cultivate tact beyond almost all else they need.

However, when all is said, they are our nearest neighbors, if one reckons proximity by ideals, not by kilometers: they are the most satisfactory, if also sometimes the most exasperating, people in the Eastern Hemisphere. So I end as once before: Good old England! PRESBYTER IGNOTUS.

"IN THE PALACE OF THE KING."

In the Palace of the King,
Where the angels ever sing,
There at last my heart shall rest
Evermore among the blest.

In the Palace of the King,
Where the anthems sweetly ring,
Where unfading flowers grow,
Bliss at last my soul shall know.

In the Palace of the King,
Where all nations tribute bring,
Freed at last from toil and strife,
I shall enter into life.

MARTHA A. KIDDER.

ANGEL GUARDS.

I HAVE SEEN a picture in the Uffizi Gallery, in Florence, representing the Battle of Irvy, in which Henry IV. of Navarre is waging war. As I looked at the picture, the contending forces were in such mingled struggle that it was impossible to say, from the viewpoint of an onlooker, which side would be victorious. By-and-by I saw up in the right hand corner of the picture a company of angels with drawn swords; and that told the story that they who were guarded by the divine forces would win the day. When we often look out over the struggling sons of men, beholding how the forces of light are contending with the forces of darkness, we may sometimes wonder which side will be victorious; but if we only have the eyes of faith, we will see many signs giving prophetic promise that the Lord's army will win, and that light will dispel darkness, and that Christ will surely conquer.—C. B. Mitchell.

ENGLISH CHURCH CONGRESS

Many Subjects Treated by Churchly Authorities

CANON NEWBOLT SUBMITS TO AN OPERATION

The Living Church News Bureau,
London, October 10, 1911

THE Church Congress, which has now paid its sixth visit to the diocese of Lichfield, met at Stoke on Trent on Tuesday last, and on the three following days. After the official reception at the Town Hall, opening services were held at the parish churches of Stoke, Hanley, and Newcastle-under-Lyme. The BISHOP OF LONDON was the preacher at Stoke, and his theme was The Church and Democracy.

They had met, he said in one of the busiest centres of the industrial life of England, and one question especially, in such a district and in such a time, was forced upon them to ask and to answer—"Why has the Church not more influence than it has upon the rising tide of democracy today?" He noticed with thankfulness that in this country the Labor Movement was avowedly and definitely religious. But why are scarcely any of the men who are leading the movement Churchmen? Why are they not looking more than they are to the historic Church of Jesus Christ for sympathy, guidance, and advice? He believed the first reason was that they were influenced still by "class prejudice." And then he thought another reason was the triviality of some Church controversies, e.g., whether a stole was legal or not. There was nothing whatever wrong with the Church or its Sacraments, its Ministry or its ceremonial. Class prejudice and caste feeling must however, be laid aside and for ever.

"May this Congress help to turn the tide! May the new wine be put into new bottles, and both will be preserved."

In the afternoon the BISHOP OF LICHFIELD delivered his Presidential Address in the Town Hall.

He first referred to the size of the diocese of Lichfield, and gave some reasons in favor of division. He subsequently passed to the subject of the Church and the Faith. He did not conceal from himself that they had to face a great and difficult struggle for "the Faith once delivered to the Saints." They needed patience, thought, prayer, sustained communion with God; and the clergy needed to know the real mind of the laity. He believed that there should be a wider franchise, a more real representation of the whole body of those who have been baptized and confirmed. He went on to make some reference to the Church and Social Reform and to the present Industrial Unrest. Their wisdom was persistently to impress upon Churchmen the duty of serving on public bodies for the good of their neighbors. Might they not hope that the unrest which disturbs the industrial population and dislocates the relation of class to class amongst us shall, in God's good time, lead to a readjustment of the several parts of the structure of society, and to their establishment on a firmer foundation, of which righteousness and Divine love shall be the cornerstone?

The Bishop's address was followed immediately by discussion on The Increase of the diocesan Episcopate, being the first subject on the Agenda paper. The BISHOP OF WORCESTER expressed the hope that as the result of their discussion an authoritative committee of Bishops, priests, and laymen would be appointed at once to consider the whole question. The BISHOP OF SOUTHWELL remarked that the only hope of success in this movement lay in the power possessed by Churchmen to prove, both by word and deed, their faith in an efficient Episcopate. In future, said the BISHOP OF BRISTOL, the arrangements for the formation of new dioceses must not be left to the chance of a Bishop being able to take a large and impersonal view. They must be made by firm and bold hands at headquarters. COLONEL BILL dealt with the question from the point of view of the diocese of Lichfield.

The subjects discussed at the three sectional meetings in the evening were Industrial Employments and their Dangers, Poor Law Problems, and Vagrancy and Unemployment. Among the selected speakers were Sir T. Oliver, Miss Gertrude Tuckwell, the Dean of St. Paul's (Dr. Inge), and Lord Charmwood.

On Wednesday addresses were delivered on The Mission Field by, among others, the REV. LORD WILLIAM CECIL and BISHOP MONTGOMERY. Co-operation in the Mission field, the former speaker thought, should take the form of tolerance rather than of unity. The S. P. G. Secretary believed that in the near future they ought to create new training colleges for the Church in the colonies, not in the British Isles, but in the Dominions themselves. The BISHOP OF BOMBAY, in the general discussion declared that if they were going to lose their Empire at all, or, if it was going to fail of its duty, the blame would lie on those parents of the comfortable classes who will not have children. They wanted more children, not fewer, for the Imperial work (cheers), "and any clergyman, ministering the Marriage Service of the Church, who left out the clause, 'Marriage was ordained first for the procreation of children,' was dealing a deadly blow." (Cheers.)

Among those to whom was assigned the subject of the Church's Duty in Furthering International Peace was SIR FRANK LASCELLES

our former Ambassador in Germany, who had, however, not more than 100 persons to listen to his important address. He said that the relations between England and Germany had gone from bad to worse, and the distrust thus created was very dangerous to the peace of the world. He was unable to share the view that war between the two countries was inevitable, although he must admit that if any serious question were to arise the ill feeling in both countries to which he had alluded would create a situation of grave danger. Among those who took part in the general discussion was the BISHOP OF BETHLEHEM, U. S. A. In the afternoon there were organized visits to the potteries in the district.

At the evening session in the Stoke Town Hall, where the subject under discussion was The Bible in the Church, papers were read by CANON BEECHING, the Rev. PROFESSOR NAIRNE, and the Rev. E. G. SELWYN. In the case of Revision of the New Testament, 1871, they had to lament, said the Canon, that a mistaken theory of translation, and a pedantic zeal for particles, had in too many places emptied the old Version of its beauty, and so of its psychagogic power. PROFESSOR NAIRNE thought that the new criticism might prove the means of restoring the old fashioned, mystical, sacramental interpretation of the Old Testament. In the subsequent discussion the DEAN OF LICHFIELD urged that they must cling to the Authorized Version.

The President of the Congress occupied the chair in Hanley Town Hall, where the chief speaker on Welsh Disestablishment was the BISHOP OF ST. DAVIDS, who was received with enthusiastic cheering. He declared that no Government in this country after, any more than before, the Parliament Bill could carry such a measure as Mr. Asquith's Welsh Disestablishment Bill if the truth about it were brought home to the people in time. The BISHOP OF LONDON, in the open discussion, said that when he read Mr. Lloyd-George's telegram the other day about "National Endowments for National Purposes" his reflection was, "If he was not such a distinguished person I should say it was nauseous hypocrisy." (Loud cheers.)

The burning question at the Church Congress, besides that of Welsh Disestablishment and Spoliation, and which aroused keen interest, was Prayer Book Revision. As was to be expected the discussion on Thursday was marked by a wide clearance of opinion.

The ARCHDEACON OF LEICESTER, in his paper, referred to the attitude of the two Convocations, and considered that there was a large measure of agreement in their recommendations. He chose, however, to make no allusion whatever (according, to the *Times* report) to the *non possumus* attitude of the two Houses of Laymen. The Rev. CHANCELLOR WORLEDDGE (Truro) held that, for the present, the Church's need of elasticity and adaptation might be met through an authorized Supplement annexed to the Prayer Book, better than through a revision of the book itself. The first principle must be continuity; the supplement, with liberty in harmony with the principles of the Prayer Book, must be comprehensive; and any proposals made must have the authority of learning. He offered two very wise suggestions for effecting in this matter a result really satisfactory. (1.) The two Conventions should, in full Synod, sit together, and for a period longer than three or four broken days. (2.) And in every diocese the parochial clergy should be assembled in a sacred Synod, canonically convened by their Bishop in the Cathedral Church. And, after the Synod, the Bishop should hear also the opinion of a House of Laymen in his diocese on the Synodical determinations.

The ARCHDEACON OF BIRMINGHAM claimed that it was in order to strengthen Church authority that Revisionists desired in certain respects to make the utterance of the authority clearer and such as could be obeyed. Let them follow what was good in the past, but not be slaves to precedent. The Rev. DR. FOAKES JACKSON (Cambridge University) did not consider that the present resume of revision made for genuine comprehension, unity, and renewed vitality of worship. Now that the essential Christian doctrine of the Holy Trinity was everywhere being attacked, the abandonment, partial or otherwise, of the Athanasian Creed might cause many of the faithful to feel that the Church in England was beginning with a less certain voice of the necessity of maintaining the doctrines of the Catholic Faith. An impression was abroad that the revision proposals mainly emanated from a simple section of the Church. What was needed was that such a step should be endorsed by the whole Church adequately represented.

Then ensued a rather lengthy and animated open discussion. LORD HALIFAX, whose speech was alone repeatedly punctuated with cheers, believed that nothing but disaster could issue from revision at the present time. He was quite sure that if any such attempt was made, it would only result in a revolt of clergy and laity, the consequences of which no one could foresee. The BISHOP OF BETHLEHEM explained the principles and times on which the revision of the Prayer Book of the Church in the United States had been carried out. PREBENDARY WEBB-PEPLOE declared that he stood by Lord Halifax in upholding the view that if a change had to be made, the time was not yet. CANON HENSON spoke in favor of revision, and addressed some questions to Lord Halifax. Among others who spoke were Mr. H. W. Hill (E. C. U. Secretary) and the Rev. T. A. Lacey.

On the subject of the Religious Training of Teachers in Ele-

mentary and Secondary Schools, papers were read by the Rev. DR. HEADLAM (Principal of King's College) and Mr. C. A. MONTAGUE BARLOW, M.P. The subject of the Opportunity of Sunday schools for Systematic Teaching was dealt with by four selected speakers. The Rev. W. HUME CAMPBELL, Organizing Secretary of the Church Sunday School Institute and Principal of St. Christopher's College, Blackheath, emphasized the necessity that their teaching method should co-ordinate the intellectual, emotional, and volitional activities of the scholar's mind. CANON BAILLIE, rector of Rugby, said the clergy should instruct the teachers, but they should themselves have learnt how to teach. MISS HETTY LEE, lecturer for the National Society, believed that religious teaching, if systematic, must follow the line of the scholar's interest, and systematic reform of religious teaching must begin at the bottom and work upwards. The Rev. HUGH BRIGHT, vicar of King Cross, Halifax, said they ought to begin their systematic teaching with the infants, and they should apply the pupil teacher system to Sunday schools. They had to set their faces against the notion that anything would do for Sunday school work.

The other two subjects on the *Agenda* were church Finances, with special reference to the recent report of the Archbishop's Committee, and The Training of Youth for the Work of Life. MISS WOLSELEY-LEWIS's paper on the latter subject was particularly noteworthy. Homes and schools which did not aim at the Christian ideal, and which ranked energy, determination, and self-reliance as more important than unselfishness, initiative and courage as superior to courtesy and consideration for others, must fail to train character in the best way. Our English boys and girls were splendid material; and if they could learn the lessons of self-control, unselfishness, dependence on prayer, and have also an earnest Christian faith, we might safely leave the future in their hands. There were also on Thursday special meetings for men, women, lads, and girls in each of the six towns of the federated borough.

At the devotional meeting on Friday papers on The Doctrine of the Resurrection with Relation to the Life of the Christian were read by the DEAN OF LICHFIELD, the BISHOP OF EDINBURGH, and CANON DENTON THOMPSON.

The New Canons of Westminster are the Bishop of Ripon, who is retiring from his see, and the Rev. E. H. Pearce, vicar of Christ Church, Newgate street. Mr. Pearce, I believe, is on the staff of the *Times* newspaper as the contributor of its "Ecclesiastical Intelligence."

The *Times* of today states that Canon Newbolt, who is in a Nursing Home, underwent an operation at midday yesterday, and was reported in the afternoon to be going on well, but he will have to remain quiet for several weeks.

J. G. HALL.

A DREAM PICTURE.

Through illness, rendered weak and faint,
On fevered bed, I restless lie—
And pictures which my longings paint
Take form and substance 'neath my eye.

The city's heat, I quite forget,
The room where I have lain so long,
The rattling cars—and noisier yet,
The rush and roar of hurrying throng.

I picture some sequestered nook
Half hidden 'neath a leafy screen,
While near at hand a mountain brook
Leaps laughing, mossy banks between.

With here and there a sleepy pool,
In which the speckled beauties lie
Slow waving in the shadows cool,
Untempted by the angler's fly.

The crickets chirp about my feet
And by my side a wood-thrush sings—
I feel 'mid such surroundings sweet
A harmony of living things.

My wasted limbs, no longer tired,
A prisoner, late escaped from death,
I drink deep draught of life, inspired
By Mother Nature's kindly breath.

When respite, such as this is given,
A glimpse of paradise it seems—
A fleeting moment spent in heaven—
And so I say, "Thank God for dreams!"

GEORGE B. MOREWOOD.

Brotherhood International Convention

BUFFALO, October 21.

FOR the second time Buffalo has been the meeting place of a Brotherhood of St. Andrew convention, and as in 1897 the gathering was an international one, being the International Convention of the Brotherhood in the United States, Canada, England, the West Indies, and Scotland, so, too, the one just closed had an international aspect. The Brotherhood men of Canada joined with their American brothers in this convention, while the Brotherhood in the West Indies and New Zealand was also represented.

The Buffalo committees had planned their work well. For months they have been at work and the success of the convention was very much contributed to by the careful attention which they paid to details. George T. Ballachey was chairman of the committee, Charles L. Hutchinson, secretary, F. M. Adams, assistant secretary, John K. Walker, treasurer, and they were well backed up by the local men.

The attendance was gratifying, the total registration being 850 and representing a wide territory. Not only did Brotherhood men avail themselves of this opportunity to improve themselves and their work, but a large number of Churchmen not members of the Brotherhood were interested visitors. The time has come when a Brotherhood of St. Andrew convention is wonderfully helpful not only to Brotherhood men but to Churchmen in general. There was no Churchman in attendance who is interested in work among men and boys, either in guilds, clubs, Bible classes, or other organizations, but profited greatly from this convention, because the leaders were men who are experts in all these lines and are making a success of their departments of work. What is perhaps more important, they were the type of men who can show others how to succeed.

This convention testified remarkably to the influence the Brotherhood of St. Andrew has been quietly wielding for twenty-eight years in emphasizing to the ordinary layman his responsibility to the Church. The deep spirituality of the addresses, the earnest, practical discussions, and the opportunity to spend four days under the guidance of the Church's leaders among Bishops, clergy, and laymen of both Canada and the United States, sent the men to their homes not with a frothy enthusiasm nor a false emotionalism, but with a deep-rooted feeling that their spiritual lives had been strengthened and with a larger vision of what may be accomplished. But the deepest results of the convention will be known only to God.

Wednesday was Junior Day at the Convention, and according to all the reports, the visiting Juniors were given a royal welcome by the Buffalo boys. There was a preliminary meeting at 1:30, when the Junior Chairman, Mr. E. W. Leslie, outlined the programme

Junior Day Meeting

for the afternoon, which consisted of a "hike" to the residential and park section of Buffalo—a walk of about five miles—a swim at the Y. M. C. A., and a banquet. Mr. Leslie presided and Mr. Frederick Bast, representing the Buffalo Juniors, gave an address of welcome which was responded to by Mr. Richard Shryock of Philadelphia. Other speakers were Dr. Carleton, General Secretary, Mr. H. D. W. English, and Mr. Courtenay Barber, Vice-Presidents of the Brotherhood; Mr. Arthur N. Cotton of the Buffalo Y. M. C. A.; Mr. John Knight Shryock of the University of Pennsylvania; Mr. E. H. Bonsall, Jr., and Mr. John A. Birmingham, General Secretary of the Brotherhood in Canada.

In the evening the Quiet Hour was held in Trinity Church, BISHOP SWEENEY of Toronto being the speaker on the subject, "A Man's Life." Before speaking directly on the subject, the Bishop expressed his great pleasure at addressing Brotherhood men in

Quiet Hour In Trinity Church

the setting of the American Church in which the Brotherhood was born. "The Church owes a lasting debt to that great American Churchman, James L. Houghteling, who was the founder of this great Brotherhood, and who dead yet speaketh and will continue to speak through the coming years, and the influence of his life and of his work will always be a stimulus to the members of the Brotherhood."

In the first address the Bishop said he thought the best definition of life was "The period of efficient force." There are some three hundred times that the word *life* is used in the verses of Holy Scripture. "I want you to think of the Word of God as the Book of Life, dealing with the life we are now living and containing the promise of the life that is to come." Man is made in the image of God and it is a self-evident fact that life becomes a very solemn thing. God giveth life to be enjoyed and as a talent to be employed. Life consists not in the abundance of the things that one possesses, nor does it consist in self-centeredness, or selfishness. That is in the instinct of the Dead Sea and

the octopus. Nor does it consist of dreams and visions which bear no fruit. But life does consist in discipline and duty as it relates to God, neighbor, and self. Opportunity is an important part of life—the opportunity that is grasped before it goes away never perhaps to return. All our reflections on life must be tested by *The Book* and *The Life* in the Book. The Life we are to follow was not one of getting but of giving, not one of grasping but of relinquishing, not one of greed but of greatness, not one of self-centeredness but of self-sacrifice.

In the last address in the series, the Bishop having divided his subject into four parts, opportunity being given between each address for silent prayer and a hymn, he spoke particularly of the Convention as affording an opportunity for introspection, instruction, and inspiration. As a help to get the best possible good from the Convention, the Bishop suggested that the men attend all sessions and pay close attention to the speakers, with a frequent use of notebook and pencil.

THURSDAY.

BISHOP SWEENEY was also the speaker at the official opening of the Convention, the celebration of the Holy Communion in Trinity

Church, the next morning, when a goodly number of delegates received. Bishop Walker was celebrant, assisted by Bishop Sweeney, Bishop Richardson of Fredericton, N. B., and the Rev. Cameron Davis, rector of Trinity. Bishop Sweeney had for his subject "A Band of Men Whose Hearts God Had Touched," which he said was the "best label" he knew for the Brotherhood of St. Andrew. Men whose hearts God has touched have certain qualities. They must have the spirit of faith, the spirit of love, the spirit of hope, and the spirit of responsibility as it relates to God and their fellow-man. But we cannot keep these except through the power of our Lord. As St. Paul said, we can do all things through Christ that strengtheneth us, and it is in the Holy Communion most of all that we receive the power and strength that we may keep the spirit of love, the spirit of hope and optimism, and the spirit of responsibility which finds us going out to bring our fellow-man to the Christ.

Owing to the Bishop of Los Angeles being unable to be present, the Rev. C. A. JESSUP, D.D., rector of Ascension Church, Buf-

Devotional Use of the Bible

falo, conducted the first meeting for prayer and gave a devotional address on "The Bible—How to Use it Devotionally," which was wonderfully helpful in its simplicity and earnestness. Dr. Jessup said in part: "I want to lay down three postulates before we consider this subject. First, we believe the Bible to be the Word of God. You know not only when a man is ordained deacon he must make the profession that he believes the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, but he must repeat that declaration when he is made a priest, and if advanced to the episcopate, he must repeat it before he can be consecrated Bishop. That defines the position of our branch of the Christian Church on the subject, and every Brotherhood man surely is willing to make that same declaration.

"The second postulate is that we desire to use it devotionally. If we do not desire to use it devotionally we cannot be loyal Brotherhood men, because no matter what other books of devotion we use, it is absolutely essential that our first book of devotion shall be the Holy Scriptures. If you allow any other book of devotion to replace the Bible or your Prayer Book you are making a mistake.

"The third postulate, to use the Bible devotionally, means above all else, to strengthen the personal tie between the man and his Master. Now I know that our holy religion, the one true religion of the world, is a social religion. The very existence of the Brotherhood proves that, but it is something else besides, and I want to emphasize the other side this morning—it is a personal religion."

Dr. Jessup went on to emphasize that we must have personal friendship with our Lord and Master, and use of the Bible that tends to strengthen that friendship is most valuable. He also gave three counsels to add to the postulates: First, to use the Gospels especially for devotional use; second, to mark what you read; third, to expect to find a personal message in the words of our Lord.

The Convention organized at 11 o'clock with the following officers: Chairman, Dr. William C. Sturgis, Colorado Springs; Vice-Chairman, A. G. Alexander, President of the Brotherhood of St. Andrew in Canada; George A. Moreton, Honorary Secretary of the Brotherhood in New Zealand, John K. Walker, Buffalo; Secretaries, Alex. F. Williamson, Philadelphia, Joseph Curzon, Guelph, Ont., and R. J. Dissosway, Newbern, N. C. Committees were also appointed on Resolutions, Nomination of New Council, and Credentials.

THE RT. REV. W. D. WALKER, D.D., Bishop of Western New York, welcomed the men, greeting especially the Canadian delegates and emphasizing the unity which exists between the Church and the Brotherhood in the two countries. The Mayor of the City was unable to be present, as he had hoped, but the welcome of Buffalo as

a city was given by Mr. WILLIAM E. ROBERTSON, president of the Chamber of Commerce, who gave an interesting survey of what the modern Chamber of Commerce is trying to do for civic betterment. He termed this work "enlightened selfishness," but one could hope that this form of selfishness was a more general thing. Mr. N. FERRAR DAVIDSON, formerly a president of the Brotherhood of St. Andrew in Canada, replied for the Canadian men, and Mr. GEORGE E. MORETON of New Zealand was heartily greeted when he rose to thank the speakers for their welcome. He reviewed briefly the work of the Brotherhood in New Zealand, which is steadily extending and accomplishing much for the Church in that far-away part of the world. It is interesting to note that the most eastern chapter in the world is at Christchurch, New Zealand.

Many of Buffalo's business men, in addition to the delegates, crowded the Star Theatre at noon to greet BISHOP ANDERSON. His subject was "Our Great Need," which he interpreted to be service on the part of every man. This personal service was a dominant characteristic of our Lord's life. Then with a rapid series of concrete examples referring to the lives of St. Augustine, St. Francis of Assisi, John Wesley, Florence Nightingale, and Sir Wilfred Grenfell, he pointed out in each case that they could have lived lives of comfort and ease, but on account of their greatness this was impossible, and they had left their mark upon the world, and in each case made the world immeasurably better for the service which they had so unstintedly given. He pleaded with the men to make service on behalf of others the dominant characteristic in their lives. The address throughout was a remarkable appeal for a carrying out in daily life of the Brotherhood principles.

The general conference on Thursday afternoon was indeed helpful and inspiring. DR. STURGIS, in a quiet way which betrayed great earnestness and knowledge of the power of prayer, spoke on "The Basis of Service—Prayer," especially the prayer life. He said in part: "We have lived long enough in the lower realm of mere petitionary prayer. We need a larger outlook, we hunger for life in the free, pure atmosphere of God's country, we want to feel ourselves surrounded by that atmosphere. In a word, the time has come for us to enter upon the prayer-life, that close and constant communion with God, which, even here, is the heritage of every Christian. To attain this communion with God there must be constant practice and discipline of the whole man, body, mind, and soul. Not only is the body God's dwelling place and therefore to be kept clean and healthy and strong and put to no base use, but it is also an instrument with which God has entrusted us. We are to make it as perfect as possible so that it may never fail, through neglect on our part, when called upon for an arduous duty. Let us take our first step toward perfect communion with God by making our bodies as far as may be, the outward and visible sign of the vigor, the strength, the purity of the Holy Ghost. We are to keep our minds in training under God. Like wild birds seeking a nesting-place, suddenly, without warning, our minds are filled with evil thoughts, often at the most sacred times. Give them the slightest welcome, give them an instant's harborage, and the battle is lost. Fortunately we are not responsible for such unbidden guests; only for our reception of them are we answerable. He who seeks communion with God must keep his soul in training. Here it is that the Church definitely and explicitly comes to our help. Christ imparted to His Church His own inherent and eternal life and she became a living organism, even His mystical Body. Through Baptism we became sharers in that eternal life of the Body; Confirmation strengthened the seed thus sown, by the grace of the Holy Spirit; by the Blessed Sacrament of the Holy Communion our souls receive their necessary food and life is maintained. Prayer, the study of and meditation upon God's Word, the common worship of the Church—these are further aids in soul training. "There can be no progress toward success except through constant practice. Therefore have your times for prayer definite and settled; observe carefully the special seasons set apart by the Church for soul-training; bear in mind that not a moment spent with your Bible is wasted; make the most of every Church service; above all, never neglect your weekly Communion, never be unprepared to receive it."

Mr. H. D. W. ENGLISH followed with another telling address on "The Fruit of Prayer—Service," in which he pleaded with the men to render a whole-hearted service. Christ gave us the commission, and it meant no little miserable service. It meant a life.

The man who is striving for the fulfilment of the great law of service and the grasp of an ideal which has not yet been obtained, must do it by a life of sacrificial service. Mr. English asked the man to measure up his service in behalf of the Kingdom beside the service rendered to himself in a material way, and having done that, to ask himself if he is satisfied. He then gave the men some heart-searching questions. "How many of us, in order to serve, will leave our stations in life? How many of us, for instance, are ready to witness for Christ in that great field of social service in our cities, a field so great and so compelling at this moment in America as to challenge the attention of the whole Church of Christ? How many of us will fight a battle for years at short range with the devil of graft, and bear the contumely of men who, intent upon

material things, claim such revelations are inimical to the business of a city and the man who fights for honesty and morality and civic righteousness a traitor? How many of us will sacrifice convenience and fight for the spiritual life of a man or boy through years of discouragement with patience and with prayer and hope?" There is perhaps no layman in the Church who has done more for civic righteousness than has Mr. English, and his appeal for men to enlist in this work was all the more strong because he knew whereof he spoke.

In the evening, in Convention Hall, Mr. CLAYTON S. COOPER spoke to a public mass meeting on "The Great Advance in Bible Study," giving statistics to show that there has been a revival of Bible study among men to-day, and especially is this true of college men. And the men who are the leaders of the Bible study in colleges are the leaders in all the phases of college life. Mr. Cooper gave many personal experiences of men whose lives had been changed by a study of the Bible. The aim of this study must always be to know Christ.

BISHOP ANDERSON then gave a brilliant address on "Venture for God," in which he said that the word that seemed to describe the conditions of American life at the present time, not only religious but secular, was chaos. Everything is in a chaotic condition,

everything seems to be more or less unsettled, everything seems to be passing from one order of things to another order of things. The Bishop continued: "I, for one, cannot look out upon the conditions of American life to-day without trembling. More than that, I believe things are going to be much worse before they are better, but I have absolute confidence in the ultimate outcome of the Christian religion and the Christian Church in this country. We talk a great deal about American Christianity. Can any person in this room tell me what American Christianity is? I cannot, and I have been something of a student of American conditions. . . . There is a great deal of Christianity in America, but there is no American Christianity. There are a great many Churches in America, but there is no great national American Catholic Church." The Bishop thought the great venture of faith that has been made is that our wisest men, laymen and clergymen, will seek during the long process of the years that are coming on, to find some way by which Catholic homogeneity may be brought out of our present heterogeneity. In speaking of the vast number of movements going on, the Bishop said, "We are in danger of not being able to see the woods for the trees. . . . And it would be an awful calamity to Christianity in this country, if these various movements, I do not care what they are, should become so massive as to blind people's eyes to that which stands behind them, the holy Catholic Church of Jesus Christ.

"Then there is another thing to which I would call your attention. We have a vast amount of work going on in America to-day which I believe has the blessing and the sanction of Christ, and yet somehow or other it is done outside the shadow of Christ's Church. I think that every person who is familiar with history will recognize this, that the great things in the progress of civilization, the things that have laid the cornerstone of our higher civilization, that which has given us our highest ideal of home and wife and child and mother, that which has abolished slavery and is abolishing war, that which was the first planter of liberty, fraternity, and equality, that which stands for everything that is best and highest in our civilization to-day—I believe that it had its birth and its origin and its spring in the cross of Jesus Christ; and yet, notwithstanding that, we are face to face with this to-day, that there are a great many things going on in the world that are accomplishing great good, reform movement, municipal league organizations, playgrounds, hospitals, settlements, good works of various kinds, which somehow or other seem to be remote from us. Somehow or other all these Churches and all these movements and all these philanthropies and humanitarian enterprises, for the glory of God and the good of America, will have to be coördinated and unified, and somehow or other brought within the single compass of that future one American Catholic Church." The Bishop deplored the lack of young men entering the Church's ministry, and gave as one of the chief reasons the lack of religion in the home.

FRIDAY.

The REV. WILSON R. STEARLY, rector of the Church of the Holy Apostles, Philadelphia, conducted the devotional meeting on Friday morning, with the subject, "The Bible—How to Use It in Preparation for Service." We should ask ourselves what is the spirit in

which we read God's Word, and is it fitting us for our daily service? It is perfectly clear that if we are Brotherhood men to any purpose, our aim is not only to bring one man within the hearing of the Gospel every week, but every day and every hour of every day. Brotherhood men should so know their Bibles that when they meet a man who is in trouble or discouragement or doubt, they can immediately show him a chapter of the Bible which contains a very real help for him. The Bible speaks to us of certain qualities of our character. Different times when we read the Bible we are given different emotions. Sometimes we feel very humble, and at another time what we feel is aspiration to achieve and to accomplish, and

we hear our Saviour telling us to be perfect as our Father in Heaven is perfect. And day by day as we read God's Holy Word we shall find ourselves ready to accomplish the thing He gives us to do.

Following this meeting, Mr. Stearly held a Quiet Hour for the "Brotherhood women" at the Convention, which was very helpful.

The business session revealed the fact that there seems to be great rivalry among the large cities to have the Brotherhood Convention meet with them.

Meet in Chicago in 1912

Mr. COURTENAY BARBER, on behalf of the Bishop and Brotherhood men of Chicago, invited the Convention to that city next year and read a letter from the President of the University of Chicago offering the University for a meeting place. Those who attended the last Chicago Convention will remember what an admirable meeting place this was, giving the men an opportunity to live the "community life," as it were, during the days of Convention. Baltimore sent an invitation for 1912, which was read by Mr. H. W. ATKINSON, and Mr. B. F. FINNEY, on behalf of Atlanta, invited the Convention to meet there any time they desired to do so. Mr. A. M. HADDEN of New York City read a letter from Bishop Greer, extending an invitation to the Brotherhood to meet in New York in 1913, in the week immediately preceding the triennial Convention of the Church. It was announced later that Chicago had been chosen for next year.

Copies of the annual Council report were distributed and read to the Convention by Mr. Bonsall, the president. The report says that the endeavor this year has been to strengthen the existing work rather than to extend it.

Report of the Year's Work

During the last few years many new and probationary chapters were organized, but the growth in this direction was at the same time largely offset by chapters becoming dormant. This year, because in many sections of the country attention has been focused upon building up the work in existing chapters, a smaller number of probationary chapters have been formed, but fewer have become dormant, so that the result has been a substantial increase in the number in good standing. There are at present in the Senior Department 979 active and probationary chapters, while in the Junior Department there are 603. There has been a steady gain in all departments of the work, and the report closes with the following pertinent suggestions:

"1. Prayer precedes and is the basis of service. We acknowledge this in theory. Do we live it out as a part of our daily life? We bid you especially to prayer in the early morning hour, that the day may be begun with God; and at noon, that in the midst of the hurry and distraction of the day we may turn to Him and remembering His Presence, renew our strength to meet the problems and rise to the opportunities and privileges of the day.

"2. The service to which we are specially pledged is INDIVIDUAL PERSONAL WORK, not endeavoring to bring men in the mass or even in small groups, but individual men and boys nearer to Christ through His Church. We should continually keep before us the thought that we are to endeavor to win men one by one. It is the personal influence, when face to face, that counts. Let each ask himself, Is this the work I am doing; How many individual men have I thus sought to win for Christ through His Church in the past year? What of the new year?

"3. The Bible is the means which God has provided through which we know of His revelation in Jesus Christ. Are we, as Brotherhood men and boys, using to the full extent this means of knowing God and His purposes, in finding how best to make Him known to others? May the new year be one in which, under the guidance of the Holy Spirit, we seek really to study the Bible and to organize Bible Classes or increase the attendance in those already organized.

"4. Our Lord has provided spiritual food for His children without which we cannot be strong for service. Are we availing ourselves of the privilege of the Holy Communion? It is only as we live in communion and fellowship with Him that we can truly be His followers; and it is only as we obediently follow Him that we can be used by Him in extending His Kingdom. We trust that the new year may be one in which we are found more regularly at the Lord's Table, and in which through Chapter Corporate Communion and Men's Communion, we are seeking to share this privilege with our brethren, and are thus drawn nearer to them as we come to the Table of our common Master."

Mr. ALEXANDER M. HADDEN of New York was the leader of the next General Conference on "Ways to Win," or, as he said he preferred to have it, "Some Ways to Win Men."

Ways to Win Men

Mr. Hadden knows how to win men himself and his address was filled with many personal illustrations which were very suggestive. There is the Bible way of winning men, by getting them to know and love the Bible; there is the prayer way, by praying them into the Kingdom. There must be seven times more prayer than effort. Then most important of all is the way of the Holy Communion by bringing the men whom you are trying to reach with you to God's altar. One of Mr. Hadden's terse suggestions was, "Give a man a confidence and then ask one from him." This is the way to get close to your man.

Mr. HENRY STEWART, of Clifton, Staten Island, gave a personal experience of how he had been able to reach a man in hospital work

and Mr. PAUL W. GARDNER called attention to the emphasis which had been laid throughout the Convention on the necessity for careful Bible study and described briefly a Bible Class in his parish. As the leader of the class was present, Mr. FRANK GOODALL, he was asked to answer several questions from the floor. Mr. WILLIAM F. LEGGO of Brooklyn called attention to the School-boys' Scripture Union and suggested that men try a baptismal campaign. He had tried to get a small boy baptized and had ended by getting the boy's father as well. At 12 o'clock the Rev. J. J. D. Hall of Galilee Mission, Philadelphia, read the prayers for Missions.

At the noonday meeting in the Opera House Mr. STEARLY again spoke, having for his subject "The Personality that Counts."

"The Personality that Counts"

First of all in this personality there must be purposefulness, and we must ask ourselves, is our purpose definite, then is it worthy of us as men, is it worthy of a child of God, and finally, do we put it first. do we put it in the place where we bend every energy to accomplish it? Our personality, if it is to count for our fellow men, must be practical, and it must have sympathy and love for our fellow men, and it must have divine power.

A short business session was held in the afternoon before the General Conference, at which the Committee on Nominations presented the names for the new Council, who were all unanimously elected, there being half a dozen or more changes. Those of the newly elected Council who were present were asked to take seats on the platform. Mr. BONSAALL then outlined the programme for the coming year as it affected the National Office, the Chapters, and the individual member. The General Secretary read a number of telegrams and greetings from all parts of the world, showing that the Brotherhood men who could not be in Buffalo at least were there in spirit.

The New Council Elected

The sectional Conferences were especially helpful and seemed to be very popular, for there was hardly a man to be seen about the corridors while they were going on. Mr. B. F. Finney, Southern Field Secretary, conducted the conference for clergy, "The Week of Prayer" was led by Dr. Sturgis, "Men and Religion Forward Movement," by W. A. Cornelius, Member National Council, McKeesport, Pa., "Hospital and Jail Work and Rescue Missions," by the Rev. J. J. D. Hall, Superintendent Galilee Rescue Mission, "Men's Communion," N. Ferrar Davidson, Dominion Council Member, Toronto; "Confirmation Campaign," R. K. Sampson, Dominion Council Member, Ottawa, "Junior Work," J. A. Birmingham, Canadian General Secretary, and "Bible Classes," A. G. Alexander, President, Brotherhood in Canada.

The evening meeting was held at the Hotel Statler, and Mr. COURTENAY BARBER spoke on "Our Organization—The True Test of Its Usefulness."

Conferences Found Helpful

Comparing the organization with a business corporation, the speaker said that the objective of the Brotherhood was similar to that of a business corporation inasmuch as it sought to furnish an opportunity for usefulness denied the individual were he to use his own efforts solely to obtain the desired results. Forward Movement pledge cards were distributed and after they had been collected light refreshments were served.

The True Test of Usefulness

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SATURDAY.

The Bishop of Fredericton conducted the devotional meeting on Saturday morning, using as the basis of his remarks, "What will ye do with Jesus?" After a short, heart-to-heart talk on the different aspects of the subject, he asked the men to stand for prayer while he suggested heart-searching questions with regard to their personal relation to Christ and their work as Brotherhood men for Him. It was a deeply devotional address and made a lasting impression on the men.

Impressive Devotional Hour

At the business session it was announced that the following officers and secretaries had been appointed by the Council: President, Edward H. Bonsall; First Vice-President, H. D. W. English; Second Vice-President, Courtenay Barber; General Secretary, Hubert Carleton, LL.D.; Associate Secretary, George H. Randall; Assistant Secretary, Arthur R. P. Heyes; Field Secretaries, G. Frank Shelby, the West; B. F. Finney, the South; Leonard V. Webb, New England, and Franklin H. Spencer, New York Metropolitan District. Mr. H. W. Atkinson of Baltimore was elected treasurer, and owing to the vast amount of work to be done, will spend much of his time at the national office in Boston.

Council Appoints Officers

It has usually been the custom to have a "Question Box" at Conventions, but this year Dr. Carleton tried a new plan. Twelve questions were asked typical of the difficulties of Brotherhood men in their work for the Church, and Dr. CARLETON asked in each case men from different parts of the country to answer the questions. He also asked the Rev. A. R. EDBROOKE, rector of Grace Church, New Orleans, to tell of the work of his chapter. Mr. Edbrooke gave remarkable testimony as to the aid that could be given by a chapter of twenty-three men, saying that his parish possibly would not have been in existence to-day had it not been for his Brotherhood chapter.

In the afternoon the delegates went to Niagara Falls, taking the Gorge Route and returning to the city in time for the Preparation Service, which was conducted in St. Paul's Church, by the Rt. Rev. J. A. RICHARDSON, D.D., Bishop of Fredericton.

"To-night," said the Bishop, "we are to think about ourselves. To-night we are to forget that we are workers for the extension of the Kingdom, and remember only that we are all miserable sinners. Our purpose in coming to this church to-night is purely personal. We must begin our preparation for to-morrow's service by thinking about our own unworthiness. Would you learn the sinfulness of sin? Would you make your penitence deep and real? Then look upon the face of Jesus Christ, for nothing can make you hate sin, and nothing can give you lasting peace, save a passion of devotion to the person of the Saviour."

Preparation Service

SUNDAY.

[BY TELEGRAPH.]

As usual at a Brotherhood convention the climax came at the annual corporate Communion, when over eight hundred men and boys received the Holy Communion. The venerable Presiding Bishop of the American Church was celebrant, assisted by Bishops Walker and Richardson and six visiting priests. The pulpits in the Buffalo churches were occupied by the visiting clergy, Dr. Lubeck, of New York, preaching at St. Paul's and Bishop Richardson at Ascension.

The Corporate Communion

In the afternoon, Mr. James L. Houghteling, Jr., presided at the general conference for all Seniors and Juniors, which had for its subject, "What the Church Offers the Boy," and, "Why I am a Brotherhood Boy." BRANT HOLME, St. Paul's Juniors, Buffalo, and EARDLEY BLISS, All Saints' Junior chapter, Ottawa, spoke on the first subject, while TRUEMAN BARBER, St. Mary's Junior chapter, Toronto, and HENRY GAUL, JR., St. Andrew's Juniors, Yonkers, N. Y., spoke on the second subject. The addresses were simple, direct, definite, and showed strong Church teaching.

The mass meeting in the afternoon in Convention Hall was largely attended in spite of bad weather. FRED B. SMITH, campaign speaker for the Men and Religion Movement, spoke of dangers from lack of religion to-day and urged that men be brought to Christ by St. Andrew's way. He commended the Brotherhood very strongly for setting forth so clearly to all the Brotherhoods the ideal of personal service. BISHOP TUTTLE was warmly greeted, the convention rising to its feet. He paid a splendid tribute to Brotherhood men of his diocese for their work and to the Brotherhood as a whole. He emphasized man's relation to the great, divine institutions, Home, Church, State, and pleaded with them to put more of Church into Home and State. Dr. CABLETON, tracing the history of successive governments in the Christian Church, made a spirited plea for more activity on the part of the Church in great religious movements of the present day, referring especially to the Laymen's Forward Movement and the Men and Religion Movement.

The Rev. Dr. LUBECK of New York gave a very unusual charge at St. Paul's Church in the evening on Vision, and urged men to get a vision of Christ and then go out to serve. There was an inspiring farewell meeting, with short talks by men from different parts of the country on their impressions of the convention. BISHOP WALKER testified of the help he and his people had received, and after the *Gloria in Excelsis*, Bishop Tuttle gave his blessing.

SUFFERING is of two kinds: pain which we endure in our own persons—Christ was "a Man of sorrows"; and pain which we know by familiarity with others' suffering—Christ was "acquainted with grief." The Christian rejoices in tribulation—in God; but that in spite of, not because of, tribulation. We are perfected through suffering. What worthy crown can any son of man wear upon this earth except a crown of thorns? A Christian's motto everywhere and always is victory. A man's work is not done upon earth as long as God has anything for him to suffer; the greatest of our victories is to be won in passive endurance; in humbleness, in reliance, and in trust we are to learn to be still, and know that he is God—F. W. Robertson.

KEEP CLEAR of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

DEATH is like a bee which may hum and fly about a Christian, but cannot harm him.—ELIZABETH C. LA FONTAINE.

OUR CHURCHLESS NEIGHBORS.

THE thought which comes to us most often during the summer days when far from home interests and shut off from the ministrations of the Church, says the *Associates' Chronicle* of the Sisterhood of the Holy Nativity, is that of appreciation of the blessings we enjoy in our own lives, and a keen sense of the responsibilities resting upon us towards those less fortunate ones amongst whom our lot is cast for two, three, or more months of the year.

One of our associates who for a number of years has spent her summers on an island off the coast of New England, finding there a shut up chapel and a practically heathen community, made an effort to have services held, formed an instruction class for such of the native women as it was possible to reach, and a Sunday school for the children. A house to house visitation revealed the fact that scarcely a person on the island could say the Lord's Prayer, many had never heard of it. They confessed very frankly that they "didn't see the need of having no religion." One little woman whose baby was dying, when asked if the child had been baptized, replied, "Don't know nuthin' about that; never heer'd of sech things." She possessed a very receptive mind, and when the necessity for Baptism had been explained to her, with her consent, the baby was baptized by our associate just as its eyes were closing in death.

In the midst of all this ignorance and irreligion, a Church of England woman was found, who had not been long in this country. She was told about the services to be started in the chapel, and her coöperation asked; and as she had two or three children, it was thought that she would send them to the Sunday school. The finding her was like an oasis in the desert.

She listened respectfully and then said: "I am very sorry, but in my own country I was never allowed to go to dissenting chapels."

"But," said the associate, "this is not a dissenting chapel. The Church in this country is a branch of the Catholic Church, and we are in communion with your own Church in England."

She looked her disbelief and replied: "I have seen your Prayer Book, and on the title page it plainly reads, 'The Book of Common Prayer according to the use of the Protestant Episcopal Church in the United States of America.' I never heard of such a Church. We have in England *Methodist* Episcopal chapels, but I do not know of any *Protestant* Episcopal chapels." She read English "as it is spelled," and no amount of reasoning could persuade her to set foot into the little chapel, nor would she allow her children to attend the Sunday school; thus the only baptized and confirmed person in the whole community was lost to the work because of this misnomer attached to the Church. This is only one of many cases where one is trying to do a missionary work finds him or her self handicapped at the start by this misleading name, a name so difficult to explain to any one with only an average amount of intelligence.

Another serious hurt to a work undertaken in a place where city people spend their summers, is the attitude of some Church members themselves towards the Church. Such religion as they have, they leave behind them. They say, "We go to church all through the winter and now we want to rest." With them it is never Sunday in the country, nor when it rains. These people go into a community of farmers and fisher folk who naturally expect from their cultivated visitors something superior to themselves in the way of manners and morals; instead, they see them fritter away their time, spend their Sundays in bathing, fishing, driving, playing tennis and golf, giving dinner and bridge parties, gambling, and drinking more than is good for them. Communicants of the Church many of these are, who pass the whole summer in this way.

One of the natives of the island, when approached and asked to go to church, said: "Why don't your own people go to church? *They have religion*"; and one wishes that the tone in which he said this might be reproduced! "I have no religion, but I always keep Sunday. I dress up in my best clo's and go to see my mother."

What can one say?

If only our summer visitors could see their great opportunity and rise to it, what might not be done for all the isolated souls who so much need help but are repelled from the Church because of the bad example set for them by those who "have religion"!

CONGREGATION FROM BLACKWELL'S ISLAND AT THE NEW YORK CATHEDRAL

Bishop Greer Gave Them a Special Excursion for the Purpose

DEATH OF REV. E. H. C. GOODWIN AND OF A SISTER

Sunday School Convention Held at Poughkeepsie

OTHER CHURCH NEWS OF THE DIOCESE

Branch Office of The Living Church
416 Lafayette St.
New York, October 24, 1911

A FEW days after the dedication of the Cathedral of St. John the Divine, Bishop Greer officiated in the chapel of the Home for the Aged and Infirm on Blackwell's Island. After the Confirmation service was over the Bishop made an address to the poor folk and told them that the great and beautiful church was their church, and that he would arrange to take everybody to Cathedral Heights to see the wonderful building, to hear the great organ and the choir at an afternoon service. On Tuesday, October 17th, a special service was held at 3 P. M. for the old people. The department steamer *Lowell* took the commissioner of charities, other officers of the home, and one hundred and twenty old men and women from Blackwell's Island to the foot of 116th street, North River. Here conveyances were provided and the party proceeded to the Cathedral for a special service at 3 o'clock. Bishop Greer made an address of welcome and good counsel. Besides being the first visit to the city for a long time, and the first view of the Cathedral, the old people were treated to a red-letter day. They enjoyed the old familiar hymns and tunes, and they felt the uplifting influences of the beautiful service and sympathetic words in the grand church from their Bishop and pastor.

The Rev. Edward Hackley Carmichael Goodwin, the well-known priest of Trinity parish and vicar of St. Cornelius' Chapel, Governor's Island, for many years, died at his home at Glyndon, Md., on Wednesday, October 18th, aged 84 years. Chaplain Goodwin was graduated at the General Theological Seminary in 1855; was made deacon in 1857, and ordained to the priesthood by Bishop Whittingham in 1858. His early ministry was spent in the dioceses of Maryland and Easton. A few years ago he was obliged by advancing years to give up his ministry among the officers and soldiers at the Army post on Governor's Island, since when he has lived in retirement. He was highly esteemed in the city and diocese of New York. The funeral was held on Friday.

Sister Anna, of the Community of St. Mary at Peekskill, died on Friday, October 20th. She was a daughter of the late William R. Scott of Philadelphia. The funeral was held on Monday morning, October 23rd, at Peekskill.

The seventh annual diocesan Sunday School Convention (the eleventh annual "Crypt Conference" on Sunday Schools) was held in Christ Church, Poughkeepsie, on Thursday afternoon and evening, October 19th. The clergy and delegates were the guests of the

Sunday School Convention

Rev. Dr. A. G. Cummins and his people. There was a large and interested attendance at both sessions. After routine business, the Rev. Dr. W. W. Smith presented his report as General Secretary. Mr. H. H. Pike made the treasurer's report. The subjects discussed at the Conference were:

1. "Teacher Training and Teacher Equipment."
 2. "How Grading Can be a Help to the Small School."
 3. "Boy Power—to Find and Use It."
- For the convenience of persons desiring to use the Question Box, the following were suggested:
1. Can uniform lessons be preserved in a graded system?
 2. Shall the teacher remain with the grade or with the class?
 3. What is the most advantageous size for the class?
 4. At what ages should the sexes be separated?
 5. What should be the order of subjects in the curriculum?
 6. How should the quality of work be tested? (Examinations?)
 7. What aids should be furnished the teacher? (Teachers' Meetings? Training Classes?)
 8. How can the supply of teachers be increased?
 9. What is the most suitable length for the lesson period?
 10. What is the best method of encouraging attendance?
 11. How can Missions best be given a place in the Sunday School?
 12. How can a "Home Department" be made effective?
 13. How may we increase the devotional element in Sunday School life?
 14. What should be the form of the Sunday School services?
 15. How can the children best be brought to the services of the Church?
 16. How shall the Sunday School be financially supported?

17. How can Sunday School gifts for Missions be encouraged?
18. What are the best lines for Diocesan Organization in Sunday School work?

At the evening session Bishop Greer was the presiding officer. An address was made by the Rev. Karl Reiland, rector of St. Andrew's Church, Yonkers. The Rev. C. C. Harriman, rector of St. Ann's Church, New York, also made an address on "The Alpha and Omega of Sunday School Work."

The vigil of All Saints, October 31st, will be observed as a Day of Intercession at the Church of St. Mary the Virgin, New York City, from 7 o'clock in the morning until 9 in the evening. The usual festival services will be held on All Saints' Day. Appropriate services will mark All Souls' Day. Mozart's Requiem Mass will be sung on that day at 10:45.

A Day of Intercessions

"I am very deeply convinced that the days of intercession that we observed at St. Mary's last year," says Dr. Barry in a circular notice, "did much to strengthen and spiritualize our parochial life; and I am sure that all those who were privileged to take part in those days have the same conviction. They were undertaken last year as an experiment; this year we come to them as a settled practice of our parochial life.

"Let us this day pray:
"For the parish of St. Mary the Virgin, as a parish of the Holy Catholic Church; that it may grow in spiritual power, and may be the means of the conversion of many souls to our Blessed Lord.
"For the clergy of the parish: that they may be faithful ministers of the sacraments and teachers of God's Holy Word, and wholesome examples and patterns to the Flock of Christ.
"For all those who are in anyway engaged in the work of the parish, whether as servers at the altar or as workers in guilds and among the poor: that they may do their service in a spirit of consecration, in singleness of heart and purity of life."

A ten-story addition to St. Luke's Hospital, Cathedral Heights, the gift of Mrs. John G. Heckscher in memory of her parents, William H. and Maria L. Travers, was dedicated on St. Luke's Day. The building has been under construction two years. It cost \$250,000. Three floors are not quite completed. The building is to be known as the Travers Pavilion. Bishop Greer could not be present, so the Rev. George F. Clover, pastor and superintendent of the hospital, took his place. George Macculloch Miller, president of the Board of Managers, formally opened the building. The basement of the new addition will be used as an out-patient department. Four floors will be used as dormitories for the servants. There will be two roof wards for the treatment of outdoor patients. These can be made indoor wards by closing steel shutters. At the annual meeting of the Board of Managers, after the dedication services, it was announced that many large gifts had been made to St. Luke's Hospital during the year.

The Bureau of Municipal Research has sent the following letter, signed by R. Fulton Cutting, Treasurer, to the clergy and ministers of Greater New York, asking their aid in the matter of securing an economical budget for New York for the ensuing year:

Municipal Research Exhibit
"Last summer the clergy of New York rendered signal public service by emphasizing the fact that the charter changes then proposed had to do not merely with audits, salaries, reorganizations, etc., but with the fundamental moral issues of community life.
"Another similar service is called for now by the pending budget estimates. Shall the city vote to subsidize waste and dishonesty that make for disease, discomfort, industrial incapacity, vice, and crime? Or shall it plan now in the budget allowances for 1912 to prevent waste and dishonesty, and to finance safeguards?
"To help us all answer this question, the Board of Estimate and Apportionment is conducting a second budget exhibit at No. 330 Broadway, between Pearl and Worth streets. Will you urge your congregation to attend this exhibit? Would you like to join a group of clergymen Monday morning next, October 16th, at 10 o'clock, for a review of some of the exhibit's special messages? Can we be of any help to you in studying and explaining the budget to your workers?"

The Rev. Dr. Stuart Crockett, rector of Holy Rood Church, Manhattan, was painfully, though not dangerously, hurt in a collision between a taxi-cab and a wagon, on Wednesday last. He was taken to St. Luke's Hospital. Mrs. Crockett, who was also in the taxi-cab, escaped injury and later went to her home.

Dr. Crockett in Accident

Caroline Louise Moeller, daughter of Dr. Henry Moeller, was married on Tuesday, October 10th, in the chantry of Grace church, Broadway, to the Rev. James Stuart Neill, curate of St. Stephen's Church, Lynn, Mass. The Rev. Dr. Ernest M. Stires, rector of St. Thomas' parish, solemnized the wedding; he was assisted by the Rev. Dr. Charles L. Slattery, rector of Grace Church.

EVERY OPTIMIST moves along with progress and hastens it, while every pessimist would keep the world at a standstill.—*Helen Keller.*

BISHOP MACKAY-SMITH PRESENTS AN EPISCOPAL RESIDENCE TO HIS DIOCESE

His Handsome Home in Philadelphia to be Used for Future Bishops

FORTY BISHOPS EXPECTED AT CONSECRATION CEREMONY

Church of the Advocate May be Made a Cathedral

OTHER PHILADELPHIA HAPPENINGS

The Living Church News Bureau
Philadelphia, October 24, 1911

BISHOP MACKAY-SMITH announced on Monday his parting gift to the diocese of his large and handsome house on South Twenty-first street to be used as an episcopal residence. The tender has not yet been officially made to the Standing Committee, and so no action has been taken as to its acceptance.

At present it seems probable that no less than forty Bishops will be present at the consecration of Drs. Rhineland and Garland in the Church of the Advocate on the 28th. Last week reports were published quite widely in the daily newspapers to the effect that this beautiful and complete parish plant, with its large and dignified church, chapel, parish house, and residence, was to be taken over by the diocese of Pennsylvania for use as a Cathedral, an act which the choice of it for the consecration seemed to foreshadow. The fact is that no definite action has been taken in the matter at all. Such a proposition has been made, and has been presented for consideration to the Standing Committee of the diocese, but that is all that can be said at present. So important and far-reaching a matter will require long and careful consideration.

An event consequent upon the consecration of the Bishops is a meeting under the auspices of the Men's Auxiliary, to which all the clergy and members of parochial missionary committees have been invited, for conference with the Bishops on the apportionment and missionary matters in general. This will be held on Monday, November 13th, at the Central Y. M. C. A. Building.

The luncheon given by the clergy to the Bishops is to be at The Roosevelt on Monday, November 6th. The Rev. Charles A. Ricksecker is chairman of the committee of arrangements.

The Rev. Royden K. Yerkes, Ph.D., of the clergy staff of St. Luke's Church, Germantown, in a paper read before the Clerical Brotherhood on Monday, October 16th, vigorously attacked the laxity of diocesan authorities in the too easy admission to positions of authority and the cure of souls of ministers coming to the Church from the denominations. He cited several instances of harm which had resulted from such action, and proposed that the canons governing this matter should be made stricter and be more strictly enforced.

On Monday, October 16th, the General Chapter of the Congregation of the Companions of the Holy Saviour assembled, according to custom, at St. Elisabeth's church. The celebration of the Holy Eucharist was followed by the business meeting of the chapter, and on the evening of the same day, the annual retreat of the Congregation was begun, conducted by the master, the Rev. Frederick D. Ward.

Questionable Practice Attacked

Companions Hold Annual Retreat

IN MEMORIAM.

DEDICATED TO E. S.

"Sleep sweet, beloved," the father said,
And bending o'er his loved one's head,
He pressed a kiss upon her hair,
And left his dear one sleeping there.

"Sleep sweet, dear heart," the mother cried,
As pressed she to her loved one's side,
"Thy suffering now is forever o'er,
While mine, alas! grows more and more."

"Sleep sweet, oh sister dear," was heard,
With tender gesture, tender word,
Then laid they flowers upon her breast,
And left her to her last, long rest.

"Awake, beloved," the words were low,
The Saviour calling her, even so,
And by the path of immortals bright,
He led the maiden to endless light.

CLARA OPHELIA BLAND.

NEARLY A THOUSAND FAMILIES OF CHURCHMEN IN CHICAGO'S SEVENTH WARD

Recent Religious Census Shows the Church Numerically Second in Hyde Park District

INTEREST IN THE BROTHERHOOD OF ST. ANDREW SHOWN

North Shore Sunday School Institute at St. Peter's

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, October 24, 1911

SOME interesting data were reported at a recent meeting held in Hyde Park, near the University of Chicago, concerning the religious census taken in that part of the city last spring. This census covered the territory from Forty-seventh street south to the Midway (Fifty-ninth street), and from Cottage Grove avenue east to the lake (about seventeen blocks), and included a large part, if not all, of Chicago's seventh ward. The census was not complete, in that when people were out at the time the visitors called, few efforts were afterwards made to find them in. So the following figures are but estimates, or general indications. As such, however, they have their due value. Out of about 6,000 families found, 1,125 were Roman Catholic, 950 were of the Church, 875 were Presbyterian, 700 were Methodist, 525 Baptist, 500 Lutheran, 400 Christian Scientist, and 300 Congregational. There were 200 Jewish, 100 "Disciples of Christ," and 700 said "No preference." The specially interesting figures are those which state that the Church stands second in strength, in the community covered by St. Paul's and the Redeemer parishes, and that out of about 6,000 addresses only 700, a little more than ten per cent, declared that they were quite churchless people. This is the record, with all its omissions, of one of the most thorough religious censuses taken in this part of Chicago during recent years.

Chicago Brotherhood men and boys were represented at the Buffalo convention of October 18th to 22nd, by some twenty-five delegates, most of whom attended throughout the entire convention. Plans are already being made by the Chicago local assembly for the post-convention supper and meeting, which will be held at St. Bartholomew's parish house and church on the evening of Thursday, November 2nd. Another event in Chicago's Brotherhood circles which is attracting wide attention is the approaching 1,000th meeting of St. James' chapter, No. 1, of the Brotherhood, which meeting will take place at St. James', Cass and Huron streets, on the evening of Tuesday, November 7th. The Bishop and the Rev. Dr. Stone, rector, will be the speakers, and invitations are being widely scattered throughout the large clientage specially interested. The annual meeting of the Chicago local assembly of the Brotherhood will be held at Trinity parish house this year on November 28th. The fact that St. Andrew's day will coincide with Thanksgiving Day this fall is also being noted in Brotherhood circles.

The North Shore Sunday School Institute held its fall meeting at St. Peter's Church, Chicago, on the afternoon and evening of October 19th. Evensong was said at 5:20 P.M., with a devotional address by the Rev. Harry S. Longley, rector of St. Mark's parish, Evanston. Supper and the social hour followed, in the Butler Memorial parish house, and the business meeting was called to order at 7:30 P.M. by the Rev. A. G. Richards, of Lake Forest. The address of the evening was given by the Rev. Herbert B. Gwyn, rector of St. Simon's, Sheridan Park, the theme being "The Fall Session: Its Problems and Solutions." The attendance numbered about 250, and the meeting was of unusual interest throughout.

Dr. Francis Hemington's organ recitals at the Church of the Epiphany have reached the 166th programme, which was given on Monday evening, October 16th. These evenings of organ music have attained a widespread vogue from all parts of Chicago, particularly from the west side and the west suburbs. The church has often been filled on these Monday evenings with hundreds of people, who have listened to first-class programmes of the finest organ music given by one of the master musicians of Chicago. Vocal numbers of sacred music have been given as part of each programme, and the whole series have been entirely free, and have been maintained twice a month, from October to May, excepting during Lent, for the past twelve or more years. An offering has been taken at each recital, and people who cannot often afford the usual concert ticket for a good seat in a music hall have been glad to come by the hundreds to Epiphany's beautiful church, and have given what they could afford in these offerings. Dr. Hemington has for some years past printed ample programme notes, illustrative of the various numbers given, so that even those who do not ordinarily understand

Organ Recitals at Epiphany

how to listen to music, have been helped to an intelligent appreciation of a very large repertory. These are the only week-night organ recitals in Chicago which have been so successfully maintained by one musician for so many years. Epiphany's organ is one of the finest in the city.

October 16th was "Tag-Day" in Chicago, for the benefit of children's charities, and our two orphanages, St. Mary's Home for Girls and the Chicago Homes for Boys, were represented all day long by many of the 3,500 women who "tagged more" Chicagoans this year than ever. We have not heard at this writing of the results, as far as our institutions were concerned.

The October edition of the paper published by the Chicago Homes for Boys is devoted largely to the description of the summer camp near Whitehall, Mich., on "Little Blue Lake." This farm and camp are called "Camp Hardy," and the Homes are most fortunate in having such a fine place to take these homeless city boys during the long summer vacations. Mr. Francis A. Hardy is the chairman of the board of trustees of the Homes, and Mr. Charles O. Barnes is vice-chairman; Mr. David B. Lyman, Jr., is treasurer; Mr. Truman F. Miller is assistant treasurer, and Mr. Courtenay Barber is secretary, while there are ten other trustees. There are forty-three members of the board of managers, under the presidency of Mrs. John Russell Adams, in addition to two honorary members, viz., Mrs. William E. McLaren and Mrs. Charles P. Anderson. The Rev. J. J. Bowker is the director, and the work of the Homes is steadily growing in every good way. It is one of the best charities for boys in Chicago.

The Church of the Atonement, Edgewater (Rev. Dr. C. E. Deuel, rector), has been greatly improved during the past year by a large addition to its building. The latest good news from its financial reports is that the money to pay off the long-standing mortgage of \$10,000 has been raised, and there were lacking on October 1st only a few hundred dollars in order to pay in full the \$12,000 incurred by this recent enlargement of the church building. It now looks as though this would be the next church in the diocese to be consecrated. It is an unusually beautiful structure and the parish, now numbering nearly 500 communicants, is conspicuous in all good works.

The neighboring North Shore parish of St. Simon's, Sheridan Park, is also making strides financially this fall. The church is no longer large enough for the growing congregation, and plans for enlargement are being widely discussed. The debt on the buildings (church and parish house) has been reduced to \$12,000. There are now about 500 communicants, and the congregation has become a self-supporting parish within the past year. The members of the Girls' Friendly Society of St. Simon's were able to give an outing to the officers and inmates of St. Mary's Mission House during the past summer, which was a good deed worthy of emulation by other parishes. It took the shape of a steamboat trip across Lake Michigan, with a bountiful supply of luncheons provided, the return trip landing the party in Chicago early in the evening. A group of boys from the Chicago Homes for Boys were among the guests. There were nearly 200 in the party.

One of the unusual features of parish work in Chicago is the "Mothers' Meeting" at the Church of the Advent (the Rev. A. T. Young, priest in charge). At stated dates, "Mothers' Meetings" lecturers of wide reputation are invited to address the women of the congregation on various themes of child welfare and training. This is in connection with the parish kindergarten, which has been affiliated with the Chicago Kindergarten College, the college is supervising the work, and is responsible for its character. Members of the faculty will accordingly address the "Mothers' Meetings" during the fall and winter. Several Chicago parishes have kindergartens, but this added feature of "Mothers' Meetings" is largely a new departure.

The preacher at St. Peter's Chicago, on October 15th, was the Very Rev. Frank Du Moulin, LL.D., Dean of the Cathedral at Cleveland, and for seven years rector of St. Peter's. Dean Du Moulin preached at both the mid-day and the evening services. The Ven. H. Frank Parshall, who has charge of the Indian missions in the diocese of Duluth, spent the week commencing with October 22nd in Chicago, addressing several branches of the Woman's Auxiliary and other missionary workers.

St. Luke's Day was observed as the annual festival of the parish at St. Luke's, Evanston, with unwonted attendance. There were some 200 of the communicants who received at the early celebration, when the Rev. George Craig Stewart was the celebrant. Bishop Suffragan-elect Toll was the celebrant at the later service. In the evening a large congregation assembled for a missionary service. This is the seventh annual parish festival since the Rev. George Craig Stewart became the rector of St. Luke's parish.

The Sunday school of the Church of the Redeemer, Chicago, has just adopted the suggestion made by the Rev. J. E. Curzon, secretary of the Fifth Missionary Department, at the recent Milwaukee Missionary Council, and has elected an executive committee of the members

of the school, consisting of two Sunday school wardens, five Sunday school vestry, and five Sunday school directresses. These twelve, with the rector and the superintendent, are to be a general committee on the "Every-Member Canvass," and on absentees and new members. They were elected in a counterpart of the parish meeting, and will serve for one year. This new departure, so far as the Fifth Department is concerned, originated, we understand, last summer in the diocese of Ohio, and has already been found of great value in training the children in parish methods, as well as practically in promoting the immediate welfare of the Sunday schools.

The Bishop has secured the Rev. A. L. Murray, rector of St. Mark's Church, Coldwater, Mich., to take charge of St. Matthew's mission, Evanston. Mr. Murray was formerly in missionary work in Winnipeg and in the northwest portion of Manitoba. Before coming to Coldwater in 1907, he was rector of the Church of the Advent, Ridgetown, Ontario. Mr. Murray was a deputy to the General Convention of 1910 and is a member of the Standing Committee and of the Board of Missions of Western Michigan.

A misprint in last week's letter stated that the contribution of St. James' Church, Chicago, for General Missions for the year just closed was but \$26. The types should have made this figure read \$826. TERTIUS.

IN MEMORIAM.

THE FAITHFUL AND AGED PRIEST, A. B. G.,
OBT DECEMBER, 1896.

Last year on All Saints' Day he stood
In reverent and tender mood
Before the altar fair and white,
Making a dear and sacred sight
In snowy vestments. Bright sunbeams
Sent o'er him oft their loving gleams
Through chancel windows. There, long years
He'd brought to Christ his hopes and fears
And all his flocks', their souls and lives,
As one who for salvation strives.
Sweetly and lovingly he blessed
God for the faithful ones at rest;
And in the Eucharistic Feast
Worshipped till its rich strains had ceased;
Then knelt and prayed that we and they
Might have our perfect bliss—one day
Within God's heavenly kingdom, blest
Forever in His peace and rest.

To-day we cannot see his face
And form with its familiar grace
Standing in its accustomed place,
Yet, is he with us still, although
Through other hands there to us flow
The Sacred Gifts. Within the glow,
The Cloud of witnesses, where we
Are come, which, though we cannot see,
We feel the mystic harmony;
He offers up the Sacrifice
To God most welcome, and there rise
His intercessions to the skies
For them he loved so dearly when
He labored for the souls of men,
And prays and labors for again.
And we will offer up one prayer
That we may meet him yonder, where
He waits for us in regions fair;
Where they no longer weep and see
Through a glass dimly and sadly,
But "face to face," in charity.

All Saints Day, 1897. LUCY L. K. HART.

A BIRTHDAY INVOCATION.

Each year, dear friend, as you grow older,
May the blessed Saviour—I pray—
With light eternal flood your spirit
Until life is ending its day.
Darkness cometh, yet may Light divine
Still within your soul—departing shine.

RACHEL A. LA FONTAINE.

THE LITTLE I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow-man with Him from whose hand it came.—
H. W. Longfellow.

Consecration of the Second Bishop of Western Massachusetts

WITH imposing ceremony, in the presence of a reverent congregation that crowded All Saints' Church, Worcester to the doors, the Rev. Thomas Frederick Davies, D.D., was consecrated to the episcopate on St. Luke's day. The services connected with the consecration began on Tuesday, October 17th, with an early Eucharist for the members of the parish. On St. Luke's day there was an early celebration for the clergy and other visitors from out of town. At this service the Rev. Henry Hague, Dean of the Convocation of Worcester, celebrated, assisted by the Rev. Charles Hill, rector of All Saints' Church, Springfield, and the Rev. Charles P. Otis, vicar of St. Luke's Church, Worcester.

At 10:30 A.M. the impressive procession, headed by the crucifer and choir of the parish, entered the church. In this procession walked the lay members of the Standing Committee, the wardens and vestrymen of All Saints' Church, the two seminary students of the diocese, and practically all of the clergy of the diocese, and many visiting clergy. Eight Bishops closed the procession. The Bishop of Missouri, Presiding Bishop of the Church, was the celebrant at the Eucharist, the Bishop of Connecticut reading the Epistle, and the Bishop of Massachusetts the Gospel. The Bishop of Long Island preached the sermon. The Bishop-elect was attended by the Rev. Horace B. Hitchings, D.D., of New York City, and the Rev. Thomas W. Nickerson, rector of St. Stephen's Church, Pittsfield, Mass.; and he was presented by the Bishop of Maine and the Bishop of Michigan, his father's successor in the latter see. The Rev. Marshall E. Mott, rector of St. John's Church, North Adams, and secretary of the diocese, read the certificate of election; Mr. Edmund P. Kendrick, secretary of the trustees for the diocese, read the canonical testimonial of the convention; the Rev. John Franklin Carter, rector of St. John's Church, Williamstown, and secretary of the Standing Committee, read the evidence of ordination; the Rev. Henry Hague, Dean of the Convocation of Worcester, read the consent of the Standing Committees; and the Bishop Coadjutor of New Hampshire read the consent of the Bishops. The Very Rev. William M. Grosvenor, Dean of the Cathedral of St. John the Divine, New York City, said the Litany. After the singing of the *Veni Creator Spiritus*, which was intoned by the Bishop of Massachusetts, an offering was taken up for diocesan missions.

The Presiding Bishop was consecrator, and he had as his co-consecrators the Bishops of Massachusetts and Connecticut. All the Bishops present, including, besides those already mentioned, the Bishop of Rhode Island and the Bishop of Pennsylvania, united in the laying on of hands. The Rev. Charles L. Short, curate of All Saints' Church, acted as master of ceremonies; and the Very Rev. Samuel Hart, D.D., D.C.L., Dean of Berkeley Divinity School, Middletown, Conn., as registrar.

The ladies of All Saints' parish presented to the new Bishop two sets of episcopal vestments, made in England; and St. Matthew's Church, Worcester, presented to him the episcopal ring. The Sunday school of St. Luke's Church, Worcester, gave the Bible presented to the Bishop.

Mr. and Mrs. Charles G. Washburn entertained the clergy and other visitors at luncheon in their elegant home.

The sermon, preached by the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, was as follows:

The Sermon

"And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb."—Rev. 21: 14.

When Renan spoke half contemptuously of what he called the barbaric splendor of St. John's description of the Heavenly Jerusalem, he uttered ungenerous and untrue criticism. For that richness of imagery had as its object, to reveal the infinite variety and beauty of the heavenly life. An ordinary writer might have been contented with a simple golden city, but the inspired seer of Patmos tells us of the gates of pearl and the jasper wall and the crystal river and names over in detail each one of the precious stones which made up the foundation walls. It is not the least valued truth of the picture that goodness does not mean sameness, and that truth demands countless change and interchange in its eternal service. For otherwise Heaven would be full of the monotony of music.

"Where evermore the angels sit,
And evermore do sing."

Or of eternal cleanliness:

"Within thy gates no thing can come
That is not passing clean:
No spider's web, no dirt, no dust,
No filth may there be seen."

This Dutchwoman's ideal may be very well, but most of us would welcome the variety of a little mould on the vellum binding, or a little stain in the lake of glass.

But it relieves these glorious chapters of all such weariness when we understand that it is of persons the seer is speaking as he describes the City of God. The foundations of the wall are not stones, but men, the twelve Apostles of the Lamb. As one great commentator has said: "The Apostolic College was composed of men of varying capacities and characters, and in passing under the hands of the Great Architect, who made the foundation stones of the new City of God, no one of them lost his individuality.

The new Jerusalem, then, is personal, so to speak; i.e., it is founded upon persons. "And the wall of the City had twelve foundations and in them the names of the twelve Apostles of the Lamb." The man who wrote these words knew undoubtedly of the words of our Lord to Peter, "Thou art Peter, and on this Rock I will build My Church," but he knew also of that other scene in the upper chamber at Jerusalem, when the commission was given not to one but to all, "As My Father hath sent Me, even so send I you."

The men whom Jesus had chosen after a night spent alone in prayer, whom He had trained step by step, with whom He had eaten the Last Supper before He died, and who were the chief witnesses of His Resurrection, they were to be the foundation stones of the Heavenly City's wall, the source of inspiration and power to the Church of God.

The Apostolic Ministry, if the Book of Revelation reflects correctly the thought of Christians in the first century, was regarded as fundamental to the existence of the Church upon Earth. And today, in this Consecration service, when prayers and vows and commission all carry us back to the mountain in Galilee where the Risen Jesus said to the eleven Apostles, "All power is given unto Me in heaven and earth, go ye therefore and teach all nations";—today, when we are about to ordain our brother to the office of a Bishop in the House of God, it is right for us to consider one of the chief functions of an apostle and, by inheritance, of the Apostolic Ministry.

Let it not surprise you if I find it in doctrine. That is fundamental, for without some form of teaching the Church could not exist. It is, indeed, an impressive fact that one of the oldest Christian documents we have outside the canonical books of the New Testament should be called "Διδαχὴ τῶν Δώδεκα Ἀποστόλων" In the Book of Acts we are told that the early Church remained steadfast in the Apostle's teaching. The bewildered high priest cried out, half in awe perhaps, to the men whom he had taken out of prison, "Behold ye have filled all Jerusalem with your teaching."

In all this they were following the example of their Lord. He was first and foremost a teacher. The name by which His Apostles most frequently called Him was διδάσκαλε Many times it is said of Him that His hearers were astonished at His teaching. "What new teaching is this?" they cried, as they came out that sabbath day from the Synagogue service at Capernaum. It was doctrine such as men had not heard before, and they said He taught with authority and not as the scribes.

But the teaching of the ministry, if it is to be Apostolic, will also be Biblical. This is insisted on in our Ordination services almost to the point of tediousness. The Bible, i.e., the Canonical Scriptures of the Old and New Testaments, is to be the touchstone by which all truth is to be tried' "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation?" So runs the question. But in all this there is, however, nothing antiquated, no harking back to the absurd literalism which found vogue in the 17th and 18th centuries. The great scholars and thinkers of Christendom, like Augustine and Calvin and Luther and St. Thomas Aquinas and Erasmus, had no such views of Scripture; but it was left for inferior men, who, having lost all trust in the authority of the Church, were looking round for some sort of infallible guide, to adopt a theory of inspiration which, logically carried out, would have befogged and enslaved the minds of men and robbed the Bible of its teaching power.

It is necessary, however, to keep our strength and freedom in the interpretation of Scripture, if we would be true descendants of the Apostles. For so long as the Bible is regarded as a sort of fetish, a book to be kissed in court, to be opened at random, just as boys toss up coins, for decision, its witness has been weakened.

I presume few things have contributed more to scepticism and caused more mental misery than false and absurd theories of inspiration, and the clergy have need to call back the Church to the true teaching of the Apostles. A glance at Jesus' method will show this. His use of the Old Testament is constant. Indeed, His allusions to the ancient literature of His people are often so recalcitrant and subtle that we are apt to overlook them in our study of parables and sayings. But while His use of the Scriptures is characterized by reverence, it is entirely free from any slavery to the letter.

This comes out in His controversies with the Pharisees. When, for instance, they talked about the Sabbath, they had the Bible entirely on their side. They exalted the law of the Sabbath as part of the nature of God. It went back to Creation. God rested on the Seventh Day. It became the Sabbath of the Lord your God. It

must, therefore, have been to them an audacious piece of rationalism, when our Lord cut the ground entirely from under their feet and maintained the utility of the Sabbath as the only reason for keeping it. The Sabbath was made for man, not man for the Sabbath. Or when they pursued Him on the subject of divorce, again they had the letter on their side: "Moses commanded to give her a bill of divorcement and send her away. But what sayest Thou?" And, again, their whole theory of inspiration was demolished when He said: "Moses for the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so." And when they dragged the woman taken in adultery into His presence, they presented Him with the same Scriptural dilemma: "Moses commanded that such should be stoned, but what sayest Thou?" And this time He went back to no text, but went behind Scripture to conscience, to the law written in their hearts: "Let him that is without sin cast the first stone." Here was surely a new kind of teaching, and yet He "taught with authority and not as the Scribes." In a single phrase spoken to the Pharisees He showed His method: "Every plant which My Heavenly Father hath not planted shall be rooted up." Scripture is regarded as the Garden of the Lord, and yet many a rank weed, like the curses, the cruelties, the Jael treachery, and the adulteries, in the Old Testament, existed amid the flowers of God. These should all be rooted up, that God's truth might grow in men's hearts.

This method of interpretation has characterized the Church in her protection and transmission of her doctrine. It is perfectly true that the Christian Church is not formed around a doctrine or a miracle or an emotion. No, it is founded on a Person, the Person of Jesus Christ, the Son of God. In the Bible there is the record of One who, perfect man though He was, was also very God of very God, and the whole history of Christian dogma lies in the Church's endeavor to preserve the integrity of the Bible's portrayal of the Son of Man.

But it is a mistake to suppose that this doctrine is metaphysical. So far from seeking to introduce Greek philosophy into its creeds, the Church was always trying to keep it out. But constantly, in all ages, there rings the Lord's question in her ears, "What think ye of Christ? Whose Son is He?" and patiently and faithfully she has sought to maintain the Apostolic answer, "He is the Son of the Living God." Each heresy that arose, each obscuring of the vision, forced a decision from the Church, until at last the Faith in Him who is perfect God and perfect man, the Saviour of the world, stood out in powerful relief in the Church's inspired reading of her Bible. But as one great writer of our time has said, "The Church refused to commit herself to any metaphysical speculation. The doctrine of the essential Trinity and of the two natures of Christ as stated in the creeds, display a lack of metaphysical explanation which is almost startling. It was enough to put the truths to be held side by side without demanding any assent to a speculative combination, because experience had shown that where these truths were neglected or denied, sooner or later the Christian Faith would itself of necessity perish."

If, therefore, the Church is to be the power of God in the world, it must have a ministry imbued with the Apostolic Faith. What the Church needs is not stones but men. It is an impressive fact and one that cannot be too often dwelt upon that for the first three centuries of Christianity the Church had no buildings and owned no property. No, but she had men, she had apostles and prophets and evangelists and teachers, as St. Paul expresses it, for "the building up of the body of Christ." St. Paul's language is thus seen to be in essential harmony with the Book of Revelation. The Church is the living Body of Christ, and the Apostles, the ministry, the men who are ready to teach His Gospel and be martyrs, however, they may differ in character and ability and disposition, are the foundation stones.

The Church, then, is alive, her dogma is all pulsating with life. It is because her Lord is living that His ministry is alive too. "Because I live, ye shall live also," He said. If there was nothing supernatural in the Creed, if it told only of the first born child of two Bethlehem peasants, of an unusual Teacher, who had himself never attended a Rabbinical school, of a broken-hearted man dying on a cross on Calvary and buried at Jerusalem, then indeed, dogma would

be dead, a heavy incubus, which must be thrown off the mind. But if the facts of the Creed are true, if He is risen from the dead and in the sight of the Apostles has ascended into Heaven, there to make intercession for the sins of all the world, if through the Holy Spirit, He is eternally present with His Church, and stirs up men to deeds of mercy and of love, then dogma, the doctrines and the creeds of the Church, are living expressions of living men, telling us of the power of Christ's Resurrection.

Here stands out in bold relief the crowning duty and responsibility of the Episcopate. When St. Jerome in one of his bitter controversies wrote, "What can a Bishop do which a Presbyter does not, except ordaining?" he admitted much if not all that we could ask. To ordain! Yes, for Bishops and Pastors we pray that they should lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church. And yet, on the Bishop is laid the final choice, and it is for him to see that the men whom he ordains with the power entrusted to him are men who believe the doctrine of the Bible as this Church hath received the same and are ready to show that faith in the purity of their lives, the constancy of their preaching, and the sincerity of their sacramental service. And it is for the Bishop, when such men have been ordained, to stand by them through good report and ill report as they faithfully strive to fulfill their ordination vows.

I would plead, then, for a re-coronation of Theology. There can be no denying that, for a generation or more, the queen of sciences has been ousted from her throne. Young men, preparing for the ministry, have been told of the uselessness of dogma, and the irrelevancy of miracle. The study of the Bible itself has been affected by the modern spirit. Hebrew is hardly any longer regarded as a required course in our seminaries. Sociology is more important than dogmatics, and the great writers like Pearson and Hooker and Brown and Butler are no longer owned and read and digested by students.

It is true that considerable interest is taken in minor matters, and questions of candles and vestments, of reservation and confessional, will sometimes take the young man's attention from practical problems. But it is a significant fact, as a writer of our time has said, that "when all Germany was recently divided into hostile camps concerning Ritschl, England was simultaneously distracted with controversies about ritual." The scholar will know how to gauge

the relative importance of the two struggles.

And, as a consequence of this abandonment of Theology by the rank and file of Christian people, we have the most absurd proposals for Church unity. Popular writers in magazines will talk about the Church as though it were a steel business or a sugar industry, and suggest combinations of congregations in the interest of economy and co-operation. No one with a deep appreciation of the Church's doctrinal history—not to mention a sense of humor—would make such a proposal. On the other hand, the movement inaugurated by our General Convention at Cincinnati, looking towards a Conference on Faith and Order, is a step in the right direction, as it recognizes that Christian unity must have a doctrinal and not merely an ethical and sentimental basis, and that no ignoring of the great biblical doctrines of the Church can further true Christian development. The men who had discernment enough to set on foot this great undertaking must have known the signs of the times and have appreciated, even if they did not remember, the warning spoken a century ago by Bishop Hobart, that "we change not the Gospel Banner from truth to . . . liberality—"

The teaching office of the Apostolic Ministry carries with it one of the most inspiring duties of the Bishop's life. It requires, however, constant and delicate readjustment of the intellectual machinery to keep in touch with the new thought of a rising generation. Oftentimes unnecessary heart burnings could have been avoided if the minds of aged scholars in the Church had been more receptive. Liddon, for instance, hesitated to join in the memorial to Darwin, because he feared to pain his aged master, Dr. Pusey, who regarded the theory of the origin of species as subversive of Christianity. And yet Liddon's old age in turn was embittered and his heart well-nigh broken by the theory of the Kenosis which his disciple published in *Lux Mundi*. There is a certain pathos in all

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THE RT. REV. T. F. DAVIES, D.D.,
Bishop of Western Massachusetts.

An Historic Connecticut Church

BY KATE WOODWARD NOBLE.

THE quaint old town of Woodbury, hidden away among the hills of southern Litchfield county, Conn., has just been the scene of a Church anniversary which should interest every Churchman and Churchwoman in the land. St. Paul's Church celebrated the 125th anniversary of its consecration, on October 14th and 15th. It was in the old glebe house of St. Paul's parish, in the days of the rectorship of the Rev. John Rutgers Marshall, on March 25, 1783, that Samuel Seabury, D.D., was elected the first Bishop of the American Church, making Woodbury a veritable Mecca for American Churchmen.

Though there were many earnest words spoken by Bishop Brewster and others during the seven services held in the course of Saturday afternoon and Sunday, it is the historic addresses that will appeal to the Church at large. Many Church people are doubtless unaware of the existence of Woodbury; others have but a hazy idea of its location as "somewhere in Connecticut." Until within two years or so, the only way of reaching it was by stage, carriage, or automobile, as its center is some miles away from the railroad station, but now a trolley line connects it with the city of Waterbury, ten miles or so away, and it may be much more easily visited. The town dates back to 1670, and the first religious society, that of the Congregationalists, was organized in 1679. The first pastor, the Rev. Zechariah Walker, lies in the old churchyard, the rude stone that first marked his grave being still visible at the foot of the monument erected to his memory and that of his immediate successors by the townspeople. The first Congregational meeting-house was a small building, erected in 1681 and used by the society till 1747, when it was given to the town for civic uses, and Church services were held in it till 1786, when St. Paul's was finished.

Church services, however, date farther back than this, within ancient Woodbury limits. The first service was held in 1722, or thereabouts, probably in a private house.

In that year, when eleven men and one widow in Newtown asked that the Venerable Society for the Propagation of the Gospel in Foreign Parts send them "a lawfully ordained minister," says the Rev. Dr. Hart, in his historical address delivered on the Sunday of the celebration, Thomas Wheeler of Woodbury and Moses Knapp of Chestnut Ridge added their signatures. Soon the Rev. Dr. Pigot of Stratford, the only Church clergyman in Connecticut, held services within the limits of present Woodbury, and about 1740 the Rev. John Beach of Newtown organized a parish and built a church in present Roxbury, then a part of Woodbury, and hither for seven years the Conformists of Woodbury came to worship. According to the Rev. W. D. Humphrey, the present rector of Christ Church, Roxbury, traces of this old church, located on a now disused road in the heart of the woods of Roxbury hills, are still to be found. Bits of mortar and glass are to be unearthed, and some of the timbers of the old church—now, unfortunately, impossible of identification from the rest used in the building—form part of the framework of an old barn near by. The old graveyard is there, and in it lie the remains of the doughty Revolutionary soldier, Seth Warner. Among those who ministered here in the early days were Solomon Palmer, Thomas Davies (of whom a second namesake was recently consecrated to the episcopate), and Richard Samuel Clarke of New Milford, and in the intervals, members of the congregation probably held lay services.

In 1771, John Rutgers Marshall, of New York, a man of Dutch Reformed birth and training, who had become interested in the Church through the influence of Dr. Johnson and Mr. Beach, a graduate of King's (Columbia) College, went to England for orders. Of him Dr. Hart said:

"He was the last but one of Connecticut's 43 picked young men who 'went home' across the ocean to receive ordination from the English Bishops. He was indeed a remarkable man. His youth and

the fact that he spent all his ministry in one place have kept him from being as widely known as some others and from deserved recognition in volumes of biography; but he rendered great service, not to this parish only, but to the Church in this commonwealth and to the Church in the United States. For what he suffered and for what he did, for the use of his worldly goods and of his intellectual powers, for his influence as pastor and as leader, he should hold—he does indeed hold—an honored place in the records and memoirs of this particular branch of the Catholic Church of Christ. He was a native of New York, and a near kinsman to the first Bishop of that state; his earlier studies were under Dr. Bellamy at Bethlehem, and his academic training under Dr. Johnson at King's College; he was ordained in England by Bishop Terrick of London, and returned as the controversies which led to the Revolution were waxing hot, to make the eighteenth in the number of the Church of England clergymen in this colony, and to serve both here and in other places in this neighborhood. No other of them all suffered as much or as persistently for allegiance to the British Crown as did he; one does not care now to tell the story in detail, but it is not fair to him or to the cause which he represented to conceal the fact that there is in our history such a chapter of suffering and shame. Twice he was

dragged from his pulpit and twice he was beaten and left for dead by the roadside. The strength of his congregation may be inferred from the fact that there were 70 subscribers for the purchase of a glebe on which he erected a good-sized and dignified house; in it he lived for some 14 years and in its secret passages and rooms he hid himself from his persecutors, at one time for six weeks in the daytime. Later he acquired a home of his own, and the glebe house was sold and the proceeds applied to the erection of a church."

The old glebe house, which was his home through the troublous times of the Revolution, still stands, in dignified isolation, southeast of the church, below the old graveyard. It was bought, some years ago, by the women of the diocese of Connecticut, and presented to Bishop Williams. He, in turn, presented it to the missionary society of the diocese, recommending that it be used as a home



ST. PAUL'S CHURCH, WOODBURY, CONN.

for some aged and infirm clergyman, and that it be kept in perpetual repair as the birthplace of the American episcopate. A few years ago, a fund was started to be used in caring for this historic house, but Churchmen seemed indifferent to its value, and it never became very large. It would seem that now would be a fitting time for American Churchmen to awake to a sense of its value as a relic, and contribute toward an ample endowment. It is a large two-story house, with an immense stone chimney, a large fireplace (now closed with plaster) and a number of smaller fireplaces; paneled walls, and a most fascinating secret room, under the stairway, from which a long subterranean tunnel, now choked with earth and stones, leads to the present Marshall homestead, which the rector built after the glebe house was sold, and which is still occupied by his great-granddaughters.

It was in the parlor, used as the rector's study, that the election of Bishop Seabury took place. Said Dr. Hart:

"We cannot tell why this town, not very central, was chosen for the meeting; it must have been at the cost of a long journey that some reached the place over the bad roads of the springtide; but one is inclined to think that they came here because it was at the invitation of Mr. Marshall that they assembled, and that he gave the invitation because he was in touch with the condition of affairs in New York (it was not yet evacuated by the British), and knew the possibilities of the situation and the way in which they could be turned to service." Dr. Hart explained the proposition that had been made by some of the clergy for temporary adoption of the Congregational, or rather Presbyterian form of polity and the protest against this which culminated in the choice of Bishop Seabury, and spoke of the meeting held in New York during Dr. Seabury's absence by deputies from states outside of New England, at which Mr. Marshall was present, to "consult on the existing exigency of the Church," when Mr. Marshall, with Dr. Samuel Parker of Massachusetts, afterward Bishop of that state for a short period, maintained that the Church

could not be properly organized here until it had at least one Bishop, and refused to consent to definite action till the result of Dr. Seabury's application for orders should be known. "They spoke with authority for their brethren in the New England states; and they taught the others a lesson which they did not, indeed, learn at once, but which was presently accepted by all, that the Church must not



RESIDENCE OF REV. JOHN RUTGERS MARSHALL.
First Rector of St. Paul's Church, Woodbury, Conn., 1784.

undertake her work until she is furnished for it by the organization which her Lord has provided for her; that she must build and be built upon the foundation which has been laid and in accordance with the plans made known to apostles and prophets by the Spirit. It was no little thing that this needed 'bracing' of the Churchmen in the other colonies came in part from the strong city on the Massachusetts Bay and in part from the glebe-house in a quiet Connecticut village, by the words of two leaders of men, insisting on principles and destined finally to secure their triumph."

At the residence of the Misses Marshall is a chair which stood in the first rector's study, and in which each of the five Bishops of Connecticut has sat, which is highly prized by them. They also have Mr. Marshall's surplice, his letters of orders, his commission as a missionary, the great Bible and Prayer Book brought from England in 1771, and with the alterations for American usage in his handwriting, the curious metal case in which the documents were sent across the sea, and the altar linen spun and woven by their great-grandmother, the wife of the rector. St. Paul's still has a portion of the old "three-decker" pulpit, the ancient Communion table, a kneeling cushion, covered with a bit of Mrs. Marshall's brocade gown, the Communion service flagon, chalice, and paten given by the English Church in 1771, the chancel and chairs and a small wooden chair, the book-rest for the pulpit, and a foot-warmer. All these relics were in the church for use in the anniversary services.

St. Paul's is of Colonial style, and was originally 50x38 in size, costing \$1,500—a sum equivalent to ten times the amount in these days. The windows, the glass panes brought from England by Mr. Marshall, forty-three panes to each window, are still whole and sound and doing service, except where memorial windows have been put in. The nails for the clapboards, also his gift, are still in place. The architecture of the old church is dignified and harmonious. In 1855 the church was enlarged and beautified, a recessed chancel with high reredos surmounted by a cross (think of that innovation in a New England church of that day!) added, and other changes made. The reredos panels were beautifully painted by the wife of Mr. Marshall's grandson, with the symbols of the four Evangelists and the Ten Commandments on the panels above the altar. Later a fine organ was given, and from St. George's Church, New York, have been given two beautiful glass chandeliers, originally brought from Toledo, Spain.

The present rector is the Rev. Alexander Hamilton, a great-grandson of the statesman who fell in the famous Burr-Hamilton duel. All the services of the anniversary were well attended and impressive.

TREAT YOUR FRIENDS for what you know them to be. Regard no surfaces. Consider not what they did but what they intended.—*Thoreau.*

CONSECRATION OF THE SECOND BISHOP OF WESTERN MASSACHUSETTS.

[Continued from Page 877.]

this; and yet such disappointments could often be avoided if heart and mind were but hospitable to new theories. So long as the Church's authoritative promulgating of the Bible truth as necessary to salvation be protected, we must trust the younger generation to work out their problems and only give them our sympathy and aid as they struggle along the same path of perplexity from which we have ourselves emerged.

In this way we shall see men passing into the ranks of the ministry who are fitted to teach the eternal truths of God and who will, in turn, become foundations of the City of God upon earth. As we look into their younger faces, we can say to them the words of Peter, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

[Turning to the Bishop-elect, the Bishop addressed to him a few words of affectionate greeting. He spoke of the fact that the father of Bishop Davies had been the consecrator of the late first Bishop of the diocese. He paid an eloquent tribute to Bishop Vinton and his work. Then he concluded:]

You, with your careful training, your comparative youth, your gifts of heart and mind, are well equipped for what is to become your life task. And today, as we pray in the last prayer of this consecration Office that you may faithfully fulfill your course and at the latter day receive the crown of righteousness, we may, with our Catholic Faith, believe that hearts in Paradise are repeating the same prayer, and that other lips than ours join in the "Amen."

FAIR WITH CHRIST.

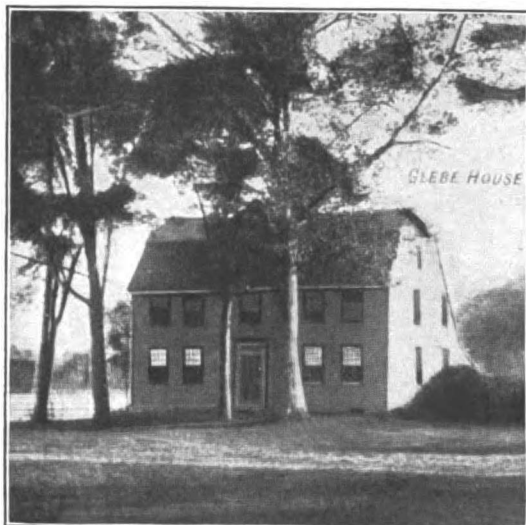
THERE ARE two reasons why you should be fair with Christ.

First, because you need Him. In a certain Austrian city they say there is a bridge which spans the river dividing the city, and on this bridge are twelve statues of Christ. He is represented as a sower, and all the peasants passing over stop to worship Him here; He is pictured as a carpenter, and the artisans passing by bend the knee in adoration; He is a physician, and all the sick draw near if only He might heal them; again He is a sailor, and all the seamen going forth to sea come to receive His blessing. This may or may not be true, but we know that there is everything in Christ we need, and we have but to claim it.

Second, He needs you to show forth His glory. No one will really appreciate Christ until he sees what He can do in a human life. He must show forth His patience, His gentleness, His forgiveness in your life and mine. I went into the Sistine Chapel in Rome, and with great difficulty studied the magnificent frescoing on the ceiling above me. After an hour of this painful work, I noticed a man by my side looking into a mirror which he held in his hand, the position of which he was constantly changing. I stepped near enough to see that the mirror reflected the picture on the ceiling, and so the study was comparatively easy. It is absolutely essential in these days that we should reflect the beauty of Christ, and see Him in our every-day living.—From *Another Mile.*



FIRST CONGREGATIONAL CHURCH,
WOODBURY, CONN.
Built 1681. Afterward used as Town Hall. Services
of the Church held in it, 1747-1786.



GLEBE HOUSE, WOODBURY, CONN.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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THE AMERICAN ASSOCIATION FOR LABOR LEGISLATION

held a two days' conference recently at Chicago, with delegates present from all parts of the United States and Canada, representing official commissions and departments of state, experts from manufacturing establishments, casualty insurance companies, and labor organizations. Henry R. Seager, Vice-Chairman of the New York Employers' Liability Commission, welcomed the delegates in the name of the Association, which, he said, was organized five years ago to promote the enactment of wise labor laws. "Each of these years," he said, "has been fruitful of results, but none has shown a richer harvest than 1911, which has given us workmen's compensation or accident insurance laws in ten different states."

John Calder, manager of the Remington Typewriter Works at Iliion, N. Y., speaking on "Scientific Accident Prevention," declared:

"We must have uniform safety laws, and the obligation to safeguard dangerous machinery must be placed upon the employer. Law-makers in the United States have lacked either courage or insight in this matter. Too much has been left to the discretion of a few poorly-trained, poorly paid factory inspectors. We are reckless wasters of life and limb. Our laws should not lag behind public opinion and the practice of the best employers." Joseph H. McNeill, chairman of the Massachusetts State Board of Boiler Rules, explained how efficient administration in his state had practically eliminated boiler explosions, and he recommended the adoption of a similar system for all industrial inspection. Insurance company inspectors are examined by a committee of the state inspectors, and together they regularly inspect 24,000 steam boilers. Out of 39,572 boilers inspected by the Massachusetts department since 1893, only one boiler has exploded. John R. Commons explained the new Wisconsin law which provides a permanent commission of three experts to administer all labor laws and issue orders for safety. The Commission, he said, is given great powers as the last resort, but its work is mainly investigation, conciliation and education. Dr. John B. Andrews, the Secretary of the Association, in speaking on "Occupational Disease Reports," said: "For the first time in America six states (California, Connecticut, Illinois, Michigan, New York, and Wisconsin) have this year passed laws requiring physicians to report cases of occupational diseases." European countries have long classed with industrial accidents such diseases as phossy jaw, lead colic, and the caisson workers' bends, and now America bids fair to take a hand. Unnecessary poisons such as phosphorus in the match industry should be abolished by Congress, as recommended by President Taft and the Department of Commerce and Labor, and all diseases due to employments should be as uniformly reported as other industrial injuries." President Sylvester Dunham, of the Travelers Insurance Company, sent the following message to the conference:

"I hope the Association will have an important influence in favor of uniform provisions in legislation relating to the obligations of employers to employees for occupational accidents and diseases. The diversity that now exists is a great disadvantage not only to insurance companies, but to employers who employ men in several states.

"As a result of the present widespread movement for reform in dealing with industrial injuries, we are now on the eve of a great extension of work in the counting of accidents," said Mr. L. W. Hatch, Chief Statistician for the New York Department of Labor. "At present the lack of uniformity in American accident statistics is a national disgrace. Our laws, our schedules, and other methods of presentation do not permit us to compare the statistics of one state with another."

As a practical step toward uniformity a standard accidental schedule is now being prepared by a committee of experts, and a vigorous campaign for it will be conducted by the Association for Labor Legislation.

TRANSPORTATION FOR IMMIGRANTS.

The National Liberal Immigration League has issued an appeal on behalf of free transportation, setting forth that while our congested eastern cities are overrun with thousands of sturdy laborers without employment and often without bread, a need for these same laborers is felt in other parts of the country. There is a Bureau of Information in Washington

which can furnish to almost every one of the unemployed the names of several firms where their work is needed. Were they to go to such localities, it would be a benefit both to them and to their employers, but they lack the means to pay the traveling expenses, and generally are suspicious of any offers of employers to advance these expenses on their wages. If the Bureau of Information could give to unemployed laborers transportation to where their labor is in demand, thousands of them would be saved from want, and they would, on the other hand, benefit the country through their labor. Immigrants arriving here could also be directed where they have relatives or where their labor is needed, but they cannot afford to pay the cost of transportation to those localities.

Free transportation, in the judgment of the league, will greatly contribute to the solution of this problem. The Argentine Republic furnishes immigrants with one week's hospitality and with free railroad transportation to any part of that country. Other South American governments offer similar inducements. What such republics, with their scanty means are doing, our country, the wealthiest in the world, can certainly accomplish. The burden which such a provision would entail upon the federal treasury would be more than compensated by the benefit which it would bring about. Therefore the league requests all organizations and individuals that are in favor of a measure for the proper distribution of immigrants, to send resolutions or letters to that effect to their state and federal representatives, and to notify the league when they do so.

ENGLISH MUNICIPAL ELECTIONS PENDING.

English cities are preparing for the November municipal elections. According to the London *Municipal Journal*, in the majority of cities and towns the contest will be fought on party lines "in the same silly way as of yore." Commenting further on the prevailing idea in America that parties play no part in municipal affairs, the *Journal* says: "Mr. Carnegie's delusion of an English system of local government untainted by the usual party cleavages will soon be dispelled, and political platforms will be crowded with political persons trying to introduce a political element into matters which have no more concern with politics than they have with the man in the moon. We thought we saw a ray of hope in the *Times* the other day when we caught sight of a paragraph headed 'A Municipal Truce in Liverpool.' The first sentence ran: 'The leaders of the Conservative and Liberal parties in Liverpool have agreed to recommend to their respective ward committees throughout the city that no opposition be offered by either party to the official Conservative or Liberal candidates at the coming municipal elections.' We suppose the *Times* knows what it means. We confess that we do not, but if the political parties of Liverpool have at last decided to eschew politics at municipal elections, the country should be grateful for their lead."

This fact will be news to most American readers. At the same time it must be borne in mind that English legislators keep the experts who actually conduct municipal affairs, in office, irrespective of their partisan affiliation.

THE ACCOMPLISHMENT of the social results following the building of subways will probably be worth the millions which they will cost the taxpayer, but, to quote the *New York Record and Guide*, "for the present we are looking at the matter from the point of view of the people who will pay the bill, and from their standpoint it is difficult to be very enthusiastic." To this Bolton Hall aptly replied: "As a real estate owner, I suppose I am one of those who will be called upon to pay the bill; but I feel somewhat enthusiastic over the prospect, because I know that every improvement in the condition of the earth—agricultural, mechanical, social, political, ethical, educational, or even religious—must go eventually and mainly to the benefit of the owners of the earth." This motto would not be a bad one for a real estate paper.

AT THE recent meeting of the Convocation of North Philadelphia, the Rev. Louis C. Washburn, D.D., of Christ Church, Philadelphia, urged that the Convocation should, in addition to its missionary work, take up social service work and lend its energies to forming sound public opinion in regard to current social problems.

WASHINGTON has about 100,000 shade trees lining its streets, of which there are 535 miles.

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.

CONVERSION OF THE SAXONS.

To the Editor of *The Living Church*:

I AM certain the Rev. Chester Hill will pardon me for calling his attention to a slight historical error in his excellent sermon, published in your last number. In speaking of the Italian mission as founded by Augustine, he says: "The conversion of the Saxons, however, is to be attributed to him."

It may not be out of place to show the error in the words of the late lamented author of *Reasons for Being a Churchman*:

"But whatever were the claims, admissible and inadmissible, which Gregory might have made to a primacy over the Christianity of the British Isles, provided he had been the author of it, we must remember that only a *small part* of the work of planting Christianity there was done by the Italian Church. Wales, Cornwall, and Cumberland, with many Bishops and thousands of Clergymen, were not indebted to Rome; Ireland and Scotland were converted by Celtic missionaries, and so was the larger part of *England proper*; I mean the Anglo-Saxons. All that Augustine and other Italian missionaries did was to sow the seed in Kent, which was already prepared for it by Queen Bertha and Bishop Luidhard (and even in this a large share of the work was done by the Gallic missionaries who accompanied Augustine as *interpreters*), and in Wessex, and indirectly also in East Anglia. All the rest of England was converted by Celtic missionaries, indirectly from Wales, and directly from Ireland and Scotland, with a little help from France."

Church of the Epiphany,
Cincinnati, Ohio.

J. D. HERRON.

"ROCK OF AGES."

To the Editor of *The Living Church*:

I HAVE noticed several times recently in THE LIVING CHURCH that line of Toplady's "Rock of Ages" quoted:
"Simply to Thy cross I cling."

Even Dean Grosvenor, in his "initial sermon" at the Cathedral of St. John the Divine, is made so to quote it.

Now if I am not very much mistaken, it was in the original: "Only to Thy cross I cling," and I think it is so printed in *Hymns Ancient and Modern*. "Simply" is a *weak* word and means "in a simple manner," artlessly, plainly. It never means what Toplady undoubtedly meant when he wrote "only"; that is *only, solely* to Thy cross I cling.

I hope in our next edition of the Hymnal the *correct* word will be used.

E. FOLSOM BAKER.

Buffalo, N. Y., October 16, 1911.

THE AUTOBIOGRAPHY OF BISHOP A. R. GRAVES.

To the Editor of *The Living Church*:

BISHOP GRAVES' autobiography, *The Farmer Boy Who Became a Bishop*, has been favorably noticed in your columns already, but I am venturing myself to call the attention of your readers to the book because of its possible usefulness in the way of leading boys to the consideration of the sacred ministry as their vocation. There are two or three (or more) boys of a certain type in every parish to whom this story would appeal effectually. I wish that every priest might have at least one copy of the book on his desk for loan or gift. Sunday schools and Junior chapters of the Brotherhood of St. Andrew could make excellent use of the book. I am introducing it as a reader in the grammar school forms of this school. The New Werner Company, Akron, Ohio, supplies the book at 50 cents per volume.

W. A. BREWER.

St. Matthew's School, Burlingame, Cal., Oct. 13, 1911.

REVISION OF THE HYMNAL.

To the Editor of *The Living Church*:

THE secretary of the Joint Commission to revise the Hymnal, in your issue of October 14th, asks the clergy and laity to send to him "the numbers of those hymns and tunes which in their judgment might reasonably be omitted from the Hymnal." As I find hymns only, in the Hymnal, and no tunes, it is not easy to comply with this request. If by "the Hymnal" the secretary means some Hymnal with tunes, will he kindly specify which one of these publications he has in view: Hutchins, or Tucker, or Darlington, or

Parker, or Messiter, or Grace Church Hymnal, or Goodrich & Gilbert, or Hall & Whiteley, or—if there be any other? And will the secretary also kindly tell us where the Commission was authorized, when revising and enlarging the Hymnal, to add tunes to the words? Twenty tunes for each hymn neither revises nor enlarges the Hymnal.
October 17, 1911. J. S. B. HODGES.

THE GOOD FRIDAY COLLECT.

To the Editor of *The Living Church*:

THE enclosed is suggested as a form for the Good Friday collect, in case any one may desire to bring the matter before the General Convention again. It would seem to harmonize with the preceding collects, and makes sufficient reference to ancient or modern Israel.

O merciful God, who has made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know thee not, as revealed in the Gospel of thy Son; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that there may be one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

Yours truly, HENRY L. JONES.

GUILD OF THE HOLY GHOST, THE COMFORTER.

To the Editor of *The Living Church*:

MAY I have the privilege of a small space to say that the G. H. G. C. has had a very successful first year in America, and that it has become necessary to appoint further officials? Instead of enquiries about the Guild being addressed to me, I should be glad for them to be addressed in future to the Secretary-General, Mr. J. Marvin Luke, Mercantile Bank, Norfolk, Va., or for enquiries in Canada to the Canadian Secretary, Miss M. Drake, 21 Sherbrook Street West, Montreal, either of whom will furnish all particulars on receipt of a stamp. Yours faithfully,

(Rev.) F. J. BARWELL-WALKER.

Ontonagon, Mich., October 20, 1911.

UNITY AND THE EPISCOPATE.

To the Editor of *The Living Church*:

I HAVE not read Bishop Brewer's proposition to give under certain conditions the episcopate to Protestant bodies, but I should like to call attention to the fact that the obligation to which the Rev. Custis P. Jones refers in his letter of September 18th is an obligation of "teaching men to observe all things" commanded by Christ, not the obligation of teaching theories and explanations concerning them, except such doctrines as the Bishop shall be *persuaded* may be *concluded* and *proved* by the Holy Scriptures, though the Bishop must be diligent to banish all erroneous and strange doctrines *contrary to God's Word*. Each Bishop is "persuaded that the Holy Scripture contains all doctrine required as necessary for eternal salvation"; he is "determined out of the same Holy Scripture to instruct the people." He is under obligation to teach nothing else as necessary to eternal salvation.

According to these solemn ordination vows of our Bishops, the sacred deposit of doctrine entrusted to the episcopate by Christ is to be determined by the light of Holy Scripture. These vows may "forever debar them from conferring the episcopate upon any religious body, save upon the condition that the said episcopate shall be allowed in its field to work to fulfil *all* the duties of teaching and practice" which is commanded by God, but what has our Prayer Book to do with it? While the Prayer Book and Canons may set limitations upon the freedom of the Bishops, yet the Church, through its law-making body, may change both; the explicit statements of our Prayer Book have nothing which of themselves only are necessarily limiting or final; if we find them contrary to that which "this Church hath *received*," then it is our duty to change them, and I find no vows of clergy which would prevent it. In other words, *our* Prayer Book is forever binding only in the things which it has received from Christ, and the Bishops are bound, not by their vows, but by the action of the Catholic Church in its definition of certain things concerning the mind of Christ.

What sacred deposit of doctrine, then, concerning the Creed and the six sacraments (for I believe they are sacraments) would prevent our giving the episcopate to the Lutherans, for instance? Or to the Methodists, provided they would accept it together with a proper *observance* of these other things commanded by Christ? Are our Bishops pledged to any particular theological views not defined as above?

The sacraments are more important than the intellectual apprehension of them. The view which an individual may hold of a sacrament, while it may affect the practical use which he makes of it in his life, does not affect its efficacy when it is used. Ordination by properly constituted authority remains valid though either or both parties believe it a "mere form"; a valid consecration makes the

Lord's Supper a vehicle of grace even though both priest and people regard it as simply a memorial service.

I suspect that if certain schools of thought within our own national Church were carefully to define their belief and position we would find them pretty much in accord with certain other religious organizations. And if all parties within the Church can dwell together it seems to me that it might be possible to give the episcopate to certain religious bodies around us, who would agree with us in observing those seven Catholic traditions which our Church holds as essential, they virtually keeping "their present organization, standards of doctrine, and forms of worship."

And what ought to be the effect of the possession of this valid episcopate? Would it not be to make valid their sacramental rites, and to create a condition whereby the operation of the Holy Spirit might be complete, rather than partial, and thereby more effective? And would not this same Holy Spirit, thus working under the conditions ordained by God, then guide them as a body into the truth concerning the Church and the mind of Christ?

There is a Faith which is necessary to salvation. And there is Truth which is definitely taught in Holy Scripture. And there is truth of religious matters which is not so clearly and easily determined and yet which may be very important. Just what should be demanded in giving the episcopate to another religious body wherever located is a serious question, but obviously no more should be required of them than of the Bishops of our own communion. If the final appeal for us is to be the Holy Scriptures, so should it be for others. If our principle of interpretation is the testimony of an undivided Church we can demand a like basis of selection. But so long as we cannot agree among ourselves we have no right to demand other bodies to conform to High, Low, Broad, or "Catholic" positions as a prerequisite to the conferring of that which is an assurance of the Holy Spirit for the office and work of ministers in the Church of God.

I believe that this question of Church Unity is by far the most important one before the Christian world to-day and that missions comes second. Because I feel sure that if we would tarry here in Jerusalem, the city of peace, all Christians uniting in one valid organization, we would become so endowed with power from on high that we could go forward and preach the gospel to all nations and bring on at once the consummation of the age, and Christ's reign in righteousness would begin.

Theresa, N. Y., October 17, 1911.

L. A. DAVISON.

SIR WILLIAM JONES ON THE BIBLE.

To the Editor of *The Living Church*:

RECENTLY you published a quotation from the pen of Sir William Jones, in which he paid high tribute to the Bible. When one remembers the philological attainments of this eminent scholar, his words are much more impressive. He left a note in his own handwriting saying that he had a critical knowledge of eight languages; English, Latin, Greek, French, Italian, Arabic, Persian, and Sanskrit. He knew less perfectly eight other languages—Spanish, Portuguese, German, Runic, Hebrew, Bengali, Turkish, and Hindi. He was moderately familiar with twelve others—Tibetan, Pali, Phalavi, Deri, Russian, Syriac, Ethiopic, Coptic, Welsh, Swedish, Dutch, and Chinese. Now then, when he says "I have carefully and regularly read the Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than could be collected from all other books, in whatever age or language they may have been composed," we recognize the competency of his judgment.

DOUGLAS MATTHEWS.

Rome, N. Y., October 19, 1911.

DEW DROPS.

Only a little drop, and yet
A flower lifts its head,
Is helped to grow;
Only a tender word, and yet
A burdened, human soul, refreshed,
Forgets its woe.

Only a little drop, and yet
A rainbow sparkles there
With heaven's light—
Only a kindly deed, and yet,
To heart despairing, it illumines
The darkest night.

To speak those blessed little words,
The sweet, unselfish deed to do,
God grant us grace;
For little kindnesses shall help
Sad, longing eyes to look above
And see His face.

HELEN ELIZABETH COOLIDGE.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

Communications intended for the Editor of this Department should be sent to his new address, 1532 Park Avenue, Indianapolis, Indiana.

IN 1890 Bishop Doupanloup's lectures to his clergy in the diocese of Orleans on Catechising were translated and published in England under the title *The Ministry of Catechising* (Griffith Farran & Co., London, publishers). Since that time the method of instruction that he so fully set forth has come into ever greater use among our own clergy. Various books have been printed adapting the Method to Anglican norms, among them Spencer Jones' *The Clergy and the Catechism*; R. S. Johnston's *Method of Saint Sulpice for Use in Sunday School*; Spencer Jones' *Our Lord and His Lesson*; Rt. Rev. A. Chandler's *The Greater Catechism at Work in a Large Parish*; Newland-Smith's *Catechist's Handbook*; and in this country Dr. Oberly's little series, published by The Young Churchman Co., on *Systematic Catechising with the Lesson Books on the Prayer Book Catechism*; and the little books put forth for the Catechism by the Holy Cross Fathers at West Park, N. Y.

The system originated at St. Sulpice in Paris largely under the influence of M. Olier, and from this fact is often spoken of as the Sulpician system. The purpose of it is quite the same as that of the Sunday school, and is admirably stated by Bishop Doupanloup: "The work of the Catechism, then, is not only to teach children Christianity; it is to educate them in Christianity." The distinctive point of difference between this and other systems lying in the method used, it is not inaptly called "The Method."

AT FIRST SIGHT the Method is formal instruction by set questions and answers, but this is only a small part of the whole. The properly conducted Catechism has at least six exercises in it. There are the three chief exercises, Questioning, Instruction, and Reading the Gospel and the Homily; and the three secondary exercises, Admonitions, Hymns, and Prayers. The order of these exercises is absolutely indifferent, in fact it is better to vary it. The important matter is to have the exercises each for itself orderly. And it is here that the difficulty of the Method lies. To be at all successful it demands the most minute and careful preparation. The children's answers being given all together, it is absolutely essential that these should be verbally exact. As these answers involve the learning of religious truths, it is equally essential that the statements learned should be accurately worded. All this involves long, painstaking preparation. To get ready a session of the Catechism involves more time by far than the preparation of a sermon, and probably is more important.

THE TEACHER of the Catechism is the priest of the parish or a curate delegated for this work. In a large Catechism there are assistant catechists. No one else does any teaching whatever. There are no classes, but the children sit in orderly rows in the body of the church, while the priest catechises them from the choir, or from whatever point he may choose to stand. The orderliness of the exercises makes disorder among the children almost impossible; partly because they are busy every moment, partly because they are seated so that each child is not within elbow reach of any other.

But the priest is not alone. There are various helpers, to each of whom definite duties are assigned. The roll is kept by the doorkeepers, who punch the children's attendance cards as they enter. At the end of each seat there is a "head of the form" who distributes and collects the papers of that seat. Over a group of seats is an assistant who collects these from the heads of forms, and often there is a person commonly called the Intendant over the larger groups of boys and of girls. For again, in the Method the boys and girls sit on opposite sides of the church. Various other officers, chief of them being the organist, help in their several ways, so that there are no lost moments. All this sounds complicated, but like so many thoroughly subdivided organizations, the appearance of complication is deceptive, and the actual efficiency is secured by just this very thing.

THE QUESTIONING is the primary exercise. These questions

are the formal set questions of the Catechism which have been prepared beforehand and are taught to the children from the choir step. In addition there are the questions of the Church Catechism, and individual questions asked to test the memory of the separate children. It is at this point that care has to be exercised and time spent in preparation; for the questioning cannot be haphazard. To be effective, not only must the questions be prepared with their answers, but the names of the children to be called must be arranged beforehand. To many this will seem unnecessary and formal, but it is practically the only way that it is possible to secure an even distribution of the questions among the children.

The form of the questions is familiar to most of us. We do not in the Method use the older form of question and answer, as for instance:

Q. Who made you?

A. God.

The question is involved in the answer, so that the proper answer to that question would be—

A. God made me.

There is a reason for this. It results in the child knowing a truth, independent of the question. He has learned that God made him, and it is not only this bare truth that is learned, but the correlatives. He knows the answer not to one question but to three. Who made you? Whom did God make? What did God do for me? This element of the Sulpician question form is coming into more and more general use.

THE INSTRUCTION is a second primary exercise. It is a very clear, short statement of a truth, expanded into its several points and illustrated by figures of one sort and another. The manner of giving it is this. First state the subject, clearly and distinctly. Then give the points in order. Then elucidate each point in order. It is to be an instruction and so is not to be turned into a homily. The appeal of the sermon is distinctly out of place. But this does not mean that there is to be no practical point in it. The instruction may be on some practical element of the religious life and so be all practical; or it may be on some truth of the Faith and (superficially) not at all practical. The chief thing to remember in preparing it and in giving it is that it is intended to teach, and that it is to be hoped that the children, or at least some of them, will prepare from that instruction an analysis, or composition, or some written reproduction of the chief points, for the next Sunday. If this is done it should be the aim of the Catechism to get the child to make a practical application from it for himself and to write this out in addition to what has been taught. It is a distinct advantage if the children have note books and paper and so can write the outline of the Instruction as it is given.

THE HOMILY is a distinct part of the Catechism. It is simply a very brief sermon appealing directly to the emotions and seeking to deepen the spirituality of the children. It should be preceded by—or at times followed by—the reading of the Gospel for the day, or some other portion of Holy Scripture. Here again there should be an opportunity for the children to learn at home, if they will, the Gospel and to recite it at the Catechism, during the time set apart for such purposes. If this is done, then there should be some recognition of it. It is this that Doupanloup calls the Game of Good Points.

AS TO THE PRAYERS, Hymns, and Admonitions, these are the natural parts of the service that is the connecting element of the Catechism. The admonitions alone require comment. They are very brief words, now of reproof, if need be, now of encouragement, or of notices, or the many brief reminders that children need as to their conduct in church.

THE TIME for the Catechism will vary. It is possible to put it into an hour, in which case the principle exercises should take forty minutes. A possible arrangement would be as follows: Hymn, followed by the opening prayers, the Questioning and reports on the exercises handed in the week before, together with the rewards for this work, 30 minutes; Hymn and Instruction, followed by prayers, 15 minutes; Gospel and Homily, 10 minutes; Closing Hymn and prayers and benediction, 5 minutes. The order and time of this schedule are variable elements, and ought to be changed from time to time.

THE CATECHISM is not suited to the entire body of a present day Sunday school unless there be a series of Catechisms.

Bishop Doupanloup tells us that in every parish there should be at the least three; one for the younger children, up to the age of confirmation (with us this would be rather up to the age of nine or ten); a Catechism for the children of the First Communion (i.e., with us from ten to thirteen); and a third called the Catechism of Perseverance for older children. Most priests who have attempted this in our communion have felt the wisdom of the advice and attempt to have at least two Catechisms. Of course this materially increases the difficulty of the work and the demand upon the priest's time. But it is only so that it can be successfully done, if it be the only system in use.

IT IS POSSIBLE, however, to utilize the Catechism in connection with the Sunday school. This may be done in two ways. The first would be such as has been successfully worked out at Keene, N. H., and in other places. It is to make a special Catechism as a week-day exercise for the children during Lent. This needs no expansion. It is practical and has been successfully done.

The other method is that so admirably wrought out by Mr. Johnston in his latest book, *The Church and the Children, A Handbook of the Graded Sunday School and the Catechism*, by R. E. Johnston, M.A. (A. R. Mowbray & Co., London, The Young Churchman Co., American agents, Milwaukee; price, 60 cents, by mail 65 cents). One cannot commend too highly this book of Mr. Johnston's. It is quite the best practical statement of how to go to work to grade a Sunday school that has come to our notice. It is thoroughly Churchly in tone and thoroughly sound in its pedagogical principles. It is written in five parts. First we have the Ideal, then the Definite Purpose that is needed. This general matter is followed by a full discussion of how to begin. It is true that the book is distinctly an introduction to the "Marsden Manuals," which we hope to review later, but its principles are not less valuable for this narrowed application in the text. Then follow three chapters on the Catechism and a final part on the Helpers, both personal and material. We would urge upon all those who are studying the Sunday school a careful reading of this book. The solution it proposes for the use of the Catechism is the Sunday school, carefully graded in the morning; and the Catechism for the main school in the afternoon.

AMONG OTHER new books we note: *Colossians, with Introduction and Notes*, by S. R. Macphail, D.D., imported by Charles Scribner's Sons, New York. This is one of a series of Handbooks for Bible classes and private students, published by T. & T. Clark of Edinburgh and edited by Principal Whyte and the Rev. John Kelman, D.D. It is a compact exegesis upon the epistle, phrase by phrase, throughout its entire length. It is thoroughly well done, but its standpoint is so distinctly non-Catholic, so ultra-Protestant indeed, that its value for Church readers is quite marred. One example must suffice: "The introduction of the figure of the Cross [as a Christian monument or material symbol] is among the last heathen importations into our religion and we know how persistent it is." This quite reminds one of the Protestant objections of the Reformation days. The central teaching of the epistle is gathered about the "mystery," which is rather indistinctly identified with Hall's Christ Mystical. On the whole the book is not a useful commentary for our schools.

I AM STILL MY MOTHER'S BOY.

Sometimes in the hush of the evening hour,
When the shadows creep from the west,
I think of the twilight songs you sang
And the boy you lulled to rest.
The wee little boy with curls on his head
That so long ago was thine,
I wonder if sometimes you long for that boy—
You dear old mother of mine:

II.

And now he's come to man's estate,
Crown sound in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song.
The years have altered the form and the life,
But his heart is unchanged by time—
And I'm still your only boy as of old—
"You dear old mother of mine."

W. E. A.

HUMAN IMPROVEMENT is from within outward.—*Froude*.

THE STRANGER WITHIN OUR GATES.

At a tea the other day, a woman said to me, "I want you to know, Mr. —, how dearly I love the Episcopal Service—it is so reverent and dignified, so full of worship. I do wish I could really feel at home in your church."

"My church?" I replied. "You must be mistaken. I do not own any church, I happen to be rector of one of the churches in this town—but it isn't mine."

"Oh, well," she said, "I mean the church the Episcopalians own."

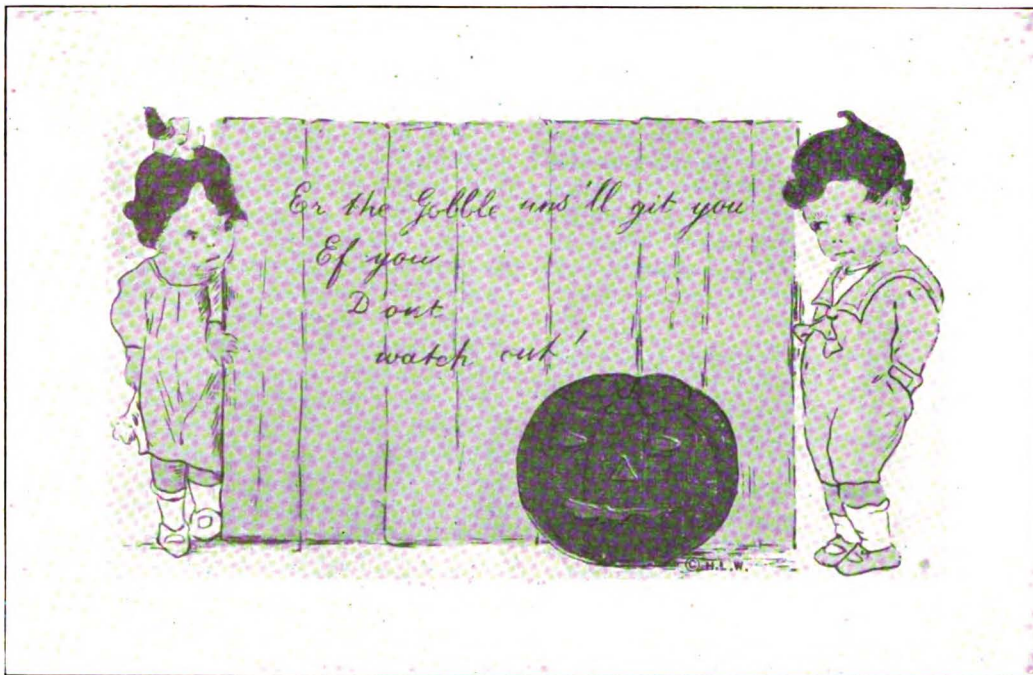
"I know the church you mean," said I, "St. Paul's, corner of — and — streets; but, again, it does not belong to the

ers, and no doubt we mean to be sincere; but to seat a stranger up front, in a half-filled church, is the most *inhospitable* thing that we can do, because it means isolation, awkwardness, and embarrassment to the visitor.

We give the stranger a seat in the part of the church which most of us avoid, and crowd ourselves into the rear seats, the very place where the stranger would feel most comfortable and at home.

Of course they do not come again. They have not been made to feel welcome.

As I stand in my pulpit Sunday morning, and look across that dreary waste, it represents to me just so many strangers



The Rhyme of a Jack.

There are those who sing of the lilies white,
And the blush of a crimson rose:
But give me the song of a pumpkin-head,
With eyes and a twisted nose.

The smothered laughter, the stealthy tread,
Of some goblin-host in the night—
Oh bring me these, and the goblin-gold
That the years forget in their flight!

So sing, if you will, of the lilies tall,
And the torch of a flaming rose:
But for me the song of a pumpkin-head,
With eyes and a twisted nose!

Lilla B. N. Weston.

Episcopalian. It happens to have been built by Episcopalians, some sixty odd years ago; but on July 11, 1845, they consecrated it; that is, *gave it to God*, to be His House forever, a House of Prayer for all people. The property is held *in trust* by the rector, wardens, and vestrymen, and the services are *maintained* by Episcopalians; but it is God's House, and, as a child of God, you ought to feel at home in your Father's House."

"Yes," she replied, "To realize that does make it seem different, and I should feel at home, I know, but for one thing."

"And what is that?" I asked.

"It is this," she said, "that whenever I attend St. Paul's Church I am seated way up in front, all alone, and most conspicuous."

Church people take notice. We profess to welcome strang-

who might be comfortably occupying a corresponding area in the rear of the church, if only the members would come forward and sit where they belong.

I am not an advocate of the old pew-rent system, whereby a man paid for his seat in church as he would for a box at the opera; but I do maintain that the members of a congregation, particularly the wardens and vestrymen with their families, should *identify* themselves with the front pews in the church, and so render available the middle-rear and rear seats for the use of strangers and visitors who are unfamiliar with the service.

This arrangement would not only add warmth and spirit to the service, but incidentally it would be a truly practical way of offering hospitality to the Stranger within our Gates.

Church Kalendar



Oct. 29—Twentieth Sunday after Trinity.
 Nov. 1—Wednesday. All Saints' Day.
 " 5—Twenty-first Sunday after Trinity.
 " 12—Twenty-second Sunday after Trinity.
 " 19—Twenty-third Sunday after Trinity.
 " 26—Sunday Next Before Advent.
 " 30—Thursday. Thanksgiving Day. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS.

Oct. 28—Consecration Drs. Rhinelander and Garland, Memorial Ch. of Advocate, Philadelphia.
 Nov. 8-9—Third Dept. Missionary Council, Baltimore.
 " 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

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

ALASKA.

Rev. E. P. Newton, of Valdez.
 Rev. H. P. Corser, of Wrangell.

CHINA.

HANKOW:

Miss E. P. Barber, of Anking.
 Mr. John A. Wilson, Jr., of Wuchang.

CUBA.

Rt. Rev. A. W. Knight, D.D.

IDAHO.

Rt. Rev. J. B. Funsten, D.D.

JAPAN.

TOKYO:

Rev. H. St. George Tucker, D.D., of Tokyo.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D.D.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
 Mrs. G. C. Bartter.

Personal Mention

THE Rev. HAROLD ARROWSMITH has become rector of Christ Church, Bay Ridge, N. Y., in the diocese of Long Island, in succession to the Rev. Bishop Falkner, now rector emeritus.

THE Rev. JOHN BODEN was instituted rector of St. Paul's Church, Evansville, Indiana, October 8th, by the Bishop of Indianapolis.

THE Rev. WALWORTH CADY has taken charge of St. Peter's Church, Waterford, Pa., and St. Matthew's Church, Union City, Pa., in the diocese of Erie.

THE Rev. ARTHUR CHASE, rector of Trinity Church, Ware, has been elected Secretary of the Board of Missions of the diocese of Western Massachusetts.

THE Rev. JAMES H. DAVET is for the present in charge of St. John's parish, Tallahassee, Fla.

THE Rev. HENRY A. DEXTER, who for the past three years has been curate of Grace Church, Orange, N. J., has resigned to take up other work. He will leave the parish on October 31st.

THE Rev. EVAN ALEXANDER EDWARD, formerly rector of St. Timothy's parish, Wilson, N. C., has accepted the rectorship of Trinity Church, Lawrence, Kansas, and is now in residence.

THE Rev. RAYMOND H. EDWARDS, rector of St. Andrew's Church, Jacksonville, Fla., has accepted the call to become the rector of Holy Trinity Church, Gainesville, Fla.

THE Rev. PHILIP W. FAUNTLEROY, rector of Mount Calvary Church, St. Louis, Mo., has accepted the rectorship of All Saints' Church, South Jacksonville, Fla.

THE Rev. ROBERT S. GILL has resigned charge of St. Matthew's Church, Spokane, Wash., to become rector of St. John's Church in the same city, the change taking effect on November 1st. As secretary of the District of Spokane, Mr. Gill can be addressed at E814 Montgomery Ave., Spokane, Wash.

THE Rev. WILLIAM HENRY HAUPT, rector of Ascension parish, Burlington, Kansas, has been appointed Archdeacon of the southern part of the diocese of Kansas, and will enter upon his duties November 1st. His successor at Burlington has not yet been secured.

THE Rev. W. R. HOLLOWAY, formerly rector of St. Gabriel's Church, Douglasville, Pa., has entered upon his work as rector of St. Clement's Church, Greenville, Pa.

THE Rev. NORMAN INWOOD, Great Bend, Kans., has been transferred to St. Michael's Church, Hays City, Kans., with charge of the mission at Silverdale. Mr. Inwood's address after November 1st will be Hays City, Kans.

THE Rev. HENRY B. JEFFERSON, rector of St. Peter's Church, Chesterfield, Ill., has accepted work in the diocese of Milwaukee, and after November 30th his address will be Shell Lake, Wis.

THE Rev. W. H. JURNEY of Eagle River, Wis., has accepted a call to be curate at St. Paul's Church, Brooklyn, L. I.

THE Rev. SCOTT KIDDER, D.D., who, while recovering from a severe accident to his knee, has served as *locum tenens* Canon Residentiary of the Bermuda Cathedral, through Lent in charge of Holy Trinity Church, Greenport, L. I., and during the past summer on the staff of St. Margaret's Church, New York City, has completely recovered from his injury, and has accepted a permanent place on the staff of St. John's Church, Providence, R. I. His address is 271 North Main Street, Providence, R. I.

THE Rev. FRANKLIN KNIGHT, curate of St. Paul's Church, and vicar of the Forbes Memorial Chapel of the Epiphany, New Haven, Conn., has accepted the rectorship of St. Paul's Church, Holyoke, Mass.

THE Rev. E. E. MADEIRA has resigned the rectorship of St. James' Memorial Church, Titusville, Pa., and on November 1st becomes rector of St. Peter's Church, St. Petersburg, Fla.

The new address of the Rev. HENRY L. McCLELLAN, formerly rector of Grace Church, Toledo, Ohio, now rector of Calvary Church, Sandusky, Ohio, is 105 First Street, Sandusky, Ohio.

THE Rev. JOHN L. OLDHAM, formerly at Christ Church, Dayton, Ohio, is now curate at St. Luke's Chapel, Trinity Parish, New York City. His address is: 477 Hudson Street, New York City.

MR. M. O. PATTEN, a Congregational minister who has conformed to the Church, is temporarily in charge of All Saints' Mission at Whitman, Mass. He was admitted as a candidate for holy orders early in June.

THE Rev. DEWITT L. PELTON, Ph.D., rector of St. James' Church, Fordham, New York City, has been appointed chaplain for the University of New York for the month of October.

THE Rev. CHARLES W. POPHAM has recently become rector of Christ Church, Belleville, N. J., in the diocese of Newark.

The address of the Rt. Rev. FREDERICK F. REESE, Bishop of Georgia, is changed from the De Soto Hotel, Savannah, to 2425 Bull Street, Savannah.

THE Rev. WILLIAM T. REYNOLDS is now pastor of St. John's Church, New London, Wis., in the diocese of Fond du Lac.

THE Rev. LYMAN L. ROLLINS, a graduate of the Newton Theological Seminary (Baptist), now a candidate for orders in the Church, has been appointed an assistant to the Rev. Philo W. Sprague at St. John's Church, Charlestown, Mass. Mr. Rollins has lately been in charge of the mission at Revere, Mass.

THE Rev. HERRBERT E. RYERSON has resigned charge of Holy Cross Church, North East, Pa., and Grace Church, North Girard, Pa.

THE Rev. G. W. SARGENT, rector of St. Paul's Church, Natick, Mass., who has been ill for some time in New Jersey, is rapidly improving, and it is hoped he will be able to resume his parochial duties in a short time.

THE Rev. M. E. SPATCHES of St. Mary's Church, Augusta, Ga., has succeeded the Rev. E. R. Bennett as rector of St. Philip's Church (colored), Jacksonville, Fla.

THE Rev. JOHN W. SUTER has resigned the rectorship of the Church of the Epiphany, Winchester, Mass., after an incumbency of twenty-five years. His resignation is to take effect on January 1st next, and it is his intention to devote himself to lecturing and to literary work.

THE Rev. H. W. TICKNOR, formerly rector of St. John's Church, Athol, Mass., has accepted the appointment as priest in charge of the mission at Fort George, Fla.

THE Rev. Dr. F. C. H. WENDEL, rector of St. John's Church, Ashfield, and Emmanuel Church, Shelburne Falls, may be addressed for the winter at Terrace Top, Shelburne Falls, Mass.

THE Rev. CHESTER WOOD, who during the summer was in charge of St. Matthew's Church, West 84th St., New York City, may be addressed, after November 1st, at 442 North Washington Avenue, Lansing, Mich.

ORDINATIONS.

PRIESTS.

KANSAS.—On St. Luke's Day, in Grace Church, Chanute, Kansas, the Rev. LUCAS GEORGE FOURIER and the Rev. A. WORGER SLADE were advanced to the sacred priesthood by Bishop Millsbaugh. The Rev. A. F. Randall presented the candidates and read the Litany and Suffrages, and the Rev. W. H. Haupt preached the ordination sermon. The Rev. H. M. Carr, D.D., was epistoler, and the Rev. W. H. Haupt, gospeller. The Rev. Mr. Fourier will continue in charge of the work at Chanute, and the Rev. Mr. Slade will be located at Hiawatha, where he served his diaconate. Mr. Fourier was formerly a Methodist minister, and Mr. Slade was a minister of the Reformed Episcopal Church.

KANSAS CITY.—On Thursday morning, October 19th, in Trinity Church, Independence, Mo., the Rev. OSCAR HOMBURGER, Ph.G., D.D.S., etc., formerly chief assistant to the Professor of Clinical Dentistry at the Medico Chirurgical College of Philadelphia, and author of a Compendium in Physiology for Medical, Dental and Pharmaceutical Students, and articles on various subjects connected with his former profession, was ordained to the priesthood by Bishop Partridge. The Rev. Cyrus Townsend Brady, LL.D., presented the candidate, the Rev. Arthur M. Griffin, B.D., Ph.D., preached the sermon, and the above together with the Rev. Messrs. J. Stewart-Smith, B.D., M.D., R. N. Spencer, J. Marchello, J. W. Barker, D.D., C. R. Taylor, and E. S. Willett joined in the laying on of hands. The newly made priest has spent his diaconate in charge of Trinity Parish, Independence, Mo., under the direction of the Archdeacon.

KENTUCKY.—On Wednesday, October 11th, in Christ Church, Bowling Green, where he has served his diaconate, the Rev. CHARLES P. PARKER, was advanced to the priesthood by Bishop Woodcock. The candidate was presented by the Rev. George C. Abbott, rector of Grace Church, Hopkinsville, and the sermon was preached by the Rev. David Cady, rector of St. Paul's Church, Louisville.

DIED.

GRAY.—In Winchester, Mass., on September 12th, PATRICK GRAHAM GRAY, aged 55 years. Burial from St. James' Church, Cambridge, Mass.

SISTER ANNA.—SISTER of the Community of St. Mary, daughter of the late William R. Scott of Philadelphia, departed this life on October 20th. The interment was at Mount Saint Gabriel, Peekskill, N. Y., October 23rd.

WAGER.—October 11th, 1911, at her late residence, 1669 Monroe Ave., Memphis, Tenn., EMMA ELIZABETH, wife of the Rev. Peter WAGER, entered into Paradise, aged 70 years. Services in St. Mary's Cathedral by Dean Clark Morris, and interment in Elmwood Cemetery, October 12th.

MEMORIALS.

PATRICK GRAHAM GRAY.

ON BEHALF OF THE VESTRY, and the Men's Club of St. James' Parish, Cambridge, Mass., we desire to express our heartfelt sorrow and regret at the recent death of our late esteemed friend and co-worker, PATRICK G. GRAY, Vestryman, and President of the Men's Club of St. James' Parish, and to record this minute of appreciation.

In all the points by which true worth can be measured, in industry, in honor, in generosity, in humanity, in devotion to his Church, he held a high place among the members of this Parish. His cordial greeting, his hearty handshake, his genial fellowship will long be cherished in our memory. He was a man of commanding presence, magnetic, tactful, and gifted with a winning personality. There was dignity in his bearing and an earnestness in his countenance that at once commanded respect. In his personal relations he was generous, to the Church he was most liberal, ever on the lookout to see where he might make some contribution which would be beneficial.

We give voice to the general feeling of those associated with him when we express our high sense of his dignified and gracious demeanor in the performance of his duties, both as an official of the Church, and as a private citizen. We place this minute upon our parish record, to be published in the church papers, and copy sent to the bereaved family of our late colleague, as the sincere expression of the feelings, not only of the Vestry and the Men's Club, but of every one connected with this parish.
 E. J. SHEFFIELD, Senior Warden.
 J. B. PALMER, Junior Warden.
 R. R. LINGLEY, Vice-President Men's Club.
 Committee.

Cambridge, September 25th, 1911.

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.

WANTED.

POSITIONS OFFERED—MISCELLANEOUS.

YOUNG MAN Wanted to work among boys and men in Church Settlement among cotton mill operatives. Club, athletic, and Sunday School work. Time for study. References asked. Particulars furnished upon request. The Rev. HENRY D. PHILLIPS, La Grange, Ga.

THE NEW YORK TRAVEL CLUB, Rochester, New York, wishes to engage clergymen, teachers, etc., to conduct parties through Europe next spring and summer. Write at once for information.

WANTED.—Male Nurse, Churchman. \$25 per month. Address: ST. BARNABAS' FREE HOME FOR CONVALESCENT AND INCURABLE MEN AND BOYS, McKeesport, Pa.

POSITIONS WANTED—MISCELLANEOUS.

ORGANIST AND CHOIRMASTER (A. A. G. O.). Cathedral experience (English training), capable choirmaster and excellent recitalist, open for a better position with a large organ. Highest testimonials. Address: "A. A. G. O.," care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST of a prominent New York Church desires position in large Western City. Experienced Choir-trainer Recitalist. Good organ and field for teaching essential. Highest recommendations. J. G. B., care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Successful voice trainer and builder of boy and mixed choirs. Best references. Living salary, good organ and teaching field essential. Address: ORGANIST-CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

MATRON or Supervising Housekeeper. Capable, economical gentlewoman, experienced with children, and in institution management. Widow; middle-aged. Mrs. DRUMMOND, 810 Dearborn Avenue, Chicago, Ill.

COMPANION AND SECRETARY, or Mother's helper, near New York. Address "L," care of LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

THE working year of St. Mary's Embroidery Guild of St. James' Church, Philadelphia, will open November 2nd, 10 A. M., in the Guild House, 2210 Sansom Street. The Guild offers the highest class of instruction by a skilled artist in all kinds of ecclesiastical embroidery for either regular tuition rates or a return in work. Communications may be addressed to Miss MABEL I. BARNEY, Secretary, 2210 Sansom Street.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

POST CARDS: Views of the exterior and of the interior of All Saints' Cathedral, Milwaukee, and of the Bosworth Memorial Hall adjoining the Cathedral. The three cards, 10 cents postpaid, and larger quantities at the rate of 2½ cents each. Address Mrs. C. G. HINSDALE, 309 Farwell avenue, Milwaukee, Wis.

POST CARDS: I have over eight hundred of them, showing churches of all denominations, and from all parts of the country. They are 5 cents each, or 50 cents per dozen postpaid. Catalogue "A" sent free on application. Address, A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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.

WANTED.—For Mission, a good cabinet or small pipe organ. Please give particulars and lowest price. Address: "MISSION," care of LIVING CHURCH, Milwaukee, Wis.

THE HOLY EUCHARIST for congregational use. A simple guide for beginners. Containing "Daily Prayers." Introduction by Bishop Osborne. Five cents. BOTT, Harrisburg, Illinois.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.
CERTIFIED PUBLIC ACCOUNTANT.
PITTSBURGH, PA.

UNLEAVENED BREAD—INCENSE.

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

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

CHURCH REQUIREMENTS

PARISHES provided with RECTORS and ASSISTANTS, and ORGANISTS and CHOIRMASTERS. Write CLERICAL REGISTRY, or INTERNATIONAL CHOIR AGENCY, 136 Fifth Avenue, New York. Superior candidates.

TRAVEL

VACATION TRAVEL FREE. A few European tours to organizers of small groups. Write for offer of free tours. Rev. GEORGE NASON, Box 1, Wilmington, Del.

SHOPPING EXPERT.

SHOPPING IN NEW YORK by an expert. Also contracts taken for furnishing houses, hotels, clubs, etc. All work done in a practical manner, and with good taste. Careful attention given to details. Estimates furnished; no charge. AMBY STUDIO, 103 West Ninety-first Street, New York City.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

APPEALS.

WANTED.—By rector, parish, salary \$1,200, \$200 for 18 months. Tide over expenses—illness in family. Repay \$66 every six months, with interest. Very best references. Address: Rev. H. N. B., care of LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS.

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

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Nearly 1,400 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 290 missionaries abroad and 800 native clergy and other helpers—look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends.
Full particulars about the Church's Missions can be had from

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

NOTICES.

AUTOMATIC PENSIONS.

The payment of Automatic Pensions to all clergymen of the Church who are 64 or over was begun by the Trustees of the General Clergy Relief Fund October 1, 1911, and the fund for this purpose will now, we believe, grow faster. But the old and most important work is still

going on and must be supported from the field and by the machinery provided by the Church. The Widows and Orphans must be cared for, and above all other things, THE DISABILITY OF THE MEN WHO ARE IN THE FIELD AND DOING THE ACTUAL WORK NOW, MUST BE PROVIDED FOR. The subject thus naturally divides itself into three parts:

First.—The Pension and Relief of those of the Clergy who are being disabled BY AND IN THE ACTUAL WORK OF THE MINISTRY.

Second.—The care of the Widows and Orphans of the Clergy.

Third.—A Clergy Retirement Pension at 64, without regard to any other consideration.

The first is the most important of all and is the centre and core of the Church's duty, viz., the care of the actual workers.

Our list is now about 550. (This does not include the 552 clergy over 64 who are now receiving Automatic Pensions.) Our quarterly payments are above \$25,000. IT TAKES MANY AND LARGE OFFERINGS TO MAKE UP THIS AMOUNT. Many clergy and congregations do not send any offerings at all.

DO, THEREFORE, IF YOU HAVE NEVER DONE IT BEFORE, IN GRATITUDE AND THANKFULNESS FOR THE BEGINNING OF PENSIONS AT 64, BEGIN TO SEND AN ANNUAL OFFERING FOR THE GENERAL CLERGY RELIEF FUND'S ACTIVE AND PRESENT WORK.

Unless goodly amounts are regularly received the Trustees approach quarterly payments to beneficiaries with fear of a deficit. (We have just avoided one.) A deficit would make it necessary to reduce payments, refuse grants, and cut some off entirely: a calamity to between five and six hundred worthy people.

This work belongs to the whole Church, and if it is to be done courageously and generously, as the Trustees have tried to do it, the whole Church must furnish the means.

We therefore appeal with great earnestness for offerings and contributions.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

GIRLS' KALENDAR.

The GIRLS' KALENDAR will be ready for delivery early in November. The prices will be the same as heretofore: Single copies, postpaid, 17 cents; per dozen, \$1.50 (by prepaid express \$1.75 per dozen). We are entering orders now, to be filled as soon as stock reaches us from headquarters. Early orders are the sure ones. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THANKSGIVING OR HARVEST HOME.

We make a Special Service Leaflet for the above named festivals, with prayers, anthem, Sixteenth Selection of Psalms, the Lessons, and Hymns 472, 470, 200, 192. Price, at the rate of 50 cents per hundred postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

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

EDWIN S. GORHAM. *New York.*

Vindication of Anglican Orders. By Arthur Lowndes, D.D. In two volumes, Vol. I. and Vol. II. Price, \$4.00 net for two volumes.

HOUGHTON, MIFFLIN CO. *Boston.*

A Safety Match. By Ian Hay. With frontispiece by F. Graham Cootes. Price, \$1.20 net.

THE MACMILLAN CO. *New York.*

The Tariff in Our Times. By Ida M. Tarbell, author of "The History of the Standard Oil Company," "The Life of Abraham Lincoln," "Madame Roland," etc. Price, \$1.50 net.

FLEMING H. REVELL CO. *New York.*

The Unification of the Churches. A Present Day Study. By Daniel W. Fisher, D.D., LL.D., Author of "A Human Life." Price, 50 cents net.

PAMPHLETS.

Rubrical Revision. An Appeal to Principle. By W. Chatterley Bishop, M.A., rector of Orsett, Grays, Essex, and sometime Fellow of Emmanuel College, Cambridge.

THE YOUNG CHURCHMAN CO. *Milwaukee*

Teachers' Notes on Hero Stories of the Old Testament. Prepared by the Sunday School Commission, Diocese of New York. Second Year Part I. Price, 25 cents.

The Church at Work

PROTEST AGAINST UNDUE CONCENTRATION OF CHURCHES.

A VIGOROUS ONSLAUGHT upon the "obdurate stupidity and senseless folly" of the administration of the Episcopal Church in Long Island was delivered by the Rev. John G. Bacchus, D.D., rector of the Church of the Incarnation and a member of the Standing Committee of the diocese of Long Island, in his sermon Sunday morning, October 15th. Dr. Bacchus' attack, which is along the lines of many previous addresses on the same line, was directed against the system which has allowed Episcopal churches in Brooklyn to be grouped in well-to-do neighborhoods within four or five minutes walk of each other, to the neglect of less prosperous neighborhoods. His sermon was on the general subject of "Social Conditions," showing how inadequate the Christian Church's present methods are to the problems confronting it. After speaking of the four obstacles to Church work as being over-concentration of population, ever-increasing heterogeneity of population, their grouping into foreign "settlements," and the general lack of administrative sagacity in the Church, he said:

"To come nearer home, we find in our own borough still another barrier to effective Church work. And the obstacle to the Church's best endeavor is, I regret to say, one of the Church's own creating. I shall name it, the over-multiplication of churches in well-to-do neighborhoods to the neglect of localities in which dwell the less advantaged.

"The administration of our own Episcopal Church in this regard has been characterized by obdurate stupidity and senseless folly. She has grouped her churches on the Heights so close together that the question of the survival of each takes precedence before that of efficient work on behalf of the community. While on the Hill she has suffered well meaning but unwise men to plant eight parishes within five minutes walk of each other, not because so many parishes were needed to minister to the faithful, but apparently because they felt that it was always in order to found a new parish, whether the neighborhood needed it or not, largely irrespective of its location, was sufficiently cheap! So it has come to pass that our Episcopal churches—to say nothing of the non-Episcopal churches—front us at intervals of five-minute walks, and the fatal consequence of it all is that each of them, without exception, falls below the line of really large and effective work for missions, charities and those social reforms which move along the lines of community uplift.

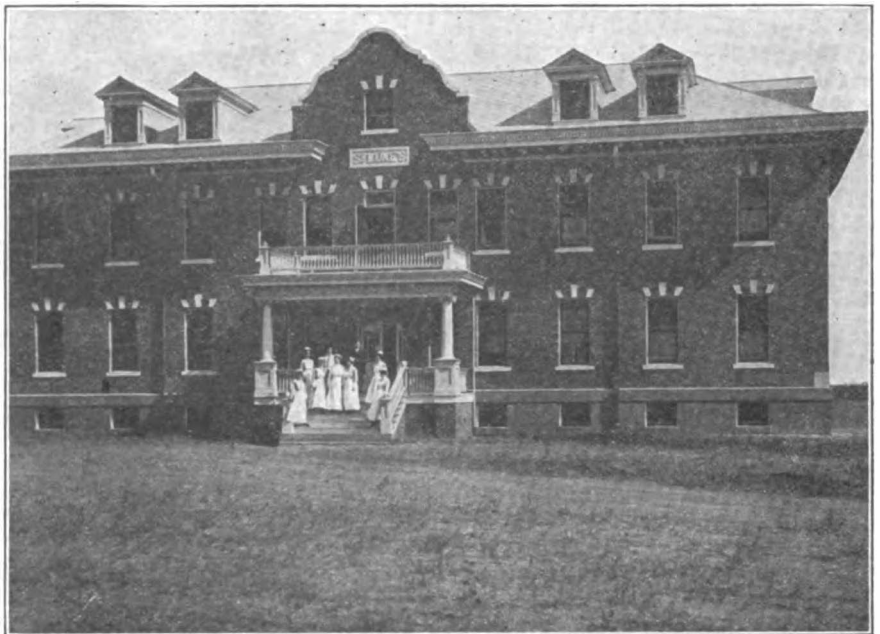
"I am far from saying that our churches, overgrouped as they are, are doing all the good work they are able to do. There is a withholding on the part of many of their members of more than is meet of their substance, and it tendeth to the church's poverty. Yet it is true that we have built even more unwisely than we knew."

DEDICATION OF ST. LUKE'S HOSPITAL AT WELLINGTON, KANS.

THE CITIZENS of Wellington, Kansas, are rejoicing in the dedication, on Monday, October 9th, of St. Luke's Hospital. Two years ago Bishop Millsbaugh was invited to the Commercial Club at Wellington, and a proposition was made to him that he could not decline. Six acres of land were given, a

pleasant walking distance from the center of the city, and it will soon be landscaped. On this the building for the hospital was erected, \$11,000 being given for this purpose, and an additional \$1,200 for its equipment. The city gives \$2,000 a year toward the maintenance of the hospital, and the State gives \$200 for charity. Kind friends have also given the Bishop \$5,000 to help in this work for suffering humanity. When everything is completed the Church will have a property valued at \$25,000, which has been deeded outright to a diocesan corporation. St. Luke's is declared to be, not the largest, but one of the handsomest and best equip-

has been expended in putting the rooms in their present attractive condition. The rental of the new quarters was made possible through the good will of the city authorities who control the building, and who placed the rental at a merely nominal sum, and not at all what the rooms are worth in so central and desirable a portion of the city. The new quarters will be very satisfactory until the happy day when a church building is erected. The library rooms for the use of which a small fee is charged, are the center of the interest of American Churchmen in Munich, as well as those Americans that are not Churchmen. There are over 2,000 books



ST. LUKE'S HOSPITAL, WELLINGTON, KAN.

ped hospitals in the West. It opened with eighteen patients, six of whom were charity. The superintendent is a trained nurse, and a cultivated and devout Churchwoman. The nurses are supplied from Christ Hospital, Topeka, which dates back over a quarter of a century.

After Holy Communion early, and a later service of dedication, addresses were made to a large concourse of people by two of the citizens, the State Senator, representing the district, and Dean Kaye of the Topeka Cathedral, representing the Church. There will be daily services in the chapel of the hospital, and provision for spiritual ministrations in the rooms of the patients.

CHURCH IN MUNICH, BAVARIA.

THE NEW CHURCH and library rooms of the Church of the Ascension, Munich, Bavaria, were thrown open to the public for the first time on September 30th, when a reception was held which was largely attended by the American colony. All expressed themselves as pleased with the change from the old church quarters, and with good cause, for the new rooms are in every way a great improvement over the old, being larger, more dignified, and attractively furnished. The room which is used for the services looks as much like a church interior as could be possible, unless especially designed for the purpose, and the library and general reception room is a constant delight to the large number who constantly frequent it. Over \$2,000

in the library and several leading American secular and religious papers are received for the reading room. The Rev. Webster Wardell Jennings is in charge of the work of the Church in Munich.

FIFTH DEPARTMENT EDUCATIONAL COMMITTEE.

THE MEMBERS of a committee on the Development of Educational and other Foundations in the Fifth Missionary Department have been announced by the chairman as follows: Rt. Rev. R. H. Weller, D.D., Fond du Lac, Rt. Rev. W. W. Webb, D.D., Milwaukee, Rt. Rev. W. A. Leonard, D.D., Ohio, Rev. Dr. J. H. McKenzie, D.D., Howe, Indiana, Ven. Archdeacon B. Talbot Rogers, D.D., Fond du Lac, Rev. George Craig Stewart, Evanston, Ill., Mr. Frederic C. Morehouse, Milwaukee.

HEROISM OF TWO AMERICAN CHURCHMEN IN JAPAN.

FROM *The Japan Advertiser* the *Churchman* prints an account of the terrible experience of a party of Japanese and foreigners who recently made the ascent of Asama Yama, one of Japan's active volcanoes. The foreigners included several missionaries who were taking a holiday at Kanazawa, among them the Rev. J. Hubard Lloyd, of St. Paul's College, Tokyo, son of Archdeacon Lloyd, of Southern Virginia, and nephew of President Lloyd, of the Board of

Missions, and Dr. A. R. Morris, of St. Luke's Hospital, Shanghai. The party reached the crater of the volcano about four in the morning and was watching the play of its internal fires, when there was a violent explosion. Molten lava and hot stones flew in all directions. The members of the party fled down the mountain and most of them escaped without injury. As Dr. Morris fought his way through the falling debris and blinding smoke he came upon a wounded Japanese. After caring for him, the doctor heard a call for help further up the mountain. He retraced his steps and found the Rev. J. E. Hail, a Presbyterian missionary, terribly wounded. A red-hot boulder had fallen upon his legs, crushing and burning them. At this point the Rev. Hubard Lloyd, who had been badly hurt in the back by a flying stone, came up and assisted Dr. Morris in caring for Mr. Hail. With no facilities for operating, Dr. Morris was powerless to save Mr. Hail's life. With the aid of some coolies an effort was made to move him down the mountain, but as this was done a second explosion, more terrifying than the first, occurred, and the coolies ran away. Meanwhile Dr. Morris and Mr. Lloyd sheltered themselves and Mr. Hail as best they could. Each minute seemed an age to the little group. After a time the eruption became less violent, the coolies returned and another effort was made to carry Mr. Hail to safety. As the party slowly descended it came upon another wounded missionary. While he was being cared for, a third explosion occurred, but the party was sheltered and suffered no injury. A third attempt to move Mr. Hail so exhausted him that Dr. Morris determined to remain with him on the mountain side, while Mr. Lloyd and the coolies helped Mr. Detweiler down the mountain and endeavored to secure help. Meanwhile Dr. Morris stayed alone on the bleak and blackened slopes of the volcano with the dying man. Shortly before noon, nearly eight hours after he had been hurt, Mr. Hail died. Dr. Morris then started down the mountain alone, but lost his way, reaching shelter only after he himself was badly exhausted.

The *Japan Advertiser*, in reporting the incident, says: "When the story of the Asama disaster is told and retold in years to come there will be one man's action in connection with it which will always stand out prominently—that of Dr. Morris, the physician in charge of St. Luke's Hospital at Shanghai. He proved a hero in sticking to his post of duty, caring for a wounded man when the stones from the crater were falling in every direction around him."

METHODIST CONGREGATION ATTENDS CHURCH SERVICE.

A PLEASING ITEM comes from Las Vegas, Nevada, to the effect that at a recent Sunday service, conducted by Bishop Robinson at Christ Church, the entire Methodist congregation with its minister were in attendance, having first gathered at the Methodist church and then in a body, led by their minister, removed to Christ Church.

BISHOP WHITEHEAD COMMENDS MEN AND RELIGION MOVEMENT.

BISHOP WHITEHEAD in a recent pastoral letter says of the "Men and Religion Forward Movement," "I am fully convinced that this and kindred movements are (under God's ordering) surely working out the fulfillment of our constant prayer for unity, that I bid you bestow upon it your sympathy and prayerful study and interest. Also let us, Clergy and Bishop, consult together how we may cooperate with our Christian brethren, in order most efficiently to serve the cause of true religion, and commend the Faith most helpfully

to the communities in which we dwell. Sympathy does not call for any yielding of principle. True co-operation requires loyalty to principle. As Churchmen, we can never minimize or forget the Sacramental element in the Christian System. We should always make our plans large enough, and have faith strong enough to enable us to look for the Divine co-operation in all that we seek to do for Christ and His Church."

PARISH HOUSE OPENED AT ELLENSBURG, WASH.

THE NEW PARISH HOUSE at Ellensburg, Washington, was opened Sunday evening, October 1st, amidst a large gathering of parishioners and their friends. Bishop Wells, Judge Kaufmann, and the rector, the Rev. Allen K. Smith, made addresses, and an informal service was followed by a reception. The building is an oblong, thirty



GRACE CHURCH PARISH HOUSE, ELLENSBURG, WASH.

by eighty feet, with basement, first and second floors. The basement, which is not yet completed, will contain a kitchen, steam-plant and play room for children. The first floor is made up reception rooms, and an auditorium which seats about 250 people. The second floor has a fine guild room. The cost of the building thus far has been \$3,500, and it is estimated that at least \$1,500 more will be needed before it is completed and furnished.

THE ORDER OF THE HOLY SPIRIT.

IN THE PRESENCE of a large congregation, including the inmates of the Home, on Saturday, September 30th, Bishop Gailor of Tennessee gave his assent and benediction to the new Order of the Holy Spirit, in the Chapel of the Church Home, Memphis, Tenn. In so doing he released Sister Anne Christine from her obedience to the Community of St. Mary, reading before the congregation his official dispensation of her vows, as Bishop of the diocese, that she might take up her work with others in the new community. It was arranged with the Community of St. Mary, who have so long had charge of the Church Home, that the Home in the future should be under Sister Anne Christine, the head of the new order, as appointed by the Bishop.

MEMORIALS AND OTHER GIFTS.

IN GRACE CHURCH, Elkridge, Md., which was recently consecrated, many beautiful and costly memorials have been placed. The chancel windows are a gift of the children of the late Robert D. Brown, and are a memorial to their parents. The communion rail is a memorial given by their children to the late Mr. and Mrs. Arthur B. Davis. Messrs. Richard C. and Rollin Norris have given a pipe organ in memory of their mother and sister, Mrs. Elizabeth Cornwell Norris and Miss Elizabeth Cornwell Norris. The lectern and the Bible are the gift of the late Mrs. (corner of New York, in memory of her sister

and niece, Mrs. E. C. Norris. The bell, of a clear and beautiful tone, is the gift of friends of the late Daniel M. Worthington, long vestryman of Grace Church, and superintendent of the Sunday school, and bears the inscription: "To the glory of God and the memory of Daniel Murray Worthington. 1849-1889. Peace on earth, goodwill to men." The bell was rung for the first time at the consecration service on Sunday, October 8th.

AT THE MORNING SERVICE at Trinity Church, Janesville, Wis., on October 15th, the Rev. Henry Willmann, rector of the parish, dedicated a beautiful new memorial window, recently erected by the Harlow family in memory of Mrs. E. G. Harlow, who died about a year ago. The subject of the design, which has been beautifully wrought in glass, is "The Ascension." Trinity Church now has four fine memorial windows. The first was given in memory of the Rev. Dr. Fayette Durlin, who was rector of the church in the '70s. The others are in commemoration of Mr. J. C. Metcalf, and Mr. and Mrs. S. A. Hudson.

A BEAUTIFUL ITALIAN mosaic in memory of Mathilda Locke Brewer and Isaac Pierce Brewer was recently unveiled and dedicated in St. John's Church, Clinton, Iowa (the Rev. F. H. Burrell, Ph.D., rector). The mosaic was given by three surviving children of the Brewer family, who with their parents were former communicants of St. John's. The mosaic is made of Venetian glass and occupies the entire space of the altar wall in the apse. The subject of the mosaic is "Christ Enthroned."

A HANDSOME BRASS RECEIVER and set of alms basins have been presented to Grace Church, Muncie, Ind. (the Rev. Edmund A. Neville, rector), by Mrs. Sarah Hartley, in loving memory of her late husband, John J. Hartley, for a number of years a vestryman of the parish. The memorials will be blessed and set aside for their sacred use at the choral Eucharist on Sunday, November 5th.

AT CHRIST CHURCH, Burlington, Iowa (the Rev. R. G. Jones, rector) a beautiful glass window, representing Christ blessing a little child, has recently been placed in the baptistry by St. Katherine's Guild which is composed of young girls. During the vacation season the altar guild in co-operation with St. Katherine's Guild have placed two mullion windows in the sanctuary.

MISSIONARY COUNCILS.

THE ANNUAL COUNCIL of the Eighth Missionary Department will be held in Sacramento, Cal., from October 25th to 29th. The session opens Wednesday evening with an illustrated lecture by Bishop Scadding of Oregon, the subject of which will be the "Church in America." Thursday morning Bishop Moreland will give the address of welcome and Bishop Nichols, the president of the Council, will preach a sermon on "The Department Vision for the Coming Year." That evening a men's dinner will be given at the Hotel Sacramento at which the speakers will be Messrs. A. Dupont Parker of Denver, W. R. Stirling of Chicago, John W. Wood of New York, and R. M. J. Armstrong of San Francisco. The subjects of the addresses will be: "The American Christian—his Duty and his Opportunity"; "Business Methods Applied to a Man's Task"; "The Blessing to a Parish of a Liberal Missionary Policy"; and "What are the Men of the Pacific Coast Going to do about it?" On Friday a Sunday School convention will be held in Trinity pro-Cathedral, the program of which has already appeared in these columns. "How to Organize a Parish for Effective Missionary Support" will be the subject to be taken up Saturday morning, the discussion being led by Frank Spit-

tle, Esq., of Astoria, Oregon; the Very Rev. E. P. Smith, Dean of St. Michael's Cathedral, Boise, Idaho; and the Rev. Horace Diblee, Fowler, Cal. Saturday afternoon will be given over to the discussion of "Special Department Problems." The Rev. E. V. Shayler of St. Mark's Church, Seattle, Wash., will speak on "The Unshepherded of the City"; the Rev. T. C. Marshall of Los Angeles, Cal., will deliver an address on "The Unshepherded of the Country"; "Missions to Indians" will be discussed by the Rev. M. J. Hersey of Leland, Utah, and the Rev. S. W. Creasy of Ross Fork, Idaho; the Rev. Edgar Ealand, Chaplain of the Seamen's Institute, San Francisco, will speak on "Missions to Seamen"; "Missions to Negroes" will be the subject of a talk by the Rev. E. F. Gee of Oakland, Cal.; and the Rev. P. K. Kajitsuka will speak on "Missions to Orientals." Saturday evening a social reception will be held in the Cathedral House. Special services will be held in all the Sacramento churches on Sunday, the Bishops of Alaska, Utah and Olympia, being among the special preachers. A Sunday School Mass Meeting will be held in St. Paul's Church on Sunday afternoon, and in the evening the sessions of the Council will close with a Grand Public Meeting in the Diepenbrock Theatre at which the Bishops of Utah, Los Angeles, Olympia, and California will give addresses. The subjects will be: "Social Conditions at Home"; "The Call of the Great City"; "The Empire of the West"; and "The Challenge of the World's Need."

THE MISSIONARY COUNCIL of the Third Department will be held in St. Paul's Church and Parish House, Baltimore, Md., on November 8th and 9th. The sessions will open on Wednesday morning with a celebration of the Holy Communion after which Bishop Murray will deliver an address. The balance of the morning will be given to reports of committees and discussions of the work in rural communities, among foreign population, and among the negroes. The speakers will be Archdeacons D. W. Cox, J. P. Tyler, F. W. Neve, and J. S. Russell; the Bishops of Erie and Harrisburg; and the Rev. Messrs. Carl E. Grammer, D.D., and George F. Bragg, Jr., D.D. Conferences will be held in the afternoon on "The New Apportionment and How to Raise it," and "How to Organize a Parish for Missionary Work." On these subjects the Rev. Messrs. Arthur R. Gray, J. DeWolfe Perry, D.D., G. C. F. Bratenahl, D.D., and Mr. John B. Minor, will speak. "How to Organize a Diocese" will be discussed by the Rev. Messrs. Frederick M. Kirkus, Percy Foster Hall, and Mr. John W. Wood. "The Claims of the Non-Christian World" will be the subject at a public meeting Wednesday evening, at which the evangelistic side will be discussed by Bishop Talbot, and the medical and educational phase by the Rev. H. St. George Tucker, D.D. An address will also be given on the subject, "The Contribution of the Orient to the Cause of Christian Unity." At the closing session on Thursday morning "Missions in the Third Department" will be the subject of the conferences; "To Prisons," by Archdeacon Spurr; "To Schools and Among Students," by the Rev. Messrs. Richard W. Hogue, and Beverley D. Tucker; "To Miners," by Bishop Gravatt; "In Rural Districts," by the Rev. Wm. D. Smith; "In Suburbs, adjacent to Cities," by Archdeacon Richard P. Williams; "In Cities—New Neighborhoods," by Mr. H. R. Scully, and "In Cities—Among the Neglected," by the Rev. David W. Howard.

THE EMBER GUILD.

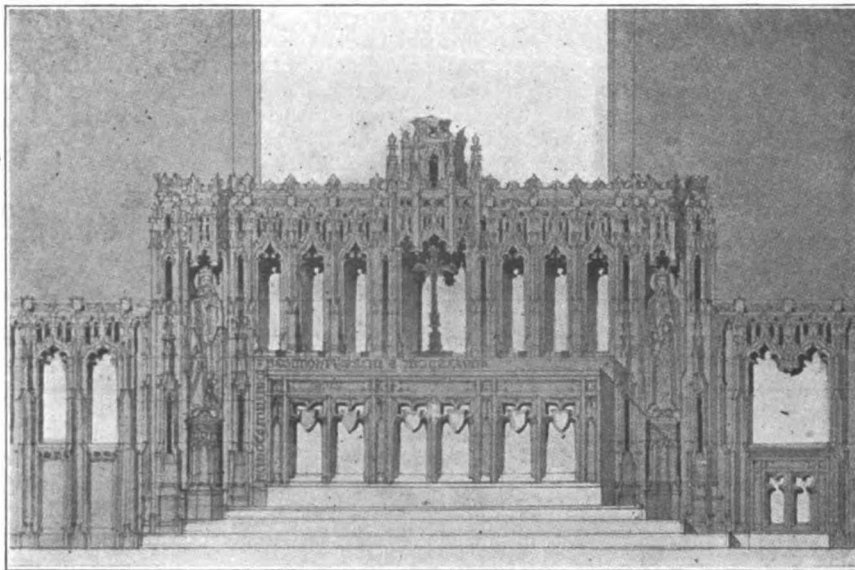
THE RT. REV. R. H. WELLER, D.D., director-general of the Ember Guild, has made the following appointments of vice-directors in the various Missionary Departments: The Rev. J. S. Littell, Keene, N. H., First Miss. Dept.; the Rev. Campbell Gray, Deland, Fla.,

Fourth Miss. Dept.; the Bishop of Nebraska, Sixth Miss. Dept.; the Rev. J. B. Snowball, Lampassas, Tex., Seventh Miss. Dept.; the Bishop of Oregon, Eighth Miss. Dept.

Members of the Guild should recognize these appointments in their several departments, and communicate with the vice-director when necessary.

NEW ALTAR AND REREDOS AT WILMINGTON, DELAWARE.

A NEW ALTAR AND REREDOS, placed in Trinity Church, Wilmington, during the summer, was used for the first time on the Eighteenth Sunday after Trinity. It is of Caen stone, in Gothic design, hand carved by Philadelphia sculptors from designs by the architects who planned the Y. M. C. A. building and Trinity Parish House in Wilmington. The



REREDOS FOR TRINITY CHURCH, WILMINGTON, DEL.
[Reproduced from *The American Architect*.]

new floor is of concrete with a pavement of Chassignelle A'Dur stone. The whole is a gift of the five daughters of Mr. and Mrs. Victor du Pont, as a memorial to their parents, their father being for some time a vestryman of the parish. The twenty-fifth anniversary of the services of Mr. T. Leslie Carpenter, as organist and choirmaster were recently observed in this parish.

CORNER STONE LAID FOR MILWAUKEE CHURCH.

LAST SUNDAY AFTERNOON the corner stone of St. Mark's Church, Milwaukee, was laid by the rector, the Rev. George Heathcote Hills, in the presence of a large gathering of people. The church is being erected on the corner of Hackett Ave and Bellevue Place, the former church building having been removed for the purpose. Services are now being held in the guild hall.

It was a bright afternoon which readily lent itself to an outdoor occasion. The choir, with the members of the vestry, the rector, the Rev. Holmes Whitmore, rector of St. Paul's Church, the Rev. James Slidell, rector of St. John's and president of the Standing Committee, the Rev. John McDonald of All Saints' Cathedral, and the Rev. A. W. Bell of South Milwaukee, moved from the guild hall to the site, where the office proceeded. Addresses were given by Judge L. W. Halsey, chancellor of the diocese and a member of St. Mark's parish, and by the Rev. Messrs. Whitmore and Slidell, the former speaking on behalf of the mother parish from which St. Mark's was an offshoot, the latter speaking on behalf of the diocese in the absence of the Bishop who was in the East. Mr. Whitmore dwelt particularly on two themes. First, the

church is erected for the worship of Almighty God. A century ago the emphasis in such an assertion, he said, would be placed on the two latter words. To-day it was necessary to place the emphasis upon the first word, "worship." Few to-day deny the existence of a God. Many had lost the recognition of the duty of offering Him their worship. Second, the Church stands for organized religion. There was very much religion in the world outside the Church, and he feared that there were some within the Church who were devoid of religion. The fact remains that religion can only be propagated by means of organization, precisely as any other force must be organized. He took as an illustration the history of the Friends or Quakers. At the beginning of our national life there was no more devout body of men and women than these, but they had ceased to be a force

in our national life because they had overlooked the necessity for corporate organization and assumed that religion could be purely an individual affair. Judge Halsey spoke of the church as the center from which all that is good should radiate; and Mr. Slidell laid emphasis upon the necessity of a force that should counteract the evil tendencies that are abroad in society today.

THE AMERICAN CHURCH UNION.

On Sunday, October 22nd, Rev. Elliot White, rector of Grace Church, Newark, N. J., preached on the subject of the AMERICAN CHURCH UNION. Taking as his text the familiar words of Isaiah, "Spare not, lengthen thy cords and strengthen thy stakes," the speaker remarked that while it might not be necessary to strengthen the stakes if the cords were not to be lengthened, to lengthen the cords without strengthening the stakes is to court disaster. This he applied to certain movements within and without the Church. The first the great missionary awakening. It is an evidence of the Church's catholicity, the attempt to bring all men to the knowledge of the truth. The second, the movement towards Church unity. Here the catholicity of the Church is seen striving to unite Christianity into one universal body. Both these movements need to be supplemented by such a movement as the American Church Union represents, education in the entire faith. There is not much use in sending out a gospel messenger to the heathen, if he forgets to deliver the message when he gets to them. We cannot give what we have not ourselves, and if the rank and file have only a half gospel, a "common Christianity," which is such because it is so inert that no

one objects to it, it will be that same half gospel that they will send. While it is the part of wisdom to teach as men are able to bear it, it is neither the part of wisdom nor of justice to present as the whole gospel a message that makes no mention of Church or sacrament. So in the matter of Christian unity, unless we are ourselves rooted and grounded in the Catholic faith we can accomplish nothing. Only the Catholic faith can bind men into a Catholic body. Not by seeing how little we must believe, but how much we can believe of the divine revelation will bring us together. Hence the need of a campaign of education in Church doctrine to go along with a campaign for missions.

The annual meeting of the Union was held at Grace parish house, Newark, on Monday night, mostly laymen being present and the Rev. Dr. Reazor presiding. The reports of the secretary and treasurer showed faithful work and quiet growth. All retiring officers were reelected. About 20,000 leaflets have been issued during the year. At the Council meeting of the Union, resolutions offered by Judge Bradford of Delaware were passed unanimously, favoring a change of name of the Church and advocating as a title, "The American Catholic Church, commonly called the Protestant Episcopal Church." Judge Bradford made a strong address, pointing out the danger of substituting altruism and social reform movements for the preaching of the whole counsel of God. He also pleaded for affection and unalloyed loyalty to the Church and her authorized standard of faith and worship. The meeting also took action toward correcting historical inaccuracies in school books, and other publications concerning Henry VIII. and the Church of England.

DEATHS AMONG THE CLERGY.

THE REV. H. A. VENABLES, M.A. (Oxon.), of the American Episcopal church in Florence, Italy, died at his residence there, Friday, October 6th. He had been eighteen years rector of that important church. He was an Englishman, a scholar, and a preacher of more than ordinary ability. Under his ministry, with the energetic and generous cooperation of Mr. Franklin Torrey, the beautiful new church has been brought to completion, and was to have been opened October 15th. The funeral services were conducted by Bishop Jagger, assisted by the Rev. Francis G. Burgess, sometime the assistant minister of St. James, Rev. A. A. Knollys, rector of the English church, and Rev. Canon Haigh, vicar of St. Paul's, Clifton.

THE REV. PETER C. CREVELING died on Monday evening, October 16th of heart disease, at his Long Island home. He had not been well for several months. He was rector of Christ Church, Lynbrook for several years. Part of his ministry was spent as rector of St. John's, Cornwall, N. Y., and as rector of the Church of the Holy Communion, Liberty, N. Y. The funeral took place on Thursday. Mr. Creveling left a widow.

SAFETY OF MISSIONARIES IN CHINA.

NO LATE information is at hand relating to our missionary workers in the district of Hankow, and it is believed that reports would have been received if there were any change. On October 21st the Rev. Edmund J. Lee cabled from Anking, in the district of Wuhu, north of the Yangtse valley and in the interior: "No cause for anxiety. Situation quiet. The officials and people friendly."

DR. MANNING AT DETROIT.

THE REV. DR. W. T. MANNING of old Trinity, New York City, was the guest of the Michigan Church Club at Detroit, Mich., and spoke on the evening of St. Luke's day on the subject, "The Layman and the Church." The

address emphasized the need of more study and deeper thought on the layman's part in regard to the Church as a requisite to greater interest in the Church's growth. The peril to the Church is not found in modern thought so much as in lack of thought. The Church invites investigation into her doctrines and study of her objects. When this is done by the conscientious layman, he will not question or deny her faith, but will find abundance to enlist his best energies in furthering her growth. "The man who does not use his mind in religion will have a mindless religion. This idea that you can have the spirit of Christianity without a knowledge of its dogmas cannot stand in the light of intelligent thought." The address proceeded to show that the Church should demand, not a lower standard of faith and devotion, but a higher one. The common fallacy, that it makes no matter what a man's belief is as long as his life is right, is contrary to the requirements of the high standard embodied in Christ's teaching. The duty of prayer as a constant feature in the daily life was shown. A higher appreciation of the teaching of the Church, its position and claims would have its effect in the growth toward unity. The address, listened to by a large congregation, composed of men to a marked extent, produced a deep impression. On Thursday, October 19th, Dr. Manning was the guest of honor at a luncheon given by the Church Club in St. Paul's parish house. The Bishop, who had hastened back from the consecration of Dr. Davies, was present, as was also the Rev. John Mockridge of Trinity chapel, New York, formerly rector of St. Andrew's Church, Detroit. The Dean of the Cathedral, Dr. Marquis, presided and welcomed the guests. Dr. Manning spoke upon the work of Trinity Church, the management of its chapels, and its tenements.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Albany Archdeaconry Meets—Celebrates Seventy-fifth Anniversary.

THE MEMBERS of the Albany Archdeaconry met for their autumn meeting in St. John's Church, Cohoes (the Rev. F. S. Sill, D.D., rector), on October 9th and 10th. The Rev. W. W. Battershall, D.D., rector emeritus of St. Peter's Church, Albany, was reappointed Archdeacon by the Bishop; the Rev. D. H. Clarkson, rector of Christ Church, Schenectady, was elected secretary; the Rev. Walker M. Gage, rector of St. Andrew's Church, Albany, was chosen treasurer; and the Rev. Paul H. Birdsall, rector of Grace Church, Albany, was nominated as clerical member, and Dr. Robert Sheldon as lay member of the Board of Missions. This was probably the largest gathering of the clergy the Albany Archdeaconry has ever held. Many of the clergy of the Troy Archdeaconry were in attendance at the sessions.

GRACE CHURCH, Canton N. Y., celebrated the seventy-fifth anniversary of its organization during the week October 8th to 15th. On the Eighteenth Sunday after Trinity, Bishop Nelson was present, sung the late Eucharist, preached, and confirmed a class. In the evening the rector was the preacher and gave a historical sermon telling of the beginning of the work in 1836, when the parish numbered only 19. Its first rector was the Rev. Richard Bury. The first Church was consecrated by Bishop Onderdonk in 1842. The present handsome stone edifice was erected in 1903, but is not yet consecrated owing to some indebtedness. Archdeacon Webber and Fr. Webber-Thompson recently completed a mission in the parish which brought many spiritual blessings to the people.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.
JAMES R. WINCHESTER, D.D., Bp. Coadj.

Bishop Coadjutor Takes Up His Work—Work at the University.

THE BISHOP COADJUTOR and his family have become settled in the Episcopal residence surrendered by Bishop Brown upon his departure for Galion, Ohio. This is one of the largest and handsomest homes in Little Rock, and is situated at No. 1222 Scott street, which now becomes the official address of Bishop Winchester. The Bishop Coadjutor has visited and preached in Trinity Cathedral and Christ Church, Little Rock, and has addressed meetings of the working organizations of each. At St. Mark's Mission on Pulaski Heights he has called the men together and appointed eight of their number to serve as committeemen with a view to the early organization of the mission as a self-sustaining parish.

ON MONDAY, October 9th, at a meeting of the diocesan Board of Missions, plans were made for development of the work among University students at Fayetteville, by the granting of such assistance to the parish there as will enable it to enjoy the services of the Rev. E. W. Saphore, recently archdeacon of the diocese. Mr. Saphore was founder of the Huntington Society for Church students in Syracuse University, and is particularly well qualified for work in an educational center. He is a graduate of the Pennsylvania State College and was for many years a professor in the St. Andrew's Divinity School in Central New York, as well as examining chaplain for Bishop Huntington. Bishop Winchester desires to move about constantly through the diocese and will dispense with the services of an archdeacon.

ON WEDNESDAY EVENING, October 11th, the ladies of Christ Church, Little Rock, gave a reception in the parish house in honor of the Bishop Coadjutor and his family. Nearly all the people of the mother parish of the diocese were present and enjoyed the opportunity of making the personal acquaintance of their new chief pastor. He expressed himself as delighted with the spirit of welcome and co-operation which is being manifested on all sides throughout the diocese, and as greatly pleased to find the facilities which exist at Christ Church in the see city for the prosecution of a large social and religious down-town work.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.
Missionary Rally in Denver.

A MISSIONARY RALLY was recently held at Trinity Memorial Church, Denver, Col. (the Rev. G. H. Holoran, rector) at which the Rev. A. L. Hale, Principal of Iolani School, Hawaiian Islands, gave an interesting address on the work of the Church in the Islands.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.
Autumn Meeting of Woman's Auxiliary.

THE AUTUMNAL MEETING of the Woman's Auxiliary was held in St. Peter's Church, Smyrna, Thursday, October 12th, with about two hundred delegates and visitors present. Bishop Knight of Cuba celebrated the Holy Communion in the morning, assisted by Archdeacon Hall of Wilmington, and the rector, the Rev. Mr. Arthurs. Later he made an address summing up the results of the seven years work during his episcopate. There are now fifty congregations instead of seven; sixteen hundred communicants instead of two hundred. There are 1,200 Sunday school children, and 1,000 in the parochial schools of which there are eighteen. Twenty-three clergymen now carry on the work, where two did

when he was consecrated. Church property is now valued at \$170,000. Miss Bessie Newbold, a Delaware girl, Missionary of Sendai, Japan, now studying at Columbia University, on leave of absence from her field, described her Teacher-training Class for Japanese girls. Mr. E. T. Newton of Valdez, Alaska, addressed the Auxiliary.

AN INTER-CHURCH Federation was formed in Wilmington, recently at a meeting of ministers and laymen in the Y. M. C. A. building for the city and county. The Rev. Hugh B. McCauley, president of the Eastern Council of Interchurch Federations, made an address describing its nature and purpose. Against the multiplying forces of evil there must be united efforts; and there can be voluntary co-operation for the social, moral and religious improvement of the community. Chancellor Chas. M. Curtis was elected President; and as Vice-Presidents, the Rev. D. M. Cleland, and General Chas. Bird, and H. H. Ward; Caleb E. Burchinal, secretary; the Rev. R. L. Jackson, corresponding secretary; Mr. Chas. F. Wollaston, treasurer. A constitution and by-laws were adopted.

ERIE.

ROGERS ISRAEL, D.D., Bishop.

Work of the Bishop—Two Archdeacons Formed.

THE BISHOP of the diocese has returned from his summer vacation, which was spent at Alexandria Bay, Thousand Islands, where, as in former years, he conducted services on Sundays at St. Lawrence Church. The Bishop has nearly completed an official visitation of every parish and mission in his widely extended diocese—only five mission stations yet remaining to be visited.

THE DIOCESE has been subdivided into two archdeacons, named Meadville and Ridgway. A meeting for organization was held at the latter place on October 3rd and 4th. The rector of Grace Church, Ridgway, was elected Archdeacon; the Rev. Frank T. Cady, Port Allegany, secretary; and the Mr. George Mitchell, Smethport, treasurer. The Archdeaconry of Meadville met in Christ Church, Meadville, October 10th and 11th. The Rev. D. E. S. Perry, D.D., rector of Trinity Church, New Castle, was elected Archdeacon; the Rev. R. G. Roscamp of St. Andrew's, New Castle, secretary; and Mr. Turner W. Shacklett of Erie, treasurer.

FOND DU LAC.

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

Addresses by Bishop Grafton—Men and Religion Movement.

A SERIES of talks or addresses will be given, beginning on Saturday, October 28th, by Bishop Grafton to men on the fundamental truths of Christianity. They will be given in the library of the Bishop's House at 4 P. M.

CONSIDERABLE interest is being displayed here in the Men and Religion Forward Movement. The representatives of the various denominational and Catholic churches of the city have been invited to be present at the meetings to be held in Milwaukee.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Name and Editor of Diocesan Paper Are Changed.

THE DIOCESAN PAPER, the *Newsbearer*, which has been edited by Miss Margaret G. Weed, the daughter of the Bishop of the diocese, will appear under a new name and editor on November 1st. The Rev. John H.

Brown, rector of Christ Church, Pensacola, Fla., has been appointed as editor, and it has been thought wise to change the name of the paper to *The Church Herald*. The new editor would like to exchange with other diocesan papers, and asks that they be sent to his address, the corner of Lee and B streets, Pensacola, Fla.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Meetings of Archdeacons of Harrisburg and Williamsport.

THE ARCHDEACONRY of Harrisburg, (the Rev. Alex. McMillan, Archdeacon), met in St. Michael's Church, Middletown, Pa., October 19th. Addresses were made by the Bishop of the diocese, and the Rev. Messrs. Race of Chambersburg, Allison of Mechanicsburg, Oxley and Sawyer of Harrisburg, and Hoyt of Columbia. About twenty of the clergy were present at the session.

THE NORTHERN DEANERY of the Archdeaconry of Harrisburg met in Christ Church, Coudersport, Pa., on Monday evening, October 16th. The Rev. W. H. Overs, Ph.D., Dean, presided. A quiet hour was held by the Rev. J. B. Thomas, who took for his theme, "The Priest at Prayer." The Rev. James Bishop Thomas, Ph.D., of Rochester, N. Y., preached a sermon on the subject, "The Function of Religious Vocation in the American Church." A paper on the "Emmanuel Movement," was read by the Rev. F. T. Cady of Port Allegany. On the evening of the next day the Archdeaconry of Williamsport met in the same place. The Archdeacon, the Rev. Lewis Nichols, and about twenty of the clergy were present. Addresses were made by the Rev. Messrs. Grimes and John E. Diggles. The following morning a sermon was delivered by the Rev. W. Northy Jones of Christ Church, Williamsport, and in the evening the Rev. Robert Bell of All Saints, Williamsport, preached. The Rev. L. F. Baker read an exegesis of the parable of the Wheat and Tares, and the Rev. E. M. Frear of State College presented a critique of Bishop Kinsman's late work on Anglican principles. Resolutions were passed on the recent calamity at Austin, Pa., commending the investigation now in progress and assuring the District Attorney of the moral support of the members of the Archdeaconry.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Consecration of St. George's Church—Cornerstone Laid at New Harmony.

ST. GEORGE'S CHURCH, Indianapolis, Ind., was consecrated on Sunday, October 15th, 1911, by the Bishop of the diocese, assisted by the Rev. Edward C. Bradley, rector of Holy Innocents' Church, Indianapolis, and the vicar, the Rev. George G. Burbank. The Bishop preached the sermon. In the afternoon a jubilee service was held at which the Rev. James D. Stanley, rector of Christ Church, Indianapolis, preached a sermon. St. George's was started about forty years ago as a mission from Christ Church. This was made an unorganized mission in 1880, and was organized ten years later. The Rev. W. H. Bamford, now of Manchester Center, Vt., was the first minister-in-charge. Mr. Gordon Waite, the first clerk of the vestry had the honor of presenting to the Bishop the instruments of donation of the new Church. The cornerstone of the present edifice was laid March 17th, 1907, and it was dedicated April 28th of the same year. The total cost of the building has been about \$4,500.

THE BISHOP of the diocese laid the cornerstone of the new St. Stephen's Church, New Harmony, Ind., on Thursday, Septem-

ber 28th. The new church is to be constructed of cement blocks and will seat about 200. Its cost is estimated at \$5,000. The vicar, the Rev. H. B. Stuart-Martin left for England on his vacation the week following the ceremony.

IOWA.

T. N. MORRISON, D.D., Bishop.

Meetings of the Deaneries—Consecration of Cresco Church.

THE REV. W. C. RODGERS, D.D., President of St. Stephen's College, preached on Sunday, October 15th, in Trinity Cathedral, Davenport, of which fifteen years ago he was Canon-in-charge. Dr. Rodgers made an earnest and able argument in favor of religious education. On Monday evening Dr. Rodgers addressed the Cathedral Men's Club on the advantages of education in a small church college. Dean Hare has since received inquiries about St. Stephen's College from members of the Club who have sons to educate, and it is probable that Davenport will soon be represented in the student body of the college.

TWO DEANERIES have recently met, the Muscatine Deanery at Keokuk, and the Waverly Deanery at Charles City. Following his usual custom the Bishop was present and conducted a quiet hour for the clergy. At St. John's Church, Keokuk (the Rev. John Sage, rector), at the opening service the Rev. W. C. Hengen of Ottumwa preached. The second evening two stirring addresses were made by Dr. E. H. Rudd of Ft. Madison, and Bishop Morrison, on the topic "Christian Unity and Missions." A large and enthusiastic meeting of the diocesan Woman's Auxiliary was also held in connection with the deanery sessions. The Waverly Deanery meeting coincided with the celebration incident to the tenth anniversary of Grace Church, Charles City (the Rev. W. V. Whitten, rector), and the Bishop administered the rite of Confirmation and preached on "What the Episcopal Church has contributed to Church Unity." Papers of unusual interest were read by the Rev. Messrs. George Hinkle of Waterloo, and John S. Cole of Waverly. Addresses were made by Dean McVettie and Mrs. John Arthur.

The new church at Cresco was consecrated on Sunday, October 8th, by Bishop Morrison, assisted by Dean McVettie. The structure is of wood with a tower of churchly design; the interior woodwork is Flemish oak and the walls are tinted to harmonize. A spacious cemented basement has been placed under the church which will be eventually fitted up for parochial activities. The work at Cresco is in charge of Dean McVettie who serves it from Decorah. A number of memorial gifts have been presented to Grace Church, among them an altar cross from the boys of the Sunday School, and an altar desk of brass, the gift of Miss Lauraine Mead in memory of her parents.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

History of Church Published—Meeting of Southwest Convocation.

A HISTORY of Trinity Church, Atchison, has been written by the Rev. Francis S. White, and will soon be published. Among its rectors have been the late Bishop Leonard of Utah, the present Bishop Brooke of Oklahoma, and the Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, Chicago. Mr. White goes to Grand Rapids, Mich., on November 1st, to become dean of the pro-cathedral.

A MEETING of the Southwest Convocation of the diocese was held in Trinity Church,

Eldorado, on October 10th and 11th. Tuesday morning a sermon was preached by the Rev. D. I. Hobbs, of Winfield, on "God's Purpose in Instituting the Sabbath." Papers were read on "Tithing," and "The Successful Sunday School" by Mr. H. D. Kimber, and the Rev. W. M. Kearons, both of Wichita. The Woman's Auxiliary held a Missionary meeting in the afternoon at which the Bishop was present and gave an address. In the evening addresses were made by the Rev. Messrs. F. B. Peabody, P. T. Fenn, and H. P. Silver, on "The Shepherd and the Flock," "The Parish and the Community," and "The Church and the World." The convocation ended Wednesday morning with the reading of three papers, "The Church and Politics," by Dean Peabody, "The Church and Socialism," by the Rev. W. H. Haupt of Burlington, and "The Church and Christian Unity," by the Rev. A. V. Francis of Arkansas City.

KENTUCKY.

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

Meeting of Louisville Clericus—Cornerstone of Cathedral House Laid.

A SPECIAL MEETING of the Louisville Clericus was held on Tuesday, October 10th, at Trinity Parish House, where the clergy were entertained at luncheon by the priest in charge, the Rev. Arthur E. Whatham, and the ladies of the mission. The occasion was the informal opening of the recently acquired parish house, which was originally owned by the Big Four Railway, and which was about to be abandoned because of a change made in the location of a new bridge. Mr. Whatham secured the house gratis, had it moved to the lot where the chapel stands, and made extensive alterations and improvements costing about \$650. During the winter it is expected to continue indoors the social work begun during the past summer in connection with the Park and Public playground held on the church property.

A SUCCESSFUL MISSION has just been brought to a close at Emmanuel Mission in South Louisville. A number of the city clergy were the speakers, including the Rev. Messrs. David Cady Wright, Harry S. Musson, Richard L. McCready and William Cosby Bell. All the services were excellently attended. This mission is maintained by St. Andrew's parish, and the Rev. Frank W. Hardy is priest in charge.

THE CORNERSTONE of the new Cathedral House was laid on the afternoon of Thursday, October 12th, by the Bishop of the diocese, nearly all the local clergy being present, and also some from the dioceses of Michigan and Indianapolis. Mr. Charles B. Castner, long identified with the Cathedral Chapter, and a member of the Standing Committee of the diocese, read the list of contents of the box placed within the stone. Except for the singing of the hymn by the combined choirs of the Cathedral, and the brief service incident to the actual laying of the stone, the addresses and other portions of the service were held in the Cathedral, the Rev. Harry S. Musson, rector of the Church of the Advent, the Rev. Richard L. McCready, rector of St. Mark's Church, and by Mr. Charles Ballard, a member of the Cathedral Chapter. At the present writing the walls of the Cathedral House are up to the third story, and it is hoped it will be ready for occupancy by June 1912, in time for dedication on Dean Craik's thirtieth anniversary which occurs at that time. The gavel used by Bishop Woodcock in laying the stone was the one presented to Bishop Dudley in San Francisco at the time of the General Convention in 1901, and used by him in presiding over the House of Bishops.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Consecration of Grace Church, Ellenburg—Hold 1,000th Meeting.

THE BISHOP of the diocese consecrated Grace Church, Elkridge, Howard County, on Sunday, October 8th. He was assisted by the Rev. J. S. B. Hodges, D.D., the Rev. Professor Samuel A. Wallis, D.D. of the Virginia Theological Seminary, the Rev. James L. Smiley of Annapolis, and the rector, the Rev. Robt. A. Castleman. The architect of the church is Mr. George Worthington, a lifelong member of the congregation and for many years a vestryman. The new building is cruciform in shape, and is built of light grey granite. The total cost of the new church with its numerous memorials is about \$18,000. The old church and parish house were destroyed by fire in August 1909. On Thanksgiving Day of the same year the congregation began using its new parish house for services, where they have since worshipped. It is an unusual record to have church and parish house both destroyed by fire, and not a service missed, not a meeting of any Church organization; all expenses kept up; the offerings for missions doubled; and in two years a new church and parish house erected many times the value of the old ones, and with no indebtedness.

ASCENSION CHAPTER No. 650 of the Brotherhood of St. Andrew, Baltimore, held its one thousandth weekly meeting on Monday, October 8th. The occasion was made one of special import, and addresses were made by the rector, the Rev. R. W. Hogue, the Rev. Z. S. Farland, Mr. B. B. Ritter, the director of the Chapter, and Mr. C. J. Swindell.

AT THE INVITATION of the Baltimore Local Assembly of the B.S.A., a meeting of men was held in the parish hall of the Church of St. Michael and All Angels, Baltimore, on Tuesday evening, October 10th. The question of the Church and Social Service was discussed by the rector, the Rev. Charles Fiske, the Rev. Romilly T. Humphries, rector of St. Peter's Church, and by Dr. J. W. Magruder, Secretary of the Federated Charities of Baltimore.

THE RECTOR of St. Peter's Church, Ellicott City, Howard county, the Rev. Robert A. Poole, celebrated the fiftieth anniversary of his ordination to the priesthood on Thursday, October 12. The occasion was marked with special services and social events at which several of the diocesan clergy were present. Mr. Poole has been rector of St. Peter's Church since March, 1875, and is second in the diocese in point of time of service.

MRS. CAROLINE C. BROWNING, well-known as a painter, poetess, and musician, died at her home in Baltimore on October 3rd, in the seventy-first year of her age, and after thirty years of illness. Mrs. Browning was a devoted Churchwoman and a faithful member of the Church of the Ascension, from which her funeral took place on October 5th, being conducted by the rector, the Rev. R. W. Hogue.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

House for Sailors Opens—Doubles Its Apportionment—Notes.

THE NEW TRINITY HOUSE, which is to harbor a good work under the auspices of Trinity Church, Boston, is nearly ready for occupancy, and announcement will soon be made of its formal opening. The rector, Dr. Mann, has been greatly interested in this work which will afford to men and boys the advantage of Christian and Churchly guidance in their hours of recreation.

AT A MEETING of the Churchmen's Club of the Church of Our Saviour, Roslindale,

on the evening of October 10th, Congressman Andrew J. Peters was the guest of honor, and gave an address on "Methods and Men in Congress."

DURING THE FALL and winter it is proposed to have a half-hour organ recital at Trinity Church, Boston, at the conclusion of the afternoon service each Sunday. For some time the organist, Mr. Mitchell, has been accustomed to play for a time after this service, and as many people lingered to listen, Dr. Mann, the rector, thought it desirable to make this a regular feature.

THE FIRST MEETING of the season of the Episcopal Club was held at the Hotel Somerset, Boston, on the evening of Monday, October 23rd. Addresses were given by Bishop Lawrence, the Rev. J. Howard Melish of Brooklyn, N. Y., and Mr. H. D. W. English of Pittsburgh.

ST. MARY'S HOUSE for Sailors in East Boston was reopened for the season on the evening of Monday, October 16th. During the summer the house has been enlarged and thoroughly overhauled and is now better adapted to the needs of the work. The opening exercises included addresses by the Rev. Frederick B. Allen, Superintendent of the Episcopal City Mission, Archdeacon Samuel Babcock, and the Rev. K. R. Forbes, vicar in charge of St. Mary's Church.

ST. JOHN'S CHURCH, Roxbury (the Rev. Frederic W. Fitts, rector), has sent to the Board of Missions double the amount of its apportionment; that is to say while its assessment is \$194, it has sent in \$397. As the parish is made up of comparatively poor people, most of them wage earners, this is considered quite an unusual achievement.

IN ITS RESOLUTIONS on the death of Mr. A. J. C. Sowdon, long a member of St. Paul's Church, Boston, and a prominent figure in diocesan affairs, the Episcopal Church Association, of which the deceased was a member, says: "His wise counsel and unwearied efforts during this long period have been important factors in promoting the welfare and the best interests of our association and of the Church throughout the diocese. His rare executive ability and sound judgment have always been most helpful. Prominent as a layman and intensely loyal to his Church, he was also broad in his sympathies, and tolerant of the opinions of others."

THE NEW BAPTISTERY at the Church of St. John the Evangelist, Hingham will be dedicated on Sunday, November 5th. It is a memorial gift from parishioners.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

New Church for Prospect Park—Clericus Holds Meeting—Notes.

THE CONTRACT for the erection of St. Timothy's Church, Prospect Park, has been let by the Church Extension Society of Minneapolis. Mr. L. A. Lamereaux generously donated the plans, which provide for a building with a seating capacity of 150 persons, and a large basement for parish purposes. The interior of the building will be finished in fir, and the outside will be of rough cast plaster and shingles. The edifice will cost about \$3,500.

A MEETING of the St. Paul and Minneapolis Clericus was held at Ascension Church, St. Paul, on Monday, October 9th. After the celebration of the Holy Eucharist, a paper was read by Rev. A. R. Hill on the life and work of Dwight L. Moody. In the afternoon the topic was continued by the Rev. J. E. Freeman. It is proposed to hold the meetings of the Deanery and the Clericus at the same time hereafter, and a committee was appointed to report on the matter at the next meeting.

THE ANNUAL MEETING of the Woman's Auxiliary of the diocese was held on Wed-

nesday, October 11th, in St. Mark's Church, Minneapolis. Addresses were made by Bishop Partridge of Kansas City, and Bishop Edsall. The returns from the mite boxes showed that \$1,250 had been collected, and it was voted to give a third of this to general missions and the balance to diocesan missions. Officers were elected as follows: Honorary President, Mrs. S. C. Edsall; President, Mrs. Hector Baxter; Vice-Presidents, Mrs. Rufus Davenport, Mrs. H. C. Clarke, Mrs. H. A. Tomlinson, Mrs. O. H. Gould, Mrs. Horatio Gates, Mrs. G. H. Mueller; Corresponding Secretary, Mrs. J. McG. Smith; Recording Secretary, Mrs. J. W. Morrison; Treasurer, Mrs. H. F. Stevens. The offering at the celebration amounted to \$100. In the evening a missionary service was held at which Bishop Edsall, Bishop Partridge, and the Rev. J. E. Freeman gave addresses.

A RECEPTION was given on the evening of October 2nd in the parish house of Holy Trinity Church, Minneapolis, for the Church students attending the University of Minnesota. Between two and three hundred students were present at the reception, which was given by the rector, the Rev. Stanley Kilbourne, and the vestry of Holy Trinity.

ST. MARK'S CHURCH, Minneapolis, has purchased lots adjacent to the church property on which the future rectory of the parish will be erected.

THE LITTLE RURAL CHAPEL of Christ Church, Cordova, has been recently beautified with a new altar and pews of oak.

THE MESSIAH SWEDISH CHURCH, Minneapolis, has broken ground for a rectory, which will be erected in the spring.

NEWARK.

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

Church Consecrated at West Hoboken—Archdeaconry Meets in Jersey City.

THE NEW CHURCH built for St. John's parish, West Hoboken, N. J., (the Rev. Edmund J. Cleveland), was consecrated by Bishop Lines on Sunday morning, October 8th. For many years the congregation worshipped in a frame building, very much dilapidated, and in a poor location. The present stone church was erected during the rectorship of the Rev. David B. Matthews, and the present rector has raised the money necessary to liquidate all debts and complete the work so well begun.

A MEETING of the Archdeaconry of Jersey City was held in the Church of the Ascension, Jersey City, on October 10th. Among the subjects discussed were: "Communicants Lost By Removal," "The Laymen's Forward Movement," and "The Archdeaconries and Missions." In the evening a missionary meeting was held, at which addresses were given by the Rev. Messrs. Albert L. Longley, F. C. Todd and Rollin Dodd.

ST. MARK'S CHURCH, Orange, N. J., was crowded on Sunday, October 16th, the twentieth anniversary of the rectorship of the Rev. Dr. Frank B. Reazor. A major number of the musical compositions used at the mid-day and evening services were from the rector's pen. At the afternoon service the Bishop of Colorado was the appointed preacher. On the following Wednesday night there was a parish reception in the guild hall in honor of the anniversary.

THE OLD PARISH at Belleville, N. J., will shortly erect a parish house on the main thoroughfare of the city. Eventually a new church will be built on this property, which was acquired during the rectorship of the late Rev. Cornelius S. Abbott. Very marked

changes have come in the surroundings of the old church on the banks of the Passaic River, and it is the intention of the vestry to retain it only for occasional services and as a mortuary chapel in the midst of the old graveyard. The congregation is the second oldest in the diocese.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Grace Church, Merchantville, Consecrated.

THE BISHOP of the diocese consecrated Grace Church, Merchantville (the Rev. Harold Morse, rector), on Wednesday, October 11th, in the presence of a number of the diocesan clergy and a large congregation. Those officiating with the Bishop were the Rev. Messrs. Robert McKay, D.D., of Moorestown, R. Bowden Shepard of Riverton, and Charles M. Perkins of Vineland. The preacher was the Rev. J. H. W. Blake, rector of Christ Church, Washington, D. C. After the services a luncheon was served in the parish house and informal addresses were made. The first services in Merchantville were held in 1872, and the first church, now constituting a part of the parish house, was erected in 1878. Besides the beauty of the building itself, Grace Church is richly furnished, and contains many memorials, the most recent of which are furnishings of the altar and chancel.

ST. PAUL'S CHURCH, Bound Brook, N. J. (the Rev. Arthur S. Phelps, rector), celebrated its semi-centennial anniversary on Sunday, October 8th. The church was organized in South Bound Brook in October 6, 1861. A reception for the members of the parish was held on Tuesday evening, when an interesting historical sketch of the parish was read by Mrs. C. W. Thomas.

BISHOP SCARBOROUGH dedicated the new parish hall of St. James' Church, Long Branch, N. J., on Wednesday evening, October 18th. The building was planned by the Rev. Elliot White of Newark when rector of this parish. This hall will be used for services during the erection of the new church. The building cost about \$10,000.

RHODE ISLAND.

JAMES DEW. FERRY, JR., Bishop.

Intercessions for Sunday Schools—All Saints', Newport, Sold.

THE DAYS OF INTERCESSION for Sunday Schools were generally observed throughout the diocese, in many places the officers and teachers gathering together for Corporate Communion of Sunday, October 15th, and using the leaflet with special litany and prayers, sent out by the Christian Education Committee's Secretary, the Rev. F. E. Seymour. On Monday, October 16th, many of the clergy met in St. John's Chantry, Providence, for a special Eucharist at which the Bishop was the Celebrant, assisted by the Rev. Dr. Bradner, rector of St. John's Church, in that city. After the service the clergy were addressed by the Rev. Carlton P. Mills, the educational secretary of the diocese, on the movement for better religious education and the priest's relation to it.

ALL SAINTS' CHAPEL, Newport, has been sold under the direction of the Master in Chancery, and \$10,552.14 has been turned over to the Diocesan Board of General Trustees to be held by decree of the Superior Court, to invest and reinvest the same and to apply the income thereof; which said income shall be expended under the direction of a Board of Trustees, including the Bishop for the time being of the diocese of Rhode Island, and the rectors for the time being for Trinity Church, Emmanuel Church, St. George's Church, and the Zabriskie Memorial Church of St. John the Evangelist, "for the purpose of procuring from time to time the services of eminent scholars, writers and ministers of the Protestant Episcopal Church in the U. S. A., to deliver lectures and sermons on, and expound, explain, and disseminate the gospel, doctrines, and belief of the Protestant Episcopal Church of the U. S. A., according to the forms thereof in the aforementioned churches at such times and in such of the aforementioned churches as said Board of Trustees shall from time to time appoint." In accordance with the provisions of the decree of the Superior Court the Board of Trustees of the Alexander B. Mercer Fund met and organized with the Bishop as president, and the Rev. Stanley C. Hughes as secretary and

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treasurer. Plans were made for the use of the money coming as income in 1912; and it was felt the diocese now held in this fund the means for doing great good in the holding of Missions and conferences from time to time, and by lectures greatly increasing the influence of the Church throughout Rhode Island and adjacent parts.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Catholic Clericus Has Interesting Meeting.

THE CATHOLIC CLERICUS of southern Salina convened at Grace Church, Anthony, Kansas, on October 3rd and 4th. In addition to services, business sessions and social features, the Rev. H. Cady read a paper on Music in the Rural Parish, which was discussed; and debates were held on Benediction, the Stations of the Cross, and Tenebrae. The Rev. Mr. Inwood demonstrated how to celebrate Mass. Wednesday afternoon after Vespers of the Blessed Sacrament, the Kingman Ward of the C. B. S. held a meeting. The Clericus closed with evensong and a sermon by Mr. Inwood.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Parochial Mission at Ellensburg, Wash.

A VERY SUCCESSFUL mission was recently brought to a close at Grace Church, Ellensburg, Wash. (the Rev. A. K. Smith, rector) by the Rev. E. V. Shaylor, rector of St. Mark's Church, Seattle, Wash. The mission which lasted a week made a lasting and helpful influence not only on the congregation but on the community at large.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Convocation of Nashville Holds Fall Meeting.

THE FALL MEETING of the Convocation of Nashville was held on October 17th and 18th at the home of Mr. and Mrs. Felix G. Ewing, near Cedar Hill, Tenn. The Archdeacon, the Rev. Thomas D. Windiate, and about twenty clergy were in attendance. At the business meeting the Rev. H. J. Mikell, D.D., rector of Christ Church, Nashville, was elected as dean, and the Rev. John B. Cannon of Trinity Church, Clarksville, as secretary and treasurer. Sermons were preached by the Rev. Messrs. Cannon, A. H. Noll of Sewanee, and W. B. Capers of Columbia. A quiet hour was conducted by the Rev. W. A. Grier of Winchester. Papers were read by the Rev. A. L. Seiter of Franklin on "How to do the Church's Work Where no Resident Clergyman can be Kept," and by the Rev. Thomas Dyke of St. Peter's Church, Nashville, on "What Constitutes a Successful Ministry." Addresses were made by the Rev. Messrs. J. N. Northrop of Fayetteville, W. S. Claiborne of Sewanee, and E. J. Batty of Montegale.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Southeast Convocation Holds Meeting at San Augustine.

THE SOUTHEASTERN CONVOCATION of the diocese assembled in Christ Church, San Augustine, on October 11th. The opening service of the convocation was a celebration of the Eucharist at which Dean Norton of St. Mark's Church, Beaumont, was the celebrant. The morning was given over to a business session, and in the afternoon the writings of the Rev. J. J. Lanier were taken up and a discussion of the sacramental system of the Church followed. The following day addresses were made and conferences held on Sunday School work and the work of the Woman's Auxiliary. Dr. Norton and the Rev. Thomas J. Sloan had been holding a mission at San Augustine for the ten days

previous to the convocation which came as a fitting close to their efforts.

WESTERN MASSACHUSETTS.

THOMAS F. DAVIES, D.D., Bishop.

Meeting of Worcester Convocation—Endowment for Church at Ware.

THE ANNUAL MEETING of the Convocation of Worcester was held on Tuesday, October 17th, at Trinity Church, Milford. Holy Communion was celebrated at 11 A. M.; the Rev. Henry Hague, rector of St. Matthews' Church, Worcester, and Dean of the Convocation celebrated, assisted by the Rev. W. S. Danker, rector of St. John's Church, Worcester. The Rev. Robert Keating Smith, rector of the Church of the Atonement, Westfield, Mass., delivered an address on "The Missionary Readjustment in the Diocese of Western Massachusetts." After luncheon the Convocation held its business meeting at which the Rev. Henry Hague was reelected Dean, and Mr. John W. Young was reelected secretary and treasurer. An informal discussion of the address of the morning followed. In the evening the Rev. Charles J. Sniffen made an address on "What the Diocesan Missionary wishes of the Convocation of Worcester."

AN ENDOWMENT FUND has been started at Trinity Church, Ware, of which the Rev. Arthur Chase is the rector, for the upkeep of the parish property, and the sum of \$1,200 is already in hand.

WESTERN NEW YORK.

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

Ground Broken for New Church at Rochester.

GROUND WAS BROKEN on Sunday, October 15th, for the new St. Stephen's Church at Rochester, of which the Rev. T. J. Shannon is the rector. Mr. Alphonso Collins, the oldest communicant of the parish, and its Senior Warden, turned the first sod, and as he did so said, "In turning this sod I desire that it be distinctly understood that we do not intend to go one cent into debt. We

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hope that the funds will be forthcoming, for we shall go no further with the building than we have the money to pay for." In his address the rector said that the service was the outcome of an effort inaugurated three years before, and a result, which would benefit not only St. Stephen's, but every other weak parish in the city, was the forming of the Churchmen of the city into an organization for the work of Church Extension. Henceforth every effort of the kind, undertaken in the city of Rochester by a parish, too weak to work alone, would have back of it the support of this organization. The new edifice will be provided with a basement twelve feet high, fitted as a complete working parish house.

WYOMING.

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Rectory Improved at Dixon—New Rectory Planned for Buffalo.

THE RECTORY at Dixon has undergone repairs, improving its appearance, and adding to the comforts of its occupants. The guild has provided a set of green hangings for the church.

PLANS HAVE BEEN PREPARED for a new rectory at Buffalo, and it is intended to proceed at once with the erection of the building.

CANADA.

News from the Various Dioceses.

Diocese of Montreal.

IN SPITE OF the rain, there was a good attendance in the Chapel of St. James, the Apostle, Montreal, on the morning of October 18th, the occasion being the ordination to the priesthood by Bishop Farthing, of the Rev. S. Bagg Lindsay. Among the clergy taking part in the service was the Ven. Archdeacon Norton and the Rev. A. P. Shatford. The Rev. H. M. Little, preached the ordination sermon. At the conclusion of the ordination service in the chapel, the clergy and congregation moved into the church where the benediction of two stones was performed. These stones are to be sent to England to form part of the new chapel at Hampstead Heath, of which the Rev. Basil Bourchier is rector. Mr. Bourchier was very warmly received when he visited Montreal about two years ago, to ask for aid in building his church. One of the stones comes from the old Montreal Cathedral and the other from the Roman Catholic church at Annapolis, Nova Scotia, where the Anglican liturgy was first read. THE NEW CHURCH of St. Aidans, in Ville Emard, a suburb of Montreal, was dedicated by Bishop Farthing, October 13th. This church is a neat mission building, costing \$3,000, and seating about 200 people. The progress of church work in the parish has been very rapid, the mission only having been opened about a year and a half ago. The Bishop held a confirmation immediately after the dedication service. A number of the city clergy were present.

Diocese of Athabasca.

BISHOP HOLMES, speaking at a meeting in Toronto, October 13th, said that steps should be taken to send Christian Esquimaux to their own people with the white missionaries. The Bishop told of the recent discovery of a new tribe of these people, who had never seen a white man until about two years ago. As soon as the existence of these people had been reported, Roman Catholic Missionaries had been sent to them although there are no Roman Catholic Esquimaux, either in Canada or Greenland.

Diocese of Ontario.

THE RECTOR of St. Mark's Church, Barriefield, the Rev. Arthur McGreer, has resigned his position to accept that of assistant

at Christ Church Cathedral, Montreal. He will leave St. Mark's in the end of November. He has done good work there during the two years of his incumbency and the congregation regret his departure. Mr. McGreer is deeply interested in rifle shooting and is said to be one of the best marksmen of the Kingston rifle association.—THE THANKSGIVING OFFERINGS in St. Paul's Church, Kingston, were four times larger this year than last. A spe-

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cial course of sermons to men is to be given by the vicar during the coming winter.

Diocese of Ottawa.

EARL GREY, the retiring Governor-General, attended a farewell service at All Saints' Church, Ottawa, October 8th. The rector, the Rev. A. W. Mackay, preached. The lately elected premier of Canada, Mr. R. L. Borden, and Mrs. Borden, were also in attendance. The sermon was one of farewell to His Excellency, and the service was unusual as a final send-off to His Majesty's representative. The Governor-General chose the hymns, which were the "Old Hundred," and Kipling's "Recession-al." A special prayer was said at the close, and the whole congregation sang the National Anthem, which had been rung on the church bells as the vice-regal party first entered the church.

Diocese of Toronto.

AT THE REQUEST of Bishop Sweeny the work of the Sunday School Commission was brought before the city congregations in Toronto, on Children's Day, October 15th.—THAT DEVOTED WORKER in the far North, Archdeacon Renison from Moose factory, diocese of Moosonee, preached in St. James' Cathedral, Toronto, October 15th, at morning service.—ONE of the public wards of the General Hospital, Toronto, was dedicated, recently, to the memory of the late rector of All Saints' Church, the Rev. Arthur Baldwin, who had regularly visited the hospital for thirty-four years. The dedication service was conducted by Archdeacon Cody, a great friend of Mr. Baldwin's, and a near relation of the latter furnished the ward.—A STRONG committee of members of the west end city churches in Toronto, was formed at a meeting in St. Mark's Church, Parkdale, October 13th, for the purpose of aiding to raise the \$300,000 required for the completion of St. Alban's Cathedral, Toronto. When the east end churches have organized their committee the two committees will begin their work with vigor.—THERE WERE a number of well known speakers at the annual meeting of the Canadian Church Missionary Society in Wycliffe College, Toronto, October 13th, and among them Bishop Stringer of the Yukon, gave an account of a winter trip in the mountainous part of his diocese, and of the difficulties of his work.—THE VEN. ARCHDEACON Ingles will preside at the sixth annual conference of the Archdeaconry of Simcoe to be held at Barrie, October 23 to 25th.

Diocese of Huron.

BISHOP WILLIAMS is to preach at the opening of the fourth Conference of the Archdeaconry of London, to be held in November.—SUBSCRIPTIONS to the jubilee fund of Christ Church, Chatham, now amount to \$6,000. This is one of the oldest churches in Western Ontario. It is hoped that the whole debt on the parish will be paid within two years.

Educational

MARGARET COLLEGE, the school for girls in the diocese of Lexington, located at Versailles, Ky., opened its fall term with a larger attendance of pupils than any year in its history. The matriculation will reach eighty. Arrangements have been made to accommodate twenty-six boarding pupils. Bishop Burton delivered a fine address at the opening exercises, and President Maxon gave a stirring talk calculated to start off the term with enthusiasm. The middle south is growing more and more to appreciate the value of education under religious auspices.

THE BEDELL LECTURES for 1911 will be delivered in the Church of the Holy Spirit, Gambier, Ohio, on November 1st and 2nd, by the Rev. George F. Smythe, D.D., chaplain of Kenyon College. The subject will be "The Shepherd of Israel: a Contribution to the Evidences of Revealed Religion." On Novem-

ber 13th and 14th, the Larwell Lectures for 1911 will be delivered at Rosse Hall, Gambier, by the Hon. Theodore E. Burton, United States Senator from Ohio, whose subject will be "Modern Democracy." These lectures are endowed courses at Kenyon College, Gambier, Ohio.

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