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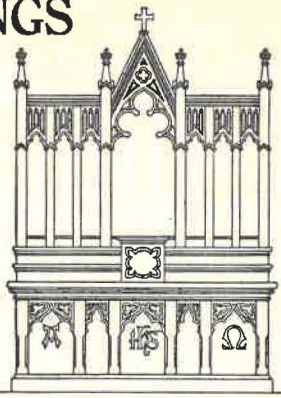
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The Living Church

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OF ONE THING we may be certain, that our times of sorrow and dismay are but the natural signs that we are mounting fast—we need not fear them! What we have rather to fear are the times when we recline in indolent content.—A. C. Benson

GODLIKENESS

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY

"To err is human; to forgive, divine."

GODLINESS means God-like-ness; and in no other way are we more like, and in the image of, our Maker, than when we rise to heights of forgiveness. Resentment, hate, and revenge are characteristic emotions of primitive people; nor is it a sign of a strong man that he is a "good hater." It is a sign of strong feeling, no doubt; but he is a stronger man, who learns to look upon life and mankind with that attitude of impersonality which separates men and issues, and which seeks to correct an honest and fair criticism, and disregards the charge that is not true. Only the strong can forgive.

To forgive necessitates humility—the acknowledgment of the possibility of one's own shortcomings. There is a moral blindness in the person who cannot forgive, a lack of the sense of proportion. This is easily seen in the Gospel lesson for the day. In the story of the two debtors we can all see the outrageous incongruity of the forgiven debtor's treatment of his fellow-servant; and, yet, many who see fail to connect his actions with their own treatment of some friend, or neighbor, or enemy. But most of us in this blind world are repeating the parable in our daily lives—forgiven so much of God, ah, so much, and judging so harshly our fellow!

"But, I cannot forget; therefore how can I forgive?" many say. Is it true, however, that forgiveness depends upon forgetting? How many mothers forget the pain and sorrow given by sons; and who forgives like a mother? What family could live together without forgiving, in spite of remembering? Word and deed need no forgetting when there is love to make explanation for them. *Love* is the key to forgiveness.

"God so loved the world that He sent His only begotten Son, to the end that all that believed in Him should not perish, but have everlasting life." "This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners." "Father, forgive them; for they know not what they do." That is the love of God, who offends none, and against whom all offend. And godliness is love, also.

The injunctions, to love our enemies, and to love our neighbor as ourselves, should never be thought of apart from each other; for enemy and neighbor are the same person. We quarrel with those about us, not with those whom we have never known; and our enemy must first have been our neighbor. Had we loved him as ourself he had never become our enemy! It can be argued, of course, that it is possible to hate those whom we never saw, as, for instance, our enemies in war. But that is an abnormal and unnatural manifestation of feeling. There must be an enflaming of the passions by unusual means to bring about war between nations. But how thoroughly normal is *love*! It has made neighbors of all peoples; made of one blood all nations of men for to dwell on the face of the whole earth; and the great brothers of men, the noblest of the missionaries, learned love and brotherhood neither from fiery eloquence nor from appeals to self interest. They saw the vision of Christ's purpose of love to all creatures in the quiet of their own meditations, and in the glad tidings of peace.

The divine sonship of man and the brotherhood of man both find their warrant in love. The love of God made us His sons; and love for God will make us love every other creature whom He has called son; for God's children are our brethren.

"Lord, we beseech thee, keep thy household the Church in continual godliness. . . ."

R. DE O.

WE SHALL one day forget all about duty, and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.—George MacDonald.

THE COMMUNION OF SAINTS

IT is a happy characteristic of All Saints' Day and its octave that the world has not stolen it from the Church. If we except the vulgarity and disorder which seem to be expected in the observance of Hallowe'en—an "e'en" that has been completely severed in the popular mind from the All Hallows, or All Saints' Day of which it is the beginning—the world knows nothing of the day. A really devout observance of Christmas or Easter is difficult, because of the temporal side of the rejoicing of those great days; and try as we will, we do not get the *atmosphere*, in this crowded twentieth century, that enables us to enter into a full realization of the spiritual festivals of Ascension and Whitsunday. Perhaps the spiritual perception of Churchmen is not yet sufficiently keen to enable them to make of those days all that is latent in them.

But All Saints' brings each year an unique appeal to those whose spiritual nature is sufficiently acute to feel it. Perhaps the falling leaves all about us, the mute testimonies to the "change and decay in all around I see," help to challenge our attention. And certainly the bereavements that most of us have undergone have given longing for some form of the communion of saints, little though we may realize it. Christmas is the festival of childhood; Easter is the feast of all humanity; but All Saints' is peculiarly the festival of the middle aged and the further aged. The "sere and yellow leaf" without is the symbol of the sere and yellow leaf of advancing age. The thought is no longer that of harvest home. The harvests are past, the summer is ended. Bleak winds from the west are reminding us of the coming winter. Leaves falling to earth are whispering the refrain, "earth to earth, dust to dust, ashes to ashes." All Saints' is the *finale* of the Christian cycle. It is the quiet meditation day of those who realize that their lives are even now merging into the larger and more beautiful life of eternity.

THE DOCTRINE of the Communion of Saints is the fitting complement to the doctrine of the Holy Catholic Church. Realizing that by baptism we are all made members of Christ, children of God, and inheritors of the kingdom of heaven, and so, members of the Body of Christ, the holy Catholic Church, it is impossible not to feel that there is something mechanical in this membership. Repentance and faith, as antecedent prerequisites to holy Baptism, are largely taken on presumption; they are promised on behalf of infants by their "sureties," who commonly forget all about the promise long before the infant has reached the age when he may be called upon to "hear sermons." And once a member, always a member of the Catholic Church, unless cut off by formal excommunication, is a principle akin to that of permitting the tares and the wheat to grow together. Membership in the Church, as we find it, is a painfully meagre guarantee of the possession of lively spirituality, even of common morality. Baptized Christians form a very considerable portion of our criminal population.

And so, the external membership in the Catholic Church would be a cold and formal thing if the doctrine of the Church were not supplemented immediately by the doctrine of the Communion of Saints. This communion is the fellowship of the invisible Church; the "blessed company of all *faithful* people." No one can establish its metes and bounds. All we know is that all of us are "called to be saints," and that not all respond to the call. Happily, we know that beyond the grave there is the opportunity for spiritual growth, for development in sanctity. Without that blessed opportunity of the waiting place of the elect, the communion of saints itself would be an imperfect thing. God only knows how the mere spark of divine grace which remains in the human soul at death is fanned into a spiritual flame; but the comforting assurance is ours that our loved ones who die so manifestly imperfect, yet having not rejected the divine love, are indeed being fitted for continuance in a true and living communion of saints. They are growing every day throughout the long evening of eternity into a more perfect sanctity. They are in training for the companionship of angels and martyrs and saints of high degree, and fitting themselves to live in the bright sunlight that shines ever from the Throne of God.

But while growth and development are marks of the life beyond the veil, the characteristic which somehow appeals more deeply to us in this present life, and particularly after the physical vigor of youth is past, is that of rest. Restfulness is an attribute of the spiritual life in all its stages—on earth

as well as beyond. "In quietness and in confidence shall be your strength." Restfulness, says Bishop Wilkinson, is a mark of the 'higher life' in this world.

"Look through your Bibles. See the illustrations used, even in the Old Testament, to describe the life of the child of God: *e.g.*, safe under the shadow of the rock, with the storm raging without; hidden in God's own blessed Tabernacle from the strife of tongues. What a blessing, when, even for a short half-hour, we can lock the door, and shut out all 'the strife of tongues'! Think what it is, to be kept secretly in God's Tabernacle, hidden privily by His own Presence from the provoking of all men! And again: 'The Beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long, and he shall dwell between His shoulders.' 'The work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places, when it shall hail, coming down on the forest,' etc. 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee.'—(*Communion of Saints*, pp. 29, 30.)

Quiet restfulness of spirit indeed, is the key to those sayings that we find so curiously hard in this present life: "Take no thought for the morrow." "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" These sayings are hopelessly unintelligible until we apply them in the perspective of eternity. The life in the communion of saints is one in which external things cease to be the central objects of thought. The mind responds to the spirit. The things that are eternally worth while are those upon which the mind loves to dwell.

This does not mean that one ceases, or ought to cease, to be interested in the things of this present life. Even the selfish necessities of food and raiment continue to be objects of true interest. And beyond those, the worlds in which we live now—the world of business, the world of politics, the world of society, the little world that revolves within our own homes, even the world of sport and the world of pleasure, do not cease to be real factors in the life that is lived with the larger perspective of eternity as its motive power. Only, these are not the central objects of thought, and so of interest. "Take no thought" implies, not thoughtlessness, but the shift of the transitory from the central place in the mind.

But it is not easy to make the spirit of restfulness the dominating factor in this present life. The spirit of the age is different. We respect the call to a "strenuous" life. And, indeed, when one sees the mass of corruption and selfishness that is so plentiful wherever we look, and which it is the duty of the Christian citizen to sweep away, it is difficult to realize that "quietness and confidence" are a greater strength than bustle and activity. "Social service" is apt to take the wrong perspective. It should be the outgrowth of spirituality; it is sometimes a substitute for it. Difficult as it may seem, there is a true reconciliation possible between a restful spirit and an active body.

And yet it is in the hidden life after death that restfulness is seen to be the chief characteristic. "May he rest in peace!" is our most frequent prayer for the departed. Conscious, as most of us are, how the body dominates the spirit in this present world, making the spirit of restfulness almost impossible in a busy life, it is the *rest* of the life beyond that most appeals to us. We are tired. We have overwrought nerves. The ceaseless grind of everyday life has worn upon us. Not light, not growth, not devotion, are the first characteristics that we associate with that life of Paradise, but rest, and peace, and quietness.

AND THE IDEA of communion, of fellowship, between the saints, on earth and beyond, is a very comforting one. It removes the loneliness of the grave; it tempers the sense of separation. Precisely how the communion between earth and Paradise is established we cannot know; yet analogy can suggest.

All of us alike who have "put on Christ" in Baptism are members of His Body. Now the hand and the foot, members of the one body, have communion each with the other through their connection with the heart and the brain. One common life flows through both, and the arteries carry the blood throughout the body by the impelling force that proceeds from the heart. The unity yet the variety in the human body is St. Paul's favorite analogy of membership in Christ. The members all share the common life from Christ, the centre of

their life. From Him the spiritual life flows through sacraments as arteries into every member. And as the nerves communicate directly between the member and the brain, so does prayer afford communication between the members of Christ and their Lord. It is through Him, then, and not by direct intercourse, that souls have communion with each other. The weakness of our spiritual vision dims our sense of this communion, and it is probable that the communion of saints is far more fully realized in the waiting life than it is here below. The spirits of the departed probably realize their closeness to us much more vividly than we realize our closeness to them; yet the direct contact of soul with soul which spiritualism promises seems contrary to the whole doctrine of the Communion of Saints. It is God's good pleasure that communion should be enjoyed, not direct, but through Him. Prayer and sacraments are means of approach, and, we may reverently believe—we cannot know—our proper messages to those we love beyond the veil are transmitted to them by heavenly agencies when they are brought in prayer to Almighty God.

And the Communion of Saints is equally a comfort to those who are isolated, in their spiritual life, on earth. How often do we see faithful souls in a parish life that fails to give them all the spiritual opportunities which their own natures crave! One of the awful accompaniments of a low spiritual attainment on the part of a priest is that there will be some of the souls in his flock starving and he will never suspect it. He will not know how his spiritual coldness repels them, how his weak spiritual perception saddens them, how his faint hold upon the deeper things of the Christian religion jars upon them. One of the most pathetic things in the Church to-day is that we have priests who freeze the spiritual life out of their people. The people cry for bread and the priest gives them a stone. Who cannot point to parishes in which the amount of spirituality can clearly be seen to be growing less from year to year?—parishes in which sacraments are slovenly administered, in which candidates are presented for confirmation without adequate preparation or no candidates are presented at all, in which there is no sense of the larger life of the Church beyond the parish, no zeal for missions, no love for souls, no sense of pastorship, no realization of the sacredness of the priestly calling. Oh, it is an awful thing for a priest to live upon a low spiritual plane!

And yet the souls who are tortured by the necessity of living in such parishes are not left to themselves. To them the Communion of Saints brings a real relief. They are not isolated. All the vigorous life of the Church, wherever that life is lived, is theirs. The Church only fails, or is weak, in spots. It is hard for those who live in the weak spots; but the grace of God is sufficient for them. Their membership is a membership in the whole Catholic Church. All the saintly lives that are being lived and that have been lived, are a part of their heritage. In the Communion of Saints the isolated Churchman is brought into touch with the life of the Church throughout the world and in Paradise. All the life that flows through the Body is his. All the wealth of spirituality that there is within the Church may become his own. To live a spiritual life where the Church locally supplies but the meagre advantages is to overcome a terrible handicap; but one almost hears the triumphant, exultant cry of our Lord to such as these, "To him that overcometh will I give—" "Well done, good and faithful servant!"

Thus the Communion of Saints is the common meeting ground upon which all devout souls, living and departed, may gather. As life circulates freely through the whole Body, so may prayer circulate freely. There is no isolation, whether of the living or of the dead; we need only to realize how truly we are all "knit together" "in one communion and fellowship, in the mystical body of Christ our Lord," to overcome that sense of loneliness which sometimes arises. God has all His loved ones in His keeping; and "He that watches over Israel slumbers not nor sleeps." However keen be our sense of separation, it is only an apparent separation that keeps us apart.

Some day the veil will be rended and even the apparent separation will be done away. Then will all loneliness, all sense of isolation, disappear. We shall see and know one another. We shall rest together in peace. In quietness and in confidence shall indeed be our strength, for ever and for ever.

THE daily papers state that Bishop Raphael, of the Syrian mission in the United States, has recalled his permission formerly given to his people to receive the ministrations of our American clergy in the absence of Orthodox Eastern priests, in a letter which concludes:

**Bishop Raphael's
New Attitude**

"I am convinced that the doctrinal teaching and practices, as well as the discipline of the whole Anglican Communion, are unacceptable to the Holy Orthodox Church."

Bishop Raphael had some time previously resigned his position as vice-president in the Anglican and Eastern Orthodox Churches Union.

We regret exceedingly that Bishop Raphael has reached this determination, particularly at a time when Greek and Russian ecclesiastics in their own countries are showing an increasing desire for friendly relations. It is of course true that there are variations in doctrinal teaching, practices, and discipline between the Eastern and the Anglican communions. Practices and discipline are changeable factors, and at no time has the Church Catholic maintained that they must be uniform in all ages and in all lands. The Anglican Churches will undoubtedly adhere to the principle that their practices and their discipline are subjects for their own internal regulation; and it would be easy for them to point out that laxity in such a serious matter of discipline as the easy re-marriage after divorce which is permitted by Eastern Christians is, in their judgment, a serious blot upon the disciplinary record of the Eastern Communion. If either party deems it profitable to point out the failures of the other to reach the high ideal at which, we believe, both are aiming, it will be an easy task, but it might not promote the cause of comity between the Churches. Variations in doctrinal teaching are more serious; and it is in the hope of finding common ground in this difficult field that the more friendly relations between the two communions are so greatly desired by those who hope and pray for the unity of the Church.

Only the desire to serve strangers in a strange land, and to show the friendship of one of the youngest of the national Churches to one of the oldest, has animated our clergy in their attempts to be of service to the unshepherded communicants of the Eastern Church in this country. And if sometimes our services have been too ardently pressed upon these strangers, as Bishop Raphael appears to intimate, it is because of our intense desire to extend this hospitality, and not because of any desire, in any quarter, to disturb the allegiance of Eastern Christians to their own hierarchy.

We believe Bishop Raphael has made a serious mistake; but in the meantime it behooves our clergy to be very circumspect and to withdraw from any relations with Syrians in this country.

OUR good friends are so kind as to favor us, quite frequently, with cordial words of appreciation of THE LIVING CHURCH. These expressions are always gratefully received, and of course they are esteemed to be private and in no sense intended for others than the editorial eyes.

**Thanks for
Appreciation**

An anonymous letter lately received seems to justify an exception to this rule. With nothing to indicate its source, the following seems proper for publication as a concrete instance of good that has been accomplished through THE LIVING CHURCH. In reprinting it the Editor begs to extend thanks to his unknown correspondent:

"Dear 'Living Church,'

"I have felt for some time such a debt of gratitude to you that I am going to ask if you will let me tell you about it in as few words as possible.

"You are the property of my aunt in our family, and it was by mere chance that I first saw you. And I said with bitter contempt, 'It's very High Church; isn't it?'—being quite imbued with the proper Protestant spirit. But I went on reading, I don't know why, and thereby my debt of gratitude was accumulated. You see, I had not known anything but Protestantism and Romanism, and it was a wonderful revelation to me, this vision of the 'One, Catholic, and Apostolic Church' which slowly dawned upon me from your pages. It is my most precious possession now; I can't think of any to compare with it; and this I feel that I owe to you.

"I had begun to feel dissatisfied in the Protestant parish where I was living, and if your message had not reached me just when it did, it might have been too late to save me from a false step towards Rome. You were a constant witness to the Faith for me during the trying months that followed. I looked to you because I felt that I could really see in you a true picture of the living Church. And

may I say how much you have helped in the building up of my faith? I have learned to welcome your arrival each week because you always seem to have something to meet the particular need of the moment.

"And so I pray for God's continued blessing on your good work. I hope that these poor little words will serve to tell of the fulfilment of your mission in one soul, even if they cannot tell of the gratitude that is in the heart of
A VERY GRATEFUL READER."

BY inadvertence the authorship of a brief article in THE LIVING CHURCH of October 19th, entitled The Attitude of the Church toward Sex Education, was attributed to Emma L. Adams. It should have appeared under the name of Mrs. Palmer-Garrett.

ANSWERS TO CORRESPONDENTS

G. T.—(1) On the supposition that the book of Genesis, like the other books of the Pentateuch, is composed of several documents, the date of the book will not be earlier than that of the latest of these documents. This is the priestly document and it has been supposed that it was written about 450 B. C. It must have been subsequently added to the other documents which form a part of Genesis and which had been in existence three or four centuries. The date of the completion of the book, then, will be some time between 450 and 400 B. C.—(2) The First Epistle to the Thessalonians is the first written of the books of the New Testament, probably 50 A. D., though Harnack is disposed to date it as early as 48 A. D. The Fourth Gospel is considered by conservative critics to be the latest book, and to have been written 85 to 95 A. D. Radical critics would put this and two or three other books in the second century.—(3) The canon was not originally determined by any general council, but by the instinctive action of the whole Church. This universal consciousness was registered in the lists of books given in lectionaries, translated into versions, enumerated by Bishops, and recorded in the decrees of local councils. The earliest of these councils whose acts are known to have embodied the canon is the third of Carthage A. D. 397. The language of our Article VI. is worth noting: "In the name of Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church."

HISTORY.—The story of the ill-fated Papal inquiry into Anglican orders is told in Lacey's *A Roman Diary* (Longmans, \$3.50) and in Lord Halifax's *Leo XIII. and Anglican Orders* (Longmans, \$3.50).

JUSTITIA.—The discipline and subsequent remission of discipline of a layman, by a Bishop, is final, and other parties have no rights in the matter which can entitle them to intervene.

A CORRESPONDENT asks the authorship of a hymn beginning "Lord of life, all praise excelling." Can any one answer?

W. C. P.—There is no legislation of General Convention relating to the subject of Reservation.

SERVICE

"THEY serve Him day and night in His temple." "And His servants shall serve Him." Just what these declarations may mean in regard to the employment of the children of God in heaven, we may not know. But they certainly indicate that God has something for His servants to do on the other side of the river of death. The highway to service in the Kingdom of God is not by the ocean liner to the foreign fields; it is not by the trans-continental train to the needy home fields beyond the plains and the mountains; but it is down the Death Valley to the kingdom of the immortals. There God is calling His servants one by one. When one has learned the secret of His service here, God calls him. When he has completed a certain allotted work, God calls him. When he has proved himself true and faithful, God calls him to a wider service where there shall be no night and the day of usefulness is never ended. And God shall there take care of His servant so that the privations of service here will be unknown there. He will spread His tabernacle over them. They shall hunger no more, neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their Shepherd and shall guide them unto fountains of water of life, and God shall wipe away every tear from their eyes. It will be a magnificent service in that nightless land where all have washed their robes and made them white in the blood of the Lamb!—*United Presbyterian.*

BOTH John Baptist and Jesus make repentance a first condition of entrance into the Kingdom. Both began their preaching with this word. It is simply that the follower of Jesus is to be a new man in a new world. He must regret his old life enough to leave it behind, be done with it forever. He must wash it away. This is why the symbol of baptism is used. Repentance is thus both a renunciation and a dedication. But the Kingdom cannot come into the heart until the old and the desire for the old are expunged forever. One must see sin in such vividness that he must hate it, otherwise he will be seeking it again. Repentance always implies that sin has been seen in its true light and that one is ready to drop it in sorrow forever before entering into the Kingdom. Such repentance is like opening a door from darkness to the dawn. We leave our sin behind us to walk with Him who is the joy and confidence of the eternal life.—*Selected.*

BLUE MONDAY MUSINGS

THAT Colonel Roosevelt's life was preserved from the assassin's bullet does not make the horror of the shooting itself less ominous. Every American must rejoice at the happy outcome of the tragedy, whatever are his political views; and the superb courage with which the ex-President bore himself through those first hours of excitement and shock is worthy the best traditions of chivalry, worthy of the stock from which he sprung and of the nation at whose head he has stood. But when we recall that three out of our last nine elected presidents have been murdered while in office, and that the same devilish spirit bursts out in such attacks as this, it makes us consider whether we have any right to exalt ourselves above the so-called "lawless" republics of South America. Of course no party or school may be held responsible for Schrank's frenzy, though the man's life-long association with saloons is unquestionably significant. But the intemperate onslaughts of the sensational press upon public men do beyond a doubt inflame the evil imaginations of unbalanced men, and should be punished sternly even when no death-dealing violence results. The change in the temper of the newspaper comments, directly the shooting was known, indicated not merely a sense of fitness, or a natural sympathy, but still more the real respect of the nation for one of its most illustrious citizens; and in that period Theodore Roosevelt could feel the American people's love sustaining him. We may not vote for him; but we are bound to cheer for him.

WILL YOU THINK of me as taking an unfair advantage, if I quote from the bulletin issued October 15th by Col. Roosevelt's physicians?

"We find him in magnificent physical condition, due to his regular exercise, his habitual abstinence from tobacco and liquor."

Does this have any meaning for the clergy, who do not "habitually abstain from tobacco and liquor," but who certainly need "magnificent physical condition" if they are to do the work God gives them?

I DARE NOT trust myself to write much of the war in the Balkans! Peace is a great blessing; the peace of God is the greatest of all blessings, to work for international peace is a Christian duty; and peace in Christendom is within reach, if Christian nations will only be faithful to their profession. But Islam knows no place. Its prophet declared war against all who would neither acknowledge him or pay tribute; and the history of Moslem rule in Europe is recorded in Christian blood. If there was ever a holy war, worthy the intercessions of all Christian folk, a true crusade, it is this; and the alliance which has bound the little nations into one force to smite down the accursed Crescent is the work of Jehovah of Sabaoth, I believe. What a contrast! The great Powers, speaking loud swelling words yet *doing* nothing, in the presence of incredible massacres of Christians as Christians; and these tiny kingdoms, righteously impatient, going forth in the strength of the Lord their God to smite the foul Philistine. Glorious little Montenegro, true David of the nations; Bulgaria, conscious of national unity, laying aside ancient feuds; Servia, anxious to roll away the reproach of having revived Jehu's method with Jezebel in another era; and Greece, thrilling with ancient memories, and resolved on sharing freedom with those of her own blood who are still enslaved. Victory attend their banners!

I KNOW A CHURCH in Georgia where the Greek residents, returning to their own country to fight, came for a parting benediction and absolution from its rector before sailing. A Greek student at Harvard, saying good-bye to one of the professors, asked him: "Will you meet me in Hagia Sophia for the first Mass of victory?" Pray God that day come soon!

THE BASEBALL season is over, thank goodness, and we shall read no more of that vile jargon invented by baseball reporters to describe a child's game, magnified, commercialized, and rendered absurd. I believe in sport; but professional sport is an abomination to me, and the gladiatorial spirit it develops is thoroughly unwholesome. The league players are clean, honest men, no doubt; but to *get* one's living playing ball is certainly not *earning* a living. I forbear any prolonged comment upon the shrieking frenzy of the crowd, not one in a thousand of whom could catch a ball in one-hole-cat, or the vast financial interests built up around the game. But what shall be said of a Christian minister in New York who so far forgets the dignity

of God's House and the sanctity of the message to deliver which he is appointed as to issue a notice like this?

"YOU'RE OUT!

"Baiting the Umpire does no good. Play the game. 'Deliver the goods.' No one wants a loser. Train, Get in, Score. Learn something as to how:—Annual Baseball Service Sunday Night 7:45 Sept. 22, with nearly all the 'Giants' and many Pittsburghers pledged to be present, and a baseball enthusiast preacher, Christian F. Reisner, talking, at Grace Methodist Church, West 104th street, near 6th and 9th 'L' road station. 'Billy' Sunday sends special message to the 'Giants.' Music that thrills like victory. Rose presented to everyone next Sunday."

That is the preacher's own card of invitation. The newspaper announcement follows:

"BASEBALL SUNDAY

"Eight 'regular' Giants will attend the annual baseball service at Grace Methodist Episcopal Church, West 104th street, between Columbus and Amsterdam avenues, to-morrow night. Several players have written messages which will be read, including one from 'Billy' Sunday. A likeness of Christy Mathewson will be presented to every one who attends. The sermon talk will be built around the subject 'You're Out.' Many of the players from different teams have been interviewed by Dr. Reisner, and will be quoted. This is the third year Dr. Reisner has conducted such a service. He is, himself, an enthusiastic baseballist."

How disgusting!

SOME VERY venomous and anti-Christian people, who do not care what is the judgment denounced by God against liars, are distributing broadcast what purports to be "The Oath Taken by the Knights of Columbus." It is too absurd to be taken seriously. Those worthy neighbors of ours who have all the "jinners" instinct but are forbidden by the Pope's strange prejudice from rubbing shoulders with the rest of us in the F. & A. M., the K. T., the K. of P., the I. O. O. F., the I. O. R. M., and the K. O. T. M., have paid Freemasonry the greatest compliment it ever received, by imitating it slavishly. But they are far too busy, learning their lectures, to "wage relentless war against heretics," etc.! Roman political machinations are a real peril, and their frank admission of a purpose to claim public moneys for their schools and hospitals must put us on our guard. Nay more, I believe the newly formed Guardians of Liberty are doing a good work, and I'm almost ready to join them. But the best cause is hurt by lies like this or what *The Menace* publishes. I hope our friends the adversary will make a distinction between those who oppose them in honest controversy and those who fight foul.

APROPOS a paragraph about children's exclusion from certain fashionable streets, which first saw the light on this page, was copied in an esteemed R. C. contemporary; but this sentence was omitted: "A sound theology teaches us that there will be no children in hell." Does the R. C. editor's theology teach him otherwise, I wonder?

HERE IS a gem from Savannah:

"Pastor John S. Wilder will deliver two special sermons at the church, Thirty-fifth and Barnard streets, to-day. 'The Deep Thoughts of God' will be the subject this morning. To-night he will use an unusual subject, 'Rag-time Religion, or Those Much-Abused Twins.' Pastor Wilder in this sermon expects to put forth some interesting facts. The congregations on Sunday nights pack the church and many cannot get in owing to lack of accommodation. The public is invited to be present and hear these subjects discussed, and no doubt there will be a large congregation present to hear him."

What a treasure good taste is, and how little there is of it!

IN THE SERVICE OF OTHERS

ALWAYS our life either hinders or lifts others. It is true that "no man can go down alone, and no man goes up alone." If we saw human life as God sees it, we should probably find that, to a degree we do not begin to appreciate, persons are related to other persons as the molecules in a given body of water are related to other molecules, so that ripples in that water started by any displacement continue to the farthest edge. When we fail and fall, others are harmed by this, though we may never know of it. That is one of the darkest sides of our failures. But how good it is to know that when we let Christ lift us to heights of new blessing, others are lifted and blessed because of this! That is one of the brightest sides of our victories. We may know nothing about the blessing that has passed from us to others; but that does not make it the less real. In Christ we may be a means, always and only, of lifting those about us. In him we may be kept from ever adding to others' difficulties the drag of our own failures.—*Selected.*

ENGLISH CHURCH CONGRESS CLOSES

Variety of Subjects Carefully Considered

ARCHBISHOP OF CANTERBURY ADDRESSES MEETING
IN WALES

Resigns as Bishop of Northern Rhodesia

DEATH OF THE DEAN OF DURHAM

The Living Church News Bureau }
London, October 15, 1912 }

CO RESUME my report of the Church Congress held at Middlesbrough week before last. On Tuesday, the third day of the Congress, the programme began with the subject of the place of Miracles in Christianity.

The Dean of Christ Church, Oxford, DR. STRONG, dealt in his paper with the mechanical view of modern science, and pointed out that this view of the material world was more seriously on trial than was often supposed. Signs of dissatisfaction with the mechanical theory among scientific men pointed to a view of the world in which the operation of spirit was necessary from the beginning. They could not regard, he said, the operation even of the laws of matter and motion as independent of the volition of God, and it became no longer necessary to interpret miracles in the terms of the mechanical theory of nature. The Rev. PROFESSOR SANDAY (Oxford), dealing with the historical evidence for miracles, held that the evidence for miracles in St. Paul's Epistles was more than good, even decisive. He made a distinction between the "supernatural" and the "abnormal." By the former word he meant that there was conclusive evidence of the presence of a "higher cause" in the world. But he did not think that the activities of this cause were really "abnormal," or in any true sense "contrary to nature." The Rev. PRINCIPAL HEADLAM (King's College, London), dealt with the various strands of evidence on which the credibility of miracles depended. The story of the life of our Lord represented Him as Divine; His miracles took their natural place in the story and harmonized with the environment. CANON CARNEGIE (Birmingham) did not believe that the repeated attempt to reconstruct Christianity on a non-miraculous basis was consistent with Christianity. The denial of the Resurrection would make it very difficult for one to form any conception of our Lord which would justify such a one in regarding Him as a fitting object of moral and spiritual veneration. Moreover, it would make any intelligent explanation of Christianity in the world extraordinarily difficult. In the general discussion, PREBENDARY WEBB-PEPLOE (London), thought that Dr. Sanday had closed on a "point of indecision." Professor Sanday, intervening to explain, said the indecision which had been imputed to him was not indecision as to the truths of the Christian creed, but he had been trying to find expression which would include and harmonize a number of movements of thought. The ARCHBISHOP OF YORK, in summing up, said they were learning more and more that the mechanical theory would cease to be held by our best scientific thinkers. The characteristic movement, not only of philosophic, but of scientific thought, was that towards the old idea that so far from mind or spirit being functions of matter, matter was increasingly seen to be a function of spirit. The real meaning of the miraculous was that it was an assurance given to them that, ultimately, the Divine Being was free and master in His own house.

At the evening meeting in the Temperance Hall the general subject under discussion was the Education of People. Miss HETTY LEE of the National Society, who dealt with Sunday schools and Bible classes, said these were still largely unaffected by the ideal in secular education to adopt the course of instruction to the varying characteristics of the child. On all sides, however, they saw an encouraging movement towards the grading of religious education. Mr. H. CRADOCK WATSON, in his treatment of the Church's relation to the secondary schools, believed that in the public schools religious peace had been purchased too dearly. The Church had thereby lost a generation. It was on the teacher and his training that they must now concentrate. Distinctive Church teaching was practically valueless unless the teacher was competent. PRINCIPAL HADON of Armstrong University, Newcastle-on-Tyne, in his paper on Universities, expressed disfavor with the utilitarian theory of University education. The Universities should stand for knowledge honestly acquired and character finely trained. Mr. ALBERT MANSBRIDGE, general secretary of the Workers' Educational Association, thought it was the duty of the Church to set on foot forces which would ensure higher education for poor lads. Her ministry among the working classes was weakened in direct proportion to her acquiescence in the monopoly of higher education by the well-to-do. DR. SADLER, Vice-Chancellor of the University of Leeds, spoke of the present clash of social ideals, and asked whether the Universities were able by any development of their studies or re-ordering of their plans to be of further service to the State by inducing a more real desire for social justice based upon a sense of personal duty and service. At the evening meeting at the Town Hall there was a discussion on the Aspects of Church Missionary Work in the

Colonies. BISHOP TUCKER, late of Uganda, presented the claims of Africa. It seemed to him that there must be a great extension of the native ministry. To use outside funds for purposes for which the native Church was responsible was retarding the great principle of self support, and education in the mission field should be in the vernacular and not in English. The Rev. LORD WILLIAM CECIL, speaking on China, said the revolution had opened to the missionary every door. The only hope for China lay in her being Christianized. PRINCIPAL LLOYD of Saskatoon Theological College, said there was no field in the world where the Church of England could invest her missionary effort with greater certainty that the urgent need would so rapidly come to an end and reproduction so certainly begin as in Western Canada. The ARCHBISHOP OF YORK, in closing the discussion, expressed the hope that the audience would carry away with them such a profound sense of disquiet as to the position of the English Church in the future and in Christendom as would move them to make more resolute efforts to rise to the vision presented to them.

In previous years Friday in Church Congress week has been devoted exclusively to the devotional meeting, bringing the proceedings of the congress to a close. This year, however, the usual order was departed from by the holding of other meetings as well. At the devotional meeting papers on "The Unchanging Christ" were read by Canon Simpson (St. Paul's), the Rev. Father Waggett, S.S.J.E., and the Bishop of Durham (Dr. Moule). The Archbishop of York, who presided, observed that the moral difficulties of the present time were very great, and that they were increasing. The Church had to show this self-sufficient and self-indulgent age that it possessed the only way—the Way of the Cross—by which those difficulties could be solved. At the afternoon meeting the subject under consideration was some Obligations of Church Membership. Lord Barnard, chairman of the Archbishop's Committee on Church Finance, pointed out that in the last 110 years the population of the two Provinces of Canterbury and York had increased from nine to thirty-six millions, and therefore the resources available for the Church ought in proportion to have increased at least fourfold. Nothing approaching that had been done. Unless the laity were taught by the clergy to give more freely out of their pockets or from their personal labor, there was little hope for reform. Mr. Walter Peel said that the problem was to tap the source from which money would only be obtained in small sums. Major Storr commended the C. E. M. S. to the notice of the 10,000 incumbents who have not yet formed branches in their parishes, as an organization capable of arousing men to more active Christian service. Mr. Herbert Shaw, Deputy Lord Mayor of Newcastle, dealt with civic work. There must be no "truck" between Christianity and Socialism. If for ten years the men of this country would give a tithe of energy to the problems of poverty in our midst that they gave to sports they would "break the back" of the problem. The Archbishop of York, summing up, said that Church finance must no longer be left to devices and entertainments; it must be put forward by the clergy and recognized by the laity as a matter of deep fundamental and spiritual importance.

The closing meeting of the congress was held in the evening at the Town Hall under the presidency of the Archbishop of York, when the work of the Church among the people was considered. Mr. H. E. KEMP suggested some ways in which the modern thirst for reading can be taken advantage of by the Church. There should be active literary committees in every diocese which should greatly develop the circulation of well written and cheap pamphlets; issues in cheap form of the more expensive theological works; and the publication of a guide to Christian literature. The Rev. H. S. WOOLLCOMBE, late Head of Oxford House, and now chaplain to the Archbishop of York, gave a suggestive and helpful address on "Special Services and Types of Service." He said it was time to stand against the ridiculous notion that every parish church felt bound to adopt the Cathedral type of musical service. He doubted whether they had really gained in small country parishes by the almost universal adoption of a surpliced choir. The clergy had much to learn in their conduct of the services. "It was a pity," he said, "that theological colleges could not give more time to training the clergy in the performance of one of the most important of their duties." Another excellent suggestion was that in more parish churches throughout the land there should be a celebration of the Holy Eucharist as the chief Sunday service, at a time when the great majority of the people were able to attend. He thought it would be possible for all the parishes in a town to unite together and organize a Sunday night meeting for men to be held during the winter months to reach those who were outside the Church. To do that at all adequately they would have to have men with special gifts to speak. Mr. O. B. RICHARDSON outlined a scheme for missions to men based upon experience gained in Newcastle. The BISHOP OF MANCHESTER read a paper on Open-air Missions, and giving his impressions of his annual summer mission on the sands at Blackpool. He advocated preaching at open-air services in preference to preaching in small mission rooms. The ARCHBISHOP OF YORK, in closing the discussion, made the weighty observation that the question of literature was one of the matters which would test the powers of the Church in the next five or ten years. It was

extraordinarily difficult, he went on facetiously to say, for any Bishop to issue a list of suitable books. Once in his capacity as chairman of the C. E. M. S. he put forth "the most innocent little list that ever was in the world" (laughter); but it contained one little book which hurt the susceptibilities of certain people in some remote part of the world. They wrote to the newspapers and, of course, "the whole fat was once more in the fire." (laughter.) Because that book appeared in the list the Society was "branded from one end of the world to the other." The Archbishop, in voicing as President the thanks of the Congress to all who helped to make the proceedings an entire success, announced that the number of members attending it was 2,437, composed of 1,727 full members and 710 lay members. The Church Congress is to meet next year in Southampton.

The Archbishop of Canterbury addressed a great and most enthusiastic meeting at Cardiff, in South Wales, last week in opposition to the Welsh Disestablishment and Spoliation Bill. The audience, held in the large skating rink in Westgate street, was estimated at 10,000.

Archbishop Addresses Welsh

"Probably never before in the history of Wales has so large an assemblage of people been drawn together to listen to speeches on a subject of burning importance. It was a significant proof of the vitality of the Church in Wales and of the resentment aroused by the attack upon her. Not even Mr. Lloyd George was able to attract so large an assembly when he spoke in the same building during the December election of 1910. The enormous attendance was anticipated, for 14,000 tickets had been applied for, and the Theatre Royal and the Olympia Music Hall were secured for overflow meetings. These meetings were also crowded, and at each gathering there was a dominant note of fervent protest obvious alike in the speeches and in the demeanor of the audiences."

The Archbishop noted, with telling effect, that in the Prime Minister's public speech a few days before, in which Mr. Asquith dealt with Irish Home Rule, the Insurance Act, and other matters, there was no mention of the Government's Welsh Bill. "Do we see signs," he asked, "of waning or 'dragging' of (their) enthusiasm here?"

It is understood that owing to a serious attack of malarial fever during his recent long journey on foot in his diocese of Northern Rhodesia, and also to his advanced age, the Rt. Rev. Dr. Hine has felt compelled to resign the bishopric. He has been in the service of the Universities' Mission to Central Africa for twenty-seven years, eighteen of which he has served as Bishop: first of Likoma (now Nyasaland), then of Zanzibar, and lastly, of the newly founded see of Northern Rhodesia.

I have to announce the decease of the Dean of Durham, which took place at his Deanery house on Sunday afternoon.

Death of the Dean of Durham

The late Dean, George William Kitchin, was born in Ipswich, Essex, in 1827, and received his scholastic education at Ipswich Grammar School, King's College, London, and Christ Church, Oxford, where he graduated in 1850, the only double first class man of his year. He was ordained priest in 1857, and not until five years after he had been in the diaconate; but during the whole period prior to his promotion to the Deanery of Winchester in 1883, he devoted himself to teaching instead of parochial work. He was for some years one of the tutors at Christ Church, and served repeatedly as examiner in the Modern History School. But his most important work at Oxford is generally recognized to have been in connection with the Non-Collegiate system, having created it and been the first Censor of the unattached students. While Dean of Winchester he became an enthusiastic antiquary, and edited, for example, the early documents of Winchester Cathedral, the Consuetudinary of St. Swithun's Refectory and the documents relating to the refoundation of the Chapter. He wrote a history of Winchester for the "Historic Town Series," and also a biography of Bishop Harold Browne of the see of Winchester. After eleven years tenure of the deanery he was transferred to Durham; but neither there nor at Winchester does it seem to have been in him to be a Cathedral reformer, as was so eminently in the case of the late grand Dean of St. Paul's, Dr. Gregory. May he rest in peace.

J. G. HALL.

God is our pattern in love and compassions; we are well warranted to endeavor to be like Him in this. Men esteem much more highly some other virtues which make more show and trample upon these, love and compassion and meekness. But though these violets grow low and are of a dark color, yet they are of a very sweet and diffusive smell, odoriferous graces; and the Lord propounds Himself our example in them.—*Robert Leighton*.

CORNERSTONE LAID FOR INTERCESSION CHAPEL IN NEW YORK

Another Great Church Being Erected by Trinity Parish

CATHEDRAL OVERFILLED FOR SOCIAL SERVICE FUNCTION

Branch Office of The Living Church }
416 Lafayette St. }
New York, October 29, 1912 }

AFTER hours of heavy rain the weather was clear on Thursday afternoon, October 24th, when the cornerstone of the great church for the Chapel of the Intercession, within the precincts of Trinity parish, was laid with due solemnity. Bishop Greer officiated, being assisted by the Bishop Suffragan, Dr. Burch, the Rev. Dr. William T. Manning, rector of Trinity parish, and the Rev. Dr. Milo H. Gates, vicar of this parochial chapel. The wardens and vestrymen, many distinguished clergymen, the master-workman and the architects, and the choristers made an imposing procession from the present building to the new site.

As told in THE LIVING CHURCH last week, this will be the third church erected for this congregation. The records of the

occasion, as many have done before it, amply confirms the belief that the Cathedral nave must be enlarged if the money already spent is to have its best use. The appeal for the Nave Building Fund is based on a necessity, and not on a vain wish to see the design completed.

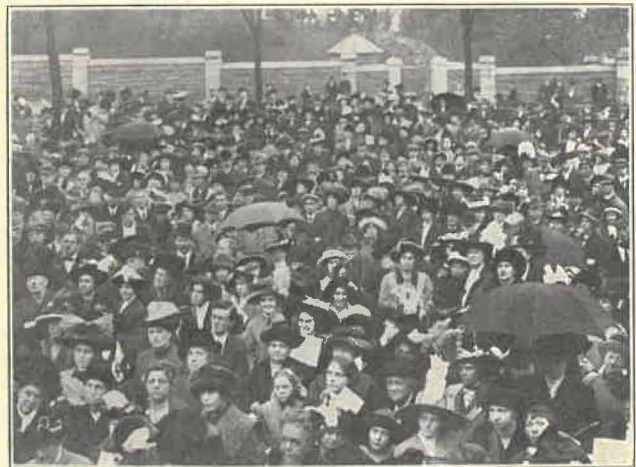
The Diocesan Social Service Commission arranged the programme of addresses in consultation with the Cathedral authorities. The main topic was "Social Welfare." The crying need of a social service under the auspices and spiritual energy of the Church was summed up by the Rt. Rev. Dr. John N. McCormick, Bishop of Western Michigan, the principal speaker, who said the Church must not only seek to play the Good Samaritan, but must clean up the Jericho road. The other speakers were John K. Sague, Mayor of Poughkeepsie, and Winston Churchill, Progressive candidate for Governor of New Hampshire.

Mr. Churchill declared that we were arriving at the great truth to-day that religion was motive power, and that for some years past, with ever increasing strength, the "currents" had been sweeping over this country. Some of those who felt the "currents," he said, were beginning to see more or less clearly that God was in politics; that God was in religion, and that He had ever been there and always would be there. He continued:

"And yet there are those who call themselves Christians, who refuse to see that this heaven is working; that the world is continu-



LAYING THE CORNERSTONE,
INTERCESSION CHAPEL, NEW YORK
[Showing Bishop Greer and the Architect, B. G. Goodhue, of the firm of Cram, Goodhue & Ferguson]



LAYING THE CORNERSTONE,
INTERCESSION CHAPEL, NEW YORK
View of a Section of the Congregation

first cornerstone were placed in the new cornerstone. The second cornerstone had been removed from the present chapel and it was placed under the stone for the third church.

When the special prayers had been said and the act of laying the cornerstone was well and truly done, Bishop Greer made an address in which he said:

"It is not safe to make predictions about the future of New York, but indications are that Washington Heights is destined to become one of the great and crowded residential sections of the city. Indications are that this chapel, situated on the crest of a hill overlooking the Hudson, inviting and withal so beautiful, will draw people here in large and increasing numbers.

"All parishes will help one another, for parishes are not in competition like competitors in business. That is a commercial concept. And commercialism can never do the work required of the Church of God. A new and better era is coming and dawning, an era in which the Church throughout the world is growing with the recovered consciousness of its unity.

"The chief reason for erecting this edifice is not for it to serve itself. The able and devoted rector of Trinity parish has shown that that is not the spirit in which he is discharging his great task. The chief reason is to help the American people to become, through their loyalty to God, loyal to their country."

Dr. Manning also spoke briefly. "People tell us," he said, "that the influence of religion is declining. They speak to us of what they are pleased to call outworn creeds and discredited Christology. Men whose own faith is declining are apt to think that Christianity is declining. But here in this place we are erecting a building because the present church building is unable to hold the people who want to come."

Dr. Gates, the vicar, expressed thanks on behalf of his people to the corporation of Trinity parish for the erection of such a costly and handsome house of worship.

It was estimated that more than 2,000 people crowded into the Cathedral of St. John the Divine on Sunday afternoon, October 20th.

This attendance largely overtaxed the seating capacity, so that a great many people were obliged to stand. Their interest in the service and in the address continued and they remained to the end. This

ally getting to be a better and a brighter place in which to live. They point out the terrible contrast to be seen, especially in this great city, between luxury and poverty; they exclaim at the gross individualism and materialism which exist to-day. It never seems to occur to these persons that if we don't believe the world is growing better, that if we don't believe the individuals are being transformed in increasing numbers from the natural man into the spiritual man, we don't believe in God. One Christian said to me: 'I never thought of belief in God in that way. How can you prove that the world is growing better—will grow better?' Ah, those who are pressed into service are working for something which they cannot prove materially. Nor is their reward a visible thing. For the very essence of faith is that its object cannot be proved.

"If the voice of the people is to be the voice of God, we must see to it that our citizens grow up into healthy, enlightened beings, with education and light, and a little leisure. We see that the mission of the Church is to inspire, to send forth transformed, reborn men and women into the service of the nation. We are regaining our belief in immortality. We are beginning to understand that life is growth, development through service, that we are living in eternity now, to-day."

DEATH OF FATHER PAGE, S.S.J.E.

INTELLIGENCE has been received at the Mission House of the Society of St. John the Evangelist in Boston, of the death, in Poona, India, of the Rev. Robert L. Page, formerly superior of the Cowley Order. Fr. Page entered that order in 1870, and from 1874 till 1890 was engaged at work assigned to him at Bombay, India. In the latter year he was chosen to be Superior of the Order and returned to Oxford, where he remained until 1908. In that year, his term as Superior having expired, he returned to India and has latterly been stationed at Poona City.

THE HEAVEN I desired was a heaven of holiness; to be with God and to spend my eternity in divine love and holy communion with Christ.—Jonathan Edwards.

PHILADELPHIA CELEBRATES FIRST ANNIVERSARY OF CONSECRATION OF TWO BISHOPS

Events of the Celebration Narrated

LAST WEEK ALSO REPLETE WITH IMPORTANT HAPPENINGS

The Living Church News Bureau }
Philadelphia, October 29, 1912 }

THE first anniversary of the consecration of Bishops Rhinelander and Garland was fittingly observed on Monday, October 28th, the feast of SS. Simon and Jude, first by a celebration of Holy Communion at the Church of the Advocate in the morning, and then by a general mass meeting of the laymen of the diocese in the Church of the Holy Trinity in the evening. Bishop Rhinelander was the celebrant and preacher at the morning service, Bishop Garland assisting. A large number of the clergy were present and remained after the service for the meeting of the Clerical Brotherhood, which was held in the parish house and was addressed by Bishop Garland. Resolutions of congratulation upon the completion of the first year of their episcopate were passed and communicated to the Bishops. The meeting in the evening was addressed by Bishops Rhinelander and Garland, Dr. Hubert Carleton, and George Wharton Pepper, Esq. Mr. E. H. Bonsall reported briefly for the committee on Laymen's Work, appointed at the last convention. In spite of the fact that this is in the midst of a presidential campaign and that one of the candidates for the presidency was speaking in the city, the church was filled with a representative and enthusiastic body of laymen, who came, as Mr. Pepper said, to pay a tribute of loyalty and affection to the Bishop, and to express the growing diocesan consciousness. The two gatherings give happy omen for the coming year.

There is a tradition in the Church (now certainly an exploded one) that Monday is a day of leisure for the clergy.

A Busy Monday in Philadelphia

Let Monday, the 21st instant, serve as an example of the leisurely sort of day which in this city waits the priest weary from a hard Sunday. In the morning, the Clerical Brotherhood assembled in large numbers at the Church House to listen to the Rev. William T. Manning, D.D., rector of Trinity Church, New York, as he told with convincing and inspiring enthusiasm of the plans for the World Conference on Faith and Order. In the afternoon, at the Church of the Holy Apostles, the Sunday School Association of the diocese held its institute, inaugurating the new order by which the annual meeting is transferred from January to October. The January meeting is not given up, however, but will be transformed into a missionary service preparatory for the gathering of the Lenten and Easter offerings. This meeting was very largely attended, and the great hall of the Richard Newton Memorial parish house was filled when Bishop Rhinelander began the opening service at half-past three. The Bishop made a short introductory address on "The Relation of the Holy Spirit to Religious Education," and then after Mr. Franklin Spencer Edmonds had explained some of the plans of the association, the institute was broken up into three conferences. One, on Organization and Administration, led by the Rev. H. K. B. Ogle, heard such results as had been derived from a questionnaire sent out by the committee on Sunday Schools, to which, however, only one-third responded. The second, over which the Rev. L. N. Caley presided, discussed the Standard Teacher Training Course recently adopted by the General Board of Religious Education; and the third, under the leadership of Dean Taitt of Chester, considered Instruction in Missions. The three sections came together again in the evening, and heard reports of these conferences, after which Bishop Garland made an address.

At the same time, in the Church House, the Church Club was holding its first meeting of the autumn, to consider the timely topic, "Church Work Among College Men." The Rev. H. E. W. Fosbroke, D.D., of the Episcopal Theological School, came down from Cambridge to give the address, and made a suggestive and interesting speech on the subject. He began by remarking, with feeling, that if any one still gave credence to the ancient slander that Philadelphia was a slow and sleepy place, he should spend a day with the Bishop of Pennsylvania! Dr. Fosbroke described, without wholly approving, the two methods now pursued by the Church in college towns, to hold and gain students. To care for them through the ordinary

parochial machinery was, he thought, only scantily fruitful. The parish is not adapted to such uses, town and gown do not mix, and only the earnest and faithful men are reached. On the other hand, the Church House on the campus has its drawbacks, for it tends to isolate Churchmen from the general religious life of the institution, where their influence is needed. His plan is for a students' church, used and managed by them only, not competing with but supplementing the religious influences which are already at work in every college and university, with as flexible a system as can be devised. Here, as everywhere, the priest to take charge is the *sine qua non*. The right man could be a power; the right man is discouragingly hard to find. But the whole Church must attack the problem, at once and intelligently, for the need and the opportunity are almost immeasurable.

Following upon the recent meeting of the A. and E.-O. C. U., our own diocesan commission for work among the Eastern Orthodox has issued to the parishes a letter of information and appeal. The Rev. E. M. Frank's work at the Church of the Advent is described and commended, and this is assumed as the first object calling for the support of the Commission. However, the inadequacy of this single Church to the large work is indicated by the fact that one thousand Slavs arrive in Philadelphia for every week in the year. Differences of race, language, and condition among them complicate the problem of caring for them. Our work must be not proselytising but neighborly cooperation. It is suggested that the old building of All Souls' Church for the Deaf, which is to be abandoned when that congregation moves into the new church, shall be taken over by the Commission and made a second centre for such effort. The amount needed is \$9,000 to finance the commission for the year. The Rev. Dr. L. C. Washburn, rector of Christ Church, is the commission's treasurer.

The 50th annual meeting of the Evangelical Education Society was held at the Church House on Thursday, October 24th. William S. Harvey presided, and was reelected to the office of president. Bishop Garland was reelected as active vice-president, Alfred Lee as treasurer, and the Rev. S. Lord Gilberson as general secretary. The Rev. George G. Bartlett was chosen to fill a vacancy on the board of directors. The annual report of the general secretary showed that the Society aided last year 24 candidates for the ministry, representing nine dioceses, at a cost of \$3,700. In the half century of its work it has helped almost nine hundred men, many of whom later became prominent in the ministry of the Church.

At the close of the meeting a luncheon was held, at which Bishops Rhinelander and Garland spoke, as did a number of other supporters of the society, including the Rev. J. B. Falkner, D.D., Harold Goodwin, the Rev. J. DeWolf Perry, D.D., (who was a charter member of the Society), and the Rev. Andrew D. Heffern, D.D., of the Divinity School.

The second parish of the Church organized in Germantown, where St. Luke's covered the whole field until 1852, was Christ Church, at Tulpehocken and McCallum streets, and the parish is this week celebrating the sixtieth anniversary of its founding.

The chief services of the anniversary were the celebration of Holy Communion on the Twenty-first Sunday after Trinity, October 27th, at which the Bishop of the diocese was the preacher. Gounod's St. Cecilia Mass was sung, and the offertory was a new anthem, "Rejoice in His Holy Name," composed especially for the occasion and dedicated to the rector and vestrymen of the church by L. M. Rile, organist and choirmaster. In the evening a service was held for the guilds of the parish, eighteen in number, at which the Rev. Henry M. Medary, rector of the Church of the Advocate, was the preacher.

Christ Church has had five rectors in its sixty years, of whom the Rev. John B. Falkner, D.D., who served from 1874 to 1899, a full quarter century, is still the beloved *rector emeritus*. The present rector, the Rev. Charles Henry Arndt, came to the parish as an assistant in 1892, was made associate rector in 1895, and succeeded to the rectorship on Dr. Falkner's retirement. A recent improvement in the parish equipment is the enlargement of the parish house at a cost of \$15,000.

The diocesan organization of the Girls' Friendly Society held its annual meeting at the Church of the Holy Trinity, on October 17th, and discussed plans for work during the coming winter. There will be several neighborhood conferences, which are very popular with the branches; a special missionary service; the Quiet Day service for associates, during Lent, conducted by the Bishop of the diocese; the annual service for members, and a special service for the candidate classes at the close of the season. The Pennsylvania holiday house, at Cape May, N. J., was most successful during the past summer. Officers were chosen as follows: President, Miss S. D. Wilson; Vice-Presidents, Miss M. C. Maule, Miss N. McP. Lukens, Mrs. E. E. Denniston, Mrs. H. M. Medary; Secretary, Miss M. W. Paul; Treasurer, Miss A. A. Leach.

CONSECRATION OF DR. LONGLEY

THE consecration of the Rev. Harry Sherman Longley, D.D., to be the first Suffragan Bishop of Iowa, took place at St. Mark's church, Evanston (of which parish Dr. Longley has been rector since February 1st, 1911), on Wednesday, October 23rd. The Holy Eucharist was celebrated at 7 A. M. by the Rev. Charles J. Shutt, of Des Moines, and again at 9:15, by the Rev. R. B. H. Bell, of the same city; Morning Prayer being read at 8:45 by the Rev. R. G. Jones of Burlington, Iowa.

The service of consecration commenced at 10:30 A. M., the processions being as follows: the crucifer and choir, the assistant masters of ceremonies, the students of the Western Theological Seminary, the lay members of the Standing Committees of the dioceses of Chicago and Iowa, the clergy of the diocese of Chicago in the order of their ordination, the visiting clergy from Iowa and other dioceses, the clerical members of the Standing Committees of Chicago and Iowa, and the officers of both dioceses, the deputy registrar, the Bishop's crucifer, the master of ceremonies, the Bishops not officiating, in the order of their consecration, the attending presbyters, the Bishop Suffragan-elect, the presenting Bishops, the preacher, the co-consecrators, and the Presiding Bishop. The co-consecrators were the Bishops of Iowa and Chicago; the preacher was the Bishop of Central New York, the Rt. Rev. Charles Tyler Olmsted, D.D., LL.D., D.C.L.; the presenting Bishops were the Bishop of Erie and the Suffragan Bishop of Chicago; the precentor for the Litany was the Bishop of Nebraska; the attending presbyters were the Rev. Albert Longley, rector of Trinity Church, Bayonne, N. J., and the Rev. A. R. B. Hegeman, rector of Trinity Church, Binghamton, N. Y., from which parish Dr. Longley was called to St. Mark's, Evanston; the deputy registrar was the Very Rev. Marmaduke Hare, M.D., Dean of Trinity Cathedral, Davenport, Iowa; the master of ceremonies was the Rev. Charles Herbert Young, rector of Christ Church, Chicago, his assistants being the Rev. Arthur S. Morrison, of the Cathedral staff, Chicago, and the Rev. A. H. W. Anderson, rector of All Saints' Church, Ravenswood, Chicago. There were ten Bishops, eighteen visiting priests, sixty-nine Chicago priests, two deacons, and sixteen theological students in the two processions.

Bishop Olmsted's sermon treated of the general theme of the episcopate, specifying that it is one of the marks of the Quadrilateral, showing its scriptural credentials, both in the typical ministry of the Old Testament dispensation and in the New Testament also; giving a review of the testimony of post-scriptural Church history; quoting SS. Ignatius and Polycarp, and describing the effect upon the religious life of the nations produced by the rejection of episcopacy. His charge to the Bishop Suffragan-elect dwelt on the responsibility of the office and work to which he was soon to be consecrated, and emphasized the missionary character of the work in large sections of the diocese of Iowa.

The certificate of election was read by the Rev. Charles J. Shutt, secretary of the diocese of Iowa, and the canonical testimonial was read by Major Samuel Mahon of Ottumwa, Iowa; the certificate of ordination by the Rev. John Dysart, D.C.L., rector of St. John's Church, Dubuque; the consents of the Standing Committees by the Rev. George W. Hinkle, rector of Christ Church, Waterloo, and president of the Iowa Standing Committee; the consents of the Bishops by the Rt. Rev. the Bishop of Fond du Lac. The full vested choir of the parish sang Stainer's Communion Service in F, the anthem being Stainer's "They that wait upon the Lord shall renew their strength," and Best's "The Lord is great in Zion." The introit was Psalm 121, sung to a Gregorian chant, and the hymns, in addition to the plainsong *Veni Creator*, were Nos. 133, 375, and 491.

After the service, about 125 of the guests remained for the luncheon, which was served in the parish house. Addresses were made by the Presiding Bishop and the Bishop of Iowa, the Rev. George W. Hinkle, and Mr. William H. Johnson, of St. Mark's vestry. Bishop Anderson presided. The offering at the consecration service was given to missionary work in the diocese of Iowa.

I USED to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them. I find now that God's gifts are on shelves one beneath the other and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts.—F. B. Meyer.

LAST WEEK IN CHICAGO

Woman's Auxiliary and Round Table of the Clergy
Hold Sessions

WORK AT ST. PETER'S CHURCH

The Living Church News Bureau }
Chicago, October 29, 1912 }

THE first meeting of the Round Table of the Chicago clergy was held on Monday, October 21st, and took the form of a luncheon complimentary to the Rev. Dr. Longley, who was to be consecrated Bishop Suffragan of Iowa on the following Wednesday. Nearly sixty-five of the clergy were present, including Bishops Anderson and Toll, and the Rev. W. C. Rodgers, D.D., of St. Stephen's College, Annandale, N. Y. Bishop Anderson presided. The Rev. H. W. Schniewind, rector of St. Bartholomew's, Chicago, was elected secretary of the Round Table for the season, as the Rev. C. E. Taylor, who has served as secretary for more than one recent year, is about to leave for his new work as chaplain at St. Mary's convent, Peekskill-on-the-Hudson, N. Y. The Rev. Dr. P. C. Wolcott was elected chairman of the Topics Committee for the season. The addresses at this luncheon were by the Rev. C. H. Young, who was a fellow-student with Bishop Longley at the General Theological Seminary, and by the Rev. R. H. F. Gairdner and the Rev. Dr. W. C. Rodgers.

The semi-annual meeting of the Chicago Branch of the Woman's Auxiliary was held at Christ Church, Woodlawn, on Thursday afternoon. The Rev. Charles H. Young, rector, welcomed the members in the opening address, it being the first visit of most of them to the new church.

Meetings of the
Woman's Auxiliary

Mrs. Frederick Greely, diocesan president, conducted the business meeting, and introduced the speakers of the afternoon. Mrs. F. D. Hoag of La Grange read the minutes of the annual meeting held at St. Peter's church, Chicago, last May, thus reminding the Auxiliary that last year the Chicago branch's total, in money and the value of boxes sent to the mission field (there being 483 of these missionary boxes sent during the year), reached about \$34,000, of which about \$11,500 was the value of the above boxes. The first address of the afternoon was an exceedingly able and interesting one by Mr. John W. Wood, who had stopped over in Chicago on his way back to New York, for this meeting. He congratulated the Auxiliary on the attendance recorded last May at the annual meeting, it having been 759 in all, and thus among the largest totals of the past ten or fifteen annual meetings. He spoke also of the work done in Oregon by the United Offering, in supporting the self-sacrificing labors of the women who are there at work. A strong tribute was paid by Mr. Wood to the wonderful work of Miss Thackara, at Fort Defiance, Arizona, in her well-known hospital for the Indians, reminding the Auxiliary of the significant change in the spiritual condition of the Indians wrought during these seventeen years of noble work under Miss Thackara. When a chief, years ago, had to have his arm amputated, every other Indian in the hospital rose from his sick-bed and fled, so as to avoid the in-rush of evil spirits supposed to issue from the amputated arm! The Indians know better now. Mr. Wood reminded the Auxiliary that the total of the United Offerings, since their inception twenty-one years ago, has now reached over \$911,000, and will pass the million mark handsomely, it is expected, with 1913's offering, which, it is hoped, will exceed the \$243,000 offered in 1910 at the Cincinnati General Convention. He told of the twenty-one years of steadfast work in Alaska done by the Rev. John W. Chapman, and referred to the oft-forgotten fact that Bishop Rowe's salary is paid by the interest on the entire United Offering of some fifteen or more years ago. Referring to the "New China Fund," for which the offering of the afternoon was taken, Mr. Wood told how the General Board of Missions established that new fund at the Chicago meeting, last February, and stated that it has already reached about \$50,000, for new buildings and other forward steps amid the unparalleled opportunities of "New China." He astonished his hearers as he repeated a story narrated by the Rev. S. H. Littell of China, concerning a certain Chinese village where, only four years ago, not one candidate for Holy Baptism could be found. This same village, when recently visited, disclosed a catechist simply struggling and almost swamped amid the task of trying to prepare for Baptism some 1,180 men and women who insisted on being made Christians! Orders were imperatively necessary that the catechist should receive no more candidates for the present. This is the kind of work which is going on all over China, at this unprecedented time. Mr. Wood's address was greatly enjoyed, as was one from the Rev. Theodore Sedgwick, rector of Calvary Church, New York, who accompanied Mr. Wood.

Work at
St. Peter's, Chicago

Immediately after the Confirmation class of 1912 at St. Peter's church, Chicago (the Rev. W. C. Shaw, rector), was presented to the Bishop, last spring, the class was divided into two parts, somewhat along the lines of college classes, and were thus organized to hold monthly meetings, for sociability, reunions, further instruction, and personal endeavor. The first of these monthly meetings was held by the senior class on the evening of October 16th, at the Butler Memorial House. To this meeting the senior members of the class of 1911, as well as others, were invited. The class of 1912 numbered

107 candidates. This senior division of the class, along with the Young Men's League and the Daughters of the King, the Brotherhood of St. Andrew, and the guilds of St. Catherine and St. Martha, have formed an "Evening Service League," the object being to increase the attendance at the Sunday evening services in St. Peter's church. It is planned to enlist every organization in the parish in this league.

Many improvements have lately been made in the chancel of St. John's church, Naperville (the Rev. E. A. Lemoine, rector). The chancel has been decorated, the furnace repaired, the dilapidated shingles of thirty winters replaced, and now the attention of the parish is centered upon the acquisition of an organ. It is hoped that this may be in place by Christmas. An elaborate reception was lately given the rector, who has recently entered upon his charge.

A sectional conference of the Woman's Auxiliary branches connected with the parishes in the Fox River Valley was held at the Church of the Redeemer, Elgin (the Rev. W. J. Bedford-Jones, rector), on Wednesday, October 16th, the following parishes being represented by delegates—Algonquin, Dundee, Elgin, Geneva, Batavia, and Aurora. About sixty were present in all. The meetings were opened with a short service in the Church of the Redeemer, at which the Rev. Canon Moore, the Rev. Gerald Moore of Belvidere, and the rector of the parish officiated. Addresses were given by the clergy, after which the delegates adjourned to the Y. W. C. A. parlors near by, which had been kindly placed at their disposal, and a social hour was spent before luncheon. After luncheon addresses were given by Mrs. Herman Butler of Winnetka, Deaconess Clare of the Cathedral, Mrs. L. B. Judson, the President of the Elgin branch, and others. It was a matter of deep regret that Mrs. Frederick Greeley, the diocesan president, was prevented from being present by a severe cold. After the more formal addresses, a conference was held on the methods and difficulties of the work, which was most helpful, nearly all the delegates being heard from. The offerings of the day were given to Providence Day Nursery.

TERRIUS.

G. F. S. COUNCIL MEETING IN DETROIT

THE twenty-sixth annual meeting of the Girls' Friendly Society in America was held in Detroit, Mich., from Monday, October 21st to Friday, October 25th. The meetings were opened by a devotional service in Christ church, conducted by the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill. The corporate Communion for the society was held in the same church Tuesday morning at 8 o'clock, the celebrant being the Bishop of Michigan, assisted by the rector of the parish. The business sessions of the council were held in St. John's parish building. Reports showed that the society in America now numbers over 41,000 members and associates, and 667 branches, and that the total gifts to missions in boxes and money amounted to \$14,145.44.

It was a matter for great rejoicing that the Eve Alexander Memorial fund was completed during the session, and to learn that an organizing secretary was already visiting the southern states.

Conferences for branch secretaries, associates, and members were held, all of which were full of inspiration for those present. The election of officers and committees for the ensuing year resulted as follows: President, Miss Mary A. L. Neilson; Vice-Presidents for the eight departments, (1) Miss Sarah B. Hopkins, (2) Mrs. Morton S. Lewis, (3) Miss Susan D. Wilson, (4) Mrs. Morris Tyson, (5) Miss Frances Sibley, (6) Miss Sarah Campbell, (7) Miss Helen Turner, (8) Miss Sarah Napper; Secretary, Mrs. Bernard Schulte; Treasurer, Miss Mary B. Anthony; Life Members of Central Council, Miss E. M. Hoppin, Miss Ellen Horner, Miss Mackintosh, Miss C. E. Marshall, Mrs. F. L. Norton, Miss E. H. Wisner. Elected members: Miss Benson, Miss Trowbridge, Mrs. Benjamin Brewster, Miss Eleanor Lewen, Miss Maule, Mrs. Harold Brown, Miss Whittier, Mrs. Le Virt Clark, Miss Hadley, Miss M. M. Sill.

Executive Committee—Miss Benson, Mrs. Sessions, Miss Mackintosh, Miss Wisner, Miss Schapps.

Chairman of Finance Committee, Miss Lucy Watson.

Chairman of Publication Committee, Miss Jane Lea.

On the evening of October 24th the special service for associates and members was held in St. Paul's Cathedral, the Rt. Rev. Charles D. Williams, Bishop of Michigan, preaching a powerful sermon on Friendship.

The members of the society were entertained from Wednesday until Friday, and between the several meetings in which they were especially interested, were shown the city and its vicinity. The hospitality of the Michigan Central Council was something ever to be remembered by those who partook of it.

The luncheon at the Country Club, the breakfast in Christ Church parish house, the daily luncheons in St. John's building, the tea given by the diocesan president, the reception by the Bishop of Michigan and Mrs. Williams, the supper at the Cathedral House, and the excursion to the Holiday House, are but a few of the many things done for the comfort and pleasure of the guests.

BISHOP BILLER'S FIRST VISITATION TO THE INDIAN COUNTRY

COMING down from the Black Hills by night, the Bishop reached Valentine entrepot of the Rosebud Agency, October first, at earliest day dawn. Driving out past Minnechadaza Lake over the "North table," as the farmers speak of it, we left the town lying below us between the Minnechadaza, "Swift-flowing water," and the Niobrara, outlined by high bluffs so picturesquely clad in groups of the dark pines—a beautiful view, which was the Bishop's first surprise. Neither at Rosebud nor in this neighborhood do we see the great stretches of level plain which many expect to find.

Crossing the Nebraska line we came before noon to White Lake, St. Agnes Station, a newly opened mission station at the point where Mr. and Mrs. Covel, veterans in Government School work, have just opened a new day school for Indian children. Just before reaching the school a group of Indians hastened out from a nearby house to greet their new Bishop, and as they shook hands with him, Mrs. Knock-off-two placed in the hand of the Bishop a little sum in silver coins, saying, "This is a greeting and a token of friendly helpfulness from our Women's Society to be used as the Bishop wishes."

At the school we quickly prepared to meet the children and such neighbors as could assemble, and before the Bishop's address, were glad to minister Holy Baptism to a little baby. Lunch and a visit with the teachers gave opportunity for the asking of many questions and a first step toward enabling Bishop Biller to obtain clearer views of what had been in some respects, perhaps, only strangely kaleidoscopic visions of people and things, having apparently no necessary relations to one another.

At evening we met the people at the Church of Jesus, Rosebud Agency, for an English service and sermon—a sermon which made each one feel it a personal message.

On Wednesday morning we drove out thirteen miles to Holy Innocents; crossing the Little White River, valley and slopes radiant and beautiful with pine forests and autumnal foliage in striking contrast and harmonies of color.

At Holy Innocents', on Cut Meat Creek, were gathered people from scattered villages of that district and the Black Pipe District, all eager to see and greet the Bishop, and among them seven candidates for Confirmation. The congregation, quiet and devout, remained throughout the long service and gladly awaited opportunity to shake hands with Bishop Biller. A little later we joined our old friends, the Parmalees (and the Gardners too), at their home for lunch and a social hour. Here a former pupil of All Saints' School was one of the party to greet us and minister to our comfort. Later in the day we made the short drive to Epiphany Chapel and were welcomed at the day school by the Eges, who made our night's rest with them so full of satisfying comforts and social ease. The service at the chapel at 7 p. m. was well attended and three came for Confirmation. Indians and all neighbors here as before were so heartily glad to welcome us that there was no room for thought of weariness. And how restful was that quiet night among the hills at the Ege's day school on the upper Wososo Creek!

The morrow found us glad to take up again the course of duty and call at another Indian day school of that region, at St. Luke's Station where the Gilletts are teachers in charge. Here again we met with greatest kindness and courtesy, and were enabled to meet our little congregation of about thirty-five souls, of whom nine were presented for Confirmation.

After dinner and a little visit came the drive out over the hills to the Agency, where a brief rest preceded the evening service arranged for the Lakotas. The sermon, a searching and suggestive one, upon the text "Leaves Only," was listened to most profitably by the mixed congregation, for it must needs be interpreted. So ended the third busy day and welcome was the night's rest at the quiet mission house.

Friday noon brought us to St. Mary's School, and a bright and hearty welcome by these wonderfully transformed Indian

girls. The Bishop will some day tell us of his own impressions of these first days among the Dakotas, we hope. We gave him little time for rest. The afternoon was spent in calls at the Government Boarding School and at Trinity Chapel, where the "Owancaya" or "General meeting" of delegates from various chapels and stations was in progress. Everywhere meeting new friends and exchanging a few words with this one and that of his eager throng of admiring and questioning friends and followers, often compelled to speak through an interpreter, one imagines it might require time to analyze one's thoughts and emotions and realize the nature of the new outlook upon this field of missionary effort.

There was the evening service in St. Mary's chapel, with the choir girls neatly vested and all sharing in the hearty service and listening with almost startling intentness, as well as responding readily at the time of the brief catechising. Much of these experiences is unexpected at one's first visit.

Saturday was another full day of work and services from the time of the brief morning service in school chapel, until the Bishop must hie away with Rev. Mr. Walker to the missions at Winner and Dallas for Sunday services. The congregation of about 360 people pretty well filled Trinity chapel that Saturday morning, and the class of twenty-one children presented for Confirmation came with happy hearts and reverent demeanor, and a large number that day came to the celebration of the Holy Communion. All remembered certain happy days when former Bishops came and met with us in that Holy House, and our hearts were lifted up and mightily comforted.

A. B. C.

SOME THOUGHTS OF RUSSIANS ON CHRISTIAN UNITY

BY REV. GEORGE ERNEST MAGILL

THE reports of Father Puller's recent visit to St. Petersburg have been deeply interesting to all American Churchmen who are looking forward hopefully to the World Conference on Faith and Order. The addresses he made regarding the principles of the Anglican Communion were given upon the invitation of some members of the Russian Church; and the event is a welcome sign in the movement for Christian Unity.

A year ago I went to Russia on my vacation and spent a week in St. Petersburg, and was most favorably impressed by the Church conditions in that city. The Honorable Nicolai de Lodygensky, a member of the Anglican and Eastern-Orthodox Churches Union and formerly Russian Consul in New York, was fortunately in the city and showed me every courtesy and kindness. His interest in the American Church is very keen. We spent an evening together talking about Russian and American Church matters. I found he had been reading in an old Catholic magazine Bishop Brent's sermon on Christian Unity, preached in St. Paul's Cathedral, London. When I remarked casually that there seemed to be a prospect of our adopting the title American Catholic Church he appeared much pleased, and said that it was the best one we could select.

Referring to Church Unity, he thought that the *rapprochement* of the Churches was the first step to be taken, that theoretical plans for unity were likely to prove ineffective, and that friendly intercourse and better knowledge of each other practically would be the best method in the beginning if real progress was to be made. He hoped more American Churchmen would visit Russia for a prolonged stay to study actual conditions in the Russian Church and appreciate to a greater degree its every day life. The American Church was fitted in a unique way, on account of its political relationships, to take up the question of Christian Unity. From a general consideration of all the Churches concerned he thought the first point to be settled was the validity of Orders. Afterwards matters of Faith could be discussed. He asked many questions about mutual friends in the United States, sending them his warmest greetings, and expressed the hope that he might be able to come to America next year when the General Convention meets.

It was my privilege to meet also His Excellency, Carolus V. Sabler, the Ober-Procurator of the Holy Synod. I was able to see him in his office in the building where the meetings of the Holy Synod are held. Many clerics and lay people were waiting for an audience, in the two ante-rooms, but there

must have been some magic spell in my letter of introduction, for after but a brief delay I was ushered into his presence. As I entered the spacious room where His Excellency was seated at a desk in a corner, he rose, came forward, and greeted me most cordially. We shook hands in good American fashion. He is tall, slender, well-built, of noble countenance and animated and graceful in every movement. He speaks English with remarkable fluency, and his enunciation is distinct and rapid. I hardly expected that I might claim more than fifteen minutes of his precious time, as so many were waiting, but twice when I made a motion to rise he detained me and opened up new subjects. I shall not attempt to repeat our conversation. The point of course is, was he interested in Christian Unity, and especially in something being done to further a better understanding between the Russian and American Churches? The subject was discussed in a general way, but I was so captivated by the magnetism of his splendid personality and delightful cordiality that I must confess to a certain boldness of speech in putting to him the direct question, "Will you take an interest in the American Church, and help on the movement for unity with the Russian Church?" He assured me that the matter would receive his sincere consideration. In parting he said, "We must first of all consider those things in which we agree, not those in which we differ."

I believe that the movement for Christian Unity will find a warm friend in this distinguished Russian.

The Alexander Nevsky Monastery is probably the most famous in Russia, and there I met by appointment Archbishop Sergius of Finland, in the absence of his brother who is at the head of the Monastery. He speaks English well and I spent half an hour with him, when the Monastery bell called him away to some duty.

A charm of the Archbishop is that he is so naive. With a fine presence and an air of marked distinction, his bearing is one of simplicity and humility. In reference to Christian Unity he thought the movement would necessarily be slow as there was so much for *all* to learn. The emphasis of thought was not on the idea of the multitude of subjects to be considered, but rather on the very many persons in the many Churches who would have to be properly educated in order to give force and volume to such a vast undertaking. He intimated that there was much in the human heart that raised obstacles. He considered Calvinistic and Latitudinarian thought as difficulties of some moment. As for our own Communion there was so much held in common with the Russians, that sympathy should help on the cause of Christian Unity. He said he would do all he could to forward this great work. This means very much to us. Upon my request he gave me his blessing, and afterwards I noticed on his face a beautiful expression of tenderness and devotion I had not observed during our conversation.

Let me add this important note that in calling on a priest who was staying at this Monastery, I found on his table a copy of THE LIVING CHURCH. This was on the fourteenth day after the date of issue. Let me congratulate THE LIVING CHURCH on its invasion of Russia, and especially of the monasteries!

HIS CROSS AND MINE

"I AM CRUCIFIED WITH CHRIST"

I nailed Thee, blessed Jesus, to Thy Cross,
 Thou bearest mine, lest I should suffer loss.
 I gave but vinegar and gall to Thee,
 Thy Body and Thy Blood Thou givest me.
 All help Thou didst refuse, though Thou wert King,
 But round my Cross the holy angels sing.
 I tore Thy raiment, blessed Lord, from Thee,
 But Thy best robe Thou bringest forth for me.
 And my companions on the Cross? Ah! Lord,
 The saints and martyrs, who through fire and sword
 Looked up to Thee, and seeing Thee above,
 Ten thousand times ten thousand died for love;
 All these Thy saints, are crucified with me:—
 Two thieves alone were crucified with Thee.
 I hear that awful cry, "My God, My God,"
 And marvel why Thy feet that path have trod;
 I stand apart, I may not enter in,
 But as I look upon my life of sin,
 This is to me the crowning mystery,
 My God, why hast Thou *not* forsaken me?

W. H. MOCKRIDGE.

Reminiscences of Rev. Joshua Kimber

VI.—THE BOARD OF MANAGERS

AT the General Convention in Boston in 1877, the old regime was broken up and a Board of Managers appointed in the place of the old popular Board of Missions and the two general committees with the commissions on Indian and colored work.

The Board of Missions afterwards consisted of the members for the time being of the House of Deputies at General Convention, the members of its Board of Managers, including the Bishops. The Board of Managers, as constituted, then comprised all the Bishops, the treasurer or treasurers, and fifteen presbyters and fifteen laymen appointed by the Board of Missions at their triennial meeting. Thus it resulted that the Board of Managers could only report officially once in three years to the General Convention sitting as the Board of Missions. So complete was the union of all organizations for missions and so greatly had the protesting spirit of the Church changed, that the American Church Missionary Society was received as an auxiliary; although because of trusts it had created which could only be administered by its own officers as a separate corporation its distinct existence had to be continued.

By the canon adopted at that time, this Board of Managers was authorized to form from its own members a committee for domestic missions and a committee for foreign missions and other desirable committees, as might be needed. As a matter of fact it divided its membership into domestic and foreign committees, making them very much larger than they had been before, and their work had to be reported to the Board of Managers once in three months for approval and endorsement. The secretaries previously holding office were respectively elected as secretary for domestic missions and secretary for foreign missions, with the understanding that the senior of them by term of service should be *de facto* Secretary of the Board of Managers, so that Dr. Twing and I continued in our respective duties. This went on without change until Dr. Twing's death in December 1882, and I became secretary of the Board in his place, continuing as secretary for foreign missions. After an interregnum, the Rev. George F. Flichtner was elected secretary for domestic missions and entered upon his duties. The work went on under this arrangement for a number of years; a missionary council to meet annually with restricted powers was instituted to fill the gap between the General Convention years. In the meanwhile, it being found that it was quite possible at any time for the Bishops by arrangement beforehand to be present at the Board of Managers' meetings in sufficient numbers to over-rule any other possible quorum, the canon was altered so that fifteen Bishops were selected as actual members, and all the remaining number were honorary members with all powers except that of voting. In 1885 and 1886 was worked out, and in the latter year endorsed by the General Convention in Chicago, a unification of the work, so that the committees were abolished and it was provided that a new man, carefully selected, and especially one not wedded to the old system, should be elected as general secretary. The Board afterwards met oftener and did all its own work.

The first secretary selected in 1885 was the Rev. Dr. William S. Langford, who continued in office until his death in July 1897, when the propriety of electing a Bishop as General Secretary was largely discussed; but it did not have the hearty approval of the House of Bishops, and for that reason Bishop Dudley of Kentucky, who was chosen to the post, did not accept, and finally the Rev. Dr. A. S. Lloyd was elected. He continued in office until he was consecrated Bishop-Coadjutor of Virginia on October 20, 1909. Mr. John W. Wood, who had made himself a man of mark as secretary of the Brotherhood of St. Andrew, was elected as Corresponding Secretary of the Board of Managers. He has, as the common expression goes, most certainly "made good" as an officer of the Board. When Dr. Lloyd resigned, the work was carried on by Mr. Wood and the writer of this article. The writer had been Acting Secretary for a year or two after Dr. Langford's death under similar circumstances.

The former treasurers, Mr. Lloyd W. Wells and Mr. James M. Brown, continued in office respectively as treasurers of

domestic and foreign missions. Upon the death of the former, and the resignation of the latter in 1882, Mr. W. Bayard Cutting was elected. He was in turn succeeded in 1885 by the election of Mr. R. Fulton Cutting as treasurer of the Board of Managers. Mr. George Bliss was elected in 1888. He was succeeded in 1896 by Mr. George C. Thomas, who remained in office until his death in 1909, when Mr. George Gordon King, the present treasurer, was elected.

Perhaps the most troublesome thing that the Board of Managers, especially in its earlier days, had to contend with, was Church work in Mexico. Many arguments were used; one strong one being that our responsibility to nominal Christians who at least had had the *opportunity* of knowing Christ was nothing like so great as our responsibility to the heathen who had never heard of "Jesus and the Resurrection." It was even opined by some that the word "Foreign Missions" as used by us meant only missions to the heathen. Others were intensely interested in bettering the conditions of benighted Christians and giving them the pure gospel of Christ.

On the other hand the opening for work came from an internal reformation in Mexico, after the Holy Bible had been introduced in that country by General Scott's soldiers during the Mexican War, which certainly was the seed planted originally.

In 1857 President Juarez proclaimed religious liberty; whereupon arose a party of earnest and devout men and women who organized what they called an "Ecclesia," which met in their own homes and studied the word of God.

In 1865 an important movement had begun in the City of Mexico by a few prominent priests openly avowing their renunciation of Romanism, led by a man of great fervor and eloquence, Francisco Aguilar. He soon gathered about him a company of faithful followers who in contra-distinction to the "Church of Mary" (an expression used commonly in Mexico), established what was afterwards known as the "Church of Jesus." Through the influence of a Miss Melinda Rankin, who, as a pioneer and volunteer worker, had opened in Monterey a school in 1866, the Rev. Henry C. Riley, who was at the time in charge of a Spanish congregation in New York, and whose father had been in business in South America, undertook the work.

One Manuel Aguas, alarmed at the boldness of Mr. Aguilar in his attacks upon Rome, set out to prepare himself to refute his doctrines; but was himself converted by his own investigations, renounced his allegiance to the Pope, and gathered many converts into the little Church.

In the same year, 1865, the foreign committee had already entered upon an investigation, and the Rev. Dr. E. C. Nicholson, who had taken orders in this Church, was authorized to make a tour of exploration which occupied more than six months. A funny incident occurred in connection with this.

Under certain circumstances, Dr. Nicholson was to draw a sum of money, and it was deposited for him with a neighboring Bishop in the United States to whom he was to apply with explanations. The money was deposited in the form of a certified check. He had no occasion to apply for this money, the circumstances not warranting it, and the check not coming back, it was finally inquired about; when the Bishop replied, "Why, it was never called for, and I burned it up." It took a long time to straighten out this matter with the bank.

In 1876 the Mexican League was organized under the auspices of the Bishops of the Mexican Commission for the purpose of interesting women of the Church in the work in Mexico. Meanwhile the American Church Missionary Society had been financing the work, but they stepped out from under and left it to the Foreign Committee.

In their extremity this persecuted Church in Mexico recognized our Church as an elder sister and turned to us for sympathy and assistance, asking to be taken under its fostering care. It was then that the House of Bishops appointed a Mexican Commission of seven Bishops, who were to give their especial oversight and care to the Church in Mexico.

At their instance Bishop Lee of Delaware visited Mexico, where he was received by the people of the Reformed Church with open arms. He was invited with confidence and affection to investigate everything. On his return he recommended

generous contributions on the part of Americans. Prayer Books and Bibles in Spanish were furnished. Our Commission remained in power until 1886. There was much correspondence on the subject of the Episcopate and the Prayer Book, and eventually, they having asked for three Bishops of their own, Dr. Riley alone was consecrated; the Rev. Tomas Valdespino not having reached the canonical age, and in the case of the Rev. Prudencio Hernandez, the other Bishop-elect, action was postponed.

After many vicissitudes Dr. Riley finally resigned his jurisdiction to the House of Bishops, and the Rev. William B. Gordon was nominated by the Foreign Committee and appointed by the House of Bishops, with the duty of counseling and guiding the work of those presbyters and readers in Mexico who had asked for the fostering care of this Church to be extended to them as a mission. Much more could be said on this subject, but the preceding certainly gives the outlines. It is well, however, to add some words from Bishop Lee's report at the time of his visit, he having confirmed 130 candidates and ordained a few deacons. He says:

"From the beginning the ideal in the minds of the leaders of this movement was a Church purified from Romish errors and corruptions, but retaining the primitive constitution of the Spanish Ante-Nicene Church and closely allied to the Protestant Episcopal Church in the United States. The hope was cherished at the outset of obtaining the adhesion of one of the Mexican Bishops, and thus perpetuating the ministry in the order which they desired, but the way was not then opened. Afterwards having elected Aguas as their future Bishop they looked forward to the day when he could be consecrated to his office. Dissatisfied in this earnest desire, they still waited patiently without resorting to any other mode of ordination."

In the spring of 1888, Mr. Harold Brown, of Newport, R. I., came into the Missions House and asked for Dr. Langford. As he was out of the office I had the pleasure of seeing and talking with him. It appears that he had recently received a large bequest from his father's estate and he wished to make over one-tenth of it to the Missionary Society as a sort of tithe. Our conversation lasted for several hours. Among his other plans, and the one which he determined upon, was to aid missionary jurisdictions and districts to become dioceses. The distinction at the time was that there were ten independent missionary jurisdictions and three missionary districts, *i. e.*, tracts taken out of organized dioceses by the general Church. The canon law did not provide for such division of the dioceses at the time, but defined a missionary district as territory not otherwise provided with a Bishop set apart as a jurisdiction by the House of Bishops. But nevertheless the missionary "districts" of Northern and Western Texas and Northern California had been so constituted. He argued that the missionary jurisdictions were of abnormal form, like the territories of the United States, and were so to continue until they could be set up as independent dioceses or as states as the case may be; that we always considered it a great gain when a territory became a state; in the same way it was a gain to the Church when a jurisdiction became a diocese; and he concluded to give \$100,000 to aid jurisdictions to endow the Episcopate when they became dioceses. His idea was entered in a paragraph by the Committee on Trust Funds which reads as follows:

"Whenever any of the present missionary jurisdictions or districts shall be erected into a diocese and duly recognized as such . . . then the principal sum is to be drawn against to form an Episcopate Fund of such new diocese equal in amount to such sum as may have been raised within the said new diocese, but of not less than \$5,000 nor more than \$10,000, the income from which shall be applied to the payment of the salary of the Bishop of such diocese."

And in their last report the Trust Funds Committee continue this phraseology. It never was quite accurate, as the deed of gift reads that the money may be applied to a missionary jurisdiction, or further to any part of the existing missionary jurisdiction which may become such a diocese. The words "present missionary jurisdiction" did not occur in the deed of gift, but it was always supposed to mean those then existing. No one had any idea at that time that there would ever be any more, as the whole territory of the United States was under the jurisdiction of some Bishop; but after a while, the newer missionary jurisdictions having been erected by sub-division and by the ceding of tracts by the diocese to the general Church, the question arose whether under the deed of gift they would come under the provisions of the deed. Of course it all was to be determined, not on what Mr. Brown

had said, and indeed it appeared that he did not remember just what he *had* said, but it must be decided by the language of the deed of gift. Different lawyers took opposing views on this subject of whether the newer jurisdictions had any claim on this fund, and it was found that the matter would have to be settled by a friendly suit in court and a legal interpretation. Mr. Thomas, then treasurer, brought such friendly suit in the interest of the older jurisdictions and left the question as decided to the benefit of the new districts. So that up to this time not only several of the older jurisdictions, but also several of the new have participated in this fund to the amount of \$10,000 each, they having met the other terms and become dioceses recognized by the General Convention, until there is at this time but \$10,000 left of the original amount given, as it was further provided in the deed of gift that the income shall meanwhile be devoted to the annual salaries of the domestic Bishops.

Several large bequests and gifts were received during the administration of Mr. Thomas and later from himself and from others, for the increasing of the Reserve Funds to provide the Society against outstanding liabilities; *i. e.*, to be drawn upon at such time as the contributions might be few and to be replaced as soon as possible when they were larger, so that the Reserve Fund has vastly grown since the first amount composing it was received from the bequest of the Rev. Cleveland Keith, a China missionary, who gave his to be used only for the China Mission.

(To be Continued.)

SOME RANDOM THOUGHTS

By RALPH ERSKINE GENTLE

IT IS one thing to have the grace of God and another thing to have common sense. Unfortunately, they do not always go together. Ruth was one of those rare individuals who had both. She had gleaned more than she wanted, so "she beat out that she had gleaned; and it was about an ephah of barley." And then she carried away—the straw? No, that is where common sense was exercised. We do that often. We go to a service, and when we go away we leave the corn behind and take the straw. Oh, for the grace of common sense.

ST. PAUL tells us that the little Church in Thessalonica rang out clear and strong the name of Jesus Christ, resonant like the blare of a bugle, "so that we need not to speak anything." The word that he uses for "sounded out" is a technical one and means the ringing blast of a trumpet. Suppose it were possible for the Apostle to return to earth to-day, of how many churches could he say what he did of that Church in Thessalonica? Are we sounding out the name of the Lord Jesus?

"LOVE one another, as I have loved you." This is the law for the new creation alone. At it would be impossible for the insect in its chrysalis state to observe the laws which are made for its transformed state, for the worm to know the laws which make the fly in summer to seek the sunshine and the bee to live upon the flower, as they must be "born again," and enter upon a new existence before they can keep the laws of that new existence; so only the new creature in Christ Jesus can keep this new commandment of love.

THE FACES of the Cherubim were one towards another. When Christians come to the Mercy Seat they can look one another in the face. Whatever may be our differences elsewhere, all are one here. Yes, the Mercy Seat has a *uniting tendency*. All Christians pray, all pray to the same Father, all plead the same Name, all trust in the same Sacrifice, and all are born of the same Spirit. All are interested in the same promises, and all are traveling to the same home.

SUPREME BEAUTY of character comes from beholding God and talking with Him, and the bearer of it is unconscious of it. "Moses wist not that the skin of his face shone."

THE MASTER SAYS, "If any man will come after me, let him deny himself, and take up his cross." The cross does not stand for suffering alone; it also stands for service. Cross-bearing means agony of soul for the sin of the world; but it also means running to lift the load from hearts which have been crushed under its weight.—*Rev. J. F. Jenness.*

The Missionary Councils

NEW ENGLAND MISSIONARY COUNCIL

THE fourth missionary council of the Department of New England met at St. John's parish house, Providence, R. I., Tuesday, October 22nd, and continued its sessions throughout the next day.

The delegates from out of the state began to arrive about the middle of the forenoon, assembling at the Narragansett Hotel, where quarters had been provided by the hospitality committee. Luncheon was served at 12:45. At 2:30 the council was called to order at St. John's parish house, Bishop Brewster of Connecticut presiding. The roll was called and every Bishop in New England except Bishop Niles, and a large majority of the delegates were found in their places. The business had not proceeded very far when it became evident that the rooms in the parish house, although excellent in their arrangement, and convenient, were too noisy by reason of the traffic outside. It was difficult to hear the speakers and to concentrate attention on the subject. It was unanimously voted, therefore, that the council adjourn to the church, where, in the quiet of the sanctuary, the important business and discussions could be carried on.

After assembling in the church the business was again taken up. The Bishop of Massachusetts offered the following: "Resolved, That the General Convention to be held in New York City in October, 1913, be memorialized so to enlarge the powers of the Missionary Council as to provide for the consideration of social service or for the holding of conferences thereon at their annual sessions." This resolution was adopted and then further enlarged, on motion of the Rev. R. W. Dow of New Hampshire, to include the consideration of subjects in relation to the Departments' own missionary work.

The reports of committees followed. The Committee on Foreigners was subdivided as follows: 1. Latin Races; 2. The Orthodox and Separated Churches of the East, and the Slavs; 3. Scandinavians and Germans; 4. The Jews; 5. The Negroes.

The reports on Orthodox and Separated Churches made by Bishop Parker, and that on the Negroes by Venerable Samuel G. Babcock of Massachusetts were very complete and full of interest. Bishop Parker's committee had on exhibition a chart showing approximate number of immigrants from the Balkans, Austria-Hungary, Russia, Turkey, and Servia in the United States and in New England. The chart showed: 1. Nationality; 2. Religion (whether Orthodox, R. C., or Protestant); 3. Number in the United States; 4. Number in New England.

The reports of committees was suspended in order that the council might hear the address of the Rev. Dr. Mann of Boston, and the retiring Department Secretary, the Rev. W. E. Gardner. Dr. Mann spoke under the head of "What should be the programme for the new year?" He urged that new methods be used and increased enthusiasm aroused in the raising of the missionary apportionment and that the work of the diocese be strengthened and unified. We should work out of our parochial congregationalism, he said, and find every parish taking an interest in the work of every other, the large and strong parishes helping the weak.

The Rev. Mr. Gardner reviewed the work of the past year in the Department, giving special mention to three important events: (1) The Missionary Conference of a week's duration at All Saints', Ashmont, Mass.; (2) The three days' Conference at St. John's, Providence; and (3) The Missionary Study Classes started at St. Stephen's, Lynn, and St. Paul's, Boston. He reported also that only twenty parishes in New England had failed to give something on the missionary apportionment. A vote expressing the high appreciation in which the Rev. Mr. Gardner's services were held by the Department, was passed.

St. John's church has seldom held a larger congregation than that at the general missionary service in the evening. Seats in the front were reserved for the members of the Missionary Council and visitors. The Bishops were vested and in the chancel and a large vested mixed choir assisted. In the chancel also were the Rev. Lester Bradner, Ph.D., rector of the church, Rev. B. L. Ancell of Yangchow, China, and Mr. Winston Churchill of New Hampshire, the latter vested in gown and hood. Bishop Perry made the address of welcome, enlarging upon the necessity of a broader missionary vision not only in extent of territory, which should engage our interest, but in the subject as including ministry to the bodies of men and human needs. He also made the point that the unity of missionary spirit required the interest of Christian people equally in the work at home and abroad.

Mr. Winston Churchill followed with an admirable essay on "Religion in Government." The last speaker was the Rev. Mr. Ancell, who told of the awakening of China and the present opportunity

(Continued on page 18.)

SECOND DEPARTMENT MISSIONARY COUNCIL

AFTER a short service, assisted by the full choir supplemented with brass instruments, a very cordial and hearty welcome was graciously extended by the Rt. Rev. William D. Walker, D.D., Bishop of Western New York, to the delegates and visitors who gathered in Trinity church, Buffalo, for the opening of the council of the Second Missionary Department, on Tuesday evening, October 22nd. In his brief address Bishop Walker emphasized the need of missionary effort within our own country, especially among the negroes, who look to us for guidance and for whom we are responsible.

Bishop Burgess, president of the council, responded and introduced the first speaker of the evening, Rear Admiral Charles H. Stockton, U. S. Navy, retired.

Admiral Stockton has had wide opportunity to study the mission work of the Church in other lands, and he spoke on the subject, "The Church Needs a World Policy." He told of work in Japan, China, Corea, and the South American countries, but said that some of the greatest results have been accomplished within the American possessions in Alaska and the Philippines. He strongly advocated a policy of preparation whereby the workers in the missionary field could familiarize themselves with the language and government of the people among whom they are to labor.

The next speaker was the Rev. Sydney N. Ussher of New York, who is especially experienced in mission work in the Far East. Mr. Ussher spoke of the progress which followed St. Paul's decision to go west rather than east. "It has," said he, "changed the aspect of Christianity. This very night we might be listening to the words of a Chinese missionary. The spirit of St. Paul spread to the westward and it was this spirit that rallied the men of Europe against the tribes of Africa, otherwise at the present time we would be ruled by Orientals instead of by the Christian spirit." Mr. Ussher also attacked the commercialistic tendencies of the day and told of the good done the new Chinese republic by the American people when they came to the aid of China and prevented her from falling into the power of the great commercial nations of the world.

The Rt. Rev. Henry D. Aves, D.D., Bishop of Mexico, delivered the closing address, revealing the conditions in Mexico in a most interesting and instructive way. He said that the United States had helped Mexico by building railroads, harnessing the water power of streams, and by opening up the vast mines of the country which are the richest in the world. The Mexicans should be a happy people, both politically and religiously, but the ignorance of the nation is the cause of the present trouble. The character of the Mexican people was molded during the 300 years of Spanish rule, when feudalism was at its height and the people were enslaved.

Next in importance of council proceedings was the laymen's dinner, which was held at the Elliott Club on Wednesday evening and which was attended by over 300 men. Bishop Burgess again presided and before introducing the first speaker, the Rt. Rev. Arthur S. Lloyd, Bishop Burgess urged that greater stress should be laid upon the message carried by the missionary worker. "We hear," he declared, "of the social questions, the moral problems, and the financial statistics, but we are never told what the missionary says to the Esquimeaux when he enters his hut, nor what message he carries when he meets the native in the wilds of Africa. It is the message of Christ that the missionary delivers, and it is that fact alone that will bring about an appreciation of the work of missions."

Speaking on the subject "Missions and Christian Citizenship," Bishop Lloyd won the hearts of his hearers and was frequently interrupted by hearty applause. Bishop Lloyd set forth the fact that missionary work could not be done by one man acting or striving, but only by all taking part in the work. "We must go out to bring liberty to mankind," he argued, "because Christ has so commanded." And so he urged the men of Buffalo to act and to make this action concerted, as organization is the only way in which men can accomplish anything. Mr. William R. Butler of Mauch Chunk, Pa., was the other speaker of the evening. Mr. Butler's theme was that the missionary problem was not the problem of Japan, China, Corea, or other countries of the East, but of the United States. He insisted that missions should follow the American flag and that the missionary work should be done by the Christian citizenship of the American people. "Missionary work," he said, "begins in each soul, and it is worth the highest and mightiest effort of man to carry on this work." Bishop Courtney also spoke briefly.

The business sessions were opened both mornings by a celebration of the Holy Communion. Later followed the conferences and discussions. Dr. Harding, the department secretary, reported a very encouraging year's work and stated that he had made 225 addresses at various places he had visited. He urged the use of the Duplex envelope and announced an increase of over \$8,000 in the past year

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The Missionary Councils

SIXTH DEPARTMENT MISSIONARY COUNCIL

IF there had been any doubt of the advisability of holding a missionary council in a small city, the meeting of the fifth annual council of the Sixth Department at Grand Junction, Colo., October 18th to 20th, dispelled it. There was an excellent attendance of delegates, and eight Bishops: Bishops Brewer, Edsall, Olmstead, Partridge, Mann, Brewster, Beecher, and Thomas. It was one of the best councils ever held in the point of interest, and the delegates were kind enough to express themselves pleased with the arrangements made and the reception accorded them in Grand Junction. It is to be hoped that the precedent established in the coming of the council to the smaller districts and places at its meeting at Grand Junction will be followed in the future at least every other year. The good effect of such a practice is well illustrated in the present case. The Church in Grand Junction has been immeasurably helped and strengthened by the meeting of the council and the presence of the leaders of the Church among them. One notable feature was the excellent response on the part of the denominational bodies and the general public of this little city. All united with the rector and people of the parish financially and hospitably and by their attendance in making the council a success. Most of the churches closed their evening services to attend the mass meeting in the Auditorium, and gladly welcomed the visiting Bishops and clergy into their pulpits on Sunday morning. Bishop Edsall spoke at the Methodist church; Bishop Thomas at the Presbyterian church; Bishop Beecher at the Lutheran church; the Rev. James E. Freeman at the Christian church; and the Rev. Mr. Anschutz at the Baptist church.

The council opened on Friday morning with a celebration of the Holy Communion at St. Matthew's church, Bishop Brewer celebrant, Bishop Olmsted preaching the sermon from the text Num. 24:1. The Bishop said in part: Balaam was a man who played with his conscience. This is what we often do. We are likely to be led off from the main duty of life by the accidental and artificial, not regarding the essential quality in what we propose to ourselves or which the Providence above us proposes to us. It is easy to sing hymns and think we are religious, to substitute a feeling for a virtue, to seek for enchantment instead of setting our faces toward the wilderness. We live at a time when it is difficult to make religion effective. It is a time of vague agnosticisms, of decay in family life, of want of reverence for authority. No true believer can doubt the promises of our God, and therefore we are not to cease to labor and pray, but we are to face the difficulties that are plainly before us. Our truest work consists in the action of personality on personality. Guilds, societies, machinery of every kind may be useful, but they do not absolve us from personal labor. It is by love that we prevail over the world and win the hearts of the suffering sons of men. It is by charity that we subdue the ignorance and prejudices of the world. It is by special grace that we can bring light into dark places and turn many unto righteousness.

The business sessions were held in the assembly hall of the Y. M. C. A. and opened Friday afternoon with Bishop Brewer presiding. The Rev. A. E. Knickerbocker of Red Wing, Minn., was re-elected secretary. The conference session Friday afternoon was given up to the report of the Rev. C. C. Rollit, department secretary, who showed a splendid increase of some \$11,000 in gifts for missions in the department. Seven-minute reports were made by representatives from each diocese and district. Bishop Beecher of Kearney aroused enthusiasm in reporting that his automobile gives him opportunity to preach the Gospel to people who have not heard it for nine years. He drives through towns where four or five churches are competing for the people, out into the country districts where there is no competition and a glad welcome. He told the story of his first convocation, at Mullan, Neb., where a tent meeting was held. At its close a rancher gave him \$100, with the remark, "This is the biggest stunt ever pulled off in the sand hills. We don't want you to think we want to get the Gospel for nothing. It did me good and I want to pay for it!" The Rev. Mr. Gately of Montana was greeted with applause when he reported, "We work because we have a Bishop who works!" All the reports showed encouraging advance on all lines of the Church's activities.

Friday night the first of the public meetings was held in the Presbyterian church, with the theme, "The Church's Programme of Work," with addresses by Archdeacon Dennis, "The Next Towns," and Archdeacon Parshall, "The Church and the Nation." The visitor to the council was Bishop Partridge of Kansas City, whose address on "Into all the World" was one that will never be forgotten by the delegates and the people of the city. Particularly striking was his presentation of the philosophy of the method of appeal to the

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MISSIONARY COUNCIL ON THE PACIFIC COAST

LOS ANGELES was the scene of an uplifting gathering of Bishops, clergy, and laity, representing the entire Eighth Department except Alaska and the island jurisdictions, when the Missionary Council of that Department gathered on October 17th. A Sunday School convention had been held on the evening previous; and the Council itself opened on Thursday with the Holy Communion, the Bishop of Utah being preacher, and eight Bishops being in the chancel.

The sermon, by Bishop Spalding, was a vigorous call to missionary service. He made comparison of missionary zeal as shown in contributions between Churchmen and other Christians in the leading cities of the Pacific coast, which in many cases were far from creditable to the former. "Why is it," he asked, "that we who claim to have the mind of Christ more fully than others are failing as others are not failing?" He declared that the whole mission of the Church of England at the time of the Reformation appeared to be "the claiming of values for the Church of England," even down to the present revised Prayer Book, and that the Church showed "a lack of a sense of responsibility to share with others what God had given her." After a severe arraignment of the American Church for apathy toward her greatest work of evangelization, he said: "If the traditions of our Church are centripetal and not centrifugal, if our social and personal religion aims at personal piety rather than self-forgetfulness in missionary service, it is not to be wondered at that we are surpassed by other Christians in the duty of generous giving to missions, and are so slowly overcoming our traditional lack of interest in the welfare of those who have never heard of the Lord of our Life and the God of our Salvation. I have stated the case I think none too strongly, and it almost seems as if there were no starting point for the development of the social spirit and the zeal for missions."

The business sessions were attended by an interested audience of Church people, in addition to the forty-eight delegates who were present. The Bishop of California presided and the Department Secretary, the Rev. George C. Hunting, acted as secretary of the Council.

The matter of Specials was introduced by a resolution to abolish Specials from the missionary offerings of the Church, and along with that, to memorialize the Board of Missions to place a representative from each department on the executive committee. After a debate of Bishops—a debate most instructive to all present and indicating how great an advantage would accrue to the Church if the Closed Door at General Convention could likewise be opened—the question was settled by deciding to memorialize the Board of Missions to place the home Missionary Bishops upon an equal basis with the foreign Missionary Bishops in making up the budget, and to have a member from each department on the executive committee. That the Board of Missions has been bound up to a policy which gave precedent to the foreign field in preparing the budget, was a surprising revelation. A determined disapproval of any such policy was quickly manifest. The matter of Specials was dropped.

The subject of a memorial asking for a division of the Eighth Department was brought up, but dropped upon the earnest testimony to the inspiration and educational advantage of such a gathering as this council with its large and widely extended interests. The subject of creating a Province out of this Department appeared only to meet with a cold reception. The desire was clear that the council be kept for conference and instruction in missionary work, and free from judicial and legislative action.

A summer School for the Clergy was suggested by the Bishop of Los Angeles, and a committee was appointed to further the project.

The holding of a Church Congress was considered and deemed inexpedient.

The care of the deaf-mutes within the department was a subject of concern to the council. The department secretary had reported that there were 3,134 of these people within the department—2,533 of them in California, Oregon, and Utah. He stated that 75 per cent. of the 343 deaf in Utah were cared for by the Mormons. The council asked that each Bishop appoint one clergyman in his territory to care for these unfortunate people.

A constitution for the council was adopted and officers elected: The Rt. Rev. William F. Nichols, D.D., president; the Rev. Paul Jones of Utah, secretary; Mr. C. F. C. Hodgson, Los Angeles, treasurer. The present representatives on the Board of Missions were re-elected. Olympia was selected as the meeting place for the council of 1914.

Each day there was a well-arranged programme of conferences. Ten-minute reports from the dioceses and missionary districts of the department showed briefly what is being done in all of these. A conference on The Leaven of Education treated of educational work within the department and abroad, while other conferences on Parish

Finances and on The Leaven of Social Betterment gave the advanced thought of the day on each of these topics.

Beyond these formal meetings, the council received and contributed much benefit to the community of Church people. First at the men's banquet at the University Club, attended by 170 clergy and laymen and 12 Bishops, where the speeches disclosed some of the forcibly effective work done by the Church. Mr. Willis Booth, vice-president of the Security Savings Bank, Los Angeles, reported the unanimous conviction of a body of seventy representatives of the commercial interests of the Pacific coast, which has recently returned from an investigation of Chinese affairs, that the stability of the new republic depends absolutely upon the work that the Church is doing. The Rev. W. J. Scarlett of Phoenix, Arizona, and Captain Hyde of the U. S. A., were the other speakers.

The best and brightest of all the meetings, as so often happens, fell to the credit of the Woman's Auxiliary. Friday was given to them and they held their meetings in the Friday Morning Club House.

At the close, a supper was given to the delegates, at which Mrs. J. H. Johnson's presentation of the "Wit and Wisdom of Nicknames" caused a great deal of enjoyment.

The evening joint session of the council and the Woman's Auxiliary was the climax of all the meetings. The secretary of the Los Angeles Auxiliary, Miss Laura Smith, prepared a programme that itself was a noble affair; then the audience of 700 earnest and happy missionary workers added much.

Each of the Bishops present made a noble address in regard to some phase of the work.

Last of all, on Sunday afternoon Bishop Paddock and Bishop Spalding addressed a congregation of the Daughters of the King and the Brotherhood of St. Andrew, which filled St. Paul's Pro-Cathedral. On Sunday evening the city churches were closed for a

who told of his work amongst the mill people, most of whom are of foreign birth.

In the evening the council and all the clergymen of Rhode Island were guests of the Churchman's Club at dinner at the Eloise. The rain had begun to descend in copious showers by three o'clock and kept it up all the evening, but it made no difference in the attendance. About 250 sat down to the dinner. Mr. Edward I. Mulchahey, president of the club, presided. The speakers were Mr. Robert H. Gardiner of Maine, whose topic was "What laymen are doing for Church Extension"; Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts followed, speaking on the topic, "Missions, an asset or a liability?" The Bishop argued they were both. They are a liability in that they are a duty; a Christian must obey his marching orders, "Go ye into all the world and preach the gospel to every creature." They are an asset in that they yield a large return in "hope, and cheer, and spiritual power, for the effort made." The third speaker was the Rt. Rev. Philip M. Rhineland, D.D., Bishop of Pennsylvania, who spoke to the topic, "How shall I invest my life?" He said there were two questions the answer to which would enable one to answer the first. One was asked by our Lord: "What doth it profit a man if he gain the whole world and lose his own soul?" and the other asked by St. Paul shortly after his conversion: "Lord, what wilt thou have me to do?" The investment of life in God's service answers all of these questions.

The missionary council, at its session Wednesday afternoon, passed the following resolution:

Resolved, That a salutation be addressed to the Holy Synod of the Kingdom of Greece, the Metropolitan of Servia, the Metropolitan of Scandevia and the Sea Coast (Montenegro), and the Exarch of Bulgaria, expressing the sympathy of this council to our fellow-Christians in the Balkan Peninsula in the present crisis, in which there must be so much bloodshed and loss of human life."



CLERGY AT THE LOS ANGELES MISSIONARY COUNCIL

mass meeting in the Mason opera house, where there gathered the twelve Bishops, the city and visiting clergy, and a choir of 200 with an audience of 2,000. The speakers were the Bishops of Olympia, Sacramento, and California.

NEW ENGLAND MISSIONARY COUNCIL

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there for missionary work. Bishop Brewster closed the service with prayers for missions and missionaries.

On Wednesday morning, after an early celebration, the business session was resumed and the reports of committees continued. Rev. Dr. Littell reported for the committee on Postulants and Candidates for Holy Orders (a very interesting report) and asked that the committee be continued with power to solicit funds for its needs. The request was granted. The Bishop of Rhode Island reported for the committee on "Conferences in New England Colleges and Schools." This report showed the great necessity of a larger work being done by the Church for the students of both sexes in the schools and colleges in New England.

The committee on "Apportionments to the Department" and "Uniform Missionary Canon" made reports favoring no action and were discharged at their own request. While reports of committees were being received the balloting for the new Department Secretary was being carried on; and twice the council went into executive sessions to discuss the candidates who had been nominated by the nominating committee, of which Bishop Davies was chairman. On the fourth regular ballot the Rev. George W. Davenport, rector of St. James' Church, Danbury, Conn., was elected.

The council took a recess at one o'clock for luncheon at the Episcopal residence as guests of Bishop Perry. On the reassembling the matter of a student's chaplain or secretary was taken up. The advisability of appointing such an official was a suggestion of the committee of which Bishop Perry was chairman. The Bishop urged that as there were 27,542 students in the colleges and seminaries of New England, and a plurality of these students profess to be connected with the Episcopal Church, such a chaplain was very desirable, to have charge of the religious agencies of the Church in these colleges and schools. The matter was referred to a committee for further consideration. One of the finest addresses of the council was that of Rev. Arthur W. Moulton of Lawrence, Mass.,

This resolution was referred to the committee on Orthodox and Separated Churches of the East and the Slavs, of which the Bishop Coadjutor of New Hampshire is chairman, to be drawn up in a proper manner and forwarded.

Bishop Perry was called upon for a few closing words. He told the story of an English Bishop who asked if the diocese of Rhode Island was very far out to sea, and then said, "Nothing can isolate the diocese so much as prejudice and provincialism." He was glad to see that we were coming to a departmental consciousness and broadening our vision to include the interest and welfare of all the dioceses in New England as well as our own. He believed that through the department we would get a better perception of our membership and responsibilities in the whole Church.

The delegates and speakers were entertained at the Narragansett Hotel as guests of the diocese of Rhode Island. The general committee on arrangements consisted of the Bishop of Rhode Island, chairman; Mr. Rathbone Gardner, secretary; Rev. Lester Bradner, Ph.D., and Mr. James A. Pirce. The Hospitality Committee was made up as follows; chairman, Cyrus M. Van Slyck; Rev. Frank W. Crowder, Ph.D., Mr. Arthur A. Thomas, and Mr. Henry P. Cross.

The Sunday school convention of the department assembled in St. Stephen's church for the corporate Communion with which the

Sunday School Convention

session opened on Thursday, October 24th, at 7:30 A. M. The Bishop was celebrant and the Rev. Dr. Fiske and the Rev. E. R. Sweetland assisted. A large number of delegates were present. At 10 A. M. Morning Prayer was said in St. John's church. The Bishop gave the address of welcome to the convention and closed the service with special prayers and the blessing. The Bishop, in his address, called attention to the fact that the convention met immediately after the Missionary Council, and it seemed to point to the unity of aim and purpose of the Church in its missionary and educational efforts. What is done in the Sunday school convention must be done with much prayer and thought, for its results reach to the homes and lives of the people.

The convention assembled for business immediately after the close of the service. Bishop Perry presided and the Rev. Ernest J. Dennen acted as secretary. The Rev. Mr. Mills of Massachusetts, for the Executive committee, presented the resignation of the Rev. W. E. Gardner as delegate to the General Board of Religious Education and of the Rev. George W. Davenport as a member of the

Executive committee from Connecticut.

A nominating committee, consisting of one member from each of the dioceses represented, was appointed by the chair and brought in the following nominees for the vacancies: For delegate to the General Board of Religious Education, the Rev. Ernest J. Dennen of Massachusetts; for members of the Executive Committee, the Very Rev. Frank L. Vernon, D.D., of Maine, Rev. V. M. Haughton of New Hampshire, Rev. G. W. Smith of Vermont, Rev. C. P. Mills of Massachusetts, Rev. Lester Bradner, Ph.D., of Rhode Island, Rev. A. P. Greenleaf of Connecticut. These were elected.

At the afternoon session reports were received from the Sunday school commissions within the department, and the Rev. Percival M. Wood presented the subject of "The Small School: Its Difficulties and How to Meet Them." The Rev. Dr. Bradner spoke on the "Advanced Movement in Teacher Training."

A unique feature of the convention was the supper served in

SECOND DEPARTMENT MISSIONARY COUNCIL

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from offerings. Bishop Lines, Bishop Scarborough, the Rev. J. N. Blanchard, D.D., the Rev. Joseph Henry Ivie, the Rev. W. A. R. Goodwin, the Rev. Phillip Endicott Osgood, and Mr. Henry Adsit Bull were among the other speakers. The Rev. Hugh L. Burleson spoke on "Missionary Literature and the Use to be Made of It," while Miss Delafield very clearly and concisely outlined the methods through study classes.

Some wonderful moving pictures depicting life in Kashmir were shown at one of the morning sessions as a diversion from the business routine.

The next council will meet in Long Island. Bishop Olmsted was elected president, Bishop Scarborough, vice-president, and Dr. Blanchard, secretary.



GROUP AT BUFFALO MISSIONARY COUNCIL. BEFORE THE PEACE CROSS, TRINITY CLOSE

St. John's parish house to the delegates and all Sunday school teachers in Rhode Island who had previously sent notification of their intention to be present. About 150 sat down to the tables to a fine supper prepared by the ladies of the parish, and listened to an address by the Rev. Dr. Bradner on "The Best Hour for Sunday School." The Rev. C. P. Mills of Massachusetts spoke on the same subject and both advocated the morning hour. The mass meeting in the evening in St. John's Church was largely attended by Sunday school teachers and others interested in Religious Education. Bishop Perry, Bishop Codman, and Bishop Parker, the Rev. Dr. Bradner, Rev. W. E. Gardner, and the Rev. F. E. Seymour were in the chancel. After a brief service Bishop Codman preached the sermon from the text St. Mark 10: 13-16. His topic was "The Devotional Training of the Child"; and taking up the subject of Eucharistic worship, showed the essential parts of that worship to be the giving of one's self to God through the merits and mediation of Jesus Christ and the realization of the presence of Christ. He showed that the children's participation in this worship and their having the right to receive the sacrament by reason of early Confirmation was the best way to develop the spiritual side of a child's nature. It was far more important, he said, to teach the children through their emotions and by example than to try to reach them with words alone.

THE GRAVE of what has been may be kept green with tears, but the grave of what never could have been is best forgotten. We may not hide away the dear old gnomes and pixies and fairies in consecrated ground—that is reserved for what has once existed, and so has the right to live again; but for what never existed we can find no sepulchre, for it came out of nothingness, and to nothing must return.—*E. T. Fowler.*

Greetings were sent from the council to Bishop Doane, who was unable to be present, and the following message from the Woman's Auxiliary was read before the council: "We women acting as delegates to this council assembled in conference express their urgent desire that the Second Department may come at the next meeting to the full payment of their missionary apportionment, and we will do everything in our power to bring it about."

On Wednesday afternoon the women delegates to the council, with the resident diocesan officers and heads of the parochial branches of the Woman's Auxiliary, were the guests of Mrs. Walker at the see house for an informal tea.

There was an interesting gathering of representatives from the various diocesan Social Service Commissions at Buffalo on conclusion of the regular sessions of the Second Department council. Delegates, to the number of twenty-five, gathered at the University Club for dinner, after which addresses were made by several leaders in the work. The Rev. Augustine Elmendorf, secretary of the Newark commission, presided; and introduced Bishop Lines of Newark, who spoke effectively of what he preferred to call the "social duty" of the Church. He was followed by Dr. Harding, secretary of the Second Missionary Department, who emphasized the close relationship that should exist between Social Service and Missions. Canon Chase of Brooklyn, the Rev. Charles K. Gilbert, secretary of the New York commission, the Rev. D. Charles White of the Albany commission; the Hon. Henry Adsit Bull of Buffalo, also made informal addresses, touching upon various phases of diocesan social service. Arrangements were perfected to combine the various commissions of the department for aggressive service along stated lines, and to make the commissions mutually helpful to each other.

Social Service Commissions Meet

The Rev. Augustine Elmendorf, of the Newark commission, was

made chairman; and the Rev. C. K. Gilbert, of the New York commission, was made secretary of the committee to provide for the closer articulation of diocesan energies in behalf of social service.

A resolution was unanimously adopted at the regular business session of the Second Department Council held at Buffalo, October 22nd to 24th, memorializing the General Convention to amend the canon under which the departmental councils exist so as to provide for the incorporation of social service as one of the regular features of the councils.

SIXTH DEPARTMENT MISSIONARY COUNCIL

(Continued from Page 17.)

heathen peoples on the part of the missionaries of the Church. The Bishop dwelt upon the fact that it is the glory of the Church to have been among the very first to open missions of modern times in China and Japan. The Church is a leader, not a respectable stay-at-home society. He paid a tribute to Bishops Williams and Boone. He dwelt upon the importance of Asia, the greatest continent, the foster-mother of all religions, the home of our Lord. We are now coming back to Asia with the Gospel from whence it first came to us; it has now encircled the globe. In that land they are living in Old Testament times, with their modes of thought, antedating Greek and Roman ideals which color all our thought. We must project ourselves back to their time to deal successfully with them. In thus dealing with them, the effort is wasted if there is no com-

"Is the Sunday School a practical method of fulfilling the priest's duty of instructing the children in the truths of religion?" with the conclusion that it was not; the Rev. F. M. Bacon on "What sort of service for Sunday Schools?" and the Rev. James E. Freeman presented the topic, "The Sunday School and modern systems," confessing that after having made an exhaustive study of modern methods and curricula, with him the pendulum had swung the other way and he had now become an old-fashioned Sunday school man, remembering that his youth had been trained under that system by those who taught the simple Word as they knew it.

Bishop Mann resigned as president of the convention to take effect November 1st, and the Rev. Dr. McElwain was elected to become president on that date. The apportionment as suggested by the General Board of Religious Education for the work of the Board was recommended to the dioceses.

At the closing business session of the council, Bishop Beecher urged the clergy to work with the Juvenile Courts.

There will be no meeting of the council in 1913. A resolution was passed setting time and place of next meeting sometime in October, 1914, either in Minneapolis or St. Paul, such definite time and place to be left to the Bishop of the diocese. The department nominated the Rt. Rev. Benjamin Brewster, D.D., as departmental trustee of the Seabury Divinity School. A resolution was passed expressing the deep appreciation of the council of the services of the Rev. Dr. Sedgwick, formerly of St. Paul, but now removed to New York City, as a member of the Board of Missions representing



MISSIONARY COUNCIL AT GRAND JUNCTION, COLO.

mon ground. Heathenism is at its basis an attempt to gratify in a childish and imperfect way, incomplete or distorted, a natural longing of the human heart planted by the Creator.

Saturday morning's conference opened under the general head of "Young Men and the Home Field." The Rev. A. B. Clark presented the subject, "How can we secure an adequate supply of Western-bred men for the ministry?" with the thought that the best method for an adequate supply was to train the mother. Dean Tancock followed with the subject, "Is home missionary experience a useful preparation for parochial work?" with the thought that work in the mission field should be the ideal of preparation for the ministry held up to seminarians, quoting as examples, Bishops Williams and Beecher. Archdeacon Hooker's subject, was "How to introduce an adequate policy for Church support and Church extension," and his own splendid work as Archdeacon of Montana was the best answer to the question he dealt with. Personal canvass of parishes and missions has been made by the Archdeacon, with the result that four missions have become self-supporting parishes, the salaries of seven clergymen have been increased from \$1,200 to \$1,500, and \$2,000 saved to the mission treasury. All this has been accomplished in one year. A resolution was passed by the council recommending the adoption of the Montana plan whereby a clergyman assists the rector in making the every-member canvass.

The Sunday school convention met in the afternoon. Bishop Mann spoke on the General Board of Religious Education; Bishop Brewster presented the "Method of Teaching the Bible in advanced classes," calling for the intellectual, moral, and spiritual emphasis of such teaching as the three phases of Bible teaching; Archdeacon Hooker spoke on "Mission study in Sunday Schools," the Rev. George Davidson on "Teacher Training," the Rev. A. E. Knickerbocker on "How to secure the same interest on the part of parents in the Sunday School as in the day school," the Rev. J. S. Brayfield on

the Sixth Department; and expressing its hope that after October, 1913, when this department would have to elect some resident of the department as its representative, the General Convention might elect Dr. Sedgwick as a member of the Board of Missions. A resolution was also passed to provide a comprehensive survey of the work in the department, that the Bishop of each diocese and district be asked to appoint a committee of one clergyman and one layman to act with the department secretary in preparing data of this character for his diocese or district along the following lines of investigation: (a) the nature and extent of its work which is of diocesan character and which the diocese or district may reasonably be expected to care for without outside assistance; (b) the nature and extent of its work which is of a general character and which should be maintained by the general Church; (c) the nature and extent of its work which is of diocesan character, but which is of such magnitude that it cannot be adequately maintained without the aid of the general Church.

The department elected as its representatives on the Board of Missions, the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, the Rev. James E. Freeman of Minneapolis, Mr. W. C. Sturgis of Colorado Springs, Colo.

Saturday night a general public reception was tendered the visitors by the people of St. Matthew's parish and the city in the lobby of the Y. M. C. A., at which time stirring addresses were made by three laymen, Bishop Brewster making the address of welcome; "Adventure for God," by Mr. W. C. Sturgis of Colorado Springs; "Department Six and the Board of Missions," Mr. A. Dupont Parker of Denver; and "Laymen and the Mission of the Church," by Mr. John W. Wood, secretary of the Board of Missions.

Sunday was the great day of the council. Bishop Mann was the preacher at St. Matthew's church. At the afternoon mass meeting at the Auditorium the three addresses were: "The Church and Civic

Life," Bishop Mann; "The Church and Social Life," Bishop Thomas; "The Church and Industrial Life," Bishop Beecher.

The final service of the council on Sunday night in the Auditorium was a fitting climax to the enthusiasm and interest the council inspired in all. Bishop Brewer presided and the Rev. James E. Freeman made the first of the two addresses on the subject, "The Nineteenth century made the world a neighborhood: the Twentieth must make it a brotherhood." He said in part: Marvelous is the story of the creation of the world-neighborhood. And because of this there must follow to maintain the peace of the world's neighborhood, the world's brotherhood. No amalgam has been discovered save that which flowed from the pierced side of Jesus of Nazareth. I have no apprehension that world-wide brotherhood will not come through world-neighborhood. The Master's hand is on the pulse of the world's life. And while it may take the passing of the world's ages to work it out, I am confident of the conquest of the brotherhood ideal. God sent His Son to be the world Brother and it is the reproduction in your life and mine of His that is to mean this world brotherhood.

The crowning address of the session was made by the Rt. Rev. S. C. Edsall, D.D., Bishop of Minnesota, who had a great subject, "The Church's Contribution to the American Nation," and who handled it in a great way. At the same time its presentation was broad, loving, and tactful. It was one of the great leaders of the Church bearing witness to the Church. Churchmen may be pardoned for being proud of the subject and of the speaker, and the general public, which made up a large part of the audience, went away with a new conception of the American Church. The Bishop opened with some of the contributions of men that the Church has made to the nation. He pointed out that the Church has always stood steady for the unifying principle, and that it is to be the rallying point for future unity. Always has the Church stood for the fact that there is a Catholic Church, not Roman. She has ever been an institution holding the idea of reverence and worship and an institution with the common-sense conception of the Church not as a society of good people, but the Saviour's idea of a society to help people.

Bishop Brewer, always an optimist, setting forth the various marks of the Church's progress, closed the council with the final word of encouragement and cheer, with the motto "Forward."

The meeting of the Woman's Auxiliary was held on Saturday in the parish house, Bishop Brewster presiding. Mrs. Brewster, president of the Woman's Auxiliary of Western Colorado, opened the meeting with an address of welcome, and was followed with addresses by Mr. John W. Wood, Rev. C. C. Rollit, and Bishop Partridge. At the conference session papers were read by Mrs. F. M. Bacon on "The Woman's Auxiliary a Trainer of Juniors," and Miss Helen S. Peabody of Sioux Falls, on "The United Offering a Gift of Life."

THE OPTIMISM OF THE BIBLE

THE FINEST and purest expression of optimism is that which may be called Christian optimism. The warrant for it is found in every part of the Bible. The Word of God, its general purpose, and its scheme, are all constructed upon the fundamental principle of giving mankind that which is best. God's Word offers a substantial basis for the most confident hope. It declares the removal of the greatest obstacle to happiness. It presents a never failing source of law and vigorous life. In the foundation, the material, the agent, the development, the support, and the crowning of life, its provision is both ample and adaptable.

One of the strongest assertions of this optimism is found in Paul's prayer for the Romans: "Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Ghost." Here is a series of words which rise one from the other, and in a splendid ascending scale, each one packed with the very best that man can look for, and each rich by itself. "Hope," "fill," "joy," "peace," "believing," "abound," "power," "the Holy Ghost." As one writer has put it, there are set forth here the creative ministry, and the created result, while strewn all along between the two are the successive developments in a glorious spiritual progression. The source is God, the God of hope. The instrumental means is faith, "in believing." The agent is "the Holy Ghost." The character of the word is its forcefulness, its irresistible nature, "through the power."

Such clear calls as this to trust the soul to Christ's keeping should take away all fear and disperse every cloud. "In believing" one has the right to trust the Saviour all the way through, to take the grace he first offers and then to rest in the confidence that Christ will keep that which has been committed to him, and that as one's day may demand shall his strength be, and that there is glory to crown it all. Such confidence will make him lift up his glad songs even in the night of adversity, when all the world seems to be against him and his feet fast in the stocks.—*Selected.*

RELIGION, the service of Christ, is not something to be taken on in addition to your life. It is something which, when taken into your heart, shall glow in action, so that your fellow-men shall say, "Lo, how he lives!"—*Phillips Brooks.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

PORTLAND (OREG.) VICE COMMISSION

THE second report of the Portland (Oregon) Vice Commission has been sent to the Mayor and City Council. It deals with the social evil as affecting places of public resort and accommodations, hotels, apartment houses, rooming and lodging houses. The present report gives in detail the results of a careful investigation by competent detectives of 547 places. Of this number 98 were found to be decent and moral, 18 doubtful, and 431 immoral.

In its preface the commission in its present report says:

"It is the function and policy of this commission to deal with conditions and not persons. For this reason, and because this body is in no sense a detective bureau for the purposes of prosecution, the data set forth in this report avoids so far as may be identification of places and individuals."

This is a very wise precaution which should be followed by other similar commissions. Such reports should not serve as directories for those seeking information for improper purposes.

The movement which resulted in the appointment of the Portland Commission was started by the Social Service Commission of the diocese of Oregon. The Rev. H. Russell Talbot is chairman of the vice commission.

THE TRINITY CHURCH PROPERTIES, AGAIN

Reports have been published in several papers to the effect that many of the tenants of Trinity parish properties in New York are undesirable. As a matter of fact the Trinity Corporation did not appear upon Commissioner Waldo's list. In a letter to the *New York Times*, Dr. Manning, the rector, says, "No houses in the city are occupied by more reputable and self respecting people than those owned by Trinity." Readers of THE LIVING CHURCH know this and may need no further reassurance on the point; at the same time it is most disagreeable and most unfortunate that the newspapers so frequently intimate that the tenantry of Trinity is undesirable. If every landlord, large and small, corporate and individual, were to take the same trouble that Trinity does, there is no question but that the relation of landlord and tenant would be very nearly an ideal one.

The facts about the houses owned by Trinity parish have just been published in an illustrated descriptive pamphlet for use at the exhibition of health, at the International Congress of Hygiene now holding in Washington.

MUNICIPAL EFFICIENCY BUREAU ORGANIZED IN NEW YORK

The People's Institute, New York, has just announced the organization of a municipal efficiency and reference bureau under the direction of Dr. Frederic C. Howe, with whom are associated John Collier, for many years associated with the Recreation and Leisure Time Departments of the Institute, and Dr. Carol Aronovici, formerly director of the Bureau of Civic and Social Research of Providence, R. I. The purpose of the bureau is systematically to organize a service, which has been for years supplied in an unorganized way by the institute to cities and organizations desiring assistance on specific municipal problems. The object is to create a clearing-house through which municipalities will be able to secure experts, and experts will be able to secure employment on special problems on the making of municipal and social surveys.

The whole municipal problem has been changing its character in recent years. Upwards of a hundred cities have undertaken town-planning projects. As many more have had surveys made coupled with "Know your city" weeks in which housing, recreation, playground, school, and other conditions of the city have been brought to public notice. These surveys have-

been made in different parts of the country, but up to the present time no organized association has undertaken to serve as a clearing-house for this activity, or to establish standards of conditions, or to organize and promote the idea.

FAKE CURES FOR CONSUMPTION

From thousands of pulpits in all parts of the United States, fake cures for consumption will be exposed and denounced on "Tuberculosis Day," October 27th. This is part of the programme for the movement announced by the National Association for the Study and Prevention of Tuberculosis. Literature giving information on fraudulent and alleged "cures" for consumption will be sent to clergymen, and an organized crusade against the traffic in these drugs and devices will be instituted. It is estimated that over 100,000 clergymen will be reached.

From actual records on file in the office of the National Association, it is estimated that the volume of business done annually by the various concerns who sell fake remedies for tuberculosis amounts to well over \$15,000,000. The number of these remedies now being used as so-called "cures" is over 500.

THE UTILIZATION of schools as social centres is taking firm hold upon the minds of the American people. As the result of the campaign of the Social Centre Association of America, all three national party committees have endorsed the idea. One of the parties, the Democratic, is endeavoring to establish a social centre bureau. I cannot however, escape the conviction that this attempt to identify a specific social movement with a political party is unfortunate.

ONE OF THE AMENDMENTS to the Ohio constitution which received a large vote was that pertaining to the "welfare of employees." This gives to the legislature power to pass laws fixing and regulating the hours of labor, establishing a minimum wage, and providing for the comfort, safety, and general welfare of all the employees. It also provides that no other part of the constitution shall impair or limit this power.

THE FOLLOWING have been appointed as members of the Minnesota Diocesan Social Service Commission: Rev. J. E. Freeman, Minneapolis, Rev. J. S. Budlong, Stillwater, Rev. I. P. Johnson, D.D., Minneapolis, Rev. Alfred R. Hill, Minneapolis, Rev. E. B. Woodruff, St. Paul, Mr. Fayette E. Marsh, Stillwater, Miss Minnie Patterson, Minneapolis, Mr. F. A. Williams, St. Paul, and Mr. Allan D. Albert, Minneapolis.

THE SOCIAL SERVICE COMMISSION of the diocese of Albany consists of the Rev. Messrs. E. M. Parrott, Lake George; H. E. Pike, Ilion; D. C. White, Hoosick Falls; J. W. Hegeman, Ballston Spa; C. V. Kling, Waterford; Messrs. H. O. Bailey, Mechanicsville; W. E. Bennett, Schuylerville; W. B. Van Alstyne, Kinderhook; W. H. Robbins, Glens Falls.

WITH THE OPENING of the fall school term, over 2,000 open air schools and fresh air classes for tuberculous and anaemic children, and also for all children in certain rooms and grades, will be in operation in various parts of the United States, according to the National Association for the Study and Prevention of Tuberculosis.

THE CHICAGO Association of Commerce, through its Housing Committee, is taking a very active part in securing enforcement of existing housing ordinances and laws and in the effort to secure additional funds for the extension of housing work on behalf of the city.

OCTOBER 27th was observed as Tuberculosis Day by a large number of religious bodies in this country. This effort has the hearty approval of President Taft. There were probably not less than 50,000 sermons preached on the subject that day.

THE METHODISTS of Philadelphia through Bishop Joseph F. Berry are forming a social service commission which will cooperate with the Interchurch Social Service Committee, of which William B. Patterson is Secretary.

DEAN SUMNER'S address on present conditions which demand civic and social centre departments has been published by the Extension Division of the University of Wisconsin.

CORRESPONDENCE

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

THE SOCIETY OF SACRED STUDY

To the Editor of *The Living Church*:

I AM informed by the general secretary of the Society of Sacred Study, Dr. Kidd, that at the last annual meeting of the society, held lately, it was unanimously decided to extend the work of the society to the United States, and authority was given the secretary to take such steps as may be necessary for the establishment of the society in any diocese where it is welcomed by the Bishop.

As many of your readers doubtless know, this society was founded in England with the object of assisting the clergy to fulfil their ordination vow to "be diligent in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same." The society does this by bringing the members into touch with the teachers of theology at the universities and elsewhere, and by providing them with guidance as to courses of study and the choice of books. This it does by publishing annually a syllabus in which courses of reading are suggested, and by sending out quarterly leaflets containing information on recent books and answers to questions of general interest.

The members have the right of sending to the central warden questions to be answered, and he with the help of those who have paid special attention to theological studies, answers them. One can grasp the value of this, when one learns that the central warden is the Dean of Christ Church, Oxford, and that questions have been answered by Drs. Pullan, Brightman, Kidd, Sanday, and Otley.

Dr. Kidd is desirous that the action of the society in regard to the United States be made known in order that branches may be formed wherever the Bishop and his clergy so wish. The society insists that the authority of the Bishop be obtained first, as it only in dioceses wherein the Bishop gives his consent that the society can establish a branch. I venture to suggest that in those dioceses in which a group of clergy desire to start a branch, the Bishop be approached first and asked to appoint a warden or secretary. When this is done, the warden should communicate with the general secretary, the Rev. B. J. Kidd, D.D., St. Paul's Vicarage, Oxford.

H. P. SCRATCHLEY.

CLERGY INSURANCE

To the Editor of *The Living Church*:

WHAT would the trustees of the Aged and Infirm Clergy Fund do if given a special fund, the income of which was to be used for paying the first premium on an endowment life insurance policy for \$2,500, available in forty years for each graduate of a theological seminary when ordained a minister in the Protestant Episcopal Church in the United States?

If such a provision for the aged or retired clergy should be made, would not the work and anxiety of the trustees be greatly lessened in the not distant future? Assuming that the clergy are entitled to, or should be provided with, more than a "living wage," what could be more feasible than a provision by each parish or mission to continue the yearly payments to guard against the rainy day which must inevitably come to the clergy as well as to other mortals? What would the cost for such insurance be, and how maintained?

At the age of 25, the first annual payment for an endowment (40-year) policy for \$2,500 would be \$52.25 in an old-line company. Subsequent premiums would be substantially reduced by dividends. These premiums should be assumed as a part of the current expenses of a parish or mission, and even, if necessary, precede in importance collections for foreign missions. The suggestion is offered that the payment or non-payment of this part of the clergy's support be included in the yearly report of each diocese and be a part of the statistical record from each parish or mission; this not in the nature of a black-list but as an earnest that the Church strongly favors this constructive method of dealing with the momentous question of Clergy Relief.

The Aged and Infirm Clergy Fund is urgently appealing for 1,000 subscribers, each to give \$120 yearly for present needs. This should be met. The constructive policy indicated in this communication is offered as another measure which from small beginnings may prove a most important factor as the years increase.

As an example: Let the 176 graduates just ordained (this being the average yearly number) be provided each with a \$2,500 endowment policy. Continued for twenty years' 3,520 clergy would be insured for the total sum of \$8,800,000, and the initial premiums

paid (\$52.25) multiplied by 210 would represent the amount contributed by the parishes and missions, a total of nearly \$2,000,000, less dividends which may have been returned. (Approximate estimates only are submitted.) Should the Church adopt this plan, the diocese give it hearty support, the system could be put in operation by as many lay subscribers (there being 176 clergy ordained each year), each lay subscriber to pay the first premium on an original policy; this yearly initial provision to be continued until some one endows this fund, which the writer believes will in good time come. To be explicit: \$52.25 will start a policy, \$9,196 is needed for the 176 ministers. Many a philanthropist when making a gift requires an equal contribution from those most interested. Here is an opportunity for a tenfold automatic increase from a \$9,000 yearly subscription to become nearly a \$2,000,000 fund, plus increment, within twenty years, to carry \$8,800,000 insurance meanwhile, available in cash to the men who live to be 65 years old, or in event of death before maturity of any policies, the widows and orphans will be assured substantial aid when most needed.

To put the proposition in concrete form: Let the Church adopt the insurance plan, making it obligatory for each theological school graduate to take a \$2,500 endowment (40-year) policy when ordained to the ministry, the expense of the first annual payment to be met from a special fund to be raised for this purpose. Let subsequent payments be made by each parish or mission in which such minister resides, these payments to be provided for and appropriated from the revenues of each parish or mission. Let the adoption of this plan be provisional upon subscriptions being secured sufficient to meet the first annual payment upon all endowment policies written for the purpose. To start this project without delay, a "Living Endowment" subscription could doubtless soon be obtained from the laity to put the clergy endowment insurance plan upon a permanent basis.

The writer is authorized by the Rev. Fred Ingley, rector of St. Matthew's Church, Kenosha, to say that two of the endowment policies will be cared for in his parish during the life of the donors provided this or some similar plan be adopted in entirety. Has not the "accepted time" arrived for constructive work for old-age support of the clergy?

NELSON A. PENNOYER.

Pennoyer Sanitarium, Kenosha, Wis.
October 22, 1912.

CLERGY PENSIONS

To the Editor of The Living Church:

THE president of the Santa Fe branch of the Woman's Auxiliary requests me to write and ask that the following correspondence concerning the Clergy Pension Fund be published in THE LIVING CHURCH:

"The Shrewsbury Branch of the Woman's Auxiliary,
Kennedysville, Md.:

"In a paper read before the Santa Fe branch of the Woman's Auxiliary at our last meeting, reference was made to your letter from the *Southern Churchman*, printed in THE LIVING CHURCH and signed A. E. Robinson. Our branch is heartily in favor of accepting your suggestion to 'pledge to give every year not less than \$5.00—and as much more as they can—till the Five Million Dollar Fund is completed.' By unanimous vote this branch has decided to send \$5.00 for this purpose on the first of January in each year, beginning January 1, 1913. This offering will not interfere in any way with our regular Christmas Day offering for the General Clergy Relief Fund."

Faithfully yours,

SANTA FE BRANCH OF THE WOMAN'S AUXILIARY.
Santa Fe, N. M., October 21, 1912. L. W. SMITH.

"PRAYER ON AN HISTORIC OCCASION"

To the Editor of The Living Church:

ON page 905 in THE LIVING CHURCH, there is a beautiful paragraph and a prayer which deserves to be known by all who fear God and desire His Will to be done on earth. This prayer is said to be from "An unknown source."

The prayer failed to find a place in the last revision of our Book of Common Prayer. It was made or compiled by "Winthrop and Locke," and my old and honored friend, now in paradise, in the sixth volume of his work, reproduced it on page 83—from the proposed prayers in the Book Annexed. The prayers rejected were fifteen, and they follow a study of the *Te Deum*.

In my judgment several of the prayers which did not find acceptance in our Prayer Book when it was last arranged and set forth by authority, are amongst the most spiritual, tender, sweet, and inspiring in devotional literature. The whole Church, Mr. Editor, is your debtor for publishing this prayer, which is called "A Prayer for the Country." There is a prayer before it, in the book I named; it is for a "Blessing on the Families of the Land." I am certain thousands of your readers would read, mark, learn, and inwardly offer it if you were to give it a place in THE LIVING CHURCH. It is this:

"Almighty God, our heavenly Father, who settest the solitary in families and makest Thyself households like a flock of sheep; We commend to Thy care the homes in which Thy people dwell.

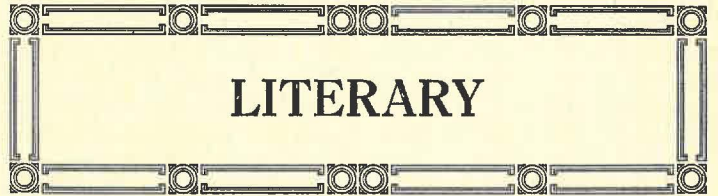
Put far from them, we beseech Thee, every root of bitterness, the desire of vain glory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who in holy wedlock hath been made one flesh. Turn the heart of the fathers to the children, and the heart of the children to the fathers. And so kindle charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. Amen."

I wish to add this: All right-minded people, who have the slightest interest in religion, read the religious press. If any do not, those who do should stir up their minds to this duty. It will prove a mine of knowledge, delight; and inspiration to service. I read your LIVING CHURCH from the first page to the last; and as I turn each one, I often say, Servants of God, Well done!

Truly yours,

WILLIAM WILKINSON.

New York City, October 26, 1912.



LITERARY

MISSIONARY

Our Reproach in India. By H. P. K. Skipton, author of "The Life and Times of Nicholas Ferrar." London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co., Price, 40 cts.; by mail 43 cts.

The "reproach" of which the writer treats is the Anglican neglect of a large and increasing class in India known as Eurasians. Many educated English men do not know who the Eurasian's are, and the author supplies the information. They are the people otherwise known as the "Domiciled Community" comprising the descendants of English and other Europeans who have made India their home and have intermarried with the natives. Mr. Skipton contends earnestly for this vast body of half-breeds who have been ignored and lost to Christianity. He wishes his readers to face a delicate problem that must be solved, he believes, before Christian missions can prosper. The Church must win the heathen by manifesting living care of those who are in part at least, her own children.

Christian Missions in the Telugu Country. By G. Hibbert-Wace, M.A., Fellow of the Punjab University, Missionary at Kalasapad, Telugu Country. Published by the S. P. G., 1912.

This book is a companion volume to four similar works on Indian and Burmese missions lately published by the S. P. G. It is hoped that the book will assist in extending interest in a part of India where Christian missionary work is spreading more rapidly than in almost any other part. The volume is illustrated with maps and photogravures of the people, customs, country, and institutions, and treats in detail of the country, people, and languages, of the Mission of the S. P. G. and its methods, and of the results for the cause of Christ and humanity.

AMERICAN CHURCH BIOGRAPHY

THE PUBLISHERS of Bishop Whipple's autobiography, *Lights and Shadows of a Long Episcopate*, have issued all of the original matter including illustrations. Bishop Whipple filled an unique place in American Church history, and the story of his life is a record full of remarkable interest. We trust that in this present edition the volume will find many new readers. [Macmillan Co., \$2.00.]

THERE IS in press also a *Life of Bishop Gilbert*, which well supplements the biography of his chief, under whom Bishop Gilbert served as Coadjutor. It is written by the Rev. Frank L. Palmer, professor at Seabury Divinity School, and is the result of a most careful and painstaking examination of facts, letters, and printed documents. Few Bishops have ever attracted friends so generally as did he, and his early death was a real loss to the American episcopate. Advance orders for this biography are now being received by The Young Churchman Co., Milwaukee, for delivery before Christmas. Price \$1.65 postpaid.

ALL the pleasant things of this world—the flowers, the sunshine, the moonlight—all these were given us by some great Kindness and Goodness which we have never seen at all. And this Goodness and this Love are the great Power out of which all things come, which we call by the name of God. And because God is so much above us, and so good to us, we call him by the name which is most dear to us of all earthly names—our Father. When a father goes away from home, still his children know that he is somewhere, though they cannot see him, and they know what to do in order to please him. So it is with the great unseen Father of us all.—Dean Stanley.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

HERE is a good Bishop we wot of, who loves to do little kindly deeds, and one of these has been to present a patent bread-mixer to the wives of some of his clergy. This seemingly small thing is really a great boon in that it gives a family good bread with the minimum of labor and with no chance of failure.

Now here comes a parson and makes another suggestion about one of these "little helpers"—to use an Auxiliary term; but his own words tell the story:

"What rector but hears in parish visitings, of the Sunday dinner problem? It keeps the mistress from teaching in the Sunday school, it keeps her from church. Now that fireless cookers are common and moderate priced, even a rector may venture to advise their use. A tough fowl let severely alone during the hour of service, becomes as a tender chicken, and a leg of mutton will take care of itself and enable its owner to teach in Sunday school. This is written by a rector whose wife is enabled to work in Sunday school until 1 o'clock, and at 1:15 to open her 'fireless' and assuage the proper hunger of a healthy pair of youngsters and usually a guest or two, in addition to the parson and his wife. To offset the influence of the motor which so often scatters our people, one can recommend the 'fireless' which really helps in a genuine problem."

"You may laugh at the enclosed," reads the note accompanying this letter, "but a parson tramping a good many miles weekly and incidentally noting the general absence of a cheap mechanism made by well-nigh as many firms as are automobiles, and which seems to my wife indispensable—well, this is my apology."

This needs no apology, for it is a most useful suggestion. The utility of this lauded article, the fireless cooker, has been graphically described to us by a very gay young society woman: "Oh, I couldn't go in society at all if it weren't for my fireless. Why, I just put my things in, slam down the lid, go off to a reception, come home, take 'em out, put in something else, slam down the lid, go to a card party. Oh, I couldn't do without it! I'd have to give up either society or eating, and I'm sure I don't know which it would be." If the desire to go to church or to teach in Sunday school should prove as strong as this young woman's desire for society, the fireless is bound to be a great success. And now may some philanthropist arise who will give fireless cookers to all who will use them as wisely as our parson's wife!

THE R. L. M. MISSION STUDY CLASS ALUMNAE of Philadelphia announces its Calendar for 1913. These calendars have been issued by this society for some years and are noted for beauty and missionary value. They are suspended by a cord, one page being turned each week. A special prayer for the week is printed in the middle of the page and around this is grouped the stated information selected for that season. The Calendar will contain a sermon by Bishop Rhinelander, not printed elsewhere, on "The Purpose of Mission Study," Mrs. George C. Thomas will write of the United Offering, and Mrs. Thomas Roberts of the G. F. S. These calendars are especially suited to hang in parish houses where they will provide much help on all Church subjects of live interest. Address orders to Mrs. H. A. Pilsbry, Church House, Philadelphia. Price 25 cents, with 5 cents for postage.

THE OCTOBER CONFERENCE of the Woman's Auxiliary at the Church Missions House, as announced in this Department, took the form of an institute, opening with a session for enrolment and the organization of classes on the afternoon of October 14th; its final day was October 19th, when Bishop Lloyd gave the closing instruction. It was a representative gathering, for in the course of the week, women were present at service, class, or conference from all the missionary districts except the fourth and eighth. On one day an officer from the European Churches and the secretary from the Panama Canal Zone were also present. Each morning opened with a celebra-

tion of the Holy Communion, after which Bishop Lloyd spoke of the institute in a way that made its members wish that the whole Auxiliary had been able to share their privilege.

The classes prepared leaders for other classes in the future, and the class on the Woman's Auxiliary especially showed how this subject might be treated in a way to get a better understanding of Auxiliary principles and methods.

The hour spent with Junior leaders gave concrete examples of practical training. Our China missionaries, Mrs. Graves and Mrs. Ancell of Shanghai and Miss Wood of Hankow, spoke most inspiringly and created the general, intense feeling of the need of reinforcement. The hope has been that one woman from each diocesan branch might offer herself for this great work, before the triennial of 1913. These speakers made us feel more keenly than before, the great necessity of new workers.

ALREADY there has come from Nevada a request, not only for the Epiphany paper, but for the "recipe for the Twelfth-Night cake." With great pleasure did we send everything we knew about the Auxiliary observance of this feast. This leader felt that it was necessary to make a great and careful effort to enlist the intelligent interest of the women of her parish, and has selected Epiphany as the time to make this attempt. This is undoubtedly the best time of the year for rallying forces; sometimes at the opening of the autumn women are difficult to secure for Woman's Auxiliary meetings; there are so many material things to set in motion for the housewife at this time of year; but by Epiphany everything is settled and it is, mentally, a quiescent season. Then the general nature of an Epiphany meeting is appealing. In our opinion, nothing of a specific diocesan or technical nature should be introduced at all. The religious observance of the day should be in the morning, if possible, and the afternoon meeting made one of thorough enjoyment. The United Offering with its results is about the only subject suited for this meeting, unless one is fortunate enough to have a real missionary present to talk along his own line. All women, those outside of the Church included, are interested in the United Offering, and it is easy to get data for such talks. This far in advance, we suggest that Auxiliaries begin to consider their Epiphany meeting and to make their invitations very far-reaching. All strangers, the Juniors, visitors, and women from outside who "like the Episcopal Church," may well be included.

For 50 cents (for the United Offering) this Department will send instructions for the cake and a set of verses to go with it, if a merry-making is planned.

THE AUXILIARY in the state of Indiana owes much to the faithful and nurturing care of Miss Emily Upfold, daughter of the first Bishop of Indiana. Soon after the organization of the society in 1873, Bishop Knickerbacker was exceedingly anxious to introduce it into his diocese, then the whole state of Indiana. Miss Upfold served as his entire force for many years. The missionary idea was then not only discouraged by the laity but by many of the clergy. Miss Upfold patiently visited parish after parish, trying to get a foothold for the new society which "proposed to take all the money out of the parish." It was she who first told the story of the United Offering (we thought it a great thing to hear that it was \$20,000 in gold), and wherever she could find enough women to take the offices, she founded a branch. She was secretary, treasurer, and general utility woman, and she did the work well. The reason is not hard to find, for Bishop Upfold was a Missionary Bishop and reared his family in the finest Christian traditions. He had uncomplainingly borne the hardships, physical and mental, of a crude, new, unchurchly country, and his teaching has been exemplified in the long life of his daughter.

Miss Upfold resigned her arduous post when a new organization was effected under Bishop White; but she did not resign her work. For many years she has been president of the Christ Church, Indianapolis branch. She has made of it a most efficient, systematic branch, keeping always before it its great goal. At the October meeting Miss Upfold, feeling that she is no longer able to be the working head of the Auxiliary, resigned and was elected president *emeritus*. In accepting her resignation, it was with heartfelt satisfaction that the branch received the assurance that it should continue to enjoy her advice and assistance, and it cherishes the sincere hope that this may be for many years. Miss Upfold may be called an Auxiliary pioneer.

THE TWENTY-SECOND SUNDAY
AFTER TRINITY

As they who, in old time, the temple reared
Amid distractions sore, in anxious doubt,
Terrors within and treacherous foes without—
God working with them—strongly persevered
Till the fair structure in the end appeared,
Complete and stately, fenced by ramparts stout;
Then raised before the Lord a rapturous shout,
Renewed their covenant, and His Name revered:

So be not ye dismayed, though inbred sin,
And ill without, obstruct; be brave and strong;
Build manfully the house of God within,
And He will guard and aid, until, ere long,
The work begun stands beautiful and complete,
A noble mansion for His presence meet.

JOHN POWER.

Church Kalendar



- Nov. 1—Friday. All Saints' Day.
- " 3—Twenty-second Sunday after Trinity.
- " 10—Twenty-third Sunday after Trinity.
- " 17—Twenty-fourth Sunday after Trinity.
- " 24—Sunday next before Advent.
- " 30—Saturday. St. Andrew.

CALENDAR OF COMING EVENTS

- Nov. 13—Special Conv., Diocese of Vermont, Burlington.
- " 13—New York Dioc. Conv., New York City.
- " 19—Albany Dioc. Conv., Albany.
- " 19—New Hampshire Dioc. Conv., Nashua.

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.]

BRAZIL

The Rev. John G. Meem.

CHINA

HANKOW:
Miss M. E. Wood of Wuchang.

SHANGHAI:
The Rev. B. L. Ancell of Yankchow.
Miss A. B. Richmond of Shanghai.

CUBA

The Ven. W. W. Steel, Archdeacon of Havana.

JAPAN

KYOTO:
The Rev. J. J. Chapman of Nara.

MEXICO

The Rt. Rev. H. D. Aves, D.D.

Personal Mention

The address of the Rev. Dr. A. W. ARUNDEL is the Griffin Apartments, 514 Brownville Road, Pittsburgh, Pa.

The address of the Rev. N. BARROWS, D.D., is De Veaux College, Niagara Falls, N. Y.

The Rev. ARNOLD G. BOBE, formerly Dean of St. Matthew's Cathedral, Laramie, Wyo., has assumed his duties as rector of St. Luke's Church, Long Beach, Cal. (diocese of Los Angeles), where his address is 515 Locust street.

The Rev. FRANK T. CADY, for the past three years rector of St. Joseph's Church, Port Allegany, Pa. (diocese of Erie), has accepted a call to the rectorship of All Saints' parish, St. Mary's county, Md. (diocese of Washington), where he will enter upon his duties during the second week of November. His address is Oakley, Md.

The Rev. THOMAS CASADY, rector of St. Mark's Church, Des Moines, Iowa, has resigned to accept the rectorship of the Church of the Ascension, Pueblo, Colo.

ALL mail intended for the secretary of the diocese of Erie should be sent to the Rev. C. M. CONANT, Kane, Pa.

The Rev. FREDERICK C. COWPER will be in charge of the mission of St. John the Baptist, Sanbornville, N. H., until June 1, 1913, and should be addressed accordingly.

The Rev. ARTHUR Q. DAVIS, formerly in charge of Trinity Church, Berlin, Wis. (diocese of Fond du Lac), is now in charge of the Church of the Ascension, Ontonagon, St. John's Church, Greenland, and St. Thomas' Church, Rockland, Mich. (diocese of Marquette). Mr. Davis should be addressed at Ontonagon, Mich.

THE Rev. A. DONALDSON ELLIS, who has been priest in charge of All Saints' Church, Cameron, and St. Luke's Church, Belton, Texas, has resigned to accept the rectorship of the Church of the Heavenly Rest, Abilene, Texas (missionary district of North Texas). He was instituted as rector on October 6th by Bishop Temple, assisted by Archdeacon E. Cecil Seaman, and the Rev. Harold G. Hennessy.

THE Rev. WILLIAM JOHN GETTY, who, while serving as supply of Grace Church, Grand Rapids, Mich., accepted a call to the rectorship of St. Paul's Church in that city, has resigned St. Paul's and will remain in charge of Christ Church, Puyallup, Wash. (diocese of Olympia).

THE Rev. ALFRED WILSON GRIFFIN has resigned his appointment as vicar of St. Ambrose's Church, Antigo, Wis. (diocese of Fond du Lac), and will remove to the diocese of Oregon, where he will do missionary work in Yamhill county, residing at McMinville.

THE Rev. R. M. HARDMAN has resigned the charge of the Church of the Ascension, Springfield, and the work at Armour, S. D., and will do supply work in the missionary district of South Dakota under direction of the Bishop, with residence at Madison.

THE Rev. WALTER G. HARTER of the Chicago Cathedral staff has accepted the appointment to the newly created office of secretary of the Social Service Commission of the diocese of Chicago, of which Dean Sumner is chairman, and he will devote practically all of his time to this work from November 1st.

THE Rev. W. P. JACKSON, Ph.D., rector of St. Michael's Church, Mount Pleasant, Iowa, has returned to his parish after a fifteen weeks' tour of the British Isles and the Continent.

THE Rev. ALBERT COREY JONES has resigned the rectorship of St. Mark's Church, Mystic, Conn. For the present his address is 96 Sherman avenue, New Haven, Conn.

THE Rev. H. JUKES, formerly of Grangeville, Idaho, is now on the staff of the Waynesville Associate Mission (district of Asheville), Waynesville, N. C.

THE Rev. CHARLES CULMER KELSEY, formerly in charge of St. Paul's Church, Manheim, and Hope Church, Mt. Hope, Pa. (diocese of Harrisburg), is now in charge of Christ Church, Berwick, and St. Gabriel's Church, Coles Creek, Pa.

THE Rev. OLIVER KINGMAN, formerly of Cambridge, Mass., is now in charge of St. Paul's Church, Marble, Colo. (missionary district of Western Colorado).

THE Rev. ERNEST RUSSELL LADBROOK has resigned as curate of the Church of the Advent, Louisville, Ky., and has accepted a call to St. Paul's Church, Sidney, N. Y. (diocese of Albany), where he will begin his work on the First Sunday in Advent.

THE Rev. B. S. LASSITER, after a rectorship of eleven years at Holy Trinity church, Hertford, N. C. (diocese of East Carolina), will take charge of work at Marion, N. C. (missionary district of Asheville). He will also be associated with the Rev. S. E. Prentiss in the Morganton Associate Mission.

THE Rev. W. B. MAGNAN, formerly of Marion, N. C., is now priest in charge of St. Matthew's Church, Oak Creek, Colo. (missionary district of Western Colorado).

THE Rev. HORACE DWIGHT MARTIN, formerly in charge of Trinity Church, Russellville, and Christ Church, Guthrie, Ky., has accepted a call to become curate at the Church of the Advent, Louisville, and will enter upon his new work about December 1st.

THE Rev. C. M. PULLEN, formerly rector of Golden, Colo., is now in charge of St. Paul's Church, Denver, and St. James' Church, Berkeley, Colo.

THE Rev. PERCY G. H. ROBINSON, for the past six years rector of Trinity Church, Mackinac Island, Mich., has resigned, and on Sunday, November 10th, will assume the rectorship of St. Stephen's Church, Wyandotte, Mich.

THE Rev. GEORGE CHURCHILL RAFTER, formerly rector of St. John's Church, Springfield, Mo. (diocese of Kansas City), is now in charge of St. George's Church, Leadville, and Grace Church, Buena Vista, Colo.

THE Rev. JESSE A. RYAN, rector of St. James' Church, Hammondsport, N. Y., has accepted an appointment as vicar of All Saints' Chapel, Lockport, N. Y. (diocese of Western New York).

COMMUNICATIONS for the president of the Standing Committee of the diocese of Easton should be addressed to the Rev. WILLIAM SCHOULEER, Elkton, Md.

THE Rev. ALBERT E. SELZER, formerly of Chattanooga, Tenn., has accepted an appointment as General Missionary in the missionary district of Kearney. His address will be Kearney, Neb.

THE Rev. HENRY S. SMART, formerly rector of Christ (Memorial) Church, Danville, Pa. (diocese of Harrisburg), has been appointed priest in charge of the Church of the Good Shepherd, Hamburg, and St. Thomas' Church, Vernon, N. J. (diocese of Newark).

THE Rev. RALPH P. SMITH, for more than ten years rector of St. Thomas' Church, Sioux City, Iowa, has resigned to accept the rectorship of Trinity Church, Redlands, Cal. (diocese of Los Angeles).

THE address of the Rev. CHARLES E. TAYLOR, formerly of Berwyn, Ill. (diocese of Chicago), is now St. Mary's Convent, Peekskill, N. Y.

BISHOP THOMAS of Wyoming should be addressed as follows: From November 7th to November 13th, care of the Rev. Edward M. Cross, Sheridan, Wyo.; from November 13th to December 14th, The Stratford House, 11 East Thirty-second street, New York City; from December 14th to December 30th, Church House, 1 Joy street, Boston Mass.; from January 1st to January 27th, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

THE Rev. WILLIAM H. WATTS, for several years curate at St. Paul's church, Paterson, N. J., has accepted the rectorship of St. Mary's Church, Haledon, near Paterson, N. J. (diocese of Newark), and will shortly remove to Haledon, where his address is 447 Belmont avenue.

THE Rev. DUNCAN WEEKS, who since his ordination to the diaconate, has been assisting Dean McElwain at the Cathedral, Faribault, Minn., will continue as *locum tenens* in charge of the pastoral work of the parish during the vacancy in the deanship.

THE Rev. LINDEN H. WHITE has resigned the rectorship of St. James' Church, Fall River, Mass., and on December 1st will take charge of St. Mary's Church, St. Louis, Mo.

ORDINATIONS

PRIESTS

WESTERN COLORADO.—In St. Matthew's church, Grand Junction, Colo., on October 21st, the Rev. HARRY MEAD LAWS was advanced to the priesthood by Bishop Brewster. The sermon was preached by the Bishop, and the candidate was presented by the Rev. Arnoldus Miller, and the Rev. Messrs. Oliver Kingman and Franklin C. Smith joined in the laying on of hands. Mr. Laws will continue in charge of the mission work in Grand county, with headquarters at Sulphur Springs, Colo.

MARRIED

HOWELL-HOWARD.—Mr. WILLIAM THOMAS HOWELL of Arlington, N. J., and Miss LINDA HOWARD, late of Killarney, Ireland, were married on Tuesday, October 22, 1912, by the Rev. John Keller.

DIED

BEACH.—Entered into rest on the Nineteenth Sunday after Trinity, MARTHA ANN CRONKHITE, wife of Charles Hamilton BEACH, at Hudson Falls, N. Y., in the eighty-ninth year of her age.

BRAGAW.—Entered into Life Eternal, at Washington, N. C., on the morning of October 17, 1912, ANNIE CHAMBRELENG and RICHARD, infant children of John Goldsmith BRAGAW, Jr., and Willie Ruth Hargrove.

DIGGLES.—At St. Barnabas' Rectory, Tarentum, Pa. (diocese of Pittsburgh), on Thursday morning, October 10th, JAMES LANGE DIGGLES, only son of the Rev. John Edmondson and Rosa Lange DIGGLES.

SUTER.—Entered into the Life Everlasting, JOHN BAILEY, elder son of John T. and Marie B. SUTER. Born on St. Barnabas' Day, 1898. Laid to rest, St. Bartholomew's Day, 1912. Sometime chorister of Epiphany Church, Washington, D. C.

"He has left our weary ways,
To live in memory here, in Heaven by
prayer and praise."

WELSH.—Entered into Eternal Rest, Miss LUCY A. WELSH, Swedesboro, N. J., September 10, 1912.

CAUTION

SPENCER-BENNETT.—Caution is suggested in dealing with one who sometimes gives the name of HENRY SPENCER and sometimes that of BENNETT. He is well-dressed, wears a cap, claims to have been robbed. Talks in great swelling words about his "bankers," and his investments in British consuls. Is familiar with the names and sees of our Bishops, both in England and the United States and Canada. He is an Englishman, of about fifty years of age, has a smooth face, and hair turning gray. He has a boy with him, claims to be the boy's father, and that he is traveling for the boy's health. He claims that his bankers will have a draft for him at

some distant city on the first of the month. He makes a specialty of clergymen, and assumes the attitude of a very ardent Churchman. Any information regarding his whereabouts will be appreciated by the Rev. Edmund Duckworth, rector of the Church of the Redeemer, St. Louis, Mo.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED in large Eastern city, college graduate, single, total abstainer, non-smoker, able to sing Mass well, read intelligibly and preach earnestly. Salary \$1,200. Apply, with photograph, to "ST. CHARLES," care LIVING CHURCH, Milwaukee, Wis.

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STAMPS WANTED

COLLECTING POSTAGE STAMPS has doubtless been a fad with many, at some time of their life, and some possibly have old stamps on hand. These, and other stamps of value, are requested by Mr. H. Lorimer, 61 Leith Mansions, Maida Vale, London, W., England, who is engaged in selling stamps for the benefit of the work of the Society of St. John the Evangelist in India. Mr. Lorimer refers, by permission, to the Rev. ALAN PRESSLEY WILSON, Christ Church, Lykens, Pa. He does not buy stamps but respectfully requests their donation that the missionary work of the Cowley Fathers may be advanced. If you write to Father Wilson relative to Mr. Lorimer's work, kindly enclose return postage.

BOOK WANTED

WANTED "WILD FLOWERS" by Mary H. Ewer, published by Edgar Werner. Please notify Mrs. MAYNARD, 120 West 102nd street, New York City.

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NOTICES

PENSION AND RELIEF OF CLERGY. WIDOWS AND ORPHANS

GRATITUDE AND THANKSGIVING HAS COME TO US FROM ALL SIDES

Just enough money was received from churches and individuals to make the October quarterly payments. See Report next week.

Quarterly payments to between five and six hundred beneficiaries can only be made promptly by the Trustees when they receive sufficient funds from churches and individuals. About \$30,000 per quarter is required. \$120 per year is a good measure for many churches and individuals because 1,000 offerings of \$120 would give the Fund \$30,000 per quarter. Or two churches, or two individuals subscribing \$60 each might combine to make a unit of \$120; or four churches, or four individuals subscribing \$30 each; or ten people combining might subscribe \$1.00 per month.

All these offerings, if more convenient, can be paid quarterly, say—December, March, June, and September, the next month before the quarterly payments to beneficiaries.

Send postal for information.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCURE, Treasurer,
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INFORMATION AND PURCHASING BUREAU

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

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

A NEW SUPPLY

We have received a new supply, and can now fill orders for Dr. Wigram's *Foreign Protestantism Within the Church of England: The Story of an Alien Theology and Its Present Outcome*. A book of 265 pages. Paper cover, 40 cents; by mail 46 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FOR THE CLERGY

We have just had made for us by the Oxford University Press a combined Bible and Prayer Book. The Bible is complete as it has in it the Apocrypha. The Bible is a black faced pearl type, and is clear and distinct, while the Prayer Book is the regular 32mo. bourgeois size. The book measures 3 3/4 x 5 1/4 inches, and is on India paper, making a remarkably small and compact book to carry in one's pocket when so desired. The book is bound in levant, and is leather lined and silk sewed. The price has been made low, as we sell it for \$5.00 post paid.

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OGLE, ARTHUR M.A.

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R. C. Hawkins.

BOOKS RECEIVED

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

E. G. BERRYMAN & SONS, Ltd. London.

Fourth Annual Report of the Anglican and Eastern-Orthodox Churches Union. 1911-June, 1912.

HOUGHTON, MIFFLIN CO. Boston.

Linda. By Margaret Prescott Montague, author of "The Sowing of Alderson Cree," "In Calvert's Valley," etc. With Illustrations. Price \$1.20 net.

Prudent Priscilla. By Mary C. E. Wemyss. Price \$1.25 net.

Gutter-Babies. By Dorothea Slade. With Illustrations by Lady Stanley. Price \$1.25 net.

Citizens Made and Remade. An Interpretation of the Significance and Influence of George Junior Republics. By William R. George and Lyman Beecher Stowe. Price \$1.25 net.

The Children of Light. By Florence Converse. Price \$1.35 net.

The American Mind. By Bliss Perry. Price \$1.25 net.

Time and Change. By John Burroughs. Price \$1.10 net.

LITTLE, BROWN & COMPANY, Boston.

A Cry in the Wilderness. By Mary E. Waller, author of "The Wood-carver of 'Lympos,'" etc. Frontispiece in Color by Arthur L. Keller. Price \$1.30 net, postpaid \$1.42.

LÖNGMANS, GREEN & CO. New York.

Episcopacy and Unity. A Historical Inquiry into the Relations between the Church of England and the Non-Episcopal Churches at Home and Abroad, from the Reformation to the Repeal of the Occasional Conformity Act. By H. A. Wilson, M.A. Vicar of St. Peter's, Norbiton, Kingston-on-Thames. Price \$1.25 net.

Life of William Edward Collins, Bishop of Gibraltar. By Arthur James Mason, D.D. With a Portrait. Price \$2.00 net.

OXFORD UNIVERSITY PRESS. New York.

The People of God. An Inquiry into Christian Origins. By H. F. Hamilton, D.D., formerly Professor of Pastoral Theology in the University of Bishop's College, Lennoxville, Canada. In two Volumes. Vol. I. *Israel*; Vol. II. *The Church*.

THE C. WILDERMANN CO. New York.

The Douay Bible. Translated from the Latin Vulgate. Diligently compared with the Hebrew, Greek, and other Editions in divers Languages. The Old Testament was first published by the English College at Douay, A.D. 1609, and the New Testament was first published by the English College at Rheims, A.D. 1582. This Edition contains Annotations, References, and Historical and Chronological Index, many Maps and Illustrations. Published with the Imprimatur and Approbation of His Eminence John Cardinal Farley, Archbishop of New York. Price, cloth, \$1.00; leather, \$6.50. Postage 25 cents extra; thumb index 50 cents extra.

THOMAS Y. CROWELL COMPANY. New York.

A Valiant Woman. A Contribution to the Educational Problem. By M. F. author of "The Journal of a Recluse." Price \$1.00 net; postage 10 cents extra.

THE CHURCH AT WORK

DEATHS OF THE CLERGY

THE REV. MATTHIAS MURRAY MARSHALL, D.D., rector emeritus of Christ Church, Raleigh, N. C., died at the State Hospital, Morganton, on October 22nd. He was for thirty-three years the beloved rector of Christ church. He was born at Pittsboro, N. C., on August 13, 1841. In 1858 he entered Trinity College, Hartford, Conn., but left when the war between the States was declared, enlisting immediately as a private in the Confederate army. But impairment of health soon made his retirement from the army necessary, when he entered the University of North Carolina, graduating with high honors in 1863. He was ordained deacon in 1863 and priest in 1865 by the late Bishop Atkinson. In 1874 he became rector of Christ Church, retiring in 1907. At the time of his retirement he was president of the Standing

Committee, an examining chaplain, a trustee of St. Mary's School, and a deputy to the General Convention.

As soon as the news of his death reached the city, the bell of Christ church was tolled in announcement to his host of friends within and without the parish of his departure. The next day his body was brought to Raleigh and placed in Christ church, where it lay in state until the hour for the funeral on the following day. The Bishop and eight priests were present for the final service. Those taking part in the service at the church were the rector of the parish, the Rev. Milton A. Barter, the Rev. J. E. Ingle, secretary of the diocese, the Rev. I. McK. Pittenger, D.D., president of the Standing Committee. The Bishop took the committal service at the grave.

THE REV. ANDREW J. WILLIS, after

twenty-two years of service in the diocese of West Virginia, died in Kearneysville on October 4th. Practically all of his life since ordination had been spent in the parish of which he was rector at the time of his death, Nelson parish comprising four towns, Middleway, Lee Town, Summit Point, and Fairview. He was a typical "Country Parson" and the news of his death after a week's suffering from a paralytic stroke, was a shock to the community in which he was greatly beloved.

THE REV. WILLIAM HUGH FERRAR BINNS, son of Professor Charles F. Binns of Alfred University, died from a complication of diseases on Sunday, October 20th, at the home of his father in Alfred, N. Y. Mr. Binns was twenty-eight years old. He was a graduate of Hobart College with the degree of B.A. Last May he was graduated from the General

Theological Seminary. Soon after he was married to Miss Margaret Dudley of Brooklyn, N. Y. The funeral was held on Wednesday, when the University was closed for the entire day.

THE NEW REREDOS IN THE BETHLEHEM CHAPEL

THE REREDOS of the Bethlehem Chapel, Washington, D. C., which has been completed within the last few days, was designed by the Cathedral architect, Mr. Henry Vaughan of Boston, and was executed by Mr. John H. Evans of the same city. It has been much

The four statues are the four Evangelists, also designed by Mr. Vaughan, and executed by Mr. Evans. The symbols of the four Evangelists are placed on the four arms of the cross, the triumphant Lamb being in the centre of the cross. The Bethlehem Chapel being dedicated to the Holy Nativity when the angels brought the Gospel message of good tidings of the Saviour born for all men, the Evangelists who recorded this good message are peculiarly appropriate on the altar. The symbols, the lamb, the lion, the ox, and the eagle are also very handsomely carved on the oak choir stalls.

The full round of the services of the

being available, they have by him been commended to the care of the American Church. That this feeling is deep-seated is shown by the fact that at the first call for men to serve in the war now waging, the first men to leave Brunswick sought the rector of St. Mark's, and asked his blessing and his prayers. Moreover several of them made their confessions. On a subsequent Sunday the rector held a service in the temporary church (the church proper is not yet in usable condition) for those remaining behind. At least twenty-five Greeks, including several women and children were present, at 9:30 A.M. The service was the Holy



THE CHANCEL OF THE BETHLEHEM CHAPEL OF WASHINGTON CATHEDRAL, WASHINGTON, D. C.

admired both by experts and by the general public and gives the crown of beauty to the chapel spoken of by the Bishop of Winchester, in his recent visit, as a "fragment of the great Cathedral, but a very beautiful fragment."

The Blessed Virgin and the Child with the Angels is depicted very much in the style of the Florentine School of Fra Angelico. The border is of the lilies of the field mentioned by our Lord in the sermon on the mount. Specimens were sent to Bishop Satterlee a number of years ago from the Holy Land, and grew abundantly on the Cathedral Close. The outermost wreath of the reredos represents the leaf, flower and fruit of the Glastonbury Thorn, which grows so beautifully in the circle in front of the Boys' School and blooms to mark great occasions in the Cathedral history. For instance, it bloomed on the day of the opening of the Bethlehem Chapel, May 1st, this year, and yet again in the same year it bloomed on the festival Foundation Day of Washington Cathedral, the Feast of St. Michael's and All Angels.

Prayer Book is now being held in the Bethlehem Chapel on Sundays and week days. Evensong is sung every day by the choristers at four o'clock, and the Girls' School render the music at Morning Prayer at 9 A.M.

SERVICE FOR GREEK COLONY HELD IN GEORGIA CHURCH

THERE is perhaps no part of the country in which the friendly relations of the American and Orthodox Churches are more in evidence than in south-eastern Georgia. In Savannah the Bishop has appeared officially in the services of the Orthodox Church on such occasions as the anniversary of Greek independence; and the Archimandrite of Savannah has frequently taken part in the service of the American Church, and has even received the Blessed Sacrament at the hands of our clergy. This friendly feeling and semi-official recognition of American Catholicity—or Orthodoxy—has been imparted to the people especially in Brunswick, where, occasional ministrations only of their own priest

Eucharist offered with special intention for the Greek cause and for the safety of those who have gone to the front. The service was our own Liturgy of course, but adapted in a measure to the customs of the Greeks. Icons, portraits of our Lord, were hung on either side of the altar, and incense was used. The people stood throughout the service. At the close the rector made a brief address. The Rev. S. J. French assisted in the service. The local Pan-Hellenic Association subsequently adopted the following minute which was published in the local paper:

"We hereby wish to tender our cordial thanks to Rev. Mr. Boykin for his many and much-appreciated favors extended to us on a number of occasions and especially last Sunday, by inviting us to attend to his services given at the Episcopal church, at which time our beloved father has prayed our Lord for the success of the Greek arms against those Turks, the enemies of Christianity, whose object is to exterminate from the face of the earth every Christian.

"We sincerely hope that our beloved

father's prayer will be listened to, and we beg to thank him once more for the deep interest in us.

"THE GREEK COLONY OF BRUNSWICK."

MEMORIALS AND OTHER GIFTS

AT ST. MARK'S CHURCH, Fort Dodge, Iowa, extensive improvements are being made in the rectory and church building, which have been in the hands of the builders since July. Besides the repairs to the material outward fabric of the church, a beautiful and costly memorial window, given by Mr. Frank W. Griffith, in memory of his wife, is being placed in the sanctuary.

A HANDSOME baptismal font of Carrara marble and elaborately carved, was dedicated by Archdeacon Samuel G. Babcock in Grace church, Norwood, Mass., last Sunday morning. It is the gift of Mrs. John R. Alley, who some years ago installed a handsome window in St. John's church, Jamaica Plain, Mass., where the family were residing at that time.

ST. MARK'S CHURCH, St. Albans, W. Va. (the Rev. John W. Quinton, rector), has had presented within the past few weeks, a red plush dossal from the Altar Guild, and a bishop's chair from an anonymous friend. Plans have been made, and some of the money raised to build a parish house to contain a gymnasium, reading room, and kitchen.

A BRONZE TABLET has recently been placed in St. John's church, Ellicottville, N. Y. (the Rev. Arthur F. Lowe, rector), by Mrs. Katharine Gallagher Sears of Calista, Kansas, in memory of her grandfather, Staley N. Clarke, his wife and children. Mr. Clarke was one of the first communicants of St. John's.

A NEW litany desk, of fumed quartered oak, richly carved, has been given to the Cathedral, Memphis, Tenn., in memory of Mrs. Louise Howard Carlile, who was for many years a member of the congregation.

CORNERSTONE OF CHURCH LAID AT MANCHESTER, N. H.

ON SUNDAY, October 13th, Bishop Niles assisted by Bishop Parker and the Rev. Ora W. Craig, priest in charge of the mission, laid the cornerstone of the new St. Andrew's Church, Manchester, N. H. The church will be of brick, and the former church of brick will be used as a parish house, and in addition a rectory will be built in the near future. This parish, which has for so long struggled along with inadequate equipment, will soon be prepared to do a more effective work in the large population to which it ministers.

NEW CHURCH TO BE ERECTED AT SOUTHAMPTON, L. I.

THE CONGREGATION of St. John's mission, now worshipping in Samuel H. Parrish's Art Museum at Southampton, Long Island, have adopted plans for a church to cost \$14,800. The mission is about four years old. A good site has been purchased on Main street, and \$6,500 cash and further pledges of money have enabled the authorities to proceed with the building. The plans are very complete and will provide for the present needs of the congregation. The Rev. Samuel C. Fish of Bridgehampton is priest in charge.

BENEDICTION OF MEMORIAL WINDOW AT BRIAR CLIFF, N. Y.

A BEAUTIFUL SERVICE of benediction and thanksgiving was held in All Saints' church, Briar Cliff, N. Y., on Sunday morning, October 20th, the rector, the Rev. John A. Howell,

officiating and making the address. The occasion was the blessing of the chancel window, presented to the parish in memory of the late Andrew Little of New York City, by his wife and daughters.

The opening—five feet in diameter, situated directly over the altar—is filled with a painted window of antique glass in the English style, and depicts the Adoration of the Magi. Though there are five figures in the scene, the sense of "crowding" is entirely absent, and the immediate impression is that of the strength of face, and faithfulness of delineation, of all the characters.

The artist, Mr. Frederick Wilson of Briar



ANDREW LITTLE CHANCEL WINDOW,
All Saints' Church, Briar Cliff, N. Y.

Cliff Manor, has produced a picture whose detail and harmony of story and color is literally worshipful, emphasizing the already dignified and churchly appointments of the chancel. The window crowns with "the beauty of holiness" the entire building, and gives one the instant realization of whose House it is. A happier theme could not have been selected in connection with the name of the church—All Saints'—the motto-text over the window reading, "All nations shall come and worship before Thee."

ORTHODOX GREEKS HOLD SERVICE IN PARISH HOUSE AT KEENE, N. H.

ST. JAMES' CHURCH, Keene, N. H., has recently given the use of its parish house to Father Pappadopoulos of the Orthodox Greek parish of Nashua, N. H., so that the Eucharist might be celebrated for the Greek population of the city. Almost the entire Greek population was present at its service which took place at the same hour that the Eucharist was being celebrated in the church. There are frequent cases of use of churches in the diocese of New Hampshire by Greeks, Russians, and Armenians, and the clergy are glad to be called upon to minister to these people when they are without a priest of their own.

RHODE ISLAND CHURCH CELEBRATES DOUBLE ANNIVERSARY

ST. THOMAS' CHURCH, Providence, R. I., celebrated a double anniversary on Sunday, October 20th. The services of the day commemorated the fortieth anniversary of the completion of the first church building and the twentieth anniversary of the completion of the present building. The Holy Eucharist was celebrated at 11 A. M., at which time an historical sermon was preached by the rector, the Rev. Walter R. Tourtellot. The music was splendidly rendered by the vested mixed choir and was in every way suitable to the occasion. In the afternoon at four o'clock, evensong was held with special psalms and

lessons, and addresses made by the visiting clergymen present. The first address was a "Reminiscence" by the Rev. Frank Appleton, rector of Trinity Church, Pawtucket, who, as a lay reader while a student at Brown and Cambridge, practically had charge of the mission. The next address was by the Rev. Frederick J. Bassett, D.D., rector of the neighboring parish of the Redeemer, who brought greetings and counsel from the mother parish. He was followed by Bishop Perry, who recalled the dates associated with the history of the parish, 1872—1892, and the forms of doubt and controversy in religious things prevailing at those periods, and called attention to the fact that every church erected in a period of doubt in religious belief was a triumph of Faith. The name of the church, St. Thomas', spoke of the triumph of Faith over honest doubt. In places easily seen by the congregation were pictures of both the old and present church, several of the clergymen who were instrumental in founding the parish, and the Bible and Prayer Book used in the old church.

ST. LUKE'S, MT. JOY, PA., CELEBRATES TENTH ANNIVERSARY

ON ST. LUKE'S DAY, St. Luke's Church, Mount Joy, Pa. (diocese of Harrisburg), celebrated the patronal festival and the tenth anniversary of the planting of the Church in Mount Joy. The services were a celebration of the Holy Eucharist at 7:30 A. M., and Evening Prayer at 7:30 P. M. The rector, the Rev. Charles E. Berghaus, was assisted in both services by the Rev. H. B. Pulsifer of St. John's Church, Marietta, who preached in the evening. Special offerings were presented at both services for the reduction of the debt on the church building, and, although there are not as many as forty-five communicants in the parish, the total offerings amounted to \$546.

BISHOP'S OFFICE ENTERED BY BURGLARS

DURING the absence of Bishop Osborne of Springfield, at the meeting of the Missionary Council of the Fifth Department, his house was entered by burglars, his desk broken open, and his private papers scattered all over his study. Nothing much of value was taken.

DR. ASHTON GIVEN LEAVE OF ABSENCE

THE REV. J. W. ASHTON, D.D., rector of St. Stephen's Church, Olean, N. Y., has been granted a year's leave of absence on account of ill-health. Last May while on his way to attend a meeting of the Hymnal Committee in New York City, Dr. Ashton was taken seriously ill, and was compelled to submit to a painful surgical operation, from which he has not yet recovered. At present he is undergoing treatment at the Clifton Springs' Sanitarium. The Rev. Harry L. Taylor, Ph.D., has been appointed *locum tenens*. Dr. Ashton has been rector of St. Stephen's Church, Olean, for thirty years, and has been for many years a prominent figure in the diocese of Western New York.

MEETINGS IN INTEREST OF SUNDAY SCHOOLS HELD IN RHODE ISLAND

THE DAYS of intercession for Sunday schools, Sunday, October 20th, and Monday, October 21st, were widely observed throughout the diocese of Rhode Island. Corporate communions at an early service were arranged for the teachers, officers, and confirmed pupils in most of the parishes. At several of these services the "Litany of Intercession" issued

by the Board of Education preceded the Eucharist. On Monday the district associations held their meetings at convenient centres to consider the topic set forth by the central committee, "The Spiritual Side of Sunday School Life and Work, through Organization." The Providence district met at All Saints' church, Providence, with the Rev. George H. Thomas of Fitchburg, Mass., as the speaker; the Northern district at Christ church, Lonsdale, with the Rev. George W. Davenport of Danbury, Conn., as speaker; the Eastern district at St. Mary's church, East Providence, with the Rev. Robert Keating Smith of Westfield, Mass., as speaker; the Newport district at Trinity church with the Rev. A. C. Larned of Bristol, R. I., as speaker. All these district meetings were largely attended by teachers and others interested in Sunday school work.

APPOINTED GENERAL MISSIONARY FOR EASTERN OKLAHOMA

THE REV. ELMER P. MILLER, for many years rector at Catskill, diocese of Albany, N. Y., began his duties of general missionary in Eastern Oklahoma on Sunday, October 6th. His particular field is the southern and eastern portion of the district, covering fourteen stations in which we have only two Church buildings; but many interested and active workers and members, and plans have already been discussed for Church buildings in two of these stations. Mr. Miller will travel on an average of more than seven hundred miles each month in reaching his several points; and his coming, at this time, will mean much for the growth of the Church in Eastern Oklahoma.

CONSECRATION OF A MARYLAND CHURCH

ST. PAUL'S CHURCH, Point of Rocks, Frederick county, Md. (the Rev. Joseph E. Williams, rector), was consecrated by the Bishop of Maryland on St. Luke's Day, October 18th. The sermon was preached by the Rev. Richard W. Trapnell of Bluefield, W. Va. In addition to Bishop Murray and Archdeacon J. P. Tyler, there were present the Rev. Messrs. Douglass Hooff, C. P. Atwater of Maryland, J. H. W. Blake and H. Thomas of the diocese of Washington, and C. C. Durkee of Virginia. The new church takes the place of a small chapel, and is beautifully located on a hill. The work of building was chiefly under the direction of Dr. Trapnell, the son of a former rector.

A. AND E.-O. C. UNION MEETING IN RHODE ISLAND

ON FRIDAY, October 25th, when the meetings of the Missionary Council and Sunday School Convention of the First Department were over, the Anglican and Eastern-Orthodox Churches Union held a meeting and service at St. Stephen's church, Providence, R. I., expecting that many of the Bishops and delegates would stay over and take part. The meeting in the afternoon at 4 o'clock was a very interesting one although the rain interfered somewhat with the attendance. The Rev. Charles Le V. Brine of Portsmouth, N. H., presided. Bishop Hall of Vermont said the opening prayers. A diocesan committee was formed to act in conjunction with the diocesan secretary in carrying on the work in its own locality.

The Rev. Mr. Brine gave an interesting report of the annual meeting held recently in Philadelphia. The discussion which followed was led by the Rev. Dr. Cabot of Boston and developed into a resolution that the Department seek to establish a lending library of information concerning the Eastern Church.

The second topic discussed was "How May the American Clergy and People in New England help the Eastern Orthodox." The discussion was opened by the Rev. C. E. Larned of Bristol. It was a very interesting meeting. Luncheon was served at six o'clock to the clergy and delegates present by the ladies of the parish.

At 7:45 a beautiful service was held in the church in which many vested clergy of the diocese took part. The Rev. C. Le V. Brine officiated and a portion of the Litany of Intercession for the Eastern Church and the Peace of the World was used. Bishop Perry made the opening address expressing his sympathy with the movement represented by the Union and hoped that all would feel the deepest interest in those people now engaged in a war for freedom from Turkish rule. The Rev. Thomas Burgess of Saco, Maine, spoke of the Greeks and what points of sympathy and contact were open to us as a Church and as fellow Christians. The Rev. Robt. Keating Smith of Westfield, Mass., followed with a short address on the Slavs, pointing out what was of special interest in the religious history of Bulgaria and Servia and Montenegro. He spoke of the war and its meaning from a religious standpoint and of the opportunities of being of service to these people in this country. After the singing of a hymn the Rev. Mr. Brine gave a description of the annual meeting held in Philadelphia, closing with the reading of the letter from Father Puller to the American branch of the A. E.-O. C. U. Bishop Parker of New Hampshire made the closing address bringing out vividly the various ways in which points of contact might be established between us and the various Oriental Christians in this country. Bishop Perry pronounced the benediction and one of the most interesting and profitable meetings of the Union came to a close.

CONNECTICUT CHURCH RE-OPENED

ST. PAUL'S CHURCH, Bantam, Conn., was formally re-opened by Bishop Brewster, on Sunday, October 27th, the sermon being preached by the Rev. Dr. Seymour of St. Michael's Church, Litchfield. There were present and assisting in the service, the Rev. R. V. K. Harris, rector of the parish, the Rev. T. M. Peck, rector of St. John's Church, Washington, son of a former rector, the Rev. John H. Jackson, rector of St. Andrew's Church, Hartford, and the Rev. C. H. Beers, rector of Christ Church, Bethlehem, former rectors of the parish. The church had been closed for about four months for alterations and repairs. An addition 16x45 feet was added to the north end, providing for a recess chancel twenty feet square, an organ chamber 12x16 on the west, and vestry and choir rooms in the two story addition to the east. A cellar was dug under the church and an improved hot air furnace installed. The church was painted within and without and new electric light fixtures installed. Hardwood floor was laid throughout the church, and very handsome dark oak choir stalls placed in the chancel. The pipe organ presented by St. Michael's Church, Litchfield, was entirely remade and placed in position and an electric blower installed for pumping. A handsome oak altar was given by the Church of the Ascension, New Haven, an altar rail of oak with brass standards and brass gate rail by the altar guild of the parish, a brass altar desk by the rector and the altar book by Mrs. Stone in memory of her husband.

At the service was unveiled the chancel window given by a friend of the former rector of the parish, the Rev. Hiram Stone. The central window is a representation of the Good Shepherd, and the two side windows are filled with lilies and passion flowers, carrying out the color scheme and accentuating

the central figure. The window and furnishings were executed by R. Geissler of New York. The total cost of these improvements and gifts is about \$4,000. The rector, the Rev. R. V. K. Harris, took charge of this parish last March, after a rectorship of thirteen years in Christ Church, Red Hook, N. Y.

TWO NEW BISHOPS FOR CANADA

TWO BISHOPS for remote sections of Canada were chosen at a meeting of the House of Bishops of the Ruperts Land Provincial Synod, in Winnipeg, October 24th. These are the Ven. Archdeacon Edwin F. Robins to be Bishop of Athabasca in succession to the late Bishop Holmes, and the Ven. Archdeacon James Richard Lucas to be Bishop of Mackenzie River where there has been a vacancy since the resignation of Bishop Reeves three years ago. Both of these are missionary dioceses, Athabasca covering a section north of Saskatchewan and Alberta, while Mackenzie River stretches still farther north, as far as there is a human habitation. Both these Bishops-elect are chosen from within the fields for which they will now be made Bishops.

The meeting of the House of Bishops was held in St. John's schoolhouse, Winnipeg, the Primate, Archbishop Matheson (who had only just returned from presiding at the Provincial Synod in Montreal), in the chair. The names of the two new Bishops were selected by the House of Bishops to go before the standing committee on the election of Bishops of the Provincial Synod of Ruperts Land. The Very Rev. Dean Coombes was chairman of the standing committee. Mr. James G. Dagg was elected secretary.

ASSEMBLY OF THE NEW JERSEY DAUGHTERS OF THE KING

A WELL-ATTENDED meeting of the New Jersey local assembly of the Daughters of the King was held at Christ church, Newton (diocese of Newark), on Thursday, October 17th. There was a celebration of the Holy Communion at eleven o'clock, the Rt. Rev. Dr. Talbot, Bishop of Bethlehem being the officiant, and also the preacher. His text was "When they were awake they saw His glory." The Bishop commented on the circumstances attending the Transfiguration and outlined the prerequisite of vision, applying the lesson for the officers and members of the society. A business session was held in the afternoon when Miss Bridgeman, the missionary, supported by the Daughters of the King was present and gave an account of her work under Bishop Graves in the District of Shanghai. A generous offering was made for the special work undertaken by Miss Bridgeman in China. Bishop Talbot conducted a Quiet Hour before the adjournment.

Besides the rector, the Rev. Ernest C. Tuthill, the Rev. James E. Hall, and the Rev. George P. Armstrong were present and assisted in the business of the day.

MAGAZINE FOR THE CHURCH SOCIALIST LEAGUE

THE DECISION of the Church Socialist League in America to issue a quarterly magazine to be the official organ of the League, devoted mainly to the correlating of religious and fundamental social reconstruction, the biggest problem facing the Church world to-day, will be of vital interest to the progressive, socially aroused clergy and laity of the Church in America. The League through this magazine will frankly advocate socialism by giving utterance to those great social thoughts which are being inspired by the Holy Spirit in the Church to-day and

carry them to many whose social ideals and ideas may be so molded and aided as to render us less negligent to our great opportunity of Christianizing socialism and socializing Christianity.

Many of the clergy and laity have promised their coöperation in reading matter sent it and passing judgment upon it. Further articles by the clergy as well as some by the laity are welcome. Some reprints from *The Church Socialist*, the monthly magazine of the Church Socialist League in England, will be used. There will also be current comment on social-Christian topics; a department of systematic intercessions and book reviews; and, what should prove most valuable, a department for the promotion of and practical realization of "Parish Socialist Study Courses."

Communications should be sent to E. M. Parker, the Organizing Secretary, Valparaiso, Ind.

STAMPS FOR USE IN CHURCH WORK

THE RATHER NOVEL appeal is made that persons having old stamps or other of commercial value will send them (gratuitously) to Mr. H. Lorimer, 61 Leith Mansions, Maida Vale, London, W., England, who is engaged in selling stamps for the benefit of the work of the Society of St. John the Evangelist in India, and who refers by permission to the Rev. Alan Pressley Wilson, Christ Church, Lykens, Pa.

NEW PARISH HOUSE FOR ST. LOUIS MISSION

ST. TIMOTHY'S MISSION, St. Louis, Mo., is at last to have a building of its own. Last spring a member of St. George's, who wishes for the present to be nameless, made it possible for a venture of faith to be made, with the best of prospects for ultimate success. A lot was then secured, 71x90 feet, at the corner of Euclid and Terry avenues, an excellent location. Now the contract has been let and the permit obtained from the city for the erection of a parish house at the rear of the lot, leaving the front for the church at a future time. The building will be two stories, costing \$10,000. The ground floor will be fitted up for temporary use as a chapel, and the upper story divided into an assembly hall and guild rooms. The size, 32x60 feet, will be ample for the present. The architect is Mr. Kivas Tully, who designed the splendid reredos of Christ Church Cathedral. St. Timothy's has been fostered under the care of St. George's, whose vicar, the Rev. B. T. Kemerer, serves it personally and with the assistance of Mr. A. P. Rein, a faithful lay reader, and others.

MANY MEMORIALS GIVEN TO CHURCH HOME, LOUISVILLE, KY.

THE CHURCH HOME, an institution for the aged and infirm and a boarding home for other Churchwomen in Louisville, Ky., is rejoicing in the installation of an electric elevator. As the building is large and has five stories, this modern convenience is much appreciated by the inmates, especially as it enables many of the older and more feeble to come down to meals and to get outdoors more frequently, also to attend the daily chapel services. The elevator and some lesser improvements just completed is the result of earnest and faithful work on the part of the Church Home Guild composed of women from several of the larger city parishes, who have labored towards this end for several years past. The Home was given to the diocese some years ago by the late Mr. John P. Morton, and in planning the building, a commodious chapel was provided for on the fourth floor, but for various reasons it was

found more expedient to use another room on the second boor. Now, however, that the elevator is in running order, it was thought best by those in authority to change the chapel to the place originally intended for it and the interior has all been done over, the walls and floor painted, and the woodwork polished. Four beautiful stained glass windows have been put in in memory of four members of the Board of Trustees who have passed to their rest in Paradise: the Rt. Rev. Thomas Underwood Dudley, D.D., the Rev. Dr. James Craik, the Rev. Dr. John K. Mason, and Mr. John M. Robinson; also a very pretty and tasteful lectern in memory of Mr. Charles H. Pettet, another trustee. The chapel itself is a memorial to John P. Morton, donor of the Home. The new chapel now presents a most Churchly appearance with the pews given by the rector and vestry of Grace Church from their old building which is being remodelled. In addition to the above, the following memorials have been given: a beautifully carved oak altar by Miss Belle S. Peers in memory of her father; the chancel rail by Miss Ellen Whittier and Miss Elvira Williams; brass vases for the altar by Mrs. Norton McCardle and Miss Mattie Cates; brass cross by Mrs. Nannie Johnson in memory of her son, Sherley Everton Johnson; lectern Bible by Miss Whittier's Sunday school class of Advent parish; handsome altar service book by Miss Emma A. English in memory of her mother; a rug for the altar steps by Sister Susan; and a handsome cut-glass cruet from the two granddaughters of J. J. Hayes in his memory. The chapel with its memorials is to be dedicated by Bishop Woodcock at a special service on the Eve of All Saints' Day. The Home has a resident chaplain in the person of the Rev. Granville C. Waller, who conducts daily services.

CORNERSTONE FOR NEW CHURCH LAID AT MEMPHIS, TENN.

THE CORNERSTONE of the new St. Luke's church, Memphis, Tenn. (the Rev. Edmonds Bennett, D.D., rector) was laid by Bishop Gailor on the afternoon of the Twentieth Sunday after Trinity. Most of the Memphis clergy were present, a choir of eighty, and a congregation of about one thousand. The work on the church is progressing rapidly.

BISHOP SUFFRAGAN OF IOWA WILL RESIDE AT DES MOINES

CHURCHMEN of Des Moines are looking forward to the coming to that city of the new Bishop Suffragan, Dr. Longley, who will reside in the beautiful house provided by the Church people of that city. They have rented a residence at 1116 Twenty-first street, which it is expected Dr. Longley will occupy with his family about the end of November. The residence is a comparatively new one and in a pleasant residence section of Des Moines, and is surrounded by ample grounds. It has been leased for a period of three years, with the privilege of purchasing, as it is expected that before the expiration of a few months provision will be made for its transfer to the diocese, through the generosity of the Churchmen of Des Moines. Members of St. Paul's vestry, Des Moines, and the parishioners have tendered the parish church as a pro-Cathedral for the new Bishop Suffragan. No arrangements, as yet, have been completed as to its use for this purpose, but the people of St. Paul's are most anxious that it shall become the centre of the work of the Bishop Suffragan. The Rev. R. B. H. Bell, having resigned the rectorship of this parish the way is open for the rearrangement of the parish, to bring it into accordance with the Cathedral system, and the appointment of a Dean to become the pastor of the parish. As yet no definite action has been taken in this matter,

which awaits the consent of the Bishop and the Bishop Suffragan. The clergy of the diocese of Iowa, as a small token of their esteem and welcome to the new Bishop Suffragan, have presented Dr. Longley with elegantly bound copies of Prayer Book, Hymnal, and Bible, for his personal use in making visitations.

S. S. INSTITUTE OF THE DIOCESE OF BETHLEHEM

ON FRIDAY afternoon and evening, October 25th, the Sunday School Commission of the diocese of Bethlehem held a Sunday school institute at St. Barnabas' church, Reading, Pa. (the Rev. Richard Waverley Baxter, rector). At the opening service the rector welcomed the delegates, of whom there were present about seventy-five. The Rev. Howard W. Diller made an address, "Why Grade the School, and How?" Instead of following the programme and speaking on the best text books and curriculum for the graded school, the Rev. Stewart U. Mitman, Ph.D., of South Bethlehem, president of the diocesan Sunday School Commission, and Third Department secretary of the General Board of Religious Education, gave an outline of the "Standard Course of Teacher Training." In discussing "The Teaching of Missions in the Sunday School," Miss Laura F. Boyer of Pottsville, emphasized the fact that if we hope to have men and women interested in missions we must cultivate that interest in them before they reach maturity. A paper of great help to the teachers present was read by Mrs. John Loman, president of the Primary and Junior Workers' Union of the diocese of Pennsylvania, on "The Church Catechism in Diagram, Picture, and Story." "The Superintendent and His Place in the School" was the title of a thoughtful paper by the Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk. In the evening, after the Creed and prayers, Mrs. John Loman discussed "The Value of Illustrations in Sunday School Teaching," and the Rev. Dr. Mitman delivered his popular stereopticon lecture on Palestine, "The Land of the Book."

W. A. MISSIONARY INSTITUTE AT WILKESBARRE, PA.

AS RECENTLY announced in the columns of THE LIVING CHURCH, there will be a missionary institute for the Women's Auxiliary and the Junior Department held at St. Stephen's church, Wilkes Barre, Pa., from November 19th to 22nd. On Monday evening there will be given, "Japan by Lantern Light." On Tuesday and Friday mornings at 8:45 there will be celebrations of the Holy Communion. At 9:15 on each of the four mornings there will be normal classes in mission study. Miss Helen E. Troxell, the educational secretary of the Bethlehem branch, will conduct the classes for Woman's Auxiliary leaders, "Japan Advancing—Whither." Miss Alice Lindley, of the diocese of New York, will conduct the classes for Junior Auxiliary leaders, "The Honorable Little Miss Love." The Rev. J. Arthur Glasier, of Trinity Church, West Pittston, will conduct the classes for Sunday school teachers, "Missions in the Sunday School." There will be conferences each morning at 10:50, as follows: Tuesday, "A Uniform Method for the United Offering," Miss Margaret Louise Farrer, chairman; Wednesday, "The Duties and Responsibilities of Parish Officers," Mrs. James P. Ware, of Drifton, chairman; Thursday, sectional conferences: "The Parish Auxiliary and Its Work," Mrs. D. W. Coxé of Milford, chairman; "Junior Auxiliary Problems," Miss Donnelly of Easton, chairman; "The Privilege of Mission Teaching in Sunday School Grasped or Neglected," Miss Harriet Lines

of Montrose, chairman; Friday, "What the Results of this Institute Should Be," Miss Alice Lindley, chairman.

Other events are as follows: Tuesday, at noon, intercession and meditation by the rector, the Rev. Henry L. Jones, D.D.; at 3:30 P. M., organ recital; at 4:30 P. M., tea in the parish house. Wednesday: intercession and meditation by the Rev. J. Arthur Glasier at noon; at 3:30 P. M., drawing-room meeting at the home of Mrs. F. M. Kirby, with the Rev. Hugh L. Burlison as speaker. Thursday: intercessions at noon, followed immediately by a conference on plans for the future; 7:30 P. M., Evening Prayer, followed by model mission study meeting, the Rev. John Talbot Ward, rector of St. Clement's Church, Wilkes Barre, chairman; Friday, 12 M., Quiet Hour, conducted by Bishop Talbot.

BISHOP GAILOR SUFFERS BY ROBBERY AND FIRE

BISHOP GAILOR'S Memphis home was robbed during the night of October 12th, and a week later his house at Sewanee was partly burned. The University students, on their way to a football game, saw the blaze, and extinguished it before it had done much damage.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Guild of the Holy Ghost the Comforter—New Missions Opened—Notes

THE DENVER ward of the Guild of the Holy Ghost the Comforter (the Rev. C. H. Marshall, master and chaplain), enrolled nine members at the monthly corporate Eucharist on October 23rd at St. Barnabas' church, Denver, making a total membership of sixteen, the result of one year's growth. The Rev. J. Wallis Ohl, priest at St. Thomas' church, Parkhill, was celebrant, assisted by the Rev. C. H. Marshall. Immediately after the benediction, the daily intercessions and thanksgivings of the guild were offered up by the celebrant in the presence of the members, after which the admission service of the guild admitted the members into full membership.

SEVERAL new mission stations in the diocese are being occupied with great promise of success. Besides those in charge of the Archdeacon, we have to record the establishment of a station at La Salle under the guidance of the Rev. B. E. Bonell, rector of Greeley, assisted by Mr. Elvon L. Tull, and of the organization of a mission at Cherrylyn near Denver, where a chapel is about to be erected, and put under the charge of the rector of St. Mark's, Denver, the Rev. J. H. Houghton, who is assisted now in his parish by the Rev. E. C. N. Tower, lately master at St. Mark's School, Southborough, Mass.

BISHOP GRISWOLD of Salina who, during his summer vacation at Evergreen, greatly assisted the rector, holding a daily Eucharist and daily matins and evensong, is to repeat his visit to Colorado on Wednesday, December 11th, when he will hold a Quiet Day for the clergy at Wolfe Hall, the diocesan school for girls, which has been re-opened under the direction of Miss Helen C. C. Brent, with the Rev. Dana C. Colegrove as chaplain, and an encouraging number of scholars.

TWO INTERESTING ANNIVERSARIES of long service are being celebrated this fall in the Cathedral of St. John the Divine, Denver. On the Feast of St. Michael and All Angels the Very Rev. H. Martyn Hart celebrated the thirty-third anniversary of his rectorate, and on Advent Sunday his predecessor, the Rev. Dr. H. B. Hitchings, is expected to preach on the fiftieth anniversary of his ordination to the priesthood.

EASTERN OKLAHOMA

T. P. THURSTON, Miss. Bp.

The Bishop Starts on a Trip Into the Osage Country

THE BISHOP started on October 26th for a ten days' trip into the interior of the Osage country, on a tour of inspection and investigation, with the Rev. William Metcalf, who is in charge of the Church at Pawhuska, the capital of the Osage nation. These are the only blanket Indians in the district; many of them are full-bloods, and it is hoped that a helpful and aggressive work may be done among them. Much of the travel on this initial trip will be on horse-back, or by wagon, out into the country, where white men seldom go.

IOWA

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

Convocation of the Waverly Deanery Holds Interesting Sessions

THE CONVOCATION of the Waverly Deanery met in St. Andrew's church, Waverly, on Tuesday and Wednesday, October 15th and 16th. There were present the Bishop, Dean McVettie, and the Rev. Messrs. Whitten, James, Dysart, Hinkle, Davis, Gilbert, and Cole. At the opening service on Tuesday evening the Bishop was the preacher and also confirmed a class presented by the rector. On Wednesday at 8 A. M. the Holy Communion was celebrated, with the Dean, the Rev. Wellington McVettie, as celebrant, the Rev. George W. Hinkle reading the Gospel, and the Rev. John S. Cole the Epistle. A Quiet Hour was conducted by the Bishop. At the same time a meeting of the Woman's Auxiliary was held in the parish house, presided over by Mrs. John Arthur, president of the Iowa branch of the Woman's Auxiliary, who spoke to the ladies on "The Mission of the Woman's Auxiliary." Promptly at noon all assembled in the church and the Rev. Dr. Dysart read the noonday prayers for missions. In the afternoon at three the clergy reassembled in the church and the following programme was followed: Address of Welcome by the Very Rev. Wellington McVettie, Dean of the Waverly Deanery; "The Sacrament of Matrimony," by the Rev. William P. James, Mason City; "Bishop Grafton a Link With the Past," by the Rev. John Dysart, D.C.L., Dubuque; "What Constitutes a Good Working Parish or Mission?" by the Rev. George W. Hinkle, Waterloo. At 7:30 an informal reception with speeches by Dr. J. F. Anner of St. Andrew's vestry, the Rev. George W. Hinkle, and Bishop Morrison, brought this very interesting and helpful convocation to a close. At the business session the Rev. John S. Cole was re-elected as secretary-treasurer. Decision was made to take a collection semi-annually in each parish and mission of the deanery for deanery expenses.

HARRISBURG

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

Meetings of the Williamsport and Harrisburg Archdeacons—Woman's Auxiliary Meets at Lancaster

THE NORTHERN DEANERY of the archdeaconry of Williamsport met in St. Paul's church, Wellsboro, Pa., on October 24th and 25th. On the afternoon of the first day a children's service was held at the close of school, and in the evening after Evening Prayer a sermon was preached by the Rev. H. B. Pulsifer of Marietta, Pa. On the following morning a Quiet Hour was conducted by Mr. Pulsifer. In the afternoon there was a conference on the Church's Mission led by Mrs. Harry Thayer, secretary of the Woman's Auxiliary of the third district of the diocese of Central New York. The discussion was closed by the Bishop of the diocese. Mrs.

Thayer's address was followed by a discussion on the "Shortage of the Ministry," led by the Dean, the Rev. A. E. Dunham.

THE ARCHDEACONRY of Harrisburg met in the same place on the evening of October 25th, and continued in session till the afternoon of the next day. On the first evening addresses were made by the Rev. Walter C. Pugh and the Bishop. Mr. Pugh spoke on the subject, "The Business End of Missions," and the Bishop spoke especially of missions in the diocese. The Rev. R. R. Morgan was the preacher on the following morning and routine business took up the rest of the time of the session.

A MEETING of the Woman's Auxiliary of the diocese was held in St. James' parish house, Lancaster, Pa., on Thursday, October 24th. Addresses were made by Miss Katherine Comstock on "Educational Work," the Rev. John G. Meem of Brazil, and the Rev. G. A. McGuire.

KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

Diocesan Woman's Auxiliary Holds Quarterly Meeting

THE QUARTERLY MEETING of the Woman's Auxiliary of the diocese convened in St. George's church, Kansas City, on Thursday, October 24th. Bishop Partridge celebrated the Holy Communion, assisted by the rector, the Rev. Dr. C. T. Brady. Two addresses were given by the Bishop. The meeting for organization of this society is called for St. Andrew's Day. The next quarterly meeting of the Auxiliary will be held at Grace church, Kansas City.

KENTUCKY

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

Improvements at St. James', Pewee Valley—Successful Mission Completed at South Louisville

VARIOUS IMPROVEMENTS have been completed at St. James' church, Pewee Valley (the Rev. Edward C. McAllister, rector), including a new roof, concrete steps, and the installing of a cistern and equipment for the rectory. The debt on the rectory has been reduced \$450.

A SUCCESSFUL week-night mission has just been completed at Emmanuel mission, South Louisville, a mission of St. Andrew's parish, of which the Rev. Frank W. Hardy is priest in charge, conducted by some of the Louisville clergy.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Death of George T. Hewlett, a Life-long Churchman

GEORGE T. HEWLETT, who died recently, was the last member of a family prominent in Hewlett and Woodmere for almost two centuries. He was the last of fourteen children born to George M. and Elizabeth Hewlett, and was nearly ninety years old. Nearly all his life was spent about the old homestead on the East Rockaway Road. Hardly a man was better known in Nassau county. For nearly fifty years he was vestryman or warden of Trinity church, Hewlett. He was highly esteemed in the community.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meeting of the Archdeaconry of Towson—Annual Meeting of Flourishing Men's Club—Notes of Interest

THE FALL SESSION of the Archdeaconry of Towson was held on Wednesday, October 23rd, at Ascension Church, Westminster, Carroll county (the Rev. S. Hilton Orrick, rector).

Morning Prayer was said at 11 A. M. with a sermon by the Ven. J. Poyntz Tyler, Archdeacon of Cumberland. This was followed by a business session, at which addresses were made by Bishop Murray and Archdeacon Smith, on conditions and needs in the diocese and archdeaconry. Mr. Harry W. Atkinson was elected secretary to take the place of Mr. Armstead M. Webb, resigned. After luncheon in the parish house the business session was resumed and written reports of their work were presented by the rectors in charge of mission work. This was followed by a conference on the subject, "The Rural Church Problem," the principal speaker being the Ven. Edwin T. Helfenstein, Archdeacon of Annapolis.

THE ANNUAL MEETING of the "Micawber Circle," the men's club of St. Matthew's Church, Sparrow's Point, Baltimore county, was held in the parish house on the evening of October 16th. A number of the officers, as well as of the employees of the great Maryland Steel Company situated at this place, are active members of this club, which is popular and flourishing. The following officers were elected for the ensuing year: President, the Rev. J. J. Clopton, rector of the parish; Vice-President, Quincy Bent, assistant to the president of the Maryland Steel Co.; Financial Secretary, Wilbur B. Hoddinott; Recording Secretary, Thomas L. Sothoron; Treasurer, Herbert N. Stone, Jr.; Members of the Advisory Board, John Raidalbaugh, Jr., J. H. K. Shannahan, Jr., and Joseph T. Martin.

ST. LUKE'S CHURCH, Harrisonville, Baltimore county, celebrated its "Parish Day," as has been the custom for over a quarter of a century, on the feast of St. Luke, October 18th. In the morning there was a special service conducted by the Rev. Romilly F. Humphries, associate rector of Grace and St. Peter's Church, Baltimore, assisted by Mr. Thomas G. Hull, lay reader, who has charge, pending the appointment of a rector. At noon the visiting clergy and the guests were served with luncheon in a grove near the church. In the afternoon, a song service, especially for the children, was held.

MISS LELLIA HARRISON POWERS, M.D., a graduate of the Drexel Institute of Philadelphia and a daughter of the Rev. W. H. H. Powers, for the past thirty years rector of Trinity Church, Towson, has been appointed director of the Domestic Science School of the Young Woman's Christian Association of Baltimore, where she will conduct classes for business girls for debutantes, for nurses in training at local hospitals, and for housekeepers. Dr. Powers is the first Maryland woman who has served in this capacity.

THE REV. J. S. B. HODGES, S.T.D., rector emeritus of Old St. Paul's Church, Baltimore, will sail for England on October 26th, accompanied by his daughter, to spend the winter at his old home in Bristol. Dr. Hodges was born in the cloister of Bristol Cathedral in 1830, his father, one of England's foremost musicians, being organist of the Cathedral at the time. Despite the fact that he is nearly eighty-three years old, Dr. Hodges is very active in mind and body. He expects to return to Baltimore in the spring.

THE DONALDSON SCHOOL FOR BOYS of Mt. Calvary Church, Baltimore, opened for its seventh year at Grovement, its beautiful new home in Howard county, on October 7th. The headmaster, the Rev. H. S. Hastings, who is quite restored to health, and able to resume the responsibility of the work, and the other masters, were in residence the previous week. There are at present twenty-six boys in residence, and there is every prospect of a successful year.

THE CHURCH OF THE ASCENSION, Baltimore, has just been enriched by a beautiful memorial window, presented by his family, "In Loving Memory of Charles E. Dohme."

The window was executed in the Tiffany Studios, New York, and is an illustration of the words, "Wist ye not that I must be about my Father's business?"

THE REGULAR bi-monthly meeting of the Baltimore Senior Local Assembly of the Brotherhood of St. Andrew was held at Grace and St. Peter's church on the evening of October 22nd. The Rev. E. Ashley Gerhard of St. Andrew's Church, delivered a stirring address on the subject, "Returning to the First Principles of the Brotherhood."

AT GRACE and St. Peter's church, Baltimore, there has recently been instituted a department of teacher training in connection with its Sunday school. Weekly classes are held by the deaconess, Miss Margaret S. Peet, on the principles of religious pedagogy.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop
Men's Club Discusses Problem of Missions—
Preachers at the Cathedral Noon-day Services—Notes

CURIOSLY enough the first men's supper in a parish more than 150 years old was held on the evening of Friday, October 25th. St. Peter's parish was organized in 1733 and though there has been a men's club for a long time it is only now that the members have thus got together. There was an attendance of seventy-five members and addresses were made by the Rev. Henry Bedinger, the rector, the Rev. Allen Green of Peabody, and Archdeacon Samuel G. Babcock. Mr. Green spoke on "What a Men's Club can do for General Missions," and Archdeacon Babcock's topic was "What a Men's Club Can Do for Diocesan Missions."

BISHOP DAVIES of Western Massachusetts was the preacher at the noon service at St. Paul's Cathedral on the first two days of the week beginning October 28th. The preachers during November include Canon H. Hensley Henson of Westminster Abbey, London, and the Rev. Cyril Hopher, vicar of St. John's Church, Newcastle-on-Tyne. Other preachers during the month will be the Rev. Arthur W. Moulton of Lawrence, the Very Rev. W. T. Sumner of Chicago, the Rev. Laird Wingate of Jamestown, N. Y., Bishop Aves of Mexico, and Bishop Brewster of Connecticut.

THE FATHERS of the Society of St. John the Evangelist have moved into their renovated quarters in the clergy house in Bowdoin street, Boston. Father Field has left town for a series of mission visits, his first stop being Canton, Ohio. Indian Harbor is his next stopping place, and then he goes to Nashotah Seminary, and later to Wichita, Kans., in which he is to have the help of two sisters of the Holy Nativity from Fond du Lac. He will undertake a mission of eight days at Hutchinson, Kans., and will return to Boston early in December.

THE DINNER of the Episcopalian Club was held at the Hotel Somerset, Boston, on Monday evening, October 28th, and the two principal guests were Bishop Lawrence and Bishop Davies of Western Massachusetts. A large number of the clergy of the diocese and the students of the Episcopal Theological School were present. The topic discussed was "How to Make the Parish More Effective in the Community," and the two speakers were William V. Kellen of Trinity Church, Boston, and Jonathan T. Lincoln of St. John's Church, Fall River.

A GRADUATE COURSE in Church History has been begun at the Episcopal Theological School, and throughout the winter there will be conferences every third Monday of the month in the Wright Memorial Library. The first topic will be "Important Episodes in the History of the Relationship Between the Papacy and the Church and State in France."

JAMES ADDISON THAYER gave an address before the Trinity Club of Trinity parish, Boston, on Monday evening, October 21st, on "Chinese People, Yesterday and To-day."

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.
Bishop Becomes Rector of Parish—New Church to be Erected at Peru

THE BISHOP of the diocese has accepted a call to the rectorship of St. James' Church, South Bend, made vacant by the recent removal of the Rev. W. S. Howard to St. Paul, Minn. The Bishop's son, the Rev. Russell White, has resigned the rectorship at Marion and will serve as curate under the Bishop.

CONTRACTS have been signed for the erection of a new \$25,000 church building in Peru (the Rev. J. M. Hamilton, rector). Foundations were put in a year ago, so the building operations will begin at once.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop
St. Luke's, Newbold-Westville, Keeps Patronal Festival

THE ANNUAL patronal festival of St. Luke's parish, Newbold-Westville (the Rev. Howard E. Thompson of Woodbury, rector), was observed on and near St. Luke's Day. The rector preached his annual parochial sermon on the preceding Sunday, reporting substantial progress during the past year. The Men's Club is a strong feature of the parish life, attracting an average attendance of fifty men at its monthly meetings. The Club was largely represented at the festival evensong on the Vigil of St. Luke's Day. At this service the preacher was the Archdeacon of the diocese. There were celebrations at 6:00 and 11:00 on the morning of St. Luke's Day for the corporate Communion of the parish. In the evening the schedule of events was closed with a social reception in the parish room.

NEWARK

EDWIN S. LINES, D.D., Bishop
Harvest Festival at the Annunciation, Oradell, New Jersey

THE ANNUAL Harvest Festival at the Church of the Annunciation, Oradell, N. J., was celebrated on Sunday, October 20th. The chancel was filled with sheaves of all kinds of grain, and the altar was beautifully decorated with golden chrysanthemums, autumn foliage, and with symbolic miniature sheaves of wheat and bunches of grapes. The music was admirably rendered by the large vested choir of about thirty voices, the Anthem being Simper's "Let the Earth bring forth grass and herb bearing seed." Dr. Holley of Hackensack, N. J., was the morning preacher and Archdeacon Seymour of Piermont-on-the-Hudson preached at vespers.

PITTSBURGH

CORVELANDT WHITEHEAD, D.D., LL.D., Bishop
New Rector of St. Mark's, Pittsburgh, Welcomed by Congregation

ON THURSDAY EVENING, October 3rd, a thousand people gathered in a large hall in the vicinity of St. Mark's church, Southside, Pittsburgh, to welcome the Rev. Dr. Arundel to his new work. The senior warden of St. Mark's parish presided and addresses were made by the Rev. Dr. E. H. Ward of St. Peter's, the Rev. L. W. Shey of Charleroi, Rabbi J. Leonard, D.D., and others. Dr. and Mrs. Arundel spent a couple of hours in greeting those present. During the last three Sundays the congregations have filled the church at both services, the offerings have been largely increased, and about fifty names added to the list of communicants. A general meet-

ing of the men and women of the parish is to be held on Thursday evening, November 7th, to discuss plans of reorganization and the enlargement of church and parish house.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Instituted as Rector at Bristol—Interesting Summer Sunday School at Newport—"Rally Day" at Providence Church

THE REV. SYDNEY A. CAINE was instituted rector of Trinity Church, Bristol, on Sunday, October 6th, in the presence of a large congregation. The Office of Institution was said by the Rev. George McClellan Fiske, D.D., rector of St. Stephen's Church, Providence, and president of the Standing Committee, acting for the Bishop who was unable to be present. The Bishop's letter of institution was read and the keys of the church were handed to the new rector. Dr. Fiske also preached the sermon, taking for his subject the duties and relationship of pastor and people, and paying a glowing tribute to the former rector, the Rev. William R. Trotter. The Rev. Mr. Caine begins his work at Bristol under the most favorable auspices, in a church with Catholic traditions and ceremonial, and with a loyal vestry and people.

DURING the summer an interesting Sunday school has been carried on in the drawing rooms of Mrs. C. L. F. Robinson and Mrs. William Edgar in Newport. The pupils were drawn from the families of the summer residents and the school was conducted by the Rev. George Grenville Merrill. The children were taught lessons from the Life of Christ and then were interested in some phases of the missionary work of the Church. Deaconess Jones of Pawtucket assisted in the work, teaching the missionary lessons. Before going to their homes in other cities the children made an offering for missions.

AT THE CHURCH OF THE MESSIAH, Providence (the Rev. F. J. Collins, rector), a "Rally Day" was observed on September 29th, when the Sunday school turned out in full strength and completely filled the church. The special features of the exercises were the singing of "Rally Day" songs, one by a chorus of girls and the other sung by one of the little girls alone assisted by the chorus, and appropriate bugle calls by one of the boys who is a member of the Boy Scouts. There was no room for the primary department in the church, so they held their meeting in Library Hall, marching over to the church just before the close of the exercises and going directly to the chancel to present their gift of \$18.00 for the parish house fund. There is in this church a Bible class of one hundred men.

SOUTH DAKOTA

GEORGE BILLER, JR., Miss. Bp.

Bishop Biller Visits Rosebud Agency and the Schools of the District

DURING the first three weeks of his episcopate, the Bishop confirmed 132 persons, fifty of whom were Indians of the Rosebud Reserve. The Bishop writes that he finds everywhere an earnest enthusiasm for the Church. This is due to the fact that the missionaries have stood loyally by their work throughout the long interval during which there was no Bishop in South Dakota. The Bishop has visited all the boarding schools of the district and finds them all in flourishing condition. From each school it has been necessary to turn away applicants because of lack of room. The only handicap to the work is the lack of men, some twenty missions being without regular ministrations.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Chapel for Italians Dedicated at Freeman

ON SUNDAY AFTERNOON, October 20th, the Bishop of Springfield solemnly opened and

blessed a mission chapel for the Italian miners at Freeman, in Southern Illinois. The building is of wood and is so arranged that the altar can be entirely shut off by folding doors leaving the chapel free for other purposes. The Church services will be carried on in Italian by the Rev. O. Salcini, while the Sunday school will be in English, the children for the most part having learnt this in the schools. Few of the adults, who are from Southern Italy, can read or write, and nineteen men came eagerly at the first opening of the night school. After the blessing of the chapel the Bishop's address was interpreted by the priest. This was followed by the Confirmation of four young girls. Freeman has a population of over a thousand and is rapidly growing. Its people are Italians, Poles, Bulgarians, and Russians, with a very few Americans and English. This chapel, St. Paul's, by name, is the first and only place of worship in the town.

TENNESSEE

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

Bishop Woodcock Will Conduct Mission in Memphis

AN ADVENT MISSION, conducted by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, is to be held at St. Mary's Cathedral, Memphis. The mission will last eight days, beginning Sunday, December 1st.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Work of the Social Service Commission—Meeting of the Churchman's League—Notes

THE SOCIAL SERVICE COMMISSION of the archdeaconry of Washington, consisting of the Rev. C. S. Abbott, the Rev. T. Hubert-Jones, Col. George Truesdell, Dr. William C. Rives, and the Rev. Dr. Devries, chairman, has come to the conclusion that social service can best be undertaken and made effectual in the archdeaconry by a general conference representative of the various parishes and churches. It is the Commission's plan to hold

such a conference at 10:30 A. M. on some week day fortnightly from October to May, the conference to consider which of the social needs of the District of Columbia the Church can best serve and remedy. It will also plan for the conduct of various social endeavors, and will see to it that such works as are undertaken have oversight and direction. At the present outlook the Commission believes that the survey and social regeneration of certain alleys, friendly visiting, and investigation of public amusements, such as the 5-cent and vaudeville theaters, and Sunday night so-called sacred concerts, together with the study of the negro problem as it exists in the District of Columbia, will be the best fields for its first undertakings. In these spheres of work there is much need of endeavor and labor, and the Church and its members are in a position to accomplish real and permanent benefit for the community.

THE AUTUMN meeting of the Churchman's League was held at The Highlands, on Monday, October 28th, at 8 P. M. "The Social Service of the Churchman" was the subject for discussion. Bishop Harding was the first speaker. The Rev. Patrick Murphy, city missionary, and Mr. Charles A. Massie, agent of the Prisoners' Aid Department and probation officer of the District of Columbia, also gave addresses.

ALL SOULS' MISSION (the Rev. Dr. J. Macbride Sterrett, rector), celebrated its first birthday anniversary on Sunday, October 20th. At the celebration of the Holy Communion, seventy-one persons communicated. Three thousand dollars have been raised during the past year to pay for the chapel, current expenses, and the first payment of \$1,000 on the lots.

TRINITY CHURCH is endeavoring to provide itself with an endowment fund. On Sunday, October 27th, the annual offering on behalf of this fund was taken at the services. The fund remains intact until \$20,000 is in hand.

ON WEDNESDAY, October 23rd, the sixteenth annual convention of the Sunday School Institute of the diocese of Washington was held at the Church of the Epiphany.

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WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Bishop

Addresses Given in Interest of Girls' Friendly Society

MISS FANNY J. CAMPBELL, national Vice-President of the Girls' Friendly Society, visited Grand Junction, Delta, and Ouray in the interests of the Society, making addresses at these places. A chapter was instituted at St. Matthew's church, Grand Junction, by the rector on October 13th.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAYATT, Bp. Coadj.

Autumn Meetings of the Northwestern and the Kanwha Convocations

THE AUTUMN MEETING of the Northwestern convocation was held in Christ church, Clarksburg (the Rev. C. B. Mitchell, rector). Bishop Grayatt and Archdeacon W. P. Chrisman urged upon the members the necessity of securing more clergy for missionary work in the southern section of the diocese. Conditions in that part of the state are rather peculiar, and while the Church has a foothold, the lack of men and means bids fair to have what position we have gained, lost to us. The territory referred to is that part of West Virginia in which the civil authority has been set aside by proclamation of the governor, and where martial law is in force—principally on account of disorders incident to a great strike of coal miners. The Rev. J. H. Fish of Sistersville, and the Rev. Jacob Brittingham, D.D., of Wheeling, also addressed the convocation. The Rev. A. B. Mitchell was elected Dean, the Rev. J. L. Fish, secretary, and the Rev. A. H. Bernie, treasurer.

THE AUTUMN MEETING of the Kanawha convocation was held in the Church of the Ascension, Hinton. Bishop Peterkin was present and confirmed a class. The Rev. R. W. Trapnell was elected Dean and Mr. C. C. Thurber, secretary and treasurer.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Difficulties of Building in the District—The Ogilvie Conference—Notes

SOME LITTLE IDEA can be gained of the difficulty of attempting to build in Jackson's Hole, when it is learned that last July the ferry across the Snake river was washed out, and freight is being hauled round by team eighty miles to Jackson, from the nearest point of railroad. One of our missionaries, the Rev. S. C. Hawley, writes: "All of the freight but one load is in, but the hill is well nigh impassable, and I fear it will be some time before that load arrives. We had two four-horse teams come in to-day loaded with our shingles. Yesterday one of the wagons tipped over on this side of the divide, but beyond breaking open a few bundles of shingles, no damage was done. I stacked the loose ones up neatly when they put them on the ground."

THE OGILVIE CONFERENCE will meet at Sheridan from November 7th to the 13th. The programme will be as follows: Review and consideration of "Science and Religion in Contemporary Philosophy," by Prof. Emile Boutroux; "Psycho-Therapeutics," by the Rev. George Davidson; "Pulpit and Politics," by the Rev. W. N. Pierson; "What Can the Church Do Toward Promoting Christian Unity," by the Rev. J. C. Villiers. A two days' retreat will be conducted by the Bishop, or some substitute chosen by him.

PREPARATIONS are being made at Christ church, Douglas, for a parish mission in the near future. A Citizens' Club has been start-

ed under the leadership of the rector and a few of his laymen, and is holding its meetings at the city library for the free discussion of any subject of interest, all personalities and resolutions being barred. The Rev. C. C. Rollit, department secretary, recently visited Christ Church and gave a very interesting and instructive lecture on the "Conquest of the Continent," illustrated by lantern slides.

THE CATHEDRAL HOME at Laramie has thirty children in its care, five of whom are open for adoption, the rest coming from broken homes, sometimes under the order of the court, and not legally surrendered. The Cathedral Home is the only provision made in the state for the latter cases, some of which are especially distressing because the worthy parent is the one unable to make the provision he or she would like to make for the child.

CANADA

Diocese of Toronto

GREAT IMPROVEMENTS have been made in the Church of the Redeemer, Toronto, the whole interior having been redecorated. It was reopened recently, and on October 6th the

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special preacher at morning service was the rector of St. Paul's Church, Charlottetown, P. E. I., who was formerly assistant in the Church of the Redeemer, the Rev. T. W. Murphy. Prof. W. H. Griffith Thomas, of Wycliffe College, was the preacher at evening. The Bishop of the diocese, preaching in the church the previous Sunday, spoke in great praise of the improvements, and said that during the last ten years the congregation had spent \$30,000, on similar work.—LARGE CONGREGATIONS were present at the reopening services of the historic Church of St. Mark's, now nearly a century old, at Port Hope, on St. Michael and All Angels' Day. As Bishop Sweeny was unable to be present, his place was taken by Archdeacon Warren, who conducted the services, assisted by Dr. Rigby, of Trinity College School. The Bishop of Niagara preached at the service in the school chapel on the annual Speech Day, October 9th.—THE REV. L. B. VAUGHAN was inducted as rector of St. Barnabas' Church, Toronto, on October 11th. The Ven. Archdeacon Cody conducted the service.—A SPECIAL SERVICE was held in Christ church, Mimico, on October 9th, to mark the day on which the Rev. Canon Tremayne completed the sixtieth year of his rectorship of the parish. Bishop Sweeny was present and assisted in the service.

Diocese of Huron

TRINITY CHURCH, St. Thomas, will be consecrated shortly, the debt on it of nearly \$5,000, having been paid off greatly through the efforts of the young people of the congregation.—THE RECTOR of St. Jude's Church, Brantford, the Rev. Rural Dean Wright, has been given a year's leave of absence for the reestablishment of his health. At the request of the Bishop and congregation, the rector's son, the Rev. H. A. Wright, will take charge of the parish during his father's absence.

Diocese of Columbia

A VERY well attended conference of the Brotherhood of St. Andrew was held at Victoria, commencing on October 9th. Delegates were present from all over the Pacific Coast, about half of them coming from the United States. The conference was entertained by the members of the Brotherhood of the Chapter of Christ Church Cathedral, Victoria.

Diocese of Montreal

A SPECIAL missionary campaign was held in all the city churches in Montreal on October 13th. Owing to the presence in the city of so many prominent Churchmen from all over the Dominion, who had come to attend the half-yearly meeting of the General Board of Missions, and also the meeting of the Provincial Synod held later in the week, the city pulpits were filled by the visiting clergy. There were ten Canadian Bishops and twenty missionary clergy to assist in the services of the day. The previous Friday had been set apart by Bishop Farthing for a day of intercession for missions, and after the early celebration of the Holy Eucharist in the Church of St. James the Apostle, the Bishop conducted intercessions throughout the day. In the evening a devotional service was held to which laymen were invited.—A VERY well attended banquet was held on the evening of October 14th, by the Anglican members of the L. M. M. One of the principal speakers was the Ven. Archdeacon Renison, from the diocese of Niagara. On Wednesday night of the 16th a very largely attended missionary meeting was held in the High School assembly hall. Bishop Duvernet of Caledonia was one of the speakers. The Primate of All Canada, Archbishop Matheson, of Rupert's Land, was the chairman. Archdeacon Cody of St. Paul's, Toronto, gave an address on the life of Henry Martyn. Bishop Roper of Columbia and Bishop Williams of Huron were amongst the bishops and clergy on the platform.

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