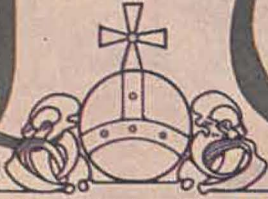


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The Living Church



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MILWAUKEE, WIS.

DEC. 21, 1912



Christmas

Number

"TRAVEL PICTURES"

By "PRESBYTER IGNOTUS"

(The Rev. William Harman van Allen, S.T.D., L.H.D., D.C.L.,
Rector of the Church of the Advent, Boston)



"GREETING, MIJNHEER"
[From TRAVEL PICTURES.]

ONE of the handsomest gift books of the season. DR. VAN ALLEN has long written, over the signature of "Presbyter Ignotus," the vivacious "Blue Monday Musings" that regularly brighten the pages of THE LIVING CHURCH. Twice in recent years these papers have been suspended in order to make place for the "Travel Pictures" by the same writer, in which the author's vacation wanderings through little-known portions of northern Europe—particularly in Holland and Germany—and through England have been most charmingly related and illustrated. Few books of travel are so sparklingly delightful as this; few have been issued by their publishers in so sumptuous a manner. The volume may, with confidence, be ordered for use as a Christmas gift, and may well adorn the library of every lover of fine books.

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The book will be ready for delivery on December 1st.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

NEW PUBLICATIONS

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Edited by S. L. OLLARD, M.A., Vice-Principal and Tutor of S. Edmund Hall, Oxford, Examining Chaplain to the Bishop of Worcester, and Hon. Canon of Worcester. Assisted by GORDON CROSSE, M.A., of New College, Oxford, and Lincoln's Inn, and by nearly seventy Contributors. Super Royal 8vo, about 700 pages, with two colored maps. Cloth, \$5.00; by mail \$5.50. India Paper edition, half leather, \$8.40; by mail \$8.60.

If any apology be needed for the publication of a Dictionary of English Church History, it is to be found in the fact that no work of the kind exists in English or German. Never before, probably, have English historians been so numerous and so active as in the last thirty years, but the results of their researches are still chiefly contained in biographies, in series, and in isolated monographs. The object of this Dictionary is to embody a synthesis of these results so far as it can be obtained.

The scope of the book is strictly that of the English Church, that is to say, the Provinces of Canterbury and York, and no attempt has been made to treat of the Church in America or abroad.

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"Still, my direct object was not an argument for any particular theory of the inspiration of Holy Scripture, but, rather for a better comprehension of what Jesus taught concerning His Church. I am sure that the more we understand its nature, its present mission, and its ultimate purpose, the more effective work we will be able to do as a Church. But, more than this, such a knowledge will give that hope and inspiration and incentive for overcoming, which the apostles so earnestly sought to instil, and of which we are so much in need. When a man comes to realize that there is something besides golden harps and crowns, and eternal idleness with constant singing, invariably his devotion and love and sanctification are deepened. Harps and crowns and song are but symbolic of things infinitely more worth while, though numbers of people seem to think they have no ulterior meaning."

NEW BOOK FOR SUNDAY SCHOOL WORKERS

The Elements of Child Study and Religious Pedagogy

In Simple and Practical Form. Fully Illustrated. By the Rev. WM. WALTER SMITH, A.M., M.D., Secretary of the New York Sunday School Commission, Sunday School Field Secretary for the Second Department. With Foreword by the Rev. ROBERT P. KREITLER. Cloth, 90 cts.; by mail \$1.00.

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The Ever Coming One

THE yearly return of the story of the blessed Birth has come around once more. In the public library, in the shop windows, on the store counters, we see displayed in glowing colors the reproductions of the world's greatest pictures of the spotless Mother and the Holy Child. Whatever other part of the Bible may be neglected and unread, this part is literally known "by heart," loved by old and young. The Mother, the Babe, the old man, the ox and ass, the shepherds, the angels, the wise men from afar, the shining star, all these come as bright pictures to the imagination as the days and hours hurry by which usher in Christmas Day.

Why is this? It is not foolish to ask such a question; for nothing can appeal to all alike in every Christian land that is not based upon some deep reality. It would not be a sufficient answer to say that it is a modern fad growing out of the social cult of Santa Claus. Fads have their rise and fall, and the holy joy of Christmas is not the product of our age, nor can we conceive of its ever dying out. Special customs as to the way of keeping Christmas may have a vogue and pass away—such as the elaborate use of evergreens and of decorative texts of Scripture, which some of us can remember; or having a solemn midnight Eucharist, or a carol service, or the spectacular singing of "We three kings of Orient" by selected children. But the observance of the holy feast has kept on through the ages, from the early centuries back close to the very time when a multitude of the heavenly host sang to the awe-struck shepherds the first Christmas carol, "Glory to God in the highest, and on earth peace, good will toward men."

The key to this undying observance is that it is not a mere historic event that is commemorated, but a living, abiding fact. The *Anno Domini* of the civilized world is not a mere fortuitous dating of the years, but it is the literal focussing of the world's history on the Babe of Bethlehem, because that birth changed the whole aspect of human history and human life.

St. Matthew and St. Luke give us the infancy stories, but it is St. John who illuminates them by the deep simplicity of his introduction to the Gospel. He shows the Child of Mary to be not simply a "holy thing" to be called the "Son of God," but also to be the "Word" who was "in the beginning with God"; one "without whom was not anything made that was made," the "life" and the "light of men." This explains the whole Christmas story; this makes everything clear. This gives adequate motive and purpose for all that was written about the Babe of Bethlehem, and for all that has grown out of His birth into the world.

The deepest theology is often the simplest thinking, and the little child best understands the story of the Manger when it is explained in the words of the beloved disciple. If the un-created Word was born of Mary, into the world that night at Bethlehem, so many centuries ago, then all the rest is clear. Fitting indeed was it that a miraculously conceived forerunner should prepare His way, that a spotless Virgin should be chosen as the pure

instrument of this Incarnation, that the air should be thick with angels carrying God's messages from heaven to earth, that a shining multitude of the host of heaven should come to sing glory to God and peace to men, that a bright special star should lead wise men and kings from distant lands to worship Him.

If God did indeed come to take our humanity and dwell with us, what wonder that He should be spoken of as the Light coming into the world, lighting every man and all men; a Light that has been shining ever since amid the darkness of the world, which the darkness has never been able to overtake or quench; a Light shining brighter as the years of our Lord have unrolled, and that will shine brighter and brighter unto the perfect day.

The true meaning of Christmas is that it was not merely one coming of God into the world, but that it was the culmination and central point of His eternal coming. The eternal Word was "with God" His Father from all eternity. He ever purposed to come into that world which the overflowing love of God purposed to create. And when God's purpose became fact, when creation was and time began, then the meaning of St. John's words became clear: that was the true Light, the source and origin of all light, "that lightens every man that cometh into the world."

WE ARE TO THINK of Him as the ever-coming Light, coming in every age, giving light to every man; little light to those who could receive little or who would take little, more light to those whose souls were open to take in more. Even in darkest heathendom some faint ray of the ever-coming Light was vouchsafed to every man by the Light Himself who was ever coming into His world. In many souls and in many lands it would seem that the darkness overcame and quenched the Light. But the Light was ever coming, both in heathen lands and among the chosen people; coming to awaken, coming to prepare, in aspiration, in type, in sacrifice, in prophecy; until Isaiah, with eyes wide open and mind full of the Gospel anticipation, could cry out, "Arise, shine, for thy Light is come!"

"In the fulness of the time" the Light came to abide, to dwell with men; to become man. "God sent forth His Son, made of a woman." We read that He "came unto His own," to those that were His own before He came. He came to dwell among his own; nay, may we not reverently say, to become one of His own, by making created humanity part of Himself. What wonder that we read of the watching shepherds that, when the angel of the Lord came upon them, "the glory of the Lord shone round about them"? The "glory of the Lord" was the Shechinah, which had disappeared from earth, and was now come to dwell among men as Man. This is why St. John, writing in his old age, as he looks back, says, "We beheld His glory."

Hence we can see the symbolic sig-

NOEL

A star shines out in eastern skies,
Upon a winter's night,
And they who journey through the dark
Find all their way made bright.
Dost see it, Heart? Then let its light
Guide thee to Bethlehem this night.

Through all the night the angels sing
A heavenly cradle song;
And far off echoes of its strain
May make the weary strong.
Dost hear it, Heart? So may that song
Arm thee to fight with sin and wrong.

All dimly seen, three kings draw near,
While wondering angels sing;
Gold, frankincense, and fragrant myrrh
To the young Child they bring.
Dost see them, Heart? Do thou too bring
Thy dearest treasures to the King.

HELEN BOWERMAN.

nificance of the holy pictures which make all the light in the dark stable to come from the Baby lying in the straw. For Isaiah's prophetic cry had now come true; the Light of men had come. The light shining from that Infant Form in the little town of Bethlehem marks the first of the days of God, the beginning of the first of the years of our Lord, which shall never cease till time shall be no more.

THE INCARNATION is the key of civilization. The word *progress* has no meaning apart from that. It would simply be the piled-up towers of Babylon and the broad-built pyramids of Egypt—something that has been and has ceased to be. But with the life and light of the ever-coming One in it, the rise and fall of nations simply mark the wave beats of an ever-advancing progress up towards God. God dwelling in us here, ever leads us on and draws us on toward God beyond us there.

Those who cannot see in these last days the world hastening on, working out God's grand purposes for the race, have simply never read the Gospel of the Infancy as a reality, but only as a myth. His visible departure to sit on the right hand of the Father, what is it but to rule and govern all men from the throne of heaven, while giving light and life to them on earth; putting down and setting up? Ruling among the nations of the earth, as among the sun and moon and stars, ordering all things according to His will.

THE COMING of God the Son in flesh to abide as Man with man forever has not only its collective but its individual aspect. He was to be and ever is coming into the world, not only to give light to all men, but to every man. This is the true Light, the perfect source of all light, that imparts light to every man by coming into the world.

Hence we see how the impersonality of His own humanity enables Him to reach each human personality equally and savingly. The Incarnation of God into a man (if such a thing were conceivable) would have been the joining of God to an individual soul, and salvation would have been partial and limited, as to the races and individuals to be enlightened and saved. But the glorious truth, "Was made Man," means that He took our common humanity into complete union with His divine Person. Hence, the Person being God, He could be equally and savingly near to every race and every individual of every race.

This is why the message of salvation has indeed been, as the angel announced, "to all people"; thus fulfilling the promise to faithful Abraham, "In thy Seed shall all the nations of the earth be blessed." The breadth and comprehensiveness of salvation is because of this all-embracing individual character. He can enlighten and save all nations because He can enlighten and save each separate soul in every nation who does not refuse the light.

This is the explanation of the mysterious power of Christian missions. The story of the Manger (with its climax in the Cross) reaches the life and satisfies the needs of each individual in mid-China or central Africa, or the Philippines, just as completely and blessedly as in London or Chicago. The Babe of Bethlehem is completely Catholic in every sense. His religion is the only Catholic religion, because He is the central luminary of the universe for "all things, visible and invisible." So, coming into the world, He lightens every man.

Hence we see the gracious symbolism of the Bethlehem group. Divine light and life come to babyhood, for He came as a baby, sanctifying life at its very source. Divine light and life come to motherhood, for His spotless Mother was filled with grace by gladly bearing Him within her body and soul. Divine light and life came to our ordinary manhood, by St. Joseph so gladly submitting to do his appointed share in helping to bring God into the world, and to protect, shelter, and train that incarnate Life. The homely wisdom of Lincoln said, "God must love common people, for

He made so many of them." So, the shepherds—humble, simple, untutored—received the glad tidings into simple hearts, and going at once to Bethlehem, received the Light into their lives from the Babe in the Manger. The wise and mighty were enlightened in the persons of the Magi, mysterious rulers from distant lands, giving adoration and paying tribute to the incarnate Word, who was "King of kings and Lord of lords."

This is why the Christmas story and the Christmas scene never have grown old, and never will grow old—why they are fresher to-day than ever; because He who came that Christmas night fills our every need, if we will only let Him—lighting every man by coming into the world.

IS the message of "Peace on Earth" to be the prelude to a great peace movement on the part of the Powers, whose representatives gathered in London early this week to take up the delicate questions arising out of the Balkan situation; or to a general fracas among them, over questions that are relatively petty and over issues that it would be the crime of the century to fight over?

The latter possibility seems incredible. War between the Powers means a frenzy of European civilization against itself; the suicide of civilization. It could only mean that a wave of insanity had swept over the Christian nations of the world, followed by a reckless contempt for humanity and for God. It would mean the entrance of Europe upon a new Dark Age, in which malevolence and hatred would be the dominating thoughts.

May God grant that the awfulness of this catastrophe may be averted!

SECRETARY RICHARD B. WATROUS, of the American Civic Association, read a report at its Baltimore meeting summarizing the contest waged by the Association to preserve Niagara Falls from further exploitation by electric power companies. He said:

"No less than four contests have been waged for legislation that would preserve for all the people the beauty of Niagara Falls from desecration by the few who can see in them only possibility for the development of electrical power and the money that will accrue to them from the sale of that power. The first battle came when the American Civic Association, representing the great army of Americans who believe in the preservation of scenic wonders, sounded the alarm that the power companies were doing serious injury to the falls by the diversions of water. That alarm met an immediate response from the people and enlisted at once the support of some leading members of Congress, foremost of whom was Theodore Burton, then congressman from Ohio and the chairman of the Committee on Rivers and Harbors."

Mr. Watrous gave a chronological review of the trials and tribulations which have been met by the friends of Niagara Falls in their attempts to secure permanent remedial legislation. He said:

"The first bill, known as the Burton bill, was introduced in 1908. It was to be a temporary expedient and serve as a protection to Niagara until a treaty might afford a permanent guarantee of the integrity of the falls from the scenic standpoint. A battle royal ensued, since the power companies threw all their energy into the fray to defeat what they called an invasion of their rights. Extended hearings were held under direction of the Secretary of War (at that time, William Howard Taft), and the Burton bill, which embodied the conclusions of those hearings, limited the diversions of the American side to 15,600 cubic feet per second and a total of 160,000 horsepower to be imported from Canada. The Burton bill prevailed and it was in force for three years, but at the end of that time the treaty had not been enacted, and almost the same fight was necessary to secure an extension of the Burton bill for another period of two years, to expire on the 29th of last June. In May, 1910, the treaty was enacted, but it did not safeguard Niagara. In the last Congress the

CHRISTMAS

I.

Far out in the land of Judea,
At Bethlehem, lonely and wild,
In a manger, within a rude stable,
A sweet mother laid her dear Child.

II.

The heavens broke forth into singing,
The brightest star shone at His birth,
For there, in the stillness of midnight,
The Christ-Child was born upon earth.

III.

And each year we come, as the shepherds,
To worship, to praise and adore,
And kneel at that Child's holy altar,
Where He is, as in manger of yore.

IV.

And again do we come, as the Wise Men,
To offer the gifts, rich and rare.
God grant they're accepted in heaven,
Our sorrow, our joy, and our prayer.

ANNE B. PARKER.

battle was waged again, and not until the Congress was within three days of adjournment was the protecting power of the Burton bill continued until the 4th of March, 1913."

The Right Honorable James Bryce, who was made an honorary member of the association, spoke forcefully and feelingly on the subject of the Falls, speaking of them as an attenuated shadow—a bare reminiscence of what they were forty-two years ago, when he first saw them.

Surely this must bring shame to Americans and to Canadians alike. Are we so blind to all but the Almighty Dollar—and even that in somebody else's pocket—that we cannot make Congress see that the people demand the preservation of this

great wonder of nature? Niagara Falls as a mill-dam means the shame of the American people.

ANSWERS TO CORRESPONDENTS

J. W. C.—The dioceses of Springfield and Quincy were set apart from the parent diocese of Illinois in 1877 during the episcopate of Bishop McLaren. The first Bishop of Springfield was the Rt. Rev. George F. Seymour, D.D., and of Quincy, the Rt. Rev. Alexander Burgess, D.D.

QUESTIONER.—"Protestant Catholic," as a combination of words for the title of the Church, seems not to be euphonious, even though the varying interpretations of the first word be waived.

THE ANGEL AND HIS LAMP

Long years ago a joyful word
Flashed over God's great universe,
And angels, hearing it, looked up
With smiling faces, and in troup
Swift flying, made their way
To sweetly sleeping Bethlehem.

All angels in the Father's realm
Save those whose work it is to trim
The wicks of distant stars and keep
Them brightly burning, so could not
Abandon for one night their task:
But by the bright light of their lamps,
Shining in long beams down the way,
They saw afar off what took place
In Bethlehem, and sang with joy
As sang they long, oh, long before,
When God created man.

But one
Of them God gave the blessed joy
Of coming with his lamp and o'er
The place wherein the Young Child lay,
Hov'ring in ecstatic joy;

A being beautiful and pure,
So noble, dazzling, that when he
Passed by them, other angel stars
Drew veils across their faces; hid
Their lamps a moment as he passed.

For age on age he'd kept his post
Far out upon the edge of space,
A lonely sentinel beyond
The pathway of all other stars—
So far away none saw his light:
And yet he kept it burning clear,
With great a care as if it were
The only light in God's domain.

God knew that he was faithful and
When the Great Day came called to him
To herald through the universe
The earthly birth of His Great Son.

Behold! this farthest angel flashed
Through all the spaces of the sky,
Outshining all the shining ones.
Even the Magi, who had watched
The stately constellations march
Across the sky all through their lives,
Took notice of him, and along
The desert followed night by night
The path his streaming glory blazed
To lead them to the world's Great King.
And other angels guided by
His light assembled o'er the plains
To sing with joy that now the Prince
Of Peace had come to weary earth.

And when that night was over he
Went straightway back again to keep
His lonely watch at end of space,
And show to lost and wandering stars
Their way back home.

No human eye
Has seen him since that Holy Night.
But one day he shall come again:
Shall leave his lonely post far out
On furthest edge of undreamed space!
Again his radiance shall flash
Through all the universe as he,
The herald angel of good news,
Precedes the glorious Majesty
Of Him who cometh in the clouds!
In Second Advent of our Lord.

CHARLES CURTZ HAHN.

THE CHRISTMAS DEAD

Across the world with measured step and slow,
Trailed Night, her sombre garments drooping low;
And in her wake a hush expectant hung,
As though an angel's note had lately rung.

Then joyously athwart the Christmas air,
In swift abandonment of greed and care,
The Christmas anthems echoed strain on strain,
As though the cup of human praise to drain.

Majestic swelled the gladsome chorus free:
Yet out beyond the music's bursting key,
A sodden creature bent and sobbed aloud,
Unnoticed by the fast-assembling crowd.

A human creature wept, and flung her hand
Despairing out, that One might understand:
"They sing!" she moaned, "they sing and chant and trill!
But underneath the snow on yonder hill,

"Sleeps all that was my hope and youth and pride
In this broad world, indifferent and wide!
They sing of peace, man's boon by royal right—
And yet to me it is a bitter night!

"They sing of merry cheer, and love and grace—
Yet earth to me is such an empty place!
And all there is my hungry heart to fill,
Is that cold, narrow grave upon the hill!"

Could it have been an angel sighing faint
Through this, a mortal's piteous complaint?
"He is not dead, although the grave doth house,
And though to you no cry can him arouse:

"He is not dead: pierce through your cloud of gloom;
Within his Father's House there is a Room,
Wherein he daily smiles, and daily prays
For those still faring down earth's rugged ways.

"Within his Father's Kingdom lies a Field,
Where he triumphantly attends the yield;
Nor grows he weary; nor doth night prevent
His harvesting; nor knows he discontent.

"Lo, in that mould'ring bed upon the hill,
Wastes only what was born morose and chill;
The brilliant portion that your soul caressed,
Lives evermore, and evermore is blest;

"Works evermore, sings evermore, and goes
Each step beside you as life's river flows.
Behold, waits One who unstained love hath kept,
Who leaned His Ear because you loved and wept!"

Within his Father's house . . . and in a field,
Intent in rapture on its fruitful yield!
About his Father's work . . . with smile and song,
In blithe rejoicing through the ages long!

"He sings!" she breathed, this creature worn and bent.
"He smiles—then death means not disfigurement!
Means not the shutting of all voice and mind! . . .
Dear God, at last to me Thy Word is kind!"

LILLA B. N. WESTON.

Blue Monday Musings

THE world still cherishes the delusion that religious people are sombre, melancholy, unhappy creatures, and that there is a conflict between piety and joy. "Pagan mirth" is a phrase often encountered, with the tacit implication that "Christian gloom" is the opposite parallel. Nor can we deny that some very poor types of Christianity have lent countenance to the blunder. The people "with just enough religion to make themselves and their neighbors uncomfortable" have become proverbial; and in real life as in literature, one does sometimes (though rarely) encounter the long-faced, grim, scowling votary of a misunderstood faith, who tramples on every natural impulse as if it were accursed, and broods over "the comfortable doctrine of total depravity" in the confidence that everyone else is totally depraved. But they are very few, these bilious survivals of a blighting Calvinism; and ever more and more men are entering here and now into the joy of the Lord.

"Religion never was designed
To make our pleasure less";

and the spirit of the Christian faith is above all the Spirit of Good Cheer. "Son, be of good cheer, thy sins be forgiven thee": in that salutation of our Saviour to the paralytic man the message of salvation is concentrated. And we must never forget that the very word "Gospel" means *Good News*. When Blessed Mary praised God for the Incarnation, of which she was the elect instrument, she sang to God the Father of her Son, "My spirit hath rejoiced in God my Saviour." Our Lord Himself lays it upon His followers as a holy obligation: "Rejoice and be exceeding glad"; and again: "that My joy might remain in you, and that your joy might be full," "and your joy no man taketh from you."

Over and over this note sounds clear in Christ's teachings; and His apostles echo it authoritatively: "Rejoice in the Lord always, and again I say, Rejoice"; "Rejoice with joy unspeakable and full of glory"; "Joy and peace in believing"; "the fruit of the Spirit is love, joy, peace"; and a hundred more like passages.

Nay, Christians are the only people on earth who have any right to good cheer, since they only have a good hope because of God's Word, they only know the answer to the sad world's problems, they have the only clew to the labyrinth. Every form of heathenism, whether the grovelling idolatry of the jungles, or the cold, blank "intellectual" infidelity of civilized lands, is gloomy; the shadow of an endless night falls upon its maddest orgies; in its most delectable cups there is that *amari aliquid* of which Horace sings so sadly; and the propitiation of cruel, evil powers seems its utmost endeavor. But Christian Wisdom bids mankind,

"Come, eat of my bread, and drink of the wine which I have mingled"; and lo! her feast is a true Eucharist, a sacrifice of praise and thanksgiving, at which God Himself is Host and Food.

We do not forget that there is time for wailing *Miserere*; sorrow for sin is a needful preparation, and Christians are nowhere promised exemption from the common lot—participation in pain and sorrow. But the *Gloria* ends even the most penitential psalms, and there is healing for every wound. It is God who promises to wipe away all tears; and the home-coming prodigal is welcomed to the Father's House with music and dancing and a great feast.

Does some misbeliever cavil? Then take a patent fact. We keep the birthdays of various national heroes; and there are other public holidays upon which much

work ceases, and folk strive after pleasure. But the one season when everyone makes merry, in an irresistible contagion of happiness, is the yearly remembrance of the Birth of God our Redeemer, born of a woman in Bethlehem of Judaea, whereby God makes us truly glad.

The Wise Men, when they saw the Star, rejoiced with exceeding great joy; and Christian wisdom ever since has been transfigured by the spirit of good cheer. In the celestial harmony of the universal *Te Deum*, the wholesome laughter of God's children plays an essential part. Some false prophet tells us, "Jesus wept; it is not recorded that He ever smiled." How wickedly absurd! The tears were notable because exceptional; but since the children came to Him, we may be sure that it was because He smiled at them so lovingly and radiantly that they could not resist His invitation.

But all this has a very practical consequence. The world is still in shadow; sin and crime breed in dark places; poverty blights what God would bless; and even in years of abundant harvest there are those who go hungry "because no man hath hired them" and they have naught with which to buy bread. Ignorance terrorizes those who face death and fear a judgment, but have no knowledge of God's mercy in Jesus Christ. There are rude buffets for men struggling to rise; hard, unbrotherly distrust, cold indifference, while Satan and his hosts seduce into primrose paths and promise deluding delights. The only way for us to lay hold of the joy that no man taketh from us is to share it with others. We may not go off by ourselves, an aristocracy of the saved, and exult that we are elect; if we do, Christ warns us that we shall lose that life we thought we had preserved. To carry good cheer to those who mourn; to feed the hungry and clothe the naked and visit the prisoner; to fight the battles of the oppressed, breaking their chains and (if need be) scourging mightily their tyrants; to have a kind word and a pleasant smile for all our brethren unflinchingly; if the spirit of good cheer animates us, it will move us to conduct like this. So, the world shall take knowledge of us, that we have been with Jesus, and those who are sorrowful will heed the more readily our invitation, "Come thou with us and we will do thee good."

I have known many saints in my life; saints out of every class and condition, Bishops and clergy, monks and nuns, school-teachers and artisans, bond-holders and beggars, wise men and ignorant, hoary-headed and children. But this one characteristic appeared in them all: they rejoiced in the Lord. The oil of gladness was outpoured on them, not the vinegar and verjuice of melancholy. And they knew how to find wells of water even in the vales of misery; they bore the wood of that certain tree, which, cast into the pool, turns bitterest waters sweet.

Come, then, let us be merry and joyful before God, with a

truly Merry Christmas. *Alleluia* is a goodly, mouth-filling, heart-swelling word; let us make it resound above the discords of all that is base and evil and unlovely here on earth. And if we do our part faithfully, so that all the streets where we dwell and work shall say *Alleluia*, as the prophet foretold, we shall have even here the foretaste of that joy everlasting which God appoints for the portion of those good servants to whom He says, "Well done."
PRESBYTER IGNOTUS.

CHRISTMAS is more than a date or place. Like Herod, one may know at what time the star appeared, or even where the Christ should be born, and yet fail to see Him.—*Selected*.

THE LOVE that goes with the gift is more than the gift without the love.—*Selected*.

TURN TOWARDS THE EAST!

Yuletide in the faithful heart: lamplight and glowing fires,
About which little children laugh, and tell of their desires;
Yuletide in the faithless heart: a heritage of pain,
A thousand bitter memories, a thousand visions vain.

Yuletide in the fruitful heart: a throng of friends to greet,
A wealth of gifts to give and take, and make the hours sweet;
Yuletide in the lonely heart: a flood of sudden tears,
A longing for a mother's kiss, a sigh for happier years.

Yuletide in the heedless heart: a shining wreath or two,
A passing jest voiced carelessly, a sky of cloudless hue;
Yuletide in the striving heart: a backward look at life,
A swift desire to work and win, a girding up for strife.

O faithful heart, and faithless heart!
O fruitful, and alone!

O heedless heart, and striving heart!
For you the Star has shone!

Turn towards the East as kings once turned!
Turn towards the Star, and sing!

This is the day of the Lord God's birth—
And the Lord God is your King!

GERTRUDE BROOKE HAMILTON.

The Greatest Gift in the World

By LILLA B. N. WESTON

THE greatest gift in the world—what is it? An artist once said it was the power to paint a beautiful woman's face; a certain rich man opined that it was a string of matchless pearls; a good woman said it meant a little child. And yet, while they were each one right to a certain degree, they had not quite reached the pinnacle of understanding. They all fell short just a little, but enough so that they missed sight of the Vision behind the Veil. Perhaps the woman came the nearest to it, for she had the true gift in her heart. But they all gave a human definition. For the greatest gift in the world is the power to love.

God gave it to all of us. It is a buoyant thing, love. It is full of mysterious perfumes and hidden jewels and unguessed fires. It can cause a waste of dead underbrush to appear like a garden of crimson roses; more, it can keep the roses fresh and fragrant to life's end. It is magic, but it is heavenly magic. True love is not blind: it sees with a thousand eyes, it hears with a thousand ears, it touches with a thousand fingers, it blesses with a thousand smiles, it lifts the burdens of life with a thousand shoulders, and it sings with a thousand tongues. Have we made the most of this power to love? Is our love for all things and all people so great and so sweet that it covers all the world with a mantle of light?

The power to love is that which God put into man's soul in order that man might in his turn create and give to God. God yearned for man to make some return to Him simply because he wanted to do so. God longed for man to turn to Him of his own free will, because he had rather do that than anything else he could think of; because it would be the most beautiful thing he could imagine; because it would be the greatest and most exquisite thing of which his soul could conceive. Therefore He planted within man's soul the power to love, and to love greatly and nobly. That man has seen fit to debase such a gift, to demoralize it, to besmirch it, to twist it into evil, to vulgarize and cheapen it, to make it tawdry and vile, is none of God's doing. Where Satan can enter in, he enters; and where he is there are darkness and noisome vapors and lust and debauchery and all things vicious and loathsome and corrupt. Neither has true love anything to do with infatuation. Infatuation is Satan's lure, and a thing unlovely in the sight of God. It is love's illegitimate cousin.

Still, possessing this incomparable power to love, do we train it toward the Divine Giver? Is He the centre of our universe, the aim of all our ambitions, the Being secretly cherished above all others in heaven or earth? Is it for love of Him that we wear smiles and give to the needy and live upright lives and offer prayers, or is it from some inborn sense of duty, an adhering to respectability, a carrying out of those maxims instilled into us during youth? The answer to these questions is a vital thing to each one of us. For the sake of that answer the Son of God hung upon a Tree on Calvary's Hill . . . and the sun was darkened . . . and the veil of the temple was rent in the midst.

True love knows no doubt; it trusts implicitly, because it knows that its trust will not in any case be betrayed. There is foundation, solid and to spare. There are people who say within themselves, "I do not believe I really love God so very much. I would like to, but it does not seem to be in me. It is so difficult to arouse a genuine, steadfast love for someone of whom I have only heard. The people I love I have seen and talked to and learned to know, and there is some reason for loving them. But I am only told to love God, that it

is my plain duty to love Him, that it is the right and orthodox thing to do, that it is expected of me, that it is what I was made for, and that if I don't I am being a wicked creature. But they are all somewhat vague and very tame reasons. It isn't that I don't want to love Him—I just don't. And I don't believe I am calloused or unnatural, either."

And then perhaps some great sorrow, some calamity, is sent into that person's orderly scheme of existence. He spends quantities of money to alleviate it, without avail; he frantically gives himself and all his energies, with no apparent result; he plans and he fights, to no perceptible end. And then at last in despair he carries his great load of troubles and anxieties to God—to the pitying Father, who waits only to be asked. He takes his misery to God, because things seem to have stepped beyond the boundaries of human assistance, and deep within him he feels that there is a Higher Power to which it is possible to appeal and from which he may hope to receive aid. Passionately he pours forth his story to God; his words come in a torrent as he pleads and begs for help from One with whom he has not before taken the trouble to become acquainted. And then perhaps he presently discovers that some subtle Power is at work with his life; the troubles are smoothed away, the tangles are straightened out. And he knows it is God's work. Gratitude flows over him: and in his heart there is a sense of nearness to Someone who has loved greatly all the time. He does not tell people; but he talks to God thankfully and earnestly every day, and he gives Him of the best in his heart and soul. He does not have to try. He has merely developed his God-given power to love.

We are missing so much, those of us who are not throwing ourselves into the best of life and developing this power. It is the most precious thing we have, and it is the most priceless gift we can offer to our Father in Heaven.

Cannot we all this blessed Christmas-time pray for a more complete comprehension of the cultivation of that power? Surely when we give to all those whom we love, we should give to God something a little more beautiful, a little more worth having—in fact, the most transcendent thing we possess—our heart's love. Let us give it honestly and unquestioningly and unreservedly, for it is the root of all the roses with which our life is trellised.

"TO MEN OF GOODWILL"

No band of gentle children sweet
Knelt clustered where He lay—
Rough housing for the little ones;
A bleak, bare place to pray—
Yet He was there, the Gentlest Child,
The Lord of Christmas Day.

Of all earth's womanhood but one
Truehearted woman shared
The vigil of His birthday morn;
None but His Mother cared.
The only bed to give Him space
Was that the sheep had spared.

A man's hand, trained to saw and plane,
His earliest needs supplied;
A man's strength set the manger there
Close at the Mother's side;
A man, brave, patient, wise, and calm
Watched through the Christmastide.

To men the heavens open stood,
Their thronging angels showing;
Men left their flocks to seek for God
Just come within man's knowing;
A man's hand drew the latch that they
Might see the World's Light glowing!

Men of the field, men of the town,
For shepherds came, and kings,
With gifts of love, of gold, of pray'r,
Unstinted offerings;
Men's hearts gave welcome to the Child
Whose blessing Christmas brings!

(Rev.) JOHN MILLS GILBERT.

IT IS JESUS, born as the lowliest Child of the land on Christmas Day, who alone can answer man's questions and meet man's needs; His Gospel the only Gospel that can exalt and sweeten and bless: His light the only light that makes our path safe here, and gives hope and cheer for the future.

Light thy torch by His ray, my brother. Then, lift it not up to add to the noontide sun. Others than the respectables and the good have need of it more. Let it shine in the dark places of the earth. Let it brighten the dark corner near thee. Thy brother is there, and thy sister, and their burdens press upon them sore. Vice and sin and ignorance too are there, and these cry out for the Christ who hast sent thee. There also thou shalt find those who need thy joyful sympathy; and others, men and women and little children, holding out pleading hands, and lifting gaunt and anxious faces for bread and pity.

Cheer and bless all these.

The light that comes to thee from Bethlehem's Manger—the promptings of thy heart, the opportunities in thy hand—are all given thee for this use.—*Rev. John T. Foster.*

INFIDELITY has no Christmas, no Easter, no angelic song. It is a garden robbed of every flower.—*Selected.*

A CHRISTMAS without a gift is the story of the Magi, with the gold, frankincense, and myrrh left out.—*Selected.*

RELIGIOUS UTTERANCES OF THE PRESIDENT-ELECT

PRESIDENT-ELECT WILSON seems so at home on religious matters that his case is likened to Carlyle and the Shorter Catechism. Carlyle used to say that the "best thing that ever happened to him was that he was obliged to learn the Shorter Catechism when he was a small boy and did not understand it, so thoroughly that when he grew up it kept coming out like an infection." This or a similar thing pertaining to religious instruction must have happened in the youth of Dr. Wilson, thinks the Rev. George W. Ridout, and he gathers up in *Zion's Herald* (Boston) from some of Dr. Wilson's occasional speeches sentences that show the basic religious nature of the man:

"He holds the Church with reverential regard: 'We ought to bless our churches. We ought to think of them as the instrumentalities by which miracles are wrought—those miracles of regeneration.' Hear this, all ye who would turn the meeting-house into a place of entertainment: 'When we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do it is to make it entertaining. Did you ever know the theatre to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say there is some excuse for alluring persons to a place where good will be done them, but I think it would be a great deal better simply to let them understand that that is a place where life is dispensed, and if they want life they must come to that place.'

"In an address before the General Theological Seminary, he said: 'It ought to be a matter of course that the minister has devoted himself to unworldly objects, and that he can be counted upon to speak his mind without fear of man, or any other fear except to transgress the law of God. . . . The minister ought to be an instrument of judgment with motives not secular but religious, who tries to draw society together by a new motive, which is not the motive of the economist or of the politician, but the motive of the profoundly religious man. . . . The whole morality of the world depends upon those who exert upon men that influence which will turn their eyes from themselves; upon those who devote themselves to the things in which there is no calculation whatever of the effect to be wrought upon themselves or their own fortunes.' 'It is the minister's duty to judge other men with love, but without compromise of moral standards, so . . . as to let no man escape from full reckoning of his conduct. That is a task too great for the courage of most ministers.' 'The Church is the mentor of righteousness, and the minister must be the exemplar of righteousness.'"

Once at a mass meeting of the Sunday schools of Trenton, Dr. Wilson, it will be recalled, protested against the kind of Sunday school songs typified by one hymn known as "Beautiful Isle of Somewhere." He called them "silly and meaningless," with "neither poetry nor sense in them." As to the particular song mentioned, he declared he "didn't want to float through vague seas" like that suggested. "I know what the writer is trying to describe," he added. "I suppose he is trying to describe heaven, to which we hope to go. . . . I want to enter my protest, if it be polite in the circumstances, against that sort of thing." Besides these words uttered at the mass meeting were others, now quoted by the *Zion's Herald* writer:

"He alone can rule his own spirit who puts himself under the command of the Spirit of God revealed in His Son, Jesus Christ our Saviour." "No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God, so that as schoolmaster and as Governor I know that my feet must rest with the feet of my fellow-men upon this foundation, and upon this foundation only, for the righteousness

of nations, like the righteousness of men, must take its source from these foundations of inspiration." "I am sorry for the men who do not read the Bible every day. . . . It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning." "There are problems which will need purity and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought the incomparable and unimpeachable Word of God." "The providence of God is the foundation of affairs, and only those can guide and only those can follow who take this providence of God from the sources where it is authentically interpreted."—*Literary Digest*.

SOCIAL SERVICE CONFERENCE IN CHICAGO

By THE REV. F. M. CROUCH

ASERIES of four Social Service conferences under the auspices of the Federal Council Commission on the Church and Social Service was held in Chicago on December 3rd and 4th, preceding the quadrennial meeting of the Federal Council. The conferences were attended by some sixty delegates representing twenty-odd communions and their social service agencies. The Rev. Charles Stelzle, superintendent of the Presbyterian Bureau of Social Service, presided in the absence of Dr. Frank Mason North, chairman of the commission, and the Rev. F. M. Crouch, secretary of the Joint Commission on Social Service of the Episcopal Church, acted as recording secretary.

The opening conference was devoted to brief reports from delegates from the various communions and social service agencies. These reports showed active work already begun by the majority of these communions and agencies and a desire for service on the part of the others. They registered distinct progress in effective organization for social service by the various Christian bodies of America since the last interdenominational conference in November 1911.

The remaining three sessions were devoted to the consideration of "The Nature and Phases of the Social Problem," "Methods of Social Service," and "The Relations Between the Federal Council Commission and the Denominational Commissions." Chief interest centered about the problems of the rural community and of the immigrant, the training of theological students for effective social service, and practical coöperation in propaganda between the Federal Council Commission and the denominational commissions and publishing agencies.

The most encouraging feature of the conferences perhaps was the animated participation of representatives of various theological seminaries in the discussion of how best to prepare candidates for the Christian Ministry for genuine and effective service of society. In the words of one speaker, the seminaries are moving into a larger room. Though a recent investigation has shown that only eighteen or twenty seminaries throughout the land have thus far really attempted to equip their students for social service, a new spirit is beginning to grip all the theological schools. The old scholasticism is giving place to a fresh and vital interest on the part of faculty and students in the real problems of our contemporary social order, involving the examination of social facts and their interpretation in the form of a working social philosophy, which shall at the same time be truly Christian. As a means of stimulating candidates for the ministry to a study of society, social service scholarships were recommended. Throughout this entire discussion, in fact, it was recognized that, although the minister must not lose his function of prophet, his function of social engineer must also needs be emphasized.

A CHRISTMAS SONG

Lift up thy voice, the music swell;
Of His great love and glory tell!
Sing till the skies with echoes ring!
Sing! 'Tis the birthday of our King!

Lift up thy voice, thou little child,
To Him who gave thee, undefiled,
A life to live for Him; and pray
His guiding hand may keep, each day!

Oh thou who lov'st Him, lift thy voice!
Express thy joy in song; rejoice!
Before all men He bore thy shame;
Before all men praise thou His Name!

Thou who hast sinned, be not afraid.
Thy sin was dear, but He has made
Full reparation. Thank thy King!
To Him lift up thy voice, and sing!

Oh ye His world, is there no chord
Of thy heart thrilled, that Christ thy Lord
Was born to thee? Hast thou no praise
To offer Him? No song to raise?

The heavens are hushed; the angel throng
With Him waits, silent, for thy song:
This day is earth's, and all above
Bend low to catch thy strain of love!

Then lift thy voice, the music swell!
Of His great love and glory tell!
Sing till the skies with echoes ring!
Sing! 'Tis the birthday of our King!

JESSIE FAITH SHERMAN.

**THE SECOND QUADRENNIAL MEETING OF THE
FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA**

Chicago, December 4th to 9th, 1912

BY THE RT. REV. ETHELBERT TALBOT, D.D.,
Bishop of Bethlehem

THE Federal Council of the Churches of Christ in America was organized four years ago, in Philadelphia, and its meetings are held every four years. It is an organization representing about thirty-three religious bodies, and about 17,000,000 communicant members. It is a federation of all the so-called Evangelical bodies existing in our American Christianity. I am informed that the Roman Catholic and the Greek communions were invited, but that they did not accept. The bodies that comprise it are all essentially Protestant. Our own Church, as a body, is not a constituent part of this organization, but the General Convention in Cincinnati authorized the chairman of the Joint Commission on Social Service and on Church Unity (the Bishops of Massachusetts and of West Virginia, respectively) to appoint delegates to the council, who should represent, not the Church, but their respective commissions. Through these two commissions contact with the council is secured, and Churchmen representing these commissions can cooperate with it so far as such cooperation is deemed desirable.

The federation has for its purpose "to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them." It has no authority over the constituent bodies adhering to it, but it does provide for a close and effective working together, in order to secure larger combined influence for the Churches in matters affecting the religious life and the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life. It aims at much that can be far better done in union than in separation.

At the sessions which have just closed the following subjects were considered, and able reports were read: "Coöperation of Christian Forces on the Foreign Field"; "Forward Movements of the Churches"; "The Work of State Federations, City and Rural"; "Home Missions"; "Work Among Special Populations"; "Young People's Organizations"; "The Home and Its Enemies"; "Sunday Observance"; "Temperance"; "Christian Education"; "The Church and Social Service"; "International Peace"; "Evangelism the Supreme Mission of the Church."

Men of national reputation, ministers and laymen, were present, and the papers and discussions were characterized by a dignity, Christian courtesy, and earnestness altogether commendable.

Our General Convention, in authorizing our two commissions to appoint delegates to this council, was carrying out both the spirit and the letter of the resolutions adopted by the last Lambeth Conference, which asked that Church people should seek all the legitimate points of contact with Christian people of any name, and thus create that Christian fellowship and atmosphere in which alone organic unity could ever receive favorable consideration. Increased emphasis now attaches to the cultivation of such a spirit on our part, in view of the great vision of Christian Unity now held out through our Commission on Faith and Order.

One very unexpected and significant incident may be mentioned. The chairman of the Executive committee of the council, in bringing in the report of that committee, made use of the word "Protestant," in speaking of the Churches. In view of the object of the council, namely, to secure the cooperation of all

Christians, it occurred to some of us that such a word was not exactly felicitous or irenic. I ventured therefore to plead with the council to eliminate that word "Protestant," and to leave out other sections of that report which seemed inharmonious with a peace-loving spirit. To my amazement my appeal seemed to commend itself to the whole council, and it was unanimously moved to refer back that section to the Executive committee for revision. The amended report left out the word "Protestant" amid the enthusiastic applause of the body.

It seems rather strange that the word "Protestant" should be less tenaciously defended by the Federal Council than by our own historical branch of the Church Catholic. The Federal Council is not even professedly a unity. It is, as the Bishop of Chicago said in welcoming this body to his see city, a "Federated Dis-unity." But it may lead, under wise guidance, to better things. It has large possibilities for good.

SIXTY YEARS AGO

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette

A CHURCH ALMANAC of 1853 is very interesting to compare with the figures for to-day. We are using 1912 figures, as not enough difference from 1913 to affect the general comparison. The almanac of that date arranges the dioceses differently, and we will follow their order beginning with *Maine*. The two sets of figures are *then* and *now*:

	Population		Clergy	Communicants	
Maine	538,000	742,000	13 39	831	5,780
New Hampshire	317,000	430,000	10 52	554	5,646
*Vermont	313,000	355,000	25 50	.....	.....
Massachusetts (now 2 dioc.)	994,000	3,366,000	76 286	5,270	60,225
Rhode Island	147,000	542,000	27 76	2,064	17,492
Connecticut	370,000	1,114,000	110 207	9,407	40,843
†New York (then 2 dioceses; now 5 dioceses)	3,090,000	9,113,000	307 862	.....	.....
Pennsylvania (now 5 dioc.)	2,311,000	7,665,000	144 526	10,992	102,987
New Jersey (now 2 dioceses)	488,000	2,537,167	64 265	3,326	58,181
Delaware	91,000	202,000	16 36	588	3,775
Maryland (now 3 dioceses)	582,000	1,295,000	117 258	7,442	52,981
Virginia (now 3 dioceses)	1,421,000	3,285,000	111 256	5,842	35,594
North Carolina (now 3 dioc.)	868,000	2,206,000	34 116	2,228	16,931
South Carolina	683,000	1,515,000	68 64	5,043	9,569
Georgia (now 2 dioceses)	877,000	2,609,000	25 70	1,068	10,352
Alabama	771,000	2,138,000	22 43	942	9,955
Mississippi	592,000	1,551,000	20 34	519	6,063
Florida (now 2 dioceses)	87,000	752,000	9 71	309	8,120
Louisiana	500,000	1,656,000	26 40	1,125	9,405
Texas (now 4 dioceses)	367,000	3,896,000	8 92	262	14,332
Kentucky (now 2 dioceses)	1,001,000	2,289,000	30 53	1,040	9,219
Tennessee	1,023,000	2,184,000	18 55	710	8,295
Ohio (now 2 dioceses)	1,977,000	4,767,121	70 180	4,526	38,282
Indiana (now 2 dioceses)	1,000,000	2,700,000	20 52	838	7,296
Illinois (now 3 dioceses)	858,000	5,638,000	30 187	1,346	35,894
Michigan (now 3 dioceses)	395,000	2,810,000	36 140	1,545	29,900
Wisconsin (now 2 dioceses)	304,266	.....	27 138	‡2,140	‡17,218
†Iowa (then included 150,000 square miles)	187,000	2,224,000	7 48	.....	.....
Minnesota (then had 166,000 sq. miles; now 4 dioceses, including N. & S. Dakota)	8,000	3,235,000	6 202	75	23,348
Oregon (inc. Washington; now 4 dioceses)	20,000	1,554,000	3 88	.....	.....
Arkansas	209,000	1,574,000	4 30	.....	.....
Missouri (now 2 dioceses)	684,000	3,293,000	16 80	600	16,339
California	No report.	.....	.....	.....	.....

* No basis of comparison in communicant report.
‡ Communicants.
† No base of comparison in 1853 communicant report.
‡ Individuals.
† No communicant statistics in 1853.

The Church naturally was entirely unorganized in the present states of Kansas, Nebraska, Colorado, Montana, Wyoming, Idaho, Nevada, New Mexico, Arizona, Utah, and Oklahoma, where we have now four dioceses and eleven missionary districts. There was one army chaplain in the then Indian Territory; these four dioceses and eleven districts now have 337 clergy and 16,738 communicants, while the west coast dioceses have now 298 clergy and 33,353 communicants. The entire communicant list was then 98,000.

There was tremendous courage shown in organization. The clergy, who numbered over 1,800, must have had support small almost beyond belief.

HYMN TO IMMANUEL

From the highest heaven supernal Thou didst come to save Thine own,
Save Thy people lov'd and cherish'd, even tho' their love had perish'd,
Bringing with Thee life eternal from Thine everlasting throne.
"Holy! Holy! Holy!" saying, angels gazed with wond'ring eye,
Awe their rev'rent thought surprising, as the Sole-Begotten rising,
And aside His glory laying, came as lowly Man to die.
Then was earth with Heaven gifted! Yet, tho' earth with sinful pride
Crown'd with thorns Thy life laborious, Thou wert still the Lord victorious,
On Thy Kingly Cross uplifted drawing all men to Thy side.
Ages roll, but nothing lessens in our hearts Thy loving sway:
Long ago Thy mission ended, yet tho' Risen and Ascended,
In Thy Sacramental Presence Thou art with us still to-day.
Love like Thine can never vary, all the world its truth shall see,
For to love so great and tender man, the sinner, must surrender:
Son of God and Son of Mary! "GOD WITH US" Thy Name shall be.
RICHARD OSBORNE.

PROGRESS AT ST. PAUL'S, BROOKLYN

ST. Paul's Church, Brooklyn, New York, has been the recipient of a very fine life-sized statue of St. Paul executed in Carrara marble by an eminent Italian artist at Palestrina, Italy. The statue represents the saint vested in a cope with a mitre on his head, and holding a crozier in his left hand and a book in his right. It is given by Harry Elliott as a memorial to his father, Edwin Compson Elliott, one of the founders of the church, and a former vestryman. It is placed at the Gospel side of the entrance to the choir and was unveiled and blessed on St. Andrew's Day, on the occasion of Bishop Burgess' visit to the parish. On the same evening the parochial chapter of the Brotherhood of St. Andrew entertained the diocesan chapters at a dinner which was preceded by their annual service and meeting. St. Paul's chapter is a recently organized one, but has already done splendid work and received much notice, as is signified by the choosing of St. Paul's as the place for the annual meeting.

Beginning with St. Paul's Day and extending throughout the Lenten season, the greatest English-speaking orator of the day, the present vicar of St. Jude's, Birmingham, England, the Rev. Arnold Pinchard, will be special preacher at St. Paul's. He will also conduct the annual retreat for the women of Long Island diocese at St. Paul's church, the rally for men, and the Passion-tide Mission



STATUE OF ST. PAUL,
St. Paul's Church, Brooklyn.

to be given at St. Paul's at the end of Lent. He will also be special preacher at the Church of the Transfiguration in New York at the noonday services from Ash Wednesday to the Second Sunday in Lent, and for several days during Passion week. Some of the prominent clubs have also arranged with him for courses of lectures on religious topics.

Father Pinchard is a well-known and highly connected priest in England. He is the nephew of Sir Edwin Arnold, author of *The Light of Asia*. He is much traveled and has held many important posts abroad and in the English mission field, amongst these being the rectorship of Holy Trinity at Lomas de Zamora, a post near to Buenos Ayres, where his work extended over a large prairie district southward and inland. While there he witnessed two revolutions and the bombardment of Rio de Janeiro. He worked in Morocco, where he was chaplain at Tangier. His duties often took him to outlying portions of the country, and thus he was afforded many exceptional opportunities of seeing Moorish life at first hand, often being the guest in families of Moors in high position. His work in England is in a well known tenement and public-

house district, where with the aid of the Sisters of the Precious Blood, a community that has arisen in Birmingham, he does an immense amount of good to humanity. In connection with this work he does much outside preaching, especially in the larger Cathedrals, and conducts missions in many English parishes.

St. Paul's church is a veritable house of prayer; there are ten altars served from St. Paul's, and many confessions are heard each day. There is a true spirit of worship evident, as all come to give rather than to receive temporal goods; and the work is supported entirely independent of social activities, gymnasiums, bazaars, and the like. On last Palm Sunday some two thousand people were turned away, unable to obtain admission. During the year there has been erected a home for the parochial clergy, St. Andrew's House, the largest and most completely equipped clergy house in New York.

Some of the Fathers of the Order of the Resurrection, who have done work in St. Paul's during the last two years, are to be in this country for special lecture courses during the coming Lent. They have arranged during that time to preach at St. Paul's, as their other duties permit.

DEATH OF BISHOP JAGGAR

BISHOP JAGGAR, who for several years has had supervision of the American Churches in Europe, died at Cannes, France, on Friday, December 13th. No information as to the cause has been received.

The Rt. Rev. Thomas Augustus Jaggar, D.D., was born in New York City, June 2, 1839. He was ordained deacon in 1860 and priest in 1863. His diaconate was spent in Church work at Bergen Point, N. J., after which he was successively rector of the Anthon Memorial Church (All Souls), New York; St. John's, Yonkers, N. Y.; and Holy Trinity, Philadelphia. In 1875 he was consecrated Bishop of Southern Ohio, continuing as such nominally until 1904, though his active episcopate within the diocese ceased with the consecration of Dr. Boyd Vincent as Coadjutor in 1889. After that date he was incapacitated by illness for a number of years, but recovering somewhat, he served for several years as special preacher at St. Paul's church, Boston. Since 1908 he has resided abroad, in charge of the American churches in Europe.

Bishop Jaggar was accounted a great preacher and was author of the volume of Bohlen Lectures for 1900. He had been designated to preach the sermon at the forthcoming General Convention.

THE RISE OF THE TERM "PROTESTANT EPISCOPAL"

By CLAYTON C. HALL

IN connection with the discussion of an appropriate designation for the American branch of the Catholic Church, some facts of historic interest bearing upon this subject are to be gathered from documents connected with the history of Maryland.

While the title "Protestant Episcopal Church in the United States of America" was not formally adopted by the General Convention until 1789, the designation Protestant Episcopal was adopted by the Church in Maryland at a convention held in Annapolis in November, 1780, while the war of the Revolution was still in progress. The title "Church of England" was no longer appropriate, and moreover, at the time, would have been regarded with hostility. At that convention therefore, "on motion of the secretary (the Rev. James Jones Wilmer, rector of Shrewsbury parish in Kent County), it was proposed that the Church known in the Province as Protestant be called 'the Protestant Episcopal Church,' and it was so adopted" (Perry: *Hist. Am. Episc. Church*, II., 22).

Maryland, it must be remembered, was originally settled in 1634 under a Roman Catholic Proprietary, and the clergy-men accompanying the first colonies were Jesuits. The Church of England did not become the established Church in the province until 1692, after the accession of William and Mary. It was not unnatural, therefore, that in contradistinction to the Roman Catholics it should be "known in the province as Protestant." But there were various Protestant bodies, and the situation of the Church in 1780 was extremely critical. There was not a Bishop in the land, and yet without the episcopate to perpetuate the Apostolic Succession, this branch



ENTRANCE TO ST. ANDREW'S
HOUSE, BROOKLYN.

[The carved frame and insets about this door are from Palermo and are 700 years old.]

of the Church in America would come to an end within the lifetime of persons then living. The thought uppermost in the minds of Churchmen at that time was the imperative need of the episcopate; and in adhering to this belief they differed from all others known as Protestants. To emphasize this fact, they determined, though they had no Bishop, to be called the Protestant *Episcopal* Church; accepting thereby the popular designation, but not being satisfied with it, they added a distinctive term as an assertion of that which was at the moment most vital.

The use of the words Protestant Episcopal as applied to the Church was not, however, original with these Maryland Churchmen of the eighteenth century.

As long ago as 1666, George Alsop, who had spent four years as an indentured servant on a plantation there, published a pamphlet in London entitled *A Character of the Province of Maryland*, the object of which was to point out the advantages offered to laboring men for migration to that province. Referring to the religious liberty that had been established in Maryland from its foundation, he wrote: "Here the Roman Catholic, and the Protestant Episcopal (whom the world would persuade have proclaimed open wars irrevocably against each other) contrarywise concur in an unanimous parallel of friendship, and inseparable love intayled unto one another."

This passage has been ignorantly or carelessly cited as proving that the term Protestant Episcopal was in common use in Maryland in the seventeenth century. Of course it proves nothing of the sort, or even that Alsop had ever heard the expression there; but it does indicate that in the time of the Caroline divines the designation was sufficiently familiar in England for Alsop, who was a staunch champion of the Church of England, to use it, in a book written in London, in confidence that his meaning would be understood by those for whom he wrote.

As indicating a different usage in Maryland, there is the record of a petition presented in 1642 to the Assembly of Maryland by members of the Church of England settled in that province, in which they described themselves as "Protestant Catholic." The occasion of the petition was to complain against Mr. Thomas Gerard (who was a Roman Catholic and a member of the Assembly) "for taking away the key of the chapel and carrying away the books out of the chapel." This chapel belonged to the Roman Catholics, but was apparently used jointly by them and these Protestant Catholics; and the latter had probably offended the former by failing to remove their English Bible and Prayer Books after divine service. The Assembly, in obedience to the rule of religious liberty established by the Lord Proprietary, "found that Mr. Gerard was guilty of misdemeanor and that he should bring the books and keys taken away to the place whence he had them, and relinquish all title to them or the house, and should pay for a fine 500 pounds of tobacco towards the maintenance of the first minister as should arrive." Evidently the Anglicans assembled for worship at this time under the leadership of a lay-reader.

It appears then that the title Protestant Episcopal was adopted by the Maryland Churchmen in 1780, and afterwards by the General Convention, under conditions and for reasons that were temporary and local. As showing another contemporary usage it is of interest to note that the certificate given by the Bishop of the Church in Scotland of the consecration by them of Bishop Seabury in 1784 is addressed simply *Omniibus ubique Catholicis*—"To all Catholics everywhere" (Perry: *Hist. Am. Episc. Church*, II., 54).

So it was affirmed at the consecration of the first Bishop of the Anglican Communion for the United States, that his mission was to Catholics.

Any designation of the Church which omits to affirm its Catholicity is defective; but long use of the words Protestant Episcopal, inadequate and inappropriate though they be, has so identified them with the history of the Church in the United States that an attempt wholly to discard them at this time would seem to be both unwise and futile.

The form now proposed, "American Catholic Church, commonly called the Protestant Episcopal Church," happily combines the assertion of the Church's Catholic heritage with a recognition of its more recent history.

CHRISTIANITY does not make the service of God easier by giving us less to do, but by giving us more to do it with.—*Parish Leaflet*.

YORK CONVOCATION IN SESSION

Discusses Prayer Book Revision and Reports of Divorce Commission

SYMPATHY OF ENGLISH CHURCH UNION FOR BALKAN STATES

The Living Church News Bureau }
London, December 3, 1912 }

CONVOCATION of the Northern Province met at St. William's College, in the City of York, on Wednesday and Thursday last. Both Houses first assembled in full synod, when the Archbishop spoke at some length on the reports of the Royal Commission on Divorce.

In reply to the criticism outside of convocation of his membership in the commission, the ARCHBISHOP said that if the terms of reference had included a request for a report upon the teaching of our Lord or of Holy Scripture or upon the doctrine or law of the Church he would not have accepted a place upon the commission, and if the commission had attempted to decide such suggestions he would have withdrawn from it. The reference to the commission was on matters that touched the very springs of our national welfare, and he felt that, having been invited to take part in so important an inquiry, he would have been shirking his public duty if he had declined. The Archbishop did not anticipate that there would be any immediate legislation on the lines of the majority report; but it was impossible to disregard the significance of its issue when they considered who the men and women were who signed it. The report would "focus much fluid sentiment," and would give "new authority and respectability" to a widespread agitation for weakening the binding character of marriage. The duty of Church people as members of society was to resist any further extension of the grounds of divorce, and here he thought they would find themselves allied with many Christian citizens who were not in communion with the Church.

In the Upper House (sitting separately), the BISHOP OF CHESTER moved a resolution commending the reports of the Divorce Commission, and especially the minority report, to the serious attention of citizens of the country and all Church people. The BISHOP OF MANCHESTER protested that before the question was ever raised, the government ought to have required some very strong evidence that there was a real desire among the bulk of the population for further facilities of divorce. Attempts to prove the existence of such a desire had been unsuccessful. The resolution was adopted.

The BISHOP OF MANCHESTER figured less happily in moving a resolution substituting for the existing Ornaments Rubric (ordering Catholic ceremonial) one to the effect that the officiant at all times of his ministrations shall use such ornaments in the church as are prescribed or shall be by his Majesty or his successors according to Act of Parliament provided in that behalf in the . . . year of the reign of his Majesty George V. Surely we have here an exhibition of that loathsome and ghastly erastianism and of establishmentarianism run mad. The motion failed to find a seconder even in the York Upper House as at present composed, but the Bishop of Manchester proposes to persevere with his motion at the next group of sessions.

The ARCHBISHOP submitted the scheme for a Central Advisory Council for the training of clergy, passed by the Convocation of Canterbury. After a protest by the Bishop of Manchester against the proportion of Bishops on the council accorded to the northern province, and against the southern convocation's dictating who should be the Bishops to represent them, the motion was adopted, with an addition reserving the right to reconsider the precise constitution and functions of the body.

The House sat for the greater part of the second day in private. When resuming its open session the ARCHBISHOP made a statement of the position which they had reached in the proposed scheme of Prayer Book Revision. They had previously discussed the committee's report on the Ornaments Rubric, though that discussion had left the House equally divided, and therefore would call for reconsideration doubtless at a later stage. The report on the conduct of Divine services had now been considered in detail, and they had completed their decisions in regard to various suggestions for additions to or variations of the Prayer Book so far as the service of Holy Matrimony among occasional offices went, but they had adjourned the discussion of proposals with regard to the Eucharistic service till next session. The decision of most importance to which they had come was in favor of a book supplementary to the Prayer Book, to be used under due authority, containing alternative lists of lessons and Psalms, forms of prayer and thanksgiving for special occasions, and alternative and additional forms of service, except in relation to the Holy Eucharist, and that the distinction between Sunday and week-day worship be emphasized, and that the contents of this supplementary book be in accordance with the teaching and discipline of the Church. With regard to the Athanasian Creed, they had agreed that it should be retained in the Prayer Book and be no longer recited, but if retained in public Divine worship it should either be permissible and not compulsory, or only be com-

pulsory on Trinity Sunday and permissible on other feasts specified in the report. The Houses of York convocation are therefore diametrically opposed on this matter, the Lower House having decided that the Creed shall not be touched.

In the Lower House, the DEAN OF MANCHESTER moved a resolution expressing concurrence with the minority report of the Divorce

Action of the Lower House

Commission. The Rev. C. N. GRAY moved the following amendment, which was carried:

"That the law of the Church being what it is—namely, that marriage is indissoluble, we cannot give support to increased facilities for any divorce other than judicial separation."

ARCHDEACON NORRIS moved: "That, in the opinion of this House, any reforms that may from time to time be needed in the Book of Common Prayer should be affected by means of canons and constitutions made, promulgated, and executed by the King's most Royal Assent and License, and, inasmuch as some such reforms may involve the alteration of statutory rubrics, steps should be taken to give statutory opportunity for such canonical proceedings." The motion was carried.

The House had asked the committee on Prayer Book revision to consider the possibility of revising the question in the service of Ordination of Deacons: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" The committee, unlike that of the Lower House of Canterbury Convocation, replied that it was not desirable that any change should be made. After a long discussion on an amendment tending to weaken the obligation of candidates for Holy Orders to believe in the Holy Scriptures it was decided to adopt the report of the committee, leaving the words as they stand.

The decision of the Lower House of Canterbury Convocation to shelve the recommendation of its committee on this question to deacons has naturally caused sore disappointment to the *Times* newspaper, which, like its weekly contemporary, the *Spectator*, strongly represents the Latitudinarian standpoint in matters of religious belief and practice. And the following comment by the *Times* in this connection shows plainly as a sign-post what has been the real mischievous aim and object of not a few of the most active and influential promoters of the present scheme of Prayer Book revision:

"To many people interested in the revision of the Prayer Book the value of the proposal adopted this week in convocation will be greatly diminished by the refusal of the Lower House to accept this proposal. The reasons urged by the Dean of Westminster seemed to be so cogent and convincing that it would almost seem as if the House itself despaired of the task it had undertaken in its attempt to revise the Prayer Book. It is unfortunate that such an important question was not fully discussed, and many will deplore that the recommendation of the committee has been lost in the mists of the previous question."

The English Church Union recently held its first ordinary meeting of the new session at the Church House, Westminster, when Lord Halifax was in the chair, and the subject considered was that of the reports of the Royal Commission. Lord Halifax deferred his observations on the subject before them until after the papers by the Rev. Dr. Darwell Stone, head of the Pusey house, and the Rev. J. E. Swallow, chaplain of the House of Mercy, Horbury, had been read, but he could not let the opportunity pass without a brief reference to the war in the Balkans.

Meeting of English Church Union

In regard to the tragedies perpetrated by the Turks thirty-six years ago and which led to the war between Russia and Turkey, he recalled the notable utterances of Dr. Liddon at that time. He recalled them in order to emphasize how completely justified those Englishmen and Churchmen were to whom he alluded in the line they took in relation to that former struggle in the Near East. Concluding, he said: "We have in England to lay to heart our past responsibility for preventing the restoration of the Cross in place of the usurping Crescent on the dome of St. Sophia. Lord Salisbury frankly admitted that events proved we had backed the wrong horse; nor can we forget the share which Russia, by all the blood she has shed in the past, has had in freeing Bulgaria and other Balkan Christians from the tyranny to which for so many centuries they have been subjected. (Applause.) May that freedom be complete and final, and may an era of security, liberty, and good government be the portion of Eastern Europe in all ages to come." (Applause.)

There was then a considerable discussion of the divorce reports.

The Criminal Law Amendment (White Slave Traffic) Bill has been read a second time in the House of Lords. All the speakers on both sides of the House, including the Lord Chancellor, the Archbishop of Canterbury, the Earl of Lytton, Lord Alberstone, Lord Willoughby De Broke, Lord Brage, Earl Russell (though objecting to flogging), the Marquis of Lansdowne, and the Marquis of Crewe agreed in giving a second

reading to this measure. In view of the increased power of arrest to be conferred on the police by the White Slave Traffic Bill, it is understood that the police authorities have constituted a special staff to carry out the detective work which will be thrown on Scotland Yard when the message becomes law. The officers have been selected from among those who have had experience of the kind required, and who have, in addition, knowledge of foreign languages.

The House of Commons resumed last week the debate on the closure resolution in relation to the Welsh Disestablishment and Spoliation Bill and on the amendment thereto. The government majorities in the two divisions were 72 and 74, both being due to the Irish Nationalist vote. At the following sitting of the House a debate took place on an amendment to divide the bill into two bills, one relating to Disestablishment and the other to Disendowment. The amendment was rejected by a majority of 83.

The Welsh Bill

The Bishop of London addressed a great meeting at Mountain Ash in South Wales last week to protest against the Welsh Bill. There were fully 10,000 people present, largely of the working classes, who displayed the utmost fervor and enthusiasm.

Mr. Coningsby Disraeli, J.P. (nephew of the celebrated Benjamin Disraeli, Earl of Beaconsfield), has sent to the Bishop of Oxford, at the request of a considerable number of Buckinghamshire gentlemen—magistrates, county councillors, and patrons of benefices—a protest against the proposed division of the Oxford diocese and the creation of their county into a separate diocese.

Protest Against Diocesan Division

An intercession service for the liberation of Macedonia and Thrace was held at St. Peter's church, Great Windmill street, Piccadilly Circus, last Tuesday night.

Many representatives of the Balkan States resident in London were present, including the Bulgarian minister and the staff of the Bulgarian Legation, the Servian Chargé d'Affairs, and the Consul-General for Montenegro. Among others who were present were the Hon. Mrs. Gladstone and other members of the Gladstone family, and Lord Halifax. The Rt. Rev. Dr. Mitchinson (Master of Pembroke College, Oxford), officiated, and the Rt. Hon. G. W. E. Russell read the lesson. Special prayers for our brethren in Macedonia and Thrace, and for the widows and orphans of soldiers who have fallen in the battle or succumbed to disease were offered, and the anthem, "By the waters of Babylon we sat down and wept," was sung. The alms were in aid of the Lord Mayor's Balkan Fund. After the service the Rt. Hon. G. W. S. Russell delivered before the president (Bishop Mitchinson) and other members of the Byron Society a striking address entitled, "A Dream that Came True."

The Rev. A. H. Stanton, senior assistant curate of St. Alban's, Holborn, is obliged by doctor's orders to cancel all his engagements for the present, including the special Monday evening addresses at St. Alban's.

J. G. HALL.

DEATH OF ECUMENICAL PATRIARCH OF CONSTANTINOPLE

THE death of perhaps the most distinguished of ecclesiastics of the Eastern communion, his Holiness Joachim III., Ecumenical Patriarch of Constantinople, occurred in that city on November 26th at the age of 78 years. According to the *London Times*, from a special memoir in which, these following facts are condensed, his Holiness, though a conservative, was never an obscurantist. He had a host of difficulties in the administration of his office. The victory of the Slavs in the Russo-Turkish war had established the Bulgarian Exarchate, which had been founded in 1870, on a sound basis, and the Bulgarian Church was soon enabled to make a slow but steady headway in the doubtful areas of European Turkey. This was destined to cause friction with his own see. He also came into trouble with the Porte over a requirement that ecclesiastics of the Church, against whom charges were made, should be tried by local Moslem religious courts instead of being heard at Constantinople before the Patriarchal court, and the arrest of ecclesiastics on criminal charges instead of being, as heretofore, effected by the Patriarchate, was to be carried out by the secular arm.

After a struggle the Patriarch gave way, but only so far as to consent to the arrest by the secular arm of ecclesiastics

convicted of crime or misdemeanor. His concession was promptly disavowed by the Holy Synod, and Joachim III. was forced in 1882 to resign. After visiting Antioch and Alexandria, the former Patriarch was practically compelled by the hostility of the Sultan Abdul Hamid to betake himself to a monastery on Mount Athos, where he remained until his restoration to the Ecumenical Patriarchate.

Resuming his office, he was obliged to take sides as between warring Christian bands in Macedonia, and was brought into conflict with the Bulgarian Church which, from that point, ceased to be in communion with Ecumenical Patriarchate, and was only able to resume its earlier relations with that see during the present war. Meanwhile the progressive sympathies of the Patriarch in all Church matters was evidenced by his proposals for the reform of the monastic calendar which tended to diminish the rigor of fasts, and even the suggestion of the possibility of union with the Old Catholics involved him in further quarrels with the Holy Synod. On one occasion this led the contending parties to appeal to the Sultan Abdul Hamid, who gave them an admirable homily concerning the virtues of concord and charity.

On the occasion of the coronation of King George V. of England the Ecumenical Patriarch presented him with a beautiful and valuable copy of the ancient ikon of St. George, recently found in a church at Salonika.

A CHRISTMAS PRAYER

BY ZOAR

AS once more our eyes turn toward Bethlehem, as our feet hasten onward following the guiding Star, as with eager hearts we look forward to the holy and beautiful feast of Christmas, what are our thoughts? what our wishes?

Are we, as so many do now, as we ourselves have done in the past, thinking only of the Christmas presents we expect, and of those we have to give? For where your treasure is there will your heart be also. Where, then, have we set our hope? Lowly kneeling before the Babe, humbly bringing to Him ourselves, all we have and all we hope to be, what shall we ask of Him?

Ah! but one cry, one passionate, longing cry should rise from the heart of the Christian who, dimly understanding the tremendous gift of God to us in the helpless, lowly Babe of Bethlehem, recognizes his own unworthiness of so great a gift, and yet longs to prove his thankfulness: a cry of love for love, for a truer, purer, more unselfish love of God and of his fellowmen:

"More love to Thee, O Christ,
More love to Thee!
Hear Thou the prayer I make
On bended knee.
This is my earnest plea—
More love, O Christ, to Thee;
More love to Thee."

If this, then, be truly our "earnest plea," if with deep longing we "draw near" and ask for the priceless gift of heaven, love, will He who has said: Ask, and ye shall receive, send us away empty? Will He not rather in a very special way answer our prayer, and pour into our hearts such love toward Him that we, loving Him above all things will serve Him all the days of our life and finally obtain His promises, which exceed all that we can desire.

This royal Christmas gift, boundless in its generosity, may indeed be ours for the asking, yours and mine. Shall we be content with less?

CHRISTMAS THE FESTIVAL OF THE CHRIST

IT WOULD BE difficult to think of Christmas without Christ, and yet it is to be feared that in actual practice many are degrading the festival into a mere money making over a conventional custom, rather than celebrating it as the recognition of the wonderful spiritual joy of the Advent. For the accessories of the Christmas celebrations we have been going back to European origins, and to some doubtful heathen practices, while in the holiday manners of many people there is about as much Christian sentiment and sacredness as there was in the rites of a Roman augur or an oldtime Druid. Christ is the centre and source of a true, thorough-going Christmas. Unless we kneel at the manger and there greet a Divine Lord, and unless we recognize that God came to earth in the person of the Child born in Bethlehem of old, we have no Christmas at all, but just the relics of an outworn social custom, attended by doubtful buying and giving of trinkets, most of which are more ornamental than useful.—*N. Y. Observer.*

NEW YORK DIOCESAN MISSIONS

Missionary Committee Will Consider Future Plans

LAST WEEK IN THE CITY

Branch Office of The Living Church }
416 Lafayette St. }
New York, December 17, 1912 }

A CALL has been issued for the first meeting of the diocesan Missionary Committee since the recent convention of the diocese. The place is Church Club assembly room, 53 East Fifty-sixth street, and the time, Friday evening, December 20th, at 8:30 o'clock. Bishop Greer will preside. The principal item of business will be the discussion of important future plans. The convention appropriated funds for a vigorous campaign by this committee on account of the magnitude and importance of its work.

The Workingmen's Club of the Church of the Holy Communion celebrated its fortieth anniversary by a special service in the church on Sunday evening, December 15th.

A Workingman's Benefit Club on Sunday evening, December 15th. Professor Stephen P. Duggan of the College of the City of New York was the principal speaker. The club is a beneficiary society, paying death and sick benefits in money, providing the services of a physician for its members, and offers other advantages. In its four decades of life the large sum of \$80,000 has been disbursed by the treasurer to beneficiaries. It is recorded that the club has never once failed to pay on time every cent of obligations. Plans are under consideration for providing suitable rooms in a social service building which the parish hopes to erect, and to have these rooms open every day and night in the year. The Rev. Dr. Henry Mottet, rector of the historic parish, is president of the club.

The Churchman's Association of Columbia University met on Thursday evening, December 12th, at Earl Hall, when the subject of discussion was "The Eastern Orthodox Church." The speakers were Prof. Chas. Sears Baldwin and the Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn. In introducing the speakers, Mr. G. B. Coykendall, president of the association, referred to the fact that both are Columbia men. Dr. Baldwin is on the faculty and Mr. Lacey holds his master's degree from Columbia. After the addresses an hour was spent in conference and discussion. The speakers answered questions and a very profitable evening was spent with a large attendance of members and friends of the association.

Churchmen of Columbia Meet Clergy and laity of Church parishes and missions of the Bronx have voted to form a permanent organization. Thirty men met at St. Ann's, dining in the parish house upon invitation of the rector and vestry, and named a committee consisting of Thomas A. Roe (chairman, John H. Denbigh, and the Rev. Dr. DeW. L. Pelton, to draft form and name. Upon invitation of St. Margaret's parish, a dinner is to be held in its parish house on January 22nd, when the committee will report and officers be elected.

The purpose of these Bronx clergy and laity are: (1) To see that they do their part, and urge Bronx communicants to do theirs, to support and extend the Church in the Bronx. This they do, not as Bronx Church people exclusively, but as Church people of a great city and diocese, responsible for a particular district, and a large one, (2) To see how they may, in largest measure possible, increase the support in men and money that is given by Bronx churches and missions to the general work of the Church, and to that end, one of the first resolutions adopted at the first meeting endorsed Bishop Greer's plan for Church extension as part of diocesan missionary work, and pledging loyal coöperation. (3) To make known some of the needs of one of the greatest missionary fields in America—530,000 people, of all nations and of none; a field of more strategic importance and monetary opportunity than any other in New York.

The proposition was made at the St. Ann's meeting to have monthly conferences this winter, and endeavoring to have every parish and mission represented, and possibly a larger conference in April. Details of such plan are yet to be worked out. Among the parishes and missions represented at the initial meeting, held on December 9th, were St. Peter's, St. Ann's, Mediator, and St. James', the four oldest and largest in the Bronx; St. Mary's, Good Shepherd, St. Martha's, St. Margaret's, St. Alban's, Holy Faith, St. Simon's, Advocate, Holy Nativity, Holy Spirit, St. Edmund's, and Emmanuel.

CHRISTMAS DAY is love's day; it is music's day; it is poetry's day; it is the day for the heart to be glad, and for the face to be sunny, when wrinkles are smoothed away from every brow, when the lip never curls in scorn, when the tongue speaks no word of bitterness, when the hand is lifted against no mortal soul. It is the day when every heart should strive to make every other heart remember the song of the angelic hosts, "Glory to God in the highest, on earth peace, to men good will."—*Selected.*

SUPPORT ASKED FOR COLORED WORK IN PHILADELPHIA

Missions for These to be Put Upon an Official Basis

LAST WEEK'S HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, December 17, 1912 }

THE Bishop of the diocese has asked the parishes to set aside a Sunday soon (he suggests December 29th) for an offering in behalf of the Church League for Work among Colored People. Since the appointment of the Rev. Henry L. Phillips as Archdeacon, real progress has been made in this work. Three new Sunday schools, started at strategic points, seem likely to develop into organized missions, and other schools are to be formed soon. Under a resolution of the diocesan convention every parish is bound to take an annual offering for this work, but hitherto its rather unsatisfactory status under a voluntary society, somewhat loosely connected with the diocesan organization, has hindered a general support. Now, in accordance with Bishop Rhinelander's policy of centralization, the evangelization of colored people is upon no other basis than the evangelization of white people, and it is to be hoped that the diocese as a whole will assume responsibility for the whole of its mission.

Saturday, December 14th, was the one hundred and thirteenth anniversary of the death of Washington, and the First City Troop of Philadelphia followed its established custom of marking the event on the nearest Sunday, the day following, by attendance at St. James' Church. Brass instruments and kettledrums reinforced the organ and full choir in the rendering of the service, and the rector, the Rev. William C. Richardson, D.D., made an appropriate address.

Military Service at St. James'

At St. Stephen's church (the Rev. C. E. Grammer, D.D., rector) the preacher on Sunday was the Rev. John G. Meem, of the Brazil Mission. St. Stephen's, which lies in the centre of the shopping and hotel district, has instituted an informal evening service, in addition to the service of Evening Prayer, which is held in the afternoon. Well-known and popular hymns are sung, and the service is followed by a short social gathering, planned to give the multitudes of dwellers in boarding-houses and furnished rooms an opportunity to spend Sunday evening in a cheerful and helpful way.

Work at St. Stephen's

It is hoped that the new chapel at Darby, of which the Rev. Charles A. Ricksecker is in charge, will be opened for use on the Fourth Sunday in Advent, when, in the necessary absence of both the Bishops, Dean Taft, of the convocation of Chester, will officiate. This flourishing mission, which has hitherto been "too young to have a name," as its missionary says, will be called All Saints, from the old Church of All Saints in Darby, England. The chapel, which is now almost ready for use, is really the parish house, but will be reserved for the uses of worship until a church is built, the basement being used for Sunday school and guild meetings. The furnishings are not complete, but many gifts have been made. Grace Church, Philadelphia, sent choir stalls and an altar cross from their old building on Eleventh street, altar vases came from the old Church of the Mediator, an alms basin from Holy Trinity, West Chester, altar linen from St. Mary's, Philadelphia, and the altar, not yet in place, will come from St. Paul's, Chester. Recently a legacy of \$1,809.68 has come to the mission, to be held in trust for a rectory, when the time comes to build one. This fund is in memory of Charles A. Bosse and his wife, Louise Bosse, of Philadelphia.

New Chapel Opened at Darby

The committee in charge of the noon-day Lenten services, held under the auspices of the Brotherhood of St. Andrew, is planning to carry them on in 1913 as in former years, and has been very successful in securing speakers. Among the preachers at the Gerrick Theatre are to be Bishop Woodcock, Bishop Anderson, and Bishop McCormick.

Noon-day Lenten Services Planned

The Widener and Elkins Memorials at St. Paul's Church, Ogontz, of which mention has been made in THE LIVING CHURCH, were dedicated by Bishop Rhinelander on the Second Sunday in Advent. The entire interior of the church is changed and greatly beautified by these gifts, which include a stone altar, a pipe organ, new tiling, paneling, and the lining of the nave with Caen stone.

The repairs to the roof of St. Clement's, now nearly completed, have proved to be more elaborate and costly than was at first expected. All the wooden supports of the roof, which had decayed so as to make the structure alarmingly unsafe, have been replaced by steel girders. While the slow process of placing these has been going on, the congregation has been worshipping in cramped

[Continued on Page 269.]

CHICAGO CHURCH CLUB DISCUSSES UNITY

Two Bishops Give Their Impressions of the Federal Council of Churches

LAYMEN'S MISSIONARY COMMITTEE IS APPOINTED AGAIN

Work Done Among University Students

OTHER CHURCH NEWS OF THE CITY

The Living Church News Bureau }
Chicago, December 17, 1912 }

THE annual dinner of the Church Club of the diocese was held at the Auditorium on the evening of Tuesday, December 10th, with a good attendance. The occasion took the form of a reception to the Rt. Rev. Ethelbert Talbot, D.D., L.L.D., Bishop of Bethlehem, who was in Chicago attending the Second Quadrennial Council of the Federation of the Churches of Christ in America. A brief business meeting followed the dinner, the reports including those from the president, who stated that the membership of the club has now risen to 299; from the treasurer, who said that the income for the year had been \$4,249.47, and the expenditures \$3,948.29, leaving a balance of over \$301 on hand, with more outstanding dues than outstanding bills, so that the financial condition is first-class; and from the secretary, who stated that there had been over 1,900 guests at the four dinners of the year—an unprecedented record—and that over 750 meetings of various kinds had been held at the Church Club rooms during the year, and also giving the data about the securing of the new and spacious suite at 1705 Heyworth building, into which the club moved a few months ago. Judge Holdom, as chairman of the nominating committee, reported the renomination of all the present officers for the year now begun. This gives us, for another year, from the resulting unanimous election, Mr. Charles W. Folds of St. James', Chicago, president; Mr. Courtenay Barber of the Church of the Redeemer, vice-president; Mr. Jay H. Emerson of St. Alban's Church, secretary; and Mr. Joseph A. Rushton of St. Luke's, Evanston, treasurer.

Bishop Anderson and Bishop Talbot were the speakers of the evening. Bishop Anderson gave a masterly review of the conditions of unity now being vaguely described in the Protestant world, and being outlined by the Church. He cited four "chapters" in the cause of unity, beginning with the Reformation. These were (a), at the outset of modern Protestantism, when each new sect really believed and frankly stated that it was "the true Church," and that all the others were "bastards" or "harlots," according to the vigorous preferences of the pamphleteers of those very out-spoken days. (b) The second chapter, which had a somewhat recent vogue, held that all the different denominations were "so many different regiments in the Lord's great army," the implication being their equal status and worth. (c) This being found unsatisfactory, the pendulum began to swing in another direction, so that this third conception of unity (unity being by this time really wished-for by American Protestantism), was a "unity of minimums," each denomination being asked to consider the cutting down of its own special beliefs and practices to the least common denominator, as its personal contribution to the cause of unity. This was found to be quite undesirable, as soon as it was widely discussed, so that the present atmosphere was gradually generated, which Bishop Anderson said he had found omnipresent throughout the addresses of the Federal Council of Churches, as he and Bishop Talbot had attended its sessions during the five days preceding this Church Club dinner. This fourth theory of unity is (d), "A Unity on the Basis of Maximums," each group of Christians now being studied in reference to its possible contribution to the whole great framework of future unity. This, of course, is the most hopeful stage of the whole long history which began with the break-up of the 16th century, and it is this most promising attitude which makes the presence of Churchmen so very important at all kinds of gatherings where the theme of unity is at all allowable. While this Federal Council did not meet to discuss unity, but rather to confer about plans of work in common, for human welfare, Bishop Anderson said that the underlying theme of all the addresses and reports was that of unity. He regarded the great council accordingly as one of the most hopeful signs of the times. He felt that the influence of our own Commission on Faith and Order had already toned up the whole discussion of this vital theme to its present unprecedented pitch of possibility.

Bishop Talbot was warmly received by the club, and gave a most gracious and interesting address, the general theme being that of the Federal Council, which he had come to Chicago to attend. He gave a vivid account of the contribution which he himself was allowed to make, and which his article in another column mentions, namely, the epoch-making vote of this great group of able Protestants, which ordered the word "Protestant" stricken out from the

report of the Executive committee as being divisive and non-irenic, and substituted, here and there, the word "Catholic." (Your correspondent had the privilege during the week of the council, of a telephone conversation with the well-known Presbyterian divine who was the chairman of this Executive committee, and this good man was most earnest in hoping that this vote would not be considered as casting any opprobrium on "that grand word Protestant," "which," said he, "is one of the grandest words in the English language." He also said that the report left out the word "Christian," on exactly the same basis. Neither omission meant that the council was other than both Protestant and Christian, according to this chairman. Nevertheless, the former word was omitted on the distinct plea made by the Bishop of Bethlehem, and the amended report contained the word "Catholic.") Bishop Talbot created great amusement among his hearers by his delightfully humorous account of the "Ministerial Association" which he joined in his first parish, when the Campbellite minister's proposal that all should sign a platform stating the "equal ecclesiastical status of each minister present" was found to be most unbrotherly and cruel to the new Baptist minister, as well as quite embarrassing to the Methodist minister North, and to his friend, the Methodist minister South. Bishop Talbot paid a welcome tribute to the missionary hospitality of Chicago, in gathering that unprecedented throng of over 900 guests, last winter, at the Auditorium dinner in honor of the meeting of the General Board of Missions in Chicago. Messages of sympathy and regard were voted by the club to Dean Sumner and the Rev. Dr. Page, both of whom were still at St. Luke's hospital, recovering from their operations for appendicitis. It was all in all one of the most interesting evenings ever provided by our diocesan Church Club.

The Laymen's Missionary Committee of the diocese has been appointed by the Bishop for the current convention year, and consists of seventy-two laymen from the leading parishes and missions of the diocese. Mr. D. B. Lyman is the chairman; Mr. John A.

The Laymen's Missionary Committee

Bunnell, the vice-chairman; Mr. W. N. Sturges, secretary; Mr. Joel Baker, assistant secretary; and Mr. Ernest Reckitt, financial secretary. A meeting of the committee was held at the Grand Pacific Hotel on Monday, December 9th, when an encouraging report was presented, which is being printed and sent throughout the diocese. It shows that \$832 more has been paid in for diocesan missions this year, by December 1st, than last year, the amount contributed thus far since May 1, 1912, being \$10,422. The report stated also that \$1,690 had been sent, since September 1st, to the General Board of Missions, from Chicago, being a falling off of about \$330 as against the same period last year. Out of the \$4,000 expected from the Woman's Auxiliary towards the apportionment for general missions, 24 local branches have sent in \$648 since September 1st. Chicago's accepted apportionment for general missions is \$27,320, and for diocesan missions, \$27,500. Last year this sum was nearly raised, Chicago's gift breaking all her previous records. Last year 14 parishes and 7 missions paid more than their apportionment for general missions. There are now 119 congregations in this diocese. Ten of them have accepted apportionments of from \$2,000 to \$3,400 apiece for missions, about equally divided between diocesan and general.

It is known by everybody that two great universities are located in the diocese of Chicago, namely, Northwestern at Evanston, and the University of Chicago in Hyde Park.

Work at the Two Universities

The adjoining parishes have been making unprecedented efforts during the past year or two to reach at least the Churchmen and Churchwomen among the students. On October 18th, St. Luke's Church, Evanston, founded "St. Hilda's Guild" among the Churchwomen at Northwestern University, the objects of the guild being to deepen the communicant life of its members, and their general Church life as well. Two-hour meetings are held once a fortnight, social programmes alternating with those at which the Rev. George Craig Stewart gives instructions in Church history. There is a Corporate Communion once a month at St. Luke's, and twenty-five seats are reserved at other services for the exclusive use of members of St. Hilda's guild. During the six weeks since its organization, the guild has increased from 16 to 33 members. Its social service work at present includes the preparation of a Christmas box for St. Mary's Home, Chicago. The plans for the future work of this guild include the enlisting of Confirmation candidates, and the possible securing of speakers at the university who are Churchmen, so that the student body may obtain a more intelligent appreciation of the character of the Church. At the University of Chicago, the "Episcopal Woman's Club" was organized last year, and this year has a membership of some fifty. A monthly Corporate Communion is attended at the Church of the Redeemer, and the Rev. Dr. Hopkins, rector of the parish, has conducted a weekly class on the university grounds, in Lexington Hall, during a large portion of both years. Last year the theme was "The Acts of the Apostles," while for the term just closing, the class has been a "Mission Study Class." Meetings for social purposes are held each month. Besides what is being done by the clergy of Christ Church, Woodlawn, and St. Paul's, Kenwood, to reach the students of the University of Chicago, the clergy of the Church of the Redeemer have this fall sent a

personal letter to each Churchman and Churchwoman attending the university, inviting each to the church and parish house at any time. The Rev. Dr. E. T. Merrill, who is Professor of Latin in the University of Chicago, has for three or four years past celebrated the Holy Eucharist at the university for the Church students in Mandel Hall or Haskell Hall, on Sunday mornings. For the present the corporate celebration at the Church of the Redeemer is scheduled as a substitute opportunity. A chapter of the Brotherhood of St. Andrew has also been in operation, of late, at the University of Chicago.

The Diocesan Social Service Commission gave a luncheon at the City Club on Tuesday, December 10th, the guest of honor being the Rev. F. M. Crouch, General Secretary of the Church's General Commission on Social Service. His address included many valuable data about the activities and plans of this important Commission. At St. James' church, a special meeting of the Girls' Friendly Society was held on the afternoon of the Second Sunday in Advent, the meeting being addressed by the Rev. F. M. Crouch, who described an exhibit of the Social Service work done by the Rhode Island Branch of the G. F. S., and who also showed views of several of the "Holiday Houses" and lodges operated by the G. F. S. in various dioceses.

Since the death of the late Rev. Dr. W. W. Wilson, former rector of St. Mark's, Chicago, some discussion has centered around the proposition of uniting St. Mark's and the Church of the Transfiguration, as these parishes are in adjoining neighborhoods. At a meeting lately held by St. Mark's congregation this plan was voted down, by an almost unanimous decision, and the vestry were instructed to call a rector as soon as possible. The Rev. Dr. Easton, of the Western Theological Seminary, is supplying at St. Mark's, and the Rev. F. C. Armstrong has been for some weeks supplying at the Church of the Transfiguration.

Parishes Will Not Unite

TERTIUS.

SUPPORT ASKED FOR COLORED WORK IN PHILADELPHIA

[Continued from Page 268.]

quarters in the parish hall, where an altar was temporarily erected.

Mrs. J. Nicholas Mitchell, the educational secretary of the diocese, has asked the members of the Mission Study classes to meet Miss Richmond of Shanghai, and the Rev. and Mrs. B. L. Ancell of Yangchow, China, on Tuesday afternoon, the 17th.

On Sunday, December 22nd, Bishop Garland is to dedicate the Cope Memorial rood beam and screen in the Church of St. Simeon (the Rev. George J. Walenta, rector).

GOOD GREETINGS!

Friend, if to me it had been given
To know the mysteries of heaven,
I would have summer always near,
Thy heart to warm, thy dreams to cheer;
I would have gladnesses galore
Knock every morning at thy door.

And roses in profusion, friend,
Red roses in profusion:
And one rare day Conclusion, friend,
A white, serene Conclusion.

But power have I none, nor charm,
To clear thy mortal path of harm;
And so I must needs rest content
With this prayer daily upwards sent:
Though life be harsh and days be long,
Though love forget and hate wax strong.

Though age come on thee creeping, friend,
Like hoar-frost, on thee creeping,
God hold thee in His keeping, friend,
His safe and sacred keeping!

LILLA B. N. WESTON.

THE LIGHTS OF CHRISTMAS

The soft, clear shining of the Star,
That led the Wise Men from afar;

The Glory that the shepherds saw,
That filled their simple minds with awe;

The look of love in Mary's face,
The world's great Light in her embrace;

The dawn of hope in sin-sick hearts,
That love, and joy, and peace imparts;

A glimpse of what is yet to be.
A Risen Christ, a crystal sea.

HELEN ELIZABETH COOLIDGE.

Board of Missions Meets in Indianapolis

IF there be any part of the Middle West which is more "middle" than another, it is perhaps the state of Indiana. Left without episcopal supervision while Ohio, on the other side, and Illinois, on the other, were provided with a Bishop, it was to Indiana that the eyes of the Church were turned when the first Missionary Bishop was elected; for Bishop Kemper's original title was "Bishop of Indiana and Missouri." It is of Indiana, too, that one is apt to think when he hears the reproach uttered that the Church was careless of the needs of the Middle West in its pioneer days.

There seemed, therefore, especial fitness that the Board of Missions, which adopted the plan of holding meetings outside of New York largely with a view to strengthening the Church by such inspiration as its presence might give, should early choose to visit Indiana. Again, as in the case of the visit to Chicago, it was evident that the result justified the effort, though not because a large number of the board were in attendance. Those who have urged the holding of meetings elsewhere than in New York on the ground that more of the members would attend will not find their contention borne out in either of the instances when this has been done. It will probably be true, at least for some time to come, that quite as many, or more, of the elected members can be present at a meeting in New York as at any place in the country.

But it meant something to the Church folk of Indianapolis that men like the Bishop of New York were willing to leave their pressing responsibilities, that men could come from the far South and the coast of California, to bring the work of the whole Church to the knowledge of the people of Indianapolis; and it must also have been a good thing for the members of the Board to see how much the Church has yet to do, even in the nearer parts of the home field, before she can adequately fulfil her duties as a National Church.

Some of the members of the board had been asked to address congregations on Sunday in various parts of the diocese, which they did. The Rev. F. J. Clark spoke in St. George's church, Indianapolis, in the morning, and in St. Paul's church, Columbus, in the evening. The Rev. E. de F. Miel was in Muncie in the morning and in Bloomington at night. The Rev. Dr. Reese F. Alsop preached in St. Paul's church, Richmond, morning and evening. Archdeacon Emery addressed the congregation of St. John's Church, Lafayette, in the morning. Bishop Lloyd preached in Terre Haute in the morning and in Vincennes in the evening. Mr. John W. Wood addressed the combined congregations of St. Paul's and Holy Innocents' Churches, Evansville, both morning and evening. The Rev. Hugh L. Burlson preached at Jeffersonville in the morning and at New Albany at night. On Monday afternoon he addressed the combined Auxiliaries of the parishes.

The business of the Board began with a meeting of the executive committee at 10 o'clock on Tuesday, the 10th. The matters dispatched by the committee, in so far as they were of special interest, appear later in the action of the Board. At 1 o'clock luncheon was served by the Churchwomen of Indianapolis in the basement of the diocesan house. At 2:30 the special committee on Organization and Administration convened, and sat throughout the afternoon. Although considerable progress was made in the development of the matters coming before them, there is as yet only "progress" to report. Another meeting will be held in January.

The chief contact which the Board had socially with Indianapolis was the gathering of men on Tuesday night. There was a goodly number present who listened to interesting speeches by President Lloyd, Bishops Greer and Nelson, and others. After two hours of good-fellowship and interesting conferences, light refreshments were served. It was evident that this gathering would furnish a missionary impulse to the laymen of the city.

At Grace Cathedral on Wednesday morning there was a celebration of the Holy Communion at 7 o'clock for the clergymen of the diocese, all of whom had been invited to be present at the meeting of the Board. At 9 o'clock the regular Celebration for the Board was taken by Bishop Lloyd and the Rev. Hugh L. Burlson. At the close of this service the Board convened in the diocesan rooms. The calling of the roll showed twenty present—a small number compared with other meetings, but excellently representative of the Church. Members were present from every department, also Bishops Osborne and Van Buren, *ex-officio* members, and the Rev. C. C. Rollit, secretary of the Sixth Department. The first act of the Board was to take cognizance of the death of the late associate secretary, who had already been commemorated in the Eucharist. Announcement was made by the President, who immediately called the Board to prayer, the Bishop of New York reading the appropriate collects.

The treasurer's report showed that the increase over last year—some \$10,000—announced on November 1st, had been maintained on December 1st and a slight advance made. On the whole the indications were encouraging, provided a rigid economy in appropriations could be observed. The Board heeded the treasurer's suggestion, making only one additional appropriation, which was to the domestic field. It amounted to \$1,100 and was given to meet an urgent need in the diocese of Marquette.

Matters of vital interest to the whole Church came before this meeting. One step, long considered, was so quietly made that it was difficult to appreciate its significance. As the result of a resolution presented by the Bishop of New York, and with the unanimous vote of those present, it was resolved that the Board should hereafter sit with open doors at all regular sessions. More than one was heard to say that here was an excellent example for the House of Bishops to follow.

Much consideration was given to the matter of government appropriations for Indian schools, and a committee consisting of the Bishop of Washington, the Rev. Dr. Bratenahl, and Dr. Rives was appointed to represent the Church in this matter.

Another significant feature was the action taken with regard to undesignated legacies. It has long been felt that these should be used for some definite advance work which may stand as a memorial to the giver, and not be swallowed up in the ordinary current expenses. A motion looking to this end was adopted and the committee continued with instructions to bring in a plan whereby some part of these legacies may be used for the enlargement of the plant in the domestic field.

The Rev. B. L. Ancell, our missionary in Yangchow, China, was presented to the Board and made a telling address. As a proof of the spirit of inquiry which animates New China he described the meetings which he had witnessed just before his return home. Twelve hundred men crowded a theatre in Yangchow day after day. Half of these were officers and soldiers. The commanding general had hired the theatre and invited the missionaries to make addresses. He himself spoke urging his hearers to study and accept the Christian religion. Different high officers of the army bore in rotation the expense of these meetings. And this is China! Could such a thing happen in America? "They call America 'the admirable nation' and pay us the compliment of imitation," said Mr. Ancell. "I myself have received a letter in handwriting so like my own that I thought I must have sent a self-addressed envelope. On opening it it proved to be from one of my boys." The Mahan School at Yangchow, built two years ago with the idea that it would be sufficiently commodious for the demands of the next seven years, was full to overflowing in eighteen months and now has a long waiting list. Among others the sons of three brigadier-generals have been denied admission.

Bishop Francis reported for the Committee on Organization and Administration, asking that the committee be continued and its report made a special order of the day at the February meeting.

At this point the Board adjourned for luncheon, which proved to be a delightful event. It was an appetizing repast, daintily served, with the delightful informality of a family gathering. The interest and value of this social contact so impressed the Board that the Bishop of New York suggested that it be taken under consideration whether such a luncheon would not be a useful feature of the regular meetings of the Board. No set speeches had been planned, yet out of the occasion itself there grew certain spontaneous utterances. The Bishop of Indianapolis expressed his deep satisfaction at the Board's visit. "I regard," he said, "my membership on the Board of Missions as the greatest opportunity and honor of my life, for I count this Board as the finest and noblest activity which the Church possesses. I wish to bear testimony as to what the Board has done for me. More than once I have gone from my little diocese disheartened by my difficulties, almost ready to give up, but as I sat in the meeting of the Board my vision was expanded and took a world-range, and my heart was cheered by the world mission. I felt the larger meaning of the Church's activity and the larger Church which was behind it, and I came back to my work not only willing but glad to take it up again, and finding in it a significance which somehow I had lost sight of. I am constantly thankful for what the Board of Missions has done for me."

Such words could not of course go unanswered, and it was the Bishop of New York who volunteered to say what needed to be said. "There is," he remarked, "both a credit and a debit side to this matter. I wish to say here—and I am glad to say it in the presence of the clergy of Indianapolis—that if the Board has a better vision and a larger enthusiasm, if the Board is exercising a wiser administration and more adequate leadership, it is largely due to the splendid service rendered by the Bishop of Indianapolis." With such words as these—which everyone felt to be no empty bandying of compliments, but sincere statements of conviction—the luncheon was brought to a close.

After reassembling, the Board proceeded to elect its committees for the ensuing year. They remain practically unchanged. An invitation was offered by the Bishop of Atlanta that the Board hold

its next meeting outside of New York in that city. Inasmuch as a like invitation was already on file from the city of Pittsburgh, cordial acknowledgment of the courtesy was given but definite decision was postponed until a later date.

Bishop Greer presented a resolution on the death of Mr. Kimber, directing the officers to prepare a proper minute for incorporation in the records and presentation to the family.

Archdeacon Emery of California gave notice of a proposed change in the by-laws enlarging the executive committee so that it consist of five Bishops, five clergy, and five laymen, with the proviso that there shall be at least one member from each missionary department. Institution of a plan to provide necessary buildings for the mission field was discussed and referred to the executive committee.

For more than a year the question of a change of date for the fiscal year has been before the Board. At this meeting its committee definitely reported, advising the change from September 1st to December 1st, and suggesting plans by which this might be accomplished. After considerable discussion, on motion of the Bishop of New York, the whole matter of a change was postponed until after the next General Convention. Thus there will be no disturbance in the present order until it may be passed upon by the new Board, which will then be elected.

The Board confirmed the election of the Rev. G. W. Davenport as secretary of the First Department and of the Bishop of Wyoming to membership in the Board as representative from the Sixth Department in succession to the Bishop of Nebraska, resigned.

After the passage of resolutions appreciatively acknowledging the hospitality of Indianapolis, the Board adjourned.

The last event in connection with the Board's visit was the mass meeting in St. Paul's Church in the evening. The music was given by the combined choirs of the city. An interested congregation, including many of the clergy of the diocese, heard addresses from Bishop Lloyd on "What the Church has Done for the Civilization of America" and from the Rev. B. L. Ancell on his work in China.



REV. THEODORE I. REESE,
Bishop Coadjutor-elect of Southern Ohio

THERE WAS A BABY BORN IN BETHLEHEM

There was a baby born in Bethlehem.

I know they say

That this and that's in doubt, and, for the rest,

That learned men who surely should know best

Explain how myths crept in, and followers' tales confused the truth.

I know, but, anyway,

There was a baby born in Bethlehem,

Who lived and grew and loved and healed and taught,

And died, but not to me.

When Christmas comes I see Him still arise,

The gentle, the compassionate, the wise,

Wiping Earth's tears away, stilling her strife;

Calling, "My path is peace, My way is life!"

—Collier's.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

FINANCING THE CHURCH'S SOCIAL SERVICE WORK

HOW shall the Church finance the work of its Social Service Commission? The ideal plan, according to Secretary Crouch, would seem to be a general apportionment covering all phases of the Church's activity and divided justly among the various boards and commissions which are engaged in active propaganda and service. "It is time for the Commission to consider how it can find new sources of revenue to enable it to provide for this next year's work." For the present we are depending entirely on voluntary contributions.

SOCIAL SERVICE EXHIBIT AT GENERAL CONVENTION

Another important matter is that of a general exhibit to be held in connection with General Convention next October. The field secretary has been in consultation with the General Board of Religious Education and the Board of Missions with regard to this matter. There seems now a good possibility that a joint exhibit may be arranged, which shall treat these three phases of the Church's work as related, giving due stress to each phase. Such a joint exhibit might be more profitable than a separate social service exhibit. To this end, communications have already been addressed to the officers of the various commissions by the field secretary, suggesting the gathering during the coming year of suitable data for the purpose. This data, it has been suggested, may also be used for the purpose of special diocesan social service exhibits, and may then be gathered together for the purposes of the general exhibit next year. In Mr. Crouch's opinion, "such data from various parts of the field, properly coördinated, and supplemented by general data to be supplied by the Commission, should be a valuable ocular demonstration of the opportunities and demands of social service to the Church in convention assembled."

THE REGULATION OF MID-WIFERY

To many, if not most, of us, the mother with her newborn baby, "new to earth and sky," the beaming-faced, white-capped nurse, and the trained physician, are a trinity so closely associated with the arrival of the stork, that it is more than a surprise to learn from Miss Carolyn Van Blarcom, a New York expert, that about 50 per cent. of the births of this country are known to be attended only by mid-wives, who for the most part are dirty, ignorant, untrained women. Ignorant of hygiene or of asepsis and antisepsis, but with confidence in their ability to attend abnormal cases, malpractice by slovenly and careless mid-wives is responsible not only for a large proportion of the instances of unnecessary blindness, but also for death and mental and physical degeneracy of children and much unnecessary death and invalidism of mothers as well. These women, exercising the functions of both doctor and nurse, are allowed, except in a very few localities, to follow their calling unsupervised and unrestricted. In thirty-three of the forty-nine states and territories, there is no law restraining the practice of mid-wifery, while in three, Georgia, Alabama, and Mississippi, mid-wives are actually allowed by law to practise unrestricted.

So far as Miss Van Blarcom has been able to learn, the United States is the only civilized country in the world in which the life and health and future well-being of mothers and infants are not safeguarded so far as possible through the training and control of mid-wives. In other enlightened countries this has been made a national question, since the conservation of the health and life of babies and mothers is felt to be of national importance.

That mid-wifery is logical work for trained nurses has been recognized both by lay and by the medical public in England, Australia, and New Zealand. In these countries the mid-wife is very commonly a trained nurse, officially supervised and frequently working in conjunction with public health and phi-

lanthropic agencies for the purpose of preventing infant mortality and blindness. In addition to acting as mid-wife, she gives her patients nursing care and secures for them adequate medical attention on the appearance of symptoms of any complications.

COUNTRY LIFE CONFERENCE IN NORTH DAKOTA

In the call for the first annual North Dakota Country Life Conference (December 17-20) it is pointed out that the social aspect of country life in that state has never been made the particular subject of any conference. That it represents a most unique and comprehensive problem cannot be questioned, for no state in the Union is so dependent upon agriculture as "Hiawatha's Land of the Dacotahs." Everybody, everywhere, every day in North Dakota talks agriculture. With a knowledge of the fact that a contented country folk is the basis of a permanent agriculture, the North Dakota Agricultural College through its Extension Service decided to lend its aid and support in calling a Country Life Conference. The conference was held at the same time as, and in conjunction with, the North Dakota Boys' and Girls' Institute, thus giving the people who attend an opportunity to see what is being done in North Dakota to keep the boy and girl on the farm. The object of the conference was to bring together those who have been active in bettering social conditions in the country, to discuss the efficiency of institutions peculiarly rural in their character, and to demonstrate with social features whenever possible.

DECLINE IN TUBERCULOSIS DEATH RATE

In the decade from 1901 to 1910, the death rate from tuberculosis in the United States declined from 196.9 for each 100,000 persons living to 160.3, a decrease of 18.7 per cent., while the general death rate, including all causes of death, declined only one-half as fast, or at the rate 9.7 per cent., from 1,655.0 to 1,495.8.

"CREATING A NEW PROFESSION"

This is the way the newspapers are referring to the Sumter, S. C., experiment. It means that before long men will train themselves to be city managers, just as they now prepare themselves to be managers of great industries or businesses.

THE REV. W. D. P. BLISS has prepared for the American Institute of Social Service (Bible House, New York) a series of illustrated lectures, six in number, on "Hours and Wages"; "Housing"; "Women and Children in Toil"; "The Amusement Problem"; "The Battle for Health"; "The Coming City." The slides and typewritten lectures can be secured at the rate of \$6 per lecture, or \$15 for the six and expressage both ways. Some idea of the popularity of these lectures may be gathered from the fact that in six weeks orders for 240 lectures have been received.

THE GENERAL Social Service Commission of the Church is studying the question of standardizing the work of the various diocesan commissions. This is not an easy task, but the hope is indulged that it may be possible for the Commission to work out an effective plan of coöperation.

CORN-GROWING CLUBS are being organized by the superintendents and school teachers in the various counties of Virginia. Each boy was given a measured acre and received instruction from an agent of the agricultural department. Five thousand boys entered the contest last year.

NEW YORK is still cleaning house. The former city chamberlain and former law partner and protégé of the mayor of the city, has just been convicted of bribery. At the same time, the men higher up have not yet been reached.

THE RECENT SERMON of the Rev. R. J. McFetridge, of the Church of the Ascension, Pittsburgh, on Prison Reform, has been republished in pamphlet form with a number of the editorial comments which it elicited.

THE FAMOUS Albi Glass Works in France, owned and run by the work-people themselves, are, foreign dispatches allege, the scene of a strike.

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.

FIVE MILLION DOLLAR PENSION FUND

To the Editor of *The Living Church*:

I AM at a loss to understand the strong language of the Rev. Dr. Richardson's communication in a recent issue of your paper, concerning the Five Million Dollar Pension Fund for aged clergymen. Several of his assertions do not seem to be borne out by facts which have apparently escaped his notice.

1. Is it true that "confessedly there was no demand for this fund, nor is there now"? Why then did the trustees of the Clergy Relief Fund, some eleven years ago, start automatic pensions at 64, a fund already amounting to several hundred dollars when the Five Million Dollar Fund Commission was created? Even if there was no clamorous demand, there certainly was a great need, and there is still such need, as your correspondent's letter clearly shows. Else it would not have been written.

2. Is it true that the Five Million Dollar Fund is a "failure"? Then all things which are not speedily completed are failures. No goal can be reached without the very first steps far away from the goal. Such an objection is precisely what the *New Thought* and the *New Light* bring against the Church itself. It has not saved so many people after all, and see the millions of heathen yet untouched after nineteen Christian centuries! What forlorn failure is the New York Cathedral, with only the choir and two or three chapels finished!

But the Five Million Dollar Fund, without any studied appeal to the very rich, has added to the General Clergy Relief Fund treasury, from the offerings of the clergy themselves and from givers of comparatively small amounts, \$228,000—almost a quarter of a million of dollars. It has promise for the future in pledges aggregating as much more. It has bequests written in wills of about \$100,000. It has stirred interest in this important matter throughout the whole Church; and it prays that some rich stewards of God's bounty will emulate the example of the generous benefactors of hero funds and universities and hospitals, and by a quarter million or a half million gift, place this fund past peradventure.

3. As to the further charge that the Five Million Dollar Fund has "cut into" the customary offerings to the General Clergy Relief Fund, the Commission has studiously and emphatically presented the claims of the General Fund wherever it has had opportunity to be heard. I have myself read more than a hundred letters, written by bishops, priests, and laymen in all parts of the country, testifying to the fact that never have offerings for the general work and interest in the cause been as great in their respective dioceses and parishes, as since the widespread movement created by the appointment of this Commission and its prosecution of its purpose. I have not by me the figures for the last two years, but from thirty-two dioceses during the triennium 1904-1907, and the triennium 1907-1910 it is clearly shown that *twenty-six* dioceses increased their offerings by \$15,379, and only *six* fell short in an aggregate of \$2,533—almost one-half of this [\$1,103] in the diocese of Pennsylvania itself, the headquarters of the General Clergy Relief, and in Pittsburgh, I am sorry to say, by \$280.

We have reason to believe that any straitness in the treasury of the General Fund is due, not to decrease of offerings so much as to increase in applicants for relief during the last few years. Certainly that is true in my part of the world—offerings larger, but beneficiaries considerably increased in number.

4. As to the methods employed in carrying on the work, they are and have been those proposed and adopted "at the start" by the counsel and personal presence and aid of the always zealous and efficient and eminently successful Financial Agent of the General Clergy Relief Fund. He had first brought the idea of Automatic Pension at 64 forcefully to the notice of the Church, although "the by-laws as long ago as 1859 and canons had provided for Automatic Pensions at 64 upon designation of offerings" [*Vide Living Church Annual*, 1912, p. 127.]

I cannot believe that the Five Million Dollar Fund "causes suffering." There is room in this great Church of ours for both causes, which are but branches of the one cause. And I welcome from Dr. Richardson the alternative which he presents of completing the Five Million Fund "without delay," before closing it up as a discredited affair. The latter course would indeed be a disgrace to the Church; certainly not any verdict against the Commission or its most worthy purpose.

CORTLANDT WHITEHEAD,

President of the Commission.

December 14, 1912.

To the Editor of *The Living Church*:

I CONFESS to a feeling of great surprise at the point of view of Dr. William C. Richardson *re* the Five Million Dollar Fund. Surely if that vague personality, the Church, were but half awake to her duty toward her aged and infirm clergy, a fund of \$5,000,000 would not seem to be a forgetfulness of the old proverb about cutting one's coat according to one's cloth. The Episcopal Church is by no means the least endowed in point of wealth. Rather is she credited with more wealth per member than any other. Under a vigorous campaign, ably conducted, courageously followed, her contributions toward sustaining the missionary clergy in their work at home and abroad are mounting up by leaps and bounds. Yet surely not a whit behind the work of sustaining the laborers in the field is the duty of sustaining those who have labored there and can labor no longer.

If there is no demand for this fund, then more shame to the Church that in a day when even every corporation not commonly credited with possessing soul or conscience is creating a pension fund for its aged employes she is indifferent. No demand? Then there ought to be a demand. Close up the fund? No, sir. Let Dr. Wilkins go forth into all the land and rouse those that are at ease in Zion.

Nor can I bring myself to believe that money given to this fund has been taken from the General Clergy Relief Fund. The cause of loss of means there must be looked for elsewhere. Rather is it due to that high cost of loving on the one hand, which is a terrible problem for the average church-goer, who is wont to solve it in part at the Church's expense, and on the other hand it is due to the cost of high living. The man who mortgages his home to pay for his automobile simply can't keep up his pew and respond to other calls too. Probably he makes no attempt to do either. Poor man, he can't make ends meet in his own home!

We are living in times when what we need and need badly are a dozen such men as Dr. Wilkins and Dr. McClure, to go through the land very much as Jonah went through Nineveh, though with a different message. Let our Bishops and other clergy put a tittle of the energy into this work that they do into the building of Cathedrals, parish churches, and the raising of the apportionment, and unless I am greatly mistaken, the money would be raised in five years, for the heart of the laity is sound in this matter. In their judgment they place the care of the worn-out servants of Christ and the Church in the forefront of the Church's duty, and they cannot understand why so many of the clergy, above all men, are lukewarm about it.

As to whether the Five Million Dollar Pension Fund is a failure, it all depends on one's point of view. If one thinks of the magnificent beginning made toward recognizing the existence of the Church's most pressing duty and responsibility, of the money actually received and in process of distribution; of many souls awakened to the full truth of the satire that the old minister ought to be shot if help be not forthcoming for him, then the fund is no failure, but something for which we may thank God and take courage. But if one shut one's eyes to these things or squints another way, the fund is a failure, a dead failure. But so was Henry Martyn, the greatest missionary of the century.

C. ERNEST SMITH.

Washington, D. C.

THE SPRINGFIELD DIOCESAN SYNOD

To the Editor of *The Living Church*:

ALLOW me to correct an error in your account of our diocesan synod. The canon creating a Board of Finance does not provide an assessment of *two dollars per capita on communicants*. The Canon reads "The amount fixed by the Board of Finance shall be sufficient in their judgment to meet the entire expense of the diocese for all purposes which may not be met by the interest of the diocesan invested funds. The amount shall be at the rate of so much per capita for all communicants of the diocese."

EDWARD W. OSBORNE,
Bishop of Springfield.

THE LORD'S PRAYER

To the Editor of *The Living Church*:

IN "Answers to Correspondents," in your last issue, you say to E. W. C., "We cannot think what can be the grounds upon which the *Literary Digest* asserts that the Prayer Book form, 'Forgive us our trespasses,' etc., fails to express 'the idea that is expressed in the scriptural form of the Prayer.'"

The grounds may be these: In St. Matthew's report of the Prayer, he uses the Greek word *ὀφείλημα*, which, in the King James Version of the Holy Scriptures, is translated *debts*, and debts only. Pickering's unabridged Greek lexicon gives *ὀφείλημα*, a debt, an obligation.

St. Luke, who gives the only other report of this prayer, uses the Greek word *ἀμαρτίας* which in the King James Version, is translated *sin* or *sins* 174 times, and *offense* once. Pickering gives *ἀμαρτίας*, *sin, fault, error; failure, a missing one's aim, a mistaking*.

It will be seen that from neither of these Greek words can the translation *trespass* be directly derived.

In the King James Version, the word *trespass* occurs only four-

teen times. This translation is derived from two Greek words—*παράπτωμα*, which, according to the *Englishman's Greek Concordance*, is translated *trespass* nine times, *offense* seven times, *sin* three times, *fall* twice, and *fault* once. The second word from which *trespass* is derived as a translation is *ἀμαρῶν* which is translated *trespass* three times, and *sin* forty-four times.

Now, it so happens that the French give to the verb *trespasser* the meaning—to exceed, to go beyond. From this French meaning, the English twisted the meaning to *sin* from it, and then, by a ratiocination, made St. Luke's word *sin* mean *trespass*, because "sin is the transgression of the law." All of which was far-fetched and does "fail to express" the idea of the scriptures.

Newton, Iowa.

LEROY TITUS WEEKS.

WHO MAY BE MARRIED BY THE CHURCH'S CLERGY?

To the Editor of *The Living Church*:

AT one time I wrote to the Bishop under whom I was working (it matters not which one) to ask advice as to the marrying of unbaptized persons. As I remember, my letter stated three questions:

1. Should I, as a priest, marry unbaptized persons?
2. If so, where—in the church, or at some house?
3. And should I use the Office of the Prayer Book?

The answer I received did not satisfy, because it lacked definiteness and the guidance which I sought. One thing, however, was settled: that the Church had authorized only one Marriage Office. My Diocesan suggested: "This subject might be an interesting one for correspondence and discussion in the Church journals." Hence I submit it to the thought of other Churchmen.

There must be a great lack of uniformity in practice in this matter, because one hears of some clergy marrying anybody that the canon does not specifically prohibit, and others declining to marry any but known members of the Church. Are we so individualistic as to have no guides, and so badly organized as to have no court of interpretation or of appeal? Who is right?

Respectfully yours,

St. Paul's Parish,

THOMAS JENKINS.

Fremont, Ohio, December 12, 1912.

CHRISTMAS BOOKS AND CHURCH HISTORY

To the Editor of *The Living Church*:

HAVE just discovered a child's book, *The Story of the Liberty Bell*, by Wayne Whipple, which is so bad regarding Church history as to be avoided. It is on sale at the common stores as a Christmas gift book. Our people ought to be warned against buying it. I have had time only to glance through it, but my eye lighted on such choice passages as these: "The mother Church in England had been for many a thousand years the Roman Catholic Church." "At the English Reformation the religion was changed." "When the Church of England became established, it drove out not only the Catholics but other Protestants," etc.

We ought to recall the persistence of first impressions, and then fight to suppress such books.

Respectfully,

Fremont, Ohio.

THOMAS JENKINS.

PRAYER BOOK LANGUAGE

To the Editor of *The Living Church*:

NO doubt the mention of New Year's-Eve in the rubric after the collect for St. Stephen's Day is an inconsistency; but it is so harmless and unimportant, and has been in the English and American Prayer Books so long, why change it? The Church, moreover, does take account of the civil year, though not of its holidays, in her Tables of Lessons. One can easily infer from these Tables that January 1st is New Year's Day.

But would the Rev. Joshua Kimber's proposed change of "continually" to "continuously" be a happy one? Of the two, is not "continually" the better word to use in this connection? According to the *Standard Dictionary*, "continuous describes that which is absolutely without pause or break; *continual*, that which often intermits, but as regularly begins again." *Continually*: very often, habitually." "Continuously: without cessation, interruption, or intermission."

A better wording of the rubric would be to substitute "every day" (*cf.* the rubric after the Advent collect) for "continually."

Amenia Union, N. Y., December 7th.

J. M. ROBERTSON.

To the Editor of *The Living Church*:

WHILE agreeing most heartily with your correspondent's suggestion that mention of the secular New Year be omitted from the St. Stephen's Day rubric, I am compelled to differ with him in his proposal to substitute "continuously" for "continually" in the same rubric. According to the *Standard Dictionary* and other authorities, "continuously" should be restricted to action that proceeds absolutely without interruption, which restriction is

not applied to the word "continually." Moreover, as one present-day meaning of "continually," the *Oxford Dictionary* gives "regularly," which, it seems to me, is what the word signifies in the rubric.

In connection with suggestions as to verbal changes in the Prayer Book, may I mention the use of the word "prevent" in its practically obsolete sense of "go (or come) before"? The prayer originally written "Prevent us, O Lord," etc., is changed in our American Prayer Book to read, "Direct us, O Lord," etc.; but "prevent" in its old meaning survives conspicuously in the collect of Easter Day ("as by Thy special grace *preventing* us") and the collect for the Seventeenth Sunday after Trinity ("Lord, we pray Thee that thy grace may always *prevent* and follow us"). "Precede" would be a dignified and appropriate substitute, particularly in the latter of the two cases. The use of "prevent" is, to the scholar, an interesting and pleasing archaism, but without explanation it is absolutely unintelligible to the people as a whole, for the edification of whom the Book of Common Prayer was drawn up in a tongue "understanded" of them.

NELSON ANTRIM CRAWFORD.

Manhattan, Kansas.

THE PROBLEM OF DIVORCE

To the Editor of *The Living Church*:

THE writer has "viewed with alarm" some recent utterances upon the question of divorce made before the Governors' Conference. Particular reference is had to an address in which the Governor of Nevada is reported to have said, in defense of the "Reno Colony," "the orthodox view that divorce is an evil is unfounded, and divorce in some cases absolutely necessary . . . upon moral grounds." With such utterances as these, being given such wide publicity, is it not time that the Church should take her stand decidedly, either for or against divorce, and let the whole world know what her position is?

The writer knows at least one Bishop in the Church who openly says, "The Church has nothing to do with the question of divorce; what she has to do with is the question of remarriage *after* divorce." If it is a fact that the Church has nothing to do with the prevention of divorce, it seems high time that some canons were enacted, giving her something to do with the question of divorce. Surely there can be little question about what our Lord taught with regard to divorce, and logically we must either take the ground that He was mistaken or else that the Church—His Church—must follow what He taught. His words are: "Whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery, and whosoever marrieth her that is divorced committeth adultery." Now will the Bishop who maintains that the Church has nothing to do except with remarriage after divorce, seriously contend that to cause another to commit adultery is no sin; but that to *commit* adultery is sin? In the light of our Lord's teaching relative to causing others to stumble and offending "one of these little ones," it would seem that, if there is any difference in the degree of sin in the two acts, the causing another to commit adultery might be regarded as the greater sin.

Granting that there may be cases in which, by reason of incompatibility of temperament, or other causes, life together has become unbearable for either one or both of the parties to a marriage, what remedy is furnished by the granting of a "legal" annulling of the bonds of matrimony that could not be better accomplished in other ways, and without leaving minor children worse than orphaned? If there are cases where life together is unbearable, undoubtedly in those cases some provision should be made by the Church as well as by society for separate maintenance of the wife by the husband, or, in some cases, *vice versa*. But it is certainly taking a very low view of the purposes of the marital relation to say that in such cases, to avoid immorality, and to give a chance for the gratification of base passion, it is necessary to grant a divorce and allow either one or both parties to be remarried, in utter defiance of Christ's teaching.

W. J. GETTY.

WORLD CONFERENCE ON FAITH AND ORDER

To the Editor of *The Living Church*:

I AM directed by the Rev. William T. Manning, D.D., chairman of the Executive committee of the Commission on a World Conference on Faith and Order, to ask your space to repeat the request which has been already made once or twice by the Commission, for the regular and frequent prayers of the Church for the guidance of the Commission in its difficult undertaking, and for the unity of the flock of Christ, and especially for such prayers at the Holy Communion on the first Sunday in each month.

The Commission has printed a card containing three prayers for use which, with the other publications by the Commission, may be had free on request to me.

Yours sincerely,

Gardiner, Maine.

ROBERT H. GARDINER.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

IN our religious devotions, we say that we believe in the Holy Catholic Church. Why should we not have a like name on the title-page of our service book? But some will say that "Catholic" means Roman, in popular use. The truth is, we have given this name to Rome by taking our present title, and the longer we keep it there, the more we shall aid the Roman Church.

We all know how our present name happened to be given the Church in this country, when the English Church was so unpopular. But that time has passed, and even the name Protestant has a very different significance from Colonial days. Now, Protestant means unbelief. It may deny the divinity of our Lord, or any other fundamental truth of Christianity. As to the name Episcopal, other bodies have assumed the name, and it is uncalled for, as the Apostolic Church must be episcopal.

Now, in regard to the name "American," prefixed to Catholic, it states that this Church is in America, and further, that she is not Roman. The name American would emphasize this difference most emphatically, with none of the evils that attend the present name.

The American Catholic, as her name, would enlighten the public, and protect the laity, against enemies from without, and disloyal teachers from within her fold, if there should be any.

Milldale, Conn.

GEORGE BUCK.

To the Editor of *The Living Church*:

PLEASE allow me a little space in your columns to say, that what many of your readers wish is not, I submit, a "Change of Name" at all, but rather a *correction of name*. Allow me to quote two paragraphs from my pamphlet, *Some Fundamental Principles of Church Nomenclature*.

"Some people seem to lose sight of the fact that the Church, founded by our Blessed Lord at Jerusalem, and spread abroad and planted in all lands, by His Apostles and their successors, acting directly under His Charter and Commission (St. Matt. 28: 19, 20), has a name, and has always had a name, since the day of Pentecost—the day of her birth. And that name has been and always will be her name independently altogether of any name by which men may think fit to call her. If they call her by any other than her true and real name, it will be a *misnomer and not her name*.

"The name by which she has been commonly known in this country, for over a hundred years—'Protestant Episcopal'—is, I maintain, not only a misnomer, but misleading. It never was and never can be her true and real name. It does not properly designate her. Therefore it is quite improper to speak and write about the 'Change of Name.' What we want is not a change of name, but rather a *correction of name*; in other words, to drop a nickname and call her by the name which *inheres* in her, and has been hers since her birth."

ANDREW GRAY.

Danville, Ill., December 13, 1912.

* Her legal or corporate name (in this country) only.

To the Editor of *The Living Church*:

AN extra copy of this week's paper has been sent me, marked "sample copy"; it is presumably one of many distributed throughout this diocese with partisan intent. If it was thought that your editorial on the Change of Name would help that cause, there will be disappointment.

As a long-time subscriber, unaccustomed to rushing into your correspondence column, permit me to say that many of your readers, while delighting in your otherwise admirable work, totally object to the Round Table propaganda and your irritating exploitation of it. The untimely interjection of the distracting logomachy over the Prayer Book title page has been a blunder; and the acidulous tone and divisive purport of this latest editorial is even less creditable than some of its predecessors.

If we are ever to deserve recognition as a comprehending and inclusive branch of the Catholic Church, we must insist that our volunteer spokesmen, whether in pamphlet or Church paper, shall manifest some sense of proportion, and a method and manner calculated to persuade. There are those who cherish the memories of the formative crisis of our national Church, and revere the men who then wrought so wisely and well; they believe that the present venerable title will aptly serve until the approaching realignment of the religious forces of the country shall be brought about; and that *then* shall come the day when by common consent the reorganized Church shall claim its appropriate designation. Until then, to tamper with the name clumsily will but mar and impede the movement.

Can we not then cease wrangling, and plant the leaven of fraternity and efficiency? Instead of attempting to meddle in the personal politics of a distant diocese over a vain and disquieting issue; might not your valuable space have been better filled—say, with a discerning appreciation of the far-reaching significance of the eight-day Quadrennial of the Federal Council of the Churches of Christ held last week in your own midwestern metropolis? There was a constructive and unifying movement of primary importance to American Christianity, anticipating the Conference on Faith and

Order, and challenging the best that we Churchmen have to contribute.

Is it only as an obituary that we are to pray, "Let light perpetual shine upon her"? Faithfully,
Philadelphia, December 14, 1912. LOUIS C. WASHBURN.

[Does Dr. Washburn hold that when a distinguished layman who has for many years represented the diocese of Pennsylvania in General Convention, circulated the mis-information that "the record" of "some Dioceses in the Middle West" "has been of general failure," and that when a pamphlet bearing that allegation is circulated freely on a large scale throughout the country, it was improper for proof to the contrary to be published in THE LIVING CHURCH and to be submitted to the clergy of Philadelphia?—EDITOR L. C.]

LITERARY

RELIGIOUS

The Authority of Religious Experience. By Charles Lewis Slattery, D.D. Pp. 299. New York: Longmans, Green & Co. Price, \$1.80 net.

There is always a danger that the research of the scholar and the practical experience of the pastor will not cooperate in such a way as to throw the best light upon the theological problems of modern life. This danger is pointed out by Dr. Slattery in this book, being the *Paddock Lectures for 1912*, who in a very able manner shows how the scholar and pastor can cooperate in building up a more scientifically Catholic attitude towards such great subjects as Biblical Criticism, the Church, Immortality, the Revelation of Jesus Christ, and the Knowledge of God. The author has many wise things to say and says them in really beautiful language. In discussing the question of authorship and date of Biblical books, he points out that people who read the Bible for religious purposes never think of the date or the author, as they are reading for spiritual benefit.

In his zeal, which sometimes shows animus against the scholar, the author is apt to betray a lack of sound judgment in handling such a subject as, for example, the argument from silence in deciding the date of a piece of literature. While every scholar is aware of the precariousness of an *argumentum e silentio*, yet it is not always useless, on the contrary often very decisive. The author imagines (with others) that he has found a new and valuable clue to the study of the idea of God in what he calls "the eternal change in God." "Theology," he says, "is wont to speak of the unchangeableness of God," but that "the tendency of the time is expressing a feeling, however illogical, that there must also be perpetual change in God." His further discussion shows that he is confusing God's laws and actions with God's nature and character. God's nature and character have not been shown to change; it is our conception of them, or the expression of them in the life of man and the universe which changes and grows.

On the whole, however, the book is exceedingly stimulating, and well worth close reading, especially its observations on Church Unity, Authority, Immortality, Heaven, Character, Miracles, Confession, which are all timely.

SAMUEL A. B. MERCER.

Primitive Christianity and Early Criticisms (A Work of Negation). By A. S. Garretson. Pp. 300. Sherman, French & Co. Price, \$1.50.

The author of this book has brought together in accessible form many important passages which have never before appeared in English, bearing upon the history of Early Christianity. He has also given a useful review of early philosophic systems. Here the usefulness of the book ends. Even to those who may be inclined to class themselves with the author, his attempt to destroy the claims of Supernaturalism in institutional Christianity must appear a failure. His arguments are biased, and his constant comparison of the worst that men have said about Christianity with the best he can find in the philosophic systems, destroys faith in his conclusions. That which he criticizes in Christianity he constantly practises himself, namely, dogmatism; compare such phrases as: "The gospel of Matthew was written in Hebrew"; "safely conclude that the gospel (referring to the pre-synoptics) was an oral gospel only"; "most important discovery of physical science was made by those early Mohammedan scholars, namely, the sphericity of the earth"; "every religion has created its god"; all of which are highly questionable if not absolutely false.

SAMUEL A. B. MERCER.

Preparing to Preach. By David R. Breed, D.D., Professor of Homiletics in Western Theological Seminary (Pittsburgh, Pa.). New York: George H. Doran Co.

This is a Presbyterian book, that is to say, sober, serious, sound. To its author, preaching is not a gift, nor an accomplishment. It is the minister's hard work. If the book impressed nothing

but that one ideal it would be well worth while; and though it has many values, that pervading sense of serious purpose remains the greatest of them all.

The author's strong yet well guarded advocacy of extempore preaching, his discerning chapters on attention, how to secure and hold it, his naïve and therefore sincere treatment of "Pulpit Manners," will all do real good in ways original and right. The chapter on ministerial senility ought to be potent in keeping reverend persons from becoming venerable before their full time. Everywhere the book abounds in sound sense. The work is rounded out at the end by seven supplementary chapters, each upon some particular kind of sermon; and it is characteristically to the author's credit that he puts the doctrinal sermon above all the rest. To him Theology is still the Queen of Sciences.

JOHN MITCHEL PAGE.

Other Sheep. A Missionary Companion to "Twice-born Men," by Harold Begbie. Hodder & Stoughton.

The Challenge. By Harold Begbie. Hodder & Stoughton.

The first-named book above attempts to describe religious conditions in India as *Twice-born Men* described conditions in the slums of London. It is full of human interest, though it fails to grip the reader as strongly as did *Twice-born Men* or *Souls in Action*. The author apparently believes that of all the religious forces of to-day, the Salvation Army alone comprehends the ethos of Christianity. He maintains that India withstands Christianity because Christianity has hitherto been presented as a religion of fear and bondage and pessimism. The Salvation Army, he contends, makes unprecedented conquests because it teaches a religion of liberation and joy and optimism.

The second, a novel, gives one a good idea of Mr. Begbie's creed. He has little use for the dogmatic side of Christianity, or for its institutional side. But he makes much of its moral and emotional aspects. He rests upon the character of Jesus; and does not consider the Resurrection essential. The issue for him is apparently between Christianity and materialism; and this novel, especially in its closing pages, strikingly presents the challenge which the Christian religion makes to materialism, and which materialism cannot answer. As a religious tract it is rather impressive; but as a novel it is inartistic and unconvincing.

S. P. D.

MISCELLANEOUS

A TOUCHING NARRATIVE of the steps which have led to the ministry of the Rev. George F. Bragg, D.D., a colored clergyman in the diocese of Maryland, and one who has done efficient work in that diocese and in Virginia among the people of his race, is told in a little booklet, *A Bond Slave of Christ*, which is in effect the autobiography of the clergyman named. Dr. Bragg shows many difficulties and much misunderstanding between the races, but also the splendid friendship that was given him by Bishop Whittle and by the late Rev. Dr. Churchill J. Gibson of Virginia. It is such friendships on the part of the best men in the South that lead one to hope that the friction between the races may ultimately be solved. The pamphlet may be obtained from the author, whose address is 1133 Park avenue, Baltimore, Md.

AN ATTRACTIVE volume depicting native and missionary life in Japan is *Honorable Little Miss Love (O Ai Chan)*, by Elizabeth Geist Newbold. Though the principal characters are fictitious, the author declares that each of the incidents told is authentic and that every important conversation narrated is genuine. Our own American Church mission in Tokyo affords the principal setting and real glimpses of true missionary experience are afforded. The story is an excellent addition to the literature of missions. [Dom. and Foreign Missionary Society, New York.]

A PLAIN-SPOKEN and emphatic paper on *The War in the Balkans*, by the Rev. Andrew Gray, D.D., should have careful reading, showing, as it does, the frightful misgovernment that has always been a synonym for Turkish rule. The pamphlet, which is sold for the benefit of the Greek Red Cross Society, may be obtained from the author at Danville, Ill., price 15 cents.

CHRISTMAS ought to be the sweetest, the heavenliest, of all the days of the year. It tells us of the coming of God to our earth to live *with us and in us*. It tells us of the glorifying of our common life, "the identification of the obscurest and humblest conditions with the highest and most spiritual privileges." It "translates our common, everyday life into the highest speech of angels." It gives us a glimpse of what earthly life should be. It brings to each one of us the revelation, "God loves you," and tells why we ought to love one another. Let us try to learn the true meaning of Christmas and get from it the blessing it has for us. "I bring you good tidings of great joy," the angels sang. Have we ever thought of the responsibility of joy? When God makes us glad, the gladness is not to end with ourselves—we are to pass it on.

THE EVIDENCE for Christianity is not the Evidences. The evidence for Christianity is *a Christian*.—Henry Drummond.

SUNDAY SCHOOL WORK

The Very Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

SOME years ago a young woman, teaching in a public school, was talking of the difficulty of overcoming the home influence in the matter of language. She told of a child who had been taught persistently, in school, to say "It is I," and of how that same child went home, and when she said there "It is I," was met with the counter instruction from her mother, both by word and precept, and was forced to say "It is me." "How useless," the teacher said, "it is to overcome that influence."

We, in like manner, in our Sunday school work carefully teach the children committed to us, and send them home to indifferent, or unbelieving parents, with the same result. We read of large numbers of children in Sunday schools, of vast multitudes, as we sum up the sweep across the country, confirmed, and somehow the totals do not correspond with the totals of communicant rolls. There is a frightful leak.

On the one hand children who have come under our influence never make any progress in real religion, in that vital love for our Lord Jesus Christ, that loyal devotion to Him in His Church that this involves. Every school, we venture to say, can parallel the experience of many of us that a considerable percentage of our Sunday school children never take any steps towards full grown Christian living. Those who come in from non-Church families are not baptized, or are not confirmed. They are here for a while, and like the summers must go with the rising sun of adolescence. Those who are of Church parentage are often equally unsatisfactory in the ultimate result.

On the other hand there are the still considerable classes of young children, the product in part of our Sunday schools, who do come forward and are confirmed, but then drift away into obscurity and indifference, and are lost to the Church's vital forces.

WHAT IS THE CAUSE of this? To attempt to answer in any adequate way would take too much of our time. Two causes make for this result. The first is the home indifference. Parents to-day are notoriously indifferent as to their children's spiritual and religious training. The home where definite religious training is undertaken, beyond the very elementary steps of training the little child to say its prayers, and later to go to Sunday school, this home is an exception. To find, in a parish, a faithful loyal Churchman and woman, who bring their children to church, and teach and train them in religion and in the holy faith at home, is a rare experience. If this be true it means first of all that the Sunday school of the past generation has been allowed to usurp the place of the parent. Begun for ignorant children whose parents could not, spreading to those of better homes whose parents would not, teach them, the Sunday school has come to claim as its right the monopoly of religious instruction, and parents have come to consider that their duties in the matter are wholly delegated to the inchoate theory known as the Sunday school, where as a matter of fact the actual teaching has devolved upon a faithful and loyal group of young people who have come to take the parents' place as teachers of religion.

Bad as this is there is another side of it. This indifference to religious training on the part of the home is breeding, and surely breeding a spirit of indifference to religion and an influence that imperceptibly counteracts the Sunday school influence, and serves as a real deterrent to religious growth and life on the part of the children.

A solution of the problem of irreligion among our young people is the conversion of the home. Parents must be wakened and we need not so much a "Home Department" of the Sunday school, as—home coöperation in the wider question of religious training. Waken the parents, win the men—not the women and the children—and you will have the boys and girls where they are needed, as faithful, loyal, devoted servants and soldiers of our Lord Jesus Christ.

ANOTHER CAUSE is the emphasis we are putting upon the

school side of the Sunday school. It is perfectly true that the Sunday school is not the children's Church, that it is chiefly instructive, and that exhortation has no place whatever in it. Yet unless there be great care exercised that these other sides are supplied, the religious training will be worse than useless. To teach merely facts of religion, and not to see that these facts issue into service; to emphasize service, and not to see that service be accompanied by worship, is to un-Christianize the very force that is meant to serve for a Christian training. If one Sunday school stops with being a school, and does not go on and bring the children into loving service of and worship of Jesus Christ, then in His Name give it up. Real growth in the faith once for all delivered can only exist as that faith finds living expression in these two sides of man's life, service for his fellows *because* they are those for whom Christ died, and worship of Him who came to save us and them from our sins. To the solution of the problem of the worship and religious life of the children we must return again.

WE SOMETIMES hear children complain of the difficulty of learning the "Desire" in the Catechism, and probably many of us who might say the rest of the Catechism, are unable to say this. It may help older scholars, if in learning it, they make an analysis of it, such as they make—or used to make—in the English lessons. We suggest the following:

I desire my Lord God	Our Father, who art in heaven,
our Heavenly Father	
who is the giver of all goodness,	
to send His grace unto me	Hallowed be Thy Name.
and to all people,	
that we may worship Him,	Thy Kingdom come.
serve Him,	Thy will be done on earth as it
and obey Him;	is in heaven.
(as we ought to do)	
And I pray unto God,	Give us this day our daily bread.
that He will send us all things	
that are needful both for our	
souls and bodies;	
that He will be merciful unto	Forgive us our trespasses as we
us and forgive us our sins;	forgive those who trespass
	against us.
that it will please Him to	Lead us not into temptation,
save and defend us in all	
dangers, both of soul and	
body;	
that He will keep us from all	But deliver us from evil.
sin and wickedness and from	
our spiritual enemy, and	
from everlasting death.	
And this I trust He will do of	Amen.
His mercy and goodness,	
through our Lord Jesus	
Christ.	
And therefore, I say, Amen.	
So be it.	

A SUGGESTION has been made to us, which we gladly make more widely known, that a subscription to the *Missionary Magazine* be given this year as the Christmas gift of the Sunday school to the children.

CHRISTMAS—THE HOME FESTIVAL

CHRISTMAS is the great home festival. From all parts of our land—from city, from town, or from country hamlet—young men and women will start forth to be with their loved ones on this happy day. It is natural that it should be so, for we think of the spotless Mother, the Divine Father, and the Holy Babe on this day of joy and gladness.

The lesson of purity, virtue, holiness is specially strong. The pure and lowly maiden, blessed mother of our Redeemer, chosen by God, singled out from the race, wins our reverence and respect. The sinless Christ, Example of childhood and age, has no taint of guile, no shadow of wrong, no trace of evil, in His perfect life.—*Selected.*

THE FOURTH SUNDAY IN ADVENT

Thy skies are sunless, cold, and grey;
Thy path before thee stretches rough and lone,
Beset by peril, and with snares bestrewn;
Small is the distance traversed day by day;
Thy boding spirit flags; thy powers decay;
Yet, though with blistering sand and bruising stone
Thy feet are wounded, thou with painful groan
Must still fare on; 'tis death for thee to stay:

Let not thy heart be overcome with care;
Thy doubt, thy fear, thy labor, and thy pain
Make known to God in supplicating prayer;
And, as calm dwells beneath the troubled main,
A peace that doth all mortal thought excel—
God's own sweet peace—within thy heart shall dwell.
JOHN POWER.

Church Calendar



- Dec. 1—First Sunday in Advent.
- " 8—Second Sunday in Advent.
- " 15—Third Sunday in Advent.
- " 18—Wednesday. Ember Day.
- " 20—Friday. Ember Day.
- " 21—Saturday. St. Thomas. Ember Day. Fast.
- " 22—Fourth Sunday in Advent.
- " 25—Wednesday. Christmas Day.
- " 26—Thursday. St. Stephen.
- " 27—Friday. St. John Evang.
- " 28—Saturday. Holy Innocents.
- " 29—First Sunday after Christmas.
- " 31—Tuesday. Eve of Circumcision.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

ALASKA

Miss Agnes Bolster.

BRAZIL

The Rev. John G. Meem.

CHINA

HANKOW:

Miss M. E. Wood of Wuchang.

SHANGHAI:

The Rev. B. L. Ancell of Yankchow.
Mrs. F. R. Graves of Shanghai.
Miss A. B. Richmond of Shanghai.

PORTO RICO

The Rev. F. A. Warden.

WYOMING

The Rt. Rev. N. S. Thomas, D.D.

Personal Mention

THE REV. HENRY CHAMBERLAINE, formerly in charge of the Church of the Testimony of Jesus, St. Johnland, N. Y. (diocese of Long Island), has accepted the charge of the Chapel of the Incarnation, East Orange, N. J. (diocese of Newark). His address is 169 High street, East Orange, N. J.

THE REV. CLAYTON A. CHRISMAN, formerly rector of St. Luke's Church, Denver, Colo., and for the last seven months priest in charge of St. Andrew's Church, Downer's Grove, and All Saints' Church, Western Springs, Ill. (diocese of Chicago), has accepted the rectorship of St. Thomas' parish, in the diocese of Washington, and his address is Croome, Prince George county, Md.

THE REV. WILLIAM CONEY, Vicar of Middlezon, Somerset, Eng., has accepted temporary charge of Grace Church, Waverly, N. Y. (diocese of Central New York). His address is 448 Waverly street, Waverly, N. Y.

THE REV. ANDREW G. GRINNAN, having overtaxed his strength in the work at St. Paul's church, Haymarket, Va., with its five adjacent missions, has resigned, and is at "Brampton," Woodberry Forrest, Va., where he will take a rest of some six months.

THE REV. LEFFERD M. A. HAUGHWAUT, rector of Christ Church, Meadville, Pa. (diocese of Erie), has been granted by the vestry a leave of absence in order to facilitate the recovery of his eyes. He will spend the winter months in the South, and may be addressed at 2209 East Broad street, Richmond, Va., care of J. S. Moore, Esq.

THE REV. EDWARD FARREN HAYWARD, for nearly seven years past rector of St. Stephen's Church, Camden, N. J., has accepted a call to

the rectorship of Christ Church, Chippewa Falls, Wis. (diocese of Milwaukee), and is now in residence. All mail should be addressed to Christ Church Rectory, Chippewa Falls, Wis.

THE REV. ARTHUR M. LEWIS, rector of St. Mark's Church, Maquoketa, Iowa, has declined the call to become General Missionary of the diocese of Kansas.

THE address of the Rt. Rev. H. S. LONGLEY, D.D., is 1116 West Twenty-first street, Des Moines, Iowa.

THE REV. SAMUEL MCKIBBIN, rector of the Church of the Ascension, New Haven, Conn., has accepted an appointment as a curate of St. Chrysostom's Chapel, Trinity parish, New York City. The appointment is effective on January 1st.

THE office address of the Rt. Rev. SIDNEY CATLIN PARRIDGE, D.D., Bishop of Kansas City, is changed from 505 Orear-Leslie Building, Kansas City, Mo., to 306 Orear-Leslie Building. The Archdeacon and secretary of the diocese have offices with the Bishop.

THE address of the Rev. EUGENE SEBASTIAN PEARCE, formerly rector of Christ Church, Troy, N. Y., but now rector of Zion Church, Rome, N. Y., has been changed from 2165 Fifth avenue, Troy, to 106 East Bloomfield street, Rome, N. Y.

THE REV. WILLIAM H. PETTUS, rector of Preston Parish, Saltville, Va., has accepted a call to St. James' Church, West Somerville, Mass., and will begin his duties there on February 16, 1913.

THE REV. HENRY R. REMSEN is now in charge of Grace Church, Kansas City, Mo.

THE REV. SUMMERFIELD E. SNIVELY, M.D., has entered upon his duties as assistant to the Rev. William S. Adamson, rector of the American Church of the Holy Spirit, Nice, France. Address Hotel Busby, Nice.

THE REV. D. W. THORNBERRY, rector of St. Thomas' Church, Rawlins, Wyo., has accepted a call to become dean of the Cathedral of St. Matthew, Laramie, Wyo.

THE address of the Rt. Rev. JAMES H. VAN BUREN, retired Bishop of Porto Rico, is changed to 1608 North New Jersey street, Indianapolis, Ind.

THE REV. J. B. WHALING, formerly rector of St. James' Church, Texarkana, Tex. (diocese of Dallas), is now in charge of Christ Church, Oak Cliff, Dallas, Tex., where his address is 316 East Jefferson street.

THE REV. C. A. WEED has resigned the rectorship of St. Philip's Church, Joplin, Mo. (diocese of Kansas City).

DEGREES CONFERRED

KENYON COLLEGE.—D.D. upon the Rev. THEODORE IRVING REESE, Bishop Coadjutor-elect of the diocese of Southern Ohio.

ORDINATIONS

PRIESTS

INDIANAPOLIS.—In All Saints' Cathedral, Indianapolis, Ind., on Thursday, December 12th, the Rev. WILLIAM E. STOCKLEY was advanced to the priesthood by Bishop Francis. The Very Rev. Charles S. Lewis presented the candidate. Bishop Francis was the celebrant, Bishop Lloyd read the Litany and the Epistle, and Bishop Greer the Gospel. Those who assisted in the laying on of hands were the Rev. Messrs. Brown, Burrows, Comfort, Engle, Lewis, and Stanley, all clergy of the diocese. Bishop Greer, who preached the sermon, stressed the necessity of the new life as expressed in the Gospel. We are called upon to do so much in this life that seems to be against human nature and common sense that it is almost a miracle when one succeeds in conforming with the requirements laid down by Christ. The conquest of the flesh gives one an experience of eternal life, it is really a resurrection from the dead.

DIED

STIRLING.—At Vineland, N. J., on December 5, 1912, in the 48th year of his age, the Rev. WILLIAM ANDERSON STIRLING, priest of the Church, for many years devoted rector of St. John's, Mt. Morris, N. Y.

TOMKINS.—At her home in Brooklyn, N. Y., December 3, 1912, JANE HARRISON ("Jennie Harrison"), daughter of the late Floyd W. and Eliza Dunham Tomkins, and beloved sister of the Rev. Floyd W. Tomkins. Interment was in Pleasant Hill Cemetery, Chester, N. J., December 6th.

WHITE.—Entered into rest on December 4th, in the eighty-ninth year of her age, at her home in Williamsport, Pa., EMILY WEAVER, widow of the late John WHITE.

"For all the Saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest,
Alleluia."

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.

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

SMALL PARISH in western North Carolina desires services of clergyman for winter months. Ideal winter climate, and exceptional social advantages. Address "W. N. C.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

CLERGYMAN, young, single, desires a curacy or a mission church. University and seminary graduate. Twelve years' experience. Good preacher. Musical (vocal and instrumental), good recommendations. Address "D. J. M.," care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST desires work as assistant in city parish where the Catholic faith is taught. Address "PRIEST," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

A CHURCHWOMAN of middle age, in perfectly good health, of good education, and with practical experience as housekeeper, would like information as to what work she can do which will give her the privilege of daily service, household prayer, and an opportunity to work for those who need help. Living expenses necessary. Philadelphia preferred. References. Address "G. A.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, at present engaged in large parish, desires position. Pupil (in boy voice culture) of James Bates, London. Highest references. Salary \$1,500 to \$2,000. "ORGANIST," P. O. Box 300, New York City.

TRAINED NURSE, graduate of St. Luke's Hospital, New York City, wishes to superintend small hospital and training school. Has had experience. Address "CHURCHWOMAN," care LIVING CHURCH, Milwaukee, Wis.

ORGANISTSHIP DESIRED.—Experienced. Regular. Punctual. Reliable vocal trainer. Reverent, devotional Church music. Strongest possible testimonials. Churchman. "ENERGETIC," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—According to John Herman Loud, F.A.G.O., of Boston, organist and recitalist of twenty years' experience, our new organ in All Saints', Providence, is the finest he has ever heard or played. He adds: "Words fail to describe the glory of the full organ which is awe inspiring and tremendous like the great cathedral organs of Europe. The round horn diapasons and the rich velvety 'red' reeds do the business." Mr. Loud had not up to this time been acquainted with our work. New catalogue, illustrated, now ready. AUSTIN ORGAN Co., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basins, Vases, Candlesticks, and Memorial Tablets; solid brass, hand finished, and richly chased. I can supply at 25% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

OVER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross, \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. Cross, \$2.00. White wood figures, oak cross. T. CROWHURST, 568 10th street, Oakland, Cal.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

FOR the "most dignified and beautiful surplice I have ever seen" see page XXXI Living Church Annual 1913. A. G. ALMOND, 11 Sidney street, Cambridge, England.

CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address Miss BALCOLM, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

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

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

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SEE EUROPE ON A BICYCLE. Cheapest and most fascinating method. Party now organizing for coming summer. Apply for particulars, also offer of free and assisted tours to **EDGAR C. THOMPSON**, organist, Hagerstown, Md.

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LOANS made to build churches, rectories, and parish buildings. For particulars address **AMERICAN CHURCH BUILDING FUND**, 281 Fourth Avenue, New York.

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CHOICE GRAPE FRUIT, from tree to the door of consumer. \$4.00 a box. Try one. Churchman. Box 764, Miami, Fla.

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AN ACCURATE fever thermometer should be in every home. We will mail a tested one of high grade for \$1.00. **W. H. PILE & SONS**, Philadelphia, Pa.

SECOND-HAND BOOKS

I PAY CASH for second-hand Theological Books. Send now for List of books wanted. **BARKER**, 24 East Adams, Chicago, Ill.

TO RENT

SUMMERVILLE AMIDST THE PINES.—Two completely furnished cottages ideally located, bed and table linen, blankets, small silver (plate), china, glass, kitchen utensils, hot and cold water, electric lights, etc. Parlor, dining room, pantry, kitchen, bath, two and three bedrooms. Reasonable to right tenants. References. **E. P. GUERARD**, Charleston, S. C.

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

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

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THE BOARD OF MISSIONS

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The report of the Trust Fund Committee will be sent free on request. Address

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

A CHRISTMAS REQUEST

Remember dear Church people either as individuals or through your parish. (Be sure of the name and destination of your offering, write: "For the current need and work of the

General Clergy Relief Fund.") Remember by a generous gift or offering or by a clause in your will, the blessing, and relief of actual suffering, furnished at this season, to between 500 and 600 sick and old and broken down clergy or their helpless widows and orphans. Stop and think just one moment of what this means.

Fill up the treasury so that there may be no danger of a deficit when the next payment is due, and that your trustees may be prompt and generous. We require \$30,000 for each quarterly payment, \$120,000 per year.

Give God praise that you are **BLESSED** in being able to GIVE rather than compelled through sickness and poverty and adverse circumstances to RECEIVE as do these veteran workers of the Church.

A good measure is \$120 per year, but a half or a fourth or a tenth of this given regularly would be a great blessing. \$120 per year by 1,000 Churchmen would supply the present need. Send postal for convincing information.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, Treasurer,
The Church House, Philadelphia, Pa.

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The Brotherhood is an organization of men and boys of the Church for the Spread of Christ's Kingdom among their fellows by means of definite prayer and personal service.

The Brotherhood aims to intensify and make real all Church work among men and boys by helping its members to make use of all channels of Christian effort with a view to aiding men and boys individually in living the Christian life.

Address communications to the
BROTHERHOOD OF ST. ANDREW,
BROAD EXCHANGE BUILDING, BOSTON, MASS.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

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. One hundred and twenty dollars 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 per month.

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. MCCLURE, Treasurer,
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defense of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, **REV. ELLICOTT WHITE**, 960 Broad Street, Newark, N. J.

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.

LUMINOUS CROSSES

We have a new supply of **LUMINOUS CROSSES**, of which we have been out for a year past. Those not familiar with them will understand that the cross is white, mounted on a dark paper board. When exposed to light during the day, the cross is luminous in the darkness. They are particularly desirable in an invalid's sleeping room, as the cross is frequently of great comfort in hours of wakefulness. The size is $8\frac{1}{2} \times 6\frac{1}{2}$. Mailed postpaid for 35 cents. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

THE LINEAGE OF THE AMERICAN CATHOLIC CHURCH

The late Bishop Grafton will long be remembered by the books he published during his lifetime. One of his latest was the one named above. A New York City layman of prominence, wrote the following letter to the Bishop, which has not before been made public:

"Your book is really splendid. It is a marvel of condensation and of clear theological exposition. It would do great credit to a man in middle life; as a work written by yourself after reaching four score years it is a marvel, and I am so enthusiastic about it that I have bought six or more copies and sent them to other people. One Churchman came in this morning to say that he is reading it, and that it is exactly meeting his wants, and he is so interested, even absorbed, that he did not want to lay it down. It is beautifully done from every point of view. I am very glad to see such fine notices of the book in the press, also."

The book is a handsome volume and sells at the low price of 75 cents (85 cents by mail); and as a history of the Church it is extremely interesting. Published by **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

CHRISTMAS CAROL SERVICE

We republish this year all of the Christmas Services for Sunday Schools, which have become so popular. Sample copies free to those interested. A couple of hundred thousand have been used, which attests their popularity. The service entirely from the Prayer Book, with attractive Christmas Hymns and Carols. Price at the rate of \$1.00 per hundred, postpaid in the United States. Address **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

THE GIRLS' KALENDAR

The Girls' Kalendar for 1913 is now ready, and attractive as usual. It is ornamented in blue this year. The dominating feature is "Where saints have trod." Price as heretofore, 15 cents; by mail .17; per dozen 1.50; per express prepaid 1.75.

BOOKS RECEIVED

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

A. R. MOWBRAY & CO. London.

THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

The Story of St. Francis of Assisi. By Elizabeth W. Grierson. With Sixteen Illustrations and Frontispiece in Color. Price \$1.00.

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EDWIN S. GORHAM. New York.

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PAMPHLETS

E. S. GORHAM. New York.

Is a Revolution in Pentateuchal Criticism at Hand? By the Rev. Johannes Dahse. Translated by Edmund McClure, M.A., from an article in the *Neue Kirchliche Zeitschrift*, for September, 1912. With a Preface by the Rev. Professor Sayce, D.D.

THE CHURCH AT WORK

MEMORIALS AND OTHER GIFTS

AFTER SIX WEEKS, during which a white marble floor, an entirely new electric lighting plant, and extensive repairs, have been completed, St. Michael's church, Birdsboro, Pa. (the Rev. Harry Howe Bogert, rector), was opened for divine service on the Second Sunday in Advent, by a service of benediction taken from the Proposed Book of Offices. The floor is a memorial to the late George and Mary Baldwin Irwin Brooke, and was given by their sons, Edward and George Brooke. This church is one of the handsomest ecclesiastical buildings in the diocese of Bethlehem.

THE NEW ORGAN at St. Paul's church, Syracuse, N. Y. (the Rev. James Empringham, D.D., rector), has been completely installed and was accepted by the vestry of the parish last week. It was used in its entirety for the first time on Sunday, December 15th. The organ and its auxiliaries have been under construction for nearly two years. The echo organ is a memorial to Miss Gertrude Meade, given by her parents, Mr. and Mrs. Ernest E. Meade. The chimes were given by Mr. James M. Belden and his sons in memory of Mrs. Belden. The instrument is considered one of the finest toned and most complete in this part of the state.

A PULPIT in memory of Professor and Mrs. C. P. Willcox of Emmanuel parish, Athens, Ga. (the Rev. Troy Beatty, rector), was presented on the First Sunday in Advent. It is of massive brass, and is given by their children, with the following inscription: "To the Glory of God and in loving memory of Cyprian Porter Willcox, who entered Paradise, September 14, 1896. And of his wife,

Mary Frances Smythe, who followed him into that Rest that remaineth to the people of God, November 30, 1911. God grant that they may rest in peace, and that light perpetual may shine upon them." Professor Willcox was a beloved professor in the University of Georgia, and for many years lay reader in the parish.

ST. PETER'S CHURCH, Cambridge, Mass., of which the Rev. Ransom M. Church is rector, has had presented to it two handsome new frontals, white and green, which were embroidered by the St. Dunstan School of Embroidery of Geneva, N. Y.; also a memorial altar service book, with covers especially designed by the Gorham Company. The interior of St. Peter's has undergone considerable improvement and renovation lately so that it better than ever serves its purposes as a place of worship.

MEETINGS OF THE BROTHERHOOD OF ST. ANDREW

THE SECOND ANNUAL MEETING of the Erie local assembly of the Brotherhood of St. Andrew was held in Trinity church, Erie, Pa., December 3rd and 4th. The afternoon of December 3rd was occupied by a Junior conference in charge of the Rev. E. J. Owen. Interesting and effective addresses were made by Mr. Walter Paine, educational secretary of the Erie Y. M. C. A., and by Mr. L. H. Knott. A business session was held in the evening, presided over by the Vice-President, Mr. Ralph Roberts of Sharon. Plans were made for a more centralized executive committee and for more aggressive work for the coming year. Changes in the by-laws were made, providing more frequent sectional meet-

ings, more oversight of the chapters by the assembly officers, and forming a forward movement committee. The officers elected for the coming year are as follows: Chaplain, the Rev. Martin S. Aigner, rector of St. John's Church, Franklin; President, Frank B. Mallett, St. Clement's, Greenville; Vice-President, Ralph W. Roberts, St. John's, Sharon; Secretary, Fred A. Peacock, Trinity, Erie; Treasurer, Charles E. Zinram, Trinity, Erie; Executive Committee, James Doyle, St. Mark's, Erie, R. J. Werring, St. John's, Franklin. It was decided to hold the annual meeting next November at Franklin, and sectional meetings in April at Sharon and Erie. The evening speakers were the Rev. Walter Archbold of North East, and Mr. Charles E. Zinram of Erie, and Bishop Israel. The latter spoke on "Consecration" and touched upon the need of more definite and regular prayer by Brotherhood men. He suggested the keeping of a list of persons and objects to be prayed for. The annual Corporate Communion took place the following morning, the Bishop of Erie being celebrant, assisted by the chaplain of the assembly, the Rev. Arthur S. Payzant.

THE BI-MONTHLY meeting of the Baltimore senior local assembly of the Brotherhood of St. Andrew was held at St. Paul's Guild House on Tuesday night, December 10th. The speaker of the evening was the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels, whose subject was "Work as a Result of Prayer." The following officers were elected for the ensuing year: President, Arthur E. Hungerford; Vice-President, William B. Hurst; Secretary, Walter B. Wessels; Treasurer, H. S. Taveau, Jr.; Executive Committee, Messrs. H. S. T.

White, J. Allison Meier, William R. G. Irwin, John Hodges, Edward J. Calahan, and A. B. Wardwell.

THE SECOND MEETING of the year of the Boston Assembly of the Brotherhood of St. Andrew was held on December 18th at St. Peter's church, Cambridge. The Rev. Dr. Reginald H. Howe of Longwood gave an address on "What the Brotherhood of St. Andrew has Meant to Me." This was followed by discussions participated in by Richard H. Rainger, and R. H. Rankin of the School of Technology, the latter speaking on "College Chapter Work."

LAYING OF CORNERSTONE AT SOUTHAMPTON, N. Y.

THE CORNERSTONE of St. John's church, Southampton, Long Island, N. Y., was laid on the Second Sunday in Advent by the Rev. Samuel S. Fish, priest in charge, assisted by



THE NEW ST. JOHN'S CHURCH, SOUTHAMPTON, N. Y.

the Rev. Francis V. Baer, rector of Sag Harbor. The building, which is to cost nearly \$15,000, will have a basement with a Sunday school room, choir vestry, guild room, kitchen, and room for heating plant, all well lighted and ventilated with large windows and area-ways; while the main floor will consist of the church proper, with an extension for vestry room and sacristy. The building will be thirty feet wide, not counting the buttresses, and will be seventy-seven feet in length, including the porch. The foundation walls up to the floor line will be of solid concrete, and the upper structure will be of terra cotta hollow tile, covered with stucco. The copings and buttresses will be capped with tapestry brick, the outside trim will be stained a weathered oak, and the roof will be of slate. There will be no stained glass in the building, the glass throughout being antique leaded white glass, such as is seen in many of the English rural parish churches. There is in hand and pledged at the present time toward the erection of the church not quite \$8,000. The Church property, which was purchased about two years ago at a cost of \$8,000, and is entirely free from debt, consists of a little over an acre and a half of land with a frontage of nearly three hundred feet on the main street. The building, which is a combination of church and parish house, is being placed on one side of the property, with the idea of allowing for a larger church in the centre of the lot, if it should ever be necessary, in which case this building will be used entirely for parochial activities. There is also a typical old-fashioned Long Island dwelling on the other side of the

property, which can be made over into an attractive rectory. St. John's was organized in the summer of 1908, constituting with St. Ann's Church, Bridgehampton, a self-sustaining cure, extending along the sea-coast for about twenty miles, and embracing about one hundred and twenty communicants. The priest in charge resides at Bridgehampton. The architects of the new church are Messrs. Franklin B. & Arthur Ware of New York, and the builders are Donnelly & Corrigan of Southampton.

MEETING OF MARYLAND DAUGHTERS OF THE KING

THE MARYLAND DIOCESAN CONVENTION of the Junior Daughters of the King was held recently at the Church of St. Michael and All Angels, Baltimore, Md. (the Rev. Charles Fiske, D.D., rector), under the auspices of the parish chapter. At 5 P. M., the opening service was conducted by Bishop Murray, and after a short address of welcome by the vicar,

a vacation house at Sandy Spring, Md. This provides for the summer needs of a great many working girls, and when the lodge is placed upon an equally satisfactory basis, the associates feel that much will have been done to meet the requirements of young and unprotected women in the diocese. Both the lodge and the vacation house receive all girls of good character, regardless of whether they are members of the G. F. S. or not.

FIVE HUNDRED MEMBERS of the Girls' Friendly Society branches in the city of Cincinnati, Ohio, met in St. Paul's Cathedral on the evening of December 10th. There were forty-six of the members vested and in the choir, seventeen priests of the Church, including the Rev. Charles C. Rollit, secretary of the Sixth Department, who was the guest of the vicar of the Cathedral, Canon Purves, in the chancel, and two Bishops, the Bishop of the diocese and Bishop Williams of Michigan, who was the preacher. A substantial offering was taken for the education of an Igorrote girl in the Philippines.

PAROCHIAL MISSION AT MANTON, R. I.

A MISSION was held from December 7th to 13th at St. Peter's church, Manton, R. I. (the Rev. Alva E. Carpenter, rector). The mission preacher was the Rev. Father H. P. Bull, S.S.J.E., of Boston, and the services were well attended. The Holy Eucharist was celebrated every morning at 7 A. M., there was a "Bible Reading" at 3 P. M., and a children's service at 4:15 P. M. In the evening at 7:45 the mission service was held.

THE OGILVIE CONFERENCE IN SOUTH DAKOTA

THE OGILVIE CONFERENCE of the clergy of South Dakota met at Pierre on December 4th, 5th, and 6th. Only three clergymen of the district were absent. The conference opened with a celebration of the Holy Eucharist and a sermon by the Rev. David C. Beatty. At 10:45 A. M. the Bishop gave a most helpful address which took the form of a charge to the clergy with regard to the conduct of public worship, and their behavior and that of their flocks in the house of God. At 2 P. M., "New Problems in South Dakota" was the topic discussed. Mr. Montgomery, appointed to lead the discussion on the new problems in the white fields, could not be present, so, at the request of the Bishop, the Rev. B. S. McKenzie took his place. The new problems in the Indian field were discussed by the Rev. John Flockhart and the Rev. Philip Deloria. At a meeting the following evening the Rev. Dr. Ashley amplified and emphasized the points made by the Rev. Mr. Deloria. The Bishop met in the evening with the Indian clergy for conference, and the clergy of the white field spent the time in social converse.

The second day began with Morning Prayer at 9:30, after which two strong papers on "Laborers for the Harvest" were read by the Rev. Dr. Doherty and the Rev. A. B. Clark. At 2 P. M. the Rev. B. Barnett gave a most excellent review of Ralph Adams Cram's book on *Church Architecture*.

On the third day there was a celebration of the Holy Eucharist at 7:30 A. M., and the Litany was said at 9:30. Two papers on the work in college towns followed, by the Rev. George Keller and the Rev. A. E. Cash, both of whom live and labor in such towns. At the afternoon session the Rev. W. Blair Roberts and the Rev. E. N. Joyner read papers on the "Spiritual Life of the Missionary."

The closing service of the conference was held at 8 P. M. It was hearty, uplifting, and inspiring. The Bishop closed with words of farewell to the clergy and grateful acknowledgement of the kindly hospitality so

the Rev. D. P. Allison, in the absence of the rector, the Bishop gave an earnest charge to the members of the council. Supper was served at 6 o'clock in the choir room, and at the business session following, these officers were elected for the ensuing year: President, Miss Marion Harris; Vice-President, Miss Harriet Mengall; Secretary, Miss Edith Lee; Treasurer, Miss Mabel Knoop. The rest of the evening was devoted to the reading of papers, a discussion on the question of holding a tri-diocesan convention, and the work of the extension committee.

MEETINGS OF THE GIRLS' FRIENDLY SOCIETY

ON MONDAY AFTERNOON, December 9th, a large and interesting meeting was held at the residence of the Bishop of Washington, for the purpose of promoting interest in the work of the diocesan organization of the Girls' Friendly Society, especially in regard to its lodge. This house, which provides a protected home for twelve young girls, was opened last year; it was made possible by the offer of Miss Mary Addison Ingle, who fully appointed and furnished the house and who gives all of her time to carrying it on. The first address was made by the Bishop of Washington, the second by Miss Neilson, president of the Girls' Friendly Society in America; she was followed by Miss Ingle, who told in detail of the work of the lodge, the Rev. C. R. Stetson, rector of St. Mark's Church, and Miss Marion Oliver, the diocesan president. The Washington society now has about sixteen branches, and owns, free of encumbrance,

graciously extended by Mr. Russell and his people, and the people of Pierre to the conference. A reception was given by the parish at the new St. Charles hotel after the service.

This was pronounced the best Ogelvie Conference yet held, and words of grateful appreciation of Mrs. Ogelvie's kindly generosity were frequently upon the lips of the clergy as they mingled together in meditation, prayer, and Christian fellowship.

BUILDING OPERATIONS IN RHODE ISLAND

A BUILDING BOOM has struck Rhode Island. The city of Providence looks like a western town with the boom at its height, office buildings, shops, and theatres are going up on every hand. There is also under construction a "Church House" of an undenominational character for rescue work, and a Y. M. C. A. building. This building spirit has moved the Church, and we find there are now nine parishes which have begun a building of some kind or are about to begin. Those building parish houses are, Emmanuel, Newport (under construction), Epiphany, Providence (under construction), Messiah, Providence, St. Mary's, East Providence, and St. Peter's, Manton (to begin in the spring). Those who are planning new churches are Calvary and St. Paul's, Providence, St. George's, Central Falls, and Holy Trinity, Tiverton.

MINNESOTA DIOCESAN PAPER REORGANIZED

THE REV. ARTHUR REED HILL, having resigned the editorship of the *Minnesota Church Record* on account of ill health and absence from the diocese, the staff has been reorganized. Bishop Edsall, who will still continue to act as editor in chief, has appointed the Rev. Elmer N. Schmuck as editor and manager. He will be assisted by the Rt. Rev. F. A. McElwain, the Rev. W. P. Remington, the Rev. E. B. Woodruff, and the Rev. A. E. Knickerbocker, as associate editors, and by Miss Kathrene S. Sleppy, representing the Woman's Auxiliary, and Miss Mary C. Smith as subscription manager.

LECTURES ON ANGLICAN CHURCHMANSHIP

DURING the winter of 1911-1912 the Roman propaganda in the United States imported from England two ecclesiastics of the Roman persuasion, the Rev. Bernard Vaughan and the Rev. Father Benson, for the express purpose of delivering lectures to so-called "Non-Catholics," that they might be converted from the error of their ways and led to embrace Roman Catholicism. These two men were accorded some hearing and made an impression in some directions. A few of the leading society women of New York were prevailed upon to change their belief and transfer their allegiance to Rome. A large number of women in the same class, who were loyal Churchwomen, after some deliberation decided to call upon Church of England ecclesiastics of equal prominence and greater erudition and request that they deliver counter-lectures in defense of Anglican Orders and Authority. The request was presented to the Resurrection Fathers of Mirfield, England (the Community founded by Bishop Gore), with the result that the Rev. Father Edmund B. Seyzinger, one of the members, who was at the time conducting a mission in St. Paul's parish, Brooklyn, delivered a most telling lecture on the Anglican position before New York's most exclusive club for women—the Colony Club. This lecture was listened to by a very large gathering of the most representative women of New York City, and its effect was so deep that the hearers were firmly settled and established.

The Colony Club decided not to let the

matter rest with a mere beginning and accordingly, during the summer, sent a representative to England with a petition to the Order of the Resurrection that one of their number might be sent to the States during this coming Lent for the purpose of continuing the work begun by Father Seyzinger. The Superior has accordingly deputed the same lecturer to return to America and to continue in the work he began last year.

Father Seyzinger will, under the auspices of the Colony Club, deliver Lenten lectures in defense of the Anglican Church. He will appear in these courses in theatres which have been leased for the purpose in New York City, Philadelphia, and Washington.

Widespread interest has grown already as everyone is quick to recognize the worth of lectures that emanate from a religious community that numbers amongst its ranks such men as Frs. Frere, Figgis, and Bishop Gore, authorities in liturgies and apologetics.

CONNECTICUT ARCHDEACONRY TAKES ACTION ON THE NAME

AT A MEETING of the Fairfield County Clerical Association of the diocese of Connecticut, comprising the clergy of the archdeaconry of Fairfield County, and held in Trinity church, South Norwalk, on December 9th, a resolution was adopted memorializing the convention of the diocese of Connecticut to instruct its deputies to the next General Convention to vote to substitute "American Catholic" for "Protestant Episcopal" as the title of the Church. The president of the association elected at the same meeting is the Rev. Dr. Mackenzie, rector of Trinity Church, Westport, Conn. There are about fifty members in the association. The text of the resolution was as follows:

"Resolved. That this association requests the diocesan convention to instruct its delegates to the next General Convention to vote in support of the movement to change the name of this Church to The American Catholic Church."

A. AND E.-O. C. U. RESOLUTIONS ON THE BALKAN WAR

THE RESOLUTIONS adopted by the Anglican and Eastern-Orthodox Churches Union in London, already referred to in these columns, are as follows:

(1) "The General Committee of the Anglican and Eastern-Orthodox Churches Union desires to express thankfulness to Almighty God, and to offer the Allied Christian States the tribute of its admiration for their heroic struggle, its felicitation on the great work done for Europe, Christendom, and humanity by their brilliant success in arms, its sympathy with the sick, wounded, and bereaved, and its assurance of its prayers for all, both living and departed."

(2) "The General Committee also expresses the earnest hope that Constantinople, the imperial capital founded by the first Christian emperor, the chief city of Eastern Christendom, and one, the vast majority of whose population is Christian, may now be permanently restored to Europe and to Christendom."

GRAND RAPIDS CATHEDRAL PROVIDES RECREATION FOR WORKERS

AT THE LUNCHEON of the Men's Noon-Day Club of St. Mark's Pro-Cathedral (the Very Rev. F. S. White, dean), Grand Rapids, Mich., on Tuesday, December 10th, it was unanimously and heartily decided to open the parish house to the clerks and office-workers of the surrounding down-town district every day in the week but Sunday, from the hours of 11:30 to 2, for a place of rest and recreation. Opportunity for sewing, reading, and writing will be afforded the girls and women

under the supervision of the capable and resourceful housekeeper of the parish house. For the men, billiard and pool table, a box-ball court, and other games, together with reading and writing materials, are provided, under the voluntary supervision of several men of the parish acting with the clergy. Pianos are also provided for both men and women; and it is proposed to serve coffee, a great number of down-town workers carrying their lunches. The project as a whole bids fair to succeed, as St. Mark's is centrally located and its parish house distinctively accessible to the business section of the city.

THE AMERICAN GUILD OF ORGANISTS

THE WESTERN BRANCH of the American Guild of Organists has its headquarters in Chicago, where some sixty of the leading organists of the city and vicinity have a well-organized society. Meetings are held every month at a down-town restaurant, and an address is given at each of these dinners. On the evening of Monday, December 9th, the Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Chicago, addressed the guild at their monthly dinner, his theme being "Ideals of the Organist's Art." Several public services are held during each season, and much is being done to draw together the men and women who are in charge of the organs in Chicago's leading churches. Dr. Francis Hemington, the organist of the Church of the Epiphany, Chicago, addressed the November meeting of the guild on the subject of "Organ Recitals."

ADDRESSES BULGARIAN AND SERBIAN CONGREGATIONS

ON SUNDAY, December 8th, at the request of the English branch of the Anglican and Eastern-Orthodox Churches Union, thanksgivings were offered in many of the churches for the great victory of the Cross over the Crescent in the Balkan war. In response to this request, Bishop Darlington of Harrisburg on this Sunday went to Steelton, Pa., where he first visited the Bulgarian-Macedonian Church of the Annunciation, which is under the charge of the Rev. Father Grigary Chizmaroff. Here he sang the *Te Deum*, and they gave their response, and then he made an address, which was interpreted by one of their number for the priest and people who could not speak English. The Bishop is much interested in this church, so near the see city of his diocese, for they called upon him to lay the cornerstone, and he has come to know many of the congregation of over 800 men. A number from this church went to the war. The congregation is very friendly to the Bishop.

He was then taken with part of this congregation and their priest to the Church of St. Nicholas. This is the congregation of the Servians, and the priest, Father Theofil Stefanovich, was waiting to receive him. Here he again sang the *Te Deum*, and made an address to the people which was interpreted to them. This is the stronger congregation, and has over 1,500 men. The priest is an elderly man, an abbot in his own country, and here he ministers to this congregation which was organized in 1902, and has acquired quite a little property since that time. The Bishop remained until after the "Liturgy," as they term the service.

From here he was taken to Trinity church (the Rev. Harwick Arthur Lollis, rector), and the people again accompanied him. Father Grigary Chizmaroff was given a seat of honor in the chancel. Here the Bishop made the address, taking for his text the Prayer for Unity, and told the people of Trinity Church of the uniqueness of their position so near the other peoples, and explained the relations of the different parts of Christendom, and the great share we must have in the adjust-

ment. His sermon gave a larger vision of the Church's life, and was deeply appreciated by the congregation.

Again the party, accompanied by the rector of the parish, repaired to the rectory of St. Nicholas' Church, where Father Stefanovich served lunch to them and to members of his own congregation.

THE NEVADA CONVOCATION

THE SIXTH CONVOCATION of the district of Nevada was held in Trinity church, Reno, December 6th, 7th, and 8th. On each of these dates the Holy Communion was celebrated by Bishop Robinson, assisted by the rector of the parish, the Rev. Samuel Unsworth. All the clergy of the district were in attendance at the sessions, together with a fair lay representation, considering the distances that were involved in this attendance. The Bishop's address was the order of the first session. In it he spoke of the material increase of the past years, and the many hopes that he has for the future. Two towns in agricultural districts were urged as being splendid places for the location of regular missionaries. The growth of farming in this state with its consequent influx of steady working people makes necessary a larger clerical force to take care of their spiritual needs. The divorce question was treated in a way to commend his words to the whole state at large. He urged to appointment of working bodies in every locality to press the need of a twelve months' residence in place of the present six months' requirement. With this he also touched upon the health certificate as recently put into force in the Cathedral of Chicago. The Bishop urged that all his clergy be careful to perform only such weddings as were between "clean" people. The proposed attempted revision of the anti-gambling law was deplored. The distinction between making and earning money was clearly shown.

Officers of the district were reelected, viz.: the Rev. Hoyt E. Henriques, secretary, and Mr. W. T. Wilson, treasurer. Hon. George S. Brown was reappointed chancellor. Deputies to the General Convention were elected as follows: The Rev. Lloyd B. Thomas of Carson City, and the Hon. George S. Brown of Reno, and Provisional deputies are the Rev. Hoyt E. Henriques of Battle Mountain, and the Hon. John A. McBride of Elko.

Resolutions were adopted as follows: To memorialize the General Convention to allow the Social Service Commission of each department to become an integral part of the council. To ask the Board of Missions to increase appropriations to Nevada so as to allow taking up work in two new farming centres. To petition the State Legislature to increase the time of residence from six to twelve months before divorce cases can come under the Nevada courts. Asking all Nevada clergy to demand a certificate of health of all applicants for matrimony wherever there is a reasonable doubt of the fitness of the applicants. Also to ask the legislature to require such a certificate before the county clerks can issue a marriage license. To inquire into the Episcopal Endowment Fund of the diocese of Sacramento in regard to that portion raised in Nevada when Sacramento and Western Nevada were one district.

St. Paul's mission at Elko applied for admission as a parish. This application was favorably received by the convocation. The Bishop authorized an appeal for funds to move the church building from the deserted town of Belmont to the growing one of Manhattan. Owing to the great distances and the expense involved this convocation has not met annually. This session decided that in the future, should the funds be too low to allow these meetings, the clergy present would share the expense equally.

Papers read were as follows: "The Christian Religion in the Light of Higher Criticism," the Rev. Samuel Unsworth; "The

Church's Work for Social Betterment," the Rev. Lloyd B. Thomas; "What the Church Can Accomplish in a Mining Camp," the Rev. Hoyt E. Henriques; "Economy of Time in Pastoral Work," the Rev. J. W. Gunn; "Mission Work in the Church of England," the Rev. George Gallup.

The preacher at the Sunday service was the Rev. Charles N. Lathrop, rector of the Church of the Advent, San Francisco. He emphasized the need of the Church to take active leadership in all movements which are for the betterment of the people, socially and morally, as well as spiritually. And in line with this he urged the taking of steps to combat the proposed evil legislation which seems to be the aim of many of this state. To enact better laws in regard to divorce, to be careful over the introduction of horse-racing, not that racing is wrong but that the evil of gambling and betting seems to go hand in hand with this sport. There is a large farming class now coming to this state and great care must be taken properly to protect this new industry. It does not thrive in an immoral atmosphere. These words coming from one so well-known, living in the largest city on the Pacific coast, awakened much comment. The papers have given a great deal of space in reporting this convocation, because it was not entirely wrapped up in Church affairs but gave much of its time to those of the state at large. The sermon by Mr. Lathrop is to be printed and given a very wide circulation throughout the state. All politicians, members of the legislature, officers of civic societies, school teachers, in fact every one having the good of the state at heart will be urged to read and act.

LEGACIES AND BEQUESTS

BY THE WILL of the late Miss Mary Willard, a member of St. George's Church, Schenectady, N. Y., among a number of charitable bequests, Christ Church, Schenectady (the Rev. David H. Clarkson, rector), will receive \$5,000. When the crypt and rectory of Christ church were built a little over a year ago, there was an indebtedness on the rectory of \$4,000; during the past year \$600 was paid on this, and by the effort of the women of the parish \$400 more will be paid on January 1, 1913, making the mortgage \$3,000. With the payment of this bequest there will be available at least \$2,000 as a beginning of the fund to complete the church building of stone. Christ Church has now a property worth about \$44,000, in one of the best residential portions of the city. It will not be many years before the parish will undertake the task of completing the church which is estimated to cost \$25,000 to \$30,000 more. The parish life is strong and vigorous, and this Advent the daily celebration of the Holy Eucharist was begun.

MEETINGS OF THE WOMAN'S AUXILIARY

THE ANNIVERSARY SERVICE of the Long Island branch of the Woman's Auxiliary held a peculiar significance and interest this year. This branch, the oldest in the American Church, was organized in St. Peter's church, Brooklyn, in November, 1872, by Bishop Littlejohn. In November, 1912, the fortieth anniversary was held in the same church. The reminiscent note was struck time and again during the day, and contrasts between "then" and "now" were strikingly brought out. As a thank-offering for the years of labor the gifts of the day were divided between work in Eastern Oregon under Bishop Paddock, whose mother was the first president of the Long Island Auxiliary, and work in the diocese. Bishop Burgess presided at the meeting and was assisted at the celebration of the Holy Communion in the morning by Archdeacon Holden, Dr. McCready, the rector of

St. Peter's Church, and Dr. Hester, who preached the sermon. A resumé of the forty years' work, prepared by one of the charter members, was read at the noon-day meeting, and the Rev. J. G. Meem of Brazil gave an address on why the Church is needed in Brazil and some of the things she is doing there. Between four and five hundred guests were entertained at luncheon by the parish branch of St. Peter's Church and in the afternoon there were stirring addresses by various missionaries. The Rev. Hugh L. Burleson spoke about the Indians in the United States, their need of the Church and their response to her past ministrations to them. Bishop Aves of Mexico told his Indian problem, which, however, does not present the same hopeful outlook as ours. In Mexico, too, as in Brazil, the Church works among people who have broken away from the only branch of the Church which they have ever known, and who welcome gladly the privileges of worship and of the Sacraments which they crave, and also the solace of the Bible and the Prayer Book which this Church gives them. Dr. McGuire, field agent of the American Church Institute for Negroes, made a splendid appeal for the people of his own race in this country. The negroes in the child-stage of their development, need training of their heads, their hands, and their hearts. This the Church gives through her chapels and her schools. Bishop Griswold of Salina, the last speaker of the day, appealed for help in putting one of his schools on a firm financial basis. The people of Salina are doing their share toward this end and the Bishop is asking the Church at large to do its share.

THE REGULAR quarterly meeting of the executive board of the Woman's Auxiliary was held in the Cathedral House, Louisville, Ky., on Thursday morning, December 12th. Nearly all of the local branches were represented and gave interesting and encouraging reports from their parish branches, most of whom have paid something on the general apportionment and are at work on their Christmas boxes. A specially full and interesting report was read from St. Paul's Church, Henderson, one of the out-of-town branches, which is laboring under the additional difficulty of being without a rector; St. Paul's branch has already paid its apportionment in full and is also doing other work. The diocesan treasurer of the United Offering reported over a thousand dollars on hand for this purpose and it was decided by the board to devote the rest of the time remaining before the next triennial to a special effort to increase this fund. The educational secretary, Miss L. L. Robinson, gave an encouraging report in regard to the mission study classes which are being held in a number of parishes throughout the diocese. Miss Robinson also announced that the programme of mission study for the united Lenten meetings would consist of an introductory talk on the machinery of missions, followed by talks on the five foreign fields, Africa, Brazil, China, Cuba, and Japan, as last year the domestic fields were studied; the papers to be taken by different individuals. Much time was devoted to the discussion of where the united Lenten boxes were to be sent; a number of letters were read and it was finally decided that since this united work has grown to such large proportions, it would be best to send boxes to more than one field, and the Tennessee mountains (a hospital), and a girls' school in Africa were decided upon.

DEATH OF BLIND DEAF-MUTE CHURCHMAN

ON THE AFTERNOON of December 10th Mr. Francis L. Smith, a totally deaf and blind communicant of Grace Deaf-Mute mission, Baltimore, Md., was laid to rest. The Rev. O. J. Whildin, pastor of the mission and general missionary to the deaf of the South,

officiated at the funeral. He was assisted by the Rev. Henry P. Manning of the Church of the Advent, Baltimore. Mr. Smith had been a faithful communicant for many years. In conveying to him the blessings of the Gospel, it was necessary to employ the sense of touch exclusively. During his long illness, the Rev. Mr. Whildin read the prayers, letter by letter, into his extended hands. In this way the Holy Eucharist and other sacraments were administered to him. Mentally and spiritually Mr. Smith was unusually far advanced considering his great deprivations. He passed away, as he had lived, strong in faith and cheerful in the hope of meeting his Saviour "not as through a glass darkly, but face to face." Mr. Smith is the third blind deaf-mute to whom the southern missionary has ministered unto the end within recent years.

SUNDAY SCHOOL INSTITUTE AT ELIZABETH, N. J.

THE ELIZABETH DISTRICT Sunday School Association, which contains thirteen schools, held an institute at Trinity church, Elizabeth, N. J., on November 29th. This was the first meeting for all the schools since the election of the Rev. H. A. Linwood Sadtler to the presidency of the association. It was attended by twelve clergymen, ten superintendents, and fifty teachers, the largest attendance in the history of the organization. Mr. Sadtler was the speaker of the evening and spoke on "The Necessity of Teacher Training in Pedagogics and Child-Psychology." The result of the meeting was that most of the schools in the district want teacher training classes started by the president, whose special department is teacher training. The association has found in its own ranks several efficient secretaries: the Rev. E. P. Little is to lecture on "How to Teach Church History in Sunday School"; Mr. J. W. A. Smith will teach "Normal Methods"; Mr. Alexander B. Clark will be secretary of the "Business End of the Sunday School." Mr. Arthur Crane, secretary of the association, will act as secretary of the missions study classes of the Sunday school. Thus the association will make itself a clearing-house of information and helpfulness to the small school as well as the large urban school.

DEATHS OF TWO CLEVELAND CHURCHMEN

THE DEATH of Miss Sarah A. Varian on Thursday, December 5th, in the eighty-seventh year of her age has created a deep sense of loss to the Church in Cleveland, Ohio. Miss Varian was the eldest daughter of the late Rev. Alexander Varian, and was descended on her mother's side from the well-known Atlee family of Philadelphia; she was born in Lancaster, Pa., where her father was rector. In 1846, Mr. Varian moved to Cleveland, and became the first rector of Grace Church. Some fifty years ago, Miss Varian, with her three sisters, Elizabeth, Laura, and Mary, established the first Sunday school of the Church in what was at that time the East End of the city. This school grew rapidly under their care, and in 1873 the Misses Varian donated a large lot of land, and began a vigorous campaign for the erection of a church in memory of their father who died a few years previously. The Memorial Church of the Good Shepherd owes its existence to their efforts; it was built in 1874, since which time it has had an uninterrupted vigorous parish life. The parish house, and endowment house have since been added mainly through their generosity, and activity. The Church of the Good Shepherd is one of the more aggressive of the city churches, and excellent work is being done under the present rector's administration. The burial service was said in the church on Monday, December 9th, by the rector, the Rev. George I. Foster, assisted by the Rev.

C. C. Bubb, rector of Grace Church, and the Bishop of the diocese. Brief addresses were made by Bishop Leonard, and the rector, bearing witness to the beauty and saintliness of Miss Varian's character. *R. I. P.*

MR. ROBERT BREWER, formerly a highly respected member of Trinity Cathedral parish, Cleveland, and latterly a vestryman, and choirmaster of Christ Church, was suddenly called to rest on December 7th. At the burial service in Christ church on December 10th, Bishop Leonard paid a high tribute to Mr. Brewer's worth as a Churchman.

MEMORIAL TO THE LATE BISHOP GRAFTON

THOSE who reverence the memory of the late Bishop Grafton will be glad to know that plans are on foot, if funds be provided, to erect a cenotaph in the Cathedral at Fond du Lac, which owes so much to his care, and at the expiration of a year from his death, August 30th, it is proposed to take the body from the Rienzi cemetery, and bury it in the Cathedral under a recumbent marble figure of the Bishop in cope and mitre.

FOREFATHERS' DAY IN MASSACHUSETTS

BISHOP LAWRENCE of Massachusetts has issued a pastoral letter to the clergy of the diocese requesting that Sunday, December 22nd, be given recognition as Forefathers' Day by taking up a special contribution for the benefit of Christ Church, Plymouth, which town is so immediately identified with the early history of New England. The cornerstone of the new Christ Church, of which the Rev. Allen Jacobs is rector, was laid a few months ago and the Bishop thinks it would be fitting that the whole diocese have some part in the building of the new edifice. A part of his pastoral reads as follows: "The spiritual leader of the Pilgrims for many years after the landing in 1620 was William Brewster, a lay preacher of the Church of England, a man of influence in the village of Scrooby and surrounding country, who before taking ship passed years in building up the churches in his own land, and after his arrival at Plymouth conducted the religious services for the Pilgrims, preaching every Sunday morning and evening for nine years, as Bradford says, 'both powerfully and profitably.' Being a layman, he never presumed to baptize or administer the Holy Communion. The first pastor of the Church at Plymouth, the Rev. Ralph Smith, was an ordained minister of the Church of England, and administered the sacraments, which had not been before enjoyed at Plymouth. It is well that we, who are of the daughter of the Church of England, should continue to hold our position in the ancient town of Plymouth and serve its fast increasing population with the rites, ordinances and pastoral care to which the early Pilgrims were accustomed in their mother country."

DEATH OF "JENNIE HARRISON"

CHURCHMEN who knew the children's literature of a generation ago will learn with sadness of the death of "Jennie Harrison," whose name was then a household word among the children of the Church. She was for many years editor of the *Shepherd's Arms*, and was author of *The Choir Boys of Cheswick* and *The Girls of St. Andrews*, books that had a wide vogue in the happy days when the children of the Church received their story books from the Sunday school library, and when it was considered proper that some religious teaching should be incorporated within them. "Jennie Harrison" was Jane Harrison Tomkins, sister to the Rev. Floyd W. Tomkins, D.D., rector of

Holy Trinity Church, Philadelphia, and daughter of the late Floyd W. and Eliza Dunham Tomkins. Her last home was in Brooklyn, where she passed to her rest on December 3rd. The body was taken to Chester, N. J., for burial.

NEW CHURCH PLANNED IN CLEVELAND, OHIO

A SITE for the new Church of St. Mary the Virgin, Cleveland, Ohio, was recently purchased, and on Sunday, December 8th, after the morning service in the Church of the Atonement (where St. Mary's congregation has worshipped since the sale of their former church property), the congregation marched in procession to the new site, and with a short devotional office broke the ground for the new church building. The cost of the new church is estimated at \$20,000; this sum does not include the parish house and rectory which are to be added in the future. The building will be completed early next summer. The Rev. J. L. P. Clarke, for six years senior curate at Trinity Cathedral, is rector of St. Mary's parish.

GIRLS' FRIENDLY SOCIETY IN MILWAUKEE

THE BRANCHES of the Girls' Friendly Society in Milwaukee had the pleasure last Sunday afternoon of gathering in Bosworth Hall at the Cathedral and studying the elaborate series of charts issued by the Rhode Island branch of the same society, which deal with the work of the organization in many cities and give a good picture of its many activities. A map of the United States was also adorned with flags pinned at the various dioceses in which the society is organized and showing the number of active members in each. Addresses were made at the same gathering by Miss Edna Wright and Mr. Frederic C. Morehouse.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Meeting of the Church Club of All Saints' Church, Mobile

ON THE NIGHT of December 11th, the Men's Club of All Saints' Church, Mobile, gave its annual dinner. The Hon. Henry Tonsmeire was toastmaster, and Colonel W. H. Armbricht, special assistant to the U. S. attorney-general, was chairman of arrangements. All Saints' (the Rev. Wyatt Brown, rector) now has nearly one hundred and twenty men on its communicant list.

CENTRAL NEW YORK

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

Improvements on Calvary Church, Syracuse—Church Will Be Rebuilt

DURING the past few weeks Calvary church, Syracuse (the Rev. Walter E. Jones, rector), has been undergoing extensive repairs and alterations and now presents the appearance of a new building. The exterior of the building has been covered with stained shingles and stucco, new windows of cathedral glass have been put in, and the interior of the church has been redecorated. Improvements have been made at the entrance porch, and the baptistery has been enlarged. The parish house has also been redecorated and its exterior painted so as to be in harmony with the church building.

THE REBUILDING of the Church of the Saviour, Syracuse (the Rev. Karl Schwartz, Ph.D., rector); is rapidly progressing. The building will soon be roofed in and it is expected to be ready for occupancy by next Easter. For the present, services are being held in St. Paul's chapel at 8 A. M. and at 7:30 P. M. The 11 o'clock service is held in union with St. Paul's.

IOWA

T. N. MORRISON, D.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Reception Given to New Suffragan Bishop—
Bishops Aves and Johnson Visit Keokuk Parish—
The Bishops Supply in Vacant Parishes

AFTER his arrival in Des Moines, where he is to make his home, the Church people of that city, combining the three parishes, extended a royal welcome to the new Bishop Suffragan and his wife, which took the form of a public reception, which was largely attended, and at which Bishop Longley made a most favorable impression. He enters upon his work in Iowa with the good will and wishes of the clergy and all the people.

ST. JOHN'S PARISH, Keokuk (the Rev. John C. Sage, rector), has had the inspiration and encouragement of a visit from the Rt. Rev. Henry D. Aves, D.D., Bishop of Mexico, and the Rt. Rev. Frederick F. Johnson, D.D., Bishop Coadjutor of Missouri, who, on Sunday, December 8th, spoke to large congregations on the mission work among the Indians and the development and progress of the work in Mexico.

DURING the vacancy in the rectorship in St. Paul's Church, Des Moines, Bishop Longley is caring for that parish; Bishop Morrison is a frequent visitor to Sioux City and has officiated a number of times since the departure of the Rev. Ralph P. Smith, rector of St. Thomas' Church, and during the vacancy which has ensued in that parish.

KANSAS CITY

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

Joint Convocation of Deaneries Held at Chillicothe, Mo.

A JOINT CONVOCATION meeting was held at Chillicothe, Mo., on Tuesday and Wednesday, December 3rd and 4th. On the afternoon of the 3rd, the Bishop had a confirmation service and dedicated the new altar. In the evening addresses were made on "Prayers out of a Book," by Dean Weed of Joplin; on "Usages and Customs of the Church," by the Rev. R. N. Spencer of Kansas City; on "Symbolism of the Church, with especial Reference to the Church Building," by the Rev. J. Stewart-Smith. Nearly every member of the convocation was present at the early Celebration on Wednesday morning at 7:30. The former secretary and treasurer of the joint convocational meetings having removed from the diocese, the Rev. W. S. D. Lamont of St. Joseph, was elected to this office at the business session held on Wednesday morning. At this meeting it was decided that the Dean of the Central convocation be requested to arrange the next joint meeting in that convocation. In the afternoon a conference was held upon the general subject of "The Church and the Children." The Rev. J. D. Ritchey, D.D., of Kansas City, presented the subject, "The Sunday School," and the Rev. W. S. D. Lamont of St. Joseph, presented the subject, "Other Church Organizations for Children." The Rev. F. F. Beckerman of Springfield presented the subject, "The Spiritual Culture of the Children in the Church." The convocation resolved that our seminaries be urged to emphasize training in catechetical methods. In the evening the church was packed to hear the closing addresses, the general subject being, "The World's Need of Christ." The Rev. C. T. Brady, LL.D., of Kansas City, spoke on "America's Need"; the Rev. E. H. Eckel of St. Joseph on "The Outlook Abroad"; and the Bishop of the diocese made the closing address. The Church in Chillicothe seems to be responding to the leadership of the rector, the Rev. Oscar Homburger. A new altar was set apart at the time of the convocation, and a new parish house is nearing completion. This building will not only be the centre for the usual activities of a parish, but will also

be the place where the people of the town will find an athletic and social centre, such as the Y. M. C. A. and the Y. W. C. A. furnish in other places.

KENTUCKY

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

December Meeting of the Laymen's League

THE DECEMBER meeting of the Laymen's League was held in the Cathedral House, Louisville, December 12th, the president, the Hon. Charles S. Grubbs, presiding. Most of the meeting was devoted to discussion of various matters connected with the parochial missions to be held in the larger parishes just before Lent. Bishop Woodcock was present and made a brief address urging the men of the League to do all in their power to make these missions successful in their several parishes. The Bishop has authorized a special prayer which is being used in all the churches for the blessing of the parochial missions. In addition to those announced last week, the missionary at St. Mark's Church, Crescent Hill (the Rev. Richard L. McCready, rector), will be the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, Cincinnati. Bishop Woodcock has just completed a very successful eight days' Advent mission in St. Mary's Cathedral, Knoxville, Tenn.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

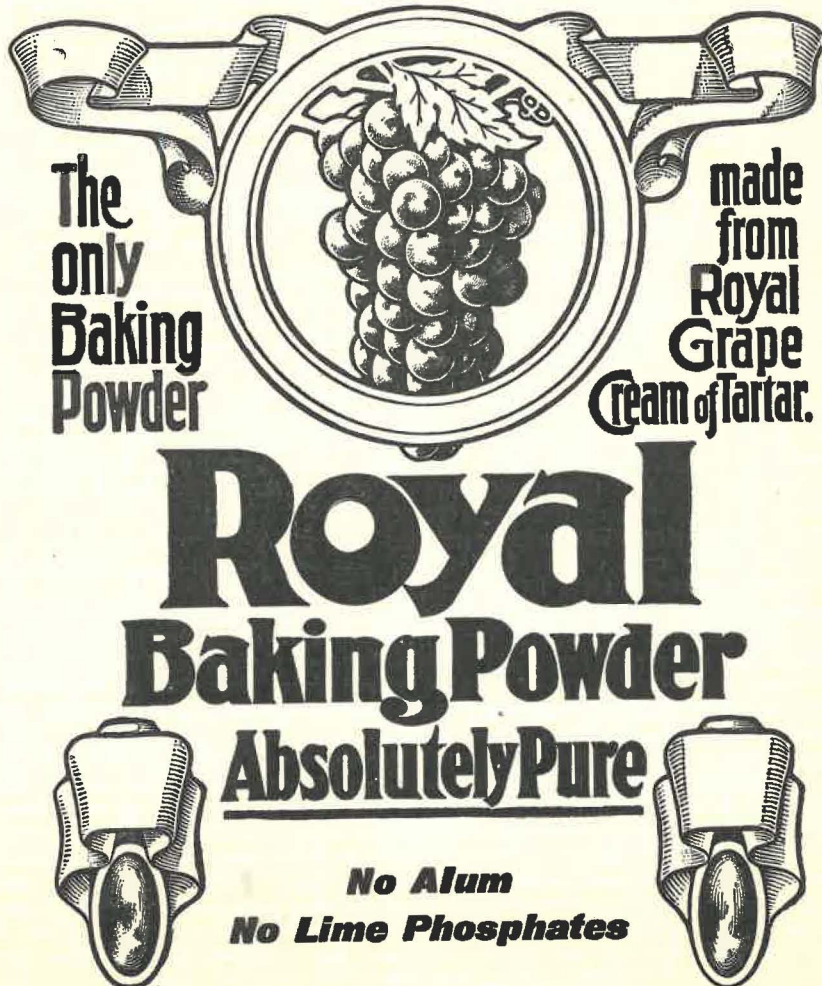
Men's Club at Towson Hear Addresses on Social Service Topics—Advisory Committee Appointed for Church Extension—Notes

SOME FORTY or more prominent laymen were present on the evening of December 3rd at the meeting of the Men's Club of Trinity Church, Towson, Baltimore county (the Rev. W. H. H. Powers, rector), held at the Towson Town Club Hall. The supper was served by the members of the Bishop's Guild of the

Church. Mr. Osborne I. Yellott presided and acted as toastmaster. The Rev. Charles Fiske, D.D., of the Church of St. Michael and All Angels, Baltimore, spoke on the subject of "Social Service." Judge T. J. C. Williams of the juvenile court of Baltimore City, gave an intensely interesting account of the ways and means employed by that court to turn youthful offenders into good citizens. Mr. George L. Jones of the Children's Aid Society of Baltimore, spoke of the results being accomplished along the lines of mental defectives, compulsory education, and tuberculosis. Mr. William Cochran and the rector of the parish also spoke and urged the coöperation of the members in the different departments of social service that had been presented to them.

IN ORDER to increase the general interest in the missionary work of the diocese, Bishop Murray has recently appointed a committee of prominent laymen as an advisory or "steering" committee to the diocesan committee on Church Extension. The committee which is composed of one representative from each archdeaconry and three members at large, consists of Mr. E. Allen Lycett of the archdeaconry of Baltimore; Mr. Sterling Galt of the archdeaconry of Cumberland; Mr. Frank A. Monroe of the archdeaconry of Annapolis; Mr. Randolph Barton, Jr., of the archdeaconry of Towson, and Messrs. John R. Bland, B. F. Deford, and Graffin Cook, at large. The Bishop has also appointed Mr. Harry W. Atkinson, treasurer of foreign and domestic missions for the diocese.

THE FIRST MEETING for the winter of the Men's Club of Emmanuel Church, Baltimore (the Rev. Hugh Birkhead, D.D., rector), was held in the parish house on the evening of December 4th. The meeting was largely attended and was marked by a spirit of helpfulness and hope. Stirring addresses were delivered by the rector and by the Rev. William M. Dame, D.D., president of the Standing Committee of the diocese, and rector of



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the Memorial Church. As the principal guest and speaker of the evening, the Rev. William M. Grosvenor, D.D., Dean of the Cathedral of St. John the Divine, New York, delivered a powerful plea for coöperation between the people of the parish and city, and the new rector, Dr. Birkhead.

FOR THE PAST two months the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels, Baltimore, has been preaching at a ten-minute noonday service at the Baltimore and Ohio building for the railroad men employed there. He speaks twice to different gatherings of men during their noontime luncheon recess. This is one of a number of shop meetings and office meetings held under the auspices of the Y. M. C. A. The Rev. R. W. Hogue, rector of the Church of the Ascension and Dr. Fiske also are among those who speak at the shop meetings on other week days.

BISHOP and Mrs. Murray, on December 4th, celebrated very quietly the twenty-fifth anniversary of their marriage. Congratulations were received from their friends in various parts of the diocese, and from prominent clergymen in other parts of the country.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop
Special Services at the Cathedral—Annual Meetings of the Archdeacons

DEAN DU MOULIN of Trinity Cathedral, Cleveland, Ohio, was the preacher at four of the noon services at St. Paul's Cathedral during the second week in Advent. Dean Rousmaniere has arranged for an early morning service at the Cathedral on Christmas for the special benefit of night workers, mainly those who work on morning newspapers. The service will be at 2:30 A. M., and the Dean himself will conduct it. Should the plan of early service prove successful the Dean may plan to have such a service at least once a month.

THE ANNUAL MEETING of the Archdeaconry of New Bedford will be held at Trinity church, Bridgewater, on January 14th. The Archdeaconry of Lowell's annual meeting will be held on January 16th, but details of the programmes have not yet been arranged.

MILWAUKEE

W. W. WEBB, D.D., Bishop
Death of George H. Page

GEORGE H. PAGE, for many years an active Churchman and secretary of All Saints' Cathedral congregation, Milwaukee, but of late years an invalid and almost totally blind, died on Tuesday, December 10th, at the Protestant Home for the Aged, at the age of 78 years. He was in active life until 1906, when after passing safely through the San Francisco earthquake, he met with a serious street car accident in that city and sustained injuries from which he never recovered. The burial service, from the Home, was conducted by Dean Delany and Archdeacon Mallory and interment was made at Forest Home Cemetery.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.
St. Peter's Parish, St. Louis, Purchases Rectory—
St. Louis Clericus Gives Farewell Luncheon to Rector

THE VESTRY of St. Peter's Church, St. Louis (the Rev. Z. B. T. Phillips, rector), has purchased for a rectory the house at 3684 Lindell Boulevard, just east of the church. It is a large and handsome brick residence, on a lot 45 by 180 feet. The price was \$10,500, to which will be added the cost of extensive improvements.



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THE CLERICUS of St. Louis gave a farewell luncheon at the City Club on December 9th, for the Rev. A. A. V. Binnington, who goes to St. Luke's Church, Lebanon, Pa. Mr. Binnington has been rector of the Church of the Ascension for seven years, during which time a large new church has been built and almost paid for.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop
Mission Study Classes Conducted at Brownell Hall, Omaha

MISS C. C. GRISWOLD of St. Mark's parish, Evanston, Ill., spent the second week in Advent at Brownell Hall, Omaha, the school for girls of the diocese of Nebraska, and conducted classes in mission study. Miss Griswold is secretary of stewards in St. Mark's for "The World in Chicago," and as the topic assigned to St. Mark's is *China*, she chose that topic for study. The result of Miss Griswold's visit has been an increased membership in the Brownell Hall branch of the Junior Auxiliary and a committee has been appointed to arrange further study programmes. Miss Griswold and Miss Johnson, the principal of Brownell Hall, were at school together at St. Agnes', Albany, and Miss Griswold also attended St. Margaret's, Waterbury, the diocesan school of Connecticut. Miss Griswold is deeply interested in the cause of Church education; and last summer, while in England, she became a member of the Guild of the Epiphany. This guild is made up of teachers and other persons engaged in the cause of religious education. The guild has been much interested in the formation of a Board of Religious education in the American Church and hopes that some day an affiliated branch of the guild may be started in the United States. Canon Scott Holland is the warden of the Guild of the Epiphany.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop
Organization of Men's Club Undertaken at St. John's, Seattle

A BANQUET was served by the ladies of St. John's parish, Seattle, Wash. (the Rev. Maurice J. Bywater, rector), on Thursday evening, December 5th, in the new guild hall. It was the preliminary step to the formation of a Men's Club. The guests of honor were Bishop Keator and the Rev. Herbert H. Gowen, D.D., rector of Trinity Church, Seattle. The Bishop spoke most encourag-

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inly on "The Future of St. John's," and Dr. Gowen's topic was "The Use and Benefits of a Men's Club." Other speakers were Mr. Walter Hainsworth, one of the pioneers, who spoke "As a Brotherinlaw of the Church"; Mr. Walter M. Beals on "The Law and the Gospel"; Mr. Paul Dean on the "Spirit of the Parish"; Mr. S. T. Hills on "Credits, Inside and Outside the Church." Mr. William Irons, treasurer of St. John's, spoke on "A Wee Bit o'Everything." Mr. Ryan the senior warden, gave the "Ladies of the Parish and the Guilds" which was seconded by the gentlemen all arising in honor of the hostesses of the occasion. Dr. Brown spoke on "The Practical Side of a Physician's Life." Mr. Joseph Harris one of the senior vestrymen of St. John's spoke to "The Parish From All Sides." Dr. D. B. Lyon responded to "Growth," giving most encouraging data and comparisons. Twenty-six names were added to the roll at the close of the banquet. A peculiar incident of the occasion occurred at the close of Bishop Keator's speech when the forty-five men stood up as one man and heartily sang "For He's a Jolly Good Fellow."

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Meeting of the Diocesan Church Club—Diocesan Sunday School Institute Organized

THE DIOCESAN Church Club gave one of its enjoyable dinners on Thursday evening, December 12th, at the Hotel Schenley, this one being in honor of the Laymen's Missionary League of Pittsburgh. The president of the Club, Augustus P. Burgwin, acted as toastmaster. Addresses were made by the Rev. Dr. Herman L. Duhring of the Philadelphia Episcopal City Mission, on "City Mission Work," and by the Rev. John R. Wightman of All Saints' Church, Pittsburgh, on "The Laymen's Missionary League," of which Mr. Wightman was at one time chaplain. Short addresses were made by the Rev. Frederick Gardiner of the Yeates School at Lancaster, and the Rev. T. J. Bigham, chaplain of the League at the present time. The closing address was made by the Bishop of the diocese.

ON MONDAY EVENING, December 9th, in Trinity parish house, the Sunday School Institute was reorganized, and is hereafter to be known as "The Institute for the Promotion of Religious Education in the Diocese of Pittsburgh." Addresses were made by the Bishop of the diocese and the Rev. Dr. John Dows Hills, president of the Standing Committee. A constitution and by-laws were adopted, and the Bishop of the diocese is now honorary president of the association, while the president is a layman prominent in Sunday school work, Dr. H. C. Westervelt.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop
Provisional Deputies to the General Convention

IN THE ACCOUNT of the thirty-sixth annual synod of the diocese of Quincy which appeared recently in these columns, the Rev. William F. Dawson and Mr. J. F. Somes were omitted from the list of provisional deputies to the General Convention.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
Meeting of the Diocesan Sunday School Commission—Sixth Department Secretary Visits Diocese—Notes

THE SUNDAY SCHOOL COMMISSION of the diocese met recently and appointed as delegates to the Fifth Department Sunday School Convention to be held in Toledo, Ohio, in January, Mr. W. O. Frohock of Columbus, the Rev. F. L. Flinchbaugh, and the Rev. Canon Charles G. Reade of Cincinnati, Mrs.

William Scarlett of Columbus, and the Rev. Charles E. Byrer of Springfield. The commission will endeavor to urge the correspondence course for teacher training and the better equipment of Sunday schools.

THE REV. CHARLES C. ROLLIT, secretary of the Sixth Department, preached in the Church of Our Saviour, Mt. Auburn, and the Church of the Advent, Walnut Hills, Cincinnati, on the Second Sunday in Advent, and on the following Monday gave an interesting illustrated talk at the Cathedral on "The Conquest of the Continent."

THE REV. WILLIAM F. PEIRCE, D.D., L.H.D., president of Kenyon College, Gambier, was the guest of the Church Club of Cincinnati at dinner, on December 9th, and made an address. The local alumni of Kenyon turned out in force and enlivened the occasion with songs of their alma mater.

THE REV. F. H. RICHEY, rector of the Church of the Good Shepherd, Norwood, Cincinnati, Ohio, addressed the Civic League, at the Sinton Hotel, Monday, December 9th, on the subject, "Maeterlinck's 'Blue Bird.'"



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VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
Parish House Opened at Haymarket for St. Paul's Church

THE PARISH HOUSE just completed at Haymarket, Va., for St. Paul's Church, was opened recently with a reception given by the guild to the congregation, including the four mission points of the parish. The erection of this hall which is 30x60 was undertaken by the guild which assumed entire financial responsibility. The cost was about \$1,400, and the building will be of great help in this large and important rural parish. There remains on the building an indebtedness of only \$100.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop
Church of the Good Shepherd, Grand Rapids, Will be Closed

AFTER TWO YEARS of indecision, experiment, and disappointment, fighting against odds and hoping against hope, it has been decided to close the Church of the Good Shepherd, Grand Rapids, distribute the congregation among the other parishes and sell the property. This regrettable, but inevitable conclusion has been reached on account of the changed conditions now surrounding the church, the removal of many of its members, and the unsuccessful struggle of the survivors to maintain a separate parochial existence. The plan will be to erect, as soon as possible, a new church in the south-eastern part of the city in the midst of the new residential section, and to transfer thither the name of the Good Shepherd, with as much of its equipment and tradition as possible.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Anniversary of Nativity Chapel—Department Secretary Addresses Washington Parish—Men's Club Organized at St. Mark's

THE CHAPEL of the Nativity observed its ninth anniversary during this Advent season. The first service was Advent Sunday, 1903. The first Holy Communion Christmas Day (6 A. M.) of the same year. For five years the congregation struggled along without a chapel building. On New Year's Day, 1909, service was held in the new chapel. The Resurrection Chapel has been carried on for four years as a Sunday school. Sunday night services have been started with good congregations. On Tuesday the Holy Communion is celebrated. This is part of the Nativity work, and is also under the Rev. Enoch M. Thompson.

ON WEDNESDAY, December 4th, Canon Bratenahl, secretary of the Third Department, addressed a parish meeting of the congregation of Washington parish (the Rev. A. S. Johns, rector), on the general subject of missions. After the address the ladies of the Woman's Auxiliary served refreshments. As one result of the canon's visit, the vestry, at the suggestion of the rector at its December meeting, authorized a thorough and complete every-member canvass to be undertaken after the Christmas holidays.

A MEN'S CLUB has recently been organized in St. Mark's parish and gave a dinner in the parish hall on Thursday evening, December 12th. At a very enthusiastic meeting of men the other evening the club elected as its officers, Mr. David M. Lea for president, and Mr. Ralph Given for secretary and treasurer. The Rev. J. Henning Nelms was the guest of the evening.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Organ Used for First Time at Church of the Good Shepherd, Buffalo

ON THE First Sunday in Advent a special musical service gave the congregation at the

Church of the Good Shepherd, Buffalo (the Rev. James Cosbey, rector), an opportunity of hearing the organ upon which considerable repairs and improvements have been made at a cost of over \$1,100, thereby almost doubling the original cost of the organ. The old mechanism has been thoroughly overhauled, a new motor installed, six new stops added, all stops which did not include lower octave have been made to speak throughout the entire compass and a new great to pedal reversible coupler has also been added.

CANADA

Diocese of Algoma

AT THE QUARTERLY MEETING of the deanery of Thunder Bay, held on November 20th, in St. Paul's rectory, a paper was read on "Uniformity in Sunday School Teaching," by Canon Hedley of St. John's, Port Arthur. It

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was decided that the Sunday School Association should be revived.—THE REV. CANON BURR, Manitoulin Island, has been appointed rector of St. Luke's, Port William, by Bishop Thornloe.—A BEAUTIFUL brass altar cross was dedicated in the church at Gravenhurst by the Bishop on November 15th. It was a thank-offering for recovery from serious illness.

Diocese of Quebec

NEXT NEW YEAR'S DAY will be the twenty-first spent in Canada by Bishop Dunn, as Bishop of Quebec. He hopes to receive his friends on the afternoon of that day at Bishopthorpe. He has been holding confirmations in the Eastern townships during the first week of December.—ON THE 10th and 11th, the meetings of the St. Francis District Association were held in St. Peter's Hall, Sherbrooke. The anniversary service was held in St. Peter's church on the evening of the 10th, The Deanery Board of the rural deaneries of St. Francis District held meetings on the 11th. Holy Communion was held at 8 A. M. in St. Peter's church. There was a public missionary meeting in St. Peter's hall on the evening of the 11th.—AT THE AUTUMN MEETING on November 26th, of the rural deanery of Quebec, the subject of a division of the deanery was brought up and a resolution was unanimously passed, recommending the Bishop to divide off the six northern parishes, from the present Quebec deanery, to be known as the deanery of St. Maurice. The rector of St. Peter's Church, Quebec, was re-elected rural dean of Quebec. A united missionary service was held in the Cathedral, Quebec, of all the city congregations, on November 29th. The special preacher was the missionary at Port Neuf, the Rev. A. W. Buckland. The many friends of Bishop Farrar, who last year assisted Bishop Dunn, are interested to hear that he has been appointed to be commissary and assistant in the diocese of British Honduras, by the Archbishop of the West Indies.

Diocese of Montreal

AT MORNING SERVICE in Christ Church Cathedral, Montreal, on December 8th, the preacher was the newly consecrated Bishop of Athabasca, the Rt. Rev. Dr. Robins. He made an earnest appeal for both men and money, so much needed for mission work in the Northwest.

Diocese of Toronto

A LEGACY was reported at the board meeting of the diocesan Woman's Auxiliary from the late Miss Tilley, president for many years, of \$300, to be used "for some missionary object." Wycliffe College, Toronto, has benefited by a legacy from the late Stuart Dunn of Quebec.—A SCHEME of assisting immigrants on their arrival in Toronto was under consideration at the meeting of the rural deanery in the first week in December. It is planned to remodel the Church of the Ascension so as to make it a thoroughly equipped institutional church. It is intended to undertake the work on a more comprehensive scale than has ever been attempted in the city before.—A VERY HANDSOME GIFT was presented to the Rev. Canon Marsh, rector of St. Paul's Church, Lindsay, and his wife, by the congregation, on the close of his twenty-fifth year in charge of the parish.—EITHER an enlargement of the building of St. Clement's church, Eglinton, is proposed, or, if that should prove impracticable, that a new church should be built.—THE DECEMBER board meeting of the Woman's Auxiliary was held on the 5th in St. Anne's parish room.

Diocese of Huron

A RESOLUTION was presented at the autumn meeting of the diocesan board of the Woman's Auxiliary at Brantford, to this effect: "That the members of the Board of Management of Huron Woman's Auxiliary, assembled at Brantford, desire to place on

record their hearty appreciation of the spirit of self-sacrifice and devotion to the cause of missions which has inspired Miss Marjory Nash to offer herself for work in China."

Educational

DURING the second week in November, Kenyon College received a visit of five days from Mr. Edward C. Mercer, who has for the past few years devoted his time to moral and religious work in American colleges. Mr. Mercer has visited practically all of the leading American colleges and universities and has an intimate knowledge of student life and its peculiar problems. He has a wonderful gift for winning the confidence and affection of college men and he succeeded in getting into very close touch with the Kenyon students. There is every evidence that his visit accomplished much lasting good. Mr. Mercer pronounced the Kenyon men perhaps the most cordial and courteous among the colleges that he had visited and spoke in high terms of the moral tone and atmosphere at Kenyon. The mid-semester examinations for new students were held on the three days before Thanksgiving. The college attaches much importance to the ceremony of matriculation and only students who maintain a passing grade in practically all of their college work, including these examinations, are allowed to matriculate. Of the class of 1916 it is gratifying to note that a larger proportion have qualified than in any recent year.

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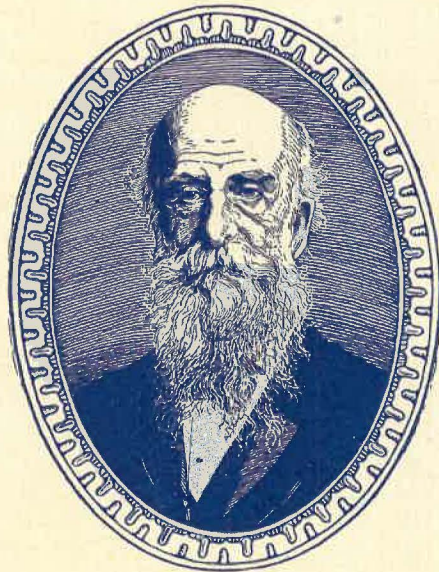
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The Magazines

THE CHRISTMAS NUMBER of the *Century* is replete with the usual well-selected offering of the season. There are a half-dozen excellent short stories, mostly with Christmas themes, several poems of merit, and an unusual number of illustrations in color. The article of most interest to Churchmen will be found to be "Lords Spiritual in Jerusalem," by Thomas E. Green, an account of the religious bodies having official representatives in the Holy City, and the work there carried on by these bodies. The article is well illustrated with portraits of the various bishops, patriarchs, and archimandrites in residence in Jerusalem, among these being one of our Anglican Bishop, the Rt. Rev. Popham Blythe. Among the heavier articles is one by Alvan F. Sanborn on Henri Bergson, "the foremost thinker of France," in which the personality, philosophy, and influence of the great philosophical lecturer are ably discussed. General Harrison Gray Otis and General John B. Henderson contribute illuminating sidelights on "The Impeachment of Andrew Johnson." A timely article on the Panama Canal, embodying a conversation with Colonel Goethals, under the title "The End of the Big Job," comes from the pen of Farnham Bishop. "The Trade of Russia," by James Davenport Whelpley, has the virtue of presenting much information, and many statistics not usually available, in an attractive and interesting manner.

THE FEATURE ARTICLE of the December number of *Scribner's* is the beautiful Christmas story from the pen of Thomas Nelson Page, entitled "The Stable of the Inn," which has for its theme the birth of the Christ-Child and the visit of the Magi. The article is illustrated with two striking color pictures, drawn by N. C. Wyeth. Under the caption, "Germany and the Germans from an American Point of View," Price Collier contributes a second article, the subject in the current issue being "German Political Parties and the Press," in which he says that "If the American people read the German newspapers there would be little love lost between us." He asserts that "the German press is painfully narrow, frequently unfair, and often purposely insulting to foreign countries." Lovers of art will be interested in a well illustrated discussion of "Scandinavian Painters of To-Day," by Christian Brinton. There are several short stories, one of which "The Winged Hussar," by Albert Kinross, is striking in its originality and strength of imagination. An illustration in colors, especially worthy of mention, is "A Christmas Dream," drawn by Victor C. Anderson.

GUGLIEMO FERRERO, in the December number of *Hearst's Magazine* tells of a "Roman historian in the grip of American progress," under the title of "America and Europe Compared." His observations are based in the present article mostly on visits to South America, with a trip to New York thrown in. The learned Italian historian leaves his definition of "American progress" to be given in a later article, after the aggravating manner of the serial story. "The Autobiography of Admiral Dewey" gives the events of the naval hero's life from the time of his appointment in 1897 to the command of the Asiatic squadron to the declaration of war with Spain. Belmore Browne contributes an interesting paper on "The Conquering of Mt. McKinley," which narrates the hardships which the Parker-Browne expedition experienced in their climb of the famous Alaskan mountain. Of interest to those of a political bent will be "Another Standard Oil Lesson," by W. R. Hearst. There are several excellent short stories, among them a clever detective story entitled "The Kleptomaniac," by Arthur B. Reeve.



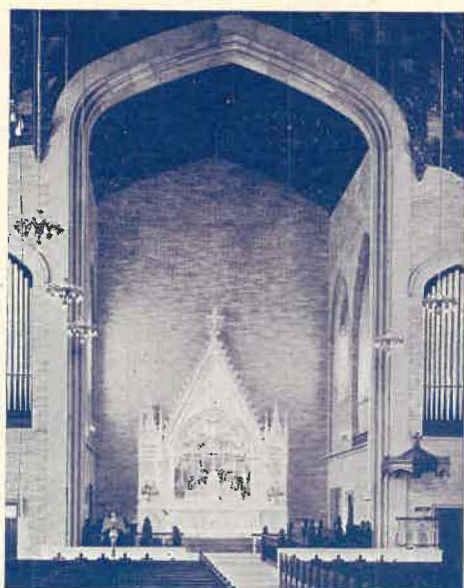
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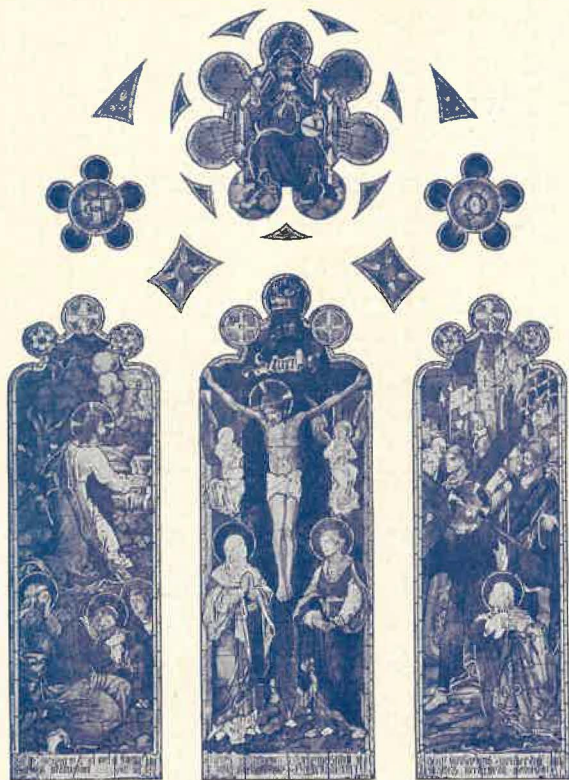
Our own experience is explained in detail in a pamphlet just issued entitled "Serial Industrial Bonds," which also gives descriptions of current offerings. This pamphlet contains as examples a list of sixteen representative issues originally sold by us several years ago aggregating in amount \$10,185,000. Of this amount \$3,247,500 has been paid under the serial plan, \$2,915,000 has been redeemed prior to maturity, leaving still outstanding only \$4,022,500.

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