

The Living Church

VOL. LVI

MILWAUKEE, WISCONSIN.—JANUARY 13, 1917

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THE LIVING CHURCH

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IF YOU BUILD castles in the air, your labor will not be lost: that is where they should be. Now put foundations under them!—Anon.

IN THOUSANDS of flowers Love's writ stands imprinted; how beautiful is the earth when it reflects Heaven!—Rückert.

MISFORTUNES are like knives, which either serve us or cut us, as we grasp them by the blade or the handle.—Lowell.

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MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 13, 1917

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EDITORIALS AND COMMENTS

WE are printing on another page the report which the daily papers have given of the projected appointment by the Pope of a commission of four cardinals "looking to a reunion of Christianity and the cultivation of friendly relations with the Anglican Church". Dr. Palmiere, of Washington, who appears to have given the information to the American press, is quoted as saying that "the friendship of the Anglican Church is appreciated by Rome", and that "Rome cannot see with indifference the growing friendship between Anglicanism and (Eastern) Orthodoxy". He believes that "one of the most important tasks of the new commission will be a thorough re-examination of the arguments, *pro* and *con*, on the validity of Anglican ordinations".

A New Papal Commission

This is, indeed, unexpected news. The elevation of Nicola Marini to the cardinalate was a happy augury of an effort to find a basis for unity in Christendom, for he has devoted his life to that effort. If it be true that he is to head the commission that is to reopen the question of Anglican relations, it is a further element of hope.

The mere fact that Rome desires to reopen a question that Leo XIII had affected to close is a remarkable indication of a new mind in Vatican circles. If we were all big enough to leave ancient prejudices aside, both Romans and Anglicans would rejoice at this new determination. Unfortunately neither party is free from that heritage of a sad past. If the Vatican can restrain the enthusiasm of its own converts from the Anglican Church, and can really decide the question on its merits, then Rome has made in our day a splendid advance in true spirituality.

Have we made a like advance? If Rome were to recognize Anglican orders and ask that the broken intercourse between the Churches of Italy and England be restored, both Churches retaining their autonomy and characteristics, would Anglicans be big enough to accept the outstretched hand? We who know what theological animosities can be, can by no means be assured that they would.

Rome has taken this step—if reports are true—entirely upon her own motion. It is her advance to us. It behooves us to receive the advance with full recognition of its eirenic value and with a dignified reliance upon the facts of our history. We have nothing to cover up. We point to the record of the Church of England and of her daughter Churches since the unhappy split with the Churches of Europe, and ask that, on that record, though it is full of grave faults and though there is very much in it of which as Churchmen we are ashamed, there be a restoration of communion between the Churches. After intercommunion has been restored, we shall be glad to discuss the questions that are at issue between the communions, but we wish to discuss them as friends and brothers, from within the recognized communion of the Catholic Church, and not as strangers and aliens to each other. We doubt whether the Anglican Churches will wish to lift a finger or to say a word

in behalf of the recognition of Anglican orders. That is an internal question which Rome must decide for herself.

When it has been decided affirmatively, the question of future relations will be one for both communions to consider together; and may God raise up, on both sides, men big enough to rise above prejudices and seek honestly to find, within the Church, the way of peace.

A STATEMENT set forth by a distinguished group of representatives of organized Christianity in this country, and said to have been written by Mr. George Wharton Pepper, is receiving criticism on what seem to us mistaken grounds. Much

A Statement of Protest

of the criticism seems to imply that the statement is a protest against the President's cautious attempt to learn directly from the belligerents what are the ends that, in their judgment, ought to be secured before peace can be made. Other criticism seems to imply that these gentlemen, standing afar off where they are safe, are shouting to weary belligerents that they must not stop fighting.

But the Protest does not warrant these criticisms. It is not a protest addressed to those at war, as though Americans are bound to see that these do not make peace too soon, but rather a protest against an American demand for peace apart from justice. The protest is voiced by Americans against other Americans and thus is the very reverse of that impertinent intrusion that an attempt would be to urge on to continued war any nations that might conceivably feel that the time had come for peace.

We are printing this Protest on another page of this issue. It obviously does not go to the root of the issue between the nations, nor is it intended to. If we understand it aright, it is a demand that the Christian consciousness of the world shall put justice first and peace only second. We cannot conceive that Christians will divide on that issue. Certainly THE LIVING CHURCH accords it the most entire approval.

This is an occasion of world stress. Whoever adds to the flame of world discord and hate assumes a terrible responsibility. It does not follow that we can treat justice as a negligible quantity. The function of the Church is to try to find the way out of an *impasse*.

The knotty question that must be solved ultimately is this: Given the facts, as they are, in part, presented in this Statement, what shall be done about them? This is the question that THE LIVING CHURCH has tried to propound to the Christian sentiment of the world, and its answer is not an easy one. There has certainly been no unanimous acceptance of such preliminary postulates as we have presented, nor is it strange that there has not been. Apparently there is an insoluble problem which yet must be solved. We are hoping that the Allies, in their answer to President Wilson, will state their own view of that answer, for that is the essential issue now.

But the signers of this Statement were very wise, in our

judgment, in not confusing their presentation of the moral issue with the vast number of practical problems that must arise in the determination of that issue. All the Christian statesmanship that there is in the world will be required in the determination of the question; but American Christianity, from its disinterested viewpoint, ought to find the answer and, in all meekness, submit it to the Christian consciousness of the nations that are at war.

THE *New York Times* of Saturday, October 17th, published an editorial entitled *Reactionary Churchmen*, in which regret was expressed that so many influential delegates to the General Convention have "assumed a reactionary attitude toward divorce and remarriage". The *Times* believes that the position which the Church has taken heretofore, allowing the remarriage of the innocent party under certain conditions, was the wiser position, and would result in greater benefits to society.

**Reactionary
Churchmen (?)**

The editorial proceeds to say that "the proposed new attitude toward divorce and remarriage will, if it prevails, be of no service in mitigating or suppressing the evil. It will inevitably serve, instead, to lessen the authority and usefulness of the Church without benefiting society. Divorce will continue, remarriage will be as frequent. The Church will still further isolate itself from the stream of human activities".

This is a strange argument. It means in effect that the Church should conform her moral standards to the low level of the world around her, in order that she may retain her influence with the world. It would be necessary therefore that the Church should trim her moral standards to suit the moral development of each country in which she ministered. In Germany she must teach that the state is above the limitations of morality. In Utah she must teach that polygamy is allowable. In Turkey she must teach that it is the duty of women to remain in ignorance and subordination. In India she must do nothing to upset the caste system of society. In the United States she must tolerate divorce.

Of course the result would be that the Church would everywhere be utterly contemptible in the eyes of men and women of the world. No one can have any respect for a moral teacher, or any kind of teacher for that matter, who is simply truckling to one's own weaknesses. The only kind of moral teacher to whom the world will listen with attention and respect is one who teaches unflinchingly higher moral ideals than are attained by the generality of men. This is especially true of the Church. Men of the world may not flock to the services of a Church which sets before the world exalted and unalterable ideals of morality. But then neither do they flock to the services of the easy-going and liberal churches. They do not flock anywhere on Sunday mornings; they usually remain in bed. When, however, they do feel the need of religion—if they ever do—they will go to the Church that seems to them most supernatural and unworldly in its faith and morals.

An independent preacher once tried to establish a "People's Church" in a theatre in a small town of the Middle West. He called upon business men to join his church and help finance the enterprise. The chief inducement he offered them was that in joining his church they would not have to believe anything in particular, nor live up to any special moral standard.

"Wouldn't you give ten dollars a year to belong to such a church?" he asked of one business man.

"No," said the business man, "I don't think it would be worth ten dollars a year to me to belong to such a church."

After all, the writer of the editorial in the *Times* admits that the stricter attitude, if taken by the Church, will have no effect in mitigating the divorce evil in this country. Those who have been divorced and are seeking remarriage can always find someone to perform the ceremony. The question then really is whether or not the Episcopal Church should be true to the teachings of Christ as she understands them by insisting that the bond of holy matrimony is dissoluble only by death. If the *Times* is right in saying that the world does not care which attitude is taken by the Episcopal Church, why should she be criticised for upholding the higher and more Christian ideals in regard to marriage?

It may be true that in taking this stand "the Church will still further isolate itself from the stream of human activities". Is it not far better that the Church should isolate herself completely from that stream when it becomes polluted and filthy? In the mind of Christ the Church was to be like a city set on a hill, the light of the world, far above the strife and the rancor

and the falsity and the foulness of a sinful and unbelieving world. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

THE plan outlined in THE LIVING CHURCH of December 23rd by the Rev. Dr. Watson, rector of the American church in Paris, for the care of the "fatherless children of France", has aroused an echo in many a breast, as our letters indicate. Many

have inquired as to particulars. Thus far "The Fatherless Children of France" we can only answer rather vaguely. The American "benefactor" is to act on behalf of some particular, assigned French child. The child is kept with its mother in the home-land. The French government pays a meagre pension to the widow and it is estimated that a contribution of ten cents a day, pledged for two years, will enable the mother to retain her child with her and keep it from want, thus preserving the home intact, in spite of the death of the husband and father. It is hoped, too, that a personal relationship between benefactor and child may be built up, for which purpose direct correspondence between the two is anticipated, and the photograph of the child is promised to the benefactor.

As to details, we are obliged to wait for further information. We are now enrolling the names of benefactors, and at least the first payments should be sent to this office, so that there may be as little delay as possible in transmission. The roll and the remittances are transmitted to Paris and the assignments will be made there in accordance, as nearly as possible, with the request of benefactors. Whether subsequent payments should be made through this office or otherwise will be stated later.

We ask benefactors to anticipate some considerable delay before they learn of the actual assignment. Not only are ocean mails, under present circumstances, very slow indeed, but we can foresee that if this plan is as successful as it bids fair to be, Dr. Watson and his colleagues in Paris will be overwhelmed with requests and there will be some delay in supplying them all. Alas, the supply of "fatherless children" in France is so enormous that an unlimited number of benefactors can be accommodated; but if the fairy who intervenes in Paris to bring benefactor and child together is of necessity somewhat slow, a little patience is all that will be needed on the American side, while on the French side must all the responsibility as to inquiries and assignments be assumed.

May we suggest again that Americans assume this responsibility by thousands and not merely by scores? It must appeal to many a mother's heart, where perhaps a child in the blessed country of perfect peace may speak tenderly from that other land, through the letters of some other child whose life has been saddened by war. It will also appeal splendidly to children, whether as individuals or as classes, in Sunday schools and day schools. *The Young Churchman* has promised to try to enlist children as benefactors, with the help of parents and teachers, and will make a special effort to arouse and keep up their enthusiasm from week to week. In addition to THE LIVING CHURCH WAR RELIEF FUND—which must not be lost sight of in the multiplicity of appeals, for the Church must still be enabled to act as mother wherever she is needed—both THE LIVING CHURCH and *The Young Churchman* will adopt this Fatherless Children of France project as their particular contributions to the relief of suffering, which is everywhere individual and personal, and never collective, though uncounted millions of people are suffering together.

A representative of the Federal Council of Churches advises us that only one religious paper in America has exceeded the amount raised for war relief by the family of THE LIVING CHURCH. We cannot record an exact total, because for the funds other than our own we have not been accustomed to carry the totals over from week to week and they are merged in other funds. The total, however, is considerably in excess of fifty thousand dollars; and the continuance in well doing which has been shown by THE LIVING CHURCH family for more than two years, with almost no "appeals", and with merely the plain statement of facts from time to time as these have come to us, is one of the most grateful experiences in the editor's life. THE LIVING CHURCH family has been bound together by this common experience as it could hardly have been in any other way. To all parts of the widely separated family the editor sends his most sincere thanks.

WE desire to express sympathy with the writer of the "Short History of the Danish Reformation" in this issue, himself a leading minister of the Danish Evangelical Lutheran Church in this country, when he prays that the broken episcopal succession in Denmark may be healed, and when he adds that this must "be done without causing a new split and separation from the Danish Church in Denmark." "The Episcopal Church," he says, "must help."

We are confident that the Episcopal Church is more than ready to help. Our Joint Commission on Christian Unity would greatly value an intimation of how, tactfully, to proceed.

Will the writer of the article help us to help?

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 8th:

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
St. Peter's Church, Auburn, N.Y.	38.58
St. John's Church, Portsmouth, N. H.	8.52
St. James' Mission Thanksgiving offering, Meeker, Colo.	4.00
St. James' Mission Christmas offering, Meeker, Colo.	0.40
St. James' Mission S. S. Christmas Festival, Meeker, Colo.	6.50
St. Paul's Church, Marfa, Texas	20.37
A member of St. James' Church, Chicago, Ill.	5.00
Church of the Heavenly Rest, Plainfield, N. J.	5.00
Blue Ridge Industrial School, Dyke, Va.	3.88
Sunday School of Como, Mont.	12.80
J. P.	2.00
E. M. Brown, Faribault, Minn.	5.00
A member of St. John the Evangelist's, Boston, Mass.	5.00
St. Peter's S. S., Auburn, N. Y.	48.19
St. Peter's Church and S. S., Clifton, N. J.	11.15
A communicant of St. Mark's Church, Toledo, Ohio	5.00
All Saints' S. S., Trenton, N. J.	10.00
T. B. W., Washington, D. C.	3.00
R. G. H., Providence, R. I.	5.00
St. Augustine's Church School, Wilmette, Ill.	10.00
anon., Collingdale, Pa.	5.00
Rev. Lloyd B. Thomas, Carson City, Nevada	10.00
In loving memory of H. S. L.	10.00
"Marina", New Haven, Conn.	10.00
All Hallows' Church, Snow Hill, Md.	17.93
All Saints' Church, Rosendale, N. Y.	5.00
Trinity S. S., Rutland, Vt.	4.05
Church of the Good Shepherd, Omaha, Nebr.	3.78
St. Luke's S. S., Brockport, N. Y.	15.25
J. C. France, New Haven, Conn.	1.00
Albany, N. Y.	5.00
St. James' S. S., Hartford, Conn.	10.00
In memoriam C. F. L.	1.00
St. John's Church, Arlington, Mass.	14.20
St. John's Church School, Arlington, Mass.	19.00
Girl Scouts, Arlington, Mass.	1.00
St. Andrew's Church, Louisville, Ky.	12.75
St. Timothy's Church, Roxborough, Philadelphia, Pa.	54.70
Mrs. C. F. Axtell, Stratford, Conn.	1.00
From four small Grandchildren †	1.00
M. L., Church of St. Mary the Virgin, New York City †	2.50
All Saints' Church, Morristown, Tenn. †	.78
Two members of the Cathedral of All Saints, Albany, N. Y. †	10.00
Church of the Holy Comforter, Kenilworth, Ill. †	44.07
St. Matthew's Church, Hillsboro, N. C. †	3.74
St. John's Church, Lower Merion, Pa. †	7.00
Mrs. R. P. Kent, New York City †	10.00
Miss Mary E. Dryer, New Rochelle, N. Y. †	5.00
Trinity Cathedral S. S., Duluth, Minn. †	21.02
St. Luke's Church, Cleveland, Ohio †	2.50
Woman's Auxiliary, St. James' Church, Providence, R. I. †	5.00
St. Peter's Church, Plymouth, Conn. †	1.00
Issie Crabbe, Troy, N. Y. †	1.00
Grace Church, Stamford, N. Y. †	9.30
R. C. Applegate, Morristown, N. J. †	30.00
C. M. H. †	1.00
Evelyn M. Breslin, New York City †	5.00
Trinity Church, Princeton, N. J. †	35.00
Visiting Nurse, Detroit, Mich. **	5.00
Total for the week	\$ 644.14
Previously acknowledged	38,134.55
	\$38,778.69

- * For relief of French war orphans.
- † For Belgian relief.
- ‡ For relief work in France through Dr. Watson.
- § For relief work among Germans.
- ** For relief work in Geneva.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

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

The following have enrolled as assuming the responsibility of benefactors to particular children, pledging ten cents a day for two years, according to the plan outlined by the Rev. Dr. Watson in THE LIVING CHURCH of December 23rd. Where a remittance is enclosed the amount is acknowledged also:

5. Miss Elizabeth F. Briscoe, Wilmington, Del.	
6. Mrs. H. O. Du Bols, New York.	
7. Miss Mary Constance Du Bols, New York.	
8. Miss L. Benton, Perth Amboy, N. J.	
9. Miss Constance R. Wheeler, Burlington, Vt.	
10. Miss Julia L. Farnum, Sea Isle City, N. J.	
11. Miss Sarah Russell, Scranton, Pa.	
12. J. A. Dearing, Shenandoah Junction, W. Va.	
13. Rev. T. A. Cheatham, Pinehurst, N. C.	
14. Miss Juliet C. Smith, Topeka, Kansas.	
15. Miss Jane Cuddy, Pittsburgh, Pa.	
16. All Saints' Church School, Norristown, Pa., per Rev. Edward R. Noble	\$ 27.00
17. X. Y. Z., Brooklyn, N. Y.	10.00
18. Mrs. Francis Marion Metcalf, Utica, N. Y.	10.00
19. James H. Pershing, Denver, Colo.	10.00
20. Mrs. N. B. Gallwey, Newport, R. I.	73.00
21. A. E. J., Providence, R. I. (one year)	36.50

22. Wm. F. P. Coxe, Asheville, N. C.	9.13
23. Eliza P. Coxe, Asheville, N. C.	9.12
24. Rev. and Mrs. Robert Scott, Williamstown, Mass.	9.13
25. Miss Mary H. Wolcott, Utica, N. Y. (two children), Jan., Feb., and Mch.	18.25
26. Miss Elizabeth de la T. Purdy, Pasadena, Calif.	10.90
Total for the week	\$222.13
Previously acknowledged	39.47
	\$261.60

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

ARMENIAN AND SYRIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 10.90
St. George's S. S., Rochester, N. Y.	5.85
Tappanese, New York City	5.00
St. John's S. S. Boys' Class, Warehouse Point, Conn.	12.50
Bennett E. Seymour, Central City, Colo.	5.00
T. F. Turner, St. Peter's, Bennington, Vt.	.50
All Saints' Church, Morristown, Tenn.	.78
Grace Church S. S., Jamestown, N. D.	2.23
Grace Church, Jamestown, N. D.	14.15
Trinity Church, Juneau, Alaska	27.65
Grace Church, Sheboygan, Wis.	46.00
St. John's Church, San Antonio, Texas	6.56
W. H. W., Roxborough, Philadelphia, Pa.	2.30
In memoriam C. F. L.	1.00
Two members Cathedral of All Saints, Albany, N. Y.	10.00
St. James' Church, Upper Montclair, N. J.	25.00
"Colchester, Conn."	5.00
A Communicant of St. Mark's Church, Toledo, Ohio	5.00
St. Matthias' Church, East Aurora, N. Y.	6.55
St. Matthew's Church, Hillsboro, N. C.	11.50
St. Matthew's S. S., Hillsboro, N. C.	11.00
E. S. M., Holley, N. Y.	4.50
A friend, Sussex	10.00
St. Paul's Church, Waterloo, N. Y.	27.00
St. John's Church, Winsboro, S. C.	3.00
Rev. Richard G. Kirkbride, Clear Lake, Wis.	2.00
St. Paul's S. S., Benicia, Calif.	5.37
Trinity Memorial Church, Erie, Pa.	17.44
Trinity Memorial S. S., Erie, Pa.	11.14
St. Peter's Parish, Carson City, Nevada	2.00
Church of the Nativity, Newport, Pa.	4.90
St. John's S. S., Lancaster, Pa.	20.10
Trinity Church, Saco, Maine	1.00
Trinity Church, Fort Worth, Texas	13.00
Church of the Ascension, Montgomery, Ala.	26.51
St. Columba Mission, Detroit, Mich.	36.37
Evelyn M. Breslin, New York City	5.00
St. Andrew's Church, North Grafton, Mass.	12.25
St. Andrew's S. S., North Grafton, Mass.	3.25
	\$418.90

POLISH RELIEF FUND

In memoriam C. F. L.	\$ 1.00
All Saints' Church, Morristown, Tenn.	.79
St. Augustine's School, Raleigh, N. C.	55.26
R. G. H., Providence, R. I.	5.00
St. Luke's Church, Cleveland, Ohio	2.50
St. Paul's S. S. class of Mrs. Inglis, Hudson, Wis.	4.50
	\$69.05

SERBIAN RELIEF FUND

In memoriam C. F. L.	\$ 1.00
"A friend", Sussex	10.00
	\$11.00

ALBANIAN RELIEF FUND

R. G. H., Providence, R. I.	\$5.00
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BELGIAN RELIEF FUND

In memoriam C. F. L.	\$ 1.00
"Colchester, Conn."	5.00
Dr. Theodore Diller, Pittsburgh, Pa.	5.00
Immanuel Church, St. Paul's Parish, Hanover Co., Va.	23.86
Miss F. Dandridge, Petersburg, Va.	5.00
St. Paul's Church, Hanover, Va.	5.76
Pierson High School, Sag Harbor, N. Y.	1.77
A. T. B., Grace Church, Newark, N. J.	1.00
	\$48.39

ANSWERS TO CORRESPONDENTS

CAMBRIA.—The incident to which you refer occurred in Chicago some four or five years ago. A high school pupil reported that it had been taught in class that "Henry VIII founded the Church of England". Protest was made to a member of the Board of Education and, through him, to the Superintendent of Schools, Mrs. Ella Flagg Young, whereupon the latter issued instructions to the public school teachers that they were not to teach that Henry VIII founded the Church of England.

PERPLEXED.—Whether it is true that "the greater part" of 5,500 American scientists deny the personality of God and the immortality of the soul is of no evidential value whatever. The lesser part are as likely to be right as the greater part, and God is not demonstrated by a microscope.

THIS is a comforting word of Scripture which presents Christ as a shepherd whose sheep had strayed. That one lost sheep gives the story a realistic human touch. The human heart cannot resist the story of the ninety and nine—the fold that was short one sheep, the flock that was incomplete, the shepherd who rested not until through darkness and rain, midst exposure to wild beasts and the dangers of craggy heights, he went forth to find the sheep that was lost. The tendency to stray was in the shepherd's sheep, their security was not absolute, it was dependent upon his devotion and life. That was enough, for that was unto death. "Strayed" has been written after many of the Lord's sheep. It has been written of you. It has been recorded of me. Strayed, yes! But the love of the shepherd was never known in its devotion and sacrifice until that night when he went forth to find the sheep that was lost.—*Western Christian Advocate.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus



SOME years ago, in England, I happened on a little book entitled *John Silence*, by a writer then quite new to me, Algernon Blackwood. I read it with interest and delight; for he seemed to be opening up a new vein of stories of the uncanny. The delightfully shivery tale of the German

Brothers' School has done good service in many an American boys' school; the tale of the French walled town, with the bewitchment of cats upon it, is always a joy; and I defy anyone to read the story about the Egyptian mummy, and the fire-spirit, unmoved. Since then, Mr. Blackwood has gone on developing his vein, sometimes with great success. In *The Human Chord*, he exploits a scientific idea as to the power of vibration, which an old college friend of mine has been working out on other lines so successfully as now to maintain the possibility of extinguishing a conflagration if one had a sufficiently powerful orchestra to sound the proper note; and in *Sand* there is a story, *The Man Whom the Trees Loved*, which is exquisitely sympathetic.

But of late it appears that Mr. Blackwood's vein is running out; and, instead of really good, satisfactory, shivery occultism, he is revamping some rather stupid and quite unproved philosophical hypotheses. Of late, for example, he has shown himself entirely obsessed with the doctrine of metempsychosis, and with a rather tedious pantheism, which is not necessarily associated with the other. I have just been laboring through one of his newest books, *Julius LeVallon*; and it would be difficult to imagine anything more essentially anti-Christian than the teachings which, throughout the book, he assumes as true. Re-incarnation is taken as a well-known commonplace; the possibility of the forgiveness of sins is scoffed at and black magic is rather the normal thing, accompanied by elemental manifestations of the spirits of Nature. To "feel-with" external objects is apparently the chief end of all discipline, so that one may be identified with forests, or the ocean, or a mountain-side, or wild beasts. I confess I do not find it an attractive proposition.

All that sort of teaching which Mr. Blackwood has taken it upon himself to transmit to the public, through the medium of his rather tedious fiction, seems to me essentially ugly; and since one may fight fiction with fiction I commend to those who have been at all affected by it a wonderful story in Mr. E. F. Benson's book, *The Room in the Tower*, the story of the man who saw Pan. It is an allegory, if you please, but a very moving one, and a valuable counter-irritant to the pestiferous poison of pantheism. For myself, I do hope that Mr. Blackwood will go back to his straightforward ghosts. In that field, if any of you are interested, I commend to you a most extraordinary volume by John Buchan, *So Long as the Moon Endureth*.

SOME WEEKS AGO, I commented here on the gross unfairness of many newspaper reports of sermons. It is not the clergy only, however, who suffer from that outrage. Madame Guilbert, the well-known French actress, recently addressed the Drama League in New York, and among other things spoke frankly though kindly of certain defects on the American stage, quite as apparent to educated Americans as to foreigners. Some New York papers misrepresented her speech outrageously, whereupon she wrote the following letter to the *New York Herald*. I wish that all managing editors of daily papers could read it, mark, learn, and inwardly digest it.

"I made the difficult, almost crushing, effort to speak for one hour and a half in English, and if I am not mistaken the crowded audience of the theater gave me to understand that they appreciated what I have said and the kind sentiment in which it was said. There was no malicious criticism, no sneering at anything; there were suggestions dictated by sympathy and friendship; suggestions how by early training of voice, taste, grace, artistic intellectuality, the material for a better stage in America could be obtained.

"Unfortunately the subject was limited to the stage only, otherwise I would have in all modesty also suggested how the American

press would gain by having their reporters trained to pick out, in a speech, what is well meant, what is said in spirit of utility, what is said in a sentiment of friendship, instead of reporting disconnected words and phrases, with the intention of distorting the sense and of stabbing the friend in the back."

SOME RATHER ASSURED PEOPLE send out this notice in Detroit:

"PEACE MASS MEETING.

"A complete program for the establishment of Universal peace presented by eminent speakers.

"At the Unatarian Church, Woodward and Edmund Place, Sunday evening December 3d, at 7.30 P. M. NO FUNDS TO RAISE."

Don't you love the "complete program"? Somehow it reminds me of Mrs. Humphrey Ward. On her last visit to America, the story goes, she met a woman who was, she discovered in horror, a suffragist. "Oh, my dear, this is shocking!" said she. "Now I have made a very careful study of the whole subject, and I am quite sure I can set you right if you will give me fifteen minutes." The American beamed kindly: "Dear Mrs. Ward, I've studied it, too, so don't you think it might be safer to take twenty minutes?"

HERE IS A FRESH utterance of Billy Sunday, which is profoundly illustrative of ——?

"Near the opening of his sermon, Mr. Sunday referred to something Phillips Brooks had said at one time, when he interpolated: 'And, by the way, if he were alive to-day I believe that he would be knee-deep in this campaign. Phillips Brooks, although he was a high Churchman, had true religion.'"

I PUBLISHED some stirring anonymous verses, written by an Irish prisoner in a German prison-camp, when Casement was endeavoring to form an Irish brigade for the German army. This poem (by Primate Alexander's daughter, I believe), is a worthy pendant to the other.

"THE IRISH BRIGADES

"What though we come from the east or west,
Though of north or of south were our birth,
We come from the land we love the best,
The sweetest and saddest land on earth.

"If Dargle's glad waters dance and laugh
And Ovoca sings to listening trees,
From the Boyne and Emain and Clontarf
Woes of old battles moan on the breeze;

"Over Roscommon's bogland and plain
The wild geese mourn for a day that dies;
At the cold feet of Cape Clear in vain
The Atlantic sighs as a lover sighs;

"O sadly, sweetly, the voices call
Where Antrim's glens slope down to the foam;
And sweet on the hills of Donegal
The blue peat smoke and the smell of home.

"This is our love for that land loved best—
Her fame fixed high in the war of wars,
Her valor by all the world confessed,
Her name written large among the stars.

"We said, If we fall our brothers will rise,
Their faces turned to these fearsome lands,
From field and fen where the sea bird cries,
Their hands held out to our ghostly hands.

"We said, They will stand where we have stood,
Irish Brigades in the nation's sight
Resisting the evil unto blood—
Who talk of freedom for freedom fight.

"We said, but we bow our heads in shame,
Thinner and thinner our ranks have grown,
Our name of pride will be but a name
And strangers shall reap where we have sown.

"But you will reap only vain regret,
Brothers, when the evil day is done,
And alien hands in the Temple set
The blood-stained banners which we have won."

ELEANOR ALEXANDER.

THE SECOND SUNDAY AFTER EPIPHANY

By THE REV. WILLIAM H. BOWN

LOVING SERVICE

CRUE service means work. The religion of our Lord is not merely the reflection of the morals and intellect of past ages; it is a permanent cause. "Bear ye one another's burdens" is a principle underlying the whole fabric, and when we cease to sacrifice ourselves for the good of others we sacrifice our religion.

This is one reason for having asylums, and hospitals, and institutions of mercy, and Church machinery for reaching all classes and conditions of men and women.

As members of our Lord's household, the Church, we can help in this work. We can "go about doing good", not, perhaps, in the well-sustained charitable enterprises of our day, but among those who can be helped by our bright smiles, our willing hands, and our prudent dispositions.

The collect recognizes God's Providence—prays for His peace—and these things are among the first principles of a life of loving service to God and man.

The peace may be broken, as it is in many ways to-day, but He will hear our prayer, and "grant us" His "peace all the days of our life", if we will but persevere in His service.

The epistle is composed of what the Scriptures call "diverse exhortations", and sets forth our diversity of gifts, our duties to others, and our heart virtues.

And it is evident, from the teaching of this epistle, that there can be no loving service in the world, except among those who hate sin, and love God and man, for the doing of this service is the first step to being joined in heart and will to God and man.

The gospel is a wondrous example of loving service, for we see our Lord coming under the roof of a married couple, not as their Saviour but as a brother.

We see Him adorning and beautifying with His presence and first miracle the holy estate of matrimony; revealing His sympathy with their joys as well as their sorrows; showing us by His miracle how He can transform what is mean, and vapid, and comparatively worthless, into that which is noble, and generous, and exhilarating, and exposing the "weak and beggarly elements" of Judaism, by changing them into the strong, sweet, strengthening wine of the Gospel.

It is all very simple and unostentatious, yet in a most natural way He displays His glory, through His spirit of loving service.

Godet says: "It was the rich wedding present wherewith He honored the house into which He had been hospitably received along with His followers." But, like all His miracles and wonders, this miracle was a manifestation of His divine nature as the Son of God, and a manifestation of the glory of His presence in all the daily processes of nature, and we are to strive to emulate Him.

Not that we can turn water into wine, but that we can sanctify by our presence the joys and duties of daily life; that our words fitly spoken may become like "apples of gold in pictures of silver"; that our deeds may be filled with the grace, and beauty, and courtesy, which transform the common things of life into the gold of heaven, daily cares into holy character, toil and burdens into heavenly discipline.

This, then, is the conclusion of the whole matter. We cannot call anything really loving service that does not contemplate a certain definite, substantial, and worthy end.

We must seek means and opportunities for the exercise and concomitant development of our capabilities, our faculties, our affections, and even of our powers and talents that are employed with physical things.

And in proportion as we have given ourselves earnestly and honestly to loving service in such directions, in that proportion have we found happiness and joy, and have made our lives a blessing and a gladness, not only to ourselves, but to the multitudes around us.

THE NEW LECTIONARY

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

SECOND WEEK IN THE EPIPHANY SEASON

Second Sunday after Epiphany	Genesis 24, 29-51 Isaiah 54	Ephesians 5, 15-6, 9	Jeremiah 7, 1-20	John 3, 13-end
Monday	Genesis 24, 52-end	Ephesians 6, 10-end	Isaiah 43, 8-20	John 3
Tuesday	Genesis 25, 1-18	Romans 1, 1-25	Isaiah 43, 21-44, 5	John 4
Wednesday	Genesis 25, 19-end	Romans 2	Isaiah 44, 6-23	Luke 4, 14-32
Thursday	Genesis 26	Romans 3	Isaiah 44, 27-45, 7	Matthew 4, 12-end
Friday	Genesis 27, 1-29	Romans 4	Isaiah 45, 8-end	Matthew 9, 2-13
Saturday	Genesis 27, 30-45	Romans 5	Isaiah 46	Matthew 12, 1-21
Third Sunday after Epiphany	Gen. 27, 46-28, end, or Isaiah 42, 43, 7	John 1, 35-end	Ezekiel 18	Luke 6, 12-end

CHE first lesson on Sunday morning is the story, in part, of the successful visit of Abraham's servant to get Rebekah as a bride for Isaac. Would that our congregations would stand for the whole chapter! The second lesson deals with the general theme of marriage and of the mutual relations of parents

and children, as well as expanding this germinal truth into civil society in the mutual relations of employer and employee; and teaching the marriage relation as a symbol of Christ and His Church. This latter thought is also the teaching of the Old Testament alternative lesson (formerly assigned to the Third Sunday after the Epiphany, but more appropriate here), which also gives God's gracious promises to His Church, including the promise of peace (see collect for the day), and lays a foundation for the Church's missionary activity in the truth of the God of Revelation as the God of the whole earth.

The appropriateness of all this in connection with the story contained in the gospel for the day, the wedding at Cana of Galilee, is obvious.

The second lesson Sunday evening takes the lead with the account of our Lord's cleansing of the temple. It is a continuation of the harmonized Life, and is taken from the same chapter as the gospel for the day.

The morning Sunday evening takes the lead with the account of our Lord's cleansing of the temple. It is a continuation of the harmonized Life, and is taken from the same chapter as the gospel for the day.

For the Old Testament backing of this we have chosen the chapter in which Jeremiah makes his plea for social righteousness against what we should now call "Churchianity", or false reliance on the "Temple of the Lord".

The morning week-day selections are a continuation of the course reading in Genesis, and the second lessons complete the reading of Ephesians and begin Romans, which, as the Gospel of Sonship for the world, is exceedingly good Epiphany material. In the evening, the harmonized Life of our Lord is continued, with Isaiah for first lessons. As has been already pointed out, Isaiah, chapters 40 to 66 inclusive, contains the three elements of Redemption,* Missionary Programme, and Final Judgment. There is a certain analogy between Christmas and Easter, in this, that both treat of Redemption, the one through the Incarnation and the other through Death and Resurrection; and both are appropriately followed in Epistles and Gospels and Lectionary, by passages which stress the application of Redemption to life. Redemption must in no case be confounded with Salvation. In the second year of the New Lectionary, this second part of Isaiah is used with this same topical significance and, at the same time, in its true historical connection with the return from Exile. The first programme, Redemption through Incarnation, has its climax on the Sixth Sunday after the Epiphany; and the second, or Redemption through the Death and Resurrection of our Lord, goes on to the following Advent. What was said above about Isaiah 40-46 applies, also, to the Epistle to the Romans, as applicable both to Eastertide and to the season of Epiphany. In addition to the Gospel of Sonship for the whole world, it also treats, in a most thorough fashion, the subject of the relation between Redemption and Salvation.

THE SECOND SUNDAY AFTER EPIPHANY

O everlasting and almighty God!
Who governest all things in heaven and earth,
With mercy hear Thy people in their prayers
And all their days, through which the paths are trod
Of this brief being, from their hour of birth
To the last moment, may Thy peace be theirs!
Through Jesus Christ, our Lord. Amen!

THOMAS WILLIAM PARSONS.

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STATE CONTROL OF THE LIQUOR TRAFFIC

Growing English Sentiment Favors Taking
Over the BusinessBISHOP BURY DISCUSSES CONDITIONS
AT RUHLEBEN

The Living Church News Bureau }
London, December 11, 1916 }

It would appear from carefully compiled reports, says the *Times* newspaper, that the idea of State control of the "liquor" trade (even to the extent of purchase) is growing in favor both with the trade and with all but the most extreme wing of the "temperance" party.

It is an especially noteworthy fact in this matter that the authorities of the Church of England Temperance Society have, by a very substantial majority, ranged themselves on the side of those who advocate State purchase of the traffic.

A meeting of the General Council of the society, at which representatives of thirty-seven dioceses were present, was held last week at the Church House, Westminster, and, after a whole day's debate on the question, passed the following resolution by 50 votes to 29:

"That this council is of opinion that in the future great benefits would result if the nation secured by State purchase the full and immediate control of the liquor trade."

The case for State Purchase was ably stated, we are told, by Canon Garbett and Principal Burrows, of King's College, London; while the opposite side was put with equal ability by Canon Masterman and Mr. Joynson-Hicks, M.P. Among those taking part in the general discussion were the Bishops of Oxford and Llandaff, the Bishop of Willemsden, Canon Horsley, Sir Matthew Dodsworth, Colonel Ferguson, and Lady Howard.

The Rt. Rev. Rev. Dr. Bury, English Bishop for Northern and Central Europe, preached at St. Peter's, Vere street, on Sunday week for the first time since his appointment to the benefice, and referred to his recent visit to the British civilian prisoners at Ruhleben, from which place he returned the day before.

He had brought over a series of notes and memoranda from the men to their relatives and friends, and as he did not want to lose any time in sending off those messages he asked members of the congregation to assist him in sorting them out. The prisoners had provided themselves with a beautiful little place of worship which was crowded to its fullest extent at each of the four services that he conducted there on the previous Sunday. He left his pastoral staff with them, so that they might have a witness that they were not forgotten. They had no altar linen, and he asked the congregation to send them four sets, as well as an electroplated chalice, and thus establish a link between them and St. Peter's, Vere street.

The Bishop stated to a press representative that he had come back with a perfect longing for an exchange of civilian prisoners and the removal of all the rest to neutral territory; the discipline of military life kept up the spirits of military prisoners, but civilian prisoners, who felt that they had done nothing to cause them to be deprived of their liberty, felt embittered.

The Bishop of Worcester writes in his diocesan magazine that his "embassage" to the United States has been an interesting experience. Every day brought "new ideas, new methods, new friends", and he can never forget "the cordiality of the welcome" which the Church there gave to the English Church as represented by him.

The Bishop of Salisbury has consulted his diocesan board of finance as to summoning a special meeting for the discussion of the present topical subject of bishops' residences and incomes in relation to his own position, and with a view to bringing it before the diocesan synod.

He said that a number of questions had to be faced by the diocese: First, who were to benefit by the removal of the Bishop to a smaller house, and by the consequent reduction of his income. To him, for one, such a change would come as a great relief. If the poorer clergy would gain thereby, the whole thing would assume for him another aspect. In such a case as Salisbury, where the Cathedral stood partly in the palace grounds, "it was inconceivable", he declared, "that the palace could pass into hands over which the Church and the diocese could have no control." Again, if it were true that his living in a palace raised a barrier between Bishop and people, there was nothing more to be said. He questioned whether a Bishop living in a villa—large enough to accommodate his ordination candidates—would be nearer to the masses of the people than when residing

in an episcopal palace. It had also to be considered whether the diocese would gain. He was prepared to live where and on what conditions the diocese desired. The Bishop rightly proceeded to denounce the loud and wild talk in some quarters about the so-called luxury and extravagance of episcopal state. "It is flatly contradicted," he said, "by the experience of many of yourselves. No houses in England are more free from luxury and ostentation than the houses of the bishops." Uninformed criticism took no account of the claims upon the official income. Assuming a change, who would take the Bishop's place in regard to these private benefactions?

The board agreed to discuss the subject at its next meeting.

Lord Halifax has issued an appeal for funds to make Malling Abbey habitable for the Benedictine community of nuns who are to take possession of the

Rehabilitation of
Malling Abbey

This community has for many years been established at Baltonsborough. As the premises there were not only entirely inadequate to accommodate the increasing numbers, but also very unhealthy, the community felt that they had no alternative but to accept the offer of West Malling. A sum of £2,500 is required, however, to make the abbey fit for housing the nuns. Lord Halifax appeals to all English Catholics in entire that they will not permit, in this time of war, "when the Benedictine life of perpetual intercession and prayer is so urgently needed," that the workers should be hampered for the lack of this sum.

The Rev. Arthur Gordon Deedes, vicar of St. John's-the-Divine, Kennington, and Honorary Canon of Southwark, who has finished his earthly course at the age of fifty-five, has been long one of the most devoted and widely known Churchmen among South London clergy.

Death of
Rev. A. G. Deedes

He was one of the assistant priests at St. John's for over twenty-five years—his only assistant curacy—and then, five years ago, on the decease of Canon Brooke, he became the incumbent. One simple but very important kind of work with which he was entrusted in his early days there was among the sacristans and acolytes of the parish, and from this ultimately grew the Guild of the Servers of the Sanctuary, which is now such a useful and well-known institution in other parishes. His manifold activities in later years included his work in connection with the Community of Reparation in the diocese, both in a spiritual and financial way, and with penitents.

There has also lately passed away a well-known member of the episcopate in the Rt. Rev. Walter Farrar, D.D., late Bishop of British Honduras and Central America, who since resigning the bishopric a year ago has been vicar of Bognor, Sussex.

Bishop Farrar

He was fifty-one years of age. Born in British Guiana, where his father, Archdeacon Thomas Farrar, was vicar general, he was educated there and at Keble College, Oxford, and was ordained in 1888. After working for many years as an incumbent in British Guiana and in England at Hawkchurch, Dorset, in 1905, he was consecrated Bishop of Antigua. Afterwards, from 1910, he was successively Assistant Bishop of Quebec and of the West Indies, and was made Bishop of British Honduras in 1913. In the very short period of time his Lordship had been at Bognor, his work was greatly blessed. He was instrumental in infusing a good deal of fresh vigor and spiritual force into the Church life of that important seaside watering place. The changes he made at the parish and at St. Wilfrid's were all in a Catholic direction, including the restoration of the daily offering of the Eucharistic Sacrifice and the ancient traditional vestments. May God give rest to both these His servants!

A new girls' school, to be known as St. Edith's School, Brackley, is to be opened in September of next year in connection with the Midland Society of the Woodard Schools. The house, a large manor house lately the property of the Earl of Ellesmere, has been acquired on behalf of the society, and will be adapted during the interval under the direction of Sir Aston Webb, R.A.

It is to be a girls' school of the highest class, with fees about 150 guineas a year. It has secured the patronage of the Duchess of Portland, Adeline, Duchess of Bedford, the Marchioness of Lothian, Theresa, Marchioness of Londonderry, the Countess of Dartmouth, Ida, Countess of Bradford, and the Lord Bishops of London, Winchester, and Oxford, besides many others. The advisory committee of management, which includes, among others, the Duke of Newcastle, has elected Miss E. R. Pearson, M.A., to be the first head mistress. Miss Pearson has had a distinguished career. She took high honors at Girton, and has been for twenty-two years an assistant mistress at the famous St. Leonard's School at St. Andrews. It is desired that St. Edith's should set the highest possible educational standards, combined with definite teaching of sound Catholic doctrine and practice, and be one of the great system of Woodard Schools throughout the country. Brackley is well known for the healthiness of its situation, which led to its being the sanatorium of the University of Oxford in the Middle Ages. J. G. HALL.

A PROTEST AGAINST ANY PROPAGANDA FOR PEACE APART FROM JUSTICE

THE following Protest of distinguished representatives of American Christianity was published in many daily papers on the morning of New Year's Day:

"A PLEA FOR A LASTING PEACE"

"When war drenches Europe in blood, it is natural that we Americans should shudder at the sight. To call upon the combatants to stop the carnage is an impulse so strong that it even tends to displace judgment and distort values. We are apt to forget, at any rate for the time being, that there are conditions under which the mere stopping of warfare may bring a curse instead of a blessing. We need to be reminded that peace is the triumph of righteousness and not the mere sheathing of the sword. To clamor for an ending of the present war without insuring the vindication of truth, justice, and honor is not to seek peace, but to sow disaster.

"Because it is so easy to lose sight of these essential principles, we, the undersigned, view with some concern the organized and deliberate effort now being made so to stampede Christian sentiment as to create a public opinion blindly favorable to stopping hostilities without adequate consideration of the issues which the war involves.

"We are Christians and, as such, deem that truth and righteousness are to be maintained inviolate, even at the sacrifice of physical life. We are citizens of the United States and, as such, are conscious of the solemn responsibilities of our Christian citizenship. We, accordingly, venture to direct the attention of our fellow-Christians to a few of the vital issues which are making their mute appeal for final decision.

"The ravage of Belgium and the enslavement of her people; was it right or wrong?

"The massacre of a million Armenians; was it a permissible precaution or an unpardonable crime?

"The desolation of Serbia and Poland; was this a regrettable necessity or a frightful injustice?

"The destruction of life through the sinking of the *Lusitania* and of other merchant ships; was this an ordinary incident of warfare, or was it deliberate and premeditated murder?

"The starvation of Jews and Syrians in the Holy Land; is this an accident of economics or a violation of the laws of God and man?

"The attempt to array Moslems against Christians in a 'holy war'; was it a laudable act of imperial statesmanship, or was it the treachery of a Christian monarch?

"The intimidation of small nations and the violation of international agreements; are these things excusable under provocation, or damnable under all circumstances?

"In the presence of these pending and as yet unsettled issues, we feel impelled to warn our brethren against those who cry 'peace, peace', when there is no peace. The just God, who withheld not His own Son from the cross, could not look with favor upon a people who put their fear of pain and death, their dread of suffering and loss, their concern for comfort and ease, above the holy claims of righteousness and justice and freedom and mercy and truth. Much as we mourn the bloodshed in Europe, we lament even more that supineness of spirit, that indifference to spiritual values, which would let mere physical safety take precedence of loyalty to truth and duty. The memory of all the saints and martyrs cries out against such backsliding of mankind. Sad is our lot if we have forgotten how to die for a holy cause.

"We solemnly declare to you our conviction that the question of all questions for our immediate consideration in this: *Shall the ancient Christian inheritance of loyalty to great and divine ideals be replaced by considerations of mere expediency?*"

The signatures include the following Churchmen: The Bishops of Atlanta, Pennsylvania, Tennessee, Philippine Islands, Massachusetts, Pittsburgh, and Chicago; the Rev. Drs. Charles L. Slattery, George Wm. Douglas, William T. Manning, and Ernest M. Stires; Messrs. George Wharton Pepper, Winston Churchill, Gifford Pinchot, Dr. Richard C. Cabot, M. Taylor Pyne, William J. Schieffelin, Joseph Packard, R. Fulton Cutting, George Zabriskie. Among the more distinguished of other signatures are those of Dr. Lyman Abbott, President Hibben of Princeton, former Attorney General Charles J. Bonaparte, President Henry C. King of Oberlin College, Dr. John Timothy Stone, Dr. William A. Sunday, Dr. Walter Laidlaw, Dr. S. Parks Cadman, Dr. Charles R. Brown, William R. Moody, Dr. Newell Dwight Hillis, Dr. George A. Gordon, Dr. Newman Smyth.

LONG LOST WASHINGTON PORTRAIT

A FINE miniature portrait of George Washington, by Walter Robertson, which has remained untraced for a century and a quarter, came up for sale at Messrs. Hodgson's rooms in Chancery lane, reports the *London Times*, and was purchased for Messrs. Thomas Agnew & Sons for £500. It was painted from life during the years 1794 and 1795, and has been known hitherto only through a rare engraving by Robert Field.

POPE MAKES OVERTURES FOR UNITY

[FROM THE NEW YORK TIMES AND THE CHICAGO HERALD]

WASHINGTON, January 4th.

PRIVATE letters from the Vatican received by Dr. A. Palmieri of the Library of Congress, a recognized writer on ecclesiastical subjects, announce that Pope Benedict XV is about to appoint a commission of four cardinals to renew a movement begun by Pope Leo XIII and abandoned by Pope Pius X, looking to a reunion of Christianity and the cultivation of friendly relations with the Anglican Church. A public announcement on the subject from Rome is expected shortly.

Dr. Palmieri said to-night the new movement, as outlined in his advices, would be directed particularly toward the establishment of a reunion of the Russian Church and the Papacy, and to a thorough reëxamination into the validity of Anglican or Episcopal ordinations, which was settled in the negative in a papal bull, *Apostolicae Sedis*, by Pope Leo X.

The honor of presiding over the commission of cardinals, Dr. Palmieri has been informed, will be bestowed on Cardinal Nicola Marini, one of the new cardinals created in the last consistory, who has devoted many years to scientific research and to the cause of a reunion of Christianity.

The interest of the Pope in the problem of Christian unity is said to have been intensified by the recent progress of the World Congress, initiated by the American Episcopal Church.

"The new Pope," said Dr. Palmieri, summarizing the information received from Rome, "has taken a considerable part in the efforts of neutral nations to establish peace among nations, and the Vatican's efforts have been suggested not only by a humanitarian spirit but by a longing for Christian unity and for the ending of the conflict which has long since divided Christian Churches.

"Efforts of Leo XIII for carrying out the reunion of Christianity were abruptly stopped by Pius X, who aimed at an inner reform of the Catholic clergy and turned all his energies to the crushing of Modernism.

"Benedict XV thinks it is time to renew the policy of Leo XIII, and also that a reëstablishment of a political peace would be the first step toward renewed attempts to stop the splitting of Christianity into a great number of sects.

"It seems to the Vatican that the Orthodox Slavs will be very soon called to take a more active part in the life of western nations, either Protestant or Catholic, and that it is necessary to come to an understanding with them, in order to avoid evils produced by religious intolerance.

"The newly planned commission of cardinals will pay attention to yearnings for unity which from time to time manifest themselves in the Orthodox Churches, and cultivate friendly relations with the Anglican Church.

"One of the most important tasks of the new commission will be a thorough reëxamination of the arguments, *pro* and *con*, on the validity of Anglican ordinations.

"The bull *Apostolicae Sedis*, by Leo XIII, has settled in the negative the problem of that validity, but generally theological schools assume a more favorable attitude toward acknowledgment of the validity of Anglican orders, and the new commission of cardinals will carefully ponder the reasons set forth by Russian and Anglican divines against the decision of Pope Leo XIII. The friendship of the Anglican Church is appreciated by Rome, for she may be as a link of union between Roman Catholicism and Russian Orthodoxy.

"The interest of the Vatican in the problem of Christian unity has been aroused by the recent progress of the World Conference, the well-known initiative movement of the American Episcopal Church. The movement toward Christian unity, started by the World Conference, excited interest and sympathies in Rome, and Cardinal Gasparri, in the name of the Pope, wrote to the Secretary of the World Conference, Robert H. Gardiner, several letters which seem to reproduce the style and the feelings of Leo XIII. But that correspondence would not have had any tangible results if the conference had not met with a great success in Russia. The official organ of the Holy Synod has praised the initiative of the World Conference and exhorted the Russian hierarchy to give their coöperation to it."

Dr. Palmieri made public a letter he had just received from Professor W. Ekzempiarski, editor of *The Christian Thought*, in Russia, in which the Russian writer said:

"It is with a feeling of joy that Russians see their American brothers take in hand the initiative of Christian unity with energy and assiduity."

(Continued on page 368)

The Joint-Diocesan System of Church Sunday School Lessons

THE Joint-Diocesan System of Church Sunday School Lessons, in its present form, represents the development of nearly forty years in the educational consciousness of the Church.

When, between 1870 and 1872, attention of Sunday school workers the world over was called to the new plans of the International Sunday School Association for a uniform series of Bible lessons so arranged as to cover the study of the entire Scriptures in six years, a tremendous step in advance of anything ever before developed was taken.

Almost immediately, the desire for a similar series of lessons more suited to the needs of our own schools, and embodying phases of instruction naturally not found in an interdenominational series, was expressed. This desire became more and more wide-spread as the success of the International Lessons grew, until 1877, when, under the leadership of Mr. George C. Thomas and others, the Joint-Diocesan System of Church Sunday School Lessons was established.

It was soon seen that to make this system widely useful a Lesson Board, representing the widest possible range of opinion in the Church, was a necessity. Hence, bishops of a large number of dioceses were asked to appoint representatives upon the Joint-Diocesan Lesson Board, the business of which should be the selection of lesson material, Biblical as to subject, and Churchly as to treatment, to serve as guides to the teachers in the Church Sunday schools throughout the land. This board began its work in 1877 and it continues active after nearly forty years, with an ever broadening vision, as the aim of Religious Education itself has constantly broadened.

With the growing impression that Sunday school lessons need to be adapted to the characteristics of the several stages of child life, an impression that has in late years developed into the conviction of the absolute necessity for grading and for graded teaching, the Joint-Diocesan Lesson Board decided to prepare schedules of lessons for the three departments of the Sunday school—primary, junior, and senior—and for the adult class, thus bringing its schedules in line with the most modern Sunday school ideals. This was accomplished in the year 1906. And when, a few years later, the General Board of Religious Education published a "Standard Curriculum" for the schools of the Church, the Joint-Diocesan Lesson Board decided to conform its courses of graded lessons to the "Standard Curriculum".

The Joint-Diocesan Lesson Board is convinced that the ultimate solution of the Sunday school lessons problem is in the Departmental Graded System, and is therefore now devoting and expects to continue to devote its efforts to the preparation of schedules of lessons on that system, especially having in mind the large number of small schools. For those who prefer them, however, the Uniform System will be continued.

The courses are prepared for five departments, corresponding to the general stages of child growth; namely, beginners', primary, junior, senior, and adult; and the lesson materials cover every year of the individual's life, from the beginners' to the adult period.

An outline of the courses of study may not be amiss. The system is arranged under two general schedules, a winter schedule of nine months and a summer schedule of three months.

In the winter schedule the beginners are taught for two years of God: His love and our love; His care and our care.

The primary department in four years learns of God the Loving Father and His family; of the Lord Jesus and His helpers; of the Christian child's life—of belief, prayer, and duty.

In the junior department two courses of hero stories of the Old and New Testaments alternate with a year of the Life of our Lord and a year on the Church and her ways.

In the senior department the subject of four years' study is the Kingdom of God, considered under four subheads: Preparation, Proclamation, Progress, Subjects.

The Bible class department includes six years' work, one year each on the Prophets; Our Lord and His Apostles; His teaching about human duties; St. Paul and the Apostolic Church; History of the Church; History of the Prayer Book.

In this summer schedule the beginners' courses are on the wonders of the outside world, and God's care of the outside world. The primary department has four years on the parables and miracles, Bible truths from nature, and stories from the mission fields. The junior department has a year on the Leaders

of Israel; one on our Lord and His friends; one on the Parables; one on Stories from the Early Church. The seniors study the Christian Year, the Origin of the English Bible, the Book of Common Prayer, and Mission Fields of the Present Day, devoting one year to each subject. Topics for six years in the Bible class department are: The Psalms in Human Life; The Church's Conquest of the World; Origin and Transmission of the Holy Scriptures; The Worship of the Church; Organization of the Church in the United States; The Story of the Creeds.

All these courses are for a term of nine months, from October to June inclusive, and it will readily be seen that any child receiving the benefit of all these courses successively (which he would if he continued a faithful pupil in the school) could not fail to secure a comprehensive education in religion and training such as would be calculated to make of him a true "soldier and servant" of Jesus Christ.

In addition to the winter courses outlined above, there is for each department a corresponding series of courses for the summer months, July to September inclusive. Many of our larger schools now close during the summer, thus conforming their procedure to the public school practice. Others carry forward their work during the whole year. For these latter, and for the increasing number of chapels at summer resorts that call for courses for use during the vacation period, this "summer schedule" for three months is intended, and the topics and selections under them are calculated for summer conditions and needs.

The aim of the Joint-Diocesan series of lessons is, broadly speaking, to furnish Church Sunday schools with an abundance of Biblical material to illustrate the teachings and practices of the Church; to present the fundamentals of her history and worship; and to show the ideals underlying her work. We know of no courses of study furnished by any other religious body, excellent as those courses are, which cover the whole subject of Religious Education as completely and as well. We require a different Sunday school material from theirs if we would transmit the truth "as this Church hath received the same" to our children. Let us review the elements composing the Joint-Diocesan Lessons.

1. The Holy Scriptures are central in the faith of the Church, hence they are the sources of illustration in the Joint-Diocesan System.
2. The Church is Liturgical, hence her worship is a part of Church school teaching.
3. The Church is Historic and Catholic, hence her history, especially that included in her beginnings, is a highly important subject of study.
4. The Church emphasizes the teaching value of symbols, hence knowledge of her rites and ceremonies must be included in the subjects taught.
5. And most important of all; the Church believes in Christian Nurture; hence, growth—spiritual growth through the means of grace—needs to be emphasized.

Now even a cursory examination will show that the Joint-Diocesan System of Church Sunday School Lessons furnishes these elements in appropriate measure and at the appointed period of the child's life, and thus may become the most approved means for child training yet devised, where an intelligent teaching method provides for its wise application.

And finally, the use of the Joint-Diocesan System of Church Sunday School Lessons is more extensive to-day than that of any other system emanating from the Church, and the board, made up as it is of men from so large a number of dioceses, is truly representative of the whole American Church. Particulars as to the lesson schedules may be had from the secretary of the executive committee, the Rev. John R. Huggins, 2206 South Twenty-third street, Philadelphia, Pa.

LIGHT

The man who has within
No guiding light,
Walks, in the blazing noon,
As in the night.

Whom God illumines dwells
In undimmed day;
Through storm and night he treads
A clear, sure way.

THOMAS CURTIS CLARK, in *Sunday School Times*.

THE COUNTRY CHURCH

BY THE REV. J. N. ATKINS

IN a former article attention was called to the steps taken in the Province of Sewanee, to lay emphasis on the Country Church and Rural Life Problem, by the appointment of a committee on that subject, in connection with the Social Service Commission of the Fourth Province. Definitely organized work on this subject is being done in the dioceses of Pennsylvania, Central New York, and New York, and in the Philadelphia Divinity School.

There have come to the attention of the writer the *Social Survey of Three Rural Townships in Bucks County, Pa.*, in the diocese of Pennsylvania; two addresses by the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, entitled *Social Service in the Rural Church*, and *The Rural Church Problem*; and Extension Bureau Circulars Nos. 1 and 2, of the University of North Carolina, by Prof. E. C. Bronson, entitled *Our Country Church Problems* and *Our Carolina Highlanders*. All of these present studies of the various phases of the Country Church and Rural Life Problem in different parts of the country, and all but the last two are products of the Church.

It is most significant and encouraging that there is beginning to appear a literature of our own on this all-important subject, and let us hope that it is the genesis of a definite and systematic study, and the promise of a new and adequate policy for the Church's work in her largest field.

Bishop Rhinelander in the foreword of the *Survey in Bucks County*, says: "(1) If country work is to be developed in any real and permanent way, it is imperative that the Church should be prepared for a very liberal investment of money and men in country districts. The ground we have lost cannot be recovered in any other way. Only men of first-rate ability should be sent into the country, and they should have adequate salaries and equipment. They should be, and should be treated as, equal to the city clergy. It is much better that we should concentrate our work in one or two selected rural centers than to be content with the ordinary policy of "sustentation", *i. e.*, keeping small churches or chapels open for occasional services for the remaining faithful remnants of the people. Sustentation is itself important, but if we are to make headway with our problem we need a very different method of attack.

"(2) Of chief importance is the man who is sent into the country. His ability, personality, and character count for much more than in the city. In the city there are many reinforcements, and much machinery which he can use to supplement his efforts. In the country he is thrown back largely on his manhood. Only first-class men should be sent; men who can make their way anywhere, and who choose the country willingly, with a real vision of the work to be done. Such men will in their turn aid greatly in arousing the whole Church to the meaning of the work and in enlisting sympathy and interest. . . . The reason why so few of our best men choose a country ministry is because so little has been made of it, and so little is known about it and its possibilities."

In these words of Bishop Rhinelander are expressed two, among others, of the primary necessities of the country church, *i. e.*, more knowledge of the work and its possibilities, and the very best men the Church can secure to go into the field. He also emphasizes the need of better salaries, and of concentration in rural centers.

To meet these requirements there is need (1) of an active and extensive propaganda in the Church to inform the people as a whole of the fact of a Country Church and Rural Life Problem, and of the possibilities of work in the country, and (2) of a definite attempt on the part of the Church to put the subject before her students for holy orders.

One half the population of the United States lives in the country, and from the rural regions there is a steady stream of population moving to the towns. For both these reasons may be urged the importance of the country church. As Professor Bronson says in *Our Country Church Problem*, speaking of North Carolina particularly: "What our one million seven hundred thousand country people think about child labor, crime, liquor, lynching, prison reform, illiteracy and education, market and credit problems, the short ballot, the initiative and referendum, tax reform, public health and sanitation, missions, personal salvation and social ministrations, is all important. The level of their thinking is the level of our civilization. The character of their culture is the mainspring and measure of our democracy, social, civic, and spiritual. And the core of country

culture is the country church. Or so it once was, and so it still may be, if only the Church will have it so." This may be said of all states that are predominantly rural in population.

The same writer urges under the head of Constructive Suggestions, the following: "(1) First of all our Church authorities must realize that the country church is in danger. (2) We need country church homes and living salaries for resident ministers. (3) Country workers need special training for country work (under this head he urges seminary courses in social sciences, dealing especially with rural problems). (4) The country church must be served by devoted men of God, whose souls are saturated with country-minded uses; who genuinely love the country life . . . whose minds respond with interest to the challenge of rural problems, and whose ideals and energies lend themselves to leadership in rural surroundings."

"John Frederick Oberlin's life-long work in the Ban-de-la-Roche of the Vosges mountains almost perfectly typifies the ideals, the spirit, and the methods of effective spiritual service in country regions. Baird's account of it ought to be in the required courses of our seminaries and teacher training schools everywhere, as well as in our private libraries."

Let me urge upon all who are engaged in any way in country church work to keep before the Church, through the Church press and in other ways, this subject of the Country Church and Rural Life, to help build up within the Church a literature on the subject, and to raise the voice in behalf of the country church so that the Church at large will realize its importance and take such steps as are wisest and best to further the spread of the Kingdom in the rural sections. The subject merits a distinct department of the Joint Commission on Social Service, or of the Board of Missions. We should have provincial and diocesan commissions or committees studying the provincial and local phases of the subject, in which leaders may be developed, through study, observation, and experimentation, who will be able to bring together the results of the best efforts made in this part of the Church's work. We need publicity, exchange of experience and method, suggestions, and a constructive policy before the subject can be fully known and satisfactorily worked out.

THE NEW DEAN OF THE GENERAL SEMINARY

BY THE REV. GEORGE HODGES, D.D.

DR. FOSBROKE was "discovered", so far as the Episcopal Theological School was concerned, by Professor Drown, who heard him read a paper at a Church Congress. The paper was upon some problem of the Old Testament, and the matter was handled so lucidly, in such good spirit, and with such competence of scholarship, that the hearers were much impressed, and Professor Drown among them. Dr. Fosbroke was accordingly asked to give a course in the School, and did so, to everybody's great satisfaction. On the basis of this acquaintance, he was called to the chair of the History and Religion of Israel. The choice has been more than justified by the manner in which the duties of that department have been fulfilled.

It was soon found, not only by the School but by the Church throughout the East, that Dr. Fosbroke is not only a scholar but a preacher. He has been in continual demand for sermons, and has gone sometimes long distances in his faithful response to such requests. He has conducted many quiet days for the clergy, in states as far apart as Maryland and Wisconsin. Early called into the councils of the committee arranging for an International Conference on Faith and Order, he has been one of the most active and useful members of that commission.

He goes to the General Seminary with qualifications which are peculiarly appropriate for the head of that institution. It is a position which calls not only for administrative ability and understanding of the intellectual side of preparation for the ministry, but for a wide sympathy with the very different kinds of people who make up the membership of the Church. It would be a misfortune to have in that place any partisan Churchman.

The fact that Dr. Fosbroke was a professor with great acceptance at Nashotah, and a professor with equal acceptance in Cambridge, is significant of his own mind and heart. He is at the same time a High Churchman and a Broad Churchman. He has sympathetic understanding of extreme men on both sides. He will carry into the leadership of the General Seminary this fine spirit of intelligent brotherliness. The School in Cambridge is the poorer for his departure, but not only the General Seminary but the Church at large will be the richer.—*Church Militant* (Massachusetts).

Short History of the Danish Reformation

By the Rev. R. ANDERSEN

Priest of the Danish Evangelical Lutheran Church, New York

WHEN the good Catholic Bishop in Aarhus, Ove Petersen Bilde (Bille), in July, 1534, signed that document by which the noblemen nominated Prince Christian as King of Denmark, it was with tears in his eyes. He was a friend of the Prince, but afraid of the Catholic situation in Denmark. King Christian III was a Protestant and sought to introduce the Reformation into Denmark. In August, 1536, he arrested all the Catholic bishops. Luther did not think this was necessary. The Catholic Bishop Ove Bilde went over to the Lutheran Reformation later, but lived as a private man. Already Bishop Knud Gyldenstjerne in Odense had become a friend of the Reformation, married, and lived on his estate as a nobleman. Bishop Olaf Munk was not set free until he promised to marry. Bishop Rönnow was a strong Roman Catholic, would not marry nor go over to the Reformation, and later died in prison. Bishop Jon Areson, last Roman Catholic Bishop in Iceland, was beheaded December 7, 1550.

Dr. J. Bugenhagen (Pomeranus), who had only been ordained priest, came to Denmark in order to settle the Church's situation. Sunday, the 12th of August, 1537, he crowned the King and Queen, and Sunday, September 12th, he consecrated seven new Protestant bishops for Denmark, and, shortly thereafter, an eighth bishop for Norway. Luther wrote: "Pomeranus has crowned the King and Queen, as a true bishop." The Lutherans think that Luther was in favor of this, but there was too much sarcasm in his words, and when he came to Germany Luther said that he had gone too far. The Catholic Bishop Godske Ahlefeld in Schlesweg remained as bishop until his death in 1541. In Norway the Catholic Bishop Hans Riff went over to Protestantism, and was a Lutheran bishop from 1541 to 1545. Some have tried to find out whether one of the former Catholic bishops or the English Bishop Myles Coverdale had taken part in later consecrations, but that is not certain.

At the University of Copenhagen there was a Scotch Professor MacAlpine, known in Denmark as Machabeus. His wife and Mrs. Coverdale were sisters. Coverdale lived in Denmark for four years as a priest, while working on his English Bible translation. When consecrated bishop, he came to Denmark in 1555. The Danish King offered to accept him as priest, professor, or bishop in Denmark, but Coverdale said that he could not speak enough Danish to preach it, and returned to England.

The Danish Church has a beautiful liturgy for the consecration of bishops, but the succession is broken.

In Denmark there are as confessions only the three old symbols, Luther's small Catechism, and the Augsburg Confession of 1530. When Kurfurst August of Saxony sent to King Frederick II a velvet, gold bound *Concordia*, asking him to introduce it in Denmark as in the Lutheran Church in Germany, Queen Elizabeth of England wrote urging him not to do this. During the night of the 23rd of July, 1580, the King could not sleep. He called his servant and told him to make a fire in the stove because he wanted to burn a devil. Then, having been obeyed, he threw the *Concordia* into the fire. The next day, July 24th, the King wrote to all the bishops in Denmark that the *Concordia* was forbidden in Denmark.

There has always been a friendly feeling between the Church of England and the Church of Denmark. Danes have been missionaries in English service, and ordination performed by a Danish bishop has been recognized in England.

Bishop F. Münter ordained two candidates as priests in 1818, Laurite Peter Haubroe and David Rosen, to be English missionaries in India. The ordination was recognized by the Bishop of London and the Bishop of Madras. Haubroe erected a new church in Tanjor, but died shortly after. Rosen traveled to Denmark in 1838, and two years later was appointed priest in Denmark. A Danish candidate, P. M. D. Wissing, traveled to India in 1827, and was ordained priest by the Bishop of Madras. In 1831 he went back to Denmark, where his ordination was recognized, and became pastor there. In the church which Haubroe had erected, Bishop W. Wilson of Calcutta held an ordination on January 31, 1835. In the consecration the Danish priest, E. P. Möhl, from the Danish Zion Church in Trankebar, took part.

In 1784 a petition was sent to the Danish King begging him

to permit that Bishop N. E. Balle ordain priests and bishops for the Anglican Church in North America. Bishop William White said that it was only a private petition from Mr. Adams, Ambassador at London, and so it has gone into history. But the King took it as a petition from the Church. The King allowed it and Bishop Balle declared: "A Danish bishop has authority to give ordination to the Anglican Church in North America." Bishop Balle published the documents of thirty-four sides in 1792. (I have the rare old Danish Book which was exhibited at the last convention at Columbia University.)

Let me quote from the memoirs of the Life of Bishop W. White, pages 386-387, from a letter to the Rev. Dr. J. H. Hobart, who asks what Churches have bishops.

"Besides the Episcopal Church in England, Scotland, and the United States, I know of no other than the Romish, the Greek, the Swedes, the Danish, and the Moravian. In regard to the Danish, of which you particularly inquire, it seems to me very improbable that their bishops should be considered such, without succession, and yet this circumstance not be noted in the conversation between the established Church of England and the dissenters there, but be brought forward on the authority of a writer at least obscure. In regard to the name of *superintendent*, I understand it to be used in two dioceses only, and these formerly belonging to Germany. But I have been informed by a gentleman who is a native of Denmark that even in these two dioceses, although the ancient name is retained, the persons are always consecrated. I presume that the Moravian succession can be fairly made out."

Bishop White spoke several times about the kindness of the Danish Church. Let me again quote from Bishop White's Memoirs of the P. E. Church Convention of 1829, page 58.

"The Presiding Bishop presented to the convention certain documents relative to offices of Peter Pedersen, Esq., the minister plenipotentiary of His Majesty the King of Denmark, containing considerable information not generally possessed. These documents have been deposited with others formerly presented and in the possession of the Rev. Dr. Kemper; at whose instance those now given were procured by Mr. Pedersen during his late visit to his native country, from Dr. Münter, the present Bishop of Copenhagen."

The first Dane I have found ordained in the Episcopal Church in America was Dr. S. Halling, Surgeon from Washington's Army. He was ordained by Bishop J. Madison in 1792. He died on the 24th of December, 1813, as priest in Georgetown, South Carolina. In 1822, Bishop White ordained C. F. Cruse. He was born of Danish parents in Philadelphia. Dr. Cruse and Dr. W. A. Muhlenberg were intimate friends during their whole lifetime. Since there have been several Danes by birth or descent ordained priests in the Episcopal Church of America, let us hope more will follow. In 1866, Bishop Whitehouse of Chicago went to Copenhagen to consult as to inter-communion. He advised the establishment of a Danish mission in America. His hopes in connection with the Episcopal Church were not fulfilled, but may come in the Lord's Day.

When Queen Victoria of England died, the Danish Princess became Queen Alexandra. She and the King visited their parents in Denmark. King Christian IX and the royal family and the King and Queen of England received the Holy Communion from the hands of the royal confessor, Archdeacon J. Pauli.

Bishop Skat Rørdam sent his greetings during the Pan-Anglican Convention to Archbishop Davidson, and they were kindly received. An English bishop came to Sweden and Denmark for inter-communion, but arrived just as Bishop Rørdam died. Still we hope and pray for the unbroken apostolical succession. The Swedish Church has the succession, but the large Lutheran Swedish Augustan Synod in America hasn't it. Three times a Swedish bishop has visited America. Some are in favor of a bishop, but others strongly oppose it, and there is no Swedish bishop as yet. The Norwegians, like the Danes, have bishops with broken succession. In America they are split in synods. While two bishops have visited America, there is no settled episcopate, but a desire for more union.

The Danish mission in America began in 1871 from the Church in Denmark, and from that beginning there is now the corporation called The Danish Evangelical Lutheran Church in America. But, as in all Lutheran synods, there was quarreling;

and now there are two synods in America in connection with the Church in Denmark.

The Danish Lutheran Church in America has from 1871 what is called an ordinator, who holds his office until he dies or resigns. This is the only synod in America to have an ordinator, and it is here that the Lutheran resembles the Episcopalian. But the ordinator is not consecrated—that is not a Danish custom—his office resembling that of the superintendents in Germany. There has been a movement for a bishop ordinator, some advocating it consistently, while others entirely oppose it. In 1913 the synod moved to invite a Danish bishop to visit America, and the Bishop of Copenhagen had almost consented to come in 1915, but was hindered by the war. Let us hope he finally comes! He will be the first Danish bishop to visit America.

The Danes use the names priest, pastor, and bishop. We hope there will be a Danish bishop, or that the Danes may come more in communication with a bishop. The priests (pastors) in the Danish Church in America are ordained by the Bishops in Denmark. One pastor had his first ordination from Bishop S. Gobat in Jerusalem, and the others are ordained from the ordinator in America.

From the Lutheran standpoint the priest's ordination is recognized either from bishop or ordinator. A priest ordained by the ordinator celebrated the Communion while on a visit to Denmark and one of the bishops received it from him.

There is a broken succession in Denmark, but it is more defective in America, and we pray to have it healed. The Episcopal Church must help, so priests may have authority not only to administer the Sacraments to their own but also in the Episcopal Church. But that must be done without causing a new split and separation from the Danish Church in Denmark, for if it causes new separations the mother Church will lose all her power over the Danish people in America. The best plan will involve connection with the Church in Denmark and also with the Anglican and Episcopal Church in America.

Can Faith and Order work in that direction? The Lord grant it!

THE SOVEREIGNTY OF SPIRITUAL FORCES

BY THE REV. CHARLES S. BURCH, D.D.
Suffragan Bishop of New York.

IT is one of the strange anomalies of life that we children of men learn so hardly the simplest basal teachings of human experience and what many of us believe to be divine leading. There is no lesson taught by history covered by man's experience or impressed by the truly great teachers of all time clearer than the truth set forth in the quoted words of Zachariah that spiritual forces are the only lasting, satisfying things in existence. It would seem to be a most inopportune time in which to contend for the sovereignty of spiritual forces in this day when the thought of so large a part of the world centres in the sway of earthly power and worldly might, even though that sway involves bankruptcy in the things of the spirit.

The world has always held an overplus of spiritual bankrupts, those who have, perhaps, regarded themselves as rich in every other wise except in the things of the spirit. Out of the faraway time comes this prophetic voice stressing for us to-day an age old truth carrying a sterner emphasis in this present than when the great prophet first uttered it 2,500 years ago, "Not by might nor by power, but by My Spirit." As if to say, because of men's misconceptions as to the true source of strength in human existence, life's road is strewn with bankruptcies in which the great majority of us are at one time or another involved—bankruptcy in wealth, in position, in patriotism, in health, in the capacity of self-realization; bankruptcy in the power to give expression to the image of God in which we are all created, or, worst of all and most of all, bankruptcy in the things and forces of the spirit. And yet this last and, in truth, most to be dreaded bankruptcy is the only avoidable bankruptcy, if God's children would but exercise to the full the rights and privileges and powers of God's Kingdom implanted in every soul. It has been held that only really great souls knowingly experience spiritual bankruptcy, but certain it is that at times every great soul is overwhelmed by a sense of spiritual insolvency. If we think deeply and reason clearly and speak out honestly we will acknowledge that to-day there are more spiritual insolvents than ever before in any crisis of the world's history. And the pathos of it is that the great majority of these bankrupts are not conscious of their poverty. To-day countless souls too readily surrender the hope of a new heaven

and a new earth because they see no force at hand adequate to the realization of this high moral ideal and dream of the ages. They see clearly that the old life, with its confident ideals, is passing away. They tremble as they see the gods that men have worshipped crumbling into dust. They are confounded as they witness the coming to worse than nothingness of the power and the might men prized as the only enduring things, the only things worth while. They gaze hopelessly on the titanic struggle between the spirit forces of a Napoleon and a Christ contending for the supremacy of a world, and they weakly concede that the Napoleon spirit must win, because on the surface of things it is winning.

There is no permanency in the forces which fight for supremacy in the day's struggle for material rulership. These forces are in unceasing warfare with each other.

The peace of the world and the happiness of men can surely and only be builded on spiritual foundations. There is a spiritual life to be lived by every one who wills to live it, with compensations beyond compare with those of the purely transient, material effort, and only when the God spirit shall govern mankind instead of the world spirit will peace and justice and love and service come into their rightful sovereignty over the world of men.—*New York Herald.*

THE CHURCH'S HANDICAP

IN these days of minute analyses it will likely be more productive to begin with ourselves in our search for the Church's greatest handicap. All critics of the Church have sought to be fair within the realm of their own judgment, but the most of us, whether within or without its membership, have sought to find in others the same reasons for the Church's retardment that will be found just as pronouncedly in us.

Has the Church lacked vision, sympathy, faith, or aggressive planning? Are these, then, not to be found in your own individual church or mine? If they are, then you and I may be sure that they are to be found more or less traceable directly to you and me.

Indeed, the Church and thousands who are not connected with it have been spending much time in trying to analyze our beliefs concerning God in an endeavor to find out what we think of Him. But if the Church and those who are anxious about it would see the Church grow in strength commensurate with its task, far more would be accomplished by our seeking to find out what God thinks of us.

If this had been done by many of those overzealous souls who have considered themselves "defenders of the faith" which needed no defender, who have rent the Church asunder and caused so many to lose faith in it, there would be far fewer weaknesses of the Church about which to be sad than there are to-day.

Herein is the strength of the Church, that its office is to minister to all men and women and the little children of the city; and that this ministry be efficient, it requires that each one of us do his best to make his life an avenue through which this ministry may be conveyed.—*New York Tribune.*

BISHOP TUTTLE AND THE ARMY

BISHOP Daniel Sylvester Tuttle, of the Episcopal Church, who is well known to the Army, in a sermon at Christ Church Cathedral, St. Louis, said: "Will you say there is nothing to be thankful for in the great armies? Remember, armies often perform other kinds of duty than merely killing enemies. Armies exist for a good many helpful things. When floods pour over the land and carrions gather to devour up destruction, who is there to bring order out of chaos but the military garrison or the militia? Armies are restorers of order, protectors of human rights, conservers of life. Look at the medical corps and see what marvelous achievements they are to be credited with. We hear much about germ cells, yellow fever, typhus, the disease-breeding mosquito, but in the triumph over these the army medical corps has had an honorable place. The army produces men like Gorgas. The army protects us from disease germs; studies for us. I was a Missionary Bishop on the American frontier for twenty years, and it was borne in on me then that the army contains the finest elements of modern civilization. The army then was truly a pioneer helper of the Church in the mission fields among warlike Indians." If other clergymen were as well acquainted with the army as this venerable and venerated Bishop there would be no more abuse of the army from the pulpit.—*Army and Navy Journal.*

The Unrest of the Clergy: Its Cause and Cure

By the Rev. BRITTON D. WEIGLE

ONE of the exceptional fruits of the recent General Convention was the fact that the mind of the Church was directed toward several important problems of Church administration growing out of the application of the principles of efficiency and social justice to the work of the Church. The most urgent of these problems is the support of the aged and disabled clergy. This problem was met in a large and constructive manner by the adoption of the Church Pension Fund.

The solution of this problem has also contributed indirectly many important gains to the vitality and power of the Church. The attacking of a problem of such large proportion as the Church Pension Fund has not only stirred the Church out of her feeble timidity and blind parochialism, but it has pointed the way to a still larger programme of constructive statesmanship imperatively needed in order to restore the Church to her rightful place as the interpreter of the moral and spiritual life of humanity.

It is with this thought in mind that I now turn to another problem which confronts this twentieth century Church of ours. This other problem is one which is intimately connected with the problem of the Church Pension Fund, and is one which must surely be solved before the benefits of the Pension Fund can be fully realized. It is also a problem which will imperatively demand a solution if we would remove the chief cause for the present Unrest of the Clergy. For the present discussion I will term this problem The Proper Employment and Distribution of the Clergy.

So inefficient is the present system by which the clergy are fitted to their proper spheres of work that not only does the Church waste a large proportion of her energy, but it is a deplorable fact that the existence of unemployment and "misfits" among the clergy furnishes one of the most pathetic and tragic chapters in modern Church history; and, furthermore, constitutes a flagrant breach of one of the most fundamental principles of social justice, namely, the right to labor. This problem has become so urgent and important that it has been recently considered by many of our thoughtful leaders in the Church, with a view of providing some remedy.

In the editorial in the *Living Church Annual* for 1916, our system of distribution of the clergy received a severe and well-deserved indictment in the following words:

"Our 'system' of bringing clergy into touch with parish work is simply atrocious. We almost compel them to become office-seekers and then we despise them when they have done so. . . . We need more clergy, although we also need, much more, to find the way better to utilize those we have. And particularly we need a better system whereby a priest may be transferred easily from one cure to another without loss of time on his part or long-continued vacancy on the part of the parish. It reflects seriously upon the statesmanship of this Church that we permit this glaring defect to continue, and, really to grow worse."

In a recent strong and clear editorial on the subject of The Unrest of the Clergy, the *Churchman* said:

"It would surprise many to know how large a number of the clergy are anxious to make a change and get away to new parishes. The unsatisfactory condition in which some men find themselves is of their own making, but this is by no means the case with all who are unhappy and anxious to move on. There are many who are in the wrong place. In another location they might accomplish much. We have not in the Church great skill in fitting men into the proper places. Parishes are ever seeking for the good all-round man; one who is a good pastor, who preaches fairly well, and who possesses marked administrative ability. Men who are strong in one particular line of activity, and not in all, often have a hard time, and the Church seems unable to utilize their gifts with effectiveness. They are called 'misfits'. There are tragedies in the stories of men who have failed to find the place where they could do the things for which they were best fitted."

The above-quoted testimony constitutes an undeniably serious indictment against the administrative system of our Church as applied to the distribution of the clergy; and those who are acquainted with the conditions in the Church at large know full well that this testimony can be duplicated to a very large extent in every diocese of the Church. Consequently, I intend to make no apology when I repeat the challenge which one of our clergy has made, that the Church face the facts and

make a proper effort to correct wrongs and abuses, in the following pertinent passage:

"There is, in the Church, a serious discontent with the working of our vestry system. The dissatisfaction of the clergy on its account is, I believe, well nigh universal. And not a few of our most experienced laymen feel as the clergy do. A belief that there is no hope of a change accounts for the fact that the discontent is not more generally expressed. That there is much that is wrong, in our organization as a Church, is painfully and universally realized. Why are our rectorships so short and interrupted by long and demoralizing vacancies? Why do our clerical changes cause so many heart-burnings and alienations among the laity as well as among the clergy? Why have we such a long list of non-parochial clergymen not reported as having any regular clerical work? Why are so few seeking the ministry? Why is there a constant decrease in the number of clergy proportionate to the number of communicants? Why have we so many deposed from the ministry for reasons not affecting moral character? True, we cannot attribute our shortcomings to the vestry system alone. But many of us charge on the vestry system a certain number of these evils, and believe that a modification could be made which would be a decided improvement. We do not complain that the vestries are personally to blame any more than the clergy; but we believe that the present system of calling, supporting, and of disposing of the clergy is unfortunate to all parties concerned. It tends to make cowards, weaklings, and vagabonds of the clergy, to check and in cases to forbid absolutely their duty to missions, to alienate the laity from each other in their troubles about their ever-coming-and-going rectors, and is a cause of the long-continued weakness and ruin of many a prominent parish. To this system we ascribe much of our worldliness, parochial selfishness, exclusiveness, lukewarm interest in missions, and lack of enthusiasm."

The above-quoted passage states fully and forcibly the evils of the present vestry system of employment and distribution of the clergy and indicates clearly the only adequate cure, namely: to displace wholly the present vestry system of employment by a more efficient, humane, and just system, based upon the sound and permanent principles of Vocation and Specialization.

One of the most fundamental principles of Christianity is that of Vocation. St. Paul has expounded this principle clearly and beautifully in his First Epistle to the Corinthians concerning the "diversities of gifts". In every department of administrative, industrial, educational, and social work of the nation, the principle of Vocation is put into constant service. Vocational fitness is the dominant principle underlying the whole system of civil service which has been universally accepted as the only method of efficient governmental administration. And yet the Church—of all institutions the one which professes to rely upon the divine meaning of the "Call"—ignores its plainest implications in the administration of its work. Furthermore, not only is the ministry in general distinctively a "vocation", but there are within the ministerial vocation decidedly special vocations, "diversities of gifts and diversities of workings". Any system of Church administration which does not recognize to the fullest extent the divine command for the satisfaction of these special vocations, in the ministry, fails to respond to one of the greatest principles of the Christian faith and life. If the Church does not set an example in this regard, how can we expect other institutions to obey this divinely decreed law of life?

Now, the fatal weakness of the vestry system in the distribution of the clergy is the fact that there is no adequate and authoritative application of the principle of vocation to the problem of fitting the clergy to the particular work for which, by their natural endowments, their special training, and their inner call, they are qualified. The work of a clergyman is of such a character that properly to judge it requires the most highly qualified and technical abilities. Yet, under the present system, the clergy are subjected to the superficial judgment of a few dominant members of a vestry. The result is that, instead of encouraging the cultivation of the abilities and qualifications which would place the ministry in its true position of influence, leadership, and authority, it tends to discourage such abilities and to substitute for them the unworthy qualities of the fawning footman, the political demagogue, the parvenu, and the moral coward. For, as Canon De Vries significantly observes, in the article above referred to: "The story of the manner in which

many rectors of prominent parishes have been elected would make some interesting reading."

Bishop Lines indicated the weak point in the vestry system in a recent discussion of the subject, *The Choice of a Rector*, when he said: "There are parishes where there are not enough intelligent and interested men in office, patiently and carefully to make choice of a rector. It is often found that easy-going officers allow one or two strong and aggressive men to have their way, and the choice is a personal one, without due consideration for the wishes or good of the great company of people." It is simply the fact that the average vestry of to-day is not sufficiently qualified to be the exclusive judge concerning the increasingly specialized and immeasurably subtle qualifications of the clergy. It is furthermore a notorious fact that, as Bishop Capers said in his recent council address, "the Church frequently is in the hands of the moneyed element of the community: the final test of a man's ability to serve on the vestry is often reduced to the question of his bank account: and the riches of St. Peter have ceased to be the qualifications of the Church officials."

It is of the commonest knowledge how many of our strongest men are being driven from the due exercise of their prophetic office by either the brazen and brutal attack or the subtle and insidious machinations of what Bishop Capers terms "the moneyed element of the community". Flagrant and notorious instances repeatedly occur, and the Church in her corporate capacity does not so much as lift her little finger in protest or rebuke. In view of these stigmatic facts, well does the Church of to-day, in her supine indifference, deserve the scathing rebuke as voiced by an archdeacon in the Church, when he said:

"There exist, within the Church, pecuniary and political conditions which encourage simony and preference by social qualification rather than those of true merit and ability. Every man of spirit desires an opportunity for self-expression. This is a dominant characteristic of the clergy as well as of men of the world, but the clergy have made it depend less upon consecration and courage and eagerness for hard work than upon the influence of patronage. A firm hold on righteousness, intellectual and moral convictions, often results in what is known as 'ecclesiastical suicide'. And young men of the right type for holy orders think twice before they suffer themselves to be dominated by a condition of dependence upon their ability to please rather than lead and teach."

I am no extreme institutionalist who believes that the millennial hope can be realized through the medium of any mere "system" of administration, however efficient. There are causes for unrest which cannot wholly be removed by any change in our system of distribution of the clergy. There are a few who are constitutionally restless and who will never be permanently satisfied in any one place. There are, as in all callings, some who have not yet discovered their true vocation and who are at present unquestionably "misfits". But in the vast majority the cases of unrest among the clergy are entirely justified on reasonable and deserving grounds which could be largely and practically removed by a more efficient system of Church administration. Most of the clergy who are restless or unemployed are so for the bare reason that there is no adequate means by which they can find the place for which they are better fitted, or which can better meet their needs. Bishops have the disposal of places only in mission stations or weak parishes. Few of the clergy have private means with which to travel about and make personal enquiries. The method of advertising in our Church papers, while entirely unobjectionable on moral grounds, is usually unsatisfactory, owing to the traditional pietistic interpretation of the meaning of a "call", and that it is "beneath the dignity of the cloth" to resort to "secular means" of assistance. Consequently, those of the clergy justly desiring a change are compelled by force of circumstances to resort to the degrading expedient of entering into competition in bidding for patronage and social influence at the hand of some "dominant member of the vestry". The independent and strong men with convictions and capacity for leadership have little chance to serve their Church under such conditions; and they often go down under the pressure, as did the great Frederick W. Robertson, who took his life in his hands and rejected with noble scorn the proffer of patronage rather than prostitute the holy privilege of his high calling.

While I have faulted the vestry system on the ground that it does not satisfactorily solve the problem of the distribution of the clergy, I do not presume to offer any absolutely perfect system to take its place. I would rather suggest a few general principles which, I believe, should guide those who are seeking to devise a better system of administration.

First. The power of appointment of the clergy to places, or of

removal therefrom, should rest with a joint board representing the various interests concerned, the diocese, the parish, the clergy, and the laity.

Second. The members of this joint board should represent the highest degree of qualification in their various capacities.

Third. The appointments should be made strictly and exclusively upon the principle of Vocation as applied by the established practical rules of civil service systems.

Fourth. All places should be held subject to removal from office for just cause and in the interest of the Church at large.

Fifth. The Church at large should have a national Vocation Bureau (with a branch in every diocese) under the charge of vocational experts and a secretary of clerical supply, for the work of recruiting, registering, and directing the proper distribution of the clergy. (Some of the states have such a system for the benefit of their educational staff.)

The inadequacies of the present parochial system have been strikingly described in an article entitled *A Municipal Parish Policy*, by the Rev. Edward L. Parsons, D.D. In this article, Dr. Parsons shows how the principle of Specialization can be realized in the Church through the federation and coördination of parish groups, after much the same plan by which the small civic groups are federated through the municipal policy in civic government.

There can be no full realization of the principle of Specialization in the use of the clergy, until there is a real modification of the present parish system of church administration. For the present system compels the perpetuation of the exclusive type of the "jack-of-all-trades" man. This is due to the fact that the present parish system is a survival of the early village system of civil government. The state has expanded the village system in order to meet the needs of modern conditions of civic life. The Church, however, still marks time according to the old order of things. One of the fundamental weaknesses of the present system is the exclusion of the principle of Specialization through the isolated, provincialized, and archaic parish system, and the exclusive dependence upon the comparatively mediocre attainments of the all-round man.

A recent writer in the Church of England, commenting on the modifications needed in the Church in order to meet the demands of modern democracy, says that the Church must "give up the system of one-man parishes in cities and adopt the substitution of collegiate bodies presided over by the Bishop. The clergy would therefore be organized in a corporation and the clergy would belong to the diocese and would be supported from a single diocesan fund." The nearest type to this ideal we have at present is the Cathedral system with its "staff" of clergy, as organized in a number of our dioceses. There are also a few large metropolitan parishes which can afford to bring together a "staff" of clergy comparable to the "Cathedral" staff in ability and efficiency, through the method of coördinating highly specialized talents and gifts.

The extension of the collegiate or staff system to the smaller parishes will be a slow process. But if the above recommended system of distribution of the clergy should be adopted a succession of men of varied types could be secured and the parishes brought up to a high standard of efficiency by degrees. Of course, in all new missionary work this policy could be fully developed by the close coördination of missionary activities grouped about a common center and served by a well-selected and coördinated staff of specialized men.

Our Church must be a Church for our century. Without proper equipment the Church cannot hope to bring the full impact of her message to the great democracy of our day. A challenge worthy of our mettle lies before us. Shall we accept it? Or shall we take our hand from the plough?

Let us hope and pray that the profound realization of the tasks that lie before us will reduce to a proper scale of importance the trivial matters which have hitherto monopolized our time and attention, and that the Church will devote herself, unitedly and with a large and constructive statesmanship, to the promotion and solution of such imperative administrative reforms as the ones herein indicated. And thus, by applying to the methods of her work the principles of social righteousness and scientific knowledge, the Church will not only solve one of the most serious problems in the life of her clergy, but will also equip herself sufficiently to discharge her duty to this generation with consecration and devotion, fortified with a courage and wisdom which characterized the ministry of her supreme Lord and Master.

IN DOING what we ought we deserve no praise, because it is our duty.—*St. Augustine.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

THE PROGRAMME IN WASHINGTON

THE programme of work for the Social Service Conference of the diocese of Washington is designed:

"I. To maintain and develop this conference as a forum and exchange for the presentation and discussion of welfare work in the city and the diocese of Washington, and as an agency for the prosecution of such work.

"II. To survey and remedy adverse conditions, urban, suburban, and rural, in this diocese.

"III. To aid every right endeavor to establish social justice and brotherly love in all human relations in our city and diocese.

"IV. To build up and extend the work at Satterlee House as a social center for the regeneration, in the name of our Lord, and under Church auspices, of a degraded alley neighborhood, occupied by colored people.

"V. To found and support a like social center for white people in the river and canal section of Georgetown."

The Conference meets on the third Friday in each month at 10:30 A. M. at St. John's parish hall, Sixteenth street, near H, N. W., and is open to all interested.

PROFITS FROM PRISONERS

The state of North Carolina makes something like \$42,775, according to William Laurie Hill, out of its prisoners each year. He very wisely says, however, that it will not do to claim that the prisoner should be punished by forfeiting all his earnings to the state and to corporations and that he is being taught useful labor and is really benefited by his being thus deprived of any share in his own labor. Mr. Hill points out that, while the state, the counties, and the corporations have profited by his labor, the prisoner, poor unfortunate, has gotten only his board and lodging, and his wife and children have been pauperized or driven to the poor-house besides bearing the ignominy attached to their position. Sometime perhaps the state of North Carolina and other states will realize the iniquity of such a course and follow the enlightened methods of men like Thomas Mott Osborne.

THE LIQUOR TRADE IN ENGLAND

The state purchase of the liquor trade has become a fairly live issue in England. Sir T. P. Whitaker, in a recent pamphlet, maintains that the drink question would be enormously simplified if we could eliminate the personal financial interest, an interest shared by retailer, brewer, distiller, and shareholder alike. Furthermore, he maintains that this financial interest can only be abolished by taking the trade out of the hands of those who conduct it and placing it in the control of persons whose only object would be to promote the public well-being. To those who object on principle to the government engaging in this trade and thereby making them as citizens participators in it, he points out that such is the case already, since the community receives in the neighborhood of 50,000,000 pounds a year as a contribution to its revenue from the liquor trade.

THE Y. M. C. A. AND ROMAN CATHOLICS

General Secretary Messer of the Chicago Y. M. C. A. is strongly of the opinion that Roman Catholics should have their own similar organization for their youth and men. At the national conference of Roman Catholic charities in Washington, the Rev. Edward F. Garesche presented the views of Mr. Messer, saying that "there are 150,000 Roman Catholics in the Y. M. C. A., out of a total membership of 625,000. The Y. M. C. A. makes its appeal and offers its privileges to men of all religious faiths and of no religious faith, but in my opinion the Y. M. C. A. should not include loyal Catholic young men in its active membership. They are out of place there. The Y. M. C. A. should remain what it has always been, a Protestant organization."

PLAYGROUNDS IN ST. LOUIS

St. Louis is rapidly becoming one of the more progressive cities in the country in the matter of playgrounds, thanks to

the splendid plans inaugurated by Dwight F. Davis, through his distinctive administration of the Park Department. It was natural that Mr. Davis' public spirit should develop along the lines of recreation because it will be recalled that he is the founder of the Dwight F. Davis Tennis Cup. At the same time Mr. Davis is interested in recreation not only for recreation's sake but as a potent factor in the development of character. The work he has done in his native city is well worth the careful and thoughtful attention of all who are interested in social work.

RURAL PUBLIC COMFORT STATIONS

There has been organized under the auspices of the National Committee of the Confederated Supply Associations a bureau designated as the Public Comfort Station Bureau, the purpose of which is to promote public sentiment favorable to the construction of public comfort stations throughout the country and particularly along the lines of travel used by the large number of people who tour in motor vehicles. In the execution of their purpose they have placed this bureau under the direction of J. J. Cosgrove, a sanitary engineer and writer. The headquarters of the committee are 261 Broadway, New York.

Ten Tales ought to be in the hands of every one who is interested in charitable relief. It puts the whole case so concretely. Its sub-title gives some insight into the purposes of the pamphlet. It is: "Salaries against relief. Does it cost a dollar to give a dollar, and service or dollar which helps more? Read and decide." It is by Frederic Almy of the Buffalo Charity Organization Society and is redolent of his constructive social philosophy. The motto of the pamphlet is: "The only way to have a better city is to have better citizens. The only way to have better citizens is to give them better opportunities for morality, education, and health."

A BULLETIN on social service training prepared by Edith Abbott of Chicago has been issued by the bureau of education of the department of the interior and is summarized by that bureau as follows: According to Miss Abbott, there are five professional training schools for social workers, the first professional school of philanthropy having been established in New York in 1905. The example of New York in founding the first school for social workers was quickly followed by Chicago and Boston. In Chicago the settlements took the lead in this work, as the Charity Organization society had done in New York.

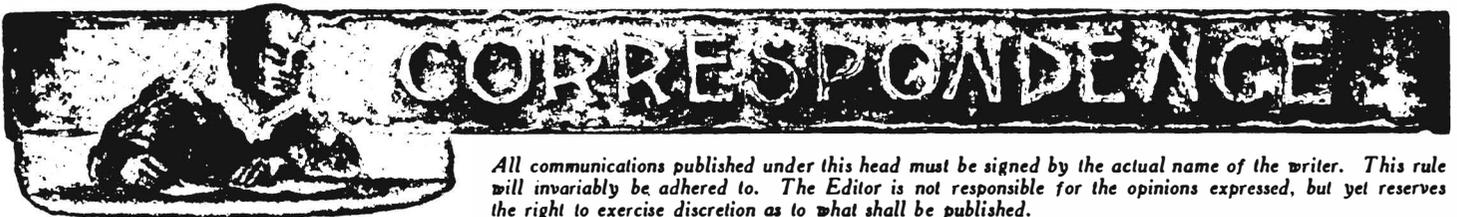
THROUGHOUT THE YEAR festivals and celebrations commemorating the various holidays were celebrated by the boys and girls in each Brooklyn playground. A programme consisting of about ten numbers was usually arranged by the play leaders, including folk dances, games, athletics, songs, recitations, gymnastics, drills, and a variety of other activities. The play leaders are usually permitted to use their own discretion and initiative in arranging programmes of this nature.

"IN THE early treatment of cancer lies the hope of cure," is the title of a very striking pamphlet issued by the American Society for the Control of Cancer, 105 East Twenty-second street, New York City. There is a growing feeling among a considerable group of social workers that something effective can be done for cancer.

THE BERKELEY (California) CITY CLUB has issued a pamphlet on social insurance, describing the work of the state commission and discussing the question of health insurance which is described as "the next step in social progress."

"GET ACQUAINTED with your neighbor—You might like him" is the headline carried by an Asheville (N. C.) paper.

THE ARMORY at Monmouth, Illinois, is to be utilized as a social center.



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

"STEPS TO THE WORLD'S PEACE"

To the Editor of *The Living Church*:

I APOLOGIZE for returning to this subject, but the necessity for arriving at definite opinions as to responsibility for this war is so vital, that it is worth risking some displeasure in attempting to elucidate the subject.

I am venturing to write this letter because in stating your theory of the war you put the responsibility on to Russia.

You say:

"If Russia had waited a week more [in her mobilization] and had been willing to utilize the good offices of the Western powers it seems probable that the war would have been averted."

And you add:

"It is probably true that the first overt act of mobilization was taken by Russia."

A reference to the official diplomatic correspondence will show that both these conclusions are erroneous.

The events which led to the war, so far as Russia is concerned, occurred between the dates of July 23rd and July 31st.

On July 23rd Austria handed Serbia a note making most sweeping demands in satisfaction for the assassination of the Austrian heir, and requiring answer within twenty-four hours, viz., by six o'clock of the evening of the 25th.

The Serbian note in reply was given to Austria in the afternoon of July 25th.

Between the 23rd and the 25th England and Russia made urgent endeavors to induce Serbia to go as far as possible in meeting Austria's demands, and advised her to try for an extension of time, to give Russia and England an opportunity to study the Austrian documents with the view of further advising Serbia.

The extension of time was sharply refused, without giving any ground for the refusal.

Serbia, on the advice of England and Russia, agreed to all the humiliating terms excepting two, consent to which would have been incompatible with her sovereignty; but as regards these two she agreed to submit herself to the decision of the international Hague Tribunal, or of the Great Powers.

On July 27th Austria published her answer to Serbia, raising a number of quibbling difficulties on the only two points at issue—nine-tenths of her conditions having been complied with—but affording no opportunity for discussion or adjustment.

On the 28th of July Austria declared war against Serbia, and on July 29th began the bombardment of Belgrade.

Incessant efforts, carried on day and night during these days, were being made by England, Russia, and France, to try to bring about a settlement by conference, and to avert war, particulars of which will be found in the diplomatic correspondence.

Now note the dates of mobilization. Austria was the first of the powers to mobilize. She began on July 28th—not only against Serbia, but against Russia. Bethman-Hollweg himself admits that Austria had two army corps mobilized against Russia's frontier on the 28th of July, and she completed her mobilization at one o'clock in the morning of July 31st.

It is noteworthy that Russia did not begin to mobilize till after Austria had completed her mobilization. The Czar explains that it was "made necessary by the Austrian mobilization". The Russian general mobilization was ordered at earliest at mid-day on July 31st—or eleven hours after Austria had completed hers. But mobilization is not an act of war, and, notwithstanding that war had commenced by the bombardment of Belgrade, the Czar was still negotiating with the Austrian Emperor for a settlement by conference, which the Emperor was showing an inclination to accept when the Kaiser intervened.

On the same day, July 31st, at seven o'clock in the evening, Germany delivered an ultimatum to France, and at midnight of the same day to Russia. A reference to all the events and to the dates of this period brings home the guilt of drawing France and Russia into this war to the Emperor William.

But all I am concerned to show is that by waiting another week before mobilization Russia could not have averted this war, since she did not begin to mobilize till after the war had commenced.

If I have not correctly set forth the sequence of events I am open to correction.

The issue is before the American people to decide whether the guilt for this war lies on one side, or whether it is equally divided, but no intelligent verdict can be arrived at without a close study of all the facts, and no plea of neutrality can exonerate America from studying those facts and recording a verdict of some sort.

Fayetteville, January 1st.

C. HOUGHTON.

[Our authority for saying that Russia probably mobilized before Austria—we should have excepted the Austrian demonstration against Serbia, to which the editorial did not have reference—is the diplomatic correspondence published in the British White Papers, which shows that Serbia "ordered a general mobilization" on July 25th, Austria "declared war on Serbia on the 28th", and "Russia ordered a partial mobilization on the 29th" (page viii), which, compared with the statements in dispatch 71, page 56, and dispatch 76, page 59, would seem to put Russia ahead of Austrian general mobilization, though, as we stated, it is not entirely clear. Our correspondent, not having cited the authority upon which he relies for somewhat different dates, has given us no opportunity to compare his data with that upon which we had relied. Whether the primary responsibility for the war rests on Germany, as our correspondent believes, or on Austria, as we had indicated, will, perhaps, not be positively known until long after the war, and, since the two powers have obviously worked together from the start, seems to us not very important from the American point of view. But our correspondent will certainly observe, on reading the editorial again, that we did not "put the responsibility on to Russia" except as to a contributory and secondary cause, and even more certainly will exonerate us from maintaining that responsibility is "equally divided".—EDITOR L. C.]

MARTIN LUTHER ON JUSTIFICATION BY FAITH

To the Editor of *The Living Church*:

IN THE LIVING CHURCH (December 30th, p. 298), the Rev. S. P. Delany, D.D., says: "In the Reformation era Martin Luther thus singled out the principle of justification by faith, and taught that a man became acceptable to God through faith in Christ alone, and that if he had that faith it did not make very much difference what his practices were."

1. Martin Luther had good authority for his teaching that a man is justified by faith in Christ alone, and not also by his good works. See: Rom. 1: 17; Gal. 3: 11; Heb. 10: 38; Hab. 2: 4.

2. Martin Luther never taught that if a man had faith in Christ, and depended on that alone for his salvation, "it did not make very much difference what his practices were". If Dr. Delany had a knowledge of what Martin Luther teaches in his small Catechism, especially in explanation of the second article of the Apostles' Creed, the first and second petitions of the Lord's Prayer, and what Luther plainly insists upon in the interpretation of Rom. 6: 4, in the fourth part of his Catechism (Holy Baptism), where, in answer to the question: "What does such baptizing with water signify?" he says: "It signifies that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts, and that again a new man shall daily come forth and rise that shall live in the presence of God in righteousness and purity for ever";—if, we are convinced, Dr. Delany had a little better acquaintance with the writings of this great reformer of the Church, he would not be guilty of such misrepresentation of Martin Luther.

W. BRENNER.

Toledo, Ohio, January 2nd.

A WORKINGMAN'S PLEA FOR A FEARLESS PULPIT

To the Editor of *The Living Church*:

WHAT the laity expect of the clergy should never be withheld when we can get an honest expression of their opinion. Therefore, the following extract from a letter recently received is submitted to the thoughtful consideration of our pulpits.

The author of the said letter is a mechanical engineer and a deep thinker. Brought up as a Roman Catholic, he declares that he was drifting toward atheism until he came in contact with Christian Socialism. His words, as follows, were not intended for the public eye:

"The results of the last election were very discouraging for me. I put the blame on that artificial prosperity that we enjoy at the present time, and I fear that the awakening may prove disastrous. I told you in one of our chats at home that the only way to a workingman's brains lies through an empty stomach. Selfishness prevents the man with a half loaf from seeing his brother who has no loaf at all. The times are not ripe for a peaceful revolution at the ballot box; and I am afraid that after the war is over the reaction will be so violent that it will not leave time to wait for the next general election, and it will not be a peaceful revolution nor the scientific achievements of Socialism that we will have to face, but a bloody revolution with all its unchained and unrestricted passions. We can only pray our Lord

that He may open the eyes of the Capitalist class and show them the abyss that is ready to swallow them and their fortunes.

"A few more brave men in the pulpits in this country could do more to open their eyes than all the soap-box orators in the world; they could talk to them where they would have to listen, as they will not stop and listen to the appeals made to them on the street corners."

Very respectfully,

JAMES L. SMILEY.

Annapolis, Md., Christmastide, 1916.

THE STORM IN THE WEST INDIES

To the Editor of *The Living Church*:

TN the appeal of the Lord Bishop Edward Antigua to American Church people which appeared in your issue of January 6th, in behalf of the Churches under his jurisdiction in the West Indies, that suffered so greatly from the terrible hurricane of October 9th-10th last, may I ask you to correct a slight error, due no doubt to a secretary or typewriter? Among the sums thus far received "Wm. Nies, U. S. A., \$500," is mentioned. "Wm." should be read "Mrs.", and perhaps it would be well if Brooklyn, N. Y., followed the name. The donor of the \$500 is my wife who has property in St. Thomas.

I ask this especially in order that the impression may not be given that this donation was made by my brother Archdeacon Wm. E. Nies, chaplain to British prisoners in Germany, who needs all the money he can get for sufferers from the great war.

May I take this opportunity to support the appeal of the Bishop of Antigua? I spent several weeks last November on St. Thomas and saw the havoc wrought by the hurricane. Desolation and poverty appeared everywhere. Hundreds of houses were destroyed, and the majority of the buildings were at least badly damaged; among those the churches. The people, impoverished by the loss of almost all business owing to the war, which has cut off shipping, are able to do little to restore the churches, and I sincerely trust that his Lordship's appeal will receive a generous response from American Churchmen.

JAMES B. NIES.

Brooklyn, New York, January 7th.

A NEW HUTCHINS' HYMNAL

To the Editor of *The Living Church*:

WILL you kindly permit me to reply through your widely-read columns to the inquiries I am constantly receiving whether I purpose to issue a musical edition of the collection of hymns set forth by the recent General Convention? My answer is, it depends very much on the action of the "Pension Fund", which holds the copyright, in granting or withholding the license which has hitherto been enjoyed by those who have edited musical editions of previous hymnals. If the license is not granted then there will be but one musical edition, which will be edited by the Hymnal Commission or a committee of that body.

It may be added, that as the new collection of hymns will be issued for tentative use until the next General Convention in 1919—a period of little more than two and a half years—and, presuming it will not differ essentially from the collection reported, is certain to be revised at the next convention; it is not likely in the meantime to be generally adopted, few parishes except the very wealthy being willing to incur the large expense of a change for so limited a time. The great majority of parishes will prefer to use, until revision is made, the collection of hymns in our present Hymnal.

CHARLES L. HUTCHINS.

Concord, Mass., January 3rd.

A SYSTEMATIZED EPISCOPAL ELECTION

To the Editor of *The Living Church*:

AT the special synod to elect a bishop in Springfield, all but one of the sixteen nominees had virtually been nominated weeks before the synod met. The Standing Committee, at the suggestion of Bishop Osborne, requested each priest and delegate to send names to the secretary. He prepared a brief printed sketch of each nominee, and this series of sketches was formally adopted by the special synod as nominations and in lieu of nominating speeches. Largely as a result the bishop was elected in one day.

REV. THOMAS DYKE.

Mound City, Ill., December 29th.



DEVOTION AND SOCIAL CHRISTIANITY

Making Up Your Mind: Subjects for Thought and Prayer for Those who Wish to Apply their Religion to Every-day Life. By the Rev. James Adderley. The Young Churchman Co. Price —.

Father Adderley is a practical expositor of social Christianity. He believes in the Church because it embodies our Lord's plan for saving the world, not merely for safeguarding believers. He makes his own message a ringing call to men who are out for the advancement of God's Kingdom on earth. He does not believe that any other call can really engage the warm-hearted enthusiasm of healthy-minded men. His is not a religion that bids men say their prayers and confess their private sins and wait for a salvation that promises an endless bliss in heaven with celestial music; he wants such a belief as will send out Christians to change what is wrong in our present order and make the world a great brotherhood, a foretaste of the peace and harmony of a heaven where all have come to see that they are a common family of God's children.

When the Nation-wide Preaching Mission began a year ago, it was suggested that there be missions of social service; but so far as we know nothing was undertaken distinctly and definitely towards a religious revival aimed not merely at the conversion of the individual to personal faith and good works, but towards inspiring and enthusing the Christian to service. A hint of what might be done in that direction is given in this little book of brief Lenten meditations. It is unlike any Lenten book ever issued before, in that it deals with social religion rather than personal piety. The chapters are not formal meditations, but suggestions of subjects "put in such a way that anyone can with prayer be helped to make up his mind on certain important matters". It does not preach social service in any faddish fashion, but it does show that religion is worth while only as it is applied to every-day life, and it suggests that common life is full of new problems that have to do with society rather than the individual. Most books on social service are programmes. This is not a programme; it is an effort to create in individual hearts the spirit out of which all programmes must spring and by which they are to be judged.

A Lent spent in prayerful thought on social subjects would be a new experience for conservative folk; it would lead to a new appreciation of the relation of the old gospel to the new religion. But it is not necessary to wait for Lent to begin such meditations. A real revival would follow prayerful thought in such subjects as are given here: for example, alms-giving, politics, the ballot, trade, money making and money spending, the woman question, poverty, socialism, sport, war.

In connection with each subject certain Bible readings are suggested, with texts from the prophets, the Psalms, or our Lord's words. The selections are illuminating; an honest consideration of them would open many eyes, and there can be no doubt that surprising results might come if Church people would take these texts, think hard about them, and then quite honestly wait in silence for the message to come from God—determined to act on it when it came.

PHILOSOPHY

Illustrations of Positivism. A Selection of Articles from the *Positivist Review* in Science, Philosophy, Religion, and Politics. By John Henry Bridges, M.B., F.R.C.P. Chicago: The Open Court Publishing Co., 1915. Pp. 480.

This valuable compendium of Positivist doctrine, first published in 1907, has been rearranged by H. Gordon Jones, and the various articles grouped under five heads, corresponding to those referred to in the sub-title with the addition of a group of "Miscellanea". Under the head of Science, there are chapters or articles on Biology, Psychology, Sociology, and Ethics successively; and the other "Parts" are made up of chapters classified in similar fashion.

"Part III: Religion" contains chapters on Catholicism, the Anglican Church, the Spencerian Unknowable, and the Religion of Humanity. The Positivist attitude toward Catholicism as such, especially in its primitive form, is by no means hostile, even if opposed, but the animus against Anglican Catholicism is marked. "Hypocrisy has always been the besetting sin of the Anglican Church." "Efforts to uphold the continuity of the Church of England, as established by acts of Parliament between 1533 and 1562, with the Church of Bede, Boniface, Anselm, and Grosseteste are a mere juggle of words."

Positivists place some of the Christian saints upon their "Calendar of Great Men", professing a special admiration for St. Paul, St. Augustine, St. Bernard, and St. Francis. *The Imitation of Christ*, we are told, was one of Comte's favorite books! Of the Apostle to the Gentiles, we read that "Paul founded the Christian Church"! "To the Positivist the first place seems to belong not to Jesus, but to Paul."

Several articles are devoted to a differentiation of Positivism from

I QUESTIONED the earth and it answered: "I am not thy God," and all that was therein did answer the selfsame. I questioned the sea and the abyss and every living thing that crept therein; and they answered: "We are not thy God: seek higher." I questioned the breezes that blow; but the wide air and all its denizens replied: "Anaximenes hath erred: we are not God." And I questioned the heaven, the sun, moon, and stars, and they, too, answered: "Neither are we that God whom thou seekest." Then said I to all these things gathered round the gates of my senses: "Ye have told me that my God is not you: tell me then what He is." And with one accord they all answered: "He hath made us."—*Augustine's Confessions*.

the Spencerian form of agnosticism, and all Christians can at least second Mr. Bridges in his statement that "so far from Religion consisting in a perpetual contemplation of the Unknowable, it is in the sphere of the Knowable that it lives, moves, and has its being."

As a book of reference on the various phases of Comte's strange synthesis of inconsistencies, this work deserves strong commendation.

J. S. M.

BIOGRAPHY

Samuel W. McCall, Governor of Massachusetts. By Lawrence B. Evans, of the Massachusetts Bar. Boston: Houghton Mifflin Co., 1916. Pp. 242. Illustrated. Price \$1.25.

When this biography was published, last April, the Republican nomination for the Presidency had still to be made; and it may reasonably be conjectured that the author had one eye on the Chicago convention as he wrote. That Mr. Justice Hughes was named instead of His Excellency of Massachusetts does not make Mr. Evans' careful and sympathetic portrait "love's labor lost"; for Governor McCall is a living force in state and national affairs, and it may well be that there are yet larger opportunities of public service before him. Mr. Evans presents the salient facts in the Governor's life with clearness if without much literary distinction; and it is no censure on his part of the work to say that the extended quotations from Dr. McCall's speeches and writings have more flavor than the text in which they are imbedded. Born in Pennsylvania, growing up in northern Illinois, educated in New Hampshire, representing a Massachusetts district in the House of Representatives for twenty years, Governor McCall is an American of more than usual inclusiveness. Conservative, markedly individualist, independent, of rare culture, and a good Churchman, he adorns the curule chair of the Old Bay State. May he live long and prosper!

P. I.

MISCELLANEOUS

Readings in Social Problems. By Albert Benedict Wolfe, Professor of Economics and Sociology, University of Texas. Boston: Ginn & Co. Price \$2.80.

It is a good idea to bring together in a carefully planned volume a series of selections from original documents and standard volumes. The making of such books was begun for the use and convenience of students in school and college, but they have a decided value for the general adult student. There are seventy-seven selections in this one, arranged under five headings: Problems of Population, Immigration, The Woman Problem, Marriage and Divorce, and the Negro Problem in the United States. Each chapter has a brief introduction, in which are given needed explanations, the historical setting, and an indication of the special significance of the selections. The editor has purposely included divergent and even conflicting views on some questions. Professor Wolfe merely feels that these various views should be known to the student of sociology.

THE VOLUME *Michelangelo* which has recently appeared was translated by Frederick Street from a series of French articles by Romain Rolland entitled *Les Maitres de l'Art*. As the author rightly says, Michelangelo was not only one of the greatest artists and sculptors of the early centuries, but of all time, while also he was thoroughly versed in architecture, and at odd moments wrote poetry for diversion. Although he was little understood and had but few friends, he was greatly respected and admired by his contemporaries. His creations were totally unlike anything that had hitherto appeared and even to the present age no one has ever excelled him. This story of his life is complete, telling of the different influences brought to bear upon him, of his various experiences, of the many misfortunes that befell him, and describing in detail his various works of art and sculpture, as well as his poetical and architectural attempts. His greatest fault seemed to be that he so often undertook that which he never completed. The book is interspersed throughout with many full page illustrations of some of his most celebrated works. Duffield & Co., New York. Price \$2.50 net.

A NEW EDITION has been issued of the little book, *Why I Am an Anglo-Catholic*, by the late Rev. G. A. Cobbold, to which a preface is contributed by Mr. Athelstan Riley. The first edition of this little book was issued some ten years ago and it came into wide use in England, where it has been among the most useful of the popular manuals relating to the Church. It has been less used in this country, because the English phraseology necessarily employed, with the expression "Church of England", obviously makes a less immediate appeal to American Churchmen. In substance, however, the work is admirable. It consists of six chapters entitled respectively, Why I Am a Christian, Why I Am a Churchman, Why I Am a Catholic, Why I Am an Anglican, Why I Am a "Ritualist", Why I Am a Communicant. [A. R. Mowbray & Co., London. The Young Churchman Co., Milwaukee. 30 cents net.]

RELIGIOUS EDUCATION

REV. W. L. DE VRIES, Ph.D., Editor
Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

WITH December the General Board of Religious Education has begun to publish a monthly bulletin of about twenty pages, entitled *The Leader*, in order to respond readily to many requests and to keep interested persons in the Church all over this land and in other countries informed both as to what the Board is doing and planning in the matter of religious education, and also as to outstanding events and achievements in this department throughout the Church.

Articles on religious education will only be occasional, as the dominant aim is to spread the knowledge of what has been done and is to be done. In other words, it is a bulletin, and a programme, and a record rather than a review and magazine.

The first issue gives a summary of educational events for the first six weeks of the New Year; a list of religious education leaders in dioceses and provinces; a statement of the reason for its publication; some further news of the *Christian Nurture Series*; and reports the appointment of the Rev. B. T. Kemerer of St. Louis, to become, from January 1 to July 1, 1917, the special agent of the Board for the interpreting of the *Christian Nurture Series* to diocesan and provincial leaders and for the gathering and formulating of the many helpful criticisms and suggestions that are now being made of the course. Mr. Kemerer will have time only for meetings with diocesan boards and committees, large groups of Sunday school teachers, and personal appointments with instructors and leaders.

Other matters contained in this first issue are an announcement of religious educational conferences at the Board's office on the last Monday afternoon of each month; a list of Church student-pastors and chaplains in the United States; notice of a conference on sacred studies in our Church schools; news notes and comments; and Bishop Lawrence's General Convention address on educational organization in the Church.

This publication should be an invaluable means of informing workers and leaders in this department in all parts of the Church, in uniting them in a common cause and purpose, and in promoting the whole work of religious education. Those wishing copies should send their names and addresses to the General Board of Religious Education, 289 Fourth avenue, New York City.

The Essentials of Religious Education. By Charles William Heathcote, A.M., S.T.D., Instructor in Religious Education in Temple University. Boston: Sherman, French & Co. Cloth, 8vo., \$1.50 net.

The conscientious parson, who finds the terms "child psychology", "religious pedagogy", and "teacher training" giving taste, if not relish, to every ecclesiastical and educational gathering and writing at the present time, feels that something new has come in since his seminary days and that he is now too old to master this and yet ought to in order efficiently to feed the sheep and lambs committed to his care. This is just the book for him. It is comprehensive, yet of brief compass. It is simple in language and treatment, and in a week or two of careful study the parson can make himself the peer of the masters in Israel, or at least of most of them, even in the specific field of religious education. He will obtain knowledge and equipment in the psychological, pedagogical, and practical sides of religious education. It is also very handy for laymen engaged in works of Christian instruction, for leaders and officers, as well as for teachers, and will also contain many suggestive and helpful points for parents engaged in the rearing of little children. It is cast in language that any high-school graduate can follow, and those of more advanced education, with its help, can readily reinforce and enlarge with profit their understanding of the principles and methods of this department of the Church's mission.

The illustrations are apt, informing, and copious, and the quotations and references, from the great and up-to-date authorities in pedagogy as well as in psychology, are among the most valuable features of the book. Professor Heathcote has evidently done a large amount of hard reading and thorough study in the preparation of this manual for students and teachers, and those who have not his opportunity for this work will gather in his book the cream of recent thought and writing in the field of education, especially as applied to the problems of religion.

The teacher, dealing with the great problems of the lesson and the class, in preparation, development, and application, will find

here the outstanding principles and methods of solution. The Sunday school superintendent or parochial director of religious education will find the business methods of the Sunday school suggestively dealt with. The standard curriculum and the *Christian Nurture Series* of our own General Board of Religious Education, for our own Sunday schools, are more valuable than the courses laid down in this book, on the basis of the usual requirements of well conducted Sunday schools in evangelical Christian bodies; but in all the basic principles and methods this book is valuable to Sunday school workers in our own Church as well as in other Christian bodies.

Professor Heathcote presents strongly the arguments for subject graded lessons as against uniform graded lessons, and by implication suggests new names for these two, which will be less confusing and more clearly indicate the character of each than the terms now in use. Uniform Lessons is his name for series in which the same lesson is presented in every class in a Sunday school, though with increasing fulness as the children grow older. Progressive Graded Lessons is his name for the series in which there is a new subject in every department and grade.

This text-book is the outgrowth of lectures given in the theological department of Temple University, at Boston. Four of the eighteen chapters are given over to the history of religious education. For a book which undertakes to cover, though briefly, the whole theme of religious education in its essentials, perhaps this historical review is desirable, and can be skipped by those who have not abundant time at their disposal and wish to get at the kernel of the matter and ascertain the best scientific methods and principles of religious education at the present time. Why students in theological seminaries, with too many subjects already to be covered in each year, should be burdened with such historical data, the reviewer cannot conceive. One lecture on the high points of the history is, of course, necessary, but a more complete study of this portion of the subject is necessary only for those who expect to become professional experts specifically trained for the work of religious education.

Bible in Schools Plans of Many Lands. By the Rev. Wilbur F. Crafts, Ph.D., Secretary of the International Reform Bureau. Published by the Illustrated Bible Selections Commission, Washington, D. C. Large 8vo. Boards. 50 cts. net.

Dr. Crafts has given large and careful attention to the rapidly developing plans in America and elsewhere for the cooperation of Church and State in teaching the Bible in connection with our public schools and secular colleges and universities. This is the 1916 revised edition of a valuable review of the principles and methods of the various plans of solution as they are being worked out in North Dakota, at Gary, Indiana, at Chicago, in Massachusetts, Pennsylvania, Tennessee, New Jersey, Australia, Canada, etc., together with the local laws, official opinions, and other interesting data.

As there are twenty million children between five and twenty years of age in the English-speaking world—so the Methodist Episcopal Sunday School Department estimates—who do not attend any Sunday school, Protestant, Roman Catholic, Anglican, or Jewish, the question of the religious education of the human race and its continuance in spiritual and moral principles and conduct is a very grave one, and one as to which those engaged in secular education as well as Church leaders are awakening and rapidly moving forward to effective action. Not only are the children in some states and countries now taught by their own ministers on week days, during or before or after school hours, at their own churches or synagogues, but also in some cases in the school class rooms, and others have gone so far as to trust the public school teachers to teach the life of Joseph, and Joshua, just as they teach those of George Washington, or William E. Gladstone, and to train the children in the knowledge of the Bible as literature, history, and biography, and as a code of morals and right conduct. Those who wish to study this new developing method of religious instruction, those who are so placed that they can promote the cause of Bible teaching in public schools and secular institutions, and those engaged in this work and desiring information and outlook as to how it works and is worked elsewhere, will find Dr. Crafts' manual very helpful.

The Juniors: How to Teach and Train Them. By Maud Jenkin Baldwin, Superintendent of Elementary Division, Pennsylvania State Sabbath School Association. Philadelphia: The Westminster Press. Small 8vo. Boards. 40 cts.

Now that Christian workers are coming to the realization that children are not little men and little women, and must be taught and dealt with according to age and development, multitudinous manuals are appearing for the help of Sunday school teachers in up-to-date educational principles and methods. The author of this manual, out of her own personal experience, applying and teaching in accordance with the ideals of the new child study and the new religious pedagogy, has written a valuable little manual for the guidance of teachers of pupils between nine and twelve years of age. It covers

not only the usual practical and teaching problems, but also such questions as temperance and missions, education and recreation for juniors, and the relations of the Junior Department with the home.

Confirmation. By the Rev. H. V. Bickersteth, Rector of Stanmer with Falmer. London: Longmans, Green, & Co. 8vo. Boards. 75 cts. net.

This little manual by permission dedicated to the Earl of Chichester, and endorsed by the Bishop of Crediton, Suffragan of Exeter, gives sketches and outlines for ten lectures in the preparation of children for Confirmation, and especially country children of scant educational equipment. It is excellent from the instructional, devotional, and pastoral point of view, touches the chief elements of the Christian faith and practice as taught by loyal Churchmen, and is very handy for young clergymen inexpert in preparing candidates for this apostolic ordinance. It likewise will suggest helpful and fresh methods of approach and instruction for those who have grown old (and perhaps stale!) in this department of pastoral work, and for those who are preparing adults and children of larger mental training and outlook, as well as those who have had less opportunities in life. Mr. Bickersteth is sprung of the family of that name, which has contributed much to the spiritual, pastoral, and devotional power of the Church of England, and shares in the rare gifts of his kinfolk.

POPE MAKES OVERTURES FOR UNITY

(Continued from page 357)

"Of course Rome cannot see with indifference the growing friendship between Anglicanism and Orthodoxy," Dr. Palmieri declared, "and consequently the new commission of cardinals will examine whether American Christianity feels instinctively the need of harmonizing the various tendencies of Christian mind to form a united Protestantism which would be the first step toward a united Christianity.

"In this field it is felt in Rome that the United States has a providential mission to fulfil. America is an immense reservoir of Christian energies which cannot now exert their whole influence, for they are scattered."

PEWS

BY A VESTRYMAN

WHAT a lovely thing is a pew! Especially a pew with a little door to it! One enters into his pew as into his own castle, closes the door upon the multitude, and is alone with his religion—of the world, but not in it. A pew is an especially grateful possession if a church happens to be crowded. One may sail in, fashionably late, scatter the crowd of strangers—for pew-holders in the House of God are wont to talk much about "strangers"—and seat himself, conscious of the divine right conferred by a paid-up pew-rent. If "strangers" will come to church, let them stand, or take an inferior seat. They have paid no pew-rent.

These reflections arose in the mind of a vestryman who came to the church on the evening of the Second Sunday in Advent. On opening a door, he discovered the church so full that he literally could not get in. Indeed, three "strangers" almost fell into his arms when he opened the door. To be sure, the vestryman was late, but what of that? If he had had a pew, he could have claimed it. What, fellow-parishioners, are we coming to?

THE HOUSE OF GOD

"Holiness becometh Thine house."

To come within Thy house and realize
Thy presence like a healing atmosphere,
To hear Thy voice above our doubt and fear,
To feel a vaster world about us rise—
These possibilities, this high surprise,
Thy courts contain for them who, drawing near
In reverence, wait for Thee. Thou wilt appear,
In form majestic, to their watchful eyes.

Thus may I enter in this sacred hour
Thy temple, Lord, to meet with Thee alone,
To feel Thy breath upon my spirit blown,
That bends, rejoicing in the vital air,
And wins a nature, inly fine and fair,
Through touch of Thy transforming power.

IDA AHLBORN WEEKS.

THE WHOLE universe is nothing but a trace of the divine goodness.—Dante.

Church Kalendar



- Jan. 1—Monday. Circumcision. New Year's Day.
- " 6—Saturday. Epiphany.
- " 7—First Sunday after Epiphany.
- " 14—Second Sunday after Epiphany.
- " 21—Third Sunday after Epiphany.
- " 25—Thursday. Conversion of St. Paul.
- " 28—Fourth Sunday after Epiphany.
- " 31—Wednesday.

CALENDAR OF COMING EVENTS

- Jan. 16—Synod, Seventh Province, Little Rock, Ark.
- " 25—California Diocesan Convention, Grace Cathedral, San Francisco.
- " 28—Southern Florida Diocesan Convention, Miami.

LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENTS

- ALASKA**
 - Rev. G. H. Madara.
 - ASHEVILLE**
 - Rev. George Hilton (during January).
 - CHINA**
 - HANKOW**
 - Rev. T. R. Ludlow
 - Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).
 - Miss Dorothy Mills (address direct, 1 Joy street, Boston, Mass.)
 - Deaconess G. Stewart (in First Province).
 - SHANGHAI**
 - Rev. E. R. Dyer (in Seventh Province).
 - Miss Laura Lenhart.
 - JAPAN**
 - KYOTO**
 - Rt. Rev. H. St. G. Tucker, D.D.
 - Rev. P. A. Smith (in Fifth Province).
 - TOKYO**
 - Rev. C. H. Evans.
 - Rev. C. S. Reifsnider, D.D.
 - NORTH DAKOTA**
 - Rt. Rev. J. P. Tyler, D.D. (during January).
 - THE PHILIPPINES**
 - Rev. R. T. McCutchen (in Fifth Province).
 - PORTO RICO**
 - Rt. Rev. C. B. Colmore, D.D. (address direct, 281 Fourth avenue).
 - SALINA**
 - Rev. T. A. Sparks (address direct, General Theological Seminary).
 - SOUTH DAKOTA**
 - Rev. A. B. Clark (address direct, 281 Fourth avenue).
 - WESTERN NEBRASKA**
 - Rt. Rev. G. A. Beecher, D.D. (during January).
 - WYOMING**
 - Rt. Rev. N. S. Thomas, D.D. (address direct, 281 Fourth avenue).
- Unless otherwise indicated, appointments will be made by Mr. John W. Wood, 281 Fourth avenue, New York.

Personal Mention

THE Rev. E. T. BROWN has accepted the rectorship of Calvary Church, Santa Cruz, Calif., left vacant by the departure of the Rev. E. H. McCollister, who is now Dean of the Cathedral in Portland, Oregon. Mr. Brown began his new work January 1st.

THE Rev. C. P. A. BURNETT desires publicity for the statement that his address is given incorrectly in the *American Church Almanac*, edition of 1917, both in its clergy list and also in the notice concerning the Confraternity of the Blessed Sacrament. He should be addressed at 570 West One Hundred and Eighty-ninth street, New York; and the office of the Confraternity is at 14 East One Hundred and Ninth street, New York.

RUSSELL CARTER, organist and choirmaster of St. Ann's Church, Amsterdam, N. Y., gave a lecture on Characteristic Hymn Tunes, Ancient and Modern, before the Central New York Chapter of the American Guild of Organists, at the meeting in Grace Church, Utica, on January 3rd.

THE Rev. PAUL FADE, rector of St. Joseph's Church, Detroit, Mich., underwent an exploratory operation in New York. His condition was found

to be such that he has now placed himself under the care of the famous Mayo brothers in Rochester.

THE Rt. Rev. CHARLES FISKE, D.D., LL.D., Bishop Coadjutor of Central New York, was the university preacher at Cornell on Sunday, January 7th, remaining over during the week in Ithaca for conferences with the students and addresses under the auspices of the Brotherhood of St. Andrew.

THE Rev. H. W. FULWEILER has resigned the rectorship of St. Mary's Church, Mitchell, South Dakota.

THE Rev. W. E. GLANVILLE, Ph.D., presented a paper before the astronomical section of the American Association for the Advancement of Science when it met recently at Columbia University, New York.

THE Rev. JAMES G. GLASS has been elected Dean of St. Luke's Cathedral, Orlando, Fla., and enters into residence on the Third Sunday after Epiphany.

THE Rev. R. E. GRIBBEN was instituted as rector of St. John's Church, Wilmington, N. C., on St. John the Evangelist's Day. Bishop Darst officiating as institutor. This parish has had but two rectors in thirty-five years.

THE Rev. G. TAYLOR GRIFFITH has returned to his duties at Howe School, Howe, Ind., where he should be addressed until after the commencement in June.

THE Rev. ANDREW G. GRINNAN of Falls Church, Va., critically ill since December 17th, is no longer thought to be in immediate danger.

THE Rev. GEORGE T. LAWTON has resigned the rectorship of St. Andrew's Church, Minneapolis, to become rector of the Church of the Good Shepherd, Norwood, Cincinnati, Ohio, and will assume charge of the latter parish the first of February.

THE Rev. WILFORD ERNST MANN has accepted the rectorship of St. Paul's parish, Council Bluffs, Iowa, and will begin his work there February 1st.

THE Ven. F. L. MARYON, Archdeacon of Milwaukee, should be addressed at 155 Knapp street, Milwaukee, Wis.

THE Rev. E. NELSON McCONOMY has become rector of St. Stephen's parish, Wyandotte, Mich.

THE Rev. JOHN F. NICHOLS, lately rector of St. John's Church, Williamstown, Mass., has assumed the duties of rector of old Christ Church, Charleston, S. C.

THE Rev. KIRK B. O'FERRALL enters during the coming week upon the rectorship of Christ Church, Lima, Ohio.

THE Rev. GILBERT A. OTTMAN has accepted election as rector of Grace Church, Ocala, Fla., and entered upon his duties the First Sunday after Epiphany.

THE Rev. R. R. PARKER was recently reported in this column as supplying in Christ Church, Putnam, Conn. This was incorrect. Mr. Parker is at Pomfret, and the Rev. C. J. Harriman remains at Putnam.

THE Rev. ROBERT T. PHILLIPS has accepted the rectorship of St. James' Church, Cheboygan, Mich.

THE Rev. W. GUY RAINES has accepted a call from St. John's Church, Clifton Springs, N. Y., with charge of a mission at Manchester. He expects to be in residence on Septuagesima Sunday, beginning his work on that day.

THE Rev. PAUL R. R. REINHARDT, on six months' leave of absence from Porto Rico, has consented to act as locum tenens for St. Paul's Church, Saginaw, Mich.

THE Rev. EDMUND TREW SIMPSON has accepted and entered upon the rectorship of the Church of the Good Samaritan, Corvallis, Oregon.

THE Rev. W. H. TALMAGE, rector of the Church of the Redeemer, Flandreau, S. D., has resigned, effective February 1st, and will go to North Dakota to work with Bishop Tyler as general missionary and to be in charge of the social service work of the district.

THE Rev. F. W. WILLIAMS, compelled by the health of his family to give up his work at Pacific Grove, Calif., has accepted missionary work under the Bishop of San Joaquin.

THE Rev. LOUIS G. WOOD, D.D., for many years a beloved Charleston, S. C., rector, first of St. Paul's Church, and then of St. Luke's, has resigned the latter parish, and will hereafter devote himself to holding parochial missions.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rec-

tors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

RETREATS

NEWARK, N. J.—A retreat for the Associates of the Sisters of St. Margaret's and others will be held at St. Barnabas' Hospital, Newark, N. J., Wednesday, January 17th, Rev. Edward H. Schlueter, conductor. Those desiring to attend the retreat will notify the Sister in Charge, St. Barnabas' Hospital.

PHILADELPHIA.—There will be a day's retreat for the Society of the Companions of the Holy Cross and other women at St. Clement's Church, Philadelphia, on Friday, January 26th. Conductor, Rev. Father Officer, O.H.C.

All who desire to attend are requested to communicate with the SECRETARY, S.C.H.C., 2222 Spruce street, Philadelphia.

DAY OF DEVOTION

NEW YORK CITY.—A Day of Devotion will be held at the Church of the Transfiguration, 1 East Twenty-ninth street, New York, Thursday, January 25th, for the Altar Guild of the City Mission Society and their friends. Holy Communion at 9:30 a. m.; addresses at 10:15, 12, and 3 o'clock. Conductor: the Very Rev. Frank L. Vernon, Dean of the Cathedral Church of St. Luke, Portland, Maine. An invitation is extended to all who may wish to attend.

ORDINATIONS

DEACON

IOWA.—In St. Paul's Pro-Cathedral, Des Moines, on the Sunday after Christmas, Mr. ARCHIBALD WILLIAM SIDDEBS was ordered deacon by the Bishop Suffragan of Iowa. Mr. Sidders was presented by his rector, and the sermon was preached by the Rev. Professor Horace M. Ramsey, of Seabury Divinity School, where the candidate is in his senior year. Mr. Sidders was a candidate for the Methodist ministry, and was confirmed three years ago.

NEW HAMPSHIRE.—On St. Thomas' Day Mr. WILLIAM EMERY SOULE of Exeter, N. H., was ordered deacon in Christ Church, Exeter. The candidate was presented by the Rev. Howard F. Hill, D.D., and the Rev. George Hodges, D.D., preached the sermon. Mr. Soule will do rural work in many towns in Southeastern New Hampshire under the Rev. James C. Flanders of Rochester, N. H.

PRIESTS AND DEACON

NEW YORK.—Two priests and one deacon were ordained in St. James' Chapel, Cathedral of St. John the Divine, on Friday, December 29th, at 10:30 o'clock. The Rev. K. VAN RENSSELAER GIBSON, of Yonkers, and the Rev. VINCENT DE WITT KLINE were advanced to the priesthood; the latter at the request of the Bishop Coadjutor of West Texas. The candidate for deacons' orders, Mr. WILLIAM C. CHAYNER, formerly a Methodist minister, has been working for some time in Grace parish. The Rev. Dr. Charles L. Slattery, rector of Grace Church, was the presenter.

PRIESTS

BETHLEHEM.—On the Third Sunday in Advent, December 17th, at St. Luke's Church, Scranton, by the Bishop of Bethlehem, the Rev. F. PERCY HOUGHTON and the Rev. WILLIAM C. HEILMAN were advanced to the priesthood. The Rev. Theodore J. Dewees, rector of Christ Church, Binghamton, N. Y., intoned the Litany, and the Rev. Benjamin M. Washburn, of Grace Chapel, New York, preached the sermon. The Rev. Mr. Houghton will continue as assistant to the Rev. Robert P. Kretler, at St. Luke's Church, Scranton, while the Rev. Mr. Heilman will remain in charge of the Church of the Holy Apostles, St. Clair, and Christ Church, Frackville.

NEW JERSEY.—On Sunday, December 24th, the Rev. GEORGE E. ST. CLAIRE was ordained priest in the Pro-Cathedral at Trenton, by Bishop Matthews. The sermon was preached by the Rev. R. Bowden Shepherd, who also presented the candidate. Other clergy who assisted in the service were Canon Moor, the Rev. H. T. Owen, and the Rev. C. H. Wells of Newark. Mr. St. Claire is in charge of St. Elizabeth's Hungarian Mission.

AN APPRECIATION

CHARLES OTTO ARNOLD

When, on January 5th, the Rev. C. O. ARNOLD died, one of the most devoted priests of the Church passed to his rest and his reward.

We were workers together in the parish of Trinity Church, Lenox, he having charge of St. Helena's Chapel, New Lenox. For about fourteen years he labored as priest and pastor there and so effective was his work that a community was changed and uplifted. He was the champion of

the people in the town meeting. He ministered to the bodies and the souls of the sick. He taught the illiterate. His work was the most perfect piece of Christian work I have known. He was a gifted musician and wrote considerable Church music. He trained splendidly his own choir.

He loved the city with its crowded life. Yet, out of consideration for the health of his family, he chose to live in the country. Denied the inspiration of numbers, he labored with an undiminished devotion that was the marvel of those who knew the nature of the work. Through the drifts of a Berkshire winter he would toil to reach by night or by day anyone who needed him. His last sickness was precipitated by his insistence on leaving a sick bed to go to the hospital to minister to someone who had asked for him.

He was beloved by the poor and respected by all who knew or heard of him.

Verily, as friends and fellow-priests and former parishioners know, his labor was not in vain in the Lord. **ARTHUR J. GAMMACK.**

Fitchburg, Mass.,

Feast of the Epiphany, 1917.

DIED

ALDRICH.—Suddenly, in Washington, D. C., on January 1, 1917, **JAMES HERMAN ALDRICH**, son of the late Herman D. and Elizabeth Wyman Aldrich, and beloved husband of Mary Gertrude Edson. Service and interment were private.

"So he giveth his beloved sleep."

ARNOLD.—At New Lenox, Mass., after a brief illness accentuated by exposure, the Rev. **CHARLES OTTO ARNOLD**, vicar of St. Helene's Chapel.

COBB.—On the night of January 2nd, in Boston, Mass., **Mrs. ELIZABETH CODMAN COBB**, an aunt of the late Bishop of Maine, and an aged and faithful communicant of the Church of the Advent. Mrs. Cobb was in her ninety-first year, having been born in 1826, the daughter of the Rev. John Codman, a Congregationalist. Funeral services on January 5th.

DAY.—**AGNES REYNOLDS**, beloved wife of Elias M. Day, entered into the Church Expectant on Christmas Day, 1916, at her home in Chicago, Ill. May she rest in peace.

DEALEY.—At his home in Jamestown, N. Y., on Friday, December 29th, the Rev. **A. SIDNEY DEALEY**, in his eighty-second year. Funeral from St. Luke's Church, on Monday, January 1st, conducted by the rector, the Rev. L. W. Snell.

GOODWIN.—At the Hartford Hospital, Hartford, Conn., on January 3rd, the Rev. Dr. **JAMES GOODWIN**, rector of Christ Church, aged 52 years. He is survived by his parents, three brothers, and two sisters, his wife, a son, and three daughters. Funeral in Christ Church, Hartford, January 5th, conducted by Bishop Brewster. Interment in Cedar Hill cemetery.

LOWNDES.—On January 2, 1917, at his residence, 143 Thirty-seventh street, New York City, the Rev. **ARTHUR LOWNDES, D.D.**, Secretary of the Christian Unity Foundation and of the Orthodox Eastern Association, in his fifty-ninth year. Funeral services at Trinity Chapel, on Friday, January 5th, at 10 A. M.

PEYTON.—Entered into Eternal Rest, Wednesday, December 20, 1916, Miss **LOUISE M. PEYTON** of Salem, and Norfolk, Va. Funeral services from St. Paul's Church by the rector, the Rev. Thomas Faulkner; interment in East Hill cemetery, Salem, Va.

"Blessed are the pure in heart, for they shall see God."

REYNOLDS.—At the Protestant Home for the Aged, Milwaukee, Wis., December 28th, **A. HEBER REYNOLDS**, aged 71. Interment at Green Bay, Wis.

REYNOLDS.—Suddenly on Saturday, December 23, 1916, at his residence, 2022 Wilkens avenue, Baltimore, Md., **GEORGE W. REYNOLDS**, son of Francis S. and C. Elizabeth Reynolds, and brother of Mrs. L. B. Batzler and Mrs. Lewis A. Seltz of Baltimore, and Rev. William T. Reynolds, late rector of Christ Church, Oshkosh, Wis., and Trinity Church, Steelton, Pa., in his forty-fifth year. Interment was at Loudon Park, Baltimore. The services were in charge of the Rev. F. H. Staples of St. Paul's Chapel, and of Monumental Lodge 120, F. and A. Masons.

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

VERNON.—At Davenport, Iowa, January 4th, aged 80 years, the Rev. **GEORGE VERNON**, a life-long missionary. Funeral services Monday, January 8th, at Nashotah Chapel, Nashotah, Wis. Interment in the burying ground adjacent.

MEMORIAL

ALLEN KENDALL SMITH

In ever-loving memory of my dear husband, **ALLEN KENDALL SMITH**, priest, who entered into life January 17, 1913, at Butte, Montana.

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

WILLIAM MERCER GROSVENOR

At a meeting of the executive committee of the Cathedral League of the diocese of New York, held on Wednesday, December 13, 1916, the following preamble and resolution were unanimously adopted:

"WHEREAS, The committee has learned with the deepest sorrow of the death of the Very Rev. **WILLIAM MERCER GROSVENOR**, Dean of the Cathedral Church of St. John the Divine, it was unanimously

Resolved, That in the death of Dean Grosvenor the Cathedral and all who are interested in it have met with an irreparable loss, which time will only serve to emphasize. Gifted with great talents of intellect and administrative capacity, he labored incessantly for the advancement of its interests; and the great work that is already accomplished and will be carried on in the years to come bears testimony to the extent of his efforts. His life and labors are, and shall be, an inspiration to us who had the privilege of working with him, and we shall go on strengthened with this conviction, and do our part in the continuance of the great undertaking so closely identified with him."

It was further resolved that the above resolution be spread upon the minutes of the committee and a copy thereof be sent to the family of the late Dean. **WALTER D. DAVIDGE,**

Acting Secretary.

New York, December 27, 1916.

FRANCIS MARTIN HUTCHINSON

In loving remembrance of my dear son, **FRANCIS MARTIN HUTCHINSON**, who entered into life eternal, January 11, 1914. Pray that increasing light may shine upon him and eternal rest be his.

WANTED

POSITIONS OFFERED—CLERICAL

ENERGETIC, young, and unmarried priest wanted for a parish in the Middle West. Candidate should be musical. Population of town about 15,000. Number of communicants about 100. A minimum stipend of \$900 per annum can be guaranteed to a suitable candidate. Reply **ST. PAUL'S**, care **LIVING CHURCH**, Milwaukee, Wis.

SINGLE MAN WANTED in Deacon's or Priest's orders, or a man desiring to study for orders, competent organist and choir director, to take charge of the music, and to assist the rector in the parish. Good salary, suite of rooms. Church in a great western city. Address **FAR**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITION WANTED—CLERICAL

PRIEST IN AMERICAN orders over seventeen years wants a parish in the states, having had eight years' experience in good Catholic parishes in England; definite Churchman, Catholic, musical, and mission preacher; not afraid of work; widower; in England at present. Address **GILLING**, care **LIVING CHURCH**, Milwaukee, Wis.

MISSIONER, MOST SUCCESSFUL, with experience, and marked ability in preaching and teaching missions. Gives whole ministry to this work. Highest references. No charge made. Offerings. For dates, address **MISSIONER**, care **LIVING CHURCH**, Milwaukee, Wis.

THE REV. CHARLES WELLINGTON ROBINSON, B.D., M.A., will be free to accept duty on Sundays or as locum tenens from June to October, in or near New York, Philadelphia, or Boston. Address, care **COLUMBIA UNIVERSITY**, New York City.

CLERGYMAN, YOUNG, EXPERIENCED, good reader, preacher, because of war conditions might consider change, if opportunity offered. Address **XENIA**, care **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED MISSIONER, with highest references, will devote entire time to Preaching Missions. Expenses and thank-offerings. Address **MISSION PREACHER**, care **LIVING CHURCH**, Milwaukee, Wis.

PREACHING MISSIONS.—Trained and experienced priest, available for small or large parishes. Address **EVANGELIST**, care 281 Fourth avenue, New York.

PARISH WANTED.—Seven years' experience in west and east. Post-graduate in Religious Education. Address **R. E.**, care **LIVING CHURCH**, Milwaukee, Wis.

SUNDAY SUPPLY or special services desired. Address **REV. JOHN OLIPHANT**, Landis Township, Vineland, P. O., N. J.

POSITIONS OFFERED—MISCELLANEOUS

EDUCATIONAL.—First class boarding school within one hundred miles of Philadelphia offers opportunity to one or two worthy boys to work their way. Applicants must be at least sixteen years of age, strong, healthy, and of high school standing, and willing to do real work in

return for full scholarship privileges. Apply with full particulars about yourself in first letter, to **HEADMASTER**, care **LIVING CHURCH**, Milwaukee, Wis.

TO STUDENTS.—Any student, desiring to prosecute his studies, and able to do so with a minimum of direction, who would give three hours a day of light manual work for board, lodging, living expenses, and the use of a good library, is invited to correspond with **A. N. X.**, care **LIVING CHURCH**, Milwaukee, Wis.

LIBERAL SCHOLARSHIP in boys' Church school is offered to first violinist. Address **VIOLINIST**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST AND CHOIRMASTER of experience desires engagement. Successful organizer and trainer of both boys' and mixed choirs. Voice specialist, first class recitalist, communicant. Highest testimonials. Address **EXPERIENCED**, care **LIVING CHURCH**, Milwaukee, Wis.

CHANGE OF POSITION wanted by organist and choirmaster of exceptional ability. Cathedral trained. Communicant. Will locate in good field anywhere in United States or Canada. Excellent testimonials and references. Address **SUCCESS**, care **LIVING CHURCH**, Milwaukee, Wis.

CHURCH WORKER, trained woman, wishes position in or near Philadelphia, Pa., by February 1st or 7th. References given. Address **ELPIS**, care **LIVING CHURCH**, Milwaukee, Wis.

DEACONESS, EXPERIENCED AND TRAINED, desires parochial and mission work. Nominal stipend with maintenance. Address **FIDELIS**, care **LIVING CHURCH**, Milwaukee, Wis.

COMPETENT WORKING HOUSEKEEPER, mother's helper, or second maid wanted. Must help with care of two children, ages seven and nine. References required. Good salary paid. Address **Mrs. ROBINSON**, 3741 Walnut street, Kansas City, Mo.

SOCIAL WORKER. Wide experience. One year's work in Deaconess Training School. Best references. Address **J. P. G.**, 2511 Auburn avenue, Cincinnati, Ohio.

CLERGYMAN'S DAUGHTER desires position in Church school; expression and athletics. References. Address **A. B.**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Large four-manual contract for cathedral organ, Hartford, Conn., awarded Austin Company. Four-manual, just completed, Troy, N. Y., has received extravagant praise. Our **CHOROPHONE** is a complete and ideal small pipe organ where money and space are limited. **AUSTIN ORGAN CO.**, Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% 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.

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. **CLARA CROOK**, 184 West One Hundred and First street, New York, N. Y.

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**.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. **MOWBRAYS**, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by Southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

HEALTH RESORTS

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

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HARVARD FELLOW, candidate for orders, former university instructor, social worker, and scout master, will take limited number boys on ranch in Western Colorado. Tutoring, horseback excursions, Indian reservations, cliff ruins, natural bridges, forest reserves, mining camps, etc. Address **COLORADO**, care **LIVING CHURCH**, Milwaukee, Wis.

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THE MARTIN, Orange Park. A charming, comfortable winter home. Facing the St. John's River. \$12 to \$14 per week. Address **MRS. M. MARTIN**.

HOME SOUGHT

REFINED BOY AGED EIGHT offered for adoption. Can visit family before adopted. Address **A. D. P.**, care **LIVING CHURCH**, Milwaukee, Wis.

NEEDLEWORK

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

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *The Spirit of Missions*, \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its **CORRESPONDING SECRETARY**, 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service. The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish. Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

ALL NIGHT MISSION

The All Night Mission, now in the sixth year of its career of service, during which it has sheltered over 160,000 men, fed over 100,000, and helped over 12,000 to a new start in life, and has made 700 visits to prisons, 800 visits to hospitals, and conducted 1,800 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors

are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food, and drinking water, night or day.

Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

CHURCH WORK AMONG THE DEAF

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

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

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

Descriptive booklets sent upon request. Contributions may be sent to Rev. **OLIVER J. WHILDIN**, Secretary-Treasurer, 2018 N. Calvert street, Baltimore, Md.

TO DEVELOP WATER POWER AT SAGADA

Bishop Brent has authorized an appeal for funds to harness the abundant water-power now running to waste at the Sagada Mission, in the Philippine Islands. The investment required is \$25,000, but it will result in immediate saving and income of at least \$1,500 to \$2,500. In addition the power developed will aid in the economical construction of the new \$30,000 high school, and add much to the effectiveness of future training there. The work can be done by skilled workmen already at Sagada. The mission has received special courtesies and favors from one of the large power and electrical companies of this country, and as a permanent acquisition to the staff an electrical engineer will accompany the missionary, the Rev. John A. Staunton, Jr., when he returns to the Islands this month. The entire work of development, which will aid greatly in making the mission self-supporting, can be put through at once if an annual payment of \$5,000 is guaranteed during the next five years.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

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 E. S. Gorham, 9 and 11 West 45th St. (New York office of **THE LIVING CHURCH**.)
 Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
 R. W. Crothers, 122 East 19th St.
 M. J. Whaley, 430 Fifth Ave.
 Brentano's, Fifth Ave., above Madison Sq.
 Church literature Press, 2 Bible House.
- BROOKLYN:**
 Church of the Ascension.
- BOSTON:**
 Old Corner Bookstore, 27 Bromfield St.
 A. C. Lane, 57 and 59 Charles St.
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- SOMERVILLE, MASS.:**
 Fred I. Farwell, 106 Highland Road.
- PROVIDENCE, R. I.:**
 T. J. Hayden, 82 Weybosset St.
- PHILADELPHIA:**
 Educational Dept., Church House, 12th and Walnut Sts.
 Geo. W. Jacobs & Co., 1628 Chestnut St.
 John Wanamaker.
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 A. C. McClurg & Co., 222 S. Wabash Ave.
 Morris Co., 104 S. Wabash Ave.
 A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
 G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

Longmans, Green, & Co. New York.

The Celtic Christianity of Cornwall. Divers Sketches and Studies. By Thomas Taylor, M.A., F.S.A., Vicar of St. Just-in-Penwith, Author of *The Life of Dr. Taylor of Ashburne*. \$1.25 net.

Home Press. 23 East 41st St. New York.

The Mass Every Day in the Year. The Roman Missal Translated and Arranged by Edward A. Pace, D.D., and John J. Wynne, S.J. Leatherette, \$1.50; leather, \$2.00; calf, \$2.50; Russian leather, \$3.00.

Secretary of General Convention. 281 4th Ave., New York.

Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America Adopted in General Conventions 1789-1916. Printed for the Convention 1916.

Sir Joseph Causton & Sons. 9 Eastcheap, London, E. C.

The Treatment of Armenians in the Ottoman Empire 1915-16. Documents presented to Viscount Grey of Fallodon, Secretary of State for Foreign Affairs. By Viscount Bryce. With a Preface by Viscount Bryce. For Official Use. Miscellaneous No. 31 (1916). \$1.00.

PAMPHLETS

From the Author.

Report of the Sub-Committee on Plans to the Committee on Revision of the Philadelphia Charter. December, 1916.

The Enslavement of Belgians. A Protest. Address of the Chairman, Rev. William T. Manning, D.D., Rector of Trinity Church, New York.

Church Missions Publishing Co. Hartford, Conn.

The Burden Bearer. A Mystery Play of the Church Year. By Arthur Chase. Publication No. 106 Soldier and Servant Series, January, 1917.

Extension Division, University of Wisconsin. Madison, Wis.

Nursing as a Vocation for Women. By Katherine M. Olmsted, R.N., Supervising Nurse, Wisconsin Anti-Tuberculosis Association, Milwaukee, Wis. Serial No. 814; General Series No. 610. 10 cts.

The Eye in Industrial Accidents. By Dr. Nelson M. Black, Milwaukee, Wis. Serial No. 806; General Series No. 603.

Chart on Communicable Diseases Among School Children. Prepared by the Health Instruction Bureau of the University Extension Division in cooperation with the Wisconsin Anti-Tuberculosis Association. Serial No. 816, General Series No. 612.

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

Some Vindications of the Book of Common Prayer appearing in unexpected quarters. Gathered by Dr. J. Wickham Legg.

DEATH OF A DISTINGUISHED CLERGYMAN OF NEW YORK CITY

**Rev. Dr. Lowndes Passes Away—
Chirograph from Archdeacon
Evdokim—The Pilgrimage of
Prayer—A Service for Acolytes**

New York Office of The Living Church }
11 West 45th Street }
New York, January 8, 1917 }

THE Rev. Dr. Arthur Lowndes, widely known as an editor and author, died on Tuesday afternoon, January 2nd, aged 64 years.

Dr. Lowndes was taken sick on Christmas Day. A few days later his condition became serious and bronchial pneumonia developed. Bishop Courtney ministered to him at his home, 143 East Thirty-seventh street, a short time before the end came.

Arthur Lowndes was born in London, England, and was a son of the late Arthur



REV. ARTHUR LOWNDES, D.D.

Lowndes and Mrs. Marion Waller Lowndes. Dr. Lowndes was educated in King's College, London; London University, and the Lycee de St. Germain, in Paris. He received the degree of D.D. from Hobart College in 1896, and from the Western Theological Seminary ten years later.

Dr. Lowndes came to America in 1880, and four years later was made a deacon and priest of the Church of England at the Cathedral in Fredericton, N. B. During 1884-89 Dr. Lowndes was rector in Prince William, N. B., and then came to this country, and took charge of the Bishop Doane Memorial Church in South Amboy, N. J. His last church was that of the Transfiguration in Freeport, L. I., from which he resigned in 1900 to become editor of the *Church Eclectic*.

Dr. Lowndes held this post for eight years. In addition he was editor of the Archives of the General Convention and Secretary of the Christian Unity Foundation. He was the author of *Vindication of Anglican Orders*; *History of Trinity Parish*, in which he collaborated with the Rev. Dr. Dix; *A Century of Achievement*, Being the History of the New York Bible and Common Prayer Book Society, and *Christ, the Life of the World*. At the time of his death he was also secretary of the Eastern Orthodox Association.

A daughter survives him.

Funeral services were held in Trinity Chapel, Twenty-fifth street near Broadway, on Friday morning, January 5th. The Rev. Dr. William T. Manning, rector of Trinity parish, read the sentences; the Rt. Rev. Dr. Courtney read the lesson and celebrated the Holy Communion; the Rev. J. Wilson Sutton read the Epistle; the Holy Gospel was read by the Rev. Richard D. Hatch of Southport, Conn. The Rev. Franklin Babbitt, rector of Grace Church, Nyack, N. Y., whom Dr. Lowndes frequently assisted, was in the chan-

cel. A vested choir of men and boys sang the choral parts of the service. In the congregation were the Very Rev. Leonid J. Turkevich, Dean of St. Nicholas Cathedral, and several other Russian clergy.

Interment was made in Kensico cemetery, the Rev. J. Wilson Sutton officiating.

On the morning of Dr. Lowndes' funeral this chirograph was sent by the Most Rev. Evdokim (Meschersky), Archbishop of Aleutian Islands and North America—the Russian diocese:

"NEW YORK, January 5, 1917.

"Beloved Servant of Christ:

"The Lord has not granted that thou shalt live to the great and happy day of the joining of the Churches, for which you have earnestly labored. Let us say, by the words of the Lord's prayer: 'Thy will be done.'

"Pray there in the high heavens for this: that the Lord may quickly send us this day. What can be better than that we shall be brothers and friends? In this is the fulfillment of all the laws of the Lord.

"In our Church, with the death of man, does not come the cessation of relations. The warm and unbroken prayers of the holy Church for the departed continue this relation. A part of the bread taken for the peace of the soul of the departed and dipped into the blood of Christ symbolizes the prayers of the church for the cleansing of all the sins of the departed.

"We will pray for thee as for the living.

"The Christians of the past have called the day of death 'the day of birth of the new and better life.' So be it for thee, this day of thy death,—the day of birth of a new and better life.

"Eternal memory for thee!

"Your brother,

(Seal.)

✝ EVDOKIM."

THE PILGRIMAGE OF PRAYER

The Bishops have addressed the following letter to the parochial clergy:

"Reverend and dear Sir:

"The Bishops of the diocese heartily approve of the call to a Pilgrimage of Prayer issued from the triennial gathering of the Woman's Auxiliary in St. Louis to all members of the Woman's Auxiliary and others who may be moved to join in so worthy a spiritual effort.

"The diocese of New York is scheduled to take part in this Pilgrimage of Prayer during the week beginning January 14th, and it is hoped that the clergy will cooperate (whether or no there is a branch of the Auxiliary in the parish) by giving notice of and celebrating the Holy Communion the Second Sunday after the Epiphany with the intention noted in the intercessions set forth in the accompanying leaflet and by bidding the faithful to this so high service of special prayer for objects which must fill a large place in all true Christian hearts to-day.

"Faithfully yours,

"DAVID H. GREER.

"CHARLES S. BURCH.

"Epiphany, 1917."

A SERVICE FOR ACOLYTES

The rector and acolytes of the Church of St. Mary the Virgin, 139 West Forty-sixth street, have sent invitations to clergy and acolytes in the City of New York and adjacent dioceses, to attend the eighth annual service to be held in the parish church on Wednesday, January 24th, at 8 P. M. The sermon will be preached by the Very Rev. Dr. F. L. Vernon, Dean of St. Paul's Cathedral, Portland, Maine. For the convenience of business men and boys the acolytes living at a distance are invited to enjoy the hospitality of the parish

at supper. The courtesy of a written acceptance to this invitation is expected before January 20th.

BISHOPS' APPOINTMENTS

The Bishops' list of appointments for confirmation in the churches and chapels has just been issued. There will be 141 such visitations up to June 17th. In a circular letter it is requested that the offering upon the occasion of the Bishop's visit be made for Church Extension in the diocese. These offerings constitute a fund for a *forward movement* in the diocese beyond the present limits of its missionary work.

Advance notice is given concerning several important gatherings in the Cathedral of St. John the Divine.

On Washington's Birthday, February 22nd, the day after Ash Wednesday, the Brotherhood of St. Andrew will have a corporate celebration of the Holy Communion at nine o'clock in the Cathedral. The annual meeting will be held, morning and afternoon, in Synod Hall.

The annual service for the Sunday schools of the diocese will be held in the Cathedral on Saturday afternoon, May 5th.

The Trinity-tide ordinations will be in the Cathedral on Trinity Sunday, June 3rd.

CORRECTION

The reader of the first lesson at the recent service of the Actors' Church Alliance was Mr. Charles C. Carver of Christ Church, New Haven, Conn., not Mr. George Carver of Trinity Church, as stated.

FAREWELL TO BISHOP BRENT

Writing to the clergy of New York with regard to the farewell meeting for Bishop Brent, Bishop Greer says:

"Bishop Brent starts on his return journey to the Philippines, January the 13th. During his visit to this country, he has preached in a number of our New York churches, and has everywhere brought us inspiration and blessing.

"With my hearty approval, there will be a meeting at Synod Hall, Amsterdam avenue and One Hundred and Tenth street, Friday evening, January the 12th, at 8:30 o'clock, to wish Godspeed to Bishop Brent upon the eve of his departure for the Philippines, upon which occasion Bishop Brent will make an address. I should be grateful if you would announce this meeting at your services next Sunday and invite your congregation to be present.

"Will you also join me in bidding farewell to the courageous Bishop who represents us in the Philippine Islands?"

DEATH OF REV. C. O. ARNOLD

THE REV. CHARLES OTTO ARNOLD, vicar of St. Helena's Chapel, New Lenox, Mass., died on Friday, January 5th, after an illness brought about by exposure in the fulfillment of his priesthood. He had been vicar of St. Helena's since 1902.

Mr. Arnold was an alumnus of the Royal Seminary at Pleuen, Germany. Bishop Williams ordained him to the diaconate in 1888, and after a year as assistant in St. John's parish, Bridgeport, Conn., he was advanced to the priesthood by Bishop Potter. In 1889 and 1890 he was at the Church of the Epiphany, in New York City; at St. Paul's, Pleasant Valley, in 1890-91; in St. Augustine's Chapel of Trinity parish, New York, from 1891 to 1893; and returned again to Pleasant Valley for the years of 1893 to 1896. He was rector of Grace Church, Dalton, Mass., from 1896, and for a time in 1902 he served as assistant at St. Andrew's, Brewster, N. Y.

Mr. Arnold was a musician of ability. He had composed a setting to the *Te Deum*, a solo, I Would not Live Away, and various hymns and carols.

DIOCESE OF MASSACHUSETTS OVERRUNS ITS PENSION GOAL

**More than \$500,000 Now Raised —
Death of Mrs. C. E. Cobb—Social
Service Publications—Diocesan
Miscellany**

*The Living Church News Bureau }
Boston, January 8, 1917 }*

IT is good news for the whole Church that the diocese of Massachusetts has already raised the minimum amount for clergy pensions set as its goal, namely, \$500,000, or one-tenth of the entire sum required. Indeed, some \$12,000 more than the half million are already on hand. As yet, too, no general offerings have been gathered, such as that proposed for Quinquagesima, and many of our parishes have given nothing. So it is assured that this diocese will contribute substantially more than one-tenth of the \$5,000,000 fund. The largest single local gift to the fund was \$50,000. Five Churchmen gave \$25,000 each; one gave \$20,000; one, \$12,000; four, \$10,000; one, \$6,000; fourteen, \$500; fifty-three, \$100. That his own diocese has already done so well is most heartening to the Bishop, and should prove an inspiration throughout the whole American Church.

DEATH OF MRS. ELIZABETH CODMAN COBB

During the night of January 2nd to 3rd, there passed from this world the soul of one of the saints—Mrs. Elizabeth Codman Cobb. Although in her ninety-first year, she retained her faculties to a remarkable degree, and her falling asleep came as a shock. Born in Dorchester on December 10, 1826, the daughter of the Rev. John Codman, a Congregationalist, Mrs. Cobb belonged to one of the most distinguished New England families. A nephew was the late Rt. Rev. Dr. Robert Codman of Maine. Mrs. Cobb had for many years been a devout communicant of the parish of the Advent, probably being the oldest person on its lists, and had long been a valued worker in parochial activities, and a participant in countless charities and good works. The funeral was on January 5th, when there was a requiem Eucharist at half-past seven and the burial office at half-past ten. May she rest in peace and may light perpetual shine upon her!

SERVICE FOR ACOLYTES

The clergy and acolytes of the whole Church are included in an invitation issued by the Guild of St. Vincent of the Church of the Advent, Boston, to take part in the service which will be held by the guild in the parish church on January 23rd at 8 o'clock. To all who notify the secretary, Mr. Robert T. Walker, 30 Brimmer street, Boston, before the 20th inst., supper will be served between 6 and 7 P.M. Dean Vernon of Portland, Maine, will be the preacher.

SOCIAL SERVICE PUBLICATIONS

The Social Service Commission of the diocese has issued a folder of its publications, five in number, three of which may be had free, the other two costing only five cents. The publications are: (1) Study and Reading Courses on Social and Industrial Conditions; (2) Directions for a Simple Community Survey; (3) Suggested Social Service Activities for a Parish; (4) A Pamphlet of Prayers; (5) A Pamphlet of Hymns. The commission also undertakes to furnish speakers on social subjects, the only cost for this being railway fares.

MISCELLANY

The Society of Oriental Research of Chicago has made the Rev. W. C. Winslow, D.D., of Boston an honorary fellow, in view of his

long service in the interest of Egyptian exploration and in securing objects for American museums. There are only ten honorary fellows.

On Thursday, January 4th, the local assembly of the Brotherhood had a meeting in the Cathedral. The general topic for this season is The Master's Work. The Rev. Herman Page spoke on The Work of the Brotherhood in Connection with the Sunday School. The Rev. F. C. Lauderburn gave the devotional address.

Grace Church, Everett, recently observed the thirtieth anniversary of its foundation, or rather of the first services held in Everett, in January, 1886.

New Year's Day, which this year for the first time in this state was a legal holiday, was well observed religiously. There were many "watch night" services and in several instances trumpeters sounded a greeting to the New Year from the church porch.

The special Sunday speakers in January at the Cathedral are: The Dean, Governor McCall, the Bishop of Maine, the Rev. J. T. Addison, the Bishop of Hankow, the Bishop of Kyoto, the Rev. J. H. Deming, the Bishop of Connecticut, the Bishop of New Hampshire, the Rev. H. Symonds, D.D., of Montreal, the Bishop Coadjutor of Vermont. The Cathedral has already raised \$30,000 for the Church Pension Fund.

The Dean's New Year greeting to his people is: "To all who worship in this place made sacred forever by the prayers of nearly one hundred years, I send my affectionate wishes for the New Year of our Lord. Let all that is beautiful in our past years shine over into the new and hidden year, that in the light of what God has done for us we may go forward without fear in the power of a great hope."
J. H. CABOT.

DEATH OF REV. JAMES GOODWIN, D.D.

THE REV. DR. JAMES GOODWIN, rector of Christ Church, Hartford, Conn., died at the Hartford Hospital on Wednesday afternoon, January 3rd, after an operation performed on Christmas Eve.

Dr. Goodwin had been in poor health for some time. Ten days ago, when it was found that he was growing weaker, blood transfusion was decided upon and his brother volunteered for the operation. This, however, failed to save him.

Dr. Goodwin was born in Middletown, Conn., February 10, 1865, the son of the Rev. Francis Goodwin, D.D. He came of an old New England family, his paternal ancestor, Ozias Goodwin, having come to Hartford from Cambridge in the Massachusetts Colony in 1636. He attended Hartford schools and St. Paul's School, Concord, N. H. As a boy he was extremely fond of reading and read extensively outside his regular work. He was graduated from Trinity College in 1886, and was class poet. The year following his graduation he spent abroad in study in Magdalen College, Oxford, subsequently spending a year in Paris. Entering the General Theological Seminary he was graduated with the class of 1890. In 1889 he received the degree of master of arts from Trinity, and in 1912 was honored again by his alma mater, which then conferred upon him the degree of doctor in divinity.

He was ordered deacon by Bishop John Williams in Holy Trinity Church, Middletown, in 1890, and advanced to the priesthood by the same Bishop the year following. Becoming assistant in Calvary Church, New York, in 1890 he was called to become priest in charge of St. Barnabas' Church, Berlin, N. H., in 1891, and in 1895 rector of the

Church of the Good Shepherd, Nashua, N. H. In 1902 he was called to succeed the Rev. L. W. Saltonstall as rector of Christ Church, Hartford.

Dr. Goodwin was married on June 13, 1895, to Miss Frances Whittlesey Brown who, with a son and three daughters, survive him. His son Francis is a junior in Yale and intends studying for holy orders. He is also survived by his father and mother, the Rev. Dr. Francis and Mrs. Goodwin, three brothers, and two sisters.

Present at his bedside when death came were his wife and daughter, two brothers, and Bishop Brewster.

Dr. Goodwin was chaplain of the First Company, Governor's Foot Guard. He was elected a member of the board of park commissioners for ten years in 1910. In 1914 and 1915 he was president of the board. He was a member of the Hartford Yacht Club and the Century Association of New York.

The breadth of Dr. Goodwin's activity is shown also by the fact that he was a trustee of the Watkinson Farm School and of the Watkinson Library and the Open Hearth Association, and was a member of Alpha Delta Phi and of the American Association for the Advancement of Science. He also was a member of the University Club of Hartford.

Seventy-five clergymen attended the funeral services conducted by Bishop Brewster in Christ Church on Friday, January 5th. A detail of the Governor's Foot Guard sounded taps at the grave in Cedar Hill Cemetery.

DEATH OF REV. A. S. DEALEY

THE REV. A. SIDNEY DEALEY, after a ministry of more than fifty years, died at his home in Jamestown, N. Y., on December 29th, aged 82 years. Mr. Dealey was born on Prince Edward Island and was educated at one of the famous English schools.

During a brief business career in New York City he took his theological examinations and was ordained deacon in July, 1865, and priest in December of the same year, by Bishop Horatio Potter. His half century of service in the Church was spent in nine parishes. From 1885 to 1901 he was rector of St. Luke's, Jamestown. During this period the present beautiful church was erected with a legacy left by Mrs. Alexander Pendergast as a memorial to her daughter, and consecrated in 1892 by Bishop Coxe. From 1901 to 1914 he was rector of Trinity Church, Canaseraga, when he resigned and removed to Jamestown.

DEATH OF BISHOP FARRAR

CHURCHMEN from the United States who have visited in the West Indies will learn with regret of the death of the Rt. Rev. Walter Farrar, D.D., who was Bishop of the see of Antigua for some five years, being obliged then, while still in middle age, to resign his work by reason of ill health. He was afterward Assistant to the Archbishop of York and still later served as Bishop of Honduras, in Central America. He returned to England last year and has now, at the age of 51, completed a ministry that has been attended throughout with frail health. Bishop Farrar was much beloved where he was known.

FUNERAL OF HAMILTON WRIGHT MABIE

FUNERAL SERVICES for the late Dr. Hamilton Wright Mabie were held on January 3rd in Calvary Church, Summit, N. J., Bishop Lines officiating; and interment was made in Sleepy Hollow cemetery, Tarrytown, N. Y. Other clergymen assisting in the services were the Rev. Dr. John F. Butterworth, the Rev. Dr. Walker Gwynne, and the Rev. W. O. Kinsolving, rector of Calvary Church.

PHILADELPHIA CLERGYMAN DIES IN ATLANTIC CITY

Former Rector Church of the Holy Comforter—Plans for War Relief—Addresses on Church Unity

The Living Church News Bureau }
Philadelphia, January 8, 1917 }

THE Rev. William Henry Graff, who for eighteen years was rector of the Memorial Church of the Holy Comforter, this city, passed to his rest in Atlantic City, Friday, December 29th, after an illness of some months. The burial service was said in the church on Tuesday, January 2nd, at noon, when a large number of the clergy of the diocese and vicinity were present.

Mr. Graff was born in Clayton, Del., seventy-two years ago. He served with distinction in the Civil War. His first duty was in Clayton, Del., after which he took



REV. W. H. GRAFF

charge of St. Jude's Church, this city. In 1892 he became rector of Christ Church, Williamsport, where he remained for six years, returning to this city to take charge of the church which was his last work. He was compelled to resign on account of ill health which followed closely upon the death of his wife.

Mr. Graff was widely known for his deeds of charity. The chapel is in the midst of a large population of poor people. To these people he became a veritable angel; always ready to assist them in any way. His mild and gentle manners made him beloved by all with whom he came in contact.

PLANS FOR WAR RELIEF

Philadelphia is devoting much time and energy to the relief of the people in the old country war zone. More than \$100,000 has been contributed to the relief of the Armenian sufferers. The committee which had this relief in charge, under the presidency of Bishop Rhinelander, has labored hard. On Sunday afternoon last a huge mass meeting was held in the Academy of Music to protest against conditions in Belgium.

ADDRESS ON CHURCH UNITY

At a meeting of the West Philadelphia Ministerial Association held in the Y. M. C. A. building Wednesday, January 3rd, the Rev. Edwin Heyl Delk made an address on the Federation of Churches. He spoke highly of the efforts of the Church to bring about Church unity, and urged the need for organic unity. Dr. Delk is a prominent Lutheran minister, president of the local Federation. He aroused much enthusiasm, and several expressed hearty endorsement of the suggestions made.

INSTRUCTIVE CHRISTMAS EXERCISES

In the Christmas festivals this year an effort was made to instruct the children; and cantatas and plays looking to that end were quite general. In the Chapel of the Mediator a miracle play for Christmas Eve entitled *Shepherds All* was rendered by members of the school. The vicar, the Rev. Phillips E. Osgood, was the author.

A MISSIONARY WEEK

A Missionary Week has been arranged at the Church of the Holy Apostles. Sermons will be preached by prominent missionary workers. Meetings for discussion of the various phases of missionary effort have been arranged for each evening. These meetings are for all the chapels of the parish.

SUPERINTENDENTS MEET

A meeting of Sunday school superintendents was called for last Thursday evening at the Church Club rooms. About thirty clergy and laymen attended. After discussing the need, and listening to an address by Philip Howard, Esq., a prominent member of a similar association in the Presbyterian Church, organization was effected with Mr. Edward H. Bonsall as president and Mr. Howard R. Sheppard secretary. An executive committee was also elected. This association will meet several times a year to discuss methods and events in the Sunday school world.

MISCELLANY

It has been found necessary to change the date of the mid-winter banquet of the Divinity School to January 23rd. The committee is not ready to announce the speakers.

Bishop Rhinelander is confined to his home with his arm in a plaster cast, on account of neuritis.

EDWARD JAMES MCHENRY.

CHURCH PENSION FUND

IN ST. JAMES' parish, Chicago, \$13,000 has already been pledged.

THE CLERGY of Utah have made pledges for the pension fund aggregating \$1,000. The Bishop will appoint a committee to canvass the district, desiring to raise at least \$5,000.

A VIGOROUS campaign has been inaugurated to secure Oregon's share toward the Fund. To further the plan, the Portland clergy will exchange pulpits on February 11th, and a large church dinner will be held February 14th. The offerings at church and Sunday school on the morning of February 18th will be devoted to the diocesan fund, and a large mass meeting with a final offering will be held at Trinity Church in the evening.

A LUNCHEON and meeting of the clergy of the archdeaconry of Buffalo (diocese of Western New York) was held in St. Paul's parish house on December 27th to discuss methods of raising the diocesan quota. Bishop Walker, being unable to be present, sent a letter in which he said:

"Priests of this Church, we have the glorious incentive of undoubted authority through the 'Great Commission' of the Master. As I go on in years, more and more do I realize a joy, a stimulus, and a confidence in the holiness and the benediction of the ministry which you and I are called to exercise. What a mighty privilege, and what a high and majestic post is that of the least of us in this Kingdom of God! Do we honor it? Do we adorn it? Do we glorify it?"

"For the honoring and the comforting, in their fading years, of the partakers of this

holy ministry of God, you, my reverend brethren, are gathered here. An ungrateful age, like ours, a world prone to self-indulgence, a people doubting and denying, too often forget or neglect the gray-haired man of God, and Christ's called and consecrated messengers, when faculties fail and there is the tottering step and the fading voice; and so poverty dims and darkens the ending years.

"But now, this dear Church of ours, after this long forgetfulness and neglect, has awakened to the call of honor and to the summons of duty. It seeks to rise up before the hoary head and to honor the face of the old man, as the ancient Scripture hath commanded. It would lay on firm foundations this Church Pension Fund. It would rouse all her children to labor and to give, for the peace and the comfort in honorable age of the ambassadors of God."

SYNOD OF THE SOUTHWEST

TWELVE BISHOPS and one hundred clerical and lay delegates will meet at Little Rock, Ark., on Tuesday, January 16th, for the fourth session of the Synod of the Southwest, lasting for three days, with Bishop Tuttle as presiding officer.

Bishop Capers will be the preacher at the opening service in Trinity Cathedral at 10:30 A. M. on Tuesday. An elaborate civic reception has been planned, following a luncheon at Albert Pike Consistory, when addresses of welcome will be delivered by Governor Charles H. Brough, Mayor Charles E. Taylor, President W. B. Smith of the local board of commerce, and the Rev. Samuel Campbell, president of the ministerial alliance. Bishop Tuttle will respond.

Tuesday afternoon at 3 and 4 o'clock conferences will be led by Bishop Wise and the Rev. Dr. W. E. Gardner on phases of religious education. A mass meeting on the same general topic will be held in the evening, with addresses by the Rev. Dr. Gardner and the Rev. Z. B. T. Phillips, D.D.

Following the business session on Wednesday morning, Bishop Thurston will present the Church Pension Fund at 11:30. Beginning at 2:30 there will be a conference on Social Service, the leaders being Mr. A. Trieschmann, Mr. C. Philip Waters, and the Rev. Evan A. Edwards. *The Little Pilgrims and the Book Beloved* will be presented at 8 o'clock, followed by a social service session with addresses by the Rev. Dr. George Craig Stewart and Mr. Franklin H. Spencer.

At 2:30 on Thursday there will be a conference on Church Extension, in charge of the provincial board of missions. The Rev. E. H. Eckel will report on a Religious Survey of the Province. The Rev. W. T. Allan and the Ven. A. W. S. Garden are also on the programme for this occasion.

On Wednesday and Thursday at 7 A. M. there will be Holy Communion. At 9:30 a business session will be held. Each day at 1 P. M. there will be luncheon at the Albert Pike Consistory, and at 5 P. M. a social hour in Christ Church parish house, with women of the Auxiliary as hostesses.

In connection with the synod the Woman's Auxiliary of the province meets in Christ Church parish house. Bishop Winchester and Mrs. J. B. Pillow, diocesan president, deliver addresses of welcome at a meeting on Tuesday at 3 P. M., and response will be made by Mrs. E. A. Temple of Amarillo, Texas. Wednesday and Thursday are well filled with interesting sessions.

On Friday Bishop Wise and the Rev. W. E. Gardner, D.D., will conduct a school of methods in religious education, with classes at 9:30 and 11:00 A. M. and 2 and 3:30 P. M.

It is to be noted that early celebrations of the Holy Communion, and all evening services, will be in the Cathedral. Other services and sessions will be held in Christ Church. The Woman's Auxiliary and the school of methods meet in Christ Church parish house.

SUMMARY OF CHRISTMAS ACTIVITIES IN CHICAGO

New Records Made—Dr. Jefferys Addresses the Auxiliary—Home-Coming at St. Andrew's Church—Libertyville Church and Parish House Burned

The Living Church News Bureau
Chicago, January 8, 1917

FROM the belated reports of the Christmas services and festivities we gather that the number of communions made was very large; that the midnight Eucharist, as the rector of St. Paul's, Kenwood, says of that service in his parish, is perhaps "the best known and most loved service"; that manger services, carol singing, and Nativity plays were general and largely attended by children and their parents; that the special offerings, chiefly for parochial objects, were very generous; and that the music at most of the services was elaborate.

At Christ Church, Woodlawn, 400 communions were made, \$1,500 given to the building fund, and \$225 given for charity. At the Church of the Redeemer there were 438 communions, 340 being at midnight, when many were turned away from a crowded church. Dr. Hopkins' nine-fold Kyrie and his setting of the Creed were sung. A service on Christmas Eve at All Angels' Church for the Deaf was attended by 250 deaf mutes, the largest number of deaf mutes ever assembled at any public place in Chicago. The rector of the Church of the Epiphany says that perhaps no Christmastide in the history of the parish has been filled with such Christmas activity as this. St. Peter's, as of old, had the largest number of communions of any one church in the diocese, 650. The offering of over \$3,500 will free the parish from all current debt.

DR. JEFFERYS TALKS TO THE WOMAN'S AUXILIARY

The regular executive and monthly meeting of the Chicago branch of the Woman's Auxiliary was held at the Church Club on Thursday, January 4th, Mrs. Hermon B. Butler presiding. The treasurer stated that nearly \$1,600 had been received during the past month. Of this amount, \$730 was spent within the diocese, and \$951 without. The president urged the members to attend the interdenominational day of prayer, at the Woman's Building of the Moody Institute on Thursday, January 11th. Resolutions were passed expressing deep regret at the resignation of Miss Julia Emery as general secretary of the National Woman's Auxiliary. The president read a touching letter from Miss Langdon, special missionary in Alaska of the Chicago branch, telling of her resignation because of ill health. By general consent the members decided to send Miss Langdon "some concrete expression of their tender love and appreciation of her indomitable courage and brilliant services". The speaker of the day, Dr. William Jefferys, former medical missionary in China and now superintendent of city missions in Philadelphia, gave a wonderfully spiritual address on mission study. All were inspired by Dr. Jefferys' glowing description of the ideals and methods of modern mission study classes.

HOME-COMING AT ST. ANDREW'S

St. Andrew's Church, Chicago, is planning a home-coming for all former communicants of the parish and of the parishes which were federated into the present St. Andrew's Church, St. John's, and the Church of the Atonement. The connection of St. Andrew's with the old Church of the Atonement makes it the third oldest parish in the city. The

parish of the Atonement built the present Cathedral of St. Peter and St. Paul, and owned and built the first building on the present site of St. Andrew's Church. This year is the sixty-seventh year of the history of the parish.

ST. LAWRENCE'S CHURCH, LIBERTYVILLE, DESTROYED

"Christmas has come and gone," wrote the Rev. E. S. White, priest in charge of St. Lawrence's Church, Libertyville, in his report of the services, "and has left us all rejoicing with thanksgiving to Almighty God, for the most blessed Christmas we have ever had here. Very few communicants neglected the Holy Sacrament. The largest Christmas offering we ever had, \$265, brings our parish house fund up to nearly three-quarters of the total building expense. In addition to the offering there were many beautiful gifts."

And on Friday night, January 5th, this beautiful church building, begun by the late Bishop Toll, built in 1871, and for many years a landmark in Lake county, was burned to its foundations, with the new parish house. The fire started from a defective flue. The pathetic thing is that the parish house which had been building since October last was finished only the day before the fire. The Rev. E. S. White, who has done such splendid work at St. Lawrence's, has been there for five years. Bishop Anderson has assured Mr. White of help from the diocese.

MINISTERIAL ASSOCIATION

The Rev. Frederick C. Grant, rector of St. Luke's Church, Dixon, has been elected president of the Rock River Valley Ministerial Association. This is an organization of the ministers of Dixon, Sterling, Morrison, Ashton, Franklin Grove, Grand Detour, and other towns in the Rock river basin.

H. B. GWYN.

DEDICATION OF PARISH HOUSE IN MASSACHUSETTS

THE NEW parish house at the Church of the Good Shepherd, South Lee, Mass., was dedicated Saturday, December 16th, with appropriate services which Bishop Thomas F. Davies conducted, assisted by clergymen from neighboring churches.

The new parish house, a handsome building, matches the church in architecture. It was designed by Carlos de Gersdorf and was built by the woman's guild, assisted by the women of the summer colony of Lenox, Stockbridge, and Lee. The building was erected by Walter E. Patterson of Stockbridge. The assembly room will seat 150 people. At one end of the room is a platform and at the other a fireplace, while there are well-filled bookcases, a piano, and to one side a fully equipped kitchen. The parish has one of the most complete and cozy meeting places for their social affairs of any parish in this end of the state.

CHURCH CONSECRATED IN CRAFTON, PENNSYLVANIA

ON THE FEAST of the Circumcision, the Church of the Nativity, Crafton, Pa. (Rev. Homer A. Flint, Ph.D., rector), was consecrated by Bishop Whitehead. The large vested choir met the Bishop and clergy at the door of the church, where the request to consecrate was read by the senior warden, Mr. J. W. O'Neale. The sentence of consecration was read by the rector of the parish, and the sermon preached by the Rev. E. H. Ward, D.D., rector of St. Peter's Church, Pittsburgh. Including the Bishop, there were seventeen of the clergy in the chancel. At the close of the service a buffet luncheon was

served to the clergy, vestry, and invited guests, in the Sunday school room.

Services of the Church were held in Crafton occasionally as early as 1830, but no church building was erected until 1873, the first service in it being held on October 19, 1873, by the Rev. Dr. Scarborough, then rector of Trinity Church, Pittsburgh.

The first rector of the parish was the Rev. Thomas W. Martin. Other rectors since that time have been the Rev. S. P. Kelly, the Rev. Norman N. Badger, the Rev. Edmund A. Angell, the Rev. Frank Steed, the Rev. W. L. H. Benton, and the present incumbent, the Rev. Dr. Flint. During the rectorship of the Rev. Mr. Steed, in 1899, a frame parish house was built at a cost of \$1,200. The property on which the first church stood was sold, and a more favorable location was purchased, and the present church, a structure of cement and stone, valued at about \$35,000, was built during the rectorship of the Rev. Mr. Benton, and was opened with a service of benediction on January 21, 1910. During the incumbency of the Rev. Dr. Flint, extending over a twelve-month, an indebtedness of over \$2,300 has been paid, and a small sum remains toward a rectory fund.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Frank Hale Touret, Missionary Bishop-elect of Western Colorado, as follows:

Time: Feast of the Purification, February 2, 1917.

Place: Grace Church, Colorado Springs, Colo.

Consecrators: The Presiding Bishop, the Bishop of West Texas, the Bishop Coadjutor of Colorado.

Preacher: The Bishop of Montana.

Presenters: The Bishop of Eastern Oklahoma, the Bishop of Utah.

Attending Presbyters: The Rev. Chauncey H. Blodgett, the Rev. Edwin T. Lewis.

Master of Ceremonies: The Rev. Arthur N. Taft.

Deputy Registrar: Dean H. Martyn Hart.

THE SUFFRAGAN BISHOP OF CHICAGO

THE STANDING COMMITTEE of the diocese of Chicago having certified that majorities respectively of the bishops and the standing committees of this Church have concurred in the election of the Rt. Rev. Sheldon Munson Griswold, D.D., Missionary Bishop of Salina, to be Suffragan Bishop of the diocese of Chicago and have given express consent thereto, therefore on January 6, 1917, the said Rt. Rev. Dr. Griswold became Suffragan Bishop of Chicago.

The Presiding Bishop, now acting Bishop of Salina, has appointed Bishop Griswold to be his substitute in temporary charge of the district.

GEORGIA CHURCH CONSECRATED

ST. LUKE'S CHURCH, Hawkinsville, Ga. (Rev. H. W. Robinson, vicar), was consecrated on the last day of the year by Bishop Reese, who was assisted by the vicar and the Rev. J. M. Walker of Cordéle, who was present with a good number of his congregation. A beautiful window, placed in memory of Bishop T. W. Beckwith, the founder of the church, is among the most notable of the improvements installed in the church, which had been extensively remodeled prior to its consecration.

LECTURE COURSES BY MRS. FRYE

MANY CHURCHMEN in eastern cities have, in recent years, listened to lectures on subjects connected with Churchmanship by Mrs. Alice H. Frye. Mrs. Frye is free to make engagements for similar courses during the Epiphany and Lenten seasons. Her address is 10 Acacia street, Cambridge, Mass.

DEDICATION OF HOSPITAL AND MISSION IN NEW MEXICO

ON SUNDAY, December 17th, Bishop Howden dedicated the hospital for the Navajos, situated about two miles from Farmington, New Mexico. The property, formerly owned by the Massachusetts Indian Association, consists of forty acres of land, with a fairly good building, stable, and cow-shed. The building was used formerly for hospital purposes, but was abandoned two years ago, owing to the physical inability of the matron to carry on the work.

There are approximately 13,000 Indians living on the New Mexico half of the Reserva-



AT THE DEDICATION SERVICE, FARMINGTON, NEW MEXICO

tion, including the allotment section. The physical needs of the Navajos are appalling, and there is no provision made in either of the Government hospitals at Ship Rock and Crown Point for the treatment of tuberculosis which is most prevalent. It is conservatively estimated by a government physician, who recently left Ship Rock for duty on the border, that 20 per cent. of the Indians have tuberculosis.

The San Juan is a very treacherous river. Large quantities of quicksand are constantly forming and shifting, and a place that is fordable to-day may not be fordable to-morrow. But in spite of the possibility of danger that lay in the effort to get across, and the



GOING TO THE DEDICATION SERVICE
Near Farmington, New Mexico

windy unpleasantness of the weather, the people turned out to participate in the dedication.

The picture gives a somewhat inadequate idea of the commodiousness of the building. There are five rooms, and some day, in the not distant future, two rooms may be added, and three or four tents.

The needs of the institution are many. There is no bathroom. The Girls' Friendly of one of the churches in New Mexico has offered to furnish one of the rooms. Other churches are making contributions of blankets, sheets, towels, etc. There are four rooms in which there is very little furniture. When the property was transferred to the Church the building did not look particularly attractive. But it has been thoroughly renovated, and from now on it will become a point of contact between the Church and the mass of pagan ignorance and human need scattered all over the Reservation.

DEATH OF REV. GEORGE VERNOR

THE REV. GEORGE VERNOR, an aged and life-long missionary, died at Davenport, Iowa, on January 4th at the age of 80 years. Mr. Vernor was graduated at Racine College in 1862 and at Nashotah in 1865, taking degrees from both institutions. In the latter year he was ordained deacon by Bishop Kemper and priest a year later by Bishop McCoskry of Michigan. From the time of his ordination until his retirement in 1911 he was engaged constantly in missionary work in Wisconsin and Michigan, chiefly in the latter. He was general missionary of the diocese from 1892 until 1895. His last work was at Grass Lake,

Mich. The funeral services were held on Monday, January 8th, at Nashotah Chapel, and his body was laid to rest in the historic burying ground adjacent.

Mr. Vernor was a simple man in the original meaning of that word; that is to say, he was a man of pure purpose, plain meaning, quietly calm, content with limitations, placid under difficulties, enjoying the peace of God which passeth understanding. He cherished a deep and most catholic sympathy with all good men and with the splendid work done by other churches than his own, and yet, at the same time, his attachment to the Anglican Church was peculiarly strong.

MYSTERY PLAYS AT CHRISTMASTIDE

THE PRESENTATION of mystery plays and masks seems to have been a favorite exercise during the Christmas festivities. Our correspondents report numerous plays in large centres East and West, and from various sources come accounts of the practical effectiveness and beauty of this method of presenting the teaching of the Nativity. In some places the play was fitly accompanied by the taking of offerings for the relief of children in the war zones, or for some worthy local charity.

PAROCHIAL MISSIONS

BEGINNING WITH Sunday evening, January 7th, an eight-day mission was launched in Grace Church, Pittsburgh, Pa., which closed with the Sunday morning service of January 14th. The Rev. Dr. Wyatt Brown was the missionary throughout. A similar mission was conducted a year ago.

ARCHDEACON DODDSON of Southern Ohio recently concluded missions in Trinity Church, London, and St. John's, Cambridge, Ohio. The third week in January he will preach a mission in Epiphany Church, Urbana, Ohio.

BISHOP FERGUSON MEMORIAL FUND

THE CHURCH people of Liberia have been gathering a fund to be used as a memorial for the late Bishop Ferguson. So far \$447 have been given. No decision has been made as yet as to the form of memorial, but it is hoped that this amount may be made the

nucleus of a larger fund to be given in part by Church people in the United States for the establishment of an industrial school. Liberian Churchmen believe Bishop Ferguson would much prefer not to have what they call a "dormant monument". His heart was set on the development of industrial education, and nothing could more effectively perpetuate his life than a school in which Liberian young men and women might be trained for usefulness in their home communities.

MEMORIALS AND GIFTS

A LARGE BRASS memorial cross has been given to Trinity Church, Stoughton, Mass., and was used for the first time on Christmas Eve.

THE CONGREGATION of St. Matthew's Church, Detroit, Mich., recently presented their rector, the Rev. R. W. Bagnall, with a new Ford touring car.

TWO FINELY made chancel chairs were recently presented to Epiphany Church, Detroit, Mich., by the vestry. This parish, of which the Rev. George W. Locke, is rector, recently burned its last mortgage.

GRACE CHURCH, Newington, Conn., was recently presented with a solid silver chalice, which was used for the first time on Christmas. It was given by the Rev. Jared Starr, in memory of his wife, who died last year.

GRACE CHURCH, Mt. Clemens, Mich. (Rev. W. E. A. Lewis, rector), has been given a handsome oak altar. A number of stained glass windows have been placed in Grace Church, and the interior thoroughly renovated. The guild rooms also have been re-decorated and newly furnished.

ON CHRISTMAS EVE the rector of St. Peter's Church, Geneva, N. Y., the Rev. Kenneth A. Bray, was given the delightful surprise of a 1917 Ford roadster, the gift of the men's club, a coat, cap, gloves, and lap-robe, all of fur, from the women of the parish, and the speedometer on the car from the boys of the choir.

THE DEDICATION of two memorials recently occurred at St. Andrew's Church, Algonac, Mich. (Rev. Percy G. H. Robinson, rector). A bishop's chair was given by Mr. R. C. Douglass as a memorial to the late Judge Hinsdale, and a chancel window, memorial to Lydia Smith Hinsdale, was unveiled. This window, made in the studio of Heaton, Butler, and Bayne of London, England, has as its subject Christ in Gethsemane.

ST. ANN'S CHURCH, Amsterdam, N. Y., has recently received a silk American flag, the gift of Francis Morris; and a receiving alms-bason, made of hammered brass, the gift of Harry T. Warnick, in memory of his father, John K. Warnick, a vestryman of St. Ann's parish from 1876 to 1916.

THE HENRY HAIGHT window, memorial to a founder of the parish, was dedicated recently in Christ Church, Dearborn, Mich. It was designed by the senior warden of the church, L. W. Simpson, who is a member of the Royal Institute of British Architects. Its inscription reads:

"Blessed are the dead who die in the Lord, for their works do follow them."

ON CHRISTMAS EVE an artistic crèche, designed and executed by Mr. William Horatio Day of New York, was unveiled in St. James' Church, Brooklyn, N. Y. It consists of the Manger in a ruined house, with the Holy Family, the shepherds, the sheep, etc. The Magi are seen in the distance, approaching on their camels. The entire tableaux is six feet wide and proportionately high. It is the gift chiefly of the parish Confraternity of the Blessed Sacrament.

CHRIST CHURCH, Binghamton, N. Y., was recently given a silk American flag, hand-em-

broidered, mounted on an oak pole trimmed in brass and capped with a spread-eagle. The gift, having previously been accepted by the vestry, was blessed and used for the first time on the Sunday in the octave of Christmas, at the choral Eucharist. A silver band bears the inscription:

"In Memory of
ELIZABETH PEENY KENT
and
NELLIE LOUISE VAN ALSTYNE."

AT ST. JOHN'S CHURCH, Marathon, N. Y. (Rev. T. Raymond Jones, in charge), two new windows were unveiled on the eve of the Feast of the Circumcision and a service of benediction was held by Bishop Fiske. The windows are the first of a series of ten for which a general scheme has been arranged. One, a rose window, is in memory of Corwin Burgess; the other, in memory of Walter Brink, represents the visit of the wise men. Both Mr. Brink and Mr. Burgess were active in the establishment of the parish and in the erection of the beautiful little church.

ON CHRISTMAS DAY, Mrs. Eliza Yates, widow of Henry W. Yates, long senior warden of Trinity Cathedral, presented to the Bishop as trustee, for the unrestricted use of St. Paul's Church, Omaha, Nebr. (Rev. Arthur H. Marsh, vicar), the corner lot next to the inside lot on which the church and parish house are built. Just recently, with the consent of the Bishop, the vicar and officers of the mission had decided to make an effort to buy this lot and so this generous gift came as a surprise and was doubly welcome. During the past year the church and parish house have been redecorated inside, and practically enough money is on hand to stucco the exterior in the spring.

A SILK FLAG has been presented to Christ Church, Rochester, N. Y. (Rev. David L. Ferris, rector), by Mrs. Thomas Fox Brown, and was carried for the first time on Christmas Day. It will be carried in procession on national days and special occasions and at other times will stand in the chancel opposite the processional cross. A small brass plate bears the following inscription:

"In memory of
LIEUTENANT WILLIAM KIDD, JR.,
Of the United States Infantry.
Who fell while gallantly performing his duty in command of his company at the Battle of Bull Run, Virginia, on the 30th day of August, 1862. Aged nineteen years. Presented by Mrs. Thomas Fox Brown, on Christmas Day, 1916."

ON CHRISTMAS DAY two memorial gifts, in memory of her parents, the late Mr. and Mrs. Watson Hubbard, were announced by their daughter, Mrs. Elizabeth H. Butler of Grace Church, Sandusky, Ohio. The sum of \$10,000 was given to Grace Church to be known as the "Georgiana Holcombe Hubbard Memorial Fund", the income to be used for the upkeep and running expenses of the Church. Mrs. Hubbard, whose death last September was a great loss to the community, was a conspicuous example of the best type of Christian gentlewoman. The second gift of \$10,000 is to be known as the "Watson Hubbard Memorial Fund". The income is to be used for the general upkeep and running expenses of Good Samaritan Hospital.

THROUGH THE generosity of Mr. J. D. Dort, St. Paul's Church, Flint, Mich. (Rev. J. B. Pengelly, rector), is to have a new \$10,000 three-manual organ built by the Ernest M. Skinner Co. In the main chamber will be swell, great, and choir organs, the last containing a harp. An echo organ will be built in the gallery of the church. A lady chapel, now in process of erection, the gift of Mrs. R. J. Whaley, is memorial to her mother and four aunts. The altar and reredos of the chapel are being made in Italy of Istrian marble. The steps leading into the chapel and the baseboards around it are to be of the same marble as the altar. The floor will

be marble mosaic. There will be a large east window with a glass patterned after the famous "Wise Virgins" window of York Minster, England. There will also be a rose window. The work is to be finished by Easter.

WHEN THE new church for the colored mission of St. Andrew's, Cleveland, Ohio, was opened for services last June, there was a debt upon the property of \$10,000. On December 15th, Bishop Leonard received the following letter: "A friend who wishes to be unknown, but who has known of Mrs. Leonard's deep interest in the work for colored people, and particularly in the recent building of St. Andrew's Church, Cleveland, has asked me to forward the enclosed check to you, the same to be used for defraying the debt remaining on the church. This is to be a memorial of her, with gratitude for many years' friendship, and with the hope that this will abundantly realize her prayerful ambition for its future." The property, consisting of church, rectory, and parish house, is one of the most complete in the diocese, and the church building is soon to be consecrated. The check was for \$10,000.

ON THE Fourth Sunday in Advent a very handsome double window of stained glass was dedicated in the Church of the Ascension, Fall River, Mass., by the Rev. C. E. Jackson, rector. The window overlooks the font and depicts our Saviour receiving little children. By a skilful handling of the material, the reflected light which illuminates the faces of the lesser figures appears to come not from outdoors but from the radiant face of Christ.

THE EIGHTH new window in the nave of St. John's Cathedral, Denver, is a reproduction by Mr. Edward Frampton of London of a sketch in a fourteenth century manuscript, depicting Moses lifting up the serpent in the wilderness. Moses stands with uplifted rod pointing to the serpent, which is elevated upon a cross, the emblem of Calvary. Round about are various persons whose attitudes illustrate various theories of salvation from sin. The color of the window is rich and harmonious. It is dedicated to the memory of Mrs. Arkins' two sons, "with a mother's prayers".

ALBANY

R. H. NELSON, D.D., Bishop
Soloists' Long Service

IN CHRIST CHURCH, Troy (Rev. George Carleton Wadsworth, rector), immediately after the morning service, on Sunday, December 31st, Mr. Stephen A. Hopkins, chairman of the music committee, on behalf of the vestry and congregation, presented a solid gold, inlaid, jewelled Knight Templar emblem to Mr. George Alexander Douglass, baritone soloist, in honor of his twenty years' service as a member of the choir. Mr. Douglass entered upon his duties as baritone soloist the first Sunday in January, 1897, and except for an occasional illness has seldom missed a service.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Scranton Archdeaconry

THE MID-WINTER meeting of the archdeaconry of Scranton will be held in Trinity Church, Carbondale (Rev. George C. Graham, rector), on January 15th and 16th.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop
The More Important Christmas Events—A Parish House—A Rectory

CHRISTMAS is again a blessed memory. In Church circles around the Bay of San Francisco three things stand out as indicating the tendency of the times. First, the boys of the choir of the Cathedral Mission made their

usual round of the hotels, singing carols as they went. Secondly, the choir of Trinity Church, San Francisco, undertook a new labor of love in the early hours of Christmas morning, when they went to three hospitals with their beautiful carols and a word of Christmas cheer, both taking and leaving a blessing. This choir also rendered the *Messiah* on the afternoon of Sunday, December 31st. The New Year was ushered in by another rendition of the *Messiah*, this time as a civic celebration in the municipal theatre in the city of Oakland. There was a chorus of four hundred voices, preceded by a sacred concert, and followed by a watch meeting.

TRINITY CHURCH, Oakland, marked New Year's Day with a reception and house warming in their new parish house, which is intended to be a centre for much social work. They have altered an old house to fit their needs, and as the work grows will be able to enlarge on ground which they already own.

THE RECTORY at the Church of St. Matthew, San Mateo, is almost ready for occupancy.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.
Conferences on Personal Religion

THE FIRST of a series of conferences on Personal Religion was held in St. Paul's Church, Syracuse (Rev. Henry H. Hadley, rector), on Thursday evening, January 4th, by the Bishop Coadjutor. The conferences have been arranged under the auspices of a union Bible Class for men and women. It had been planned to hold them in the chapel of the church, but the building would not accommodate the crowds seeking admission, and it was necessary to open the church. The Bishop's topic was The Quest of God. The remaining five lectures will be given on successive Thursday evenings.

MINNESOTA

S. C. EDSELL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suffr.

The Bible in the Schools—Breck School Opens
Near Agricultural College—Seabury Bulletin

A CONCERTED EFFORT is being made by members of the various religious bodies of the state to secure the passage of a bill in the present legislature authorizing the reading of the Holy Bible or portions thereof in the public schools of the state. The Rev. C. E. Haupt of St. Matthew's Church, St. Paul, has been instrumental in fostering the cause and Senator Dwinell, a Churchman, has taken the lead in the legislature.

THE BRECK SCHOOL, an institution of the Church reopened this fall near the Agricultural College of the University of Minnesota, has begun its work in providing courses in religious subjects. The superintendent, the Rev. C. E. Haupt, has charge of the Old Testament work, the Rev. F. D. Tyner the New Testament, and Miss Eunice D. Peabody the course in Christian Ethics. The school provides rooming quarters for young men students. An effort being made to secure credits from the university for religious study done that fulfil the academic standards of the university has the endorsement of religious leaders of the state of different faiths. A petition presented to the regents requesting this recognition bears the signatures of Bishop Edsall; Archbishop John Ireland of the Roman Catholic Church; Rabbi S. N. Deinard; Rev. A. G. Pinkham, Grand Master of the Masons of the State; the Rev. C. E. Haupt of Breck School, and a number of other prominent ministers. This plan makes it possible for the university to approve of such work without violating its charter.

THE *Bulletin* of Seabury Divinity School is a new publication issued quarterly by the faculty of that institution at Faribault. The

opening article is a brief historical account of the school by the venerable Professor of Liturgics and historiographer of the diocese, the Rev. George C. Tanner, D.D.

THE REV. F. D. TYNER has resigned as assistant minister of St. Mark's Church, Minneapolis, and has been appointed as priest in charge of St. Luke's Church, Lynnhurst, in the same city, entering upon his duties the first of the year. St. Luke's is a new work in one of the most rapidly developing parts of the city, and promises to be a strong and vigorous parish.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Officials Visit Mission Chapel

ON A RECENT Wednesday evening the mayor and all the borough officials of Hawthorne, N. J., unexpectedly attended the service in St. Clement's Mission Chapel, and brought with them about one hundred men. The object was to show appreciation for the many years of service done by the Rev. William B. Mawhinney. As an earnest of their good feeling they presented the missionary with a substantial purse for his own use. The contributors were from the various churches of the town, and others.

THE TWENTY-FIFTH anniversary of the rectorship of the Rev. Edwin A. White, D.C.L., will be observed in Christ Church, Bloomfield, N. J., on Sunday, January 14th. The Rev. Dr. Alexander Mann, rector of Trinity Church, Boston, Mass., will preach the sermon.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

A Useful Handbook

THE DIOCESAN COMMITTEE on the state of the Church, of which the Rev. Howard E. Thompson is chairman, has issued a very neat and attractive handbook in which are listed the names and officers of the different organizations and activities in the diocese. The canons governing the diocese are published, giving full directions regarding marriages, vestries, lay readers, etc.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Holy Cross House—Mrs. Leonard's Body Placed in Cathedral Vault

THE NEW Holy Cross House for Crippled Children, Cleveland, was formally opened with a celebration of the Holy Communion by the Bishop, assisted by the Rev. Robert W. Woodroffe, Friday, December 15th, the Eucharist being followed by a general reception. The house is under the care of the Sisters of the Transfiguration. Thirty-three crippled children slept in the building the first night, and there are accommodations for fifty. The total cost of the grounds and buildings, exclusive of furnishings, was \$52,000, all of which has been raised except \$4,000. The house was furnished and made ready for occupancy almost entirely by private donations. The boys' dormitory was given and furnished in memory of the late Rev. James A. Bolles, D.D., for many years rector of Trinity Church, now the Cathedral, Cleveland. The windows in the chapel and the girls' dormitory were given in memory of Mrs. Sarah Louise Leonard, wife of the Bishop, and the dormitory is to be furnished by the Sunday schools. The formal dedication of the building is to take place later.

AFTER THE burial service of Mrs. Leonard, on October 25th, the body was taken to the Wade Memorial chapel in Lake View cemetery, until the vault at the Cathedral could be made ready. And on Saturday, December 23rd, at noon, in the presence of a few friends, the body was committed by the Bishop to its

final resting place in the vault designed for the purpose when the Cathedral was erected, in the crypt on the Epistle side, immediately under the great altar. Since the erection of the Cathedral there has grown up a demand for a mortuary chapel, which the Bishop is having prepared in the crypt. It will be properly lighted, and supplied with an altar for the celebration of the Holy Communion. The plain glass in the two windows over the altar will be replaced with stained glass, possibly memorials. When finished, this chapel will be beautiful, and every way fitted for the purpose designed.

OREGON

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

Northern Convocation—Anniversary of St. Stephen's, Portland

THE NORTHERN CONVOCATION will meet at the Church of the Good Shepherd, Portland, on January 11th and 12th. The opening service on the evening of the 11th will be devoted to the Church Pension Fund. Lay members of the diocesan committee will speak by appointment of the Bishop. The sessions of the 12th will be devoted to the consideration of the questions, (1) How to increase

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attendance at Evening Prayer on Sundays, and (2) What Can be Done to Meet the Missionary Crisis in the Diocese?

THE FIFTY-SECOND anniversary of the founding of St. Stephen's parish, Portland, was observed at the Pro-Cathedral Sunday morning, December 31st. It was a "home-coming" event, and many old members and former attendants were present by invitation of Dean McCollister, who preached the anniversary sermon.

PITTSBURGH

CORLANDT WHITEHEAD, D.D., LL.D., Bishop
Diocesan Endowment Increased—Christmas Giving by the Children

ON DECEMBER 31st the endowment of the diocese was increased to \$100,000. In 1910, when the diocese of Erie was set off, this diocese divided its episcopal fund in half in favor of the new diocese, giving them \$25,500. A committee on the endowment was then appointed, and by their efforts, supplemented by personal correspondence on the part of the Bishop, report was made at the convention of 1916 that the fund in cash and pledges amounted to \$65,000. An offer of the last \$15,000 necessary to complete an endowment of \$100,000 was made by a gentleman of the city, with a time limit of January 1, 1917. During the last few weeks the committee has been busily engaged, and with the close of 1916 the desired result was achieved.

ON HOLY INNOCENTS night the Church school of Grace Church, Pittsburgh, held its annual Christmas entertainment. For the fourth successive Christmas the scholars gave up their candy, and with the money did something definite for others. Each year a different object is considered. This year a wheelchair for crippled children was purchased, and on view at the entertainment. It is to be given to the St. Margaret Memorial Hospital, our own Church institution. The example of the school has aroused quite an amount of favorable comment. The editor-in-chief of the Pittsburgh Chronicle Telegraph wrote an editorial commending the idea to all schools.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
Anniversary—Relief Commission

THE TWENTY-FIFTH anniversary of the ordination of the Very Rev. William O. Cone was celebrated at the Cathedral of St. John, Quincy, on the morning of December 24th. Bishop Fawcett preached.

THE MAYOR of Quincy has appointed a relief commission to deal with the serious condition caused by the high price of coal. Dean Cone and Alderman Hyatt are members of this commission, which has raised money to assist the poor in the purchase of coal and bread.

SOUTH DAKOTA

HUGH L. BURLERSON, D.D., Miss. Bp.
Arrival of Bishop Burleson—Ogilvie Conference

BISHOP BURLERSON expects to reach his new field in time to conduct the services in the Cathedral at Sioux Falls on Sunday, January 14th.

THE OGILVIE CONFERENCE, held in Sioux Falls from February 6th to 9th, will be the first opportunity for the new Bishop to meet his clergy. There will be several conferences on Religious Education. There will also be several papers by the clergy of the district.

UTAH

PAUL JONES, Miss. Bp.
St. Paul's Church, Salt Lake City—Ogilvie Conference—St. Mark's Hospital
St. PAUL'S CHURCH, Salt Lake City, for several years a down-town church with a con-

gregation living at distant points, has been sold. The attendance was kept up by strangers from the surrounding hotels, but the receipts were not sufficient to meet expenses, and an enlarging debt was the result. The owner of a motion-picture circuit desired the corner and made an offer of \$192,500. Near the geographical center of the parish, a church, parish house, and rectory will be built, costing about \$100,000, \$50,000 will start a permanent endowment of the parish, and the balance will be paid on debts and made an offering to the diocesan board of missions. The furniture of old St. Paul's and of the rectory were reserved. The Woman's Guild has sufficient funds to furnish the parish house.

THE ANNUAL OGILVIE CONFERENCE of clergy and workers will be held at the Cathedral in Salt Lake City on January 24th, 25th, and 26th. The programme has not yet been completed.

ST. MARK'S HOSPITAL continues to hold first place among like institutions in the mountain country, having cared for more patients in the first eleven months of this year than during the whole of the previous year. The amount of charity work showed a greater increase. A new plant, or at least an addition to the present one, is needed more and more.

CHRISTMAS congregations were smaller than usual, at the various churches throughout the district, because of a severe blizzard. Many towns are suffering a shortage of coal.

WESTERN NEW YORK

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

An Anniversary—New Chapel at Geneva

ON THE Sunday after Christmas, the Rev. Charles H. Smith, D.D., celebrated the forty-first anniversary of his rectorship of St. James' Church, Buffalo. Dr. Smith became rector January 1, 1876. Prior to this he had been in charge of a mission for three years. In 1876 the edifice of St. James' was only a frame one, but in 1883 the present gray stone church was erected in its place. As the city expanded communicants at St. James' began to move in all directions and at one time, if not even at the present day, names of former St. James' parishioners could be found on the books of every one of the city parishes. This can easily be believed when the state-



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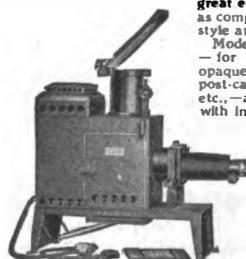
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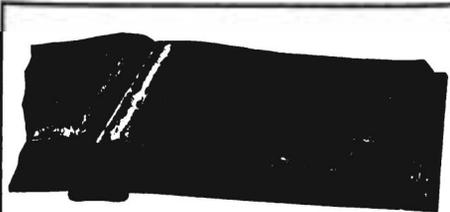
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TRINITY CHURCH, Geneva (Rev. C. M. Sills, D.D., rector), on Christmas Eve held a service for the first time in its new mission, Emanuel Chapel, which is located in a new part of town. By the generosity of Mr. James Mowrey a valuable lot and foundation was given to the vestry of Trinity Church. Through the efforts of Dr. Sills a building has been erected. The architecture is most attractive and ecclesiastically correct and is of historical interest to the parish church, as the lumber is mostly that of the old sheds which stood for so many years behind Trinity Church. The chancel window is the one formerly used for the same purpose in Trinity and the wainscoting is made from former pews in Trinity also. Free-will offerings have supplied the other needs of the new chapel.

CANADA

A Day of Prayer—Woman's Auxiliary

Diocese of Quebec

BISHOP WILLIAMS asked that the last day of 1916 should be observed as had been done the last two years, for special prayer with regard to the war and for thankful recognition of the devotion which has been shown by the manhood and womanhood of the country. The form of service used was that sent out a year ago. This is in accordance with the call sent out by the Archbishops of Canterbury and York, to the Church of England, to a similar observance of the day.—A STRONG APPEAL is being made for special support for two funds in the diocese this year, viz., the mission fund and that for the widows and orphans. The latter is at the present time in exceptional need of aid.—THE REV. H. H. COREY, who volunteered for service on the Labrador coast, has arrived at Harrington Harbor with his wife and little son. They will live in the little mission house at Mutton Bay, which consists of two rooms, separated by a wooden partition over the small school-room.—THE DEATH of the Rev. G. R. Walters, formerly Canon of Trinity Cathedral, Quebec, and for thirty-eight years a faithful priest of the diocese, took place recently.

Diocese of Toronto

THERE WAS a very large attendance at the December meeting of the diocesan board of the Woman's Auxiliary, which was held in St. Matthew's parish hall, Toronto. A part of the Extra-Cent-a-Day fund was voted to an addition to the teachers' house at Fort Vermillion, in the far North. A system whereby officers of the board visit all the branches in the diocese has been begun and seems likely to prove helpful.—THE REV. E. J. PECK has returned from his two months' visit to the Eskimos at Hudson's Bay and Baffin Land.

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They let me herd with other cattle
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 With ev'ry germ and bug that's known
 To science; but when I get home
 And brush my teeth with pebeco,
 And scrub my cheeks until they glow,
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 And use a mouth wash (when it's there)—
 I may not kiss our little Mary,
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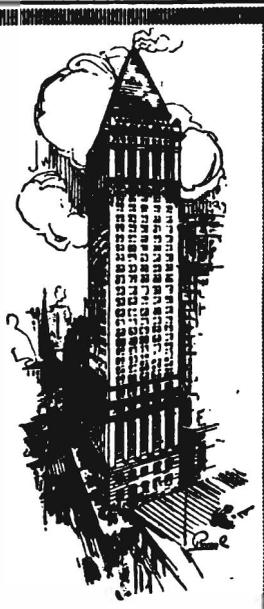
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