

The
The Living Church

VOL. LVI

MILWAUKEE, WISCONSIN.—JANUARY 27, 1917

NO. 18

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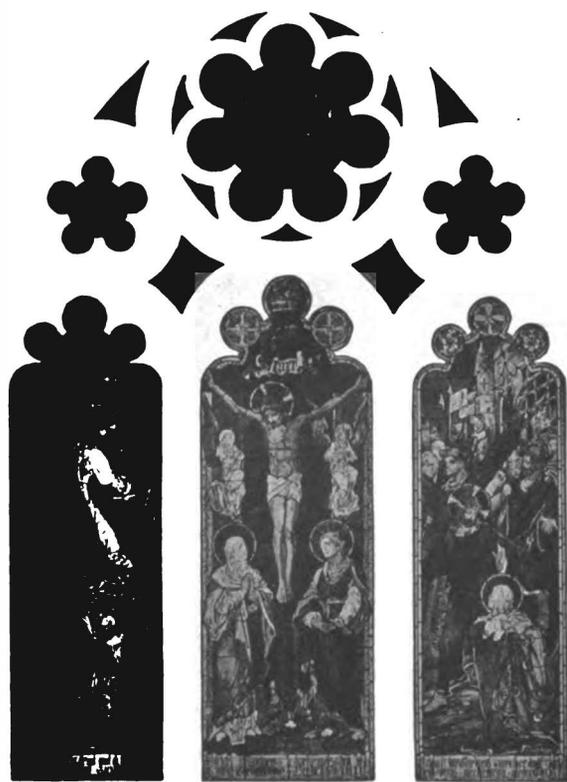


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A Weekly Record of the News, the Work, and the Thought of the Church

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O WELCOME pure-ey'd Faith, white-handed Hope,
 Thou hovering angel, girt with golden wings!

—Milton.

THE WRETCHED business of warfare must finally become obsolete all over the globe.—John Fiske.

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VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 27, 1917

NO. 13

EDITORIALS AND COMMENTS

Bishop Capers' "Call for the Increase of Laborers"

THE challenge of Bishop Capers to the Synod of the Province of the Southwest, which is printed in this issue, may well be taken as the challenge to the whole Church. Year by year the editor of the *Living Church Annual* has tried to arouse the Church to serious contemplation of a double chain of facts: that statistics show that we are annually drawing to the Church a very considerable number of other Christian people, but at the same time we are constantly losing nearly equal numbers of our own. The drift from the Church by reason of the great number of names that are annually dropped from communicant lists because the people have become dormant in their religious life or, more frequently, have disappeared altogether, is the most serious menace to the future of the Church. We could wish that it might be the subject of very earnest thought. Whatever be the details of the causes, it seems impossible not to see that back of them all lies the fact that the average Churchmanship inculcated in these people has been so weak in quality that it has not been a serious factor in their lives. It has not been so pronounced that when they moved from place to place they sought out, as a matter of necessity, the nearest church and presented formal letters of transfer. The amount of personal religion which the Church has succeeded in arousing in these lives has been too small to enable that religion to germinate and bring forth fully the fruits of the Spirit.

Let the parish priest realize that every time he drops a name from the parish roll without being satisfactorily accounted for, and every time a name ceases to stand for an active Churchman or Churchwoman, there has been, with respect to one soul, a failure in the work of the parish. Our clerical changes are so frequent that the rector is generally able complacently to say that it was the failure, not necessarily of, but under, his predecessor; but failure somewhere there has been. There must needs be failures. The Church cannot save souls who do not actively will to be saved, nor hold individuals to ideals of spirituality that they refuse to adopt. The Church is a spiritual hospital, in which some are bound to die and some are bound to be chronic invalids. When we speak of the failure of the Church in specific cases we are not assuming that the blame rests necessarily upon the Church, much less upon individual priests. Yet unless we realize how great are the number of failures, of souls upon which the religion of the Church makes no permanent impress, we shall not rightly appraise the work that the Church is doing. And after all is said, though probably the standard which the American Church requires is higher to-day than it has been in most ages and places of her history—for if we counted "Church population" instead of actual communicants, as the Church counts in England and in Roman Catholic countries, our statistics would read very differently indeed—our proportion of lapsed communicants is unreasonably large, and would leave us with an annually diminishing communicant roll in the Church, were it not that that roll is constantly augmented by the accessions to the Church from among people who have been trained outside. The natural increase by the confirmation of the children of

communicants is probably less, year by year, than the number of names dropped from our rolls as unaccounted for.

BUT WE ARE NOT CERTAIN that the Bishop may not have exaggerated a little in his measured denunciation of the bringing of these accessions to the Church. Granted that many of them come from low motives, let it also be remembered that in most cases where the change to the Church is not made from deep conviction these accessions are drawn from the drift of other Christian communions and not from their active membership. For the drift which we have recognized as of our own communion is easily paralleled in every other. It is a phase of modern religion, which is quite as pronounced in every other religious body as in the Church. When we say that approximately a third of the members of our Confirmation classes are drawn from outside the Church, we mean, not that these generally were active Presbyterians, Methodists, or Roman Catholics at the time they first turned toward the Church, but that their baptism or their early religious training was due to these bodies. By far the larger part of them were driftwood when they came within the influence of the Church. Low as may have been the ideals which led many of them to Confirmation, they yet represent an advance upon the ideals that preceded the influence that brought them to that step. Except possibly on a very small scale in particularly "fashionable" and worldly congregations—which are not very many among us, in spite of the popular impression to the contrary—we doubt whether there are accessions to the Church that stand for diminished ideals. If there were active Presbyterians, Baptists, or Methodists applying for Confirmation because they sought a laxer rule of life than they had previously lived up to, it would be a serious reflection upon any of the clergy who presented them for that sacramental rite. Yet even so, if any religious body requires a standard of living that is not required by the Holy Spirit, speaking through the Church, the responsibility for the loss of any of its members must be assumed by that body. If dancing and card playing, to take the most conspicuous instances, are not *per se* wicked, then only a voluntary religious body is justified in prohibiting them, and, according to their own standards, nobody is bound to continue membership in such a body. It is legitimate for Methodists or Baptists, from their conception of their own organizations, to prohibit such practices, but it would not be legitimate for a branch of the Catholic Church. For, after all is said, only the organic branches of the Catholic Church start with the assumption that their communion is for all Christians, the Protestant position being that every individual has a right to choose the "Church" to which he will belong and to substitute another or to establish a new "Church" for himself, as often as he may please. Thus, when the Methodist or the Baptist leaves his communion and applies for membership in the Episcopal Church, even though the motive be that of escaping from the particular discipline which these voluntary bodies have adopted for their members, it must be remembered that, according to

the very standards of Methodists and Baptists themselves, these people are acting within their rights. Men cannot form a "Church" on the voluntary principle and still wield an authority over members such as the Catholic Church claims to wield. If a voluntary "Church" adopts a discipline that is stricter than the discipline of the Catholic Church, the members of that voluntary "Church" are bound only so long as they choose to be bound, and are, on Protestant grounds, entirely within their rights in withdrawing.

On Catholic grounds it will hardly be questioned that every baptized Christian owes, in fact, an allegiance to the discipline of the Catholic Church alone; and while he has the *right* to assume other obligations they cannot be laid upon him without his consent or after his consent is withdrawn.

It is perfectly legitimate for Churchmen also to form voluntary organizations within the Church which require of their members rules beyond those officially made by the Church herself. Thus we have, quite rightly, societies to promote total abstinence from liquor, we have sisterhoods and brotherhoods whose members are pledged to a celibate life, and we could have other voluntary bodies of communicants who might agree not to dance, not to play cards, not to attend the theater, not to smoke, or to abstain from any other practice not condemned officially by the Church as *per se* contrary to the moral law; but if the Church should ever lay any of those obligations universally upon all her members, unless, on an ecumenical scale, the Holy Spirit should first lead her to rule that they were *per se* immoral, she would be exceeding her authority, which is derived, not from the consent of her members, but from God Himself. A voluntary Church body, deriving its authority from the consent of the governed, can therefore be no stronger than its own principle of organization. Reject the authority of the Catholic Church and no other basis of authority is left than the consent of the governed. But this implies the right of the governed to withhold or to withdraw their consent, and thus, in the sphere of religion, to abandon a communion that sets up an artificial standard of life and associate oneself with the communion of the Catholic Church.

It is for this reason that, even if we have accessions to the Church from the lowest motives, even though there are sectarians who leave their communions for that of the Church expressly to get away from the requirement to abstain from dancing, these people are within their rights in coming to us. But if they come, it becomes the duty of the priest who receives them to hold up to them the very highest ideals of the Christian life of sanctity and of service, into which the Church never will force them, but which will ever give them the opportunity of advance in the spiritual life.

While, therefore, it is sad to see that lower motives may predominate in any given case as a cause for withdrawing from sectarianism and seeking the communion of the Catholic Church, it does not follow that the Church is thereby degenerated into "a sort of sugar refinery, a post-graduate course for Christian ladies and gentlemen". Rather does it show that the principle of voluntary "Churches", whose authority rests upon the consent of the governed, has broken down completely, and that the present condition of the Christian world proves the overwhelming necessity of basing Christian discipleship upon the authority and the collective wisdom of the Catholic Church.

But this we say not in criticism of the masterly words of the Bishop of Western Texas but as complementary to them. The Church needs to be aroused to the seriousness of the condition which he has presented. Earnestly do we tender our own thanks to him for so cogently presenting it.

THE President of the United States is within his constitutional rights in addressing the Senate of the United States with respect to the foreign relations of the United States. Such comment upon his remarkable utterance of last Monday as seems to suggest that he has exceeded his authority in trying to work out some general principles which must underlie the

The President's Message

peace of the world after the present conflict is over are simply unintelligent. Mr. Wilson is acting on the presumption that whatever be the bitterness of the present moment and the atrocities of the immediate past, whatever be the crimes that deserve punishment and the ends that ought to be attained, war must sometime stop and peace begin. When that time comes, nations now fighting each other must in fact stop fighting. Their representatives must in fact sit around a table, speak to each other, treat each other like gentlemen, and, finally, sub-

scribe their respective names to a paper that will be described as a treaty of peace. It may be highly illogical to do this, under all the circumstances, but it will be done. Berlin will still be Berlin. Paris will still be Paris. London will still be London.

Now this is hard fact, altogether apart from the fiction that all of us would like to write in regard to the future. Perhaps God will descend and inflict some punishment of His own, but that is God's affair. The nations must attend to their affairs.

Mr. Wilson is trying to make possible the resumption of normal relations between the nations when war shall end—be that next month or ten years from now. We are not disposed to examine his speech in detail. We can think of criticisms that could be offered.

Rather are we proud that the President of the United States can challenge the world to discussion of a constructive policy, which is not to begin to-day or to-morrow but after the war is over.

Let those who prefer to tell what the Allies must first accomplish, before they can think of peace, tell it. That is not the President's business. After the fighting is all over, after they shall have proceeded as far as they deem it their duty to go, the President's policy may begin.

All honor to him for taking the first step in seeking to find such a constructive policy. It cannot possibly be more than an invitation to serious thought. It may need amendment in many details. But it is the expression of the thought which a great nation, not a belligerent, ought to express.

WE are printing in the Correspondence pages a letter from the Bishop of Gibraltar asking Americans to raise £1,000 (\$5,000) for the work of the Seamen's Institutes at Mediterranean ports which are under the Bishop's care as Bishop in charge of Anglican work in southern Europe.

Letter from the Bishop of Gibraltar

The handicap of the censorship to which the Bishop refers as preventing him from going into detail is, undoubtedly, a real one; but imagination can readily suggest what must be the emergency burdens of work among seamen at these ports in time of war, and especially when the most that non-German seamen can expect is that, in case of attack by submarine, if they are exceptionally fortunate they may be just alive when they reach a port, and the Institute for Seamen will care for them.

Moreover, though the funds for this work have always been provided by English Churchmen, the organization is international, and our own Bishop of Marquette, as Bishop in charge of American work in Europe, is a vice-president. And the scope of the work is also international; American seamen must often have been beneficiaries of its work, and may even be to-day.

So when the Bishop of Gibraltar asks that American Churchmen will contribute \$5,000 toward the necessary fund he is not even asking us to assume some part of the burden of the work of the English Church, proper as such a request would be. He asks us to take our share, with English Churchmen, in a work that knows no difference of nationality when seamen drift into a port.

If our Board of Missions had sufficient margin so that emergency appropriations could be made, this would be a proper subject for one. As it has not, it seems right that THE LIVING CHURCH should add this to the objects for which it will act as distributing agent for any Churchmen who desire to use its services.

The Bishop of Marquette authorizes us to add his endorsement to the appeal.

IN spite of the anxieties among publishers of religious and other periodicals by reason of the great advance in the cost of paper, two new arrivals among Church journals are announced. The *Witness*, published at Hobart, Indiana, is an attempt to fill a real want in the way of a cheap Church weekly for the rank and file of Church people. There is need of such a paper, and if those who are behind the present attempt are able to surmount the difficulties that have stood in the way of like ventures before, they will accomplish a good work. Certainly THE LIVING CHURCH has only good wishes for them in their attempt.

The other is the *American Church Monthly*, which is to make its first appearance in March, and which gives every indication of a most useful career. Since the unhappy demise of the *Church Eclectic* some years ago, we have been without a dis-

tinctively Church magazine in this country. There is much written that appeals to the thinkers of the Church, and yet finds no place of permanence because beyond the scope of the weekly Church papers, while there is also much more that might be written were there an opportunity for its publication. The "editorial council" numbers some of the strongest men among the clergy and laity of the Church, and the scholarly tone of the publication is assured. We shall await the appearance of the first issue with much interest, and we shall hope that the magazine will receive a cordial welcome in the Church. The subscription office is at 95 Nassau street, New York.

To these we may add the *Leader* [in Religious Education] which is to be published monthly by the General Board of Religious Education in the interest of the work of that Board, of which two numbers have thus far been issued. It speaks well for the manifold activities of this body that a magazine of sixteen pages should be required each month to tell the story of the work which the General Board and its auxiliary bodies have under way. The magazine will be of great interest to those interested in working out a real system of Religious Education in the Church.

It does not appear that the Protests of the United States government and of the Vatican against Belgian deportations have had any serious result. We have wondered whether a protest of German-born Americans, made, of course, as American citizens, but sent to the German ambassador at Washington, might be of avail. If ever it could be proper for foreign-born Americans to act as such, this would undoubtedly be such a time.

For it seems incredible that even the German government can be willing definitely and permanently to defy the moral standards of the whole Christian world. Surely the German people must some time demand a cessation of the crimes that are being committed in their name. It is just possible that those in this country who are related to them by blood might be of service to them in the manner suggested.

The following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 22nd.

Miss Julia B. Hanford, New York City	\$ 5.00
Mr. and Mrs. John A. Van Ingen, Rochester, N. Y.	5.00
K. K., Bloomfield, N. J.	10.00
St. Gabriel's Church, Hollis, N. Y.	5.11
St. Helena's S. S., Boerne, Texas	2.00
A Churchwoman, Philadelphia, Pa.	1.00
St. Dunstan's, Peekskill, N. Y.	50.00
Mrs. Sarah P. Sildell, Whitewater, Wis.	1.00
St. Mary's Episcopal Church, Reading, Pa.	5.00
St. Michael and All Angels', Philadelphia, Pa.	3.00
W. E. Hall, Gahaba, Fla.	1.00
M. W. C., Oregon *	3.00
Little Helpers of St. Alban's Church, Manistique, Mich. *	3.00
Mrs. John Mulligan, Vancouver, B. C. *	2.50
Church of St. Mary the Virgin, New York City *	64.50
C. P. S., San Francisco, Calif. *	5.00
Ivy-side, New Jersey *	2.00
Christ Church, Cincinnati, Ohio †	55.00
A member of Trinity Parish, Asheville, N. C. †	25.00
A member of Trinity Parish, Asheville, N. C. †	50.00
K. C. P., Shreveport, La. †	1.00
J. W. N., †	1.00
Miss Julia A. Hitchcock, Groton, Conn. †	25
A member of St. John's Church, Savannah, Ga. †	2.50
A communicant of Trinity Church, Jeffers, Mont. †	2.00
Cash, Savannah, Ga. †	5.00
Christ Church, Riverdale, New York City †	9.00
F. H. †	5.00
E. H. C. G. †	5.00
Marle J. Quinlan, Newark, N. J. †	5.00
Total for the week	\$ 333.86
Previously acknowledged	39,195.83
	\$39,529.69

* For relief of French War Orphans.
 † For Belgian relief.
 ‡ For relief of British prisoners in Germany, through Archdeacon Nies.

[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.]

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

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

43. St. Paul's S. S., Hudson, Wis.	
44. Miss Susan B. Hanson, Washington, D. C.	\$ 36.50
45. Mrs. John R. Campbell, Oil City, Pa.	36.50
46. H. W. Hartman, Lancaster, Pa.	73.00
47. Mr. and Mrs. John A. Van Ingen, Rochester, N. Y.	9.00
48. Miss Mary Belle Johnston, Washington, D. C.	36.50
49. Eugene Connert Quinlan, Newark, N. J.	9.13
50. Office force of The Young Churchman Co., Milwaukee, Wis. . .	36.50

51. Mrs. F. K. White, Phillipsburg, Pa.	9.13
52. Mrs. W. Mason Smith, Dongan Hill, N. Y.	36.50
53. J. Rodman Paul, Philadelphia, Pa. (three children)	110.00
54. Miss Mary Cummings, Chicago Heights, Ill.	9.25
55. A. Murray Young, New York City	73.00
56. Margaret Louise Huber, Norristown, Pa.	10.00
57. W. C. Hawley, Pittsburgh, Pa.	10.00
58. Mrs. Charles Henry Meade, New York City	36.50
59. "J. B. Oakland"	20.10
5. Miss Elizabeth F. Briscoe, Wilmington, Del.	9.50
8. Miss L. Benton, Perth Amboy, N. J.	18.25
27. A Friend from Ithaca	9.13
31. Rev. and Mrs. Bert Foster, Grass Valley, Calif.	10.00

Total for the week

Previously acknowledged

\$ 598.49

654.98

\$1,253.47

[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

Emeline Brown, Utica, N. Y.	\$ 5.00
Christ Church, Cincinnati, Ohio	5.00
Grace Church Social Service Commission, Oak Park, Ill.	25.00
Two persons in All Souls', New York City	5.00
Christ Church, Bordentown, N. J.	9.36
Grace Mission, Rush City, Minn.	1.50
St. John's Episcopal Church, Johnson City, Tenn.	6.00
St. Francis' Chapel, Madison, Wis.	3.00
S. S. Church of the Good Shepherd, East Dedham, Mass.	5.00
A member of St. John's Church, Savannah, Ga.	2.50
Mrs. F. E. Jerrers and sons, Jeffers, Mont.	15.00
Grace Church, Sheboygan, Wis.	5.00
Trinity Cathedral S. S., Davenport, Iowa	6.61

\$93.97

SERBIAN RELIEF FUND

Grace Church Social Service Commission, Oak Park, Ill.	\$25.00
A member of Trinity Parish, Asheville, N. C.	25.00

\$50.00

POLISH RELIEF FUND

Grace Church Social Service Commission, Oak Park, Ill.	\$25.00
A member of Trinity Parish, Asheville, N. C.	25.00

\$50.00

ALBANIAN RELIEF FUND

Miss Mary Sweetland, Barrington, R. I.	\$5.00
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BELGIAN RELIEF FUND

Grace Church Social Service Commission, Oak Park, Ill.	\$25.00
M. W. C., Oregon	1.00
Mrs. John Mulligan, Vancouver, B. C.	2.50
Woman's Guild, St. Andrew's Church, Madison, Wis.	10.00
R. E. Browning, Marshfield, Ore.	1.00
E. K. C., Duluth	5.00

\$44.50

ANSWERS TO CORRESPONDENTS

If any correspondent can give information relative to the "Knights of Sir Galahad", it will be welcomed.

QUERY.—The salary of the President of the Board of Missions for the term ending at the last General Convention was \$7,000 with an additional allowance of not to exceed \$2,500 for house rent. We are not advised whether it remains unchanged for the present term.—(2) Nor are we advised of the salaries of the officers of the Woman's Auxillary.

X. X.—(1) Custom and good taste seem to limit the bodies that may be brought into the chancel for a burial service to those of the clergy and, possibly, choristers, but there is no rigid rule.—(2) White is the appropriate color for the Epiphany and its octave. After that the color changes to green, the Sundays being "after" and not "in" the Epiphany.—(3) The usual number of candles about the bier is three on either side, whether for priest or layman.—(4) We cannot say "why Low Churchmen object to seven candles on a cluster of vesper lights". There is no distinction in meaning between lamps of seven and those of five lights.—(5) Any Eucharist at which the main intention is to offer intercession for the departed is a requiem. It needs no specific "authority" beyond the desire to pray.

INQUIRER.—(1) All of the service for Holy Communion should be audibly rendered by the priest except, possibly, the opening Lord's Prayer, concerning which opinions differ. The Prayer of Consecration should be said quietly but distinctly and audibly.—(2) Consecration of the elements by a deaf mute priest in the sign language is esteemed valid because that language is now recognized as a distinct expression of formal words quite as truly as vocal utterance, and thus to be equal in dignity of expression to any new language such as would be recognized as sufficient for the purpose. But there have been respectable authorities who denied the validity of such consecrations, especially in the earlier days of the sign language.—(3) Whether if a priest able to enunciate, and not using the sign language, consecrates validly when he purposely speaks in so low a tone as not to be audible has never been passed upon in the Church. The better way is not to be near the point at which a question could arise, and there is no reason whatever why a priest should not enunciate distinctly here as everywhere else.

SPOKANE HOSPITAL BURNED

A TELEGRAM received on Monday from the Bishop of Spokane states that St. Luke's Hospital in his see city was ruined by fire on Sunday night, January 21st. "Thank God," Bishop Page adds, "the one hundred and five patients here were all saved."

No information as to the extent of the money loss or the steps that have been taken for immediate care of the patients has as yet been received.

THE PURIFICATION OF ST. MARY THE VIRGIN

BY THE REV. WILLIAM H. BOWN

THE SOMBRE SIDE

THE Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin, commemorates the appearance of the true "Light to lighten the Gentiles", and the ceremonial purification of the Virgin Mary, according to the Law of Moses.

Forty days after our Lord was born He was taken to the Temple at Jerusalem, there to be presented according to the Law; and, at the same time, His mother went through a solemn form of purification, according to the Law, so that she could be restored to her privileges as a member of the congregation of Israel.

The collect suggests the prayer that He who as a babe was presented in this earthly house may hereafter present us before the throne of God in heaven, in like self-dedication "with pure and clean hearts".

The portion of Scripture appointed for the epistle is the celebrated prophecy in Malachi of the coming to the Temple of "the Lord, the Messenger of the Covenant," the Immutible Christ, whose essence, perfection, purposes, laws, promises, and threatenings — all unchangeable—are a warning to the recalcitrant, and an encouragement to saints.

If we cease to love Him, to obey Him, to worship Him—if we become audacious, reckless, desperate, and ungrateful—we partake of the awful nature of sin.

If we seek His promised blessings — prove Him in prayer, in the means of grace, in the way of duty, and with faith—we become like Him.

It is not a vain thing to serve Him, but the service must be voluntary, solemn, arduous, and profitable; not given to misunderstanding, disinclination, or downright hatred of the service, but a constant looking for a present joy, and the fulfilled promise of a future glory.

"I will come near to you to judgment," said our Lord to a people who had honored Him by their reverence, their meditations, and in their social intercourse, and, in turn, had been honored with His approval and protection. They were His jewels then—they are now. They were rare, but well preserved; of great value, and striking beauty; and by and by He will gather them, and make them up in a wonderful crown of eternal glory.

But between "him that serveth God, and him that serveth Him not", both then and now, there is a great gulf fixed—a gulf that is visible to the eye of faith even in our day.

The thought is not foreign to the teaching of the gospel, for it declares that our Lord "is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."

Despite the beauty of the picture of the aged Simeon hailing our Lord in the *Nunc Dimittis*, there is a sombre side to it. The prophecy of the future suffering of our Lord, which pierced the loving heart of His mother like a sword, must not be forgotten. It was that prophecy which sent her to Nazareth with the shadow of Calvary brooding over her Child, and a great fear gnawing at the vitals of her own heart.

The obedience of our Lord, then, and His Virgin Mother; the piety of St. Simeon, and the beautiful service of the rejoicing Anna, should help us "humbly beseech" our Lord for the full benefit of His salvation.

Blessed, indeed, are we, if in our last hour we can say like St. Simeon, "Lord, now lettest thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation."

"Blest Saviour, come once more
With power and grace divine;
Our hearts Thy living temples make,
Wholly and ever Thine."

THE NEW LECTIONARY

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

FOURTH WEEK IN THE EPIPHANY SEASON

Fourth Sunday after Epiphany	Gen. 32, 1-30 Isaiah 11, 10—12, end	II Cor. 11, 30—12, 10	Zechariah 8	Matthew 8, 1-13
Monday	Genesis 33	Romans 9, 19-end	Isaiah 51, 1-8	Luke 7, 1-16
Tuesday	Genesis 35, 1-20	Romans 10	Isaiah 51, 9-16	Luke 7, 16-35
Wednesday	Genesis 35, 27—36, 8	Romans 11, 1-24	Isaiah 51, 17-end	Luke 7, 36—8, 3
Thursday	Obadiah	Romans 11, 25-end	Exodus 13, 11-16	Hebrews 10, 1-19
Purification B. V. M.	I Samuel 1, 20-end	Galatians 3, 15—4, 7	Haggai 2, 1-9	I John 3, 1-8
Saturday	Ezekiel 35	Romans 13	Isaiah 54	Matthew 12, 46-end
Septuagesima	Genesis 37 Jeremiah 5	I Cor. 2	Ezekiel 33, 1-20	Matthew 9, 35—10, 23

THE first lesson Sunday morning is the story of Jacob's meeting with Esau on his journey homeward, concluding with his wrestling with the angel and the resulting change of nature, indicated by a corresponding change of name: Israel, Prince of God, or, One who has Power with God, instead of Jacob, Supplanter. This selection comes in orderly sequence after the lesson for last Sunday and is appropriate here; first, because, as an Epiphany of God to His chosen, it suits the season in general; and secondly, because it illustrates the collect. Jacob was one who "by reason of the frailty of" his nature did "not always stand upright", but who sought by prayer and obtained "strength and protection" to support him in his danger and carry him through his temptation. He learned to conquer in God's strength, not by his own; and especially not to rely upon his shrewdness

THE FOURTH SUNDAY AFTER EPIPHANY

O God! who knowest us by Thy decree
To have been set here in this mortal state
With a frail nature ever doomed to be
Tempted of evil thoughts amid so great
And many dangers that we cannot stand
Always upright, vouchsafe us of Thy grace
The strong protection of Thy loving hand
Through all temptation, till we reach the place
Of Heaven's own peace, obeying Thy command.

THOMAS WILLIAM PARSONS.

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and ability to deceive.*

The correlated New Testament selection gives a similar experience of the Apostle Paul, teaching the same lesson of "strength made perfect in weakness", and it is worth noticing, perhaps, that in the Apostle's case as in that of Jacob spiritual strength is won at the cost of some physical deformity. It may be questioned, however, whether John 14 would not be a still better New Testament correlation, Jacob's request, "Tell me thy name," being fulfilled at last in the words of our Lord: "He that hath seen Me hath seen the Father" (verse 9); and that whole chapter, with its promise of the Spirit's coming, helps out the manifest purpose of the Epiphany gospels to give a relatively complete portraiture of the Master. If this change were made, the Old Testament alternative from Isaiah would be still more appropriate than at present, especially if the whole of chapter 11 were used. We would then have not only the same central thought of God as the source of our strength and salvation, but also the prophecy of the Spirit-endowed Jesus as a good backing for John 14, and leading up to the further Epiphany teachings of the next two Sundays (Fifth and Sixth Sundays); furthermore, the regeneration of nature foreshadowed in verses 6-9 is related to our Lord's power over physical and human nature as given in the gospel.

The New Testament selection for Sunday evening, taking the lead, is doubly related to the season in its revelation of the Christ as the Healer and in the extension of His work outside the limits of Israel to the Centurion. If verses 1-22 were used, it would lead right up to the gospel for the day. Some may object that this repeats the epistle for the previous Sunday. The Old Testament backing is one of the finest chapters in the Old Testament, with its promise that the Church was to be a

* If one cares for a still closer connection with the teaching for the day, it may be found in the fact that Jacob could hardly have failed to learn at least the rudimentary germ of the thought contained in the epistle, overcoming evil with good; and further, the story of all three of the patriarchs is referred to by our Lord in the gospel.

(Continued on page 429)

BLUE MONDAY MUSINGS

By Presbyter Ignotus



MY friend, the rector of St. Charles the Martyr's, flung himself down in my easiest chair, the other day, with a humorous indignation upon his ordinarily placid brow.

"I wonder if the English language is doomed to decay in this hemisphere," he ques-

tioned petulantly. "Headliners in the newspapers are doing their utmost to ruin it by their search for short words to convey longer ideas. 'Flay' and 'score' are the only possible ways of expressing criticism, so they think; even as 'clash' is the absolute synonym for 'contest'. One need not be surprised at that, perhaps, because of the mechanical necessity; though whether headlines serve any special purpose is more than doubtful. They certainly take up space, and in these days of the high cost of paper that is not desirable.

"But the editorial writers, as well as the news editors of our dailies and weeklies, seem to be returning to a vulgarity out of which I had hoped we were developing. 'Donate' instead of 'give' is quite the rule, nowadays; 'perspire' instead of 'sweat'. Twice in that otherwise amusing book, *Prudence of the Parsonage*, the author describes one of her young heroines as 'perspirey' instead of 'sweaty', which comes near to being indecent, in my judgment. An English schoolgirl, now living here, told me the other day that her teacher had rebuked her for talking about 'legs'. Evidently some of the people at whom Mrs. Trollope laughed so justly have survived. There are certain words which are used without any particular definition, like rubber-stamps. One of them is 'authoritative', of a new book. I found a volume so described the other day by a reviewer, the essence of the contention of which was that there is no such thing as authority, at least in the intellectual and spiritual order. Sometimes in the advance notices, evidently prepared by the author himself, he uses that term of himself, which is as delightful as the anonymous writer in the *New York Times*, who has been publishing a series of articles signed 'By a Distinguished Publicist'. 'Statesmanlike' is another word which rouses my wrath. It appears whenever it is a question of sacrificing principle or of ignoring an issue; and every variety of cowardice, disingenuousness, and betrayal hides behind it. Indeed, I sometimes think that one might well revise Tom Reed's definition of a statesman as 'a dead politician', and say that a statesman to-day is a politician who ought to be dead.

"A daily paper which I read rather regularly announced some months ago, with a flourish of trumpets, that it had secured, for its Sunday issue, a regular page by the most illustrious, distinguished, stimulating, and inspiring writer in America, perhaps the most useful man in all the realm of literature to-day. No names were mentioned; and I waited eagerly, hoping that perhaps here was a new bargain made with Chesterton, or perhaps, at the other end of the line, with Bernard Shaw. Instead, they offered to me the incoherent platitudes of a certain Mr. Kaufman, made precious to the general public by a use of italics and small capitals, such as causes the judicious to grieve. To emphasize every other word is to destroy emphasis altogether; and it is only the lowest order of intellect that is really helped by artifices of that sort.

"I go back with more satisfaction than ever, to the *Spectator* of old times (not the Erastian English journal of to-day!), or to American writers like Washington Irving. There are some to-day not unworthy to stand on the same shelf with him. Let me name, gratefully, Dr. Crothers and Agnes Repplier. Some time, perhaps, I may pour out my soul to you in praise of others; for it is a comfort to talk things over with a man like-minded."

I smiled sympathetically and waited for what was yet to come, since I saw him teeming with different emotions.

"Did I tell you," said he, "about my visitor of the other night? What a pity that, because the clergy are supposed to be soft-hearted, so many impostors reckon confidently upon their being soft-headed as well; and what a pity that they are justi-

fied in their calculation! I plead guilty myself, as this tale will show.

"The maid showed up into my study, late the other afternoon, a gentleman just past middle age, point-device from his spats to his waistcoat edging, a little too florid, but with well-cut features, a manner of real distinction, a genuine Baltimore accent—there is none more mellifluous, even in Richmond!—and a certain not unbecoming confusion. He was a Churchman, he said, of the old rock: Bishop Coxe had married his parents when he was rector of a Baltimore parish, and all the great names of Maryland, clerical and lay, came trippingly from his tongue. (He knew my affection for Baltimore, you see, and profited by it.) For himself, he was not so fortunate as to live there now; his profession, that of a consulting engineer, carried him all over the country, but Cleveland was his present headquarters. I waited patiently for the *dénouement*: it came, much as I had expected.

"He had been a drinking man, but for several years had been altogether sober. Visiting a cousin, a well-known Fifth avenue physician, son of a southern bishop, he had suffered from a frightful toothache; the doctor sent him over to a dentist across the street, who lanced an abscess and then, alas! gave him a glass of whiskey. From that moment, six days before, he could recall nothing whatever; all was a blank until he found himself in my city, hundreds of miles from his hotel, his luggage, his check-book! His watch, his signet and another ring, and his purse had all disappeared; only a little loose silver was left. With that he telegraphed to his wife: 'It has happened again; coming home at once.' Now, would I pray with him first of all, and then lend him his fare back to New York?

"I *knew* he was a fraud; every experience of twenty years assured me of that. And yet he was so perfect in his part and told his tale so well that I didn't have the heart to hold him while I did some long-distance telephoning by way of confirming my suspicions. As the slang puts it, I fell for him, to be rewarded with grateful tears.

"That's the end, of course; except that the Fifth avenue physician indignantly denies any such kinsman. But I wonder what good old Baltimore family really is responsible for that pathetic black sheep."

ATHELSTAN RILEY raises a very pertinent question in a recent *Guardian*, with this for text:

"The *Times* during the past few weeks has been giving its readers an account of the solemn setting forth from Cairo of the Holy Carpet and its fortunes by the way. British troops, if I am correctly informed, lined the streets and presented arms to the Carpet as it passed through the Egyptian city, and at last we have the following intelligence: 'The Holy Carpet has arrived at Mecca after an uneventful journey from Jedda, where British warships rendered the fullest honors. The naval pageant greatly impressed the Arabs.'"

England is a Christian nation, with a Christian king, and a cross on its flag: how then does its government pay homage to a Mohammedan shrine? Is this apostasy, or "breadth"? What would Coeur de Lion have done? Of course everyone acknowledges the obligation of courtesy toward those who hold a false religion. But this goes far beyond. Suppose, in Malta, say, on a Saint's day with exposition of his relics, the British troops were to present arms and the men-of-war fire a salute, what Protestant rage would burn! But that would be far less objectionable than paying official honor to a Moslem cover for the Kaaba. There is no possible synthesis between the Cross and the Koran. Perhaps the Archbishop of Canterbury will deal with the question in his usual "statesman-like" manner, whatever that adjective may mean.

In *Beneath the Southern Cross*, Fr. Woollcombe tells some startling tales of Australian Protestantism. In one diocese the timid bishop was afraid to establish a branch of the Church of England Men's Society, because he doubted whether the men would wear the badge of the cross, "regarding it as a 'high church' sign!" Fortunately a compromise was found, the bishop's mitre being substituted

THE BISHOP OF LONDON PREACHES ON CHURCH UNITY

At Institution of the Vicar of St. Alban's, Holborn

ARCHBISHOP OF YORK ANALYZES RESULTS OF NATIONAL MISSION

The Living Church News Bureau }
London, December 25, 1916 }

THE new and third vicar of St. Alban's, Holborn, the Rev. Herbert Charles Frith, late vicar of St. Barnabas', Oxford, and formerly of the Church of the Holy Redeemer, Clerkenwell (London), was instituted by the Bishop of London on the Third Sunday in Advent. The ceremony of induction was performed by the Archdeacon of London.

The Bishop afterwards gave a notable address on Church Unity, based on St. Paul's words, "A glorious Church, not having spot, or wrinkle, or any such thing" (Ephesians v. 27). He began by contrasting the picture of the Catholic Church, on her human side, when she came fresh from the hand of God, with the picture presented by the Church of to-day. When the Church first appeared she was absolutely united, fitted to convert the heathen world by her unity. The first Christians stood by one another in life and death. They were generous to the last degree. And besides being united, and abounding in generosity, they were thoroughly imbued with the missionary spirit. If the Church in her members had retained those early characteristics to this day, it would have been impossible for that "pagan gospel" which had caused the present war to grow up in Germany; and if war had broken out at all, how earnest would have been the protests against the appalling crimes that have taken place. How different they would have been from the feeble remonstrances of the chief prelate of the Roman communion. How different also from the apparent acquiescence of German Lutherans in the very crimes themselves. As to the future, how were they to prevent wars breaking out again?

"It will only be done when the knowledge of the Lord fills the earth as the waters cover the sea—in other words, when there is a successful Church. And to have a successful Church it is first necessary to heal our divisions. Do not say that it is impossible. Want of faith is a great weakness. I have been to Russia and have been received there as a Catholic Bishop, and I know pretty well the feeling of the great Nonconformist bodies in England. Just as leading men of the Eastern Church said when they received Bishop Bury last year, 'We always have loved the Church of England, and now we have seen a representative of her we love her all the more', and told him how they longed for closer unity with her, so those who know our English Christianity know how hopeful are the prospects of a great reunion there. I believe that when once the Nonconformists are united into one body we shall be able to convince them that our Catholic heritage is also their Catholic heritage; that what we have is what they need. There is far, far less prejudice between us to-day. What is the meaning of the fact that I am ordaining three leading Nonconformist ministers in St. Paul's Cathedral on St. Thomas' Day? No, at present, there is only one great obstacle to a reunited Catholic Church. Just as the German claim to dominate the world is the one standing obstacle to a great brotherhood of nations on the basis of nationality, and must be resisted to the uttermost, so the claim of one diocese—the Roman claim—to dominate every diocese in the world is the one standing obstacle to the production of a great and glorious Church without spot or wrinkle or any such thing."

The Archbishop of York has been making an exhaustive survey of the results, humanly speaking, of the National Mission in his diocese. The general impression left upon his mind, from the 404 reports already received, is one of real thankfulness and encouragement.

A Survey of the National Mission

In only 14 parishes has he felt obliged to regard the delivery of the message as having been more or less a failure; and in 57 parishes as having been disappointing. In the vast number of parishes—266—"I am entitled to say that the response was in one way or another or in all ways really satisfactory and encouraging. In the case of 67 parishes I regard it as having been remarkable." There was one fixed service to which practically everywhere the most worthy prominence was given—the daily Eucharist. In church after church where week-day celebrations of the Eucharistic Sacrifice were almost unknown, worshippers assembled sometimes as early as 5 A. M. There were general and often most moving proofs of a real readiness on the part of Church people to find in the Lord's Own Service "the true center of their worship and fellowship, of their union with God." Summing up his main impression, the Northern Primate says:

"The effect on the general population was greater in the country than in towns. Plainly, there is still an instinct of religion, simple, homely, uninstructed, no doubt, yet also real, and ready if only we had the sympathy and patience and skill to understand and

train it. If Church life in country places is sometimes dull and stagnant, it is not the people only who are to blame. The clergy, yes, and the Church which leaves these clergy so much to themselves, must have their share of responsibility. In the large towns and mining districts with one or two notable exceptions, it must be confessed that the mission seems to have had much less effect upon the mass of the population. The reports are, on the whole, a fresh proof of the gulf fixed between the Church and any kind of definite religious fellowship and the bulk of the people. It is difficult to see how the result could have been different unless, perhaps, sensational methods on a large scale had been used to attract attention. It is very doubtful whether such methods, even if successful for the moment, do much permanent good."

It is probable, adds the Archbishop, that only by a new and active sense of corporate responsibility on the part of the Church to the nation can the problem of influencing the mass of the people be solved.

In last week's *Church Times* there appeared a very striking and illuminative article on the new Prime Minister, Mr.

Lloyd George, by a Welsh writer and Churchman, "Cambrensis", being a survey of the racial, religious, and social forces which have helped to make him the man he is.

In the first place, we are told that Mr. Lloyd George is not on the paternal side a North Walian, but a Pembrokeshire man. Pembrokeshire, as we know from history, is a county in South Wales which is mainly occupied by English speaking descendants of Flemish colonists who were settled there in the train of Norman barons by King Henry I, in the year 1107. The Flemish settlement greatly modified the life and mind of the remnant of the original Welsh inhabitants. Perhaps it might be said "that the Fleming was the first of the Welsh Radicals". At a far later period Pembrokeshire was a notorious center of Puritanism.

"Pembrokeshire has left its mark in Mr. Lloyd George's character. It may be seen in the occasional recklessness and demagogy which is alien to the cautious Welshman of a purer ethnic type. It appears also in his quick power to adapt himself to a new situation and to grasp the mind of the foreigner, for he comes of a stock that represents many nationalities."

The next point recalled about Mr. Lloyd George is that his father was a Welsh Unitarian schoolmaster who emigrated first to Carnarvonshire, where he married, and afterward to Lancashire in England. That Mr. Lloyd George's father was a Welsh Unitarian may have made him "more of a rebel than he would otherwise have been." But as his father died when he was an infant, and as he was reared under different religious influences, too much need not be made of that. He was brought up by his mother's brother, Mr. Richard Lloyd, who lived in Carnarvonshire. His uncle belonged to "the strictest sect of strict Welsh Baptists," and in that sect the future Prime Minister was reared. This sect was convinced that it had in it the secret of Christianity, and suffered persecution from other Welsh Dissenters. "It was a training which would naturally give him courage, self-confidence, and pride." As for educational influences, David Lloyd George attended the Church school at Llanystymdwy. The tone of a Welsh National Society school was in those days Anglicizing.

"To children for whom Welsh was the language of the home, the forcing on them of an alien language was objectionable, all the more so when such teaching was identified with a religious education which was alien to their parents. The difficulty in this locality was not lessened by the personality of the squire. He was a conscientious and honorable gentleman, but he called himself a Protestant, and his influence would naturally tend to give the Church teaching a colorless tint. Mr. Lloyd George formed naturally a poor opinion of the Church of England. Its indefiniteness [according to such teaching] struck him. Its members appeared to him to be people with no character."

But most important of all in moulding the character of the future Parliamentarian was the political atmosphere in which he grew up. Outside the industrial districts, Wales up to 1868 was ruled in Parliament and Quarter Sessions by an oligarchy, not tyrannical, but "sharply cut off in language, religion, and sentiment from the peasantry which tilled the soil." Discontent spread and inflamed as Mr. Lloyd George grew up by rumors of the success of the Land League in Ireland. He was in "a revolutionary area", and was thus from his birth "a Nationalist".

The Bishop of Newcastle has appointed the Rev. Professor Newsom, of the Pastoral Theology chair at Kings College, London University, to be vicar of Newcastle in succession to the Rev. Dr. Gough, who has removed to the diocese of Salisbury.

Professor Newsom, who was born in Liverpool in 1871, and who was graduated at Oxford in 1894, was, two years after his ordination, appointed vice principal of King's College, and in 1904 he was made Professor of Pastoral Theology. He acquired great influence over the students there in all the faculties. And as warden of the Hostel, which he practically founded, he has rendered remarkable service to the Church in the work of preparation of candidates for holy orders.

J. G. HALL.

A Call for the Increase of Laborers

Report of a Sermon Preached by the Rt. Rev. WILLIAM THEODOTUS CAPERS, D.D., Bishop of West Texas, at the Opening Service of the Synod of the Province of the Southwest, Held in Christ Church, Little Rock, Ark., on January 16th, when Bishop Tuttle, President of the Synod, was the Celebrant, Bishop F. F. Johnson the Epistoler, and Bishop Partridge the Gospeller

"When He saw the multitudes, He was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; *Pray ye therefore the Lord of the Harvest that He will send forth laborers into His harvest*" (St. Matt. 9: 36-38).

CHIS text assigns our subject: A call for the increase of laborers; laborers for lay work and for the work of the ministry.

There is a fearful disproportion as between the need and the supply of laborers in the work of the Church. According to the statistics of the United States Government, sixty-five per cent. of the population of our nation is unchurched; they are as sheep without a shepherd. To restate the figures, 71,500,000 souls are unrelated to any church. This means that this number of people represents the real burden of the Church.

Our equipment for this opportunity is one clergyman to every 14,000 souls. And in the Province of the Southwest it is one clergyman to every 45,000 souls.

Unless our equipment of men is increased, we can only hope to be a minor influence in the upbuilding of our nation in righteousness and in the hastening of the Kingdom of our Lord.

Brethren, we cannot face this condition without alarm and shame. There is a reason for this terrible lack in the supply of men for the Army of Christ, as from our Church. I shall ask you to follow me prayerfully while I try to discover to you this reason.

The census of to-day shows an increase in the population of the United States of 21 per cent., while for the same period of time the increase in the membership of the Church is 31½ per cent. Obviously the Church is gaining on the population of the country. This fact is seen by another comparison of percentages of growth. The grand total increase of the membership of all Christian organizations of the United States is at the same rate of increase as that of the population of the United States, namely, 21 per cent. In this fact we see that the Church is actually gaining upon the growth of our nation. She has a good lead on the average growth of the whole Church.

First. The growth of the Church is evidently not represented by the children of her families. The normal family within the United States is accredited with three children; there is one child to the family in the Episcopal Church.

Second. The Church is not in the country. For instance, within the rural districts of the great and populous state of Ohio, the Church has not quite 4,000 communicants. This gives the ratio of one communicant to 627 of the rural population. In Texas there is one communicant to every 930 of the rural population. In this vast stretch of territory we have something like 3,200 communicants scattered throughout its rural population. In Alabama we have one communicant to 818 of the rural population. In the state of Oregon there is one communicant to 1,837 of the country people. And so it goes with every diocese and missionary jurisdiction, with the ratio varying from one to 600 to one to nearly 2,000. The ratio as here given can be better comprehended by comparing it with the ratio of the total number of communicants of the Church with the population of the United States. This ratio is one to 99. How thin the ranks become as the populous centers are left. A striking confirmation of these figures is seen in the fact that by adding together the number of communicants of the two largest cities in each of the several states of the United States, it will give a total of nearly one-half of the entire communicant membership of the Church. The actual figures are as follows:

Total number of communicants.....	1,000,000
Total number of communicants from the two largest cities in each state	490,000

In other words, 49 per cent. of the entire number of communicants of the Church are to be found in ninety-eight of the cities of our country. Most obviously the Church is not in the country, and therefore, of necessity, her ranks are not being recruited from this territory.

Let me restate the results found thus far. The Church is not growing out of the life of her own native born. She is not in the country. Then where? I ask, is she found in the slums and among the great middle class? Is the membership of the Church building our city houses, digging our deep foundations for the buildings of merchandise and commerce, sweeping our streets, running our cars and trains? Is the Church behind the counter and in the various uniforms of service that mark the rank of the hired man of the rich? Speaking generally, the answer comes back from the ranks of these servants of industry and hirelings of the rich: "The Church is not known to us."

But the fact remains that she is growing; but again, where? That I may clear myself of the suspicion of being cynical on the one hand, or sensational on the other, I will call your attention to the

very significant figures bearing upon the growth of our Church in the great centers of immigration, namely, New York, Philadelphia, Chicago, and San Francisco. In each of these cities noble work is being done by the Church in behalf of the class of whom I have just spoken. And yet, here is a very meaningful fact. The Church in those cities is not keeping up with the increase of their population. As we have seen, the Church has a net increase in the grand total of her communicants of 31½ per cent., but in these cities she has only increased respectively as follows: In New York, 13½ per cent.; in Philadelphia, 16 per cent.; in Chicago, 22 per cent.; while San Francisco has lost 21 per cent. of her membership.

The Church in these great centers apparently has not grown. But, in point of fact, she has grown in the same ratio: she has only "moved house". On hill and in dale of the suburbs, the Church is lifting her head with pride and is administering to the tired financier and the lady of fashion suffering from ennui. I do not say that the Church is doing only this. But this she is doing; and for this I do not venture to criticise her. I am only emphasizing the fact of the general class to whom she ministers and from this to conclude something of the conditions of her growth.

Thus far we have not found the Church down among the people, working side by side with the carpenter and merchant, with the artisan and the day laborer, or with the clerk and the street-car conductor. Of course, I do not mean to say that every congregation does not have here and there a respectable representative from these various classes of citizens. And furthermore I am not forgetful of many notable parishes and missionary enterprises that are exclusively devoted to the cause of reaching the masses. I am speaking of the general service of the Church as administered to the rank and file of her membership.

Oh, men and brethren, may I not appeal to your own experience and ask you of your work? Whom are you serving, and whom have you served through the course of your ministry?

To answer for you: Are we not beginning to discover that the growth of the Church is within the upper class of the city? Conditions in New York, Philadelphia, Chicago, and San Francisco lead us at least to ask this question: How shall we confirm the answer that seems already on our lips? Let us go to the other cities of a smaller class, where it is less difficult to trace out the progress of the Church. Going to the West, we find Seattle having increased in its population 194 per cent.; and the Church membership increase 98 per cent. One or two of the older parishes have greatly increased in numbers, and suburban churches have been built. As far as the report can be had, it appears that the Church is moving along her usual line of growth. The people of means and culture are coming into her fold. She climbs to the suburban heights and goes down to the sea. Wherever the cities are growing, there the Church is growing. Not, however, in the same ratio, but she is growing at the rate of per cent. several times greater than the growth of the whole Christian Church.

I will run over hastily some marked illustrations of this statement. Los Angeles has increased in population 211 per cent., the Church 106 per cent.; Tacoma, Wash., 122 per cent., the Church 122 per cent.; Jacksonville, Fla., 103 per cent., the Church 84 per cent.; Cleveland 46 per cent., the Church 54 per cent.; Birmingham, Ala., 245 per cent., the Church 103 per cent.

In every instance where I have traced out the growth of the Church within the city, I have found identical conditions: the Church growing from out of the same sources of life. To state the case in a sentence, it would be like this: The city: in the city, the Church: the people in the Church of the upper class and wealth. The Church growing manifestly by reason of her multiplied suburban congregations. One of the evidences of the accuracy of this conclusion is found in the increasing number of hyphenated parishes in the down-town districts of our cities. These parishes, each having lost ground by the removal of the membership to the suburbs, have joined forces, in order to create an endowment to hold their own.

Obviously the figures thus far considered point to the fact that the growth of the Church is to be found in the cities, and that her membership, speaking generally, to coin a phrase, is of the rising upper class, the upper class, and the rich. Again we ask the question, What direction? Let us bring together, for a second time, our findings. First, the germ of race suicide is deeply in the Church. The ranks of the children are thinning most perceptibly. Second, the Church is not of the people. Third, the Church is of the upper class, the cultured and the wealthy of the cities and suburban districts. But how is this 31½ per cent. of increase to be accounted for?

I think that we, brethren, may find answer to this question by recalling our pride in the fact that of such-and-such a Confirmation class so many were Baptists, so many Methodists, so many Roman Catholics, etc., and upon the analysis of the reasons for the change

of membership from the various denominations to our Church we will recall them to have been based very largely upon the grounds of the "liberality of the Church's position upon the points of worldly amusements", and also because of the dignity and beauty of our service, and, I may add, for various social reasons. Of course other reasons have been assigned, and frequently reasons of a very deeply spiritual nature, but on the whole the exchange of allegiance has been rather for convenience of conscience or because of the aesthetic temperament of the individual, than from a deep conviction that the Episcopal Church is the highest instrument of God for the extension of His Kingdom on earth.

Now does this review of our Confirmation classes lead us to the answer of the question, "Whence our increase?" Is there any other possible answer? The increase is not to be found from the children, nor from the country people, nor yet from the masses of the city. Inevitably then the Church is growing at a greater rate per cent. than the general Christian Church by reason of the fact that she is drawing a large percentage of her increase from other Christian bodies. It will be of interest to you to learn that in following out the trail of this question, I had come to this conclusion before I received the following answer to a letter that I had addressed to THE LIVING CHURCH. My question was this: "What percentage of communicants come from the various Christian bodies?" The answer received was as follows: "I am sorry to say that there are no statistics available giving the percentage of communicants of the Church from other Christian bodies. Our own estimate from many figures is roughly that a third of our candidates for Confirmation come from outside the Church." (Signed) "Frederic C. Morehouse."

Oh, men and brethren of the ministry of Christ and His Church, is this your work? Is this the function of our Church, a sort of sugar refinery, a post-graduate course for Christian ladies and gentlemen! No, God forbid, no! I am just as sure of the integrity of your ministry as I am of my own. I do not so conceive of our ministry. We are unselfishly devoting our lives to Christ and His Church. We are stretching out our hands to the people with Christ's own words, and yet what do we find in them? I answer, too often a select few, and all honor, I say, to those few, but can we justify our ministry by them alone? This is the burning question before the Church to-day. And more than this, can we justify the Church in her claims? I often wonder if the priest of the Church who is claiming the exclusive rights and titles to the world in the name of Christ and His Church has duly considered what work his claims involve and how far away the Church is from this work.

The Church is growing out of the labors of other Christian bodies; this is true of the ministry as well as of the laity.

Now, I ask, have we not put our finger upon the real cause of the lack of laborers? Is it not worldliness—a worldliness that begins in the home—if the home of the communicant is not given to Christ in devoted service? It cannot be expected that a Church should have any means of drafting except through other sources. The ability of the Church to produce her own ministry is the highest proof of her inherent vigor.

There is no fault to be found in the doctrine, discipline, and worship of the Church. It is utterly fatuous for men to be crying out for a change of the statement of the Creed to meet the demands of the time. The tragedy of it is that these men want the Creed changed because they are working in the upper and rarified air of their libraries. Or, as sometimes has been the case, they are trying to save the intellectual and worldly by some other means than "the foolishness of the cross". This they are demanding, while the Salvation Army and other Christian bodies are doing the work that they are theorizing about.

It is passing strange to me that men should go so far afield to find a reason for the failure of the Church in reaching the masses, when conditions are so near at hand and are so obvious. There must be a revival in the Church before the Church can produce a revival in the world. And this revival must bring us into the life of self-discipline and unselfish service on the part of the rank and file of priests and communicants alike. In these two phrases, Self-Discipline and Unselfish Service, we find the need of the Church to-day.

Let us once again catch the vision of our Saviour standing in the midst of a thronging multitude, with His arms stretched out ready to give Himself, confident of the absolute need of each soul of His personal love and life. Let us hear His words, "The harvest is plenteous but the laborers are few: Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."

Can we behold Him in this attitude towards His people and then see their need, their dependence, their loss of the highest good, without feeling overborne by a sense of shame because of our lack of full sympathy and cooperation in this prayer? It is amazing to think of the confidence of Christ in Himself. He affirms in manifold ways that He is the source of all life, the end of all existence, and yet He throws Himself back upon our willing hearts and our hands of service. Oh, men and women of the pew, you who have upon your brow the seal of your baptism, you who are pledged to an undying service for Christ, can you hear this call from the Master's lips and fail to realize how stunted are your gifts of personal service in His Kingdom?

We are without excuse, for Christ has furnished us with all power. He has given Himself to the Church in His ministry, for He has said that "He that heareth you heareth Me". He has given

Himself to the Church in His Sacraments, for He has said, "This is My body, this is My blood." He has given Himself to the Church through the gift of the Holy Spirit, for He, Christ, has said, "He, the Holy Spirit, shall receive of Mine and shall give it unto you." We have the power, we have the opportunity of service, and we have the thronging crowd, and above it all rings out the voice of the Master: "Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

And what is your answer? Go to your Sunday school, and what is the teaching force there? Are the first men and women of the parish at work in this great enterprise for God? What are the leaders of finance and the women of the social world doing, day after day, in the interest of the Kingdom of Christ? Giving possibly a few hours a month to the vestry meetings or guild meetings; but, can you describe this as labor, when you measure the toil of Christ up to the cross on Calvary? And, failing in these departments of the Church work, it is not surprising to find that few households are producing servants of Christ at His altar. The worldly house, the self-indulgent life, can never produce a soldier of the cross who takes his stand at the high altar of the Crucified One. The Church can only realize her golden opportunity by determined effort to answer the prayer of Christ as He utters it in all compassionate love, and in the full confidence of His life, as being essential to all.

THE SYNOD OF THE SOUTHWEST

RELIGIOUS EDUCATION, Social Service, and Missions were the prominent features of the Synod of the Southwest, which has just closed its sessions at Little Rock, Arkansas. There were present eleven bishops and more than sixty clerical and lay delegates from Missouri, Texas, Kansas, Oklahoma, Arkansas, and New Mexico, together with a large delegation from the Woman's Auxiliary.

The responsibility of the Church for the spiritual welfare of the negroes was fully debated. Within the Province there are more than a million and a half negroes for whom the Church is doing but little. The synod unanimously approved a plan to elect colored suffragan bishops in the dioceses of Arkansas and Texas, and requested the Board of Missions to provide their stipends.

The result of the comprehensive survey of religious conditions in the Province of the Southwest shows that it covers an area of 660,000 square miles and has a population of 12,500,000. This includes 100,000 Indians, 2,500 Japanese and Chinese, and in Texas and New Mexico a rapidly growing Mexican population. Three quarters of the entire population is living in rural districts, and more than two million are born of foreign parents. Careful investigation shows that less than one-third of the people are communicants of any Church. Within this area the Church has 627 parishes and missions and one clergyman to every 45,000 of the population. Impressed by these facts, the synod appointed a strong commission to take steps to increase the number of clergymen.

The synod discussed the relation of Religious Education to American Democracy, it being pointed out that since the Bible was dropped from the public schools crime has increased 400 per cent. One of the most interesting features of the sessions was a practical school of instruction in methods of religious education, held under the direction of Bishop Wise. The work of the Church at schools of higher learning was also considered, and a conference of college chaplains is to be held shortly in Chicago.

At the conference on Social Service, conditions in mining and lumber camps of the Southwest and the needs of the miners and lumbermen were considered by the synod. A timely paper on Penal Reform was read by Mr. C. P. Waters of Little Rock.

Bishop Thurston of Eastern Oklahoma reported the progress of the Church Pension Fund. Reports of delegates indicated that the proportion of the \$5,000,000 allotted to the Southwest Province will be raised by March 1st.

By formal resolution, the synod expressed its approval of a comprehensive plan of publicity for the Church. Reports of the synod have been issued to 523 daily and weekly newspapers within the province, and the synod voted to add \$500 to its annual budget for publicity work.

An exhibit of bibles, religious literature, missionary photographs, and models excited great interest, and was visited by a large number of people.

HE WHO has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life.—*Lavater*.

THOUGH EVIL days be now, yet will they not be always so.—*Horace*.

THE SYNOD OF SPRINGFIELD

BY THE REV. JOHN MITCHEL PAGE

AMONG the many services which the retiring Bishop of Springfield, the Rt. Rev. Dr. Osborne, rendered, both to his diocese and the whole Church, there is none of more potential value than his successful arrangement and conduct of the synod which elected his successor. He devised a plan which secured the maximum of thoughtful religious purpose with the minimum of worldly methods or ambitions.

More than a month before the assembling of the synod Bishop Osborne called into council his Standing Committee, the financial board, the trustees of the diocese, and the diocesan treasurer. After considering with them certain business problems made pressing by his retirement, he laid his plan before them, with great earnestness. As a basis for the plan he took the method of the House of Bishops in the election of a missionary bishop, and recommended to his diocese the following procedure:

First, that a committee be allowed to receive nominations in advance of the synod.

Second, that this committee present in print to the synod the names of persons so nominated, together with definite information as to their age, record, and other qualifications.

Third, that after this presentation by the committee the floor of the synod be thrown open for further *viva voce* nominations.

Fourth, that after all nominations were made the synod should adjourn to the church and join in an offering of the Holy Eucharist.

Fifth, that immediately after the service, without any further discussion, the synod proceed to ballot.

The Standing Committee was empowered to receive the nominations. They were made, and the printed folder was prepared, presenting each name in alphabetical order with from ten to twenty lines of description under it—the names being fourteen in number. The synod met at St. Paul's parish house, Springfield, at ten o'clock on the morning of the Festival of Holy Innocents, and while the committee on credentials was straightening out the details of its organization the printed folders were circulated, being then seen for the first time. Ample time was given to read them with care. There was some, but very little, discussion of them privately among the members. After the complete organization of the synod the floor was thrown open for nominations. But one nomination was made from the floor, that of the Rev. George C. Dunlop, one of the most honored priests of the diocese. It was certainly no surprise, because everybody expected to see his name upon the slip. Shortly before noon the synod found itself a congregation kneeling before the altar of St. Paul's. The Bishop celebrated the Holy Communion very simply, assisted by a single priest. During the service he gave to the synod a masterly admonition upon the spiritual importance of its work. He said:

"Almost nineteen hundred years ago there was a vacancy in the College of the Apostles and the eleven came together to consider how the vacancy should be filled. They fasted and prayed, and when this had been done they chose two of the Christian brethren, and then with further prayer cast lots and the lot fell upon Matthias.

"There was no voting. The Apostles put the whole matter into the hands of God. It was all they could do. They could not vote, for their minds were not yet illuminated by the Holy Ghost. They put it in His hands and the lot was to them the Voice of God.

"Nearly nineteen hundred years afterwards there is a vacancy in the House of Bishops and we are met together to-day, to fill that vacancy; this great duty is entrusted to us!

"Open your minds and hearts to this. Realize what it means. You are here to-day to fill a vacancy in the House of Bishops! The whole House of Bishops turns its eyes to us to-day and asks: 'What manner of man is the diocese of Springfield going to send us to fill this vacant place and to be a member of our House?' The man whom we choose must not only be a man who we think might do the work of the Church in this diocese; he must be a man strong, wise in counsel, able to help the other bishops and to take his place in the councils of the Church. He must be worthy and fully qualified to represent the diocese of Springfield, doing his work in the diocese and out of it, as a member of the House of Bishops. How are you to elect such a man?

"To-day you are better qualified than the Apostles, when they received Matthias. The Holy Ghost has been given to direct, inspire, and guide. He dwells in you to enable you to choose the right man according to the will of God.

"You have also the Holy Eucharist, our great act of prayer, in which we are now going to plead the Sacrifice of Jesus Christ and ask for the help of the Holy Ghost in our great work.

"And we have a right to expect that help. After the Holy Ghost was given the Apostles never again cast lots. You will remem-

ber the occasion when some of them met to arrange the work of some of their members. They fasted and prayed, and the Holy Ghost said: 'Separate me Barnabas and Saul for this ministry.' We do not know how the voice came, but those who heard the voice knew and obeyed.

"You have been praying for weeks that God would lead the diocese. You come now and, strengthened by the Holy Eucharist, you ask the Holy Ghost to be with you. Remember this as you drop your vote into the ballot-box, and the answer that comes through your vote will be the Voice of God. God will speak through you.

"Brethren, remember also—it is no small thing to call upon God the Holy Ghost. It is to call up the most tremendous energy in the world, it is to call upon God Himself, to call Him who is Light and Life to take away all perplexity and ignorance and enable us to know and declare the Divine Will and that alone.

"And now, brethren of the clergy and laity, let me give you a few words of counsel.

"1. And first: It has been said that the first ballot does not count; it is merely complimentary. I had heard this, but until last night I did not understand.

"Brethren, is it possible that, having prayed for the guidance of the Holy Ghost, anyone would nominate or vote for a man simply to pay him a compliment? Such an act would seem almost a profanity. If any of you came with such a thought I pray you cast no such vote to-day.

"2. Again, you are not here to vote for one who is a favorite, simply because we have a personal liking. You are to do the Will of God and it may be to be called to vote for one for whom you have no liking.

"3. Nor are you to be moved for considerations of money. We dare not ask God the Holy Ghost to guide us to wealth. Should anyone ask a man to vote for him, or for any friend of his, whose only, or chief, qualification seemed to be the possession of riches, you would have the answer of St. Peter ready for your use: 'Thy money perish with thee because thou hast thought that the gifts of God could be purchased with money.'

"4. Nor could you vote for one who sought the office for himself. 'No man taketh this honour unto himself but he that is called of God as was Aaron.' It may well be doubted if any man who knew all that a bishop's life and work is would ever ask for it.

"Now let me say a word to my brethren of the laity.

"I would ask them to remember that the bishop's first and greatest duty in the diocese is to the clergy. He is *pastor parvorum*, shepherd of shepherds, not shepherd of the sheep—that is the work of the priests. A man might be a most excellent shepherd of the sheep and yet be quite unfit as shepherd of shepherds. There must be mutual trust and confidence between the bishop and the clergy. The clergy must be able to look to the bishop as their father, friend, counsellor, and helper, one who will be in full sympathy with them in their work and be able to cheer them in their sorrow. It would be quite possible to choose a man who would be popular in the diocese but under whom the clergy might be most miserable—and so the whole life and work of the diocese suffer. Put a man in this place who is a true shepherd of shepherds and the whole diocese will be filled with hope and gladness.

"To the clergy I would add: Do not be over-tenacious in your thoughts and wishes. Let the minority give way to the majority, while yet the majority have respect for the wishes of the minority.

"One last word. We have heard of synods sitting until midnight, of the whole proceedings coming to a deadlock. Brethren, the Holy Ghost never brought about a deadlock! We cannot think of such a thing when we think of God the Holy Ghost. A deadlock comes when men turn away from the Spirit of God and are led by personal or worldly considerations.

"It will not be so among us. Let us now, with all our hearts, give ourselves to the Holy Ghost and beseech His Presence.

"Come, Holy Ghost, our souls inspire."

The whole congregation stood and followed the Bishop in this invocation with the greatest devotion.

After the benediction everyone remained in place and waited in a spirit of reverent quietness for the return of the Bishop, who took his chair at the choir steps and proceeded at once to the taking of ballots. Two ballots were taken before noon.

The synod lunched together at the Leland Hotel, pleasantly, but with no time wasted in oratory, every member returning to his seat with more than usual promptitude. The balloting continued quietly throughout the afternoon, undisturbed by any discussion, save the expression of a difference of mind between Governor Oglesby and the Chancellor. The former moved that the names of the men receiving but one ballot each should be dropped from the list of nominees. The Chancellor held that this would be wrong, as possibly depriving the synod of the opportunity of being guided toward the choice of some man whom they had not yet seriously considered. On the eleventh ballot the laity elected Mr. Sherwood. On the thirteenth their choice was confirmed by the clergy.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

DEVELOPING COMMUNITY SPIRIT

ST. MARY'S, Warwick, in the diocese of Pennsylvania, is working to develop a community spirit. Here is what the Rev. C. F. Scofield has to say in his parish paper on that question:

"Our community is composed of farmers, mechanics, miners, quarrymen, merchants, railroad men, and others. Each group has its peculiar interests and its own problems of life. It may be that, in some ways, the interests of one group appear to clash with those of another group. Or the personal interests of the individuals may seem to clash.

"The mainspring of this conflict of interests is selfishness. It is the spirit of the hog that wants its fill and does not care what becomes of others.

"Or the spirit of jealousy may cause disagreement. A cannot bear to see B. succeed, even though that success does not, in any way, interfere with him. This often prevents united action through fear that some may be benefited more than others thereby.

"Selfishness and jealousy breed suspicion which causes some to doubt the sincerity and good intention of those who propose any public action. What is he going to get out of it? is the question asked.

"No community can succeed and prosper while the spirit of selfishness, jealousy, and suspicion rules the minds of the people. No one individual or group of individuals can continue to prosper at the expense of the others. If our social order, our government, is to continue there must be more coöperation, more unity of purpose and action, among its citizenship.

"To reduce this statement to a practical basis: If we expect St. Mary's village to be united, prosperous, and happy, we must cultivate a community spirit. We must get together and discuss the questions of good schools, good roads, and good citizenship, and advise with one another as to how we can secure the very best. We can improve and adorn our village. We can create a social and moral atmosphere that will make this an ideal homeland. All this is within the power of our citizens by coöperation. Let us get together for the common good.

"The ladies are always foremost in matters of civic improvement, and their judgment and enthusiasm are essential to the success of any public movement. Of course, their aid and coöperation are expected, but before any results of community betterment can come there must be a unity of thought and action, a community spirit among the men."

This is good advice to follow.

PROBLEMS OF CHARITY

During the past few years, charitable work has come in for a very large amount of consideration at the hands of social workers. Here is an excerpt from a recent letter of the secretary of the Massachusetts Civic League, which brings up a very interesting point.

"You asked me recently for something from the State Conference of Charities. I do not recall anything which had a special municipal point of view. The idea presented which seemed to me most significant was that the people should give more attention to the prevention of poverty and they might ultimately be released of some of the attention to the cure of it. It was felt that poverty is not going to be prevented until the people receive more complete returns from the result of their labor.

"Laudatory remarks were made in regard to charity workers when it was stated that college professors, ministers, and the press have been seriously curbed but that charity workers were never curbed and that their work was to be classed with the finest in the country. This statement I do not consider warranted. It was brought out that charity stands for all the warm-heartedness felt by the people for the poor. A labor union leader said that it would work better if they would call it organized love instead of organized charity. The query was raised as to what percentage of the people should be set aside as those worthy of the economic status making it possible for them to love their neighbors in this charitable way and what other percentage should be set aside as recipients of this love, because it is obvious that a man can't do both. There was no answer to this question."

COMBINATIONS TO CONSERVE NATURAL RESOURCES

The business interests of the country are in favor of combinations to conserve natural resources. This is indicated by

the preliminary count of the votes cast in a referendum taken by the Chamber of Commerce of the United States. Four hundred and thirteen commercial organizations, each entitled to from one to ten votes according to membership, participated in the balloting. All but four states were represented.

There were 1,034 votes in favor as against 110 opposed to the report of a special committee of the national chamber which recommended that there be remedial legislation to permit co-operative agreements under Federal supervision in those industries which involve primary natural resources, on condition that the agreements in fact tend to conserve the resources, to lessen accidents, and to promote the public interest. The plan thus endorsed would make it possible for the Federal Trade Commission to go beyond its present powers of investigation and to formulate constructive plans under which an industry may operate to the common benefit of consumers, workmen, and producers. The committee whose report was voted upon endeavored to point out a way by which the public interest might be safeguarded and promoted instead of being left to take care of itself, as at present. The recommendation is confined to timber, the ores, and deposits of useful metals, and deposits of minerals which are a source of heat, light, and power.

ELIMINATION OF COMMERCIALIZED VICE

A well-informed correspondent, who has from the beginning very carefully followed the movement to eliminate commercialized vice, writes:

"When one recalls that forty-seven states and territories have passed white slave acts and twenty-seven states and territories have passed the injunction and abatement; that the national government has passed two important laws and the civilized nations of the world have contracted, for the first time in history, a series of treaties for the better protection of public morals—and all of this has been done since 1900—one may take heart and go forward."

After reading this interesting passage, one cannot help expressing the hope that the international treaties for the protection of public morals will be better observed than those guaranteeing the neutrality of Belgium.

HOUSES AT LOW RENTAL

At Port Sunlight on the Mersey, where 4,000 tons of English soap are manufactured every week, "kitchen cottages", containing three bedrooms, a living room, kitchen, scullery, bath, and larder, with a yard and outbuildings, rent for an average of \$1.26 a week. "Parlor" cottages, with two additional rooms, rent for \$1.80 a week. For \$1.25 a year anyone can have an allotment of ten perches of declared land, with water supply free. It is the intention of the firm that there shall never be more than ten houses to the acre, so that there may be no lack of sunlight and fresh air.

THE RELATIONSHIP of Bishop Anderson of Chicago and of Bishop Sumner, when he was Dean of the Cathedral in Chicago, to the Chicago Association of Commerce is doubly significant—first, of the vital civic interest of the diocesan and his assistants; and, second, of the Association of Commerce. I am moved to make this observation anent the recent address of the Bishop before the association, in which he made so strong an appeal to the business men to look beyond the things that are to the soul of Chicago, which address was fully reported at the time in THE LIVING CHURCH.

THE JOINT COMMISSION on Social Service has already begun a consideration of the presentation of the active work of the Church at the next General Convention in coöperation with the Board of Missions, the General Board of Religious Education, and other active Church agencies, the idea being to arrange, if possible, for a hall or temporary structure in which, by means of conferences, study class, stereopticon lectures, pageants, exhibitions, etc., the work of the Church may be dramatized.



CORRESPONDENCE

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

BISHOP OF GIBRALTAR ASKS FOR ASSISTANCE FOR SEAMEN'S INSTITUTES

To the Editor of *The Living Church*:

MAY I, as chairman of the Gibraltar Diocesan Mission to Seamen, and Bishop of Gibraltar, appeal to the generosity of Americans who appreciate the heroism of seamen, and especially to those who have visited southern Europe in days of peace, on behalf of seamen in the Mediterranean in these bitter times? I know how much you are doing to relieve the pain of war; I plead for some drops of your blessing for men who are easily forgotten, but whose amazing cool and uncomplaining courage and endurance are beyond all words.

Our seamen's institutes—from which no seamen is ever turned away—each with a manager (who is, as a rule, married), at Bilbao, Oporto, Algiers, Cartagena, Valencia, Barcelona, Marseilles, Nice, Savona, Genoa, Palermo, and Venice, and our representatives at Gibraltar, Leghorn, and Naples, are striving to provide these noble men with reception and warmth and entertainment, often with clothing and food, and with ministrations of the clergy—in short, a British welcome. I cannot, in loyalty to the censorship, describe in greater detail of place and time the services rendered. But your readers' imagination and knowledge will enable them to realize something of what this means to a crew which has been landed, often after hours of exposure in an open boat, from a vessel sunk by the enemy, or reaching a foreign port through storm and peril of war. I know personally all the ports mentioned, and the institutes and their working, and how the needs of the men and their gratitude would touch the hearts of any who could actually meet crews as I have done. The letters I hold from officers, men, and consuls all justify me in saying that no agency meets the needs as efficiently and promptly as our institutes and their managers.

We are compelled to appeal solely because of the unspeakably increased needs, and the fact that the war has depleted our southern European colonies of both residents and visitors. In peace times these supplied adequate support. You will not let me appeal in vain for £1,000 from America. Gifts may be sent to the treasurer, F. E. McCormick-Goodhart, Esq., 73 Eaton square, London, S.W., or direct to Messrs. Hoare, 37 Fleet street, London, E. C.; or, as I am detained in England through ill health until February 28th, to me myself. Checks should be made payable to The Gibraltar Mission to Seamen, and crossed Messrs. Hoare & Co.

Yours faithfully,

23 Old Park road, Hitchin, England.

H. GIBRALTAR.

TWO SUGGESTIONS FOR PRAYER BOOK REVISION

To the Editor of *The Living Church*:

THERE are two places in the Prayer Book which seem to me sadly in need of revision. One is the Collect for Peace, in which there is an expression which I do not think one person in a hundred correctly understands. The other is in the Nicene Creed, where three statements are made, which, in their present form, are inaccurate.

1. In the Collect for Peace, the words, "in knowledge of whom standeth our eternal life", do not convey to our congregations the correct meaning. Most people have the idea that what is meant is that God knows our eternal life. Of course He does, but the true meaning is exactly the opposite, namely, that our eternal life "standeth" in our knowledge of God. This thought is correctly expressed in the Collect for St. Philip and St. James' Day, "O Almighty God, whom truly to know is everlasting life." It would be very easy to make the Collect for Peace conform to that, and I cannot help thinking it would make a very serious difference in our spiritual life if it were realized that everlasting consequences depend upon our truly knowing God. That is one point.

2. The other point I approach with diffidence, but with clear conviction. I am not now thinking of the *Filioque*, though I have the impression that the words, "and the Son", ought to be omitted, inasmuch as they are not a part of the original. But I know the objections along that line and I do not discuss them at present.

What I have in mind is the incorrect use of the word, "of". When the Nicene Creed was translated into English, that word had a meaning it does not have now. It was an exact equivalent of the Greek *ek*, "from" or "out of". Our blessed Lord we believe to be God from God, Light from Light, Very God from very God. Then why not say so?

I suppose every clergyman knows this; but I have so seldom

found their recital of the Creed indicating their knowledge, and I have so frequently heard musical renderings that displayed no perception whatever of the truth, that I venture to call attention to the subject, even though I have little hope of the result, so wedded are we to our customary modes of expression.

As the words now stand, it sometimes seems as though, in both their spoken and in their musical utterance, it were thought that they were, in each case, either a single word, or else that "of" meant possession or superiority, according to the present meaning of the word.

Of course, it is easy to convey the truth by making a little pause, or by laying a slight emphasis with the falling inflection on the first word, so that what we really mean to say becomes clear, thus: we declare that He is "God—of God, Light—of Light, Very God—of very God". And that way is better than none. But the more excellent way is clearly the one I have pointed out.

JAS. H. VAN BUREN,
Retired Bishop of Porto Rico.

A NEED AND A VISION

To the Editor of *The Living Church*:

MR. PENNOCK'S Plea for a new Preaching Order, published in *THE LIVING CHURCH* a few weeks ago, deserves grave attention. I do not claim to be one of the "wiser heads" who, he hopes, will consider the subject, but as a member of a Community that has been engaged for many years in this work, it is a privilege to testify to a sympathy with his suggestion. Personally, I do not believe that there is even a remote hope of the conversion of America until groups of consecrated men, working under some such conditions as Mr. Pennock outlines, can be sent everywhere through the land.

If ever the conditions were ripe for such a movement, it is now. Many hearts are "waiting for redemption in Israel"; and perhaps never in the history of the American Church have the clergy been so wide awake to the conditions about them, or been more earnest in their longing to bring the wanderers home. Hundreds of such men as Mr. Pennock describes could, if they were rightly trained, find immediate occupation in evangelical work. Perhaps only those already engaged in this kind of labor know just how persistent and importunate is the call from the parish clergy.

To illustrate the demand, perhaps I may be permitted to give a leaf from the record of the correspondence of the Order of the Holy Cross. During the eighteen months ending with New Year's, 1917, with hardly more than half a dozen men to call upon, we received over two hundred requests for missions and other similar works. These came from almost every diocese in America. We were able, by heavily overworking every available man, to respond to some sixty of these calls.

We are not concerned at present to conjecture what might have been done for the spread of the Gospel had three or four well-trained men been able to spend a fortnight or more in each of these two hundred parishes. Our concern now is with the future.

The American Church has just above one million communicants, including nearly six thousand clergy. If the Church is serious in her recognition of the Religious Life, if the hundreds of requests for work that come to Religious Communities from bishops and from the parish clergy are any index of how it is valued, then it would surely not be extraordinary if she should supply, let us say, five priests and a bare score of laymen to the Religious Life every year. As a contribution from the great mass of Church people it would be infinitesimally small. To put it in the terms of the counting-house, it would be a little less than one four-hundredth of one per cent. of her communicants, a proportion so absurdly small that the mention of it can scarcely fail to provoke a laugh!

And yet what would a Religious Community, receiving this increase, be able to do? It would mean that every year an efficient response could be made to the hundreds of such calls as we have described as coming from our brethren.

Nor would this be all, for a wider vision unfolds itself. It would mean that every twelve months a band of trained and consecrated men—three priests and a dozen brothers, at least—would go forth to the harvest.

Nor would they go as laborers of a day, doing their task and leaving the shepherding of souls to chance workers who may or may not come after them; but as they settled themselves, in one or another destitute region, churches and schools would spring up, chains of mission stations would extend themselves through thinly populated districts; sacraments would be administered; children systematically instructed; the sick cared for; the dying prepared for their last

passage; and ignorance and indifference would no longer find a place in hearts so instructed by the Holy Ghost.

As company after company went out, like swarms from the parent hive, what century-old problems would be solved in our city slums, in rural regions where the Church has never lifted up her voice, in the wide areas of our Western dioceses, and in the far recesses of the mountain ranges of the South and West? Where darkness had reigned the light of the Gospel would shine.

But the vision does not stop here; it reaches unto those ends of the earth which have been promised to our Lord as His inheritance. For Religious count no land foreign to them where souls are waiting for the message of the Cross. They have long since heard and answered the call: "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee," and they stand alert, ready for any adventure for God, requiring nothing of the Church in the way of remuneration save her sympathy and her prayers; and with not a circumstance or condition of their lives to stay them from going on an hour's notice to earth's remotest boundaries, should the call so come.

Going forth in their freedom, what seas could these Gospel messengers not traverse? What far hinterlands of the mission field, long the despair of devoted bishops, could they not illuminate with the torch of divine truth, and conquer for Christ? Where men had worshipped the hideous crocodile of Asia or the horrid fetich of the African jungle, the Cross would reign, proclaiming the one true God and Jesus Christ whom He hath sent.

This is no flight of an excited fancy, but a true historical picture of what has been done again and again in past ages, by men whom religion had liberated from every trammel save those of the constraining love of Christ.

It can be done again, and it will be done; and the Order of the Holy Cross offers no apology for making the declaration that nothing less than this is the ideal that it sets before itself, for the consummation of which it prays day and night; and to which it dedicates whatever resources it may please the Holy Spirit to send.

But it means that the Religious Orders must have men—men sound in mind and sound in body, and in whose hearts God has enkindled a flame of love that many waters cannot quench.

And what reward awaits those who come? We shall find the answer in a dramatic event of the last century. A great captain in the liberation war of humanity, in an hour of humiliation and seeming defeat, stood amongst his shattered columns and cried:

"I offer neither quarters, nor provisions, nor wages. I offer hunger, thirst, forced marches, battles, death. Let him who loves his country with his heart, not with his lips only, follow me."

Four thousand heroes fell in behind him, and it was their spirit that enabled Garibaldi to win for Italy her freedom from the invaders' yoke.

The Captain of our salvation sends forth to-day the same compelling summons as of old:

"If any man will come after Me, let him deny himself and take up his cross and follow Me."

To those who would enlist in this enterprise, He offers loneliness, sacrifice, and suffering; perhaps bonds and imprisonments, even death in some savage land for Him; but those upon whom the Spirit sets His seal will count all these things as naught for the sake of Him whom not having seen they love, in whom they rejoice with joy unspeakable and full of glory. SHIRLEY C. HUGHSON, O.H.C.

Holy Cross, West Park, N. Y., January 14th.

"THE UNREST OF THE CLERGY"

To the Editor of *The Living Church*:

MUCH vital wisdom and timely counsel is in the article upon "The Unrest of the Clergy", in your columns of January 13th!

How clearly does the Rev. Britton D. Weigle show the necessity of recognizing vocation, that is, a man's call to a *particular mode* of service and specialization, which is of course opportunity for a man to *put his time* upon a task for which he is peculiarly fitted.

Oftentimes the leadership of a vestry falls to some dominant and aggressive spirit whose religion consists in bitter partisanship and whose sole aim is to dictate the type of Churchmanship of the minister who serves this congregation. Instead of being spiritual leaders, the clergy are expected to become weak followers of the dictates of such unspiritual partisans. No wonder in such parishes we see sad retrogression instead of progress. This is one of the many defects of the "vestry system".

And what of the bishops' enforced inactivity in securing men for places to work? A bishop may have many vacancies to fill and hesitate to recommend clergy for positions, salving his conscience with the thought, "This man might not suit, and the people should have liberty to choose for themselves." Or if he be a partisan, he may say, "I will not have a man of this kind of Churchmanship in this diocese if I can help it!" Meantime vacancies continue and men go months without work.

In regard to advertising: it crushes the feelings of a man of delicate sensibilities to bid for work in such a public way. Besides, having put himself up for invitations, if he has one, he may find it hard to forget the way he obtained it.

As things go at present, the more a man thinks of his high office as a messenger of Christ the less opportunity he has to exercise it.
WYTHE LEIGH KINSOLVING.

UNION SERVICES ON THANKSGIVING DAY

To the Editor of *The Living Church*:

ALTHOUGH brought up a member of the Presbyterian Church, I have been reading *THE LIVING CHURCH* for about five years. I have found in the articles, correspondence, and especially in the editorials, a definite system of religion taught. After the usual vague but easy-going "Love the Lord, and be good" of nearly all the denominational weekly papers, some positive religion, some strong "I believe", is most helpful.

The elaborate preparation of the Jewish nation, the life of our Lord, the work of the Apostles, the complex Church, and the sixty-six volumes that were combined to make the Christian Bible, clearly show that Christianity is not only so simple that a little child can grasp it; but that it is also the most wonderful, complicated, satisfying system of instruction, poetry, philosophy, prophecy, and salvation that the world has ever known.

You "Episcopals" have your system of religion in a concrete form, where others are vague. There lies your strength and power for leadership. But so many of your own people do not seem to realize that your down-right system of theology and practice become a great help to members of other churches, when they are floundering around in a vague sort of way. In a good-natured desire to be nice to other denominations, you try to appear like them, and hide your strong beliefs and unalterable customs.

So, in the issue of January 6th, the Rev. Le Roy Titus Weeks, out of Christian charity and the kindness of his heart, pleads for union services with Methodists on special occasions, such as Thanksgiving Day. But in this case, Protestant *heretics* do not have to read between the lines to see that Mr. Weeks has those qualities which make the Episcopalian a good pillar for our denominational wobblers to lean on. He betrays himself. He really *believes in his Church*, and its religion. He shows this when, trying to please, he has sweetly classed Protestants with Publicans and Sinners. Thank you, Mr. Weeks. The denominations are less offended and more helped by the man with a fixed belief and rule of conduct, than by those who welcome them to their face, but really class them with Publicans and Sinners. What help can such offer now, when Reformation religious systems are failing us?

Respectfully yours,

WILSON H. PILE.

Philadelphia, January 6th.

To the Editor of *The Living Church*:

REFERRING to the Rev. G. Wharton McMullin's letter in your issue of December 16th, I want to say that he expresses my (a layman's) sentiments *exactly*, and in addition to what he says, I want to ask his critics, in your issue of January 6th, what is the use of our praying, in the Litany, to be delivered "from all false doctrine, heresy, and schism", and then to join with schismatics in a "union service" on Thanksgiving or any other day?

Will not our people learn that "Christian bodies" now-a-days—sad and inconsistent as it may seem—include a vast multitude of sectarians who neither "believe one baptism for the remission of sins" nor are baptized themselves, nor baptize others—or, at least not with water, in the Name of the Father, and of the Son, and of the Holy Ghost? Is it not high time that our people put to themselves the common-sense question: Can an unchristened person be a Christian?

Which will most tend to promote real unity, holding fast the traditions and principles we have been taught, thus showing our honesty and consistency; or practically throwing them away and, perhaps, telling these separated brethren something like "After all, it makes little difference what one believes so that he love the Lord"?

WM. STANTON MACOMB.

Philadelphia, January 8th.

[ABRIDGED]

To the Editor of *The Living Church*:

TREGRET that my clerical brother, the Rev. Thomas Getz Hill, feels that I have been uncharitable in my criticism of another clerical brother, for I only stated facts. I wish to say, now, that I consider a union service in a *hall* perfectly proper, if taken part in by all, including the Roman priest, which was the case in some places, I am told. And, also, I feel that our clergy should have their Prayer Book service, first, as the Rev. Mr. Hill had. So, after all, he and I are agreed.

G. WHARTON MCMULLIN.

Gibbsboro, N. J., January 5th.

[Discussion of this subject is now at an end.—EDITOR L. C.]

FAIR PEACE becomes men; ferocious anger belongs to beasts.—*Ovid*.



A GROUP OF DEVOTIONAL BOOKS

The indebtedness of American Churchmen to our brothers of the English Church for much of our devotional literature is one that cannot be too generously acknowledged. Whether the quieter course of parochial life in the mother Church gives to her clergy a better opportunity to develop this side of their ministry than is given to our own clergy, certain it is that the flow of helpful devotional literature from the English Church much exceeds, not only in volume but also in quality, that which we receive from American sources. At the beginning of Lent last year we reviewed a group of these, and we have now similarly gathered a number of others, not necessarily new, most of which are none too well known to American readers, and which will be found exceedingly helpful when they become a part of our habitual life. Devotional books have a far larger part in the spiritual life of English than of American Churchmen—which is greatly to the loss of the latter.

All the books comprised within the present group are published by A. R. Mowbray & Co.—as is so much of the best literature of the English Church—and the American agent is The Young Churchman Co., Milwaukee.

Father Waggett introduces to Anglican Churchmen a translation from the French of Père Hugué of a little book entitled *Guide to True Holiness*. If it were only for Father Waggett's preface, in which he clearly states the perspective in which French devotional literature should be viewed by Anglicans, the book would be well worth while. He takes occasion to criticise strongly the prevailing French, and other Roman, teaching about direction and directors in confession. "I believe," he says, "that direction, when taught as a necessity, is wrongly taught. I believe that direction, a practice quite apart from the normal discipline of confession, is modern, unnecessary, and likely to do harm in many cases." But the chapters of this translated book are singularly free from the necessity of such caution. They have to do with the sweeter things of daily life in the home even more than in the Church. The book is bound to be helpful. The translator is Agnes Cecil Fisher. [\$1.00. Postage about 7 cts.]

Flora Lucy Freeman gives us in *The Sunshine of Everyday Life* a Churchly substitute for the vague sort of literature that passes by the name of New Thought. The optimism that breathes an uplifting perspective into daily life has a true balance when presented in these chapters. One wishes the book might find its way into those channels that have been vitiated by the New Thought literature of the day which, in spite of its beauty of diction, leaves the soul with no steering wheel. A preface is contributed by the Rev. C. H. Sharpe. [60 cts. Postage about 7 cts.]

A companion volume by the same author is *The Clouds of Life*, for the Catholic Religion is not one that talks of "Sunshine" and then is helpless when "Clouds" pass over the horizon of life. All sort of "Clouds"—Bereavement, Pain, and Sickness, Sin, Anxiety, Doubt, Fear, Poverty, Loneliness, False Accusation and Misrepresentation, and many others—are the subjects of particular chapters; and there is the same helpful optimism in these chapters as in those of the previous book. [60 cts. Postage 6 cts.]

Father Congreve's gathered addresses bearing the title *The Interior Life and Other Addresses* cover, as he remarks in his preface, "another collection, like its predecessors, of miscellaneous papers and addresses, written at different times, for persons as diverse as Sisters of Mercy, a group of non-Christian men of the Calcutta University, a Guild of Oxford Undergraduates, the Fellowship of St. John, and the readers of the *Cowley Evangelist*. But this very variety fits the book for the reading of those busy parish clergy who are thrown into contact day by day with the equivalent of all these classes and who can be intellectually strengthened in dealing with each by the combined virility and spirituality shown in Father Congreve's addresses. Sometimes we have the deepest, then, again, the simplest mode of treatment of serious subjects. A number of the addresses are especially written for Lent. [\$2.00. Postage about 10 cts.]

Father Longridge, of the Mirfield community, treats of *The Joy of Redemption*. This also is a book of collected papers, though evidently all written about a common theme. First there are four chapters whose thought is drawn from the *Benedictus*. Next, ten chapters, entitled *The Joy of Feast and Fast*, treat of the principal seasons of the Christian Year. These are followed by six on *The Joy of the Christian's Life* and one on *The Joy of Nature*. The author's perspective, stated in the preface, is that "The Christian's life is constantly tending to sink into dullness and routine, and to lose its power under the pressure of sin and controversy, and it needs to be continually reinvigorated by that sense of joy which comes from realizing 'the strength of our salvation' and the glorious

prospects which open out before us." [80 cts. Postage about 5 cts.]

When the disciples besought our Lord to teach them how to pray, they voiced a world-old need that is still the cry of every heart which seeks communion with its Creator. For this reason there will always be a place for manuals of prayer. The little book called *Unto The Perfect Day*, compiled by G. M. Bevan, although intended for the use of theological students, is one that can be cordially commended. [60 cts. Postage about 4 cts.]

Another admirable little book of this sort is called *Ascensiones in Corde*, which is a collection of aspirations and ejaculations from the Latin, with a preface by Father Waggett. The translator wishes to remain unknown. But the little "fountains of the light and fire of prayer," as Father Waggett calls them, "pointers for a climb to where the open sky shall reward the laboring breath", should not remain in obscurity. [40 cts. Postage about 3 cts.]

The present age is too full of the unrest of centuries to spend much time in meditation, or to seek in silence the presence of God. For this reason the little book, written long centuries ago by that devout and kindly soul, Thomas à Kempis, has fallen into disuse, although it has no equal as a devotional book. *Studies in Thomas à Kempis in the Light of To-Day*, by the Rev. G. H. Preston, is an attempt to revive its use and is an excellent companion to it. The seven chapters into which it is divided adapt it admirably to the Lenten season. [60 cts. Postage about 4 cts.]

Even when the desire for Meditation has been aroused, many are at a loss to know how to begin. They imagine it requires a peculiar state of mind, or that they must be absolutely alone, whereas neither is essential. To such we cordially commend *Some Aspects of Meditation*, by Sister M. E. It is direct and forceful and the eight chapters are each of a brevity suited to daily or weekly meditations. [40 cts. Postage about 3 cts.]

The problem of what books are best adapted to children who are preparing for their first communion is one that confronts every priest. Many of the manuals are too stilted in language, others leave out the essentials; but *Thoughts at the Preparation for Holy Communion*, by D. L. Prosser, which consists of short addresses given to the children of Christ Church, Swansea, on the Sunday before their corporate Communion, is admirably suited to the purpose. [40 cts. Postage about 3 cts.]

Mrs. Romanes is so well known by Churchmen on both sides of the Atlantic that her books are sure of a cordial reception. Her brief meditations entitled *Thoughts on the Beatitudes* is an excellent little book for the Lenten season. [15 cts. Postage about 3 cts.]

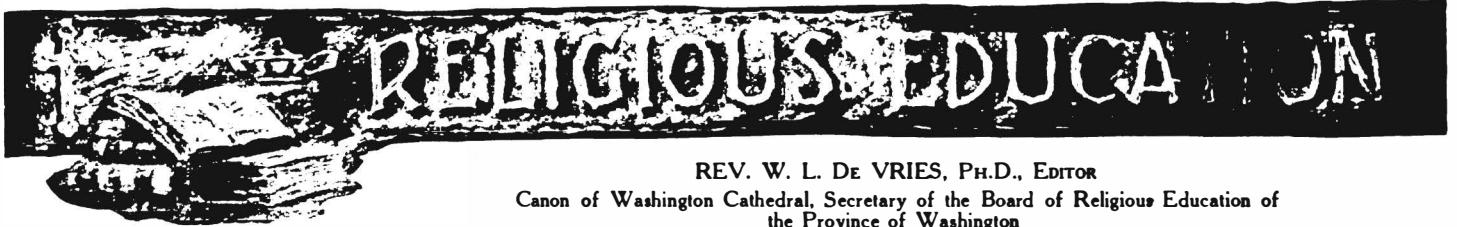
The gloom which lies so heavily upon the world at the present time is not without its hopeful side, for "man's necessity" is proving "God's opportunity", and men are turning to God as perhaps they have not turned since the first centuries. *Problems and Issues of the Spiritual Life*, by W. F. Le Trobe Bateman, is an attempt to answer the old whys of death, of pain and trouble, which are so insistent at this time. The book is a series of thoughtful and reverent papers well suited for devotional reading. [60 cts. Postage about 4 cts.]

There are few people who have not at some time in their lives been face to face with a great bereavement. Then the question, "If a man die, shall he live again?" is no longer one for philosophical debate, but a burning one upon whose solution depends the soul's eternal welfare. The book entitled *The Deathless Soul*, by Chillingham Hunt, with its common-sense reasons for believing in existence after death, answers the question from the Christian's viewpoint. As a gift to one who needs consolation, or as a study of immortality, during Lent, it is admirable. [40 cts. Postage about 4 cts.]

The attempt to restore the Holy Eucharist to its rightful place on Sunday has been a fruitful subject for the writers of religious books during the past twenty years. *Mysteries for the Meek*, by a Priest of the Diocese of Worcester, consists of a series of little sermons given at the Lord's Service on the Lord's Day. The author began by introducing into his parish a sung Eucharist at 9:45 A. M., followed by High Mass at 11. The service was so much appreciated by his parishioners that after a few years they asked for a choral Eucharist with sermon every Sunday at 11. The addresses are admirable, not only full of suggestions for parish priests, but excellent reading before receiving the Holy Communion. [60 cts. Postage about 5 cts.]

Two excellent tests for a devotional book are brevity and clarity. The time spent in the "Upper Room" even by devout souls is apt to be measured by minutes. For this reason *The Love of our Lord*, by the Rev. Jesse Brett, is admirably adapted to the quiet half hour at the close of the day. [40 cts. Postage about 3 cts.]

A book by the Dean of Bangor, the Very Rev. Griffith Roberts, treats of *Salvation Through Atonement*. It is undoubtedly true that with the stress rightly laid, in recent years, upon the Incarnation as the pivot of the Christian Religion, the Atonement has received less consideration than it had from the writers of the last two generations, and less than it merits. [\$1.00. Postage about 6 cts.]



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.

TH theological education a matter of fundamental importance is the training of candidates for holy orders to exercise the pastoral office. Yet due care of this is not usually provided for in our seminaries, for the instruction in pastoral theology is academic rather than practical, and too often given by men who have not had large and fruitful experience in parish work. To make good to our younger clergy this lack of practical, effective training in pastoral theology in the seminaries, Bishop Satterlee had, and for a few years carried into effect, the plan of having all of the deacons ordained in his diocese live, work, and study together under competent direction, give a portion of their time each week to parish work under clergymen in large parishes conducted on modern lines, with a supplementing of the things thus practically learned by instructions by the Bishop himself and others of experience, together with conferences and discussions of the problems arising in the work itself. This plan prepared a few men for holy orders who have since demonstrated themselves pastors of rare capacity. But the Bishop was unable to continue it, largely from lack of funds.

At present, in view of the world-wide confusion, disorder, war, suffering, and of the great economic, social, moral, and religious changes in progress in our own land, we are peculiarly in need of a clergy very definitely trained for the pastoral office. In the opinion of men of understanding the ending of the war will be but the beginning of social, political, and individual troubles all over the world. What is the ministry requisite for such a time, and what should we be aiming at in the pastoral training of our clergy? A consideration of the fundamental cause of the troubles of this present time will indicate, in the editor's opinion, where the emphasis should be laid in pastoral training.

The common cause of our evils is indubitably this, that men, nations, governments, society, have forsaken God and His Son Jesus Christ. We are an earthly, unspiritual lot, and are giving ourselves over to the world, the flesh, and the devil, to all manner of human and ungodly preoccupations. We have looked to material and fleshly resources for our aid in the conduct of life and have neglected and forsaken the strong arm of the Lord. We have forgotten that in Jesus Christ God has provided all the light and strength we need for the guidance and control of life, individual and social, and that in God and Christ alone are these adequately to be found. In place of Jesus Christ we have made the lust of the flesh, the lust of the eyes, the pride of life, civilization, culture, education, the trusted instruments and agencies of our hopes and aims and achievings. Yes, we have made them our very gods and guides, and, serving these and deserting our Pilot and Captain, we have indeed fallen on evil days. The seas of trouble rage horribly and the ship labors and threatens to founder.

And now, in the midst of all the danger and disorder, God is manifesting Himself. It is a day of visitation. Old things are passing away; new things are coming in. Powerful spiritual forces are released; a new era is upon us. The Kingdom of Heaven is at hand! Will the King come to His own and reign as never before? Will the new era be better or worse than the one we are leaving behind? It will be better if God is its rock and strength; if Jesus Christ is its recognized Master, Saviour, and God.

The ministry needed for this time is, then, one that goes back to the fundamental work of the first Christian ministers and makes it its chief aim to bring men to Christ and Christ to men. We need always, but especially now, ministers whose whole and single purpose is to bring their fellow-men to the faith, love, and obedience of Jesus Christ—ministers who week-day and Sunday, winter and summer, make it their rule of life and service to do this one thing, to present God in Christ

to humanity and to lead humanity to God; to prepare the way for God, and turn men to Him.

How can our ministers put Jesus Christ in the place where He belongs among men—namely, in the first place? The four chief lines of the minister's work suggest the methods and principles, when considered in relation to man's present need of God, by which the minister may bring our Lord to His rightful place in humanity. These methods and principles along these four lines should be taught to candidates for holy orders as the chief instruments in the hands of an effective minister. The four lines referred to are, of course, preaching, teaching, shepherding, and offering.

As a preacher the Christian minister in this time is called to deliver the plain gospel of Jesus Christ and to set forth its application to our needs as individuals, as members of society, as citizens. We can leave it to others better trained in those fields, to editors, magazine writers, experts, and all their clan, to discuss literature, art, science, music, statecraft, and the like. In the pulpit we should confine ourselves to our proper sphere. We should preach God and Jesus Christ, and expound their remedies for humanity's evils. God, His nature, His existence, His attributes, His wishes and work for us, must always be the central theme of our sermons; for, strange though it may seem to those who circulate exclusively—or almost exclusively—in ecclesiastical circles, yet it is none the less true that God is not a reality, a living, powerful Person, a real Presence, to the generality of men. Entangled and enmeshed in material things, we see and grasp the reality of food, money, electricity, political and social power, and are blinded to the reality of God, the greatest reality, the only reality, upon whom all else is contingent. And so the preacher preaches God incarnate and revealed in Jesus Christ and calls upon men to recognize and accept Him as the Lord of our life and God of our salvation; to make Him and none other the guide and master of every action, habit, character, destiny; the center, pivot, hinge, foundation, core, and capstone of all of our aims and doings.

The note of the true minister of Jesus Christ as a preacher in this time is, then, that the burden of his sermons is: Return to the Lord your God, and own and serve Him only.

Between preaching and teaching in the priestly office, it is not easy, or perhaps desirable, to distinguish. Every sermon should instruct as well as exhort and admonish. Every lesson given, whether in pulpit or elsewhere, should have its bearing on faith and life and duty. But, in his capacity as a teacher on Christ's behalf, there is one thing that every minister of our Apostolic Church must religiously observe, and especially in this time of confusion, disorder, and strange vagaries—he must loyally hold and teach not the additions and multiplications of Rome; not the subtractions and divisions of Protestantism; not man-made theories, inventions, and conceptions of any kind; not his own fads, fancies, and ideas; but the Catholic Faith—and this in its wholeness and its due proportions.

So, and so only, the Christian teacher's doctrine will come from God and not be of human manufacture. It will be healing medicine and wholesome food and satisfying drink for souls ahungered and athirst in the dreary desert of this weary world, in the dank, tropic hothouses of the flesh, in the dark caverns of Satan's pitiless power. God and His revelation of Himself, of ideal manhood, of the nature of this world, of our duty to Him, to each other, to self, given in Jesus Christ: let this and this alone be the substance of the teaching of the loyal minister of the Master.

With this end in view he should aim to make his sermons largely expository, setting forth and explaining and applying to present needs and conditions the truths of the Bible, the doctrines of the Church. He must likewise see to it that his Sunday school is well organized for the work of religious education;

that its courses are thorough in the Christian faith and practice; and that its teachers are themselves duly trained and instructed.

Furthermore, it would be of tremendous value for the rapid propagation of right faith and right practice among Church people if every priest would conduct for adults week-day classes of instruction in the fundamentals of our holy religion. This is a task widely and deeply needed, and, judging by the attendance and results achieved in certain parishes where it has been tried, it will be generally welcomed by our people, many of whom themselves realize that they have but scant knowledge of the Faith of the Gospel, of the true Christian standards of life and conduct.

So much for this present editorial. In a later issue two more aspects of the priest's work, in which he has rare opportunity to help to restore God to His rightful place in His world, will be dealt with.

THE CHARLES LAMB IN THE BACKGROUND

BY ROLAND RINGWALT

ONE may easily, in the ranks of English men of letters, find greater characters than Charles Lamb, but names far more famous are only names, while he is a personality familiar to many who have only a slight acquaintance with his writings. Leave out Dr. Johnson, Sir Walter Scott, and Thomas Carlyle, and there is scarcely a writer so well known, so close to being our personal acquaintance. We may never hear a man say that he is on social terms with Dryden, or with Jeremy Taylor, or with Addison, or with Burke, or with Coleridge, or even with Dickens or Thackeray, but scores of readers might have talked with Lamb in a stage coach, or stood beside him as he looked over a corner bookstall, or walked with him along a London street. His individuality is as strong to us as it was to those who heard of him in the days of his earthly life.

Think of young Victorian England, especially of London, and there is Charles Lamb in the foreground. A good-humored, whimsical fellow, a man whose stuttering was so clever that it seemed more than half designed, a critic of exquisite taste, a half-demented brother petting a sister of intermittent madness, a jester who could say the best things of his time and could be purposely absurd, a clerk whose nights were occasionally spent in maudlin mirth—is not this the composite? This oddity, whose sister complained that he would come home "very smoky and drinky", yet whose best thought was almost as clear and reverent as Gray's "Elegy", was never forgotten by those who had traveled half a day with him or who had read his quaint essays. Later Americans would have called him "a crank", and he would have liked to be so reckoned.

A slight acquaintance begged for an extra hour or so of his company, and Lamb said: "I will stay if you will promise to see me home." This seemed such a reasonable condition that the unsuspecting man gladly accepted it. After some time had passed, the novice (it required a probationary period to know Lamb) called a cab and inquired: "Where do you live, Mr. Lamb?" "Never mind where I live," replied Lamb. "You promised to see me home, and I hold you to the bargain." Then followed a drive of several hours, Lamb refusing to hint as to his dwelling, the victim asking policemen and others until at last he found the house. We can perhaps think of a fool who might have played a prank like this, yet Lamb would have played it with such eccentricity and such brilliant wit that the party of the other part would not regret the contract. He might say that Lamb was three-fourths insane, still he would be glad to have had a long ride with him. Surely he could not have visited any quarter of London without hearing from those lips something to be remembered, charming because it was so appropriate, or delightful because it was so totally incongruous. This queer, crotchety Charles Lamb has amused bookish school-boys, and is a companion to men who read in a desultory rather than a studious mood.

But in the background was a Charles Lamb of different mould. The India House clerk might serve forty or even fifty years before he went on the pension roll, but Lamb was pensioned after thirty-three years. At the time of retirement his salary was nearly seven hundred pounds per annum, and his yearly pension was 441 pounds; it would have been 450, had not nine pounds been deducted to secure an allowance for his sister if she outlived him. The directors were practical men of business. If they kept him all those years and made handsome provision for his later days he must have been a useful member of the working force. Hawthorne did his duty in the

custom house, Scott was a useful court official, and Lamb worked himself up the ladder by steady toil.

Charles and Mary Lamb adopted a little girl of Italian descent, and it would be natural to suppose that they spoiled her. They did not. They impressed on her mind that unless she married she would have to support herself. It seemed best to educate her for a teacher, so Mary reviewed her French to aid her pupil, and Charles gave her instruction in Latin. He might not have been firm enough to compel the attention of idle boys, but could there have been a better teacher for one who wanted to learn? Emma Isola may have had the love of the grand old tongue so common among Italians, and Lamb had profited by the training of the Bluecoat school. Her foster parents lived to see Emma happily married.

For thirty-eight years this jester, this lover of nonsense, who talked in paradoxes and shocked conventional people, was the nurse and companion of his insane sister. He wrenched from her hand the knife that had wounded the father and killed the mother. The gifts Lamb is known to have bestowed on his friends amounted to pensions, and show that he must have been careful, almost close, as to what he spent upon himself. In his will he left two thousand pounds, the interest to go to his sister, and the principal, after her death, to Emma Isola Maxon.

It is a poor excuse to say of any man that he drives away care by clouding his intellect. Nevertheless indulgent parents and devoted wives have admitted that wretched plea for the sons and husbands they loved. Thousands who have whimpered that they could not help seeking a temporary stupor have not endured one-thousandth part of what Charles Lamb bore in his thirty-eight years of tender guardianship. Mary survived him nearly thirteen years. It was no Bohemian, reckless of moral obligations, it was William Wordsworth's pen that wrote of Lamb: "Oh, he was good, if ever good man was."

What a godsend the steady work of the India House must have been to him! Every morning he had to go to his routine. He did not like it, though his grumbles were doubtless exaggerated, and the work he did after his retirement shows that his disposition was not so lazy as he pretended it was. The reader is warranted in always taking it for granted that Lamb puts himself in the worst light. But the mass of information piled up at odd hours, the marvellous endurance of the brother who feared that he might be what his sister was, the innumerable kindnesses in generous gift and wise counsel prove that the Charles Lamb in the background was a man not without kinship to the heroes and the martyrs.

THE NEW LECTIONARY

(Continued from page 418)

blessing to all and that all nations would be led by its attractiveness to join themselves to the Messiah.†

In order to fill in the fifth and sixth weeks after the Epiphany with matter that is appropriate and yet can be omitted without serious loss to the narrative, we save up the story of Joseph to begin on Septuagesima Sunday. Hence, after the Wednesday lesson, which tells of Esau, we fill in the remaining days of the week with prophetic selections bearing on the fate of Esau's descendants.

The selections from Romans which form the week-day second lessons touch on this same theme of God's world-wide purpose involving the choice of Jacob over Esau. In the evening, the Life of our Lord is continued and backed by further chapters from Isaiah, in which will be found, for one thing, the passage quoted in Matthew 8: 17, included in the Sunday evening lessons suggested above, viz.: "Himself took our infirmities and bare our diseases."

† I may here point out that this selection illustrates the double use, one topical, the other historical, of Scriptures in the plan of the New Lectionary. Zechariah belongs, in the historical Old Testament course, to the Return from Exile and will be found in the tables for the second year, after Pentecost.

ONLY THIRTY-THREE, but time enough for God to speak to Him in the silence of the hills; time for Him to consecrate earth forever by the mark of His footprints; time to show the face of the Father, to expose the powers of evil, and in the exposure condemn evil forever; time enough to stretch Himself upon a cross and die, and leave a symbol of divine passion, of Love giving to the uttermost; time to make an atonement that the poorest sinner may not lose his way to God; time to express God in human life, and forever make all things sacramental—and "it was finished", and God gathered His own to Himself.—*Episcopal Recorder*.

Church Kalendar



- Jan. 28—Fourth Sunday after Epiphany.
 " 31—Wednesday.
 Feb. 1—Thursday.
 " 2—Friday. Purification Blessed Virgin Mary.
 " 4—Septuagesima Sunday.
 " 11—Sexagesima Sunday.
 " 18—Quinquagesima Sunday.
 " 21—Ash Wednesday.
 " 24—Saturday. St. Matthias.
 " 25—First Sunday in Lent.
 " 28—Wednesday. Ember Day.

KALENDAR OF COMING EVENTS

- Jan. 28—Southern Florida Diocesan Convention, Tampa.
 Feb. 2—Consecration of Rev. Frank H. Touret as Missionary Bishop of Western Colorado, in Grace Church, Colorado Springs, Colo.

MISSIONARIES NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. G. H. Madara.

CHINA

HANKOW

Rev. T. R. Ludlow.
 Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).
 Miss Dorothy Mills (address direct, 1 Joy street, Boston).
 Deaconess G. Stewart.

SHANGHAI

Rev. E. R. Dyer (in Seventh Province).

JAPAN

KYOTO

Rt. Rev. H. S. G. Tucker, D.D.
 Rev. P. A. Smith (in Fifth Province).

TOKYO

Rev. C. H. Evans.
 Rev. C. S. Relfsnider, D.D.

NEW MEXICO

Rev. T. B. McClement (during February).

NORTH DAKOTA

Rt. Rev. J. P. Tyler, D.D.

THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).

SALINA

Rev. T. A. Sparks (address direct, General Theological Seminary).

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D.

Unless otherwise indicated, appointments will be made by the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

THE Rev. ALBERT E. BENTLEY has accepted a call to become rector of Grace Church, West Farms, New York City, succeeding the late Rev. A. J. Derbyshire, rector for thirty-two years. He will be in residence after February 16th.

THE Rev. L. A. COOPER-ELLIS will remain in Toronto, on the staff of St. Thomas' Church, for the rest of the winter, and can be addressed at 111 Howland avenue, Toronto, Canada.

THE Rev. HENRY EASTER telegraphs a denial of the report of his failing health which appeared in this column last week. We rejoice to learn that he is in his usual robust health and strength.

THE Rev. F. D. GRAVES is now in charge of the Church of the Saviour, Handford, Calif.

THE Rev. JOHN D. HULL, formerly of Cornwallis, N. S., is now in charge of St. Paul's mission, Plainfield, Conn.

THE Rev. ARTHUR L. KENYON becomes rector of Banister parish, Va., on the first Sunday in February. He should be addressed at Chatham, Va.

THE Rev. GEORGE THOMAS LAWTON has accepted a call to the Church of the Good Shepherd, Norwood (Cincinnati), Ohio.

THE Rev. J. L. MEADE, curate of St. Luke's Church, Evanston, Ill., resigns on February 1st, to take up secular work for one year.

THE Rev. NEWTON MIDDLETON has become rector of St. Paul's Church, Winston-Salem, N. C.

THE new rector of St. John's Church, Columbus, Ohio, the Rev. EUGENE PROSSER, was instituted the Second Sunday after Epiphany, the retiring rector acting as institutor, at the request of the Bishop Coadjutor.

THE Rev. C. O. PRUDEN has resigned care of Banister parish, Va., and will devote his entire time to the Chatham Episcopal Institute, of which he is rector.

THE Rev. JOHN A. STAUNTON, JR., should be addressed hereafter at the Mission of St. Mary the Virgin, Sagada, Philippine Islands.

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

QUIET DAY

NEW YORK.—A Pre-Lenten day will be held February 15th, for Associates of the Sisters of the Holy Nativity and other women, at the Mission House of the Church of St. Mary the Virgin, 133 West Forty-sixth street, New York City. Conductor, the Rev. Dr. Barry. Apply to the SISTER IN CHARGE.

NEW YORK.—A quiet day for laymen will be held in the Church of St. Mary the Virgin, New York City, on February 22nd. Apply to the conductor, the Rev. J. G. H. BARRY, D.D., 144 West Forty-seventh street, New York City.

PHILADELPHIA.—A quiet day for Associates of the Girls' Friendly Society and other women will be held on Thursday, February 8th, at St. Mary's Church, Locust street, between Thirty-ninth and Fortieth streets, Philadelphia. The day begins with Holy Eucharist at 8 a. m., and ends with Evensong at 5 p. m. Conductor, the Rev. George L. Richardson. Those desiring breakfast and lunch are requested to send their names to Miss MARY A. L. NELSON, 325 South Twelfth street, before Tuesday, February 6th.

DAY OF DEVOTION

ELIZABETH, N. J.—A day of devotion will be held in Christ Church, under the auspices of the Woman's Auxiliary of the parish, on Wednesday, February 14th. The conductor will be the Very Rev. F. L. Vernon, D.D., Dean of the Cathedral, Portland, Maine.

Those intending to be present will please communicate with Miss CAROLINE S. SIMPSON, 64 Parker Road, Elizabeth, N. J.

ORDINATIONS

PRIESTS

MISSOURI.—On Sunday, December 24th, in Christ Church Cathedral, St. Louis, the Rev. HENRY NELSON O'CONNOR was advanced to the priesthood by Bishop Tuttle. The candidate was presented by the Rev. Henry Watson Mizner. Dean Davis preached the sermon and read the Litany. Canon Remick assisted in the laying on of hands.

MARQUETTE.—In St. James' Church, Sault Ste. Marie, Mich., on Sunday, January 7th, the Rev. WILLIAM MALTAS, deacon, was advanced to the priesthood by His grace the Archbishop of Algoma, acting for the Bishop of Marquette. The rector, the Rev. S. H. Alling, preached and presented the candidate, and the Rev. Charles Maltas, a son of the candidate, joined in the laying on of hands.

MARRIED

HUNTINGTON-HAIST.—In the Cathedral of Our Merciful Saviour, Anking, China, on Thursday, December 7, 1916, by the Rt. Rev. F. R. Graves, Bishop of Shanghai, VIRGINIA ETHEL, daughter of the Rev. and Mrs. F. W. HAIST of Henry, Ill., to the Rt. Rev. D. TRUMBULL HUNTINGTON, D.D., Bishop of Anking.

RESOLUTIONS

WILLIAM MERCER GROSVENOR

(Minute on the death of Dean Grosvenor, passed at a meeting of the board of managers of the New York Protestant Episcopal City Mission Society, held January 16, 1917.)

Born in New London, Conn., fifty-three years ago, educated at Williams College and the Berkeley Divinity School, WILLIAM MERCER GROSVENOR commenced his ministerial work in Grace Church, Brooklyn, N. Y., 1888. After two years of service there, and five years as rector of Trinity Church, Lenox, he became rector of the Church of the Incarnation in this city in 1895, and twenty-one years later Dean of the Cathedral. He was one of those sought and honored for his efficiency and for his personality. An eloquent preacher, a sympathetic friend and pastor, a diligent and efficient administrator, a courteous Christian gentleman, he was early made a Doctor of Divinity by his own Alma Mater and by New York University; he was repeatedly sent to General Convention by this diocese, he served for many years on the Standing Committee, much of the time as chairman, he was long a trustee of the Cathedral before he became its Dean, he was a trustee of Williams and Barnard Colleges, of the General Seminary, and the Berkeley Divinity School. Deeply concerned to participate in all work to carry the consolations of the Gospel and the mercies of Christ to the needy and outcasts, our society appealed strongly to his interests, and, following the good example of his predecessors, the rectors of the Incarnation, on accepting that office, he almost at once became a member of our board, of which at his death he was a vice-president. Faithful in service, helpful both by his counsel and his influence, he was also one who won the love of all of us who served with him, by his courtesy and loving kindness. We mourn the loss of a dear friend, we miss the counsel and the help of a most valuable worker and supporter; we believe that his labor and his love will still continue to bear fruit for our blessing and the blessing of our work.

May God grant him peace and felicity, and growth in all good in His heavenly kingdom; and give comfort in Christ to those bereaved by his death.

JOHN P. PETERS,
HARRY P. ROBBINS.

FREDERICK JAMES KEECH

Minutes of a meeting of the rector, church wardens, and vestrymen of Christ Church in the Sixth Ward of the City of Brooklyn, held at the vestry room of the church on Sunday, December 31, 1916, at 12:30 p. m., immediately after morning service.

On motion duly made and seconded, the following resolutions were adopted:

WHEREAS, Almighty God in His wise Providence has taken to Himself the soul of our late beloved associate minister, the Rev. FREDERICK J. KEECH, D.D., who passed suddenly to his rest on Friday night, December 29, 1916; be it

Resolved, That we desire to record our sincere appreciation of Dr. Keech's devoted pastoral labors during the years of his association with our Christ Church parish.

He unselfishly spent himself in the Master's work and was ever zealous in answering every call of duty. In the Sunday school or its allied societies, his presence and leadership will be sorely missed by those to whom he ministered and with whom he labored.

We further wish to express our most affectionate sympathy with his bereaved wife and children, and pray that God's peace may be theirs in this hour of sore affliction. It was further

Resolved, That these resolutions be spread upon the minutes of the vestry and that a copy be sent to the bereaved family.

WALTER D. JOHNSON,
Rector.
OMRI F. HIBBARD,
Clerk.

DIED

ADAMS.—At Birmingham, Ala., on Thursday, January 18th, from Bright's disease, the Rev. INNES O. ADAMS, missionary, after a long period of ill health.

ARMSTRONG.—At Wayne, Pa., on Monday, January 15th, aged sixty-five years, the Rev. CHARLES MAURICE ARMSTRONG, rector of St. Mary's Church. Burial Wednesday morning from the church.

CASEY.—On Wednesday, January 17th, at Union Springs, N. Y., the Rev. WILLIAM H. CASEY, after a brief illness and a service of forty years as rector or rector emeritus of Grace Church. Services in the parish church on January 20th, the Bishop of Central New York officiating. Cremation at Rochester.

GRISWOLD.—Suddenly at the residence of her grandson, Cabell Y. Peyton, Bradshaw, Baltimore county, Md., on Thursday, January 11th, SARAH

A. GRISWOLD, widow of the late John Boyd Griswold, of Goldsboro, N. C., in the sixty-eighth year of her age. Mother of Mrs. J. W. Larmour of Upper Falls, Md., and Mrs. P. N. Adams, of Erie, Pa. Interment at Goldsboro, N. C., on Sunday afternoon, January 14th.

FAUCON.—On January 13, 1917, **MARY E. FAUCON**, widow of Maurice Faucon and mother of the Rev. James P. Faucon. Funeral services at residence of her son, Henry B. Faucon, 69 Lefferts Place, Brooklyn, N. Y., January 15th, at 2 P. M.

FRYER.—Entered into Paradise at Lakewood, N. J., January 11, 1917, **ALEXANDER LIVINGSTON FRYER** of Forest Hills Gardens, L. I., in the seventy-eighth year of his age, beloved husband of Clara Fuller Fryer.

"He giveth His beloved sleep."

LEHMAN.—Entered into Life Eternal at his home, Elmhurst, L. I., N. Y., on December 15, 1916, **GEORGE HENRY LEHMAN**, beloved husband of Ida V. Lehman. A devout Churchman, he died in the full comfort of the Catholic faith.

LOWE.—On January 15, 1917, at 427 North street, Portsmouth, Va., **JOHN Z. LOWE**, born April 13, 1838; husband of the late Quillella Jenkins, of Norfolk, Va. Burial in Elmwood cemetery, Norfolk, Va., January 17th. Survived by John Z. Lowe and W. H. Lowe of New York City; J. Jenkins Lowe, Ella Lowe, and Mrs. L. W. Walker of Portsmouth, Va.; and Mrs. F. H. Richey of Asbury Park, N. J.

MEADE.—At Winston-Salem, N. C., after a brief illness, the Rev. **WILLIAM HOPKINS MEADE, D.D.**, a retired priest of the diocese of Southern Virginia, aged seventy-eight years. Funeral from St. John's Church, Roanoke, Va., and interment at Charles Town, W. Va.

MCRAE.—At El Paso, Texas, in service to his country, **JAMES MCRAE**, senior warden of St. Jude's Church, Brunswick, Ga., and a delegate to the last diocesan convention.

MITCHELL.—On January 19th, at Bishop's Court, Aberdeen, Scotland, **ANTHONY**, Bishop of Aberdeen and Orkney, aged 50 years. Requiem at the Cowley Fathers' Church, Bowdoin street, Boston, Mass., January 20, 1917. R. I. P.

PERCIVAL.—At his home in Peoria, Ill., on January 11th, the Rev. **HERBERT ATWOOD PERCIVAL, D.D.**, in his forty-eighth year. Burial service on January 13th, from St. Paul's Church, Peoria, of which church he had been rector from 1904 to 1914, and was conducted by the Rev. Messrs. W. Baker, T. W. C. Cheeseman, F. W. Halst, and G. S. A. Moore.

STANLEY.—In Atlanta, Ga., on December 5th, the Rev. **ALBERT UPHAM STANLEY**, a non-parochial priest of the diocese of Newark, after a long period of broken health.

TILTMAN.—In West Somerville, Mass., January 19, 1917, **SARAH JANE**, widow of Richard Price Tiltman, born in St. John's, Newfoundland, sixty-two years ago. Funeral services in St. James' Church, West Somerville, Mass., on January 21st, at 2:30 P. M., conducted by the rector, the Rev. William H. Pettus. Interment in Woodlawn cemetery, Everett, Mass.

WATMOUGH.—**JAMES HORATIO**, Rear Admiral U. S. N., retired, in his ninety-first year on the morning of January 18th, at his home in Washington, D. C. The burial office was said in St. Paul's Church on Monday, January 22nd, and his body laid to rest in Arlington cemetery.

WANTED

POSITIONS OFFERED—CLERICAL

A PRIEST who has a thoroughly Catholic parish with some facilities for housing and caring for several priests would like to correspond with some young unmarried priests, looking to the establishment of a Community Life and forming in a city of a hundred thousand inhabitants a centre for missionary work upon strictly Catholic lines, caring for one already well established and growing mission and the many works of the parish and the immediate opening of another mission in a factory district of twenty thousand people. The members would agree to live in the community under a simple rule, taking the vow of celibacy, for one, two, or three years, say the offices, and have independent work given them by the Director. Address **PASTORAL SOCIETY OF THE HOLY GHOST**, care **LIVING CHURCH**, Milwaukee, Wis.

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.

PRIEST (CATHOLIC PREFERRED) wanted to act as *locum tenens* for parish in middle west during April, May, June. Address **VANMO**, care **LIVING CHURCH**, Milwaukee, Wis.

RECTOR DESIRED for a young, well-organized parish in Macon, Georgia, the "Heart of the South". Address, **WARDENS**, Lock Drawer 648.

POSITIONS WANTED—CLERICAL

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.

PRIEST, MARRIED, YOUNG, desires work in parish where Catholic Faith is taught and practised. Address **HANOVA**, care **LIVING CHURCH**, Milwaukee, Wis.

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

PRIEST DESIRES CHANGE, East preferred. Sound Churchman. Excellent references. Address **B6**, 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

WELL-KNOWN CHURCH SCHOOL desires a man to teach Mathematics, and another to teach Latin and English. Work to begin at once. Address **Box 50**, care **LIVING CHURCH**, Milwaukee, Wis.

FINANCIAL AGENT and Field Secretary wanted. Clergyman or layman for Church institution. Must be good speaker. Address **SOUTH**, care **LIVING CHURCH**, Milwaukee, Wis.

YOUNG MAN DESIRED to play chapel organ in boarding school near Chicago. Scholarship offered for remuneration. Address **H.**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER to train boys and men for a Catholic service. References required. **MUSIC COMMITTEE**, care **LIVING CHURCH**, Milwaukee, Wis.

HOUSE MOTHER wanted for twelve small boys at **ST. ALBAN'S SCHOOL**, Knoxville, Ill.

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.

TRAINED DEACONESS desires parish work. Refers to highest ecclesiastical authorities for endorsement of experience. Address **S. M.**, 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.

ORGANIST - CHOIRMASTER, capable, well-trained, good musician, desires position near New York. Address **MAESTRO**, care **LIVING CHURCH**, Milwaukee, Wis.

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

DEACONESS (CATHOLIC), desiring new field would correspond. References. Address **DEACONESS**, 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.

LEAFLET SERIES by Dean Almon Abbott, D.D. Now ready. No. 1. Concerning Candidates for the Ministry. No. 2. Parochialism. No. 3. A Word to the Man Outside The Church. To be had on application to **DEAN ALMON ABBOTT**, 2021 East Twenty-second street, Cleveland, Ohio. Price 15 cents.

THE GO-TO-CHURCH BAND is a practical and easy method of gaining the willing attendance of young people and children at the preaching service. Information and sample cards mailed free at request. Address **CLINTON ALVORD**, Worcester, Mass.

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**, 212 West One Hundred and Eighth street, New York, N. Y.

HYMNS FOR THE SUNDAY SCHOOL AND church, cloth or manila cover. **PARISH PRESS**, Fort Wayne, Ind.

UNLEAVENED BREAD—INCENSE

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

SAINT MARY'S CONVENT, PEEKSKILL, N. Y.—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.

FLORIDA

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

GIRL SOUGHT FOR ADOPTION

CHILDLESS MIDDLE-AGED COUPLE, will adopt a girl between two and three years old. Address, with particulars, **CHRISTIAN HOME**, 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.

BOOKS FOR SALE

RETIRED CLERGYMAN offers for sale a large number of valuable theological books, mostly new, at very low prices. Send one cent stamp for price list to **REV. G. H. SMITH**, 67 Silver street, Middletown, Conn.

CHURCH MISSION OF HELP

The annual service of the Church Mission of Help will be held on February 4th, at four o'clock, at the Church at the Transfiguration, New York City. Preacher, the Rt. Rev. Wilson Reiff Stearly, D.D., Suffragan Bishop of Newark.

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 ROYAL MARTYR CHURCH UNION

Founded in England in 1906. To promote the restoration of King Charles I's name to its proper place in the Calendar of the English Church, and the observance of January 30th, the day of his Martyrdom. Forms of application for membership and all information can be had from the representative for North America, the Rev. C. W. Colt, Nashotah House, Nashotah, Wis.

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, Dar-

lington, Talbot, Gravatt, Randolph, Whitehead, and Kinsman, and of many prominent clergymen and laymen.

Descriptive booklet sent upon request. Contributions may be sent to the Rev. OLIVER J. WILDIN, Secretary-Treasurer, 2018 N. Calvert street, Baltimore, Md.

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:

NEW YORK:

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.

Smith and McCance, 38 Bromfield St.

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.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.

Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton Wetmore & Co.

TROY, N. Y.:

A. M. Allen.

H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.

Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.

Church of the Redeemer, E. 56th St. and Blackstone Blvd.

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.

Disciples of Christ. A Course of Fifty Lessons arranged for the Church's Year for Children who have just left the Infants' Department. Age 7 to 10. Advent to Whitsuntide—Holy Baptism—Trinity—Prayer and Duty. Taught by means of stories from the Bible, Church history, etc. By M. Winnington Ingram, Organizer of the Sunday School Training Department, Ladies' College, Cheltenham. 50 cts. net.

J. B. Lippincott Co. Philadelphia.

The Practical Book of Early American Arts and Crafts. By Harold Donaldson Eberlein and Abbot McClure. With a Chapter on Early Lace by Mabel Foster Bainbridge. With 232 Illustrations. The Drawings by Abbot McClure. \$6.00 net.

The Young Churchman Co. Milwaukee, Wis.

Consolation in Bereavement, Through Prayers for the Departed. A Plea for the Reasonableness of this Method of Consolation. By the Rev. Alfred Plummer, M.A., D.D., Author of *The Churches in Britain, An Exegetical Commentary on St. Matthew, The Continental Reformation*, etc. 80 cts. net.

Witness: The Work of the Disciples and Friends. By the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. 80 cts. net.

Conscience of Sin. Six Lenten Sermons by the Rev. T. A. Lacey, M.A., Warden of the London Diocesan Penitentiary, Author of *Marriage in Church and State*, etc. Handbooks on Catholic Faith and Practice. \$1.00 net.

The Mystery of Marriage. By Henry Phipps Denison, Prebendary of Wells, Vicar of St. Michael's, North Kensington, Author of *Visions of God, The Lord in His Temple*, etc. Handbooks on Catholic Faith and Practice. \$1.00 net.

The Old Order Changeth. A View of American Democracy. By William Allen White, Author of *A Certain Rich Man, In Our Town, Stratagems and Spoils*, etc. With a new Preface. 50 cts. net.

Century Co. New York.

Why Men Fight. A Method of Abolishing the International Duel. By Bertrand Russell, M.A., F.R.S., Sometime Fellow and Lecturer in Trinity College, Cambridge. \$1.50 net.

Succeeding With What You Have. By Charles M. Schwab. 50 cts. net.

PAMPHLETS

Presbyterian Board of Publication. Witherspoon Bldg., Philadelphia.

The Presbyterian Christian Endeavor Manual for 1917. By R. P. Anderson. 10 cts. net.

From the Author.

The Victory of Christmas. Christmas Message. Cathedral of St. John the Divine. By the Bishop of New York.

Concerning Candidates for the Ministry. Leaflet No. 1. By the Very Rev. H. P. Almon Abbott, D.D., Trinity Cathedral, Cleveland, Ohio. 15 cts.

Parochialism. Leaflet No. 2. By the Very Rev. H. P. Almon Abbott, D.D., Trinity Cathedral, Cleveland, Ohio. 15 cts.

A Word to the Man Outside the Church. Leaflet No. 3. By the Very Rev. H. P. Almon Abbott, D.D., Trinity Cathedral, Cleveland, Ohio. 15 cts.

American Academy of Political and Social Science. Philadelphia.

The Purposes and Ideals of the Mexican Revolution. Addresses delivered before the Academy by Hon. Luis Cabrera, Hon. Ygnacio Bonillas, Hon. Alberto J. Pani, Hon. Juan B. Rojo. Supplement to the Annals of the American Academy of Political and Social Science, January, 1917.

Longmans, Green, & Co. New York.

A Statement of the Christian Faith. By the Rev. Herbert H. Kelly, S.S.M. 20 cts. net.

Lutheran Theological Seminary. Philadelphia, Pa.

The Philadelphia Seminary Bulletin. Vol. 1, No. 2, December, 1916. Why the Ministry? A Letter to a Young Man.

LEAFLETS

Longmans, Green, & Co. New York.

Prayers for Workers. 3 cts. net.

PAPER COVERED BOOKS

American Academy of Political and Social Science. Philadelphia.

The Present Labor Situation. Compulsory Investigation and Arbitration. The Annals, Volume LXIX., Whole No. 158. January, 1917.

National Magazine Association. 417 Bee Bldg., Omaha, Nebr.

Evolution Proving Immortality. By John O. Yeiser. 1.50 postpaid.

CHURCHMEN PROTEST AGAINST DEPORTATIONS OF BELGIANS

Resolutions Passed in New York — Seminary Alumni Hear Con- structive Addresses — Service for Admiral Dewey

New York Office of The Living Church }
11 West 45th Street }
New York, January 22, 1917 }

RESOLUTIONS strongly protesting against the Belgian deportation and calling upon the churches of the country, the labor unions, and all lodges and organizations to observe Washington's Birthday as a day of protest against this action, were passed by the Churchman's Association, following a luncheon at Browne's Chop House, 1424 Broadway. The resolutions were presented by the Rev. Dr. William T. Manning, rector of Trinity Church, and had been prepared by a committee, consisting of the Rev. Drs. Manning, John P. Peters, and George F. Nelson.

The resolutions follow:

"Whereas, the world has been appalled by the action of the Imperial German Government in forcing noncombatants in Belgium into alien slavery;

"Whereas, this action is not denied and the excuses offered for it by officials of the German government are themselves admissions of this unspeakable wrong;

"Whereas, these deeds are still continuing, day by day, and the workers of Belgium, 500,000 or more in number, have just issued a despairing appeal to their brother workers throughout the world, and especially to the workmen of the United States, to speak out for them and save them from being carried into bondage;

"Whereas, the President of the United States has officially protested against this crime, but his protest has produced no effect;

"Whereas, our Government has stated that it has exhausted the resources of diplomacy in this matter and has intimated its desire to know the feeling of the people in regard to it;

"Resolved, that we, members of the New York Churchman's Association, here assembled as ministers of Jesus Christ, as men, and as American citizens, express our horror and indignation at these acts of the Imperial German Government; that we condemn these deeds as unlawful, inhuman, and unworthy of civilized people, and extend our sympathy and our moral support to our outraged fellow-men;

"Resolved, that with the heartrending appeal of the workmen of Belgium before us we offer the suggestion and express the hope that, unless effective action has been taken by our Government before that time, February 22nd, George Washington's Birthday, may be made the day for Churches of all denominations, labor unions, lodges, and organizations of every kind throughout our land openly to express their protest against this monstrous wrong and to let our Government know what the feeling of the American people is;

"Resolved, that we hereby respectfully and most earnestly petition the President of the United States to make it immediately and unmistakably known to the Imperial German Government that the Government and people of the United States sternly disapprove and condemn the course which Germany is pursuing towards Belgium, and that the Government of the United States, in the name of humanity, demands definitely that the unlawful enslavement of noncombatants in Belgium shall at once cease and that those already thus enslaved shall be set free and returned to their homes;

"Resolved, that a copy of these resolutions be sent to the President of the United States, to every member of the United States Senate and of the House of Representatives, and that copies of the resolution be also sent to all the Bishops of the Episcopal Church, to the clergy of all denominations in the city of New York and others elsewhere, and that the resolutions be given to the public press."

GENERAL THEOLOGICAL SEMINARY REUNION

The mid-winter reunion of the alumni of the General Theological Seminary (modestly began several years ago by clergy residing in New York City and vicinity) was held at the seminary on Tuesday, January 16th, with about one hundred and fifty members present.

At Evensong in the Chapel of the Good Shepherd, the Bishop of Porto Rico made a missionary address.

The dinner was served in the refectory, Hoffman Hall, at seven o'clock. The Rev. Dr. Milo H. Gates (1889) was toastmaster.

The Rev. Dr. Herbert M. Denslow, who has served the seminary so excellently as Acting Dean, was the first speaker. He urged the alumni to remember the seminary and all its needs—not only money but men are needed. There has not been an increase in candidates for holy orders, but there has been an increase in the number of communicants. Look out for boys and men to recruit the ministry of the Church—the best business given to mortal men to do. Let every priest remember that others must take our places to carry on the glorious message of the Gospel.

The Rev. Dr. Alexander Mann (1885), rector of Trinity Church, Boston, spoke heartily in appreciation of the work and influence of the Rev. Dr. Hughell E. W. Fosbroke, Dean-elect of the General Theological Seminary, the guest of honor on this occasion. By the election, the right man was in the right place. There was no more important place in the Church of the United States. In the judgment of the Churchmen of New England, and the sorrowful faculty of Cambridge Theological School, the right man has been chosen. With his record at Nashotah and Cambridge before us, we recognize his ability to adapt himself to conditions, and to interpret the Catholicity of the American Church. The sense of loss felt by General Theological Seminary men in Massachusetts is helped by the thought of Dr. Fosbroke being in the deanship of the greatest theological school of the Church.

The Rt. Rev. Dr. Edwin S. Lines, president of the board of seminary trustees, remarked that this was a memorable day in the history of the General Theological Seminary. The prosperity of the Church depends in large measure on the training of ministers in the Church; this is a matter of supreme importance. Graduates should feel the sense of responsibility, and make this a time of reconsecration. That service will be for the good of the whole Church, not merely for the seminary. Changes must be adopted for new work—on account of new conditions of life. Men of long experience speak of the value of expert testimony. But we are learning the point of view of men outside.

There is need of changes in the courses of study in our divinity schools. It is a new world; the Church has fallen upon new times. Changes have been so great in the world's life that great changes are needed in the preparation of ministers. Some studies might be given less place in order that the new studies may find a place.

There ought to be more electives. Men ought to have a chance to take the studies that will be most useful to them. The testimony of men in the ministry might be valu-

able to determine the specific kinds of study needed. "I envy you the privilege of working and equipping yourselves in new ways to get into relations with men of the new times, so as to speak to them helpfully." Instruction should be given in sociological, ethical, and other subjects most in the minds of men to-day. Something must be done to hold men, and win men back to the Church. Questions concerning business, organized labor, amusement, pleasure, measuring success in material ways, etc., should be discussed. Other languages, modern, like Italian, might be studied profitably to enable men to enter into neighborly relations with men born in other lands.

"I wish that our young men would think about that. In my own field, with a population of 2,000,000, two-thirds are foreign-born or the children of foreign-born parents. There are about thirteen native people to twenty foreign people.

"I wish that all students were taught to be able to hold prayer meetings. Clergymen of this Church should hold them to meet the need. I plead with all to fit themselves to breathe the message of life, and to cultivate neighborly relations for their own good and that of the people with whom they live."

When the Dean-elect was introduced every man stood and applauded vigorously. It is difficult to imagine a more cordial and enthusiastic reception.

After a felicitous preface, Dr. Fosbroke declared that in his experience an institution like this is what the alumni make it. Men in being perfectly frank, simple, and direct in their opinions may render great service to the seminary. Again, by taking a living interest in the men who are to go out; by admonishing, encouraging, and opening their hearts. All who have such an influence can make a great contribution to the life of the school. It is not, perhaps, too much to say, that a half hour's conversation with an older man will have more influence than an hour of lecture.

Cultivate unity—so sacred a thing where men are studying for holy orders. For this Christ gives us Himself, so that there may be a unity so deeply grounded in His life that differences and points of view do not disturb that unity, but exhibit the manifold gifts of grace.

Unity is sometimes a form of self-flattery, as when we pick associates just because we agree with them. We want men to think clearly and reverently, and to pray, but also to live together. The gospel of the Church has power to unite men in our Lord. To that end let us all work together.

A prolonged round of applause followed the speech of the Dean-elect.

The Rt. Rev. Dr. Fiske (1896), Bishop Coadjutor of Central New York, was the last speaker. He spoke of the critical attitude of the students of his day, and the change wrought when the men after graduation began to face life, and learned that it is one thing to have the largest conceptions of work and results, but another thing to make them good.

We want to do something to make the work of the seminaries more practical. To do this it is not necessary to cast aside what is being done. The Hebrew prophets have a message for their own times; it is a living message for to-day. In considering questions of New Testament criticism it is necessary to remind ourselves that Christ's teaching was vital to the men of His time; it is vital to the men of to-day. In Church history studies it is remarkable how closely the decrees and decisions of the councils bear on the Gnosticism and errors of to-day.

There should be a new interest in the old studies. Effort should be made to translate the language of the old standard writers into the language understood by the people of to-day. The language of many present-day books must be changed by preachers and teachers into practical, every-day language. What we want most of all in the seminary

is a pastor for the students. It is not a place of education only; the pastoral relation with the students must be supplied. Not only teachers are needed, but a pastor to influence powerfully the men of to-morrow.

BERKELEY ALUMNI

The New York alumni of the Berkeley Divinity School met on January 18th at the Harvard Club. The gathering could not but be saddened by the recent death of Dean Grosvenor and the very serious illness of its president, the Rev. Dr. William H. Vibbert; but it was both pleasant and enthusiastic. After luncheon a business meeting was held, which passed into a conference. Dr. Vibbert was re-elected president, the Rev. Dr. Bernard Schulte, vice-president, and the Rev. Melville K. Bailey, secretary and treasurer. Dean Hart spoke of the prosperity of the school, its good work, and its financial needs, which had of late become more urgent by reason of its very prosperity. The Rev. Mr. Sedgwick, from the committee of alumni trustees, presented an outline of plans for at least part of a new building for students' rooms and refectory. Bishop Lines spoke of the need of preserving the old tone of the school with adaptation to new requirements and new possibilities. Dr. Karl Reiland pressed the need of a supply of funds for expenses and endowment, and at his suggestion it was voted to send a communication to the trustees with regard to the matter, and on motion of the Rev. Dr. Waterman it was agreed that the need of endowment and that of building shall both be considered. A memorial tribute to Dean Grosvenor was presented and adopted.

MEMORIAL SERVICE FOR ADMIRAL DEWEY

At St. Paul's Chapel, Trinity parish, there was held at noon on Saturday, January 20th, a service in memory of the late Admiral Dewey. The flag in front of the chapel was at half-mast and the bell was tolled. The service was arranged on very short notice, but the attendance was most satisfactory. The Rev. William Montague Geer, D.D., the vicar, in a brief address paid a high tribute to the hero of Manila Bay—his exacted character and illustrious achievements. He described the programme of services going forward at the same hour in Washington.

BOARD OF TRUSTEES

The annual meeting of the board of trustees of the seminary was held on Wednesday afternoon, January 17th. The Bishop of Newark presided. The Rt. Rev. Dr. Charles Fiske, the Rev. Dr. Milo H. Gates, and the Hon. Vernon M. Davis, elected by the alumni, took seats. The Rev. John Keller was elected a trustee of the seminary by the board.

CHURCH CLUB

The thirteenth annual dinner of the Church Club of New York was held at Delmonico's on Wednesday evening, January 17th. Bishop Greer in his speech, largely eulogistic of the late William Mercer Grosvenor, Dean of the Cathedral of St. John the Divine, said:

"The building of the Cathedral was a great venture of faith, a great act of faith, one of the boldest acts, perhaps, which the Episcopal Church had ever undertaken. Frankly, at first, I believed the venture somewhat inadvisable, but now it has turned out to be the greatest thing of its kind in the world. And the greatest thing about it is that it is not a replica of a European cathedral, but an American institution, erected by Americans for Americans."

The Bishop asked those present, including 150 clergymen who were guests of the laymen's organization, to do all in their power to get the people interested in the institution.

The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, spoke of the early struggles of Dean Grosvenor in getting the Cathedral project under way.

Other speakers were the Rev. Dr. Flavel S.

Luther, president of Trinity College, and Mr. Edward A. Harriman, president of the Church Club of the diocese of Connecticut.

DR. BARRY'S ANNIVERSARY

The Rev. Dr. J. G. H. Barry of the Church of St. Mary the Virgin will celebrate the thirtieth anniversary of his ordination on the Feast of the Purification. On the previous evening a parish reception will be held. There will be a general Communion at 7:30 in the morning, with the rector as celebrant, and Bishop Webb will be the preacher at the high celebration at 10:45. St. Mary's Church was among those which observed the Pilgrimage of Prayer. Daily intercessions were held from 12 to 3, and on Tuesday all the celebration of the Holy Eucharist were with the intention of the Pilgrimage.

DR. VIBBERT STRICKEN

The Rev. Dr. William H. Vibbert, vicar

emeritus of Trinity Chapel, is in St. Luke's Hospital, suffering from a stroke of paralysis, which occurred on January 6th at Morristown, where he was visiting his daughter. Dr. Vibbert writes and speaks with difficulty, although his mind is clear. Despite his advanced age, hopes are entertained for his recovery.

MEETING OF JUNIOR CLERGY

The Junior Clergy Missionary Association held their January meeting at the Chapel of the Intercession on January 9th, as guests of the vicar.

After a short service of intercession, the members were entertained at luncheon as guests of Dr. Gates, ably assisted by the ladies of the parish, who entertained the clergy most royally. Following the luncheon a business meeting was held, after which an address was given by Bishop Roots.

A SERVICE OF INTERCESSION FOR MARTYRED BELGIANS

Dr. van Allen Speaks in Boston in Behalf of Sufferers in the Great War—Miscellaneous Notes

The Living Church News Bureau
Boston, January 22, 1917

ONE of the most solemn, beautiful, and impressive of services occurred in the Church of the Advent on Thursday evening, January 18th. It was a "service of intercession for martyred Belgians", with the clergy and choir of the parish, many visiting priests, including an Orthodox Syrian and the Suffragan Bishop of the diocese participating. The Rev. Dr. van Allen delivered an address, which thrilled the large congregation. Several of the consuls of the Entente Allies were present. All the music, except one hymn, was by Belgian and French composers. Very impressive was the solemn *De Profundis* (French Chant), during which the high altar was censed, and the *Agnus Dei* (by César Franck) sung with all kneeling. After the address, came Gounod's *Gallia*, and the service was concluded by prayers and benediction by Bishop Babcock and by the rendering of *La Braban Conne* on the organ. An offering was taken for the Belgian relief fund. Dr. van Allen said, in part:

"It is an oft-told tale, the story of Belgium's wrong, but it cannot be told too often while Belgium groans under intolerable outrage. Long, long ago, it seems—but less than three years—she was a peaceful, prosperous country, safeguarded by the solemn pledges of the three great powers of Europe. On the very eve of the murderous assault she was reassured of her continued safety by her violator. Then she was ordered to break her solemn word, sacrifice her honor, and become an accomplice in assassination. The penalty of her refusal was to be war.

"How nobly she refused and suffered such frightfulness in consequence as had not been known since the days of barbarians! The world was aghast. Here in America many of our people refused to credit the tales of atrocity. They laughed at it all as gross exaggeration. But every charge against the assassins of Belgium has been overwhelmingly proved. Wholesale murder, rapine, rape, the killing of priests and non-combatants and even children and little girls, stand proved before the world. Wounded to death, her assailant stooped even to rob her. She is fed by neutral charity, but, thank God, she is indomitable.

"Her sacrifice was not futile, for Belgium's blood saved Paris, upset the programme of conquest—saved civilization as we know it.

Her blood exposed the policy and method of the Hohenzollern in all its hideousness. Aghast at her own deed Germany sought to deny, to excuse, to palliate her crime. The Germans thought that neutrals have short memories, and, alas! they thought rightly of us. But before the first blood had dried fresh blood had been shed. And now comes the new slave trade. Half a million Belgian workmen appeal to us to save them. Torn from their families, driven by force, they are lost to their families in Germany, Austria, and even in Roumania. And this is not only in violation of the Hague convention, but in violation of the solemn pledges of the German governors that this thing would not happen if the people would return to their homes.

"Our own national honor is indeed in the dust, if it be true, as Ambassador Gerard declared in a speech in Germany, that our relations with the power that has killed so many American women and children were never so friendly as at present. The mouthpiece of a hundred million people could and should say to Germany, 'End this; or take back Bernstorff.' The successor of Lincoln can have no pretense of friendship with a slavedealer.

"I call upon you to deluge the President with telegrams in God's name and liberty's. He has asked that the people make known to him their opinion on the case."

Dr. van Allen also paid an eloquent tribute to King Albert and Cardinal Mercier.

MISCELLANY

The Rev. William Copley Winslow, D.D., celebrated his seventy-seventh birthday on January 13th. He has been longer in service in this diocese than any other priest.

The Church Periodical Club held a public meeting in St. Paul's Cathedral rooms on Tuesday evening, January 16th. Bishop Tucker and Bishop Roots of Hankow spoke on Books and the Far East. J. H. CABOT.

ALABAMA CHURCH DESTROYED BY CYCLONE

THE LITTLE CONGREGATION of about twenty people at Dothan, Ala., are distressed by the wrecking of their church building by a cyclone which effected much damage in their community early in January. The church was completely destroyed and there was no insurance such as applies to a disaster of that sort. Unfortunately, too, the little mission of the Holy Nativity is without a minister at this critical time.

The congregation needs assistance. Perhaps there are those who will desire to help. Mrs. El-anor H. Cable of Dothan, Ala., is able to give information or to receive gifts.

CONFERENCE OF PENNSYLVANIA EDUCATIONAL DEPARTMENT

Enthusiastic Meeting—Programme for Pilgrimage of Prayer — Death of Rev. C. M. Armstrong

The Living Church News Bureau }
Philadelphia, January 22, 1917 }

THE meeting of the diocesan educational department in the Church House last Friday was a memorable event in the history of the department. Throughout the day the greatest enthusiasm prevailed. The watchword of the occasion was Life. Beginning with a celebration of the Holy Communion, by Bishop Garland, hourly services and exercises continued until late afternoon. At the second hour Dr. Jefferys opened the mission study classes with devotions. The Church's Mission to Latin America, Mission Study in the Sunday School, and Latin America for Juniors were discussed under the leadership of Mrs. Henry A. Pilsbry, Miss Anne Hubbard, and Miss Margaret Evans. At 11 o'clock a costumed representation of Church Mission to Latin America was given by members of the normal class. In the afternoon conferences for the Woman's Auxiliary, Junior Auxiliary, and Sunday school were led by Mrs. Matthew Randall, Miss Gertrude Ely, and the Rev. Thomas Cline. At 3 o'clock Bishop Colmore made an address on the Church's Mission to Latin America, following which the day's services were closed with thanksgiving and benediction. The room in which the meetings were conducted was crowded to its utmost capacity, and the offering for the day was \$100, as compared with \$30 last year.

PILGRIMAGE OF PRAYER

The Bishop has issued a programme of diocesan services which will be held during the week of the Pilgrimage of Prayer, February 5th to 10th. On Monday at 12:30 Bishop Rhinelander will have charge of the service, under the auspices of the Woman's Auxiliary, in St. Stephen's Church. Tuesday noon, in St. James' Church, the service will be under the auspices of the Daughters of the King; Wednesday, in the Church of St. Luke and the Epiphany, under the auspices of the Junior Auxiliary—leader, Miss Emily Warren, New York; Thursday, 8 A. M. to 5 P. M., a quiet day will be conducted by the Rev. George L. Richardson; Friday noon, service in St. Peter's Church under the auspices of the diocesan altar guild; and in the evening at Holy Trinity Church under the auspices of the Sunday school teachers—leader, Dr. William Jefferys; Saturday, at noon, at St. Mark's Church, under the auspices of the diocesan educational department—leader, the Rev. Elliot White. The letter which accompanies the programme urges the clergy to have services in their own parishes and offers several suggestions in connection with them. The group system of services, as conducted during the week of prayer last year, is also urged upon the parishes.

DEATH OF REV. C. M. ARMSTRONG

On Monday, January 15th, occurred the death of the Rev. Charles Maurice Armstrong, rector of St. Mary's Church, Wayne. His burial took place on Wednesday morning from the church. Mr. Armstrong became rector of St. Mary's parish in 1904, going there from St. Andrew's Church, of which he had been rector for several years. He was born in Baltimore sixty-five years ago. After studying at Seabury Divinity School, Mr. Armstrong was ordered deacon in 1880 by Bishop Whipple and served as missionary in Appleton and Ortonville, in Minnesota. From 1881 to 1889 he was at Salt Lake City, and from

1889 to 1892 was rector of St. Philip's, Laurel, Del., from which he went to St. Andrew's, West Philadelphia. Mr. Armstrong was a member of the Standing Committee of the diocese from 1909 until his death, and was secretary of the Society for the Advancement of Christianity in Pennsylvania.

MISSIONARY WEEK

The missionary week in the parish of the Holy Apostles, which closed Sunday, January 14th, was very successful. Services and meetings were held in the parish and its chapels each evening of the week. Cottage prayer meetings at several points were also conducted. Prominent missionary speakers increased the enthusiasm of the people, and urged them to larger effort in the every-member canvass on the closing day. A feature of the week was the large mass meeting in Cooper Hall on Wednesday evening, when the members from the entire parish came together, completely filling the large gymnasium. On Sunday morning the closing words of this "stir-up" week were spoken by Bishop Lloyd and Dr. Patton. In presenting parish needs and missionary demands the budget system was used.

CHURCH WORK IN MUNITIONS TOWN

St. Paul's Church, Chester, is doing a great work in a quiet way in that growing town. Owing to the increased population, through the large numbers of people who have found employment in the munitions works, great opportunities are offered the Church there, and the Rev. Francis M. Taitt is making use of them. Among many other efforts which are proving effective, he is holding a series of "zone meetings" each week in homes of the people. These meetings are devotional in character, and are led by himself. Through them the people of the community are brought closer together, and greater enthusiasm aroused for the Church.

BROTHERHOOD CAMPAIGN

At a meeting held in the Church House, Twelfth and Walnut streets, on January 18th, sixty churches of the city and vicinity decided to open a campaign to organize new chapters of the Brotherhood of St. Andrew. The campaign will be preparatory to the national convention which meets next October.

EPIPHANY MISSIONARY MEETING

The Epiphany missionary meeting under the auspices of the Sunday school association of the diocese was held in St. Matthew's Church last Saturday afternoon with Bishop Thomas and the Rev. T. R. Ludlow, of Wuchang, China, as speakers. There were large representations from the various parishes, and the addresses were intensely interesting and helpful. EDWARD JAMES MCHENRY.

CHURCH WORK AT CAMP WILSON, SAN ANTONIO

CAMP WILSON, at Fort Sam Houston, near San Antonio, Texas, continues to be the rendezvous for several regiments of soldiers from the National Guard and the work of the Church continues to be done among them. At the present time there are three clergy of the Church serving as chaplains in the regiments there, being the Rev. N. Bayard Clinch of the Third Illinois, the Rev. W. T. Willis of the Second West Virginia, and the Rev. Mr. Ferguson of the First Minnesota. All these men are doing faithful work in their regiments and are highly spoken of by their men. In addition, the churches of the city are welcoming the soldiers to their services, civilians are inviting the boys into their homes, and altogether the boys are being as well cared

for as they possibly can be. A Churchman, the Rev. Harris Masterton, is at the head of the religious work of the Army Y. M. C. A., which has five "huts" in Camp Wilson. He has started Bible classes throughout the camp; and is apparently having splendid success with most of the classes.

Good work is also being done by the men themselves. In Battery A of the First New Hampshire Field Artillery there is a first lieutenant, Frank Abbot, from Manchester, N. H. This man is one of character and leadership. He has organized in his battery a Bible class of forty-seven men. This is about thirty-three per cent. of the entire battery. Lieut. Abbot has exerted such an influence with his captain that there is never any work in the camp on Sundays that is allowed to conflict with church attendance, if a man so desires. Lieut. Abbot is the sort of man to saddle up the greater part of his battery and ride them to church, have unwilling ones hold the horses, and persuade the Churchmen to remain and receive the Holy Communion. Practically the entire Brotherhood chapter from Hampton, Va., meets in the rectory of St. Paul's Memorial Church once a week and all of them are doing their best to bring others to the services of the Church.

DEATH OF REV. W. H. CASEY

THE REV. WILLIAM H. CASEY, rector emeritus of Grace Church, Union Springs, N. Y., died after a brief illness on Wednesday, January 17th, at his home in that village, and funeral services were held in his parish church on Saturday the 20th, the Bishop of the diocese officiating. The body was taken to Rochester for cremation.

One of the best known clergymen in the central part of the state, he was born in England and was educated at Trinity College, Cambridge. He came to America shortly after his graduation and forty years ago took up the rectorship of the churches in Aurora, Cayuga, and Union Springs. Though a man of exceptional ability and scholarship, he declined in more than one instance honorary academic degrees, preferring to be, as he stated it, a "plain reverend". Neither did he care for advancement to the charge of larger parishes, as he loved the work in the rural communities and felt the importance of the Church's place in the small town. For a time, in connection with his ministerial duties, he taught in Wells College, Aurora. Besides being the author of many monographs and articles for the clerical and secular press, he was a regular contributor to the local newspaper until the time of his death.

It was for his athletic prowess and his general love for outdoor sports that he was particularly noted among the men and boys throughout his field of labors. They loved the large, powerfully built man with his quiet, unassuming ways, who took keen interest in all their games and athletic contests. Many of them he had taught to swim and box and row, and even more he had taught the way of life and led them in it. A man of simple faith, ripe scholarship, and broad human sympathies, he will be long missed by a great company of friends.

He is survived by his widow and two daughters, Mrs. John Woodward of St. Paul, Minn., and Miss Mabel Casey of Union Springs.

DEATH OF REV. A. U. STANLEY

THE REV. ALBERT UPHAM STANLEY, a former rector of St. Stephen's Church, Millburn, N. J., but for more than a quarter century a non-parochial priest resident in Marietta, Ga., died in Atlanta on December 5th. For a long time he had been in broken health. He was ordained deacon by Bishop Horatio Potter in 1863. Thirty years afterward he gave up his parish in Millburn.

REPORT OF CHICAGO'S CHURCH HOME FOR AGED PERSONS

New Officers Elected — Brotherhood of St. Andrew—Juvenile Protective Association—Church and Hobo

The Living Church News Bureau
Chicago, January 22, 1917

THE beautiful new Church Home for Aged Persons, now well established at 5431 Ingleside avenue, shelters and keeps sixty-six persons, including six couples. Most of the residents are women. All alike impress visitors with their happiness and contentment. The new Home is large and exceptionally well appointed and furnished. The chapel is particularly attractive and is a great joy and comfort to the residents. At present the chaplain, the Rev. Luther Pardee, is away, and neighboring clergy are taking Sunday and week-day services.

The annual meeting of the corporation of the Home took place on Tuesday, January 16th, the Bishop presiding. Bishop Griswold was elected a member ex-officio of the board of trustees, and the Rev. George H. Thomas, rector of St. Paul's Church, was also elected as a member of the Board. The laymen elected to the board were Dr. Robert H. Lawrence, Mr. J. W. Harrison, Mr. A. H. Noyes, and Mr. Robert B. Gregory. Most of the outgoing members of the board of managers were reelected.

The Bishop, congratulating the members present on the splendid accomplishment of the new Home, bade his hearers remember that, while the income from trust funds is about \$7,000, the current expenses for maintenance of the Home were approximately \$12,000, and that the difference must be made up by personal gifts and offerings.

Mrs. F. F. Ainsworth, treasurer of the maintenance fund, reported that \$11,413.58 had been given by individuals and parishes in amounts ranging from \$325 to \$1. The total cost of the new building, according to the report of the treasurer, Mr. F. F. Ainsworth, was \$109,715.83. Over \$8,000 has been spent in furnishing the Home, most of it given by parishes in the diocese and by individuals. The property of the corporation is valued at nearly \$200,000. The Home is a beneficiary of a trust created by Mr. Hobart Williams, under which a considerable income is received for maintenance. The trust is in memory of Mr. Williams' father and mother.

THE BROTHERHOOD OF ST. ANDREW

New senior chapters have been formed at St. Mark's Church, Chicago, and at Christ Church, Winnetka. A junior chapter has also been formed at Christ Church, Winnetka. A campaign for new chapters is now on in the diocese, similar to that made last February and March in the diocese of Ohio, when forty new chapters were organized, and similar also to the campaign in the New York district, when sixty-nine new chapters were organized. In this campaign, groups are trained over four meetings and special syllabi are used for the purpose. Meetings of this kind, held in sixteen parishes in this diocese, have been led by several of our local officers and members. A most helpful assembly meeting was held at St. Ann's on Wednesday, January 10th, and was well attended in spite of the storm that night. Mr. F. H. Spencer is very active in the work being done in Chicago.

MISSIONS AT CHRIST CHURCH, WOODLAWN

During the Epiphany season the Church school at Christ Church, Woodlawn, is making a special study of the work of the Church in the mission fields, each grade of the school devoting itself to some phase of the work. The course, as the rector explains, is a prepa-

ration for Lent, "when we will be saving our money to bring to God on Easter as our self-denial gift to spread the good news throughout the world". The rector asks the parents to help their children in the course by getting books on the subject from the Public Library, and by reading articles from encyclopedias and other sources. Every grade from the kindergarten through the high school has been assigned a particular field of missions for its subject.

JUVENILE PROTECTIVE ASSOCIATION OF AURORA

The new president of the Aurora Juvenile Protective Association, Mr. Fred G. Adamson, is the junior warden of Trinity Church; the reelected first vice-president, Mr. C. S. Kilbourne, is the senior warden of Trinity; one of the reelected directors, Mrs. Edmond Raftery of St. Mark's Church, Geneva, is a Churchwoman formerly of Trinity; the official visitor of the association, Miss Pearl Dienst, is a communicant of Trinity and the daughter of the Rev. G. E. Dienst, M.D., a vestryman of Trinity. The rector, the Rev. F. E. Brandt, has begun his fourth year as the treasurer of the association. The movement to organize the Juvenile Protective Association was started by the social service committee of Trinity Church in 1913, the association being organized and incorporated in 1914.

THE CHURCH AND THE HOBO

The meeting of the Round Table, at the Church Club on Monday, January 15th, was addressed by the Rev. Irwin St. John Tucker on the subject of The Church and the Migratory Worker. Mr. Tucker, who is an active socialist, is especially well qualified to speak on his subject. "The 'migratory worker,'" Mr. Tucker said, "is better known as the 'hobo'; the migratory non-worker is the 'tramp,' and the stationary non-worker is the 'bum.'" In spite of the reproach that the name hobo seems to have, he is, according to the speaker, a useful person, on whom the general public is very dependent. The hobo is handicapped as a producer because of his disproportionate expenses and because of unsettling habits that his *wandlust* life breeds. In spite of these limitations, he is a pretty good citizen and deserves better attention and care from the Church than she is giving him.

MISCELLANY

The men's club of Emmanuel Church, La Grange, has been having a novel series of meetings in the Parish House. On January 17th, the club had a "sons and fathers" night, for the members of the club and their sons.

The Rev. Dr. George Craig Stewart has been appointed by the Rev. Dr. Mann, president of the House of Deputies, to succeed Bishop Anderson on the joint commission on Social Service. Dr. Stewart addressed the Provincial Synod of the Southwest on Social Service on Wednesday evening, January 17th.
H. B. GWYN.

WHERE THE CHRISTMAS TREE IS NEW

ON SANDY RIDGE, near that point in Old Virginia where the Russell-Wise county line meets the line of Dickenson county, the Christmas tree is a new thing.

On Christmas Eve, in the deaconesses' house at Dante, Archdeacon Rich, Deaconess Williams, and three assistants, having unpacked various barrels and boxes, were engaged in filling bags with candy, and tying up gifts suitable for babies, for young men and old men, young women and old women, big boys and little boys, for big girls and little girls. Five miles away, on Sandy Ridge, Canary Wright, working by the light of a

smoky lamp, and helped by some of his children, was putting in place a huge Christmas tree which reached to the roof of the vacant log cabin selected for the celebration.

Early the next morning the deaconess and her helpers were astir, for they must start soon if they were to reach Sandy Ridge in time to decorate the tree and have everything ready for the opening service at noon. At four o'clock that morning Canary Wright was awakened by his brother John, who had already eaten breakfast and walked three or four miles. At this hour, too, lights began to twinkle in the cabins for miles around. Why so early, do you ask? Because these people were going to bring down some horses for the Deaconess and her co-workers to ride, and others to carry the sacks of presents. Even eight miles away, they came that glazed morning, a cavalcade of eleven horsemen, each ready to give up his mount to one of the women while he himself walked back through five miles of ice and mud, or to burden his beast with one of the huge sacks.

An inspiring sight it was, as those riding ahead looked back and saw them coming along the winding road—these people who two years ago had never heard of the Church, and who were now doing so much for the "Pistopals".

At last, despite the rain and mud, all was in readiness for the Christmas tree. Candles were lighted, and tinsel glittered. "O Little Town of Bethlehem" was sung, and the Lord's Prayer repeated by all. Mr. Rich read the Christmas story, and spoke of the love of the Father, always alive, like the evergreen tree. After the singing of "Away in a Manger", the presents were distributed. Thus ended what was to most of the two hundred and fifty persons present their first Christmas celebration.

And yet it is not ended; for as Lucy and Sabin and Carline play with their dolls, or Liza uses her sewing bag and Polly Jane her new apron, their thoughts will revert to the Christmas tree. Through the long winter day it will be a never-failing subject of conversation, and all will be more ready to welcome the Church when the permanent work begins there this spring.

ABOUT DR. LANING

BY THE RECENT death of Dr. Henry Laning of Osaka, Japan, the Church's staff abroad has lost one of its oldest members, and, in point of service, the oldest of its medical missionaries. Dr. Laning completed his medical education while the Civil War was raging in this country. He volunteered at once as an army surgeon and was attached to the One Hundred and Eighty-ninth Regiment of New York Volunteers until the close of the War. In 1873, Dr. Laning volunteered for service as a missionary doctor. Strange as it may seem in these days when Japan has so fully awakened to the advantages of Western medical science, Dr. Laning found some difficulty in securing permission to begin his work. Finally, a small dispensary was opened in Osaka. In a short time it became known throughout the city as a place where a man with remarkable skill, unlimited patience, and unflinching gentleness was willing to do his best for the sick and suffering. As his work grew in extent and became better known, a small hospital was built. Here Dr. Laning worked for many years until in 1910 a larger and better equipped hospital made it possible for him to render wider and more effective service. In 1915 Dr. Laning returned to this country broken down by forty-two years of exacting work. Bishop Tucker says of him:

"He was an ideal missionary physician, modest and generous and skilful in his profession, successful in winning the confidence and affection of the Japanese, and untiring in evangelistic work. The Japanese of Osaka hold him in the same affectionate regard that they did Bishop Williams."

SEATTLE CHURCH CONSECRATED

AN EVENT of unusual interest in the diocese of Olympia was the opening and consecration of the beautiful new church, just completed, of St. Clement's parish, Seattle. Not often in the life of a parish can two church buildings be consecrated within but little more than two years, yet this has been the case with St. Clement's. Organized twenty-five years ago, on December 7, 1891, the parish was greatly burdened with a debt that was finally paid off at Christmas, 1913. Dur-



ST. CLEMENT'S CHURCH
Seattle, Wash.

ing the following summer many much needed improvements in the building were completed, and in September, 1914, the church, thoroughly renovated, and free from debt, was consecrated by the Rt. Rev. Frederic W. Keator, D.D.

In December, 1915, Mrs. Mary Elizabeth Evans, a devoted member of the parish, announced that she was prepared to erect a new church on an unoccupied portion of the property, at such time as the parish should raise funds sufficient to convert the old church into a parish house. As a result, the church has been completed and was used for the first time on Christmas Eve, on which occasion it was consecrated by the Bishop of Olympia.

The church is a frame structure in Gothic style, and of cruciform ground plan. Designed by Arnold S. Constable, perhaps the foremost student of the Gothic on the Pacific coast, it is very complete in all its details, including a beautifully appointed lady chapel adjoining the chancel on the Gospel side. Many furnishings of both church and chapel have been given in the form of memorials.

The work of remodeling the old church into a parish house has already been undertaken, and when completed will provide the parish with a modern and well-equipped two story and basement building, admirably adapted to the carrying on of the various activities of the parish.

During the past few years St. Clement's has had a remarkable growth, and, with its splendid new plant and entire freedom from debt, its future looks bright.

The first rector of St. Clement's was the Rev. John F. Von Herrlich, who served the parish for about a year, being succeeded by the Rev. J. H. F. Bell. From 1893 until 1896 St. Clement's reverted to the status of a mission of Trinity Parish. In 1896 the Rev. George Buzzelle was called as rector, an office he filled for ten years. The Rev. Frederick K. Howard served the parish for about six months, being succeeded by the Rev. Thomas A. Hilton, who resigned after a rectorship of six years to accept the appointment as Archdeacon of Olympia. He was succeeded February 1, 1914, by Captain the Rev. Arthur P. S. Hyde, United States Army, who was appointed to the charge of the parish at the request of the vestry. In September, 1915, Captain Hyde was obliged to resign on account of press of military duties, and was succeeded by the Rev. Herbert H. Gowen, D.D., Professor of Oriental Languages and Literature at the University of Washington, who

was appointed by the Bishop at the request of the vestry as priest in charge. At the same time Captain Hyde became the honorary curate.

The church, parish house, and rectory occupy a quarter of a square block, at the northwest corner of Twenty-fourth avenue and Fir street, within three blocks of five street car lines. The church provides sittings for 300 people in the nave and transepts and thirty in the lady chapel, while there are accommodations for a choir of forty-two in the chancel.

DEATH OF REV. I. O. ADAMS

THE DEATH of the Rev. Innes O. Adams, missionary at various points around Birmingham, Ala., occurred at his home in that city on Thursday, January 18th, from Bright's disease. Mr. Adams had been in bad health for some considerable time and the result was hardly unexpected. He was a graduate of the University of the South, ordained by Bishop Gregg as deacon in 1875 and as priest in 1878, and was in active missionary work in Texas until 1880, when he entered upon the rectorship of St. John's Church, Camden, Ark. From 1883 until 1893 he was rector of Trinity Church, Pine Bluff, Ark., then from 1893 to 1904 rector of St. James' Church, Eufaula, Ala. After that he was rector of Trinity Church, Bessemer, Ala., for several years, and more latterly, when his health so impaired his activity as to prevent parochial work, he did such missionary work as he was able to accomplish.

DEATH OF THE BISHOP OF ABERDEEN

THE DEATH of the Bishop of Aberdeen and Orkney, the Rt. Rev. Anthony Mitchell, D.D., occurred at his home, Bishop's Court, in Aberdeen, Scotland, on January 18th. His health had been seriously affected for some time, but the news of his death was not expected. Bishop Mitchell will be remembered by many



THE RT. REV. ANTHONY MITCHELL, D.D.
Late Bishop of Aberdeen and Orkney

American Churchmen, having come to this country in 1914 to deliver the Hale lectures at the Western Theological Seminary in Chicago, which were afterward published under the title, *Biographical Studies in Scottish Church History*.

Bishop Mitchell was consecrated in Aberdeen on April 9, 1912, and had thus fulfilled but a short episcopate. A native of Scotland, his entire ministry was spent in that country. He has a brother among the American clergy, the Rev. John F. Mitchell, who has lately removed from Chicago to New York.

On January 20th, at the Church of the Transfiguration, New York City, the Rev. John F. Mitchell had a requiem for his brother, the Bishop. By the kind permission of the Bishop of New York, the Scottish Liturgy was used. The Rev. John Wilson Gammack, rector of Glen Cove, Long Island, acted as server. Bishop Mitchell was lay reader at St. Mary's Church, Inverness, Aber-

deen, and served as such when the venerable father of Mr. Gammack, the Rev. James Gammack, D.D., of Aberdeen University, was *locum tenens*.

NEW JERSEY CHURCH DEDICATED

ON THE Second Sunday after Epiphany Archdeacon Shepherd, assisted by the pastor, the Rev. John J. Neighbour, dedicated St. James' Church, Bradley Beach, N. J. This mission was started in an "upper room" about two years ago, when twenty-five Churchmen pledged their loyalty and support. Serv-



ST. JAMES' CHURCH, BRADLEY BEACH, N. J.

ices have been maintained since that time by visiting clergymen, among whom may be mentioned the Rev. Charles Holland Kidder.

The new church building includes, in addition to the church proper, vestry and choir rooms, a spacious hall, with class rooms, kitchen, cloak, toilet, and furnace rooms. The completed plant cost about \$8,000. The lot, valued at 5,000, was donated by the Hon. James A. Bradley, the founder of the borough. The plans were drawn by the diocesan architect, Mr. Arnold H. Morse.

DEATH OF REV. W. H. MEADE, D.D.

THE DEATH is recorded of the Rev. Dr. William Hopkins Meade, who departed this life at Winston-Salem, N. C., at the age of 78 years, after a brief illness. Funeral services were held at Roanoke, Va., in St. John's Church, and interment was at Charles Town, W. Va. Dr. Meade was a retired clergyman of the diocese of Southern Virginia.

Graduated from the University of Virginia in 1859, and from the Theological Seminary at Alexandria in 1863, in the latter year he was ordered deacon by Bishop Johns, who at the end of a year also advanced him to the priesthood. He received the doctor's degree in divinity from Kenyon College in 1879. He was a member of the Standing Committee of West Virginia from the organization of the diocese, and also served as examining chaplain. He was a deputy to General Convention in 1880 and again in 1895.

Passing his diaconate in Mechlenburg county, Virginia, he afterward removed to Charlottesville, and in 1867 to Charles Town, where he remained till 1883. For two or three years he was rector of the Church of the Saviour, in West Philadelphia, and thereafter returned to Virginia, acting as rector of the church at Roanoke from 1886 to 1898. For the following ten years he was at Chapel Hill, N. C.

CHURCH PENSION FUND

THE REV. J. PHILIP ANSHUTZ of St. Luke's Church, Billings, Mont., has been asked by the Church Pension Fund Commissioners of the diocese to make an individual canvass in the interests of the five million dollar fund. Mr. Anshutz has already started out on this campaign. The Archdeacon of the diocese will look after the work in Billings during Mr. Anshutz's absence.

The Church of the Ascension at Forsyth has been completed and is paid for.

A COSMOPOLITAN SEMINARY

AN INTERESTING fact brought out at the recent inter-seminary conference held in Philadelphia was the strikingly cosmopolitan character of the Philadelphia Divinity School.

The accompanying photograph was taken without any conscious idea at the time of the countries represented. Of the eight men in the group, six countries are represented, as follows: United States, two; Poland, one; Italy, one; England, one; Porto Rico, one; Japan, two. This fact is all the more impres-

England Porto Rico United States



Italy Japan Poland Japan
A GROUP AT THE PHILADELPHIA DIVINITY SCHOOL

sive when considered in relation to the total membership of the school.

There are probably no institutions of higher learning in America which, in proportion to their enrollment, include a larger variety of racial and national elements, and the cosmopolitan character of our theological seminaries is a splendid sign of the times.

CENTENNIAL OF ST. JOHN'S CHURCH, WASHINGTON

TRIBUTES to the work done by St. John's Church, Washington D. C., during the past hundred years were paid in most eloquent terms by various speakers to capacity congregations on Saturday afternoon and Sunday, the 13th and 14th.

Being the "Church of the Presidents", it was natural that a very distinguished gathering should be assembled on such an occasion. The centennial services really began a week earlier, when the rector, the Rev. Roland Cotton Smith, D.D., gave an historical address to his congregation. On Saturday, at the special service commemorating the founding of the church, some remarkable speeches were made. It was gratifying to see among the clergy present two former rectors of the church, Bishop Leonard of Ohio and the Rev. Dr. George William Douglas of New York.

The rector, in introducing the speakers, said, "What the people of the United States need is some such building as this to gather them from East and West, North and South, to bind them to God. In the early history of the church a discussion arose because the pews were not 'comfortable', and the Bishop of Maryland sent word that they should not be comfortable, they should not invite sleep; the Church should be 'awake'."

Bishop Harding said: "The century that this church has been standing here is the most

remarkable of all the centuries in the history of the world. This parish has steadily progressed in strength and interest. It has been in touch with the great men of the nation. It has been and is one of the most generous, both in this diocese and throughout the land."

Senator Lodge said: "The men who built these walls had seen, only a few months before, the British force march upon the Capitol. To describe what has happened during the standing of this church would be to tell a great part of the history of the

United States. We have been too heedless in saving and preserving buildings of interest and sentiment."

In relating some of the historical events that happened during the early years of St. John's Church, Senator Lodge reminded the congregation of the need for National Preparedness; indeed this was one of the most notable points in his address. After describing the attack made by the British on Washington during the war of 1812, and the attempts made by citizen soldiers to check their progress at Bladensburg, he said: "No amount of individual courage will enable untrained, unorganized men to face successfully those who are trained, organized, disciplined, and equipped, who know not only what they mean to do, but what they must do. The lesson of Bladensburg glared in letters of fire before the American people. They paid no attention to it then. It is not yet apparent that they ever have paid any continued attention to it since."

The Rev. Dr. Radcliffe, pastor of New York Avenue Presbyterian Church, said: "I wish here most heartily to congratulate St. John's for the way in which it has held its people. St. John's in all its history has stood for common 'faith'. St. John's stands for Churchliness. I congratulate you upon your culture in reverence."

Admiral Stockton, on behalf of the wardens and vestry, expressed hearty appreciation and thanks to those who brought greetings and congratulations; he welcomed the old rectors present who had helped, in their day, to make St. John's what it is today, and he voiced the gratitude of the vestry and congregation to the present rector for his progressive work.

The diocese has reason to be grateful to St. John's for its great generosity in several directions, and especially in the cause of

diocesan missions; it was fitting, therefore, that the clergy should have an opportunity of joining in the thanksgiving of the parish.

On Sunday morning the sermon was preached by the Bishop of Ohio. He was, as rector, very much beloved, and many of his old parishioners were there to welcome him. He referred feelingly to the work done by the Church during the centenary period.

At the closing service in the afternoon, to which the clergy of the diocese were specially invited, there was a great congregation. Dr. Douglas, another former rector, in the course of his sermon contrasted this sterner age in which we are living with the age of youth just past when he said: "Men lived in an age saturated with sentiment. This operated in two directions, the childlike delight in being alive, the gospel of amusement; or again, a mawkish compassion for those whose lot is hard—not the searching, individualizing solicitude for the Cross of Christ, but the superficial, wholesale, transient worship of the rose-crowned god Pan, bent upon material luxury, bread, and sport. But the epoch in which we are living is a sterner time. Instead of being sick with pity for pain, we are now compelled to see that pain is a warning of danger and that we must be ready to live dangerously."

The centennial celebration closed without the attendance of President Wilson.

DEATH OF REV. DR. PERCIVAL

THE DEATH of the Rev. Herbert Atwood Percival, D.D., occurred at his home in Peoria, Ill., on January 11th.

Dr. Percival, born in Canada in 1869, was graduated from Knox College in 1891, and in his study for the Presbyterian ministry gained afterward the degree of doctor in divinity from Blackburn University. After holding several charges in the Presbyterian Church in Canada and Chicago, he came under the influence of the Church, and was ordered deacon by Bishop Nicholson. Going to Peoria, he was advanced to the priesthood by Bishop Fawcett in 1904, was elected rector of St. Paul's Church, and fulfilled the duties of this position for ten years. Resigning in January of 1914 from this, his only charge in the Church, he retired to private life. He served as a member of the Standing Committee of the diocese of Quincy from 1907 till 1912, and was a deputy to the General Conventions of 1907 and 1910.

The burial services were held in St. Paul's Church, Peoria, on January 13th, being conducted by the present rector of the parish, the Rev. Harold L. Bowen, assisted by the Rev. Messrs. William Baker, T. W. C. Cheeseman, F. W. Haist, and G. S. A. Moore.

PAROCHIAL MISSIONS

A PREACHING MISSION was held in the Church of the Ascension, Pittsburgh, Pa., during the week extending from January 21st to 28th, the preacher being the Rev. Bertram E. Brown, of Tarboro, N. C., a brother of the rector, the Rev. Dr. Wyatt Brown.

THE CONVOCATIONS of Columbus and Dayton, Ohio, have arranged for parochial missions this year, and a large number of missions will be held between now and Easter. The clergy are exchanging with each other and five or six missions will be conducted by the Archdeacon of Columbus.

FATHERS OFFICER AND HARRISON have many addresses to make besides the sermons and instructions of the very successful mission they are holding at St. Stephen's Church, Providence, R. I. (Rev. George McC. Fiske, D.D., rector). Fr. Officer preached at the noon chapel service at Brown University and also at Pembroke Hall, and made a short address at a meeting of the Woman's Auxiliary at St. John's Church. On Monday he made a

brief statement of methods used at the children's mission before the Clerical Club of Rhode Island at the Bishop McVickar House. Fr. Harrison gave an interesting address, illustrated with stereopticon pictures, of the work at St. Andrew's School, Sewanee, Tenn., before the monthly meeting of the Woman's Auxiliary of Rhode Island held at the Church of the Advent, Pawtucket, R. I. (Rev. James E. Barbour, rector), on Friday the 19th.

CITY SCHOOLS FOR RELIGIOUS INSTRUCTION

MANY HUNDREDS of Sunday school teachers and parents are enrolled this winter in city schools for religious instruction. The movement is significant because it means that all over the Church men and women are willing to give up one night every week for a number of weeks in order that they may be better equipped to mold the religious ideas and train the religious activity of future Churchmen.

The Sunday school institute in the diocese of Washington holds eight meetings during the winter, and in addition there is a teacher training class with a special class for primary teachers.

The institute in the diocese of Long Island offers the first year of a two years' course. On Tuesday evenings there is a devotional exercise at 7:45, then a general lecture, and department specialization classes, closing at 9:45. This institute is unique in that the training classes of other communions have been included.

In Louisville, Ky., seventy-one teachers are enrolled, meeting on Wednesday evenings, for fifteen weeks, omitting the Christmas week.

The city school in Boston began its session in November. Thirty-four teachers are enrolled.

In New York the school meets on Friday nights, from November through February, offering several classes and conferences, with advanced courses in connection with the demonstration school.

The school in Buffalo, N. Y., meets on Wednesday evenings, from December through March. Three courses are offered this year.

The sessions of the Chicago School began October 5th, and continued through December. This year the school had eighty-two enrollments with a faculty of twelve teachers.

In all of these schools the courses are of substantial value, given by trained instructors under the direction of the General Board of Religious Education.

APPRECIATION FROM WITHOUT

FROM RESIDENTS of the Hawaiian Islands, not one of whom is a member of the Episcopal Church, Bishop Restarick has recently received gifts amounting to \$8,500 for the Church's work. Most of the money has been given by men of what are known as the old missionary families, all of whom are Congregationalists, who stated in their letters enclosing the gifts that they were making them in recognition and appreciation of work which the Church is doing in Hawaii for the Hawaiian girls.

BEQUESTS

BY THE WILL of the late William H. Hoyt of Baltimore, the following legacies are to be paid upon the death of Mrs. Hoyt: to the Rev. Edward W. Wroth, rector of All Saints' Church, Baltimore, \$600; All Saints' Church, Baltimore, \$800; St. Peter's Orphan Asylum, \$700; the Church Home and Infirmary, \$500; and Christ Church Asylum for Female Children, \$200.

BY THE WILL of Mrs. Alberta von Linggen Field of Baltimore, who died on December 8th, it is directed that upon the death of her

husband and certain annuitants the residue of the estate is to pass to the convention of the diocese of Maryland, the income to be used for the support of superannuated, disabled, or needy clergymen of the diocese of Maryland, the fund to be known as the Alberta von Linggen Field Endowment Fund.

THE WILL of James Herman Aldrich of New York and Sag Harbor, L. I., who died at Washington about two weeks ago, provides for large gifts to prominent charities of the Church. Christ Church at Sag Harbor is to receive \$15,000, the income of which is to be used for the support of the church. The Cathedral of St. John the Divine is to receive \$10,000 and St. Luke's Hospital gets \$7,500 to establish what is to be known as the Mary Gertrude Edson Aldrich bed. St. Luke's Home for Aged Women, on Amsterdam avenue, New York, is to get \$5,000 to endow a room. The trustees of the diocese of Long Island get \$15,000, to be used in connection with the country home maintained by the Girls' Friendly Society. The Fresh Air Fund of St. John's Cathedral is to have \$2,000 to use in connection with its home at Tomkins Cove.

MEMORIALS AND GIFTS

A CHRISTMAS gift of \$10,000 was received by the Clergymen's Retiring Fund Society from a devoted and generous friend.

A HANDSOME memorial rood beam has recently been placed in All Saints' Church, Orange, N. J. The central figure represents Christ reigning from the cross, and the accompanying statues are of the Blessed Virgin and St. John.

GEORGE WHARTON PEPPER has presented to St. Peter's Church, St. Louis (Rev. Z. B. T. Phillips, D.D., rector), a large silk flag which is carried behind the cross in procession each Sunday. The plate is inscribed thus:

"To the glory of God, in loyalty to the nation, with gratitude for the privileges of St. Peter's parish, from a lay deputy to the General Convention, A. D. 1916."

A BURSE AND VEIL of rich red silk brocade in ecclesiastical design, with maltese cross in thread of gold, has been given to the Cathedral at Erie, by Mr. and Mrs. William H. Warner, in memory of their infant son. The exquisite work was blessed by the Bishop at the service on Christmas Day and used for the first time on St. Stephen's Day.

AS A THANK-OFFERING, Mrs. Luther Hammond has given the parish of the Holy Comforter, Kenilworth, Ill., a beautiful silk American flag with an eagle emblem, which was blessed and carried by the choir for the first time on the Sunday before Christmas. The flag will be hung in the nave and will be carried on special occasions in processions.

IN MEMORY of Mary Witter Barbour, wife of the Rev. Paul Humphrey Barbour, of Hartford, Conn., a brass alms bason has been presented to Grace Church, Old Saybrook (Rt. Rev. Chas. S. Olmsted, D.D., rector), by the members of the altar guild of the church. Mrs. Barbour was the daughter of the Rev. and Mrs. Melville K. Bailey of Saybrook.

IN EMMANUEL CHURCH, Rapidan, Va., a rather unusual but very quaint and beautiful memorial was unveiled and blessed, on the Fourth Sunday in Advent, by the Rev. C. M. Conant, at that time priest in charge. The back part of the black walnut credence ends in a maltese cross. In the centre of this is set, in a slender brass frame, an exquisite piece of old ivory, about five by three inches. This ivory plate bears upon its face an I. H. S. monogram, transfixed and dominated by a very delicate cross (Roman), the device being most artistically and exquisitely wrought. The straight lines of the brass frame are

broken by the insertion of similar lines of an oval. On the frame is inscribed:

"To the glory of God, and in loving memory of HATTIE GREEN WALLER, 1848-1912, and MARY VIRGINIA CRENSHAW, 1857-1898."

The ivory plate was the back of a Prayer Book brought from England by the late Capt. William G. Crenshaw, and by him given to Miss Crenshaw's mother. The memorial is the gift of the Misses Crenshaw of Slaughter parish, the work being done by Mr. Charles Hogeman of New York. The Rev. William C. Marshall is now rector of the parish.

ALL SAINTS' CHURCH, Morristown, Tenn., has been the recipient of many gifts within the past six months. In July the church was opened, after having been closed, except for monthly service, for five years. By appeals in the North, the priest in charge was able to raise enough money to build a sacristy, which is arranged to be used for week-day services during the winter. The Confraternity of the Blessed Sacrament supplied a beautiful chalice and paten. A silver bread box was given by a friend in Asheville. Lavabo, cruets, ablution cup, etc., were supplied by the priest, as were also the vestments. A purple dossal was given in Advent and an exquisite set of Japanese curtains came next, which are now doing duty as white dossals. A beautiful brass processional cross, given by Mr. and Mrs. J. W. Soady, was blessed and used at the opening of a mission by Fr. Harrison, O.H.C., while shortly before a large sanctus bell and a missal and stand were added. An oak altar, seven feet long, with three gradines and tabernacle, marble mensa insert, is the gift of Mrs. R. L. Cocke, in memory of her father and mother, John Fontaine Hudson and Mary Cornelia Hudson, and the new linens with which it was vested were the gift of a young woman of Philadelphia. Other gifts have been promised.

ALABAMA

C. M. BECKWITHE, D.D., Bishop

Farewell Reception

A FAREWELL reception was given to the Rev. and Mrs. A. G. Richards in the Walter Robinson parish house in Mobile on the last Thursday in December, previous to their departure for Athens, Ga., where Mr. Richards becomes rector of Emmanuel Church, the parish so long served by the Rev. Troy Beatty. The departing clergyman was presented with a scroll expressing the sorrow of the parish at his departure and their high appreciation of the value of his labors—a sorrow and appreciation which were shared by the community at large.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Woman's Auxiliary—Sunday School Institute

THE WOMAN'S AUXILIARY of the archdeaconry of Reading met at the Church of the Mediator, Allentown (Rev. R. N. Merriman, missionary), on Wednesday, January 17th. Bishop Talbot was the speaker at the celebration of the Holy Communion. After luncheon announcement was made of Miss Boyer's plans for mission study classes in Lent. Later there was an address by the Bishop of North Dakota.

A SUNDAY SCHOOL INSTITUTE was held at St. Mark's Church, Mauch Chunk (Rev. Walter Coe Roberts, rector), on Friday afternoon and evening, January 19th. The Rev. S. N. Kent made an address of greeting, and other afternoon speakers were the Rev. H. E. A. Durell, Mr. D. J. Pearsall, and Miss Elizabeth G. Ruddle. After supper there was a devotional service conducted by the rector, followed by two papers and discussion: What Can the Home Expect of the School? by the Rev. Gabriel Farrell, Jr., of Philadelphia, and What Can the School Expect of the Home? by Miss Helen I. Jennings of Pottsville.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Endowment for Trinity College—An Anniversary
—Sunday School Union

MORE THAN a quarter of the million dollar endowment fund for Trinity College has already been secured by President Luther, in his campaign which has been in progress only a little over a month. The raising of this amount has been entirely the result of President Luther's work for the fund in New York, where he is at present. From New York, President Luther will probably go to Pittsburgh, where he is to be entertained at dinner by the Pittsburgh alumni Saturday evening, January 27th. Later he expects to carry his campaign into the West, probably concentrating his efforts in Cleveland and Chicago, which are considered centers of Trinity graduates.

THE REV. DR. FREDERICK W. HARRIMAN, rector of Grace Church, Windsor, was recently honored by being elected a trustee of the Loomis Institute. On March 1st Dr. Harriman will have completed thirty-one years as rector of Grace Church. He has always been much interested in educational matters, and brings much valuable experience to the new office to which he has been elected.

THE REV. BENJAMIN T. KEMERER, rector of St. George's Church, St. Louis, has been visiting several local centers in the diocese, under direction of the diocesan board of religious education, explaining and illustrating the *Christian Nurture Series* of lessons.

THE TWENTY-FOURTH meeting of the Hartford Sunday School Union will be held under the direction of the diocesan board of religious education in Christ Church, Hartford, Thursday afternoon and evening, February 1st.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.
Southern Convocation

THE WINTER MEETING of the Southern convocation was held in St. Peter's Church, Salisbury, on the 9th and 10th of January. At the evening service on the first day a sermon, preached by the Rev. W. C. Hicks, secretary of the province of Washington, set forth the missionary work of the Church, with special reference to the work in this Province.

On the second day an essay was read by the Rev. George M. Galarneau. At a second celebration of the Holy Communion a sermon was preached by the Rev. Henry E. Spears. At the afternoon session there was a general discussion on the best means to strengthen and extend the work of the church in the diocese. At Evening Prayer a sermon was preached by the Rev. Louis L. Williams.

ERIE

ROGERS ISRAEL, D.D., Bishop

Men's Club Reorganized—Bishop Rowe

THE MEN'S CLUB of the Cathedral of St. Paul has been reorganized. At its first meeting one hundred men sat down to dinner, and afterwards listened to a remarkable address by Mr. H. D. W. English, upon Clarion Calls to Men. At their next meeting Dr. Howard Kelley of Baltimore will speak. The Erie Medical Association has accepted an invitation to be present in a body.

ON SUNDAY morning, February 4th, the Bishop of Alaska will preach at the Cathedral.

GEORGIA

F. F. REESE, D.D., Bishop

Woman's Auxiliary

ENTHUSIASTIC meetings of the Woman's Auxiliary have recently been held in Savannah, Augusta, and Americus. The president

The Danger of Stomach Acidity and Fermentation

By Arthur True Buswell, M.D.



Eugene Christian

If I were asked to sound a health warning that would be of the greatest possible benefit to mankind, I should say emphatically—"Beware of acid stomach." For acid stomach is the cause of fermentation which, bad enough in itself, is the forerunner of a hundred ills that sap the energy and vitality of its victims. I venture to say that ninety per cent. of all sickness starts with acid stomach.

Nature provides hydrochloric acid as one of the digestive fluids, but too much of this acid causes fermentation, hurries the food out of the stomach, and carries the acid all through the body. As a consequence, poisons (toxins) are formed which are absorbed into the blood, causing auto intoxication, nervousness, mental depression, and countless ills of which this is but the beginning.

Every one of the vital organs in time become affected—the heart, the liver, the kidneys, the intestines, the nerves, and the brain all decline, for the stomach is the Power Plant of the body. Even the teeth are affected by acid stomach, for the gums recede and pyorrhoea will be the result.

Stomach remedies only neutralize the acid because they are stronger than the acid. This ultimately ruins the lining of the stomach. The acid being neutralized is absorbed into the blood only to come back to the stomach in greater quantities at the next meal.

How much more sensible would it be to attack this disorder at its source! Instead of attempting to neutralize the acid after it has formed, why not prevent it from forming in the first place?

Superaacidity is caused by wrong eating and the remedy must be found in the field of the cause—in eating correctly.

The individual sufferer from indigestion, acidity, fermentation, gas, and such disorders has not carried his experiments with food very far. If he had he could easily cure himself as Eugene Christian, the famous food scientist, has proved beyond all doubt.

The reason which led Eugene Christian to take up the study of food in the first place was because he himself, as a young man, was a great sufferer from stomach and intestinal trouble.

So acute was his affliction that the best specialists of the day, after everything within their power had failed, gave him up to die. Educated for a doctor himself, Christian could get no help from his brother physicians.

Believing that wrong eating was the cause and that right eating was the only cure, he took up the study of foods and their relation to the human system. What he learned not only restored his own health in a remarkably short space of time, but has been the means of relieving some 25,000 other men and women for whom he has prescribed with almost invariable success, even though most of them went to him as a last resort.

Christian says that all stomach and intestinal disorders—with their countless sympathetic ills—are caused by wrong selections and wrong combinations of food and that right combinations of food will positively remove every stomach and intestinal disorder by removing its causes.

No one would think of putting salt into an open wound, and yet we do worse than that

when we keep putting irritating acid-creating food combinations into our stomachs already surcharged with acid.

The word diet is one which has an unpleasant sound—it makes us think of giving up all the things we like for those we have no taste for. But Eugene Christian's method is entirely different—instead of asking his patients to give up the things they enjoy, he prescribes menus which are twice as enjoyable as those to which the patient is accustomed.

Christian believes in good foods deliciously cooked—the kind all of us like best and which may be obtained at any home store, hotel, or restaurant. He says that most of the things we eat are all right—but that we don't know how to combine or balance them.

Often, one food good in itself, when combined with another equally good food, produces an acid reaction in the stomach; whereas either of the foods alone or eaten in combination with some other food would have been easily and perfectly digested.

Unfortunately, each food we eat at a meal is not digested separately. Instead, all of the foods we combine at the same meal are mixed and digested together. Consequently, if we eat two or more articles at the same meal which don't go well together, there is sure to be acidity, fermentation gas, and all kinds of digestive trouble.

At Eugene Christian's New York office there is a constant stream of men and women who go to him for treatment after having tried everything else and rarely are they disappointed in the outcome. Some of the results he has attained read like fairy tales. I know of a number of instances where his rich patrons have been so grateful for their restoration of health and energy that they have sent him checks for \$500 or \$1,000 in addition to the amount of the bill when paying it.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a course of little lessons which tells you exactly what to eat in order to overcome the ailment which is troubling you.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon, and dinner, curative as well as corrective, covering all conditions of health and sickness, including stomach acidity, constipation, and all intestinal disorders from infancy to old age and all occupations, climates, and seasons. They also tell you how to reduce and how to gain.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered and clearly explained that you can scarcely think of a question which isn't answered. You can start eating the very things that will remove the causes of your disorder the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating simply write The Corrective Eating Society, Dept. 661, 460 Fourth Avenue, New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit \$3, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society, and will be honored at once.

CORRECTIVE EATING SOCIETY, Dept. 661, 460 Fourth Ave., New York City

You may send me, prepaid, a copy of Corrective Eating in 24 Lessons. I will either remail them to you within five days after receipt or send you \$3.

Name Address
City State

of the Auxiliary, who started on a tour through the diocese on January 22nd, hopes soon to visit all the diocesan branches. Mrs. W. J. Brown of Savannah has been appointed corresponding secretary for the diocese.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Mission Study—Guild House Sold

IN PURSUANCE of the work, so finely begun in the recent missionary institute, two normal classes on The Kingdom of God in Latin-America, to prepare leaders and promoters for the Lenten mission study classes, are to be held until Lent, in Grace and St. Peter's parish house, Baltimore, on Thursday evenings, beginning January 11th, and on Saturday afternoons, beginning January 13th, under the leadership of Miss Edith Duer, educational secretary of the Woman's Auxiliary of the diocese.

THE VESTRY of St. Paul's parish, Baltimore, it is announced, has sold St. Paul's guild house for \$10,000. This house, which has been used for many years as the centre of parochial activities of St. Paul's Chapel, is no longer needed in view of the completion and occupancy of larger and finer buildings in a more favorable location nearer the chapel.

MILWAUKEE

W. W. WEBB, D.D., Bishop
Mrs. Biller Addresses Auxiliary

THE REGULAR meeting of the St. James' branch of the Woman's Auxiliary was deferred from January 16th to January 18th that the members might hear Mrs. Biller, widow of the late Bishop Biller, give an address on Missionary Work Among the Indians of South Dakota. Mrs. Biller, earnest and simple in her manner, has the advantage of knowing thoroughly of what she speaks. As wife of a young and energetic bishop, she had ample opportunity to learn at first hand the needs of the Indian, his weaknesses, his inefficiency, his childlike trust in men of our race who have cruelly deceived and cheated him; but she knows also his possibilities for good, his overflowing devotion to the clergy and missionaries of the Church and to all who keep faith with him, and his ability to master useful lines of occupation. Mrs. Biller told of the generosity of the Indians, both men and women, and how all their pledges to Church work are gladly and promptly met!

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Girls' Friendly Society

ON THE morning of January 8th the Girls' Friendly Society held a conference on social service at St. George's parish house, St. Louis. Dr. Elizabeth Reed, the diocesan social service associate, presented suggestions for social service work during the winter. It was decided to ask each branch to give at least 50 cents toward the rent of the house in Hereford, England; to try to help some immigrant girl by teaching her the language and customs of the country; to increase the knowledge and interest of the girls in the Red Cross Society; to encourage the observance in our churches of Child Labor Sunday; and to continue working for Deaconess Brainerd at the hospital in St. Louis. It was also decided to hold a social service meeting at St. George's parish house on February 15th.

THE REV. Z. B. T. PHILLIPS, D.D., rector of St. Peter's Church, St. Louis, has been appointed by Mayor Kiel as delegate to a Congress of Constructive Patriotism in Washington, D. C., meeting from January 25th to 28th. The men's club of St. Peter's, appreciating the honor, are sending him as their representative.

MONTANA

W. F. FABER, D.D., Bishop

An Extensive Field—Material Improvements

THE REV. G. VICTOR BELL arrived in Malta December 1st and took charge of the string of missions in the northeastern part of the diocese. He has a field large enough for three men, but he will have to work it alone until the other men can be found—and also the means to support them. The new church in Malta is nearing completion, and it is hoped that the congregation will be able to use it before very long.

THE PARISH HOUSE of St. John's, Butte, is under roof and will soon be completed.

BISHOP FABER goes to Colorado Springs to preach the sermon at the consecration of his old friend, the Rev. Frank H. Touret, Missionary Bishop-elect of Western Colorado, on February 2nd.

AN EVERY-MEMBER canvass has been successfully made in Bozeman.

COMPLETED before Christmas, the Church of the Nativity, East Helena, was opened for services on the Fourth Sunday in Advent, the Rev. Francis R. Bateman officiating. In the evening Bishop Faber held a second service in the new church, being assisted by the Rev. Mr. Bateman and his choir of St. Peter's Church, Helena.

THE CHURCH of the Ascension at Forsyth has been completed and paid for, and will be ready for use as soon as windows and furnace are installed.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON E. STRAHL, D.D., Bp. Suffr.
Anniversary Service

LARGE CONGREGATIONS attended the services at Christ Church, Bloomfield, N. J., on Sunday, January 14th, although the day was rainy and threatening throughout. More than five hundred communicants received at the two celebrations of the Holy Eucharist. The twenty-fifth anniversary of the rector, the Rev. Edwin A. White, D.C.L., was observed; and an appropriate sermon was preached by the Rev. Dr. Alexander Mann, rector of Trinity Church, Boston, Mass., at the mid-day service. The preacher brought a message of congratulation and reviewed the quarter-century history of the parish, based on statistics and historical data. In this period a new stone church (lately enlarged), a rectory, and a large parish house (now being enlarged) have been built. The net gain in the number of communicants is 757. A parochial chapel, now an independent parish, with 134 communicants, was founded by the Rev. Dr. White. The rector was presented with a purse of gold by his parishioners in appreciation of his long and faithful service.

THE RECTOR of the House of Prayer, Newark, N. J., and the Confraternity of St. Edmund, have invited clergy and acolytes of parishes in the diocese of Newark and vicinity

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English silk stoles, outline crosses \$4.50
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to attend the anniversary service on Wednesday evening, January 31st. The Rev. John Brian McCormick will preach the sermon.

NEW JERSEY
PAUL MATTHEWS, D.D., Bishop.
Daughters of the King

THE MID-WINTER meeting of the local assembly of the Daughters of the King was held in Christ Church, South Amboy (Rev. Chapman S. Lewis, rector), on Thursday the 18th. The sermon was preached by the Rev. W. L. Rogers of St. James' Church, Jersey City, and a quiet hour was conducted by the Rev. T. A. Conover. A luncheon was served by the ladies of the parish, after which the business meeting was well attended.

PITTSBURGH
CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Missionary League—A Conference

THE LAYMEN'S MISSIONARY LEAGUE held its annual meeting in St. Peter's Church, Pittsburgh, on Tuesday evening, January 16th. Shortened Evening Prayer was said, followed by a supper, served by the ladies' auxiliary of the League, in the parish house. The president and the chaplain of the league are appointed by the Bishop of the diocese. The vice-president is Mr. Edwin Logan; recording secretary, Mr. Orran Packard; corresponding secretary, Mr. J. Campbell Roberts; treasurer, Mr. Harvey H. Smith. The anniversary service and public licensing of the lay evangelists and lay readers will be held on the First Sunday in Lent, February 25th, at St. Andrew's Church, Pittsburgh.

A UNIQUE conference in the history of the diocese took place at the parish house of the Church of the Ascension, Pittsburgh, on Wednesday, January 17th. The diocesan branch of the Woman's Auxiliary invited the clergy of the diocese to confer with them concerning certain aspects of their work. An Auxiliary officers' conference was held in the morning, and the officers and clergy in attendance were entertained very handsomely at luncheon by the woman's guild of Ascension parish. The conference followed the luncheon, when various Auxiliary plans and problems were discussed. A committee of the Pittsburgh branch is arranging for a number of drawing-room meetings during February in different part of the city and in some of the suburbs, for the dissemination of missionary information among persons not as yet vitally interested in the Church's missionary undertakings. The project was approved by the clergy present, and it is hoped to have as speakers missionary bishops from various parts of the country.

RHODE ISLAND
JAMES DEW. PERRY, JR., D.D., Bishop
Service for Sunday Schools—Clerical Club

ON JANUARY 14th a missionary service of the united Sunday schools of St. Mary's, East Providence, Grace Memorial, Phillipsdale, and St. Mark's, Riverside, was held at the latter church. The little church at Riverside was packed to the doors and many were unable to obtain seats. The choir of St. Mary's united with the new choir of boys at St. Mark's in the musical portion of the service. The address was delivered by the Rev. L. M. Dean of St. Mark's, and the Rev. H. C. Dana conducted the service set forth by the Board of Missions. The offering was sent to the Rev. Mr. Morgan of Penland, N. C.

THE CLERICAL CLUB of Rhode Island held its monthly meeting January 15th at the Bishop McViekar House, Providence. The Rev. Dr. Rousmaniere was prevented from coming by illness, and the Rev. B. T. Kemerer became the morning speaker, his subject being the *Christian Nurture Series*. It was an-

nounced at this meeting that the Bishop's annual Pre-Lenten quiet day for the clergy would be held February 12th.

SOUTH CAROLINA
WM. A. GUERRY, D.D., Bishop
Columbia Convocation

THE COLUMBIA CONVOCATION met in St. Thaddeus' Church, Aiken, January 9th, 10th, and 11th. One of the features of the meeting was the address, Tuesday night, of Mr. Albert S. Johnstone, secretary of the State Board of Charities and Correction. On Wednesday morning the subject discussed was The Spiritual Value of the Every-Member Canvass, led by Prof. J. N. Frierson, of the University Law Department. On Wednesday evening the sermon was preached by the Rev. Percy J. Robottom of St. Timothy's Church, Columbia.

SOUTHERN OHIO
BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Church Efficiency—Farewell Dinner—Automobile—New Mission

A CHURCH EFFICIENCY campaign is taking place in Columbus during the month of January. Nearly 100 churches are taking part, including Trinity and St. Paul's. Each church is assigned a district and a house to house visitation is made, inviting and urging the people to attend some church. The stated object of the movement is to bring the Christian Churches into closer touch with the people outside and to make the churches more efficient inside.

THE COLUMBUS clergy gave a farewell dinner last week to the Rev. Harry C. Robinson, who resigned St. John's Church to accept the position of Archdeacon of Detroit and rector of "the Mariners' Church" in that city. After the dinner the clergy assembled in Trinity chapel for a short service, conducted by Bishop Reese, who spoke of the splendid work done by Mr. Robinson in Columbus and wished him God-speed and success in his new field.

THE REV. A. J. J. GRUETTER, rector of St. John's Church, Worthington, was the happy recipient on Christmas Day of a Ford touring car, presented to him by his parishioners. Mr. Gruetter is also priest in charge of St. James' Church, North Columbus, and the auto will be a great help to him in caring for the work in the two places.

A DIOCESAN MISSION has recently been organized in North Columbus and has an average attendance of forty. Twenty-five children are enrolled in the Sunday school and the prospects of the mission appear bright. Services are being maintained by the local clergy, lay readers, and the Archdeacon.

WESTERN NEW YORK
WM. D. WALKER, D.D., LL.D., D.C. L., Bishop
Centennial of St. Paul's, Buffalo—Protest Meeting

ST. PAUL'S CHURCH, Buffalo (Rev. Charles A. Jessup, D.D., rector), is preparing to celebrate its centennial in the week from February 4th to 11th. On Septuagesima Sunday the rector will preach an historical sermon, following which there will be a celebration to which all parishioners, former as well as present, are urged to come. The Rev. John Mills Gilbert will be the preacher in the evening. There will be a celebration of the Holy Communion at 8 A. M. each day and a

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noon-day service at 12:05, with the following as preachers: Monday, the Venerable H. F. Cody, D.D., Archdeacon of Toronto; Tuesday, the Rt. Rev. Charles P. Anderson, D.D.; Wednesday, the Rev. William T. Manning, D.D.; Thursday, the Rt. Rev. P. M. Rhinelander, D.D.; Friday, the Rt. Rev. Daniel S. Tuttle, D.D. Wednesday evening there will be a parish reception at the Iroquois Hotel, and Saturday evening a civic meeting will be held in Elmwood Music Hall, when addresses will be made by the mayor of Buffalo and others. Sexagesima will be marked by the presentation of the parish thank-offering, when the preacher is to be the Bishop of the diocese. At the evening service the Rt. Rev. G. Mott Williams, D.D., will preach.

THE REV. DR. MANNING was one of the speakers at a mass meeting held in Buffalo on Sunday afternoon, January 14th, to protest against the treatment of the Poles and Belgians by Germany. Dr. Cabot of Boston spoke also.

CANADA

Gifts—Fifty Years in the Ministry—New Year Services

Diocese of Algoma

A GIFT of \$2,000 has been sent to Archbishop Thorneloe, by an anonymous donor, towards the diocesan fund for the support of missionary clergy, which is called the Bishop Sullivan Memorial Sustentation Fund of the diocese. The Woman's Auxiliary of St. John's Church, North Bay, has given \$100 to the same fund.

THE TWENTIETH anniversary of Archbishop Thorneloe's consecration was celebrated by a service in St. Luke's Pro-Cathedral, Sault Ste. Marie. On the morning of the day, January 6th, the Archbishop received a letter from the Woman's Auxiliary containing a check for \$1,875, in aid of the Bishop Sullivan Sustentation Fund. It is hoped to raise \$100,000 for this fund, which is used for the support of poor missions, and of this sum \$79,000 has already been pledged.

Diocese of Calgary

THE NEW transept and aisle in St. Stephen's Church, Calgary, were dedicated by Bishop Pinkham December 17th. A new Sunday school building being needed, two members of St. Stephen's congregation have offered to donate it. The land for a site was given by Mrs. Bernard, lately president of the diocesan board of the Woman's Auxiliary, and her son.

Diocese of Huron.

THE COMPLETION of fifty years in the ministry was celebrated by Archdeacon Richardson the third week in December. The Archdeacon is rector of St. John's Church, London township, and was graduated from the University of King's College, Windsor, N. S., in 1865. His half century of service has been spent in only four parishes. He has been forty years in parochial work in London.—AN APPEAL sent out by the Young People's Association of the diocese, for funds to purchase flags for some of the northern dioceses, found very generous response. Two flags, of good dimensions, were sent to the Bishop of Mackenzie river, and three to the Bishop of Moosonee.

THE NEW rector of Grace Church, Brantford, the Rev. J. B. Fotheringham, who succeeds Archdeacon Mackenzie, began his work on January 19th.—THE REV. N. WARD, a graduate of Huron College, has been appointed to take charge of the Anglican work among the Chinese in Canada. He has gone to visit Vancouver, where there are 6,000 Chinese.

Diocese of Montreal

IDEAL WEATHER brought out large Christmas congregations in Montreal. In all the parishes Christmas gifts for the boys at the front, sent in good time to reach them, were a

pronounced feature. The rector of the Church of the Advent, the Rev. H. M. Little, wrote to all the soldiers from his congregation, conveying his own and the parishioners' greetings to them. The boys of the missionary club are making preparations for a play in the Epiphany season, called The Brightness of His Rising.—CANON SHATFORD had a Christmas letter to his people which was placed in the pews at the Church of St. James the Apostle on Christmas morning.—IN SEVERAL of the city churches an early Communion service was held on New Year's morning, with an intercession service. Watch-night services at midnight on New Year's Eve were much more general this year. In the Church of St. Matthias there was a special Litany, with celebration of Holy Communion. In St. Stephen's Church there was a special service of intercession for revival of religion and for the issues of war, with a celebration of Holy Communion, immediately after midnight. In the Church of St. James the Apostle the "Last Post" memorial service was held on New Year's Eve. In all these special services the importance of the year which has just passed, with its awful record of the battlefields of Europe, in which the Canadian boys had their full share, was dwelt upon. In welcoming the New Year with earnest hopes and prayers that it may bring more happiness to the human race than the last, the wonderful sacrifices of the boys at the front were dealt with, and appeals were made for the growth of a higher conception of Christian duty and brotherhood.

Diocese of Moosonee

THE SPECIAL mission in the parishes of Timmins, and South Porcupine, which ended January 7th, was conducted by the Rev. Professor Hallam of Wycliffe College, Toronto.—THE NECESSARY furnishings for Archdeacon

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Woodall's rectory, newly built after the fire, were provided by the Quebec Woman's Auxiliary.

Diocese of Nova Scotia

A CLERICUS club has been formed in Halifax, meeting once a month. Archbishop Worrell is taking a warm interest in it.—A LEGACY of \$1,000 was left to the diocesan mission board recently, by the late J. J. Rudolf, of Lunenburg.—Two RUSSIAN priests have begun work among their fellow-countrymen in Halifax. They attended evening service in All Saints' Cathedral lately, when the Russian national anthem was sung in their honor.—THE EFFORT made to increase the stipends of the clergy in the rural districts is meeting with success. Representatives from the parishes in Cape Breton island met Archbishop Worrell recently, when the proposals made to them were heartily approved.

Diocese of Ontario

THE NEWLY appointed rector of St. Luke's Church, Kingston, succeeds the Rev. R. S. Forneri, who has resigned the charge after holding it for twelve years. Mr. Forneri has been fifty-two years in the ministry and has held a number of parishes in the diocese during his long life of service. The new rector of St. Luke's is the Rev. J. de Pencier Wright, a nephew of the Bishop of New Westminster.

Diocese of Quebec

THE DIOCESAN branch of the Woman's Auxiliary will hold its annual meeting the second week in February.—BISHOP WILLIAMS and his family have gone to England. The Bishop hopes to visit France, in order to see something of the work done at the front by the Anglican chaplains, and also to visit the grave of his son, Lieut. Williams, who was killed in action. Archdeacon Balfour will act as the Bishop's Commissary in his absence.

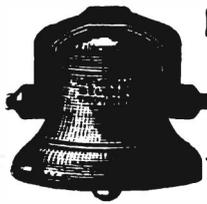
Diocese of Toronto

BISHOP SWEENEY has sent to the clergy a circular letter on the National Mission of Repentance and Hope. One of his suggestions is that the last week of January should be used as a special week for re-consecration with services and meetings for prayer.—AT THE general ordination held by Bishop Sweeney in St. Alban's Cathedral, Toronto, December 24th, two candidates were ordered priests and two deacons. The sermon was given by the Rev. Dr. Lewis.—ARCHDEACON CODY recently gave an address to the members of the Empire Club in Toronto on the significance of the National Anthem, especially at this present time. He said it should be the symbol of a power which should "champion the cause of international truth-keeping, brotherliness, and peace", among other duties and privileges.—THE NEW parish hall at Port Perry was opened by Bishop Sweeney, December 29th. It is a very fine building, adjoining the church. Grants towards its completion were made by the diocesan Woman's Auxiliary. The Young People's Society also gave substantial assistance.

AT THE meeting of the executive committee of the Council for Social Service, in Toronto, January 3rd, the Bishop of Huron was chosen to prepare a letter to the clergy in every diocese, urging them to action on behalf of the work of the Council.

ANGLICANS LEAD IN TORONTO

According to the annual report of Assessment Commissioner Forman, of Toronto, that city's religious census gives the following returns: Anglican, 137,619; Presbyterian, 90,523; Methodist, 80,207; Roman Catholic, 49,851; Hebrew, 30,590; Baptist, 21,292; Congregational, 4,971; Salvation Army, 2,726; Lutheran, 1,920; Disciples of Christ, 1,315; Christian Science, 1,236; Unitarian, 384; Miscellaneous, 37,892. Total, 460,526.—Canadian Churchman.



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