



Living Church

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VOL. LVII

MILWAUKEE, WISCONSIN.—OCTOBER 6, 1917

NO. 23

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THE END of life is not happiness, but goodness; the aim of education is not to interest the child, but to incite and guide his self-activity. Seeking goodness we win happiness; inciting self-activity we quicken interest.—Susan E. Blow.

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 6, 1917

NO. 23

EDITORIALS AND COMMENTS

National Church Finance

WHAT was accomplished in the Pension Fund campaign is shown in the table of receipts and subscriptions which is printed in this issue. The success is even greater than had been made known before. The grand total of \$8,712,879.17 represents high water mark in religious finance; but even more remarkable, in our judgment, is the fact that, in addition to all who merely contributed through collections in churches, the fund is made up of the individual gifts of 47,173 people. Since the vast majority of our people naturally felt unable to make formal subscriptions substantial enough to warrant them in sending in individual pledges, but contributed through the offerings taken in churches, the fact that nearly five per cent. of our communicants made personal subscriptions shows how complete was the success of the promoters of the fund in reaching individuals. And that all this was accomplished at an expense of less than two per cent. shows that economy and efficiency may easily go hand in hand; that economy is not parsimony and that administration of religious finance can be conducted on the most up-to-date business principles.

The enthusiastic appreciation of the Church for the work accomplished by the promoters of this fund has been so fully expressed before that we make no attempt to state it again. The Church Pension Fund has now entered into its second phase. From the problem of obtaining subscriptions it has entered into the two problems of investment and administration. The latter of these, especially, involves new perplexities, and the Church is to be congratulated upon the sort of men who are facing this problem. And the Church awaits with interest the determination to which these shall come. A fund of nearly nine million dollars will not accomplish everything that could be desired in protecting our aged clergy and the widows and orphans of the clergy. Still, it will accomplish considerably more than a fund of five million, such as the Church started out to raise. We are all interested to learn what further opportunities are made possible by this considerable increment. Will minimum pensions be increased? Will the age limit be reduced? Will it be possible—as may earnestly be hoped—that the retired clergy of our own generation, those who, not being in active service on the date at which the fund became operative, are not included in its promises, can be brought into the system? Obviously the increase is not great enough to accomplish all these possibilities. Obviously, also, it will be difficult for the trustees to choose between them. There is no disposition to hurry them in the determination of their problem, but yet there is eager interest in knowing what the determination is to be. And when one reflects that our duty to the retired clergy of our own generation is largely unfulfilled, and will hardly be fulfilled unless the fulfillment is attempted by the Church Pension Fund, we are clinging, for ourselves, to the

hope that it may be found possible to secure this through the added funds now in the hands of the trustees.

WHEN WE THINK of the great success of this fund, and compare it with the annually recurring anxieties over the regular deficits in missionary funds, it is easy to be unjust in conclusions, but yet it is quite possible that some measure that has proven successful in the one might profitably be taken over into the administration of the other.

Easy, we say, to be unjust, because our missionary contributions are by no means contemptible. The campaign for the raising of the pension fund may be said to have covered three years, and the subscriptions then obtained were so expressed that payments might be spread over five years afterward. Thus the present monumental success of the pension fund resolves itself substantially into having raised eight million dollars in an eight-year period; an enormous undertaking, reflecting the greatest credit upon those engaged in it, but still not greatly different from the success of our missionary administration which raises approximately a million dollars a year, and keeps on doing it.

It is necessary to bear this in mind when we say that, in our judgment, some of the methods of the pension fund might well be taken over into the missionary administration. It would be unjust to the latter if we should say this without first recognizing that, year after year, under many discouragements, they are obtaining substantially identical results with those that have been obtained by means of the magnificent spurt in the interest of the pension fund.

But, unlike the latter, the amount raised annually for the missions fund is invariably much under the annual budget, and it is undoubtedly discouraging to be confronted regularly in the late summer and early fall of each year with the urgent necessity of pulling the missionary treasury out of an embarrassing hole, if not out of actual bankruptcy.

The latest figures at hand show that the missionary board is short about \$386,000 of its annual requirement, and that offerings for July and August fell off as compared with the same months last year. War activities very likely afford a partial explanation, though it is to be said that, at least in the first two years of the war (we have seen no recent figures), the income of the English missionary societies was not diminished. It is clear that no necessities such as have grown out of the war can justify the abandonment of any part of our missionary work.

But, as usual, we must make up the missionary deficit, and, as is not usual, we must also discover the way to finance our missionary work without annual deficits.

In comparing pension fund methods with missionary fund methods we discover two pronounced differences. The former laid stress upon individual gifts of some dignity from

the greatest number of persons who could be reached, leaving the parish collection for the purpose to be wholly supplementary, after the individual subscriptions had been collected; and the latter works almost exclusively through church collections, dealing with the parish units and not with individuals.

The former based its appeal upon the financial ability of each prospective subscriber, seeking out large givers and small, actually receiving eleven subscriptions of \$100,000 or more apiece, and 109 subscriptions of from \$10,000 to \$50,000 each, in addition to the large gift from the Carnegie fund; the latter bases its appeal upon a basis of averages, according to parochial expenses, bearing no relation to the ability of the individual to give, and neither anticipating nor receiving large sums from particular individuals, except as these are given to make up deficits, apart from the apportionment.

Merely to state these two methods in comparison is to show a serious weakness in the methods that we apply to our missionary finance. The apportionment is a useful method of bookkeeping and of accounting to the Church, and the duplex envelope is a convenient way of making collections; but when our missionary system is based wholly upon these mechanical systems it clearly lacks the definiteness of the appeal which was made by the pension system.

In analyzing the table of contributions to the pension fund we confess to a perplexity in seeking to distinguish between individual offerings and church collections; the total number of "contributions" is placed at 47,173, and the amounts contributed by these 47,173 seem to account for the entire sum subscribed, \$8,712,879.17, yet the secretary observes that "The number of contributions means the names of *individuals on the books*; besides these an innumerable company made gifts through offerings in the churches." Where is the record of these offerings? We think it probable that in the sentence quoted the secretary has been less happy than usual in expression, and that each church offering is counted as one in the list of contributions, so that individuals contributing direct and churches contributing through their offerings are added together to aggregate the total of 47,173 "individuals on the books"; but as the whole number of parishes and missions in the American Church, including every cross road station at home and in the foreign mission field, is only 8,517, it is clear that the number of individuals contributing, as distinguished from the collective offerings of churches, is nearly, and probably considerably over, forty thousand.

Suppose the missionary society had been successful in mobilizing those forty thousand people to contribute adequately and directly to the missionary society, altogether oblivious to the question of whether the average invited in their respective dioceses should be seventy-five cents per capita or the frightfully extravagant sum of from two to three dollars which the Board of Missions asks only from the genuinely plutocratic metropolitan dioceses: would we probably have a deficit now?

Or suppose the pension fund had impressed upon those various individuals the desirability that contributions from their respective dioceses should average from seventy-five cents to less than three dollars per communicant: does anybody dream that the pension fund would have been raised?

But we are told that the apportionment is only a minimum requested. Well, New York, with nearly a hundred thousand communicants, was asked last year for a "minimum" of \$282,507 for general missions and raised a less amount than that; yet two men subscribed \$250,000 each to the pension fund, nine \$100,000 each, and twelve \$50,000 each, and it is a safe bet that a considerable number of those twenty-three men, whose aggregate contributions to the pension fund amount to \$2,000,000, reside in New York; yet, *including these men*, the whole ninety-four thousand communicants in the diocese of New York failed even to give the \$282,507 asked of them for missionary purposes last year! Can anybody compare these figures and say that our apportionment system is a success?

THE FACT IS that the apportionment, as a system of accounting and bookkeeping, has its value; but as a system of Church finance, upon which to invite missionary offerings, it is a preposterous failure. Based upon the fundamental

fallacy that averages have anything to do with the duty of the individual, it succeeds only in cheapening the whole idea of missionary responsibility. Exhausting itself with mathematical averages and computations, it brings no inspiration to him who would do great things for the Church if great opportunities were laid before him.

And the worst of it is that the true missionary appeal, which we have set aside for the apportionment, is tremendously inspiring. To lead oriental civilization to Christ, to preach the gospel and send life-giving and life-sustaining sacraments to people who have largely abandoned the imperfect non-Christian faiths of their fathers for agnosticism or infidelity, to plant religious centers with their accompanying social centers in rural places and small communities throughout our own land—all this is enormously appealing.

Where are the forty thousand people who gave as *individuals* direct to the pension fund, wholly apart from the collective gifts of their parishes? Why do we present no appeal to them for similarly dignified contributions to the greatest of all causes? Why do we persist in cheapening the missionary appeal?

When these questions are adequately answered, we believe that the methods of the pension fund will be correlated with the methods of the missionary society. Neither group of methods will be lost.

But in place of wealthy dioceses unable, in spite of truly magnificent efforts by their bishops and leading clergy, to bring the annual total up to a minimum figure reached by computing petty averages, we shall have a constituency of interested, informed men and women to whom the ideal has been presented of giving intelligently as God has blest them, and who will respond, as a matter of course, to that ideal.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 1st.

Ascension Church, Stillwater, Minn.	\$ 5.20
Mrs. Emily C. Willis Page, Newburyport, Mass.	3.00
Miss Martha L. Young, Milwaukee, Wis.	5.00
Jane T. Holland, Church of the Advent, Boston, Mass. * ...	18.25
Mrs. Horace Trowbridge, St. Peter's Church, Sheboygan, Wis. *	25.00
Frank B. Morris, Portland, Maine *	2.50
Mrs. Wm. W. Tuttle, Springfield, Mo. *	3.00
Mrs. John Mulligan, Vancouver, B. C. †	2.00
Miss Cornelia B. Henderson, San Diego, Calif. †	5.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ‡	55.00
Total for the week	\$ 123.95
Previously acknowledged	50,327.56
	<u>\$50,451.51</u>

* For relief of French war orphans.

† For relief of Belgian children.

‡ \$15.00 for work in Italy; \$15.00 for Dr. Watson's work.

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

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

The following is the report for the week of those who have entered as assuming the responsibility of benefactors of particular children, pledging ten cents a day for two years:

262. Mrs. Louis O. VanDoren, New York City	\$ 36.50
263. Mrs. J. Hull Browning, Tenafly, N. J.	36.50
264. S. S. of St. James-by-the-Sea, La Jolla, Calif.	36.50
113. H. H.	3.00
233. St. Hilda's House, New Haven, Conn.	36.50
Total for the week	\$ 149.00
Previously acknowledged	13,361.46
	<u>\$13,510.46</u>

[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

Thank offering L. R. S.	\$ 5.00
St. John's Guild, Green River, Wyo.	10.00
Church of the Ascension Parish, E. E., Pittsburgh, Pa.	5.00
A member of St. Luke's Church, Germantown, Pa.	1.00
Rev. J. H. McCandless, Pittsburgh, Pa.	10.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
Miss Mary Carpenter, Arlington, Mass.	1.00
St. Paul's S. S., Springfield, Ill.	10.00
A Daughter of the King, La Grange, Ill.	2.00
	<u>\$69.00</u>

THE BISHOP IN JERUSALEM PENSION FUND

Church of the Ascension Parish, E. E., Pittsburgh, Pa.	\$5.00
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THE REALIZATION of the divine in man constitutes the most absolute and all-sufficient happiness.—*Aristotle*.

THE EIGHTEENTH SUNDAY AFTER TRINITY

By THE REV. WILLIAM H. BOWN

TEMPTATION

AT least two kinds of temptation are mentioned in the Scripture: temptation by God, not to do us harm, but to try or prove us, to see what good is in us; temptation by Satan, to do us harm, to ruin our souls, and to see what evil is in us.

Of the former we are told to "count it all joy when ye fall into divers temptations"; of the latter we are taught in the collect to pray: "Grant Thy people grace to withstand the temptations of the world, the flesh, and the devil", to the end that with pure hearts and minds we may follow God.

It may seem strange to us, that we are told to "count it all joy when ye fall into divers temptations", but we must not forget that we are told this that our faith may be tried or proved. Our trials may become our greatest blessing. If we are strong enough to sustain the shock, our trials prove our sincerity.

But trial may succeed trial, and it may take every temptation to bring us up to the proper standard of faith and sincerity, and to prove the strength of our belief.

We know our Creed, and our Catechism, and our Articles of Faith; we assert our belief in the Scriptures; we believe in tradition and mystery and miracles; we accept the doctrine of God, and of the Holy Trinity; we profess our belief in the efficacy of our Lord's sufferings, and of the Blessed Spirit in the work of our salvation; we pledge ourselves to the work of the Church and to belief in the Sacraments; and then, perhaps, under some peculiar temptation, we throw all these beliefs to the wind, and our strong faith, or what we thought was our strong faith, sinks into utter negation.

What, then, has become of the "trying" of our faith, which "worketh patience"? Ah! the religion that is worth anything can stand the strain of commonplace, every-day life and relations, but it must have our hearts in it—it must find expression in active, patient, long-enduring obedience.

There is something of this thought in the epistle, as well as in the collect.

We are not to suppose that the Corinthian Church was entirely satisfactory to St. Paul. Quite the contrary. It lacked many things, yet the Apostle thanked God for some of their gifts, and inferred that they should look for and trust in the power of the Lord to give the moral gifts of stability and purity.

Temptations may come, and temptations may go; but our religion exists to produce in us the character of our Lord, and along with this the hope of His coming, and the redemption of our whole man, body, soul, and spirit, to serve the Lord forever.

The gospel, the record of an attempt on the part of the Pharisees to "tempt" our Lord, illustrates a kind of temptation that may come to some of us. And here, as elsewhere, our Lord is our example, for He not only gives a pointed and definite answer to their crafty questions, but confounds them with another. He appealed to His Jewish opponents on the ground of their regard for the Scriptures, and showed their inconsistency in refusing to receive Him of whom the Scriptures so abundantly testified.

"The effect is," as one puts it, "first, to put His questioners to silence; next, to suggest to the thoughtful some higher conception than the ordinary carnal expectation, of the kingdom which is 'not of this world'."

So, whether we are tempted of God, or of the world, the flesh, and the devil, it is our blessed privilege to find a refuge in our Lord, who will grant unto us "pure hearts and minds".

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Eighteenth Sunday after Trinity	I Chronicles 21, 1-17 Jer. 17, 5-27	John 17	Eccles. 5	I Timothy 6
Monday	I Chronicles 21, 18—22, 4	Luke 1, 1-25	Ezekiel 22, 17-end	Titus 1
Tuesday	I Chronicles 22, 5-end	Luke 1, 26-38	Ezekiel 24	Titus 2
Wednesday	I Kings 1, 5-31	Luke 1, 39-56	Ezekiel 25	Titus 3
Thursday	I Kings 1, 32-end	Luke 1, 57-end	Ezekiel 26	II Timothy 1
Friday	I Chronicles 28, 1-13	Luke 2, 1-20	Ezekiel 27	II Timothy 2, 1-19
Saturday	I Chronicles 29	Luke 2, 21-40	Ezekiel 28	II Timothy 2, 20—3, 9
Nineteenth Sunday after Trinity	I Kings 3, 1-15 Isalah 30, 1-21	Matthew 6, 19-end	Joshua 23, 1-11	II Timothy 3, 10—4, end

THE first lesson in the morning is the story of David's taking a census of the people and his being punished therefor. It is important not only for its moral teachings but because, historically, it led to the erection of an altar on what was afterwards the site on Mount Moriah of the temple. See Monday's lesson, which some may prefer to read on Sunday instead of the other. Both go well with the second lesson, our Lord's High Priestly prayer, uttered for the guidance of His Church and prayed

"On the great world's altar stairs
That slope through darkness up to God."

David's action aroused the bitter opposition of Joab as well as the divine displeasure. It was probably regarded as the first step toward despotism and mili-

tarism—Kaiserism, in a word, and thus alike ungodly and undemocratic. This gives us a connection with the collect, as it was a yielding to "temptations of the world, the flesh, and the devil", and a departure from "following God with pure heart and mind". (Those interested may consult Geikie's *Hours with the Bible*; Stanley's *History of Jewish Church*; Oehler's *Old Testament Theology*; Ellicott's *Commentary*; and *Church Pulpit Commentary*, Sermon by Preb. Harry Jones.) The Old Testament alternative, Jeremiah's warning against reliance on the flesh, is keyed to the same line of thought.

The second lesson, besides its connection with the first, is also related to the collect through its unworldliness, but not "other-worldliness": *e. g.*, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." Also, there is vital connection with both epistle and gospel through this picture of the divine-human Saviour of the world; the bringer of God's grace (epistle) and Son of God, not merely son of David (gospel). Recognition of Him as such is essential to the fulfilment of the law of love and the avoidance of such sin as that of David against which we pray in the collect.

The evening lesson, continuing St. Paul's epistles, is especially directed against that particular form of worldliness known as the love of money; a point that determined the choice of Ecclesiastes 5 for the first lesson: "He that loveth silver shall not be satisfied with silver." The true idea of a king (verse 9), as serving the land, is a sort of connecting link between David and the Christ.

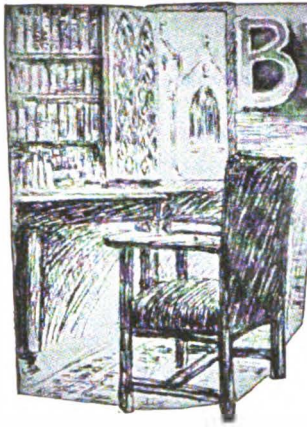
On the week-day lessons it may be remarked in general that both Old Testament history and Old Testament prophecy are needed to supplement the New Testament teachings for the Church and for individuals with lessons needed by nations; while the course reading of St. Luke, begun this week, supplements the Sonship of the Christ in the Gospel with the story of His birth as Son.

**THE EIGHTEENTH SUNDAY
AFTER TRINITY**

Lord! we beseech Thee grant Thy people grace
The world's temptations patiently to face,
To fight against them and the low desires
Which or the flesh or evil spirit inspires;
And with pure hearts and minds to serve alone
Thee only God! through Jesus Christ Thy Son.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyterian Ignobius

LETTERS from my foreign child-friends are always read with interest, if I may judge from the messages that follow their publication here. So I give here the substance of some just received from a group of little Provençales, about eleven years old, classmates of

Louise, whom you may remember:

"Monsieur le Recteur: I am a friend of Louise. I have just passed my examinations with her. I know that America does much good, aiding us with her generosity, her money, and her soldiers. Every Frenchman understands America's benevolence, and is correspondingly grateful. France has suffered much these three years. The barbarism of our enemies has made many victims and many ruins. Belgium, Serbia, and other little nations suffer with us. But all that will end with the grand victory which the help of the generous people and the gallant soldiers of America will give us. When peace comes, our soldiers will forget their past sufferings, the days and nights in the mud of the trenches; but they will never forget that the Boches are savages whom we must suspect. With the aid of your noble country we shall have the triumph we anticipate; all the allied nations will have peace and freedom. Let me express my admiration for America and Americans."

So far Louise Fournier. Victorine Viel follows:

"We know all the kindness of America to the orphans and the victims of the war, their generosity toward us French and all the Allies. Every day makes new widows. When the enemy are obliged to retreat, before abandoning the region they destroy everything, burning the homes and pillaging what is within them, like the pitiless savages they are. They had been preparing a long time for this war, and so were very strong; but we have resisted bravely and have found good friends to help, among whom we rejoice to count powerful America. She will help us to chase these barbarians out of the land and regain peace and freedom. To-day in Paris they are celebrating the festival of American Independence and the arrival of the first American troops. All France shares in the joy which marks this reunion of sister nations. Your soldiers are our brothers and will fight with ours in brotherly aid. The children of France are very grateful to America for succoring their pains. Thanks to America and all the Americans who love us and help us. This is a little French girl's expression of affectionate admiration."

Lucie Franquin writes as follows:

"I am a little refugee from Meurthe et Moselle, who has been sheltered in Provence two years, after eight months with the Germans holding our village. They made us suffer everything: they killed our doctor on his own doorstep as a spy; they carried off all our food, so we had no bread and nearly starved. Here I have not been very unhappy, because in La Moutonne there are kind people who have sheltered us, found work for my parents, and helped us every way. My sixteen-year-old sister is still in the invaded country, the Germans would not let her go. We have had only one message from her. We grieve all the time for her. I often think of the little house where I was born, and which I shall never see again. Everything we owned was in it, and the Germans have pillaged all."

"I am grateful to the Americans for having come to our aid, and for helping us to reconquer our liberty and my dear village to which I want to return when peace has come. I am grateful, too, to your country for having helped my unfortunate compatriots who stayed in the invaded country. They would have died of hunger long ago, except for American relief. Thanks for all the good which great America has done for us."

My own particular child, Louise Beltrando, writes more personally:

"Dear Benefactor:

"It is full summer here. The meadows have been reaped, and now they are harvesting the oats. It is very hot. Not a leaf rustles, the sky is all blue and cloudless. The peaches, pears, and apricots are ripe, the apples and plums nearly so. Most of the vines are full of grapes; but some are blighted, and the grapes fall one by one until none are left. I read in the paper about the celebration in Paris of the American Fourth of July, when the gallant American soldiers arrived. How happy I am that they have come, and how I should like to see them!

"Yesterday I went to the sea, and had an accident. I was shrimping, with an open knife in my hand. I stumbled and cut my thumb badly. The doctor bound it up, but I can't move it. With time and patience it will heal."

Three weeks later she adds:

"Vacation begins this week; but I shall be busy with many duties, helping mamma about the household. In August the first grapes are ripe for the table. I shall pick them and help pack them for the Paris market. In September the vintage begins."

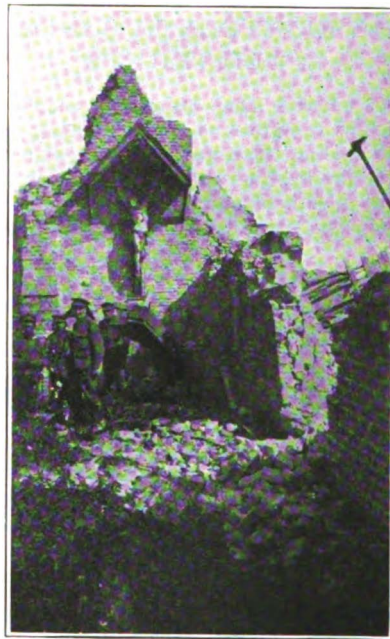
"My finger is cured, and I didn't suffer much. Next Friday I go to the sea again, and this time I shall be careful not to cut myself again."

"We read with delight that the German submarines have not been able to prevent your soldiers from coming in their transports across the ocean."

"Two other orphans have just been adopted by Americans—Marie Louise Bernard by a lady of Buffalo and Victor Bonniart by a girl of Washington."

"We all send affectionate greetings and our gratitude."

I wonder whether eleven-year-old children in a tiny village of our own country would write letters as thoughtful, as well informed, and as perfectly spelled as these. *Vive la France!*



RAMSKAPELLE, 1916

ambulance), sends me this photograph from Ramskapelle. It is extraordinary how often the crucifixes have escaped destruction. Call it what you will, there is eloquent promise of salvation through suffering in every one of those figures which remains among the ruins.

EDEN PHILPOTTS has put into this little poem called *Germania* what many of us feel and have felt:

"Surgeon her, world! Let myriad scalpels bright
Flash in her sores with all thy bitter might,
So that their aching cease.
Cut clean the cursed canker that doth foul
Her spirit; tend and cleanse her sorry soul,
And give her bosom peace."

"We do not smite a nation, but a pest;
Humanity makes reasonable quest
To free a noble slave.
Full deep she groans and faints, and fainting feels
Archaic torture of a tyrant's heels
Grinding her to her grave."

"Possessed of devils now, mad with her woes,
She wounds the world and turns her friends to foes;
But cast her devils down,
And broken, humbled, contrite, healed, and sane,
Oh! may she shine her glorious self again—
Pearl in Europa's crown."

SPIRITUAL CRUSADE AMONG ENGLISH MUNITION WORKERS

Is Organized by the Bishop of Southwark

DISCUSSION OF THE POPE'S PEACE NOTE

The Living Church News Bureau }
London, September 3, 1917 }

TN view of the great influx of munition workers from all parts of the kingdom into Woolwich and its adjacent communities, the Bishop of Southwark has organized a Spiritual Crusade, which was begun yesterday with a largely attended demonstration in Woolwich, and will be held through that district until September 16th.

Mr. Crooks, Labor M. P., wrote wishing the mission success, and the following letter to the Bishop from the Prime Minister was read:

"My dear Lord Bishop:

"I am very much interested to hear of the movement which you have set on foot to give help and encouragement to our munition workers, who by their loyal coöperation and untiring labor have done so much to hearten and strengthen our troops. The work which you and your council hope to carry on during September among the busy army of workers at Woolwich is, I am convinced, of great importance. The munition workers of to-day have been called upon to undertake a stupendous task, and they have responded with a will. I am sure that their answer to your appeal for good citizens of a Christian community will be equally spontaneous and generous, and that the cause which you have so much at heart, namely, the true welfare of the munition workers, will be abundantly realized. You have my sincere wishes for the success of your enterprise.

"Yours sincerely, D. LLOYD GEORGE."

The Crusade is being worked in coöperation with the local parochial clergy. Among those taking part in delivering the message are: The Archbishop of Canterbury, the Bishops of Southwark, London, Oxford, Rochester, Lichfield, Edinburgh; the Bishops Suffragan of Woolwich, Kingston, Kensington, Dover; Canon Hefher, Fr. Bull, C.R., the Rev. Dr. Lyttelton. Besides these over 150 speakers, clerical and lay, men and women, including deaconesses, Greyladies, and Pilgrims of Prayer, will assist in the mission. The purpose of the Crusade, we are told, is to persuade the munition workers "to combine in a great effort to raise the whole moral tone of the social and industrial life, as a first stage in the reconstruction of modern conditions, in the belief that such reconstruction can only be effectively achieved on a Christian foundation."

In order that the spiritual work of the Crusade may be maintained and carried forward in the future, several priests and other workers are being brought into the Woolwich district, and a mission church, chapels for the hostels, a girls' club, and other buildings are being provided.

The correspondence in the *Times* newspaper on the Papal Note has included a notable contribution from *Episcopus*, presumably a member of the English episcopate. Mr. Richard Bagot, who is especially *au fait* on the ways of the Vatican, came out in the *Times* with a trenchant indictment of the present Pope's attitude in the War and his efforts at peace making.

Mgr. Moyes, who is quite the leading light and spokesman of the Roman hierarchy in England, and Mr. Urquhart, of Oxford, a prominent Romanist layman, took up cudgels on behalf of their chief Prelate and his Peace Note. Their defence, however, was almost inconceivably feeble and entirely irrelevant to the issue. They dwelt on Benedict XV's reputation among English Romanists for nobility of character and on his supposed benevolent intentions as a peace maker. But for practical purposes, observed *Episcopus*, the question of importance is not the personal feelings or motives of the present Pope, but the real sympathies and tendencies of Vatican policy:

"Looking at the Vatican tradition as distinct from what may or may not be the sympathies of a particular Pope, is it not fair to say that the dominant influences there are favorable to Austria and unfriendly to England? At the back of both there is the Italian question, which is still, I fear, to a great extent a mainspring of Vatican politics. When, if ever, the Vatican can bring itself to recognize that there is no longer an Italian question, we shall be able to look for a more real political detachment on the part of the Popes than many of us can recognize in the details of Benedict XV's pacific scheme."

It was also weightily pointed out that the Pope's appeal would have gained greatly in moral weight with the Allied nations had it not adopted the two German catch words of "peace without annexation or indemnities" and "the freedom of the seas".

Lord Halifax has a most timely protest in the *Times* against the new movement organized by Sir Arthur Conan

Doyle, the novelist, and others for increasing the horrible moral and social evil of divorce amongst our people.

These persons are about to address the government begging them at once to initiate legislation for the purpose of converting orders of separation, after the lapse of a brief period of years, into absolute decrees for the "dissolution" of marriage. It is also suggested in the same quarter that power should be given to "dissolve" all marriages which have been entered into between English women and German men. Let it be clearly understood, says Lord Halifax, that Sir Arthur Conan Doyle and those who are acting with him "are turning their backs upon those principles which from the beginning have governed the members of the Christian Church in regard to holy matrimony". Lord Halifax should have thought if there were one lesson more than another which this war taught us it was that the real welfare of mankind depends upon adherence to Christian principles, and that Sir Arthur Conan Doyle and his friends could hardly be doing a worse service to England. They may be assured, "that throughout the length and breadth of the land all who have regard for the Word of God as given to us in Holy Scripture, and who feel how intimately the true welfare of the Empire is bound up with Christian teaching, will oppose any such legislation to the very utmost of their power."

The Bishop-Suffragan of Buckingham (diocese of Oxford), preaching in Westminster Abbey on Sunday week,

Rebuilding the Life of the Church said that there are facts to face in building again the life of the Church in this land. He was persuaded that,

unless we can concentrate upon one thing, the recovery of the power freely to develop her own life, we shall make but little progress in reforming what is amiss.

"I do not speak," declared the Right Rev. Dr. Shaw, "as one who despairs. I see that God has preserved the Church of England, not once or twice, from the danger of severance from Catholic and Apostolic Christianity. I believe that the Church is still the greatest spiritual force and is destined to fulfil a great purpose in the national life. I believe that our Lord loves her with an everlasting love; and because I believe this I have a great hope of the day when her captivity shall be ended and her children return to their own border."

The *British Weekly*, the leading organ of British Protestantism, had the following in its "Table Talk" last week

about the Rev. R. J. Campbell returning to London:

Rev. R. J. Campbell Returns to London "In the late autumn of 1915 the Rev. R. J. Campbell passed from Nonconformity into the Church of England, and left the City Temple to take up work at the Cathedral Church of Birmingham. At the end of next month, Mr. Campbell will once again begin work in London. On September 30th he will be the preacher at the morning and evening service at St. Peter's, Vere Street, W., and as a member of Bishop Bury's staff. Mr. Campbell hopes to preach there every Sunday until the end of the year at least."

It is stated in the public press that Mr. George Brewer, who was educated at the Royal Schools, Windsor Great Park, and afterwards sang in the Eton College chapel choir, has just returned to Windsor from the United States, where

he has resided for twenty-eight years, during the last sixteen of which he has been organist and choirmaster of the Church of Zion and St. Timothy, New York. He has crossed the Atlantic forty-eight times!

The funeral of Earl Grey took place on Saturday at Howick Churchyard, Northumberland. The leading families, public bodies, and institutions in the county were represented. Among the chief mourners was Viscount Halifax.

The burial service was conducted by the vicar of New Castle (Canon Newsom) and the rector of Howick. There was incorporated in the service a favorite passage of the departed nobleman from the Apocrypha: "The souls of the righteous are in the hands of God, and there shall no torment touch them." Among the hymns was "Lead, Kindly Light," and the Russian Kontakion, "Give rest, O Christ," was also sung. J. G. HALL.

Second Synod of the Province of the Pacific

BOISE, IDAHO, September 26, 1917.

THE second synod of the Province of the Pacific was held in Boise, Idaho, from September 19th to 23rd, and was characterized by a remarkable spirit of devotion, zeal, and brotherhood. The delegates came from all parts of the Province, except the Hawaiian and Philippine Islands. Eleven bishops and about sixty delegates were present. Also a number of delegates from the Woman's Auxiliary met in conference at the same time, but did not find it expedient or convenient to form a definite organization this year.

The opening service of the synod was a celebration of the Holy Communion in St. Michael's Cathedral, the Bishop of California being the celebrant, the Bishop of Sacramento the epistoler, the Ven. Alfred Lockwood of Spokane and the Very Rev. Alward Chamberlaine of Boise assisting. The Bishop of Los Angeles, the Rt. Rev. Joseph H. Johnson, D.D., preached the sermon, taking for his text, "The gates of hell shall not prevail against it." (St. Matt. 16:18.) It was an eloquent plea for loyalty and greater devotion on the part of every communicant of the Church. He dwelt upon the fact that hundreds of confirmed persons in his own diocese, and he judged it to be the same in other dioceses, were neglecting their spiritual privileges, and falling away from the Church. "There is a saying," he said, "that most people leave their religion behind when they cross the Rocky mountains, and unfortunately they leave it on the eastern side. Persons who have been active in all kinds of Church work in the East come West with the idea that they will take a rest from Church work." The Bishop urged more careful training of candidates for confirmation, and a more definite assertion of the great historic continuity of the Church, and its world-wide catholicity.

This was one of the great services of the synod. The music was well rendered by a large vested choir which led the procession from the Bishop Tuttle Church House up the main aisle of the cathedral, singing "O Sion, haste, thy mission high fulfilling".

After the service, an enjoyable luncheon was served at the Owyhee Hotel, at which time an address of welcome was made by Bishop Funsten, and responded to by Bishop Nichols, Dean Hicks of Spokane, N. B. Coffman, and others.

The synod convened in business session at 2:30 P. M., with Bishop Nichols, the President, in the chair. The Ven. Alfred Lockwood of Spokane was reelected secretary of the synod, and Mr. C. E. D. Hodgson, of Los Angeles, treasurer. After a short business session, the synod adjourned to meet in special conference and receive report of the Provincial Board of Missions. The subject discussed was Missionary Problems of the Pacific Province, under several heads. Problems of Coast Dioceses were presented by the Rev. T. A. Hilton of Seattle, the Rev. F. W. Crook of Sacramento, and Mr. N. B. Coffman of Chehalis, Wash.; Dean Hicks of Spokane and Dean Fleetwood of Salt Lake City spoke upon Missionary Problems of the Intermountain Country. Dean Hicks started with the premise that only nine-tenths of one per cent. of the population in his section belong to the Church. He explained that the fault was partly with the Church itself which so far had failed to make plain what it stood for. He advocated paying more attention to the educational side of our work. "Hardly a day passes," he said, "that literature of some kind is not left at my office door explaining some new field of work. We either have no such literature, or else it is prohibitive in price. But literature alone will not bring people into the Church. Aside from literature, telling what we stand for, we need the personal work of a combined education and evangelism." Dean Fleetwood spoke of the influence which Bishop Tuttle had had on the Mormons, particularly in an educational way.

In the evening a reception was tendered the bishops and delegates at the home of Bishop and Mrs. Funsten.

THURSDAY

Missions being the principal theme for the first day's session, it naturally followed that Religious Education and Social Service should be the dominant note of the second.

After the report of the Provincial Board of Education by the Rev. E. V. Shayler of Seattle, the Rev. Benjamin T. Kemerer of St. Louis made a special plea for the introduction of the *Christian Nurture Series* of Sunday school instruction; Mr. Vincent Neale of San Rafael, Calif., strongly advocated the use of the Bible in the public schools; the Rev. Thomas Jenkins of Portland advocated the use of the child's manual for the teaching of the Catechism, rather than the Prayer Book. The Rev. George F. Weld of Santa Barbara made a strong plea for the appointment of a general secretary of religious education for the three western provinces.

At the evening service, the addresses were under the auspices of the Social Service Committee, the speakers being the Bishop of Oregon, the Bishop of Sacramento, and the Bishop of Utah. Bishop Sumner gave a report of the Social Service Commission of the Province and a survey of the field. He recommended that a field worker, who would speak of the need of social service work, be employed to visit the several dioceses of the Province. The latter part of his address Bishop Sumner devoted to what he called the "enemies of the Nation". In the patriotic excitement of the great war, the Bishop said, he feared the workers of the parishes would be inclined to take up the dramatic work of the day, that pertaining directly to the war, and would leave but a few to fight the enemies at home, those great enemies which would soon completely undermine the nation—disease, infant mortality, tuberculosis, the lack of industrial insurance, the curse of the feeble-minded, the need of health certificates for marriage, juvenile delinquency, prison reform, evils of immigration, commercialized vice, and the liquor traffic. "In these days of a great awakened public conscience all over the country, it would not have been necessary to mention commercialized vice were it not for England's horrible example before us," said the Bishop, "two whole regiments of her men being sent home, incapacitated, not from bullets, but from disease. This class, for a time submerged, is now plying its trade against our greatest national asset, our young men of the army." He reminded the clergy that it was for them and the Church people to add their voice to a great outcry against there happening in America what has already happened in England. He also urged their joining in a petition for national prohibition as another preventive measure.

Bishop Moreland of Sacramento spoke on Problems Growing Out of the Great War, and Bishop Jones of Utah on Some of our Internal Problems in the Social Life.

FRIDAY

The unique feature of the early celebration on Friday morning was the renewal of his ordination vows by every bishop, priest, and deacon present. Immediately preceding the service, the questions were put by Bishop Nichols.

The special topic of Friday, which was an Ember Day as well as St. Matthew's Day, was Clerical Supply and Efficiency. Bishop Nichols' address on The Need of the Hour was most helpful and enjoyable.

Bishop Thomas of Wyoming, who is not a member of this Province, was a guest of the synod at the morning session, and spoke again at the evening service. Bishop Thomas came to ask for the creation of a new province to be known as the Province of the Northwest, which should include all the dioceses and districts having similar problems and interests. His own district, he felt, should have been included in the Pacific Province, although this province includes territory of widely different interests.

The afternoon meeting was of a patriotic nature, stirring addresses being made by Mr. N. B. Coffman of Chehalis and Dean Fleetwood of Salt Lake City. The latter introduced a resolution in which the bishops and delegates pledged their whole-hearted allegiance to their country and flag, and promised to do everything in their power to save the world for democracy. This resolution carried with great enthusiasm. Archdeacon Emery of San Francisco spoke of the splendid work done by the Seaman's Church Institute at

San Francisco, and the Rev. H. E. Montgomery of Menlo Park told of the Christian work being done in the soldiers' camp in California.

In the evening a great missionary service was held and addresses were made. The Rt. Rev. Dr. F. W. Keator, Bishop of Olympia, spoke on The Great Home Missions Field of the Far West; Mrs. George Biller of New York, widow of Bishop Biller, made a plea for both money and service among the negroes and mountain people of the South; the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, gave a graphic account of what the Church is doing in this far-away field.

SATURDAY

A business session was held in the forenoon. Seattle, Wash., was chosen as the meeting place for the synod next year. Archdeacon Lockwood was empowered to act as director of an employment bureau for the clergy of the province. The Rev. C. E. Deuel spoke upon the work of the Daughters of the King. The afternoon was devoted to recreation, including automobile rides about the city.

SUNDAY

Sunday was the closing day of the synod. It rained in torrents, yet large congregations were present at all the services. Bishop Nichols' sermon upon Radicalism was listened to with deepest interest. His text was from Acts 19:30, "Paul would have entered in unto the people." He dwelt upon the theories of democracy and said that it was not merely a question of making the world safe for democracy, but of making democracy safe for the world. "All property," the Bishop said, "belongs to God, and whatever man controls as property he controls as a stewardship, not as owner, and with responsibility to make due and definite return of it to God."

At the evening service, addresses were made by the Bishop of Utah upon Mormonism, by the Bishop of Nevada upon Work among the Miners and Indians of Nevada, and by the Bishop of Alaska upon his work among the Esquimaux.

At the close, Bishop Funsten of Idaho expressed his pleasure and that of his district at having had the honor of entertaining the synod, and of the inspiration that had come from their deliberations. Bishop Nichols responded on behalf of the clergy and delegates, saying that the synod had never been more cordially received, and never had it had a better meeting.

CONSECRATION OF BISHOP THOMSON

THE consecration of the Rev. Arthur C. Thomson, D.D., rector of Trinity Church, Portsmouth, Va., to be Suffragan-Bishop in the diocese of Southern Virginia, took place in his parish church at 11 o'clock, Thursday, September 27th. Celebration of the Holy Communion was at 7:30, the Rev. C. B. Bryan, D.D., being celebrant. Morning Prayer was said at 9:30, the Rev. F. H. Craighill and the Rev. Wallace Ribble officiating.

The procession formed in Trinity parish house was composed of Trinity choir (twenty-five voices), master of ceremonies, lay representatives of the diocese of Southern Virginia, the clergy of the diocese of Southern Virginia, visiting clergy, deputy registrar of the General Convention, visiting bishops, attending presbyters, bishop-elect, the presenting bishops, the co-consecrators, the Presiding Bishop.

The bishops present were the Presiding Bishop, the Bishop of Southern Virginia, the Bishop Coadjutor of Southern Virginia, the Bishop of East Carolina, the Bishop Coadjutor of Virginia, the Bishop of North Carolina, and the Bishop of Georgia. There were fifty-five clergy vested, eight of whom were from the colored convocation of Southern Virginia.

The processional hymns were 491 and 493. The Presiding Bishop took the service. The Bishop of North Carolina was the epistoler, and the Bishop of Georgia was the gospeler.

The Rev. H. H. Covington, rector of Old St. Paul's Church, Norfolk, was master of ceremonies, and had everything arranged so that there was not a single hitch in the whole service. Notices were read stating that the Suffragan Bishop-elect with the consent of the Presiding Bishop desired the offering to be made for diocesan missions; and as there had been opportunity afforded the congregation to

partake of the Holy Communion, none but those in the procession would be expected to receive at this celebration. After Hymn 485, the Bishop Coadjutor of Southern Virginia preached the sermon, printed on another page of this issue, from I Timothy 6:13. After the sermon the Suffragan-Bishop-elect was escorted to the chancel by the Bishop Coadjutor of Virginia and the Bishop of East Carolina.

At this point the testimonials were read: Certificate of election, presented by the Rev. William Ambrose Brown, D.D., secretary of the council of Southern Virginia; canonical testimonial, presented by Mr. W. W. Old for the chancellor of the diocese; evidence of ordinations, presented by the Rev. C. Braxton Bryan, D.D., registrar of the diocese; consent of the standing committees, presented by the Rev. Joseph B. Dunn, D.D., secretary of the Standing Committee of the diocese; consent of the bishops, presented by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia.

Then Dr. Thomson took the oath of obedience and conformity, after which the Presiding Bishop called for the Litany, which was said by the Rev. Dr. S. A. Wallis, D.D., of the Virginia Theological Seminary, after singing of Hymn 89. Then the Presiding Bishop took up the service, and during the vesting of the Suffragan-Bishop-elect Hymn 363 was sung.

The Bishop of North Carolina led in the singing of the *Veni Creator Spiritus*, the choir and congregation responding. All the bishops present then united in the laying on of hands.

During the offertory the choir of Trinity Church sang. The recessional hymns were 505 and 507 and the recession was in reverse order of the procession.

A great congregation witnessed the consecration.

Trinity is a colonial church with a long and honored history. Of its rectors, Dr. Funsten is now the Bishop of Idaho, the Rev. F. F. Reese the Bishop of Georgia, and Dr. Thomson, the Suffragan-Bishop of Southern Virginia. The Rev. John Wingfield was the first Missionary Bishop to Northern California. Two others were elected to the episcopate, namely, the Rev. Dr. Lindsay, who was elected Bishop of Mississippi, and also of the diocese of Easton, and the Rev. Dr. Tidball, who was elected Missionary Bishop of Japan. These last two declined the election. It is understood that Trinity has secured a new rector in the person of the Rev. Newton Middleton, of Albany, Georgia, who will take charge of the parish November 1st.

CRUSADERS

He grasped his cross-bepennoned lance in hand,
And cased his muscles in cold shining steel;
With sword and shield of temper tried and leal
He fared him forth to face the paynim band.

No doubt; for just his cause, his purpose grand;
No fear; Faith went unrivalled save by Zeal;
Nor Pain nor Death could make him terror feel
Could he but deal one stroke for Tomb or Land.

Alas! the paynims are not vanquished yet;
No dead Christ's tomb in danger fires the world,
But furious hosts have risen keen to get
The Living Christ's ideals downward hurled.
Crusaders, rise! shall Victory be set
On banners in an unjust cause unfurled?

DONALD A. FRASER.

LET GOD choose for you. Put the choice of everything in life absolutely into His hands, and, when once the surrender has been made, do not look back nor think that He has forgotten, nor suppose that anything outside His arrangements for you would be better. It must grieve Him sorely when the soul which has professed to commit to Him the choices of its life begins either to doubt or murmur. Whatever difficulties may lie around your way, they will be less than those that would have ensued had you taken a way of your own. If another seems to be having the very lot you would have chosen for yourself, while you are left desolate, believe that out of that desolation there is coming presently a wealth of blessing which will fill your life with perpetual song.—F. B. MEYER.

NEARLY NINE MILLION DOLLARS FOR THE PENSION FUND

Report Is Made by Dioceses and Provinces

MORE THAN FORTY THOUSAND PEOPLE CO-OPERATE INDIVIDUALLY

CHURCH PENSION FUND, 14 WALL STREET, NEW YORK, September 24, 1917.

MR. J. P. MORGAN,
Treasurer, The Church Pension Fund.

Dear Sir: I have the honor to transmit herewith an informal summary, as of September 1, 1917, of the records of this office concerning the Initial Reserve of the Church Pension Fund, raised under the leadership of Bishop Lawrence during the twelve months preceding March 1, 1917. Correspondence with the treasurers of hundreds of diocesan and parochial committees made it necessary to keep the books open until June, and it seemed advisable to make this statement public in the fall rather than during the summer season.

I presume that when, at the end of the first fiscal year of the administration of the pension system, our books are audited by certified public accountants, you will desire to have the entire record concerning the Initial Reserve included. Contributions have not entirely ceased being received at this date.

**SUMMARY OF INITIAL RESERVE FUND
SEPTEMBER 1, 1917**

Amount pledged	\$6,693,268.76
(of which there has been paid—\$3,144,945.43)	
Cash contributions	2,019,610.41
Total pledges and cash	\$8,712,879.17

Total number of contributions 47,173

DISTRIBUTION BY DIOCESES

These figures are confined to definite pledges or cash payments actually received by the Church Pension Fund. Diocesan authorities may have further information not yet transmitted.

Province of New England	NUMBER OF CONTRIBUTORS	AMOUNT
Maine	255	\$ 26,412.01
New Hampshire	228	16,700.31
Vermont	133	9,725.90
Massachusetts	3,289	646,538.08
Western Massachusetts	516	67,585.46
Rhode Island	425	134,092.76
Connecticut	1,363	321,713.93
Total	6,209	\$1,222,768.45
Province of New York		
New York	2,537	\$2,131,592.33
Long Island	769	351,967.30
Albany	682	189,645.16
Central New York	923	91,157.63
Western New York	1,826	222,767.07
Newark	1,571	218,451.12
New Jersey	516	175,711.41
Porto Rico	3	62.52
Total	8,827	\$3,381,354.54
Province of Washington		
Pennsylvania	1,637	\$1,105,296.19
Harrisburg	1,233	57,243.67
Bethlehem	889	125,359.43
Pittsburgh	988	220,145.21
Erie	533	41,851.30
Delaware	129	74,367.27
Maryland	1,033	152,303.66
Easton	194	8,276.45
Washington	819	117,592.20
Virginia	1,168	140,603.97
Southern Virginia	1,279	72,895.12
Total	9,902	\$2,115,934.47
Diocese of West Virginia		
.....	470	\$ 62,615.39
Province of Seawane		
Alabama	358	\$ 15,988.25
North Carolina	558	23,197.71
East Carolina	862	31,124.20
South Carolina	998	20,510.42
Georgia	543	33,874.51
Atlanta	218	13,888.79
Florida	310	15,839.39
Mississippi	760	32,484.60
Louisiana	684	33,227.22
Tennessee	443	25,166.41
Kentucky	541	25,065.62
Lexington	286	14,973.12
Asheville	238	11,526.41
Southern Florida	159	9,611.84
Total	6,958	\$ 306,478.99

Province of the Mid-West	NUMBER OF CONTRIBUTORS	AMOUNT
Ohio	343	\$ 256,489.02
Southern Ohio	717	343,072.85
Michigan City	12	8,035.09
Indianapolis	441	13,864.88
Chicago	2,630	224,196.95
Quincy	30	7,779.85
Springfield	341	10,849.53
Michigan	1,294	170,097.55
Western Michigan	48	26,639.22
Marquette	239	10,307.55
Fond du Lac	83	7,661.49
Milwaukee	417	23,325.68
Total	6,595	\$1,102,927.26

Province of the Northwest	NUMBER OF CONTRIBUTORS	AMOUNT
Minnesota	583	\$ 80,923.74
Duluth	139	11,272.33
Iowa	1,274	23,789.66
* Nebraska	17	1,48.67
Colorado	565	25,738.79
Montana	305	15,466.53
Western Nebraska	27	1,019.24
Western Colorado	8	71.59
South Dakota	77	3,409.96
North Dakota	246	3,527.55
Wyoming	34	7,559.72
Total	3,275	\$ 172,947.89

* Owing to local conditions, it was not possible for the treasurer in the diocese of Nebraska to send in his report by September 1st.

Province of the Southwest	NUMBER OF CONTRIBUTORS	AMOUNT
Missouri	42	\$ 9,196.86
West Missouri	296	16,432.45
Arkansas	91	2,044.96
Texas	369	33,409.21
Dallas	147	6,417.59
Kansas	153	4,084.22
West Texas	161	5,286.27
North Texas	8	44.10
Salina	72	1,790.26
Oklahoma	60	1,771.55
Eastern Oklahoma	163	7,236.62
New Mexico	146	4,052.80
Total	1,708	\$ 91,841.60

Province of the Pacific	NUMBER OF CONTRIBUTORS	AMOUNT
Olympia	262	\$ 15,158.85
Oregon	276	9,945.12
Sacramento	64	1,437.62
California	523	94,566.35
Los Angeles	1,502	117,514.62
Idaho	32	802.50
Arizona	31	1,081.86
Utah	83	2,165.28
Spokane	137	3,751.61
Eastern Oregon	13	626.20
Nevada	26	2,249.83
San Joaquin	246	4,976.93
Alaska	19	1,230.50
Honolulu
Philippine Islands	1	100.00
Total	3,215	\$ 255,607.21
Mexico	2	140.00
Panama Canal Zone	2	21.00
Cuba	2	10.37
West Africa	1	25.00
Diocese not designated	7	207.00

DISTRIBUTION ACCORDING TO AMOUNTS CONTRIBUTED

AMOUNT OF CONTRIBUTIONS	NUMBER OF CONTRIBUTIONS	AMOUNT
\$324,744.87 (The Carnegie Corporation)	1	\$ 324,744.87
250,000.00	2	500,000.00
100,000.00	9	900,000.00
50,000.00	12	600,000.00
25,000.00	29	725,000.00
20,000.00	7	140,000.00
15,000.00	3	45,000.00
12,000.00 to \$12,999.99	4	49,032.65
10,000.00	54	540,000.00
8,000.00	1	8,000.00
7,000.00 to 7,999.99	5	37,002.20
6,000.00 to 6,999.99	4	24,540.20
5,000.00 to 5,999.99	221	1,105,955.60
4,000.00 to 4,999.99	11	45,382.72
3,000.00 to 3,999.99	37	114,486.68
2,000.00 to 2,999.99	149	346,778.60
1,000.00 to 1,999.99	764	801,288.44
750.00 to 999.99	66	52,341.15
500.00 to 749.99	1,135	581,003.56
400.00 to 499.99	85	35,928.73
300.00 to 399.99	271	84,707.70
200.00 to 299.99	1,601	369,141.69
100.00 to 199.99	4,728	490,344.54
Below \$100	37,974	792,200.44
Total	47,173	\$8,712,879.17

The number of contributions means the names of individuals on the books; besides these an innumerable company made gifts through offerings in the churches.

To these figures might properly be added \$115,000 contributed beforehand by six individuals in the dioceses of New York and Massachusetts, specifically for expenses. The expenses during the raising of the Initial Reserve were thus 1-3-10 per cent. of the money raised, which might properly be increased by a certain part of the administrative expenses during the first fiscal year; but this would not bring the ratio of cost up to two per cent.

(Signed) MONELL SAYRE,
Secretary, The Church Pension Fund.

Sermon at the Consecration of Bishop Thomson

By the Rt. Rev. BEVERLEY DANRIDGE TUCKER, D.D.

Bishop Coadjutor of Southern Virginia

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession."—I Tim. 6:13.

THESE words follow the earnest exhortation of St. Paul to St. Timothy, to whom the Apostle had committed the oversight and care of churches which he had founded: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses."

He is pointing his young disciple back to the time, it may be of his baptism, then of his confirmation, and then of his ordination, when in the presence of witnesses he confessed his faith in Christ, and enlisted under His banner as His faithful soldier and servant.

We come, this morning, my brethren, to the solemn service of the consecration of a Bishop in the Church of God. This consecration has back of it the explicit authority of the Church, as expressed, first, in the choice of this my dear friend and brother by the council of the diocese, under the guidance of the Holy Spirit. This choice has been duly confirmed by the clergy and laity of the whole American Church, as represented in the standing committees, and has received the consent of the bishops of that Church. In all the provisions of constitution and canons due regard has been had to the exhortation of St. Paul to this same Timothy, "Lay hands suddenly on no man."

He who is to be consecrated, to-day, is called upon to confess once more a good confession before many witnesses. In the presence of this congregation to whom he has ministered so faithfully, as priest and pastor, of these bishops who come to consecrate him to this holy office, of these his brethren in the ministry, he will affirm his faith in God, in Christ, and in the Holy Ghost. He will declare his readiness to preach the pure Word of God, and to care for the Church which He loved and bought with His own blood.

He comes, moreover, to take part in a ministry which concerns the whole Church, and the witnesses before whom he makes his confession are the bishops, the clergy, and the people of our Church, as it is found in this broad land of America and in her missions beyond the seas. Nay, because the Church is spiritually one, he is consecrated not only as Bishop Suffragan of the diocese of Southern Virginia, but as a Bishop in the Church of God.

Because the Church is one through all the ages, and because this office of Bishop is linked with all the generations of faith, and goes back, as I firmly believe, in her spiritual lineage at least, to the days of the Apostles, may we not believe that a great cloud of witnesses encompasseth us around, the glorious company of the Apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy men and women who have washed their robes and made them white in the Blood of the Lamb?

How solemn the thought, how great the inspiration, how powerful the appeal, as in the presence of these many witnesses he shall confess his good confession!

And yet, the Apostle points Timothy to a higher witness still.

Our sacred orders of the holy ministry come down to us through the ages. They are safeguarded by the historic Church. They rest on the foundation of Catholic use and are found in the Holy Scriptures. And yet they are only divine because their ultimate function is in God and in Christ. First and last, it is not simply to the Church that we look for this authority, but we go back and stand before the Christ and say: "Lord, here I am, use me just as Thou wilt, and when, and where!"

And thus it is that St. Paul points Timothy to God and to Christ, as the witnesses before whom he is to confess his good confession. "I give thee charge in the sight of God who quickeneth all things"—preserveth all things alive, who alone can give life and strength and power to your faith and to your ministry—"and before Christ Jesus, who before Pontius Pilate witnessed a good confession."

The words of the Apostle in this solemn charge point this my brother to Christ Jesus, as his witness of the confession he shall make in this hour, not only that he may receive the supreme inspiration of Christ's divine approval, but that he may feel the force and the appeal of Christ's own example.

For Christ Himself never asked any disciple of His to do anything that He was not ready Himself to do. He is the chief Shepherd, and we are the under shepherds. He began to speak the Word, sounded the first note of the Gospel, that we might preach it to the end of time. He went about doing good, that we

might go into all the ways of life to heal, and to help, and to solace. He instituted the sacrament of His love, that we might minister it in remembrance of Him. He witnessed His good confession that we might not be ashamed to confess His faith. He laid down His life for His sheep, that we might learn how to spend and be spent for the Church of the Living God. The words of the Apostle's charge are very remarkable.

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed"—(the word is literally "martyrized", testified even unto death)—who witnessed "the good confession."

The Apostle does not say explicitly wherein that confession consisted; he does not make known in words its scope or its exact terms. He is wont, again and again, to let us do our own thinking. But when he says, "before Pontius Pilate," I feel that we can go back in thought and realize, at least in part, the power and the meaning of that confession, which the First Martyr for the Christian truth made before him who delivered Him to be crucified.

Nothing stands out more clearly, in the Passion Scriptures, than our Lord's own faith in Himself, in His divine Sonship, in the truth of His mission, in the certainty of the coming of His Kingdom, in the ultimate triumph of His Gospel. No faith of disciple, whether it be of apostle, or martyr, or of the saints of all the ages, can equal that of Christ Himself in the power of His redeeming Cross. It never wavered, even when for the passing moment it was overshadowed, as He took upon Himself the fulness of human suffering, of human pain and sorrow, and the culminating sense of the awful sinfulness of human sin, and cried, "Eloi, Eloi, lama sabachthani?"

He stood alone, in the presence of Pontius Pilate, bound and bruised, with the crown of thorns pressing upon His brow. His own had forsaken Him and fled. He was treading the winepress alone; of His people there were none with Him. Faith had died in the heart of His disciples; love lingered, but not hope in the fulfillment of His mission, in His power to redeem and to save. To them the Cross seemed the symbol of defeat, the grave the end of the dream that they had dreamed of the coming of the Kingdom of God.

But Christ was never more truly King. He stood before Pontius Pilate, and when the challenge came, whether prompted by pity or by scorn—"Art thou a King then?"—the answer rang out clear and full of courage, strong with conviction! "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth!"

In that hour He felt, as plainly as He did on the Mount of Ascension, the certainty that the kingdoms of this world would be the kingdom of God and of His Christ. He knew that the fulfillment of His dream would not be the happening of an hour, or of a day, or of a generation. He foresaw the opposition of evil, the antagonism in the world's thought and life. Yet even in that dark hour He believed that He was the Light which had come into the world, and He knew that it would make its way through the mist and the gloom, and would shine more and more unto the perfect day. He believed in the coming of His Kingdom, of that far-off divine event to which the whole creation moves.

It is to this good confession which Christ witnessed before Pontius Pilate that St. Paul points his son Timothy, as he entrusts to him the care of the churches, in a day when the forces of evil were striving to crush out the memory of Christ from the hearts of men. It is this faith in the Master Himself, as the divine Son of God, in His Cross as the sign of victory, in His Church as founded upon a rock, against which the gates of Hell shall not prevail, in the healing power of His Gospel for the sins and sorrows of the world, in the certain coming of the Kingdom of God through all the barriers and oppositions of evil, it is this Spirit of divine optimism of the Christ which they who follow Him must share.

"I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed the good confession."

St. Stephen, in his last hour, caught the inspiration when he bore his witness: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," and again, "Lord Jesus, receive my Spirit."

St. Paul, in his prison at Rome, feels the influence of Christ's example! "But I would ye should understand, brethren," he writes to the Philipians, "that the things which have happened

unto me have fallen out rather for the furtherance of the Gospel." Or again, as he realizes that his martyrdom is near, he writes to this same Timothy: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day!"

St. Peter, in his last days, though all seemed dark, writes with the note of optimism learned from the Christ: "Nevertheless, we according to His promise look for new heavens and a new earth wherein dwelleth righteousness." St. John, an exile on Patmos, knowing that the world forces of evil were leagued against the Church of God, cries with confident expectation: "Even so come quickly, Lord Jesus!" Polycarp, when he came to the flame, was strengthened with the thought of Jesus witnessing the good confession before Pontius Pilate. Hus, Tyndale, and Cranmer felt the same inspiration, and rugged old Latimer, as he said: "Be of good cheer, Master Ridley, for we shall this day light a candle, in old England, which by the grace of God shall never be put out." And many, in times of lesser danger and lesser evil, have caught the spirit of cheer and of courage and of hope, as they have seen the Vision of Christ, standing alone and declaring His Faith in His eternal Kingship.

It was this faith in Christ as King, in the power of His Gospel unto salvation, which sustained the Bishops of Virginia, among whom my brother is to be numbered. It gave hope and cheer to that gentle saint, Channing Moore, as he tried to rebuild the waste places in the Zion of God. It brought to stout-hearted William Meade, whose ministry began in gloom, when he was ordained in the neglected church at Williamsburg, a courage and a zeal which revived a dying Church. It was with John Johns, that fervent preacher of the Gospel of Love; and with Francis Whittle, strong yet tender, ever valiant for the truth; with those true soldiers of the Cross, George Peterkin and John Newton, as they tried to restore that which had been wasted and ravaged by war. It was this same vision, of the Christ who witnessed the good confession before Pontius Pilate, which cheered our own venerable and beloved Bishop as he began his work in a new diocese, where opportunities were opening on every side, and where one might well have asked: "Who is sufficient for these things?" It was this spirit of conviction and courage, caught from the Master, which enabled our honored Presiding Bishop to journey hopefully, mid perils not unlike those of St. Paul, through the wilds of the great West and to claim them for God. To-day he can say, as he walks about our Zion, and marks her bulwarks, tells her towers and considers her palaces: "What hath God wrought?"

For one who comes, in this hour and this day, to receive the consecration for the office of a Bishop in the Church of God, there is a need—as great perchance as in any past period in the history of Christianity—of that faith, of that hope, of that certainty of the ultimate triumph of the Kingdom of God, which can only come as we look to the Christ and hear Him confess His unclouded faith in God, in Himself, and in the power of His everlasting Gospel.

We see war on every side with all its horrors and barbarities, not in heathen lands but in the very heart of Christendom. Men, even Christian men, are tempted to ask: "Does this mean that evil will triumph over good, that God's power is stayed? Does it mean the failure of the Kingdom of God? Are the skies of the future darkened forever? Will there be no rising of the Son of Righteousness with healing in His wings? Will the music of the Gospel no longer sing in the hearts of man?" Then we turn and see Christ Jesus, standing, in a darker day still, before Pontius Pilate, witnessing the good confession, asserting His belief in the power of God's truth, in the certainty of the Kingdom, in the final triumph of the Cross. His last cry, "It is finished," was not the wail of defeat but the shout of victory. The Church with the vision before her takes heart of grace, and carries the Christ to the camp and the battlefield, to the wasted lands of Europe, in her ministrations to the sick and the wounded, the poor and the shelterless. And there are signs and tokens for those who have eyes to see, which give assurances that the nations are straining to behold, beyond the smoke and clouds of war, the face of God, and to draw near to the Christ who alone can give hope, and comfort, and cheer!

The call of the hour is a call to bishop, priest, and deacon, to all Christian men and women, to see one like the Son of God walking in the midst of the burning furnace, and to learn from Him that nothing can stay the coming of His Kingdom, or rob His Gospel of its power to heal and to solace the hearts of men, or take away the certainty that the Cross on which He died shall at last be crowned with the sunlight of victory.

And now, my brother: Drawn by the Spirit of God—for no man taketh this honor to himself, but he that is called of God—you come to take part in this precious ministry, to help, to heal, and to comfort, to guide and to counsel, to teach and to admonish, to save and redeem this world of humanity, this family of God for which Christ died on Calvary.

We can say of you, as St. Paul said of Timothy: "We call to remembrance the unfeigned faith that is in thee, which dwelt in thy Christian mother and in thy father, whose praise is in all the churches for his more than fifty years of witnessing for the Christ in the darkness of China; to whom God gave many souls for his hire, and whom He has called to where they who turn many to righteousness shall shine as the stars forever and forever." You are the child of Christian Missions. It is because of your own zeal for the spread of the Gospel, for the extension of the Church in this diocese which you know and love so well; it is because of your sympathy for those who labor in the hard places, that you have been chosen by your brethren for this office. St. Timothy was the first Suffragan Bishop, the helper of St. Paul when the care of all the churches became too heavy for him. You come, in the strength of your manhood, to help our venerable Bishop who has borne the burden and the heat of the day. But, like Timothy, you serve not only the Church but you serve the Lord Christ.

We trace our orders back to Him; in Him they are implicit. He was the Bishop and Shepherd of our souls; He was the Priest to offer sacrifice, *Presbuteros*, elder Brother in the family of God: He was *Diaconos*, God's servant, ministering in His loving condescension to the people of God. He has ascended up on high and led captivity captive, He is Lord of Lords and King of Kings: and yet he has never divested Himself of these holy offices which we share with Him. He is still the Good Shepherd, the Bishop of the flock of God, the Priest who ever liveth to make intercession, the elder Brother who is not ashamed to call us brethren, the Deacon whose glory it is to serve.

And you my brother, as Bishop, must combine in yourself, as did the Christ, all these offices of the sacred ministry. You are appointed to guide the churches, to strengthen them, to nourish them. You are to commit to faithful men that which you have received, that they may teach others. You are to lay the hands of consecration on God's children, and to pray that they may receive the Holy Ghost. But none the less are you a priest to offer the sacrifice of prayer and praise, to administer, as the Christ did, the blessed Sacrament of His love, the presbyter and elder, in love and kindness in Christ's family. None the less and to the end are you, as Christ was, the servant of God and men's servant for God's sake. The office to which you are called is an office of honor and dignity, but its highest honor is to be able to say, at ever so great a distance, and in the spirit of lowliest humility, the words of the Master: "I am among you as he that serveth."

There is no place, I believe, in God's Church where the office of Bishop is more highly revered or brings greater reward than in these dioceses of old Virginia. I thank God we have no enthronement of bishops. It is not earthly honor with which they are invested. But they have a place, if they be faithful, earnest, and humble in the hearts of their people, and they ask no higher reward than to dream of the hope of sitting down in the Kingdom of God, and of leaning, like the beloved disciple, on the bosom of the Master.

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed the good confession, that thou keep this commandment, without spot, unbreakable, until the appearing of our Lord Jesus Christ: which in His time He shall show, who is the blessed and only Potentate, the King of Kings and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom, with the eternal Son and the Holy Ghost, be honor and power everlasting. Amen."

THE SONG OF THE HERMIT THRUSH

The dawn o'er radiant Summer seas,
The tranquil glade among the trees,
The pure pale petals of the rose,
The mountain stream that limpid flows,
The purpling shades of afternoon,
The glory of the harvest moon—
O hermit thrush, how wondrously
Their beauty floods thy melody!

HARRIET APPLETON SPRAGUE.

THE WISE man, the man of faith, love, and good will—the man who has been on the mount of vision and spent seasons of communion with the greatest Man of the ages, the divinest Man of history—is not, never has been, a complainer, but a willing worker for God and the family of earth that belongs to God. Sacrifices are not unknown to such an one, but the well of refreshment within never fails to supply living water from "the fountain of life".—*The Universalist Leader*.

The American and His Flag

By the Rev. GEORGE CRAIG STEWART, D.D.

II

CAN you realize it? If we win this war—and we shall win it—we shall have made the world free for democracy. Read again the prophetic vision of Victor Hugo, and see it coming true. Then ask if the white does not justify the red: "A day will come," he says, "when you, France; you, Russia; you, Italy; you, England; you, Germany—all you nations of the continent—shall without losing your distinctive qualities, and your glorious individuality, blend in a higher unity, a form, a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, and all the French provinces blended into France.

"A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrage of the people, by the sacred arbitrament of a great sovereign senate which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon shall be exhibited in our museums as an instrument of torture is now, and men shall marvel that such things could be.

"A day will come when we shall see those two immense groups, the United States of America and the United States of Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their art: their genius cleaving the earth, colonizing deserts, and blessing all creation under the eye of the Creator."

That is prophecy. It is not fulfilment. And democracy even in America is not fully realized. America is like St. Christopher. You remember the Christ Child on his shoulders as he stepped into the river. The child was light as a feather. But it became heavier and heavier as he went on into the stream until he was well nigh borne down by it. So we in the heyday of 1776 stepped into the stream with the infant Democracy on our shoulders and it was light as a feather's weight: but it gets heavier and heavier as we go deeper into the stream. When we began there were four or five millions. Now there are a hundred millions. And there are other millions coming. When we began, we were a homogeneous people; now there are twenty-three languages spoken in a single American public school. And with this vast multitude and this heterogeneous population we are working out the most difficult task ever essayed in government—investing with sovereignty the common man.

And the big battle for democracy is going on right here in our midst. You may hear the rumblings of it in Chester, Pa., with the race riots, in East St. Louis with its orgy of mob violence, in Idaho with its I. W. W. terrorizations, in Washington, where party politicians are throwing their monkey wrenches into the wheels of the government, and men who made the eagle scream to their constituencies back home on the Fourth of July are now giving aid and comfort to the enemy by playing politics instead of putting their shoulders as patriots to the wheel and loyally backing up the President.

We are fighting for democracy and we shall always have to fight to maintain it here at home in the face of graft and venality and shoddy politics; in the face of money grabbers, and race prejudice and economic injustice and industrial slavery and class privilege and all the other hydra-headed evils that prey upon the life of a liberty-loving people.

I am not a Socialist but I hope that I am a real lover of justice, and I say that it stains the white in that flag whenever the human stock is lowered by exploiting children to enrich the employers of little boys and girls.

I am not a Socialist, but I believe that special privileges whereby the worker gets only a fraction of what he earns and idle employers see their fortunes swelling to unthinkable size by his toil are a direct indictment of and denial of our boasted democracy.

John Spargo tells the story of two men who were tramp-

ing a hot, dusty road in Wales one sultry summer day. They stopped at a wayside pump to slake their parched throats. And they pumped and pumped, but only a few drops dribbled from the spout. It took them twenty minutes to get a beggarly half-pint of water. So they went to the farmhouse near by and said to the farmer: "There's something the matter with that pump of yours. We worked it for nearly half an hour and got only half a pint of water." "Oh, no!" the farmer complacently replied, "that pump is all right. There is a secret pipe leading to the reservoir in my house, and while you were getting half a pint of water for yourselves you pumped fifty gallons into my reservoir." Therein is written a parable of the inequitable distribution of wealth which is a menace to democracy.

I am a Christian and I believe in charity. But I believe in "sharity" more. I believe in justice more. "Charity," as Frank Crane says, "scrapes the surface; justice gets beneath to the roots of evil. Charity tackles symptoms: justice attacks causes. Charity swats the fly: justice takes away the dung hills that breed them. Charity helps the poor; justice wants to know why there is poverty. Charity gives quinine for malaria; justice drains the swamps. Charity goes slumming; justice gets rid of the slums. Charity is always passing the alms box; justice asks no alms but only fair play and a square deal. Charity is man's kindness; justice is the kindness of God!"

And that's why I go a step farther and say that the white in the flag stands for national character, for cleanness, for whiteness, for purity of manhood and womanhood and childhood. The nation is just as strong and no stronger than the character of its men and women. If they are rotten in their morals, drunken, lascivious, soft, self-indulgent, then the nation goes down as Rome went down, not from an enemy without but from the inward corruption of her own life. If she is clean, sober, self-respecting, hardy, disciplined, strong, then, like Sparta, she can hold her own against ten times her numbers.

There is a line in our recent history that I am ashamed of. It is recorded in the *Chicago Tribune*. It is the record of the first word spoken by an American soldier as the first of our transports landed in France. The ship was nearing the quay. The national anthem was drawing to a close. All France was leaning out to welcome her brethren from over the sea. It was a tense, a dramatic moment, one of those moments that we love to identify forever with some simple, strong utterance born of the hour. As the last bar of the *Star-Spangled Banner* died away, a soldier leaned over the railing and, cupping his hands about his lips, shouted: "Say, do they let enlisted men into saloons here?"

I hope I am not without a sense of humor, I hope I have some sense of proportion, I hope I am not a sour-faced Puritan, but I'd give a good deal to have that incident stricken from the page of our history. And I'll tell you why. Because I look upon the saloon as the foe of democracy, and liquor as a bigger enemy of the race than even Prussian tyranny. Lloyd George called it the worst of England's enemies. One-tenth of her war bill has been for drink. France gave up her absinthe at the beginning of the war. Russia did the same with her vodka, and if we are to win the war we've got to give up our whiskey and our cocktails. Thank God, the first step has been taken by Congress. Congress has measured whiskey for the coffin and put the lid on. And I have faith that the states will screw the lid down and bury forever the greatest enemy of the bodies and souls of men. "O thou miserable spirit of wine, if thou hast no name to be known by, let us call thee devil! O that men should put an enemy in their mouths to steal away their brains! That we should with joy, with pleasure and applause, transform ourselves into beasts!" I don't know how you individually feel about it, but I do know that you will be doing a plain, patriotic service if you pledge yourselves

to-day, if you haven't done so already, to cut out alcoholic drinks of every kind from this day to the end of the war.

And dare I say a still plainer word? There is a menace to the white in that flag which we avoid speaking of and yet it must be faced. White means purity. It means clean bodies, clean minds, clean morals. It means, above all, honor to womanhood. Yet, during the first eighteen months of European war England had more men incapacitated for service by venereal disease, contracted in mobilization camps, than by all the fighting at the front. Our own mobilization camps along the Mexican border were ringed round by dives unspeakable. Whole companies—yes, almost whole regiments—took inoculation for diseases I shall not name. Do you know what that means? It means the transformation of gallant boys and men into walking pestilences, into pitiful lepers, many of whom will carry through life the terror of their sins and even transmit to further generations the seeds of blindness and insanity. Do I startle you when I tell you plainly that it is estimated that among the soldiers in Europe there are to-day 700,000 syphilitics? And your boy or mine is going to hazard his life for his country. Must he also lose his soul? The nation has listened to the appeals we sent in last winter. Protected zones have been instituted. It is to the credit of the United States that the government has done this and it is to the great credit of the Y. M. C. A., that noble organization, and the chaplains of the army and navy, that every effort is being made to stimulate and strengthen our boys against temptation; but, when all is said and done, it is up to the boy himself, up to the father and mother who gave him clean birth, up to the principles of conduct that were drilled into him in youth, up to the standards of character which were exemplified by his father and mother and comrades at home.

We pray for them that they may be clean and that means that *we* must be clean. We honor the flag. It is only as white as you and I are pure and white. I would propose a new hymn modeled on *God Save the King*:

"God save our boys and men,
Send them safe home again;
God save our men!
Make them victorious,
Clean, strong, and glorious;
Flag floating over us,
Strengthen our men!"

III. THE BLUE

Ah, there's the loveliest color of all, the color of the unearthly, the color of the divine, the color of the Madonna's robe, the color of the high priest's ephod, the color of the seamless garment of the Nazarene, the color of the sapphire pavement under the feet of Jehovah, the color of religion, the color of the banner of God Himself. Yellow was the favorite color of paganism. Apollo's locks were golden, and golden were the colors of Venus and Semiramis and the gods and demigods of Egypt and of Greece. But Christianity dethroned that color in favor of the somber shades of the spectrum. To-day yellow is a term of opprobrium and contempt. Yellow dogs are contemptible. Yellow journals are contemptible. Yellow in a man's character is contemptible. But blue, "true blue" as we say, stands for fidelity, for loyalty, for love.

This is not a sermon, but I want to say to you that the blue in that flag dotted with stars stands for the recognition of that larger universe, that encircling republic, that Kingdom over all Kingdoms, and King over all Kings which we recognize when we stamp upon our coinage the words "In God we trust." The best definition I know for religion is this: "Betting your life that there is a God!" And betting your life that He is no mere spectator on the outside of the affairs of men, sitting at ease upon the hills of Olympus caring nothing, willing nothing, sharing in none of our hopes and aims and fears and disappointments and triumphs and defeats.

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God, within the shadow,
Keeping watch above His own."

Theodore Roosevelt, the other day, was asked to write something which our soldiers might have pasted in their New

Testaments and this is what he quoted from the prophet Micah: "What doth the Lord require of thee but to do justice, and to love mercy, and to walk humbly with thy God?"

Do justice: and therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand for the reign of Moloch and Beelzebub on this earth.

Love mercy: treat prisoners well; succor the wounded; treat every woman as if she were your sister; care for the little children, and be tender with the old and helpless.

Walk humbly: you will do so if you study the life and teachings of the Saviour.

"May the God of Justice and Mercy have you in His keeping."

Out of Flanders came the other day some verses written by a soldier who went down to death. I don't know his name. No one knows his name.

"CHRIST IN FLANDERS"

"We had forgotten You, or very nearly—
You did not seem to touch us very nearly—
Of course we thought about You, now and then;
Especially in any time of trouble—
We knew that You were good in time of trouble—
But we are very ordinary men.

"And there were always other things to think of—
There's lots of things a man has got to think of—
His work, his home, his pleasure, and his wife;
And so we only thought of You on Sunday;
Sometimes, perhaps, not even on a Sunday—
Because there's always lots to fill one's life.

"And, all the while, in street, or lane, or by-way—
In country lane, in city street, or by-way—
You walked among us, and we did not see
Your feet were bleeding as You walked our pavements—
How did we miss Your footprints on our pavements?
Can there be other folk as blind as we?"

"Now we remember; over here in Flanders—
(It isn't strange to think of You in Flanders)—
This hideous warfare seems to make things clear;
We never thought about You much in England;
But now that we are far away from England
We have no doubts, we know that You are here.

"You helped us pass the jest along the trenches—
Where, in cold blood, we waited in the trenches—
You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness—
We're glad to think you understand our weakness—
It seems, somehow, to help us not to whine.

"We think about You kneeling in the Garden—
Ah! God! the agony of that dread Garden—
We know You prayed for us upon the Cross.
If anything could make us glad to bear it,
'Twould be the knowledge that You willed to bear it—
Pain—death—the uttermost of human loss.

"Though we forgot You, You will not forget us—
We feel so sure You will not forget us—
But stay with us until this dream is past.
And so we ask for courage, strength, and pardon—
Especially, I think, we ask for pardon—
And that you'll stand beside us to the last."

And blue means loyalty. That is the noblest word in any language. The man who is loyal to his wife is a good husband. The wife who is loyal to her husband is a good wife. The boy who is loyal to his father and mother is a good son. The girl who is loyal to her parents is a good daughter. The college man who is loyal to his alma mater is a good alumnus. The man who is loyal to his country is a good citizen. And what is Christianity but sheer loyalty to Christ?

But the traitor—ah, God, how we despise him, whether his name is Brutus or Macbeth or Benedict Arnold or Judas Iscariot! He is the man without a country, without a home, without a heaven, and without a God! He goes to his own place, and it is Aceldama, a place of cursing and blood. Heaven will not have him. Hell is too good for him. The very devils have their loyalty and will have none of him. He is anathema. It were better for him if he had never been born.

Our president calls us all to loyalty. I don't believe in war, but I believe in *this* war, and so do you. And we'll rally round the flag with a cheer—yes, and with more than a

cheer, with dogged resolution to do more than follow the flag. We propose to *carry the flag*. Every saving in food, every purchase of bonds, every economy practised, every encouragement given to the government, hoists the banner just that much higher. Suppose your name is not among the roll of national heroes. Suppose you are not given a decoration of merit, or a Victoria cross. You have your own conscience and you are surrounded by a great company of witnesses—Washington and Lincoln and Grant, and an innumerable company who watch with keenest interest the battle that you fight, the sacrifices you make, and the contributions you offer upon the altar of your country's weal.

Daimonides of Greece did his bit quietly and unobserved. One day after a great Spartan victory he went into the market place and standing with his friends read the names of the famous three hundred whom the State loved to honor for gallant and conspicuous service. His name wasn't on the list. He read and walked away with a light of joy in his eye and smiles upon his lips. "Why are you so happy, Daimonides?" asked one of his friends. "Your name was not there." "No," answered the Greek patriot, "and that is what makes me so happy. I know what I have done and it makes me proud of my country to know that there are three hundred who have done more!"

That's the spirit of loyal patriotism; modest, unenvious, self-forgetting, true. Come, let us pledge our allegiance to the flag:

"I pledge my allegiance to the flag
And to the Republic for which it stands;
One nation indivisible,
With liberty and justice for all!"

Hail to thee my bonny brave flag!
Teach me in my heart to endure!
The white in thy stripes may it unsullied be
Because its defenders are pure!
The red of thy bars is the blood of thy sons
Who die that a world may be free!
The color of blue so steadfast and true
Is pledge of our loyalty!

The stars that bedeck thee, like those up above,
They tell of His infinite care
Who guided our fathers in wisdom and love,
Who calls us to do and to dare;
I love thee, and now at my country's command
I offer my life for thee, too—

God bless the President! God bless our land!
God bless thee, old Red, White, and Blue!

A VIEW OF ENGLAND AT WAR*

A LETTER BY THE REV. LYMAN P. POWELL, D.D.,
President of Hobart College.

London, England, August 29th.

THESE days in London are more interesting than words would indicate. England is not starved out, in spite of Teutonic predictions a few months ago that she would be on her knees by this time. One must be content with less sugar than at home; but there are condiments. The new potato crop is coming in, and there are vegetables in abundance—more than three months ago. England is settling down to another winter of war. News from the front, where I shall soon be, comes to me from Englishmen, Canadians, South Africans, and Australians. It is all of a piece. The Allies are not wasting ammunition. Yet whereas at the beginning of the war the enemy were firing 200 times to the Allies' once, now the Allies are credibly reported to be firing at least 50 times to the enemies' once. No matter from what country the soldiers of the Allies come, all look fresh, vigorous, young. There is reason to believe from the appearance of the prisoners, the enemies are either very old or sadly young, no longer fresh or vigorous, and in many cases indicate their eagerness to be taken prisoners by foemen who return good for ill and who treasure not against

* This letter from President Powell is the first of what we expect to be a most interesting series of letters from England and France from the same author and from other Americans who are across the water on serious business during these awful months. Dr. Powell is especially studying the educational conditions in those countries as they are affected by the war.—EDITOR L. C.

the individual enemy the unspeakable executions of Edith Cavell and Captain Fryatt.

All are glad to have us in the fight. It hastens the ultimate victory, the date of which no one can predict. The enemy are wearing out. Lens could be taken soon, but with the enemy shut in the bottom of the saucer, and the Allies' guns ranged round the rim and pointing down, a few weeks of watchful waiting mean for the enemy surrender or destruction with much ammunition wasted by them or taken. The same policy seems to prevail everywhere, except in Italy where at last the offensive is vigorous and effective. Russia is the problem. She still has the confidence of her fellow Allies. But Kerensky's task is not easy and Korniloff's admissions of disaffection are ominous. Russia, however, has another than Napoleon in her hour of trial; and, because Kerensky leads, investment in rubles still goes on. Russia's heart is right, and democracy will not be smashed by any dictatorship of "blood and iron"; for that Kerensky is a real democrat no one here doubts.

Reputations are made and unmade over here with lightning speed. There are men, however, of the hour who seem likely to remain men of many an hour. Keep your eye on the new Minister of Education, Mr. Fisher. The Education Bill he brought in August 10th, just before Parliament rose, ranks with Lord John Russell's, W. E. Forster's, and Mr. Balfour's of 1902. Taken in connection with his comprehensive, courageous, and tactful speech, it may be safely said that the reconstruction of education has begun and that no better beginning of educational improvement has ever here been made. It should not be forgotten by Americans who read the weekly supplement to the London *Times* that these remarkable reforms in education have been forecasted and promoted for more than a year by the *Times*, as I am discovering in my talks with the *Times* staff and in my use, courteously made possible, of the *Times* library.

As for religion, a New York friend said to me, early in August when he knew that I was to sail, that I would come home with the story that England is more religious since the war. I cannot prove it by statistics; but it is. Many are going through the experience of Mr. H. G. Wells in his two latest books, and many like him are on the way back to historic Christianity. I talk with the boys in the trenches as well as high officials. Definition is not frequent, but prayer is, and the young Claudius Lavergne is not alone in writing his family: "To-night we leave for the trenches. To-night I shall be watching over you, rifle in hand. You know who is watching over me." Lowell was not more felicitous or representative when long since he wrote:

"Standeth God within the shadow,
Keeping watch above His own."

As for Church attendance, what do figures matter? Some things are self-evident. I have dropped in to daily service in years past at St. Paul's and elsewhere to find the pitiful half dozen of the perfunctorily pious. It was not so yesterday at Westminster Abbey and St. Paul's at ordinary services on an ordinary day. At the Abbey there were many actually worshipping at twelve and then more at four at old St. Paul's; many soldiers from the ends of the earth.

When will the war end? With victory on terms other than the socialists now in session at Westminster Hall are too eager to accept; or when—impossible conception—every Englishman is dead and there are no Americans to take their place.

LYMAN P. POWELL.

IF WE HAD KNOWN!

Not for the deeds we did, O God, we crave
So much Thy pardon, as for those undone:
The words we might have said; the help to one
In need we might have given; the hand to save;
The love shown ere the inevitable grave
Shut out all hope, all chances to atone,
And with its irremediable stone
Closed the short opportunity we have.
For, "In that Day," He saith, "the doom shall be
Not that ye sinned—all sin may be forgiven—
But on yourselves ye shut the gates of Heaven:
Doing it not to these, even unto Me
Ye did it not!"—And these no strangers were,
But than our very lives themselves more dear!

H. B. RYLEY.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

RESULTS OF CONFERENCE ON WAR DUTIES

LAST year a conference was held in Washington under the auspices of the Federal Council of Churches to consider the duties and obligations of the Churches in war time. The results of that conference have been embodied in a volume edited by the secretary of the Council, the Rev. Dr. Charles S. MacFarland, and published by the Council (105 East Twenty-second street, New York, 50 cents). It contains many helpful and inspiring suggestions, especially Chapter 11, which is devoted to Christian duties in conserving the social, moral, and spiritual forces of the nation, although all the other chapters are stimulating. The book holds out the promise that the prophecy contained in the concluding sentence of the chapter on The Church and the New Democracy will be fulfilled: "And at last through the blood and suffering of the free peoples of the earth shall be won for individuals and nations freedom and peace throughout the world."

A MISSION OF HELP

As a result of two meetings called by Bishop Rhineland, The Church Mission of Help in Philadelphia has been organized. The purpose of this new society is to be the friend-in-need of girls and women, primarily those belonging to the Church. It gives protective aid to the girl in moral danger. It influences by direct personal work her home surroundings, or it places her in a good private home; when necessary, in an institution. It secures medical care. It finds employment. It provides a "big sister". It makes a parish connection. It seeks safe recreation for her. It works in coöperation with all social agencies for her welfare. It places and befriends Church girls leaving institutions. It is ready to furnish information about its work by sending a speaker to meet parish groups or groups of individuals.

FEDERAL EMPLOYMENT AGENCIES

The trouble with labor exchanges on a large scale is the technical one of finding just the right man for just the right place. Personality enters in. Neither jobs nor men are as standardized as stocks or wheat, or even manufactures. Private agencies first held the field, but expense and dissatisfaction have largely put an end to them. Then came city and state agencies. Now the Federal government has undertaken the work on a national scale. The country is divided into twenty zones, with sixty-two sub-offices, coöperating with city and state bureaus. The results have been noteworthy. Instead of placing a mere handful, the federal system last year filled 75,000 vacancies. There were 184,000 applications for work and 109,000 for help.

AMUSEMENT FOR THE STRANGER

From time to time various communities make effort to provide legitimate and wholesome amusement for the strangers within their midst. Quite an extended effort along these lines is now being made in Chicago under the title "Chaperon Chicago Lonesome Club". Some of the best work along these lines, however, is being done by parishes of our own communion. I recall with vivid interest and keen satisfaction the splendid work which the Rev. G. P. Atwater is doing at the Church of Our Saviour in Akron, where he goes about the whole matter systematically with splendid results. There are many other places where good work is being done concerning which I hope to give news from time to time.

CARING FOR CHILDREN IN NEW YORK INSTITUTIONS

In speaking of the work of Commissioner Kingsbury in the Department of Charities, Mayor Mitchel recently said: "In the face of the most persistent and vicious opposition

ever waged against a group of city officials, the Department of Charities and this administration have insisted that the children placed in private institutions to which the city contributes partial support shall be properly cared for. This phase of our activity will go on just as it has before, so long as the present administration remains in office."

THE FOUNDING and maintenance of a social service center in lower Georgetown, for active work along the Potomac and the canal, is a matter of first importance, in the view of the Board of Social Service of the diocese of Washington, which is very desirous of taking this up not only because of local needs, but because the endeavors at Satterlee House are exclusively for colored people and the Georgetown work would be for white people, among whom our Church has no social center. In its parish house Grace Church, Georgetown, possesses both the facilities and the location for such work, but they have neither sufficient workers nor money. The rector and vestry are more than willing to place their facilities at the disposal of the Social Service Board, which would like to accept the offer.

AS TO GREATER REGULARITY of employment labor leaders state that the casual worker, the unskilled laborer, and the less efficient workman are the only labor groups which have been materially benefited. This probably accounts in the opinion of the Cincinnati Council of Social Service for the fact that relief agencies are not handling more cases this year than last and also for the fact that a greater percentage of the cases they are handling actually need relief, that a less percentage need social service such as employment-finding and other forms of constructive effort, and that fewer need disciplinary treatment.

"CONSOLIDATED SOCIAL SERVICE" is another form of municipal preparedness. It recognizes cold, hunger, and nakedness and other needs, but it goes infinitely farther than the useless giver of alms, and, while cheerfully and kindly giving immediate relief, takes up the individual and family difficulty as a distinct social problem. Intelligent social service, then, is that form of municipal preparedness which aims at creating and instilling higher ideals, inculcating self-respect and self-support, and thus giving to the next generation of such strata of society a better chance to live and to become worthy of the social order.

"IT IS EVIDENT to every thinking man that our industry on the farms, in the shipyards, in the mines, in the factories, must be made more prolific and more efficient than ever, and they must be more economically managed and better adapted to the particular requirements of our task than they have been; and what I want to say is that the men and the women who devote their thought and their energy to these things will be serving the country and conducting the fight for peace and freedom just as truly and just as effectively as the men on the battlefield or in the trenches."—Woodrow Wilson.

EUROPEAN EXPERIENCES show that the need for social work increases rather than decreases in war time. Believing this, the American Institute for Social Service has prepared a *War Time Community Programme*, drawn up by the Bureau of Programmes of the American Institute of Social Service, to meet the needs of the cities, towns, and villages throughout the United States. It was prepared under the leadership of Robert A. Wood (a member, by the way, of the Joint Commission on Social Service), with the advice of a number of well-equipped experts.



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.

THE MID-WESTERN DEAF-MUTE MISSION

To the Editor of *The Living Church*:

IN 1877 the late Rev. Austin Ward Mann, a deaf-mute, about whom the *Spirit of Missions* said, "He was unique among the missionaries of the world," took up missionary work among the deaf-mutes of the middle west. For nearly thirty-five years, until his death in 1901, he ministered incessantly in the Gospel of these silent children of the Church. In 1911, the Mid-Western Deaf-Mute Mission was formally organized by an agreement between the Bishops of six dioceses, those of Pittsburgh, Southern Ohio, Lexington, Indianapolis, Ohio, and Michigan. Since then the diocese of Western Michigan has been added to the mission and the dioceses of Pittsburgh and Lexington have withdrawn to identify themselves in deaf-mute work in their respective provinces. Upon the organization of the Mid-Western Deaf-Mute Mission, the Rev. Brewster R. Allabough of the diocese of Pittsburgh was secured as its general missionary.

At the meeting of the executive committee of the mission at Gambier, June 21, 1916, at which Bishop Vincent presided, the following resolution was adopted:

"That it is the sense of the executive committee of the Mid-Western Deaf-Mute Mission that the work of said mission should be adopted by the Synod of the Mid-West Province, and turned over to the care of the Board of Missions of said Province, and that the secretary be authorized to communicate this resolution to the secretaries of the Synod and the Provincial Board of Missions."

There are, in the judgment of the writer, two special reasons why this action should be taken by the Synod. First, in the interest of unity. The work of the Mid-Western Deaf-Mute Mission is a general work, supported in part by the General Board of Missions, lying wholly within the jurisdiction of the Mid-West Province, and yet unrecognized by and having no connection with the Province. Second, in the interest of efficiency. Certainly the Province with its more compact machinery could give the work better oversight and direction than is possible for the widely scattered bishops and executive committee to whom the work is charged at the present time.

Possibly some one in attendance at the approaching Synod will at the opening session ask for the appointment of a special committee to report on this subject at a later session.

Cleveland, Ohio. A. A. ABBOTT, *Secretary-Treasurer*.

ENLISTED MEN IN LONG ISLAND

To the Editor of *The Living Church*:

I SHALL be glad if you will give notice to the clergy through your paper that if they will send me the names of any young men from their parishes who are in the New York Navy Yard or any of the army camps situated in this diocese we shall be glad to have them looked up by the Long Island parishes.

The Rev. W. G. Isaacs, D.D., Chaplain U. S. Navy, New York Navy Yard, in writing to me upon the subject of the Churches doing something for the men of the Navy, says:

"It seems to me that the best thing that can be done is in the way of persons of the diocese extending through myself or some other person dinner or supper invitations to private homes. The men, as you know, usually go ashore on Saturday and Sunday, some of them on forty-eight hours liberty, and invitations to two or three to partake of a meal in a private home or of spending the evening and night therein would be a means of great blessing to them."

Talking with some of the navy men recently they said to me: "What we need more than anything else, is a place to sleep when we get night liberty. The Y. M. is crowded, we cannot get in there, so we have to go where we can and sleep on the floor or any old place."

It is easy to see from this remark the temptation to social impurity to which this condition of affairs subjects the men of our navy.

The chaplain's address is: Rev. W. G. Isaacs, D.D., Office of the Chaplain, Navy Yard, New York, N. Y.

Yours faithfully, JOHN THOMAS.

Field Secretary, Long Island Social Service Committee.

1942 East Fifteenth street, Brooklyn, September 27th.

RECREATION CLUB FOR ENLISTED MEN

[ABRIDGED]

To the Editor of *The Living Church*:

AT the St. Helena Training Station, Berkley, Va., there are several thousand men from every part of the United States. The places for wholesome recreation are very much overcrowded and entirely inadequate. The opportunities for the enlisted men's meeting citizens socially in a normal, healthy way are limited. Hence the men get very lonesome in their spare time. If the very best of them get into a little mischief now and then, a thinking man can't blame them. The best thing in the world for them is a suitable place where they can have wholesome recreation and wholesome social intercourse with citizens.

Through the courtesy of the Imperial Tobacco Company, we have secured the use of a large building nicely suited for the purpose. We have an able and enthusiastic committee to handle the proposition. Now we need money to run it and a good deal of furniture—especially tables, chairs, and games. We feel that this will be a matter of keen interest to all loyal citizens of the United States, especially those who have relatives and friends in the Navy.

We are opening the building on October 9th.

Yours sincerely, R. R. PHELPS, *President*.

Berkley-Norfolk, Va., September 24th.

THE NEW LECTIONARY

To the Editor of *The Living Church*:

THE official edition of the new Lectionary was issued last November in a neat pamphlet of forty-six pages. It contains not only the proposed Lessons, in two series covering two years, but the lucid and full explanations of the Committee as to the plan and principles upon which the tables are constructed. The tables as given in some of the current almanacs were prematurely printed from an earlier copy of the Committee's report and therefore were without the very numerous corrections that were later inserted. It is to be hoped that no unfavorable judgment of the excellence of the Committee's work has been formed through the considerable incorrectness of these earlier publications. Copies of the authorized edition may still be secured by application to the undersigned with an enclosure of twelve cents in stamps.

Clergymen who have not secured a copy of the last General Convention Journal will receive it by return mail by remitting twenty-five cents to cover postage. Copies of the Constitution and Canons in separate form are furnished on a remittance of forty cents.


HENRY ANSTICE, *Secretary*.

Church Missions House, New York.

FAILURE AS A BUILDER OF CHARACTER

SAID THE president of one of our great universities, in addressing his students: "Show me the young man who has had failure and has now won his way to success, and I will back him." A man who has never had any failure, whose course has been one of unbroken prosperity, has not the resources of strength and endurance stored away in his life that he has who has suffered defeats and then has risen again and pressed forward to victory. The latter has been growing manhood while he was suffering earthly defeat. A true man never can be really defeated. He may fail in business, but not in character.—*J. R. Miller*.

THERE WAS once a banker in the days of wildcat currency who had a wonderful skill in detecting counterfeits. He acquired the skill, not by studying counterfeits; he studied good money. Whatever was not good money was not money at all to him. It was mere waste paper, not worth even the name of counterfeit. So to detect error one must study truth; the rest is waste and rubbish. To know a good man when you see him you must study good men. All short of this is bad. . . . So with one's efforts in life; what is not honest, what is not real, has no existence.—*David Starr Jordan*.



RELIGIOUS EDUCATION

REV. W. L. DE VRIES, PH.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

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

THE Sunday school as it is at present in a large number of parishes is a menace rather than a help to the Church."

This is an astounding phrase in the letter which the editor has been discussing in several issues. The reason given for this contention is that the Sunday school results in indifference to the Church and estrangement from the Church.

It is indeed true that many substitute attendance on Sunday school for worship, and there is the further fact that many children trained in our Sunday schools do not become and continue loyal Churchmen. However, the answer is not to abolish the Sunday school but to train our children to attend worship as well as Sunday school. Where feasible, Sunday school should be devoted entirely to instruction by the teachers and should be followed by a children's service, with a brief devotional address by the minister. Where this is not possible, and indeed where it is, we should be forever instructing and exhorting parents and teachers to bring the children to church. Furthermore we should not drop our insistent pastoral care of the children when they leave Sunday school and pass into mature Christian life, but by adult classes and organization we should keep them active and interested in the parish, and by the development of the pastoral instinct and work of the people of the Church we should train our laity to look after one another and to keep our young people loyal and devoted. The class system of the Methodists, now more honored in the breach than in the observance, by which there was a layman responsible for the oversight in groups of every member of the Church, calls for restoration and development. One parish known to the writer divided its territory into wards and appointed a warden for each ward, whose duty it was to look out for all the communicants within the borders of the ward. The system failed because of changes in the personnel of the parish, but it is one that calls for consideration and development. But the chief need is a growth in the pastoral instinct and sense of responsibility of our people for one another.

In an extremely clever story called *Jack and Jill*, read before the Washington Sunday School Institute a year ago and published in the *American Church Sunday School Magazine* for February and March in 1917, the Rev. Cornelius S. Abbott, vicar of the Church of the Good Shepherd in the city and diocese of Washington, developed with acumen and pith the reasons why we lose from the Church so many of the children nurtured in our Sunday schools; and he pointed out the remedy. The editor would advise all to read this clever and suggestive story. The quotation following gives Mr. Abbott's summary of the conclusions which his story indicates:

"In addition to presenting the New Testament ideal academically to the Sunday school scholar, the only way it can be presented at this stage, *the pastoral instinct* is thoroughly developed in the Sunday school among our lay people regardless of courses of lessons or of method. The child or young man or young woman is shepherded by a number of people. This pastoral instinct of the Sunday school was born with it and has remained with it ever since. A Sunday school may not always have the teaching instinct highly developed but it *always*, so far as the writer's experience goes, has the pastoral instinct.

"This pastoral instinct is not developed in the average congregation as a whole at all.

"As a result, at the beginning of adult life or earlier at the most critical period of the life of the young, the Sunday school turns over to the hands of the congregation, i. e., the adult communicants, a very large number of newly confirmed and unformed lives which have been molded but not fixed. The average congregation proceeds to lose these persons almost as fast as they

come to it, because the congregation as a whole has no pastoral instinct.

"These newly confirmed people need pastoral care—not visits from the rector, but the pastoral care and interest of the congregation. If this pastoral instinct were there, there would be but little loss. Every work undertaken by the Church should be considered as an extension of the pastoral instinct. It is a matter not of method so much as of *spirit and of atmosphere*. The average congregation really believes in Christ; why not express it?

"The pastoral instinct is not primarily concerned with 'moral uplift' for others, but is first of all intent on *sharing* spiritual privileges which the parish regards as valuable for itself as well as for others.

"There is no business concern that would hold its connection for a moment with the small amount of care that many of our people receive; nor does the fault lie with the clergy but in the lack of this pastoral instinct everywhere except in the Sunday school.

"The solution does not lie in the formation of special guilds as the Daughters of the King or the Brotherhood of St. Andrew. To have weight there must be this pastoral instinct and responsibility in the congregation as a whole. This pastoral spirit does not mean sociability as it is commonly understood, although it may be shown in connection with this virtue, but it is the love of each communicant for that portion of the Kingdom of God in which he is placed until transferred elsewhere and a desire that the *same privileges he enjoys and values shall be shared by others*."

But let us pass on. Where, where, are these menacing Sunday schools of which the editor's friend writes? The editor has diligently inquired among our religious education leaders, he is himself very familiar with the conditions in his own diocese and fairly familiar with those in his province, and he cannot see that the Sunday school is anywhere a menace. There is danger, of course, of its being regarded as a substitute for the Church, and there are the facts that he noted at the beginning as to the losses in many instances. But positively there are many instances of loyal, hard-working, active laymen who have gotten their first impulse and love in the Sunday school and have never lost it. And many Christian lamps have been set burning and many seeds of Christian character implanted in our children, which may not grow up to fruitage within the fields of our own Church but yet have contributed vastly to the sum total of real Christian character among the people of America.

The horror of Americans for the heathen barbarities of Prussian militarism, our readiness to fight in this war for the great Christian principles of love, honor, justice, liberty, righteousness in all human relations, the readiness of our people to sacrifice material things and earthly pleasures for the promotion of the great causes at issue—these are a revelation of the essential Christianity among us to an extent which in the old, easy-going days of rapid money-making and much pleasure we little dreamed to be prevalent among us. This wide dispersion of the Christian ideals of character and conduct in America is in no small measure due to the work of the Sunday school, a religious educational force which for many a decade has been the most numerous and thoroughly organized force working for Christ and humanity in this land.

The editor became a Sunday school pupil at six, and a teacher at sixteen. He is constantly coming into contact with those who in the years long ago or more recently were instructed in one or other of the five Sunday schools that he has been connected with as pupil, teacher, superintendent, and rector, in the course of his life. Again and again these persons, traveling to Washington from all over the land, or met in other cities, give tribute to the benefits that have accrued to them from the work done on their

behalf in their Sunday school days, and scattered all over the land are devoted and active communicants who were trained in one or other of these Sunday schools. And so for these reasons the editor is ready to defend against all comers the thesis that a well-conducted Sunday school is not a menace to the Church but a nursery of Christian character and of Christian men and women to an extent and depth and a height that few appreciate. Long live the Sunday school! May its tribe increase! And may all of our clergy and leaders in religious education address themselves wisely and unfalteringly to making the Sunday schools yet more effective agencies for the Christian education of our people.

THE CHURCH IN ACTION IN THE ARMY CAMPS

THIS that was once a fair grounds is now a mobilization camp. It is a place accustomed to crowds, but an unusual crowd fills it now—of men bound on a great and grim questing. You can hear sharp cries about the grounds, but no longer are they those of the vender of "pop" or of peanuts, but of a stern-faced youth who wears the chevrons of a sergeant and who drills his charges on the badly trampled grass where once stood the tent of the bearded lady. The track, where the speediest trotters of the land contested for big purses, now witnesses the efforts of khaki-clad chauffeurs to gain that mastery of motors which will enable them by and by to pilot their loads of broken men among shell craters and twisted entanglements, with all lights out and only the flicker of the star shell to show the way. For this is the camp of the United States Automobile Ambulance Corps, or the "Usaacs", if you please. They are training for a most perilous service, for when the battle-line moves out the automobile ambulance follows close behind. And because an ambulance is bigger than a man, and therefore easier to hit, and also because of the peculiar bent for brutality that possesses the German mind, the Ambulance Corps suffers terribly. Perhaps it is because, like Sir Galahad, they prefer the siege perilous to a safer place, or perhaps because the most straining task demands the finest material, for one reason or the other, or perhaps both, the Corps is made up of as fine men as are found in all the Army. "The very finest body of troops I have ever seen in one place," is the verdict of the grizzled Regular Army man in command. Eighty per cent. of them are college men, and there are units here from the University of Maine to the University of Florida, and from Washington State to Leland Stanford. The officers are all medical men, from big specialists who have forgotten remunerative practices for their country's sake to youthful interns just out of hospital, all eager for their part in the constructive side of war.

At the very heart of the camp stands the big tent of the Young Men's Christian Association. Through it the Church of Jesus Christ ministers to these men. During the week its ministry is a very practical service. Envelopes and paper are freely given for the letters home. Checks are cashed, express parcels are forwarded, entertainments are managed, athletic meets and ball games are promoted, and the busy staff of secretaries find time amid all this maze of "serving tables" to comfort the boy who has not heard from his sweetheart, and who thinks she does not care for him any longer; or to minister to the deeper problems that come in the night when lights are out in the barracks and the recruit lies still and thinks of the home he has left and the perils to which he goes and the need he has never felt so keenly until now of a God who is strong and who will care. These must find answer in the day, and to the secretary he goes.

But it is on a Sunday that the real purpose of the Association shines out. For the Young Men's Christian Association is the Christian Church in action, united here as some day it ought to be united everywhere. The tent holds four different congregations in the course of the morning. They are all dressed alike, in the uniform of the American soldier. They all look alike, with the fine, clean-cut features of our American youth. The only thing that differentiates them is the fashion of their worship. They are the same kind of men, in the same place, facing the same kind of need, and being ministered to by the one Church in several forms as

the tradition has come from their fathers. This is the "Y. M. C. A. tent" on Sunday.

The day began at 6:30 in the morning, when a priest of the Roman Catholic Church celebrated Mass for a crowded throng. The altar was a table, one of the many which served for the writing of letters during the week. The sermon was simple and direct, urging that they should keep themselves pure and live up to the teaching of Jesus and the ideals of their land. The mystery and the awe that one feels in great cathedrals when the clear tones of the altar bell ring down the vaulted aisles and the hushed throng falls on its knees before the lifted Host were just as truly to be felt that morning among those soldier boys in that tent.

At 7:30 the Episcopal rector took his place at the altar that had just been vacated, and the Sacrament after the fashion of Canterbury was offered to those who presented themselves for it in the very place where others had knelt but a little while before to receive it after the fashion of Rome. Nor was this service over and the tent vacated before it filled again with the third congregation, and the venerable Monsignor conducted the second Mass of the morning for those who had been unable to attend the first. At ten one of the secretaries conducted a Bible class; and then the fourth congregation began to assemble. This time the minister was a Presbyterian, and his message was the same sort as that which the others had heard earlier in the morning from the lips of the priest.

The final service of the day was held in the twilight. Again it was the Sacrament, this time after the fashion of Geneva. The preacher of the morning was assisted by two pastors from the town, one from a Reformed and the other from a Presbyterian Church. I doubt if any one of these ministers will ever forget that solemn hour. The silver of the sacramental vessels gleamed on the white cloth that covered the same table that had served that day for two other communions. Beyond were the benches, and the lines of faces set and stern, faces that but a few weeks before had been those of

"Careless boys at play,"

but now were men called to a task. One knew of what they were thinking—of the last time they took the Communion in the old church at home in the familiar pew; and one wondered when and where they would take it again, if indeed they would take it again.

The twilight deepened as the service went on, and the silence deepened with it. Once above the murmur of the camp was heard the sound of a distant church bell. The rough boards creaked under the feet of those who bore the bread and wine, but the boys sat very still, just as the others had sat in the morning, until the benediction ended the hour. So under the "big top" of the Young Men's Christian Association Rome and Canterbury and Geneva had achieved the thing of which men had dreamed for centuries, and of which councils had talked, and had come together to serve the deeper needs of the boys who were going forth to serve their country's and the world's need. For first of all and best of all the Army Young Men's Christian Association is the Church in action.—WILLIAM E. BROOKS, in the *Outlook*.

TRANSFIGURATION

I found my neighbor in the market-place,
With weary feet and aching heart. His load
Was greater than his strength—the toilsome road
In all its dusty length before his yearning face.
In pity of his hapless, helpless case
I brought him to a spring where water flowed,
And gave him bread with words of cheer. Then glowed
Within his eyes new strength, new hope, new grace.

He rose at length, and on his way he went;
And I was turning to my daily task
All unconcerned, when, lo! a wondrous thing!
My neighbor's robe was old and worn and rent;
And yet I saw—tho' how I dare not ask—
The white and glistening garment of my King!

EDWIN K. BUTTOLPH.

Church Kalendar



- Oct. 1—Monday.
 7—Eighteenth Sunday after Trinity.
 14—Nineteenth Sunday after Trinity.
 18—Thursday. St. Luke.
 21—Twentieth Sunday after Trinity.
 28—SS. Simon and Jude. Twenty-first Sunday after Trinity.
 31—Wednesday.

KALENDAR OF COMING EVENTS

- Oct. 9—Synod, Province of the Mid-West, Fond du Lac, Wis.
 10-14—Annual Convention National Brotherhood of St. Andrew, Philadelphia.
 17—House of Bishops, Chicago.
 23—Synod of New England, Cathedral Rooms, Cathedral Church of St. Paul, Boston.
 23—Church Congress, Cincinnati.

Personal Mention

THE Rev. E. W. ANDERSON has been commissioned as a Y. M. C. A. secretary for work among the Russian troops. He left New York on October 4th for San Francisco and will sail from there.

THE Rev. WILLIAM N. BAILY has changed his address to The Aldine, Philadelphia. Mr. Baily is no longer associated with the rector of the Church of the Holy Comforter, West Philadelphia.

THE Rev. EDWARD HENRY ECKEL, D.D., entered upon the rectorship of St. Andrew's Church, Fort Worth, Texas, diocese of Dallas, on September 15th, and may be addressed accordingly.

THE Rev. JOHN A. FURRER has accepted the rectorship of Grace Church, Everett, Mass. He will assume his duties on October 1st, his address being 2 Meader Road.

THE Rev. STEPHEN GARDNER has accepted the rectorship of St. John's Church, Irving Park, Chicago.

THE Rev. G. H. P. GRANT, rector of St. Luke's Church, Catskill, diocese of Albany, after an absence of nearly two years from a serious breakdown, resumed charge of the parish on October 1st.

THE Rev. W. L. GREENWOOD will become rector of St. Bartholomew's Church, White Plains, in succession to the Rev. Richard M. Sherman, recently deceased.

THE Rev. J. FREDERICK HAMBLIN becomes assistant minister at St. John's Church, Jersey City, N. J., October 1st.

THE Rev. LEE W. HEATON, responding to a petition from the communicants of the parish, has reconsidered his resignation of Christ Church, Dallas, Texas, and will remain at his post.

ALL matters to come before the Standing Committee of the diocese of Western Michigan should, as heretofore, be addressed to CHARLES E. HOOKER, M.D., Secretary, Metz Building, Grand Rapids, Mich.

THE Rev. WILLIAM M. KEARONS has accepted a call to become rector of St. Luke's Church, Fall River, Mass., effective October 14th.

THE Rev. PAUL O. KEICHER has been serving as locum tenens at St. Luke's Church, Baltimore. On October 1st he assumed new duties as curate at St. Ignatius Church, New York City. He should be addressed at 552 West End avenue.

THE Rev. ROBERT F. LAU has resigned from his position as priest in charge of St. Mark's Church, Mendham, N. J.

ON and after October 4th, BISHOP McELWAIN'S address will be The Episcopal Residence, 2642 Portland avenue, Minneapolis, Minn.

THE Rev. EDMUND SMITH MIDDLETON has been appointed chaplain at St. John's Military School, Manlius, diocese of Central New York.

COMMUNICATIONS for the office of the secretary of the district of Eastern Oregon should be addressed direct to Bishop ROBERT L. PADDOCK, D.D., Hood River, Oreg., for the present.

THE Rev. JOHN H. PARSONS has accepted a call to become rector of Trinity Church, Canaseraga, N. Y., and enters upon his duties about the beginning of October.

THE Rev. IRVING G. ROUILLARD has accepted a position as assistant at Trinity Church, Pittsburgh, Pa.

THE Rev. CHRISTIAN A. ROTH has accepted appointment as locum tenens of Trinity Church, Syracuse, New York, during the period of the war. The rector of the parish, the Rev. A. A. Jaynes, is with his regiment, the Third N. G. N. Y., at Spartansburg. Mr. Roth assumes charge on the first Sunday in October.

THE Rev. ALBERT STORK has resigned the rectorship of St. Stephen's Church, Wissahickon, Pa.

THE Rev. BERTRAM A. WARREN has accepted a call to be rector of St. Paul's Church, Walla Walla, Wash., and will assume his new duties November 1st.

THE Rev. WILLIAM H. WHEELER on Sunday, September 23rd, officiated for the first time as rector of St. Andrew's Church, Beacon, N. Y.

THE Rev. ARCHIBALD S. WINSLOW has accepted charge of Calvary parish, Bayonne, N. J.

ORDINATIONS

PRIEST

FOND DU LAC.—The Rev. CLARENCE ALLSBROOK GRAYHURST was ordained priest by Bishop Weller at St. Paul's Cathedral Church, Fond du Lac, Sunday, September 23rd. Bishop Weller was celebrant, Dean Bell presented the ordinand, and the Rev. Dr. Larrabee, Dean of Nashotah House, was preacher. Mr. Grayhurst will continue his work in the Associate Mission, with especial charge of St. Michael's, North Fond du Lac, and Christ Church, Oshkosh.

NORTH CAROLINA.—At Christ Church, Raleigh, on the Sixteenth Sunday after Trinity, the Rev. BASIL MANLY WALTON was ordained to the priesthood by the Rt. Rev. Joseph B. Cheshire, Bishop of the diocese. The candidate was presented by the Rev. I. W. Hughes, and the sermon was preached by the Rev. S. S. Bost. In addition to these two priests, the Rev. M. A. Barber, the Rev. J. E. Ingle, the Rev. E. H. Goold, and Rev. A. S. Lawrence joined in the laying on of hands.

DIED

ALLEN.—MARY ROGERS, beloved wife of the Rev. William E. ALLEN, Jr., rector of Christ Church, St. Michael's, Md., and daughter of G. H. and A. W. Rogers of Philadelphia. Requiem Eucharist was sung on Tuesday, September 25th, at ten-thirty A. M., at St. Clement's Church, Philadelphia.

Requiescat in pace.

BENNETT.—At her home in Larchmont, N. Y., CATHERINE FRANCES, daughter of the late David Lewis and Mary Lane BENNETT, late of New York City. Funeral services were held at Trinity Church, New York, September 24th.

BOWLES.—Mrs. MARY BOWLES of West Bangor, N. Y., oldest communicant of St. Peter's Church, Brushston, N. Y., and a most loyal supporter of the Church.

DURAND.—At Hurley Hospital in Flint, Mich., on September 11th, ELIZABETH DURAND, daughter of the late Judge George H. Durand and Sarah A. Durand. Funeral services at Christ Church, Flint, September 14th, and burial in Glenwood cemetery.

INGLE.—On Sunday, September 23rd, at Blue Ridge Summit, IMOGEN (Taylor) INGLE, wife of the Rev. Edward H. Ingle, of Washington, D. C., and daughter of the late Col. Edward Thornton Taylor, of "Powhatan", King George county, Virginia, and Mary Ogle of "Belair", Prince George's county, Maryland.

LYON.—In Spokane, Wash., September 18th, MAUD CATHERINE, daughter of James and Laura LYON, in her twenty-fourth year.

"Blessed are the pure in heart."

MEAKIN.—ALFRED G. MEAKIN, for many years secretary of the vestry of St. Paul's Church, Saginaw, Mich., entered into rest eternal on Saturday, September 15th. The funeral was held on Tuesday, September 18th, the rector of St. John's parish officiating in the absence of the rector of St. Paul's.

SHUTT.—Entered into rest, in the ninety-third year of her age, ELLEN L., widow of the late Walter W. SHUTT, at her home in Brentwood, L. I., September 20th.

"Father, in Thy gracious keeping,
 Leave we now Thy servant sleeping."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. 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.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED TO CARE for two parochial missions in western city. Churchmanship moderate. Salary and house satisfactory. Address **PRIEST**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST TO TAKE early celebrations: small mission; Manhattan. Write **VICAR**, 292 Henry; Orchard 7924 before ten.

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TO BISHOPS AND WARDENS: Active priest with strong endorsement desires parish that values spiritualities above temporal things. Address **TOBA**, care **LIVING CHURCH**, Milwaukee, Wis.

YOUNG ACTIVE PRIEST, now doing missionary work, desires parish, preferably Eastern, College and General Seminary. Address **LYCONA**, care **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED PRIEST, strong preacher. seeks position as archdeacon, or a parish. Address **ALPHA**, care **LIVING CHURCH**, Milwaukee, Wis.

THE Rev. JOHN OLIPHANT will be free to make new engagements, commencing Sept. 23rd. Address **BROOKWOOD FARM**, Vineland P. O., N. J.

AMERICAN PRIEST, MIDDLE-AGED, married, desires Church work in the East. Address **PHILLIPS**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES CURACY in the East. Experienced, capable, and loyal. Address **FIDELIS**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST IS AVAILABLE for Sunday supply work, in or near New York. Address **N.Y.P.**, care **LIVING CHURCH**, Milwaukee, Wis.

PREACHER FOR PREACHING MISSION. Write for booklet. Rev. J. ATTWOOD STANSFIELD, 281 Fourth avenue, New York.

PRIEST IS AVAILABLE for a few months as locum-tenens. Address **PAX**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER wanted in Church school; one who can also teach other branches. Single man, non-smoker. Desirable and permanent position for right man. Address **HEADMASTER**, care **LIVING CHURCH**, Milwaukee, Wis.

COMPETENT CHILDREN'S NURSE. References. Address **Mrs. KUSTERER**, 1860 Robinson, E., Grand Rapids, Mich.

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ORGANIST AND CHOIRMASTER, Mus.Bac. (Durham, England). F. E. C. O. (London) desires appointment with good organ. Reverent accompanist and keen Churchwoman. Accustomed to Choral Eucharist. Successful choirtrainer. Rectalist. Excellent testimonials. Address **M. G. V.**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Exceptional experience as choir-trainer; boy voice expert; recitallist. Communicant. Accustomed to choral Eucharist. Highest references clerical and musical. Address CHOIRTRAINER, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as parish helper by young lady who has had some training and experience in Sunday school teaching and parish visiting. Best references. Eastern parish preferred. Address G. F. S., 194 Washington street, Middletown, Conn.

POSITION WANTED AS COMPANION-housekeeper, Mother's helper, or position of trust in household or school. References. Address L. K., care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, QUALIFIED THROUGH training and experience, is free to offer faithful service. For particulars and references, address C.D., care LIVING CHURCH, Milwaukee, Wis.

TRAINED, EXPERIENCED Churchworker, good organizer, wishes position in mission field or children's home. Address EGAL, care LIVING CHURCH, Milwaukee, Wis.

POSITION AS MATRON or housekeeper in girls' or boys' school by a Churchwoman; good references given. Address H, Box 17, Keyport, N. J.

PARISH AND CHURCH

GOOD SINGING MAKES THE SUNDAY SCHOOL GROW! Poor singing kills it!! Children love to sing. To the child, the singing is the best part of the Sunday school; and he is right because the best thing he can learn is to enjoy the worship of God. Therefore teach children the Church's hymns. To train children to sing Moody and Sankey hymns in Sunday school is to train them for Moody and Sankey worship when they grow up. As the twig is bent, the bough inclines. For good singing you must supply the children with clean, attractive hymn books, the words and music together, in good, big type. The words must be between the lines of music. You can afford to buy such books for your school, in good, cloth board binding, for 20c a copy from the PARISH PRESS, Ft. Wayne, Indiana.

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CLERICAL OUTFITS

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STORYTELLER'S MAGAZINE, \$1.50 a year; trial copy for 5 2-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

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 the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know: What it does; What its work signi-

fies; Why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills; "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.

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.

RETREAT

NEW JERSEY.—A retreat for women will be held at the Convent of St. John Baptist, Ralston, Morris county, N. J., beginning Friday evening, November 2nd, and ending Monday morning, November 5th. Conductor, the Rev. J. P. McComas, D.D. Apply to the MOTHER SUPERIOR.

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 purchases 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.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. and East 27th St., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

- Church of the Ascension (Greenpoint), Kent St., near Manhattan Ave.

ROCHESTER:

- Scrantom Wetmore & Co.

TROY:

- A. M. Allen.
H. W. Boudey.

BUFFALO:

- R. J. Seldenberg, Elliott Square Bldg.
Otto Ulbrich, 386 Main St.

BOSTON:

- A. C. Lane, 57 and 59 Charles St.
Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

- Fred I. Farwell, 105 Highland Road.

PROVIDENCE:

- 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.

BALTIMORE:

- Lycett, 317 North Charles St.

WASHINGTON:

- Wm. Ballantyne & Sons, 1409 F. St., N. W.
Woodward & Lothrop.

LOUISVILLE:

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STAUNTON, VA.:

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CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
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A. C. McClurg & Co., 222 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of 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.]

Oxford University Press. New York.

Illinois. By Allan Nevins. American College and University Series.

Thomas Y. Crowell Co. New York.

Boys and Girls of Many Lands. By Inez N. McFee, Author of *American Heroes from History*, etc. \$1.25 net.

The Land of Enough. By Charles E. Jefferson, Pastor of Broadway Tabernacle, New York City. A Christmas Story. 50 cts. net.

Century Co. New York.

The Reconstruction of Poland and the Near East. By Herbert Adams Gibbons. \$1.00 net.

The Evolution of the Hebrew People and Their Influence on Civilization. By Laura H. Wild, Professor of Biblical History and Literature in Mt. Holyoke College. \$1.50 net.

The Human Element in the Making of a Christian. Studies in Personal Evangelism. By Bertha Condé, Senior Student Secretary for the National Board of Young Women's Christian Association. \$1.00 net.

A Course for Beginners in Religious Education. With Lessons for One Year for Children Five Years of Age. By Mary Everett Rankin, Instructor in Kindergarten Education, Teachers' College, Columbia University. With an Introduction by Patty Smith Hill, Director of Kindergarten Education, Teachers' College, Columbia University. \$1.25 net.

Vagabonding Down the Andes. Being the Narrative of a Journey, Chiefly Afoot, from Panama to Buenos Aires. By Harry A. Franck, Author of *A Vagabond Journey Around the World, Tramping Through Mexico, Guatemala, and Honduras, Four Months Afoot in Spain, Zone Policeman 88*, etc. Illustrated with 176 unusual photographs by the Author, with a map showing the route. \$4.00 net.

Calvary Alley. By Alice Hogan Rice, Author of *Mrs. Wiggs of the Cabbage Patch, Lovey Mary, Sandy*, etc. Illustrated by Walter Biggs. \$1.35 net.

Marshall Jones Co. 212 Summer St., Boston.

The Substance of Gothic. Six Lectures on the Development of Architecture from Charlemagne to Henry VIII. Given at the Lowell Institute, Boston, in November and December, 1916, by Ralph Adams Cram, Litt.D., LL.D., F.A.L.A., F.R.G.S., etc. \$1.50 net.

Duffield & Co. New York.

The Emancipation of the American City. By Walter Tallmadge Arndt. \$1.50 net.

Little, Brown & Co. Boston, Mass.

When Daddy Was a Boy. By Thomas Wood Parry. With Illustrations by H. Wood. \$1.25 net.

American History for Little Folks. By Albert F. Blaisdell and Francis K. Ball. Authors of *The American History Story*

Book, *The Child's Book of American History, Heroic Deeds of American Sailors*, etc. With Illustrations by Frank T. Merrill. 75 cts. net.

Under the Blue Sky. By Zoe Meyer. Illustrated by Clara E. Atwood. 50 cts. net.

In Santa Claus' House. By Florence Irwin. With Illustrations by Nana French Blackford. \$1.25 net.

Sherman, French & Co. Boston, Mass.

The Philosophy of Christian Being. By Walter E. Brandenburg, A.M. \$1.20 net.

PAPER COVERED BOOKS

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

Religion and Morale. The Story of the National Mission on the Western Front. With a Preface by the Right Rev. Bishop L. Gwynne, D.D. 20 cts. net.

Longmans, Green & Co. New York.

Wayside Neighbors. By the Author of *Especially and Wayside Lamps*. 40 cts. net.

Wayside Lamps. By the Author of *Especially William Bishop of Gibraltar and Mary His Wife*. 40 cts. net.

Foreign Missions Conference. 25 Madison Ave., New York.

Foreign Missions Conference of North America. Being the Report of the Twenty-fourth Conference of Foreign Missions Boards in the United States and Canada, at Garden City, New York, January 9-11, 1917. 30 cts. postpaid.

PAMPHLETS

War Committee, Chapel of the Comforter. 10 Horatio St., New York.

The Causes and Conduct of the War. Part I. The Causes of the War. War Paper No. III. 10 copies for \$1.00; \$7.00 per 100.

Church Missions Publishing Co. Hartford, Conn.

A Message from England to America. Brought to the Cambridge Conference for Church Work. By Lucy H. M. Soulsby. Soldier and Servant Series. 10 cts. net.

From the Author.

Radium as a Therapeutic Agent. By Norman G. Burnham, M.D. Read before the Denver City and County Medical Society, May 15, 1917.

The Times. Los Angeles, Calif.

A Letter from Harrison Gray Otis.

Rev. Henderson Judd. 1969 Lovelace Ave., Los Angeles, Calif.

Reminiscences of a Protestant Episcopal Churchman.

Edwin S. Gorham. New York.

Cardinal Mercier. Archbishop of Malines. Address in Appreciation Delivered by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, California, at a Banquet in Honor of the Belgian Commission, Visiting Los Angeles, July 14, 1917.

National Conference of Charities & Correction. 315 Plymouth Court, Chicago.

Social Problems of the War. Committee Report by the Chairman, Edward T. Devine, Ph.D., Director of the New York School of Philanthropy. 10 cts. net.

War Relief in Canada. Helen R. T. Reid, Director and Governor, Ladies' Auxiliary of the Canadian Patriotic Fund, Montreal. 8 cts. net.

Disabled Soldiers. E. H. Scammell, Secretary, Military Hospitals Commission, Ottawa. 8 cts. net.

Rural Social Work. William T. Cross, General Secretary, National Conference of Social Work, Chicago. 8 cts. net.

The Public Health Program of the Present Day. William Charles White, M.D., Medical Director, Tuberculosis League, Pittsburgh. 8 cts. net.

The Institutional Care of the Aged. I. L. Nascher, M.D., Chief of Clinic, Department

of Internal Medicine, Mount Sinai Hospital Dispensary, New York. 8 cts. net.

The Relative Value of Prevention and Treatment of Alcoholism. H. W. Mitchell, M.D., Superintendent of the State Hospital for the Insane, Warren, Pa. 8 cts. net.

The City and Its Local Community Life. Robert A. Woods, Head of The South End House, Boston. 6 cts. net.

The Magazines

SAINT BONIFACE, the Popes, and the Karlings is the title of an historical sketch by Dr. Benjamin Wells in the *American Church Monthly* for September. It is an excellent little summary of the life and work of the great saint, but one is tempted to feel that it should not be necessary to give simple historical teaching of this sort in a magazine for Churchmen educated supposedly in the elements of Church history. It is a reflection on our present method of education that we should have to go to the pages of magazines—even Church magazines—for this kind of information. But, things being as they are, Dr. Wells' article is of value. He points out that the title of "Apostle of the Germans" as applied to St. Boniface is misleading. "The honor that is due him is very great, but it is that of the organizer of the German Church, of a reformer of German ecclesiastical and religious conditions, and above all of a great founder of mediæval Church unity, rather than that of a missionary pioneer. It is not recorded that Boniface ever preached the Gospel where it had not been preached before; it is certain that he never preached it where it did not sorely need to be preached again. There are diverse views of the man and his work: he has seemed" now an apostolic prince of the Church, now a fanatical destroyer of evangelical liberty, "a great Saul, a Paul never. The truth lies between. Boniface was not a great originator; he was a great executive, but he was greater still as a man, a type of the best in Anglo-Saxon character. . . . His talent lay in organization, in winning loyalty by loyalty, in doggedly persistent, yet intelligent, service of the ideals of his age and nation, of the papacy and the Karlings. And yet between Gregory I and Gregory VII it is hard to name a Churchman more significant in achievement than he." A study of the Scope of Episcopal Jurisdiction is contributed to the magazine by the Rev. C. P. A. Burnett, to whom it was suggested by a conversation with an Englishman who asked him whether, assuming that in a given area there can be only one organization authoritatively representing the Catholic Church, it does not follow that any other Christian organization within the same area must be at least schismatical, if not heretical, and as such to be avoided by good Catholics. In cases where there are two or more organizations within the same area, each claiming to be a part of the Catholic Church, by what criterion are their claims to be judged? Mr. Burnett attempts to answer these questions in this article. The limitations of ecclesiastical jurisdiction are, he says, not territorial but racial and ritual. In this country Greek, Syrian, Latin, and Anglican bishops may and sometimes do occupy the same territory, not necessarily as rivals but independently of each other. "The bare statement of such a state of affairs seems to point to confusion, disorder, and utter loss of ecclesiastical unity; yet such need not be the consequences. . . . May not this dwelling together be God's own providential means of bringing about a mutual recognition, on the part of these bishops, of their brotherhood in Christ?"

CATHOLICS, PROTESTANTS, AND JEWS IN MASS MEETING

In Interest of Week-Day Religious Education—Notes from the General Theological Seminary

New York Office of The Living Church }
11 West 45th Street }
New York, October 1, 1917 }

THE Inter-Denominational Committee on Week-Day Religious Instruction is arranging a mass meeting to be held in Carnegie Hall on the evening of November 12th, for the purpose of arousing widespread interest in their cause. The Rt. Rev. Dr. Frederick Courtney is chairman of this general committee; the Rev. G. Ashton Oldham is chairman of the Committee on Mass Meeting.

The meeting is to be very broad in its character, including not only all Protestant denominations, but Churchmen, Roman Catholics, and Jews as well. The meeting has the cordial approval of Cardinal Farley, who hopes to speak, if his health permits, and of the Jewish authorities, as well as of Bishop Greer.

The music on this occasion is to be provided by the combined choirs of the Cathedral of St. John the Divine, St. Patrick's Cathedral, and the Jewish synagogues.

Speakers already secured are Dr. George Albert Coe, of the Union Theological Seminary; Rabbi Magnes, Dr. John H. Finley, and Cardinal Farley, or a representative of his.

The call for the meeting is to be issued by a committee of seventy-four. Messrs. Stephen Baker, Edmund L. Baylies, R. Fulton Cutting, Haley Fiske, Francis Lynde Stetson, and George Zabriskie are some of the laymen of this diocese actively interested in the preparations for the great mass meeting.

GENERAL SEMINARY NOTES

The Michaelmas term at the General Theological Seminary began on Wednesday the 26th ult., under favorable auspices. Notwithstanding the effects of the enlistment of young men in the national service there will be at least eight-four students in the senior, middle, and junior classes as compared with eighty-seven last year. The entering class, which is likely to be augmented, numbers twenty; last year's junior class numbered twenty-five. A very large majority of new students are college-bred men.

The Rev. Ralph B. Pomeroy has accepted his election as instructor in Church History and Polity and is now in residence.

The Rev. William P. McCune and the Rev. M. L. Yates were elected tutors in the department of the New Testament.

Dr. George Dobbin Brown, formerly a librarian at Princeton University, has become librarian of the seminary and is now in residence.

The executive committee of the associate alumni met recently to prepare an official ballot for the forthcoming election of three trustees. On account of his new office, the Rev. Ralph B. Pomeroy declined the nomination for a trusteeship.

At the same meeting the executive committee began arrangements for the mid-winter reunion of the alumni, which is to be held in the refectory after Evensong on Tuesday, January 15th.

THE DEMONSTRATION SCHOOL

The summer session of St. Michael's Church school was held from July 9th to

August 17th. Each day's work began with Morning Prayer in the chapel, in which the children sang without organ the hymns and canticles. Besides a kindergarten, there were maintained regular courses for the more advanced, in Church Symbolism and the Catechism; and an "opportunity" class to permit the removing of conditions in the winter church school, and to afford double promotion for those who wished to work

ahead of their grade. Red Cross work furnished hand-work and Christian service. On Sundays a ten o'clock service was conducted for the children, of the same type as that at eleven o'clock.

The parents' association continued their sessions during the summer, devoting their discussions to the subjects of promotions, offerings of children, and training the children in devotional life.

THE WAR COMMISSION

The second meeting of the War Commission of the Church was held on Tuesday, October 2nd, at 14 Wall street, in Room 1202.

LETTER TO PARISHIONERS AS VACATION SEASON ENDS

Inspires to Fall Work — Massachusetts Clerical Association—New National Hymn

The Living Church News Bureau }
Boston, October 1, 1917 }

THE Rev. W. H. Pettus, rector of St. James' Church, West Somerville, has recently mailed to his parishioners a letter which engenders enthusiastic coöperation as the new year's work begins.

"The work for God, His Church, the nation, and our Allies faces us. Never have people lived in times when there was such opportunity for service as to-day. It is not a time to give undue thought of self, but to give much thought of others. The love of God, faith in the eternal verities, and service to our fellowmen must be uppermost. We fight against spiritual, mental, and physical foes, who are strong and eager. Our energies, our moneys, must be conserved to the best advantage for the service of the Church and the nation.

"If the Church is to serve the people of the Nation, to strengthen the spirituality and mentality of her sons and daughters, in these days of trial, then her sons and daughters must manifest a greater loyalty, a greater devotion. The spirit in which one goes to God's church, the frequency and regularity with which one attends divine worship, the concentration, intensity, love, and devotion with which one exercises in worship, makes a better soldier, sailor, aviator, doctor, nurse, student, citizen, in days of war, in days of peace. Such qualities strengthen, encourage, inspire those at the front, when they know that these qualities are characteristic of those at home.

"If you have done well, do better; if you have given liberally, give more liberally; if you have given little of your time and means, or have given nothing, make retribution, work and give according to your ability. If you have neglected your children's baptism, bring them to baptism without delay; if you have not frequented the Lord's Table, frequent it now; if you have attended the Church's services irregularly, attend them regularly now; if you have not sent your children to the Church school, send them now. All of us must live better, nobler, purer, more devoted and consecrated lives than ever before in our life's history. It is our Church, our Country, Freedom, Civilization, that we are defending. God give us a temper, disposition, and will that wearies not, that wastes not. 'We serve the Lord Christ' and are 'Laborers together with God.'"

CLERICAL ASSOCIATION

Announcement has just been received that the first monthly meeting of the Massachusetts Clerical Association for 1917-18 will be held at St. Mark's School, Southborough, by courtesy of the Rev. Dr. William G. Thayer, head master of St. Mark's. The address, as is the custom at the first meeting of the Association, will be given by Bishop Lawrence. This kind hospitality of Dr. Thayer is much appreciated by the clergy. It gives at least one of the all too matter-of-fact meetings of the clergy a spirit of spontaneity as they get away from the city and meet in God's own open out of doors. No country scene could be more divinely refreshing and beautiful than that at St. Mark's.

NEW NATIONAL HYMN

There is a new national hymn sung to the tune *Materna*, "O Mother Dear, Jerusalem", which has already been mentioned by THE LIVING CHURCH, but it has grown so much in favor and is being so universally used in Massachusetts that it may well be referred to again. It is *America the Beautiful*, beginning with the line,

"O beautiful for spacious skies."

Some of the large churches in Boston have announced that at both morning and evening services each Sunday during the War one of the two national hymns will be sung, usually as a recessional, *My Country, 'tis of thee*, or *America the Beautiful*. A choir-master predicts that the hymn will soon be set to band music and that *America the Beautiful* will be officially used in the Army and Navy bands. There is a deep, popular appeal of the tune, *Materna*, in many, many hearts. Happily the words of the new hymn are reverent as well as timely.

MISCELLANY

Governor McCall, a communicant and former vestryman of the Church of the Epiphany, Winchester, was by an overwhelming majority renominated in the primaries for a third term as Governor of Massachusetts.

Dean Rousmaniere in a recent message to the Cathedral congregation made the following significant announcement, which in this time of deep patriotic feeling in the Church will be of wide interest:

"We have begun the custom observed at the chapel at West Point, of singing a verse of *America* at the presentation of the alms. We shall sing the first verse of the hymn as it is printed in our Hymnal."

RALPH M. HARPER.

PHILADELPHIA CHURCHMEN AWAIT B. S. A. CONVENTION

Will Entertain Members and Clergy
—Local War Commission—Civic
Conditions

The Living Church News Bureau }
Philadelphia, October 1, 1917 }

THE topic uppermost in the minds of Pennsylvania Churchmen is the coming National Brotherhood of St. Andrew Convention, to be held in this city October 10th-14th. The committees are working hard to make it a success, and complete arrangements are being made for the entertainment of members and clergy. In a recent letter to the clergy of this diocese a request was made that the names of the clergy willing to entertain visiting brethren, and the laymen willing and able either to board or entertain members of the Brotherhood, be sent to the chairmen of the committee. The meetings will be held at the Hotel Adelphia, which is centrally located, close to both railroad terminals. The Churchmen's dinner on Wednesday evening promises to be over-subscribed. The members are urged to send in their acceptances immediately. Cards of invitation for the mass meeting to be held in the Metropolitan Opera House on Sunday afternoon, announcing that Drs. Freeman and Mott will speak, have been sent to the clergy of the city, with a request that a committee of one be appointed in each parish to secure a good representation of the men of the parish.

A WAR COMMISSION

Bishop Rhinelander has appointed a Local War Commission which takes the place of the Clergy Reserve Corps, which was appointed at the beginning of the war, and which has done most excellent work for the chaplains of the Army and Navy and the camps adjacent to this city. The following clergy and laymen have been appointed to serve on the commission: Bishop Garland, the Rev. Messrs. J. L. P. Clarke, J. B. Harding, John Mockridge, D.D., Louis Cope Washburn, D.D., George J. Walenta, John M. Gilbert, Floyd W. Tomkins, D.D., Robert Johnston, H. B. Wright, Carl E. Grammer, D.D., Norman V. P. Lewis, J. W. Walker, James A. Montgomery, D.D., J. R. Hart, and P. R. Stockman; Messrs. J. F. Sahnstock, C. R. Woodruff, Charlton Yarnell, A. E. Newbold, C. S. N. Packard, Reed A. Morgan, Allen Evens, Sr., C. L. S. Tingley, R. L. Taylor, C. C. Harrison, James Wayne, Jr., A. Z. Morton, E. H. Bonsall, W. H. Jefferys, M.D., S. F. Houston, F. A. Lewis, Thomas McKean, Frank H. Moss, A. J. County, A. Dupont Parker, Major R. S. Montgomery. These men have not all accepted the appointment, but it is expected that there will be no refusals. This commission is to aid in the work of the general commission appointed by the Presiding Bishop.

DEMAND FOR CIVIC RIGHTEOUSNESS

The city has been thoroughly aroused over the murder of a police officer in the performance of his duty at the recent primary election, and the attack upon an official of the city, which may result in his death. An investigation is now going on in order to place the responsibility for the act. It is freely reported that many men high in the police department will be involved and may be arrested and convicted. An outcome of the murder was a mass meet-

ing held in the Academy of Music last Thursday evening when prominent speakers denounced the city administration, and demanded that steps be taken to end the condition which has existed for some time. Among the speakers were the Rev. Dr. Floyd W. Tomkins and a prominent Roman priest, resident in the section of the city where the offense took place. The Academy was crowded to the doors and in the streets on all sides were held overflow meetings. Probably never in this city has there been such an uprising to demand civic righteousness.

A NEW CHOIR

At a very largely attended musical service at the Church of St. Ambrose, Philadelphia, the Rev. John G. Currier inaugu-

rated a choir of forty boys and twenty men under the direction of Mr. D. Arthur Rombold, choirmaster, on Tuesday evening, September 18th. The service was intoned by the Rev. Dr. John Mockridge, rector of St. James' Church, the lessons were read by the Rev. Samuel B. Booth, and the sermon was preached by the Rev. Henry Martyn Medary. It was an unusual service for the northeast section of Philadelphia. For some time the Kensington section of the city has been making a special effort for better music in the services of the Church, and this service is a result.

ENLISTMENTS FROM DIVINITY SCHOOL

The Philadelphia Divinity School opened its fall and winter sessions on Thursday last with a celebration of the Holy Communion. There was an unexpectedly large enrollment. An interesting fact noted was that fifty per cent. of the members of the junior class have enlisted in the service of the United States. EDWARD JAMES McHENRY.

CITY MISSION WORK AT THE CHICAGO CATHEDRAL

Ministration in Many Institutions—
Religious Education — Patriotic
Service—Vacation Club

The Living Church News Bureau }
Chicago, October 1, 1917 }

IN a recent sermon, Dean Pond gave at length a fascinating account of the work done by himself and his staff in city missions, and at the Cathedral. The Dean spent three weeks during the summer of 1916 observing the City Missions work of the Church in New York City, and makes an interesting comparison between this kind of work there and the work in Chicago. He says:

"I say with a great deal of pleasure that our charity hospitals and poorhouses here in the Middle West are finer buildings than any of the splendid buildings used for the same purposes that I saw in the East. But in the diocese of New York there are eighteen clergy doing thirty-four jobs, whereas, in the diocese of Chicago we have five workers (three clergy and two students) doing seventeen jobs. Perhaps this comparison gives some explanation as to why we are doing things as we are doing them, and a further word as to why we are not doing more. . . .

"As nearly as I am able to get accurate figures, our staff workers have ministered to 156,230 persons in the following institutions: The insane asylum at Dunning; in two of the county hospital chapels; in two chapels at the homes for incurables; at the county jail; at both the men's and women's chapels at the bridewell; at the Home for the Friendless; at the old people's home; at the refuge for girls; at the Martha Washington Home for Intemperate Women; at the tuberculosis hospital as well as the poor house at Oak Forest; at the municipal tuberculosis sanitarium; and at the boys' reform school at Riverside, Ill."

Of the work done at two of these thirteen public institutions the Dean says:

"The big job at the county hospitals is indeed a saddening task. There are so many sick people there all the time. There has been evidence that the citizens of Chicago have not always been willing to provide the requisite number of trained nurses, to give

the thousands of sick people adequate care. You can readily understand, therefore, how much the visits of our priests, our deaconesses, and our Brotherhood men are welcomed. Both the deaconesses are there four days per week. They hunt out the new patients and make their acquaintance. These City Mission deaconesses sympathize with the patients. They are everything that a real friend should be. They serve the patients by writing letters and doing errands about town. They bring the sick to the chapel services if the hospital person has to go in a chair. The deaconesses have a charitable fund to provide fruit, etc., for neglected patients. One of the deaconesses has a Sunday school on Friday for the little children in the children's hospital. The clergy try to go on Wednesday and Friday mornings for sacramental ministrations as well as for pastoral care. One Friday the Eucharist is in the tuberculosis chapel and another Friday morning we have the same service in the chapel in the main building. Every Sunday we have services at 9:15 and 10 A. M.

"The municipal tuberculosis work is a brand new job. Our senior assistant priest and our senior deaconess broke into this institution, when it was turned up side down with political internal ailments, and planted the Episcopal Church activities there with great credit to the Episcopal Church and with some soul cure to such patients as come to us on Thursdays and Sundays. It is pathetic to see a splendid, strong man smitten with the white plague that is going to conquer him if he is not successful in his fight against the disease. Week by week our workers are saddened as they see health give way and the unfortunate one becomes less frequent in his attendance at divine services. While at this institution some are cured in soul as well as in body."

The labor done by deaconesses is increasing and tremendous, judging from the number of calls made by them. The Sisters of St. Mary, who live at the Mission House, carry on a splendid work at the woman's bridewell and at the girls' refuge, besides what they do for the immediate needs of the people who live about the Cathedral. In this work, of which we have only given an outline, is aside from the ministrations

of the clergy at the services in the Cathedral and from the social and infirmity activities of the Cathedral.

SCHOOL OF RELIGIOUS INSTRUCTION

The Church School of Religious Instruction of the diocese, now well established as a normal school for teachers and officers of our Sunday schools, begins its year at St. James' Church parish house on Thursday evening, October 4th. Classes are held weekly and the first term ends on December 20th. The courses and the instructors in each course are: Religious Pedagogy, the Rev. C. H. Young; the Gospels and the Life of Christ, the Rev. E. H. Merriman; Religion and Social Service, the Rev. H. W. Prince and the Very Rev. W. S. Pond; The Prayer Book and Church Worship, the Rev. F. S. Fleming; Church History, the Rev. Prof. L. C. Lewis of the Western Theological Seminary.

Each course consists of ten lectures, with the exception of the course in Church History, which is of twenty lectures. The cost for each person who enrolls is one dollar a year. The student is expected to provide his own text books, which cost from \$1.00 to \$1.50 for each course. There are scholarships for any who may be unable to pay their expenses themselves. The enrollment has been made during September, and an encouraging number of students is promised from the different institutes.

PROGRAMME OF PATRIOTIC SERVICE

The graded programme of patriotic service set forth by the General Board of Religious Education has been mailed to the schools of the diocese. Its aim, "to enlist the force of the Church Sunday schools in this hour of national crisis in aid of our soldiers and sailors by coöperation with the agencies officially appointed by the Government," and its many valuable suggestions for service and organization, should have a quick and general response.

CANTERBURY PARK VACATION CLUB

The Canterbury Park Vacation Club, the priest in charge of St. George's Church, Grand Crossing, states, is a club for the benefit of the mission. Canterbury Park is a beautiful summer resort not far from Chicago, where many of the members of St. George's spend their vacations. St. George's is essentially a workmen's church, and the Canterbury Park Club gives the men and their families an opportunity to have a delightful summer vacation at a minimum cost. The benefits for members of the club are a two weeks' vacation at the park without cost for board, or one week's vacation and \$5 cash. If the member is unable to go to the park for his vacation, his dues, but not his fines, are refunded. The club has preferred and associate members. Preferred membership requires attendance at Church once each Sunday, membership in three parish organizations, and regular attendance at its meetings. If a member is absent from the services more than five times during the year he is fined ten cents for each Sunday. Dues are paid from September 1st to July 1st, and are 30 cents a week for adults, and 20 cents a week for children under eleven years of age. An associate member has no Church obligations, and pays dues of 45 cents a week if he is an adult, and 30 cents a week if a child.

H. B. GWYN.

IMPORTANCE OF MISSIONARY HOSPITAL IN JAPAN

REPORTS sent to American papers early in August told of the discovery by a Japanese scientist, after three years of research

work in the Imperial Japanese laboratory, of the bacillus of typhus fever. It is interesting now to learn that in order to demonstrate his discovery to the medical men in Japan, native and foreign, Professor Futaki, the discoverer, utilized the facilities of St. Luke's Hospital in Tokyo, where he demonstrated to the hospital staff the presence of the bacilli which he had discovered, taken both from human subjects and from monkeys that had died of the disease. Thus indirectly the service of the hospital, supported chiefly by the funds of the American Church, is shown in its benefit to all the world.

CORNERSTONE LAID FOR MEMORIAL CHURCH

THE CORNERSTONE of the new Emmanuel Memorial Church, Champaign, Ill., was laid by the Bishop of the diocese, assisted by the Rev. George P. Hoster, D.D., the rector of the parish, and the Rev. John M. Page, on Thursday, September 25th. The church, chapel, and parish hall are the gifts of Dr. and Mrs. J. L. Polk of Champaign, and are being erected as a memorial to their three sons, Justice Cicero, Robert Collins, and John Luther. The buildings are to be of Danville brick with Bedford stone base and trimmings. The architects are Cram and Ferguson of Boston. Mr. A. W. Stoolman of Champaign, Ill., is the builder.

WAR COMMISSION AT WORK

THE WAR COMMISSION of the Church is actively at work. An executive committee has been appointed with Bishop Perry of Rhode Island as chairman, and all correspondence should be addressed to him. An office has been opened at 14 Wall street, New York, from which the work of the Commission will be directed. Mr. Arthur E. Newbold of Drexel & Co., bankers, Philadelphia, has accepted the position of treasurer. Bishop McCormick of Western Michigan will start on his way to France on behalf of the Commission this week.

GENERAL MISSIONARY CONDITIONS

A STATEMENT from the treasurer of the Domestic and Foreign Missionary Society reports that up to September 1st the receipts leave a balance of \$386,000 still to be raised in order to meet the annual budget before the close of the fiscal year, October 31st; and states also that offerings for July and August have fallen off as compared with last year. Bishop Lloyd, writing to the clergy of the Church, asks that they will either personally or by others visit such people in the parish as have not contributed and direct their attention to the serious necessity that exists.

"It is cause for general thanksgiving," he says, "that the people have responded so spontaneously to the nation's call for help, and we are all of one mind that as long as the war lasts, whatever can be must be done for relief and to secure the best service.

"Yet we know also that if the peace that follows is to be permanent it will be because the nations have turned their faces to the Light. To insure this is the Church's high commission. The impression produced would be most painful if at the time her witness should be clearest the Church should seem to falter in the work which she alone can do. Nor could she escape the imputation if, when her ministrations are most sorely needed, it were advertised that she had failed to meet the obligations her mission lays upon her.

"You feel this as keenly as I do. Will you not tell your congregation again how

every dollar counts, and remind the people that if the parish and every parish will take care of its quota the Church will be secure from danger?"

CHURCH PENSION FUND

THE EXECUTIVE COMMITTEE of the Church Pension Fund on September 25th held its first meeting since the spring. The committee gave the secretary authority to accept pension assessments on behalf of all clergymen connected with the military service of the United States or its allies, or who are serving as war secretaries of the Young Men's Christian Association, in order that all clergymen taking part in war work may be covered by pension protection.

The committee granted numerous pensions. One of these was to the widow of a clergyman in the Province of New York and New Jersey, who died suddenly, as the result of an accident, during the summer, and for whom his parish had neglected to pay the pension assessments until after his death. Another pension granted was to a clergyman in the same province, suddenly disabled, for whom his parish had neglected to pay pension assessments until after the disability arose. These two cases illustrate forcibly the importance of all parishes paying their pension assessments. All clergymen should see that pension assessments are paid for them, because, of course, the time must come when the Church Pension Fund cannot accept assessments paid after the death of a clergyman or after his disability has arisen, and, therefore, pensions will not be available.

The pensions now in force are as follows:

Granted directly by the Church Pension Fund since March 1, 1917.	\$ 40,850.00
Assumed from the General Clergy Relief Fund	116,977.00
Assumed from diocesan funds.	45,380.00
Total	\$203,207.00

THE CHURCH CONGRESS

ON ACCOUNT of his contemplated departure for France, Bishop McCormick has been obliged to cancel his engagement to address the Church Congress, in Cincinnati, on Religious Conditions in the Middle West. It is hoped that announcement can be made next week of a speaker to take the Bishop's place.

A pleasant feature of the Congress will be an auto trip in and about Cincinnati, which has been arranged for the afternoon of Wednesday, October 24th.

The secretary of the Congress announces that if fifteen or more berths in a Pullman car are engaged for the train leaving New York by the West Shore Railroad on Monday, October 22nd, such car will go through to Cincinnati, thus avoiding change at Buffalo. For further particulars, inquiries should be addressed to the Rev. G. A. Carstensen, Riverdale, New York City.

THE NEW HYMNAL

INQUIRIES AT the office of the Church Pension Fund, owners of the copyright of the new Hymnal, bring the information that publication is delayed until the early part of next year. It appears that this delay is made in order that a musical edition and an edition of words only may appear simultaneously. It had been supposed that the musical edition was complete, but a sub-committee to which it had been referred, going very carefully over the material, became convinced that it could be improved, and thus asked for this little delay.

The musical edition was then placed in the hands of Dr. Miles Farrow, organist

of the Cathedral of St. John the Divine and a technical member of the Joint Commission on Revision. He has gathered around him a group of the foremost musicians of America and during the summer they have all been at work on improving the musical edition as it existed in June. The Joint Commission on Revision met in New York on September 4th, approved the report of Dr. Farrow tentatively, and appointed a committee to have special charge of the musical edition, acting with the sub-committee on the Hymnal.

On October 9th Mr. Pruyn, of Albany, a member of the Joint Commission, gives a dinner at the University Club in New York to the two committees, that is, of the Joint Commission on Revision and of the Church Pension Fund, to all the musicians who have been associated with Dr. Farrow, and to various other persons who have displayed an interest in the Hymnal, in order to obtain final suggestions.

PRIEST WANTED FOR PORTO RICO

WHAT PRIEST will volunteer for "supply" work through the winter on the little Island of Vieques, hard by Porto Rico? Conditions are very primitive there, and except for the charm of a tropical climate in winter-time not much in the way of luxury could be expected. For local reasons it is deemed best that at the present time an appointment should be made only for the winter months. The missionary secretary for Latin America, the Rev. Dr. Arthur R. Gray, asks for volunteers.

BISHOP STEARLY'S ELECTION RECEIVES CONSENT

CONSENT has been given by ninety-nine bishops and fifty standing committees to Bishop Stearly's election as Coadjutor of the diocese of Newark. Official notification of this action was delayed through the summer.

SYNOD OF THE MID-WEST

THE SYNOD of the Province of the Mid-West will meet in Fond du Lac, Wis., on October 9th, 10th, and 11th. Fifteen bishops, forty-eight priests, and forty-eight laymen, representing twelve dioceses, will be present. The Synod will open with a celebration of the Holy Eucharist at 9 o'clock Tuesday morning, at which the president of the synod, Bishop Leonard, will be celebrant, Bishop Webb, deacon, and Bishop Griswold, sub-deacon. The first day will be devoted to missionary work, particularly Church extension in the middle West; the second day to religious education, and on the third day, plans will be made for the closer relationship of the Church to the national, social, and economic forces emerging in the war.

SYNOD OF THE WEST INDIES

THE SYNOD of the Province of the West Indies was declared open by the senior Bishop, the Rt. Rev. E. A. Parry, D.D., Lord Bishop of Guiana, in the Cathedral Church of St. Michael, Barbados, on August 11th. The Rt. Rev. W. B. Hornby, D.D., Lord Bishop of Nassau, was the celebrant, and gave an address.

On Sunday, August 12th, the Very Rev. Alfred Pakenham Berkeley, D.D., and the Rev. Edward Arthur Dunn, D.D., were consecrated to the sees of Barbados and Honduras, respectively.

The Bishops of Jamaica, Antigua, and Nassau joined with the senior Bishop in the laying on of hands. For the first time

in the history of the West Indian Church two bishops were consecrated together in the West Indies.

On Monday, August 13th, the bishops assembled in St. Michael's Cathedral, and after receiving Holy Communion proceeded to the election of an archbishop, which resulted in the choice of the Bishop of Guiana.

The business sessions of the synod were held until August 18th at Codrington College. A business session was held on Tuesday, August 20th, at Bishop's Court, for the final adoption of the Pastoral Letter, the synod closing with the Holy Communion in St. Michael's Cathedral the next day. Many important resolutions were agreed to, bearing on such subjects as the question of jurisdiction over Central America, and the transfer of jurisdiction to the American Church of the Islands until recently known as the Danish West Indies; the need for greater interest in the missionary work of the Church; the advantage of careful consideration and study by the clergy of the revised lectionary as recommended by the convocation and by the Canadian Church, and also that set forth with authority by the Church in the United States; the standard of examination for holy orders; the World Conference on Faith and Orders.

DEATH OF FRANCIS W. HUNNEWELL

THE DEATH of Francis Welles Hunnewell, senior warden of the Church of the Advent, Boston, and perhaps the most conspicuous layman of the diocese of Massachusetts, occurred at his country home at Wellesley on Sunday afternoon, September 30th. Mr. Hunnewell was a Harvard graduate in the class of 1860 and for many years has been a member of the Standing Committee of the diocese of Massachusetts. One of the great capitalists and largest tax-payers of Boston, he was a princely benefactor of the Church and of many benevolences. He served as chairman of the committee which endowed the diocese of Western Massachusetts. In the financial world his repute was in large part in connection with the C. B. & Q. railroad, with which he had been connected for many years, being chairman of the board of directors at the time of his death. In spite of his large activities and affairs in finance and in benevolent work, Mr. Hunnewell was a devout Christian, simple in his life, and loyal to the Church. He had twice been married, but died childless. He was 79 years of age.

MILWAUKEE DIOCESAN COUNCIL

THE COUNCIL announced to be held in Christ Church parish, Eau Claire, met instead at the Cathedral guild house in Milwaukee, the opening service being held on Tuesday, September 26th. The Rev. P. H. Linley, rector of the church at Eau Claire, has for some time been serving as a chaplain in the army.

Bishop Webb delivered his annual address at the opening service. It was a summary of diocesan conditions with some reference to world events.

"The one thing we are all thinking and talking about," he said, "that we cannot get away from—the war—brings to the Church many problems and responsibilities. People are asking many questions about the goodness and justice of God, why He permits such a horrible thing, why so many women and children especially have to suffer so unjustly. Is war justified? What is our duty in regard to peace, the embargo of food to nations that are starving, and so forth?"

"We are in the war for the sake of humanity, for democracy, for liberty, for free-

dom, for the rights of small nations, for the freedom of the seas, against all tyranny and oppression, cruelty and barbarism, all that Prussianism, Kaiserism, and militarism stand for. We are fighting for our own rights, for freedom and peace, as well as for our Allies. We all hope and pray that peace may come soon, but only a righteous and honorable peace. A peace that will last for generations to come, if not forever, and that can only come as the result of an absolute and complete victory. As loyal Americans we want everyone to know just where we stand. There should be no uncertainty. We have to emphasize in our own minds and teach others the great principle of sacrifice and of atonement. Our Lord's death upon the cross for the sins of the whole world, the innocent suffering for the guilty, is an answer to many of the problems that come to our minds. We all have our parts to do in many ways, many have offered themselves, many have been called, or will be called. All, I hope, are trying to do their part, giving themselves if they can, their time, work, money, in the myriad ways in which we all can help.

"Now when this country is facing a great crisis, when it is giving its best in men and money for the cause of freedom and true democracy, men's hearts are being stirred and their consciences awakened as they have not been for fifty years. It is a great opportunity that the Church should seize. She must preach the message of the Gospel as she never has before. Men are longing for an answer to their many questions, for a message that will solve their perplexities. What an opportunity for mission work in our parishes!"

On Tuesday evening, in the Plankinton Hotel, the usual banquet was given by the Church Club to the delegates to the council. Mr. James M. Daggett was toastmaster. Bishop Webb in a short address spoke of the importance of maintaining the Church's work unhampered in this critical time of the world's history. He spoke also of the time twenty years ago when he had urged the beginning of the Church's work at the University of Wisconsin. This matter of religious education was the principal topic of the evening. The next speaker was the Rev. Morton C. Stone, the Church's chaplain at the University, who dwelt on the University's connection with the war and the times after the war. In the days of reconstruction, he said, the element of religion wrought into the character of our University people will be vital for the welfare of the country. Last year, of 5,318 students at the University but 1,000 to 1,500 would be present at the Sunday services in the city. The Church's equipment was totally inadequate. During the year our Churchmen joined in a religious conference under the auspices of the Y. M. C. A. While the machinery put in motion had been very complete, the influence of the conference seemed to have been slight as compared with a mission conducted later on under the Church's own auspices.

The Rev. Dr. James E. Freeman of Minneapolis was the principal speaker of the evening. In an introductory aside as a member of the Commission on the Nationwide Preaching Mission he reported that he had a list of 260 volunteer missionaries who announced themselves as ready to meet calls for parochial missions. As a member of the Church's War Commission he stated that preparation had been made to carry the Gospel to the forty-one army camps of the nation. In our period of preparation, he said, the preliminary enthusiasm had passed, but the work was being done. The nation was mobilizing for a great war. Mobilization, he said, was an unfamiliar

word for most of us this side the seas. If it were interpreted to mean simply to make fit for service, physically, in arms, it would be totally inadequate. There must be added a mobilization of Christian character and Christian manhood. Admiral Beatty said, "God does not intend this war to be merely a drunken orgy. Not until there comes a religious revival in England will we see the end of the war." General Joffre had expressed a similar view.

That the need of such a revival was vital was shown by the fact that, although American soldiers had not yet been under fire, 800 of them were at present in French hospitals, having yielded to the temptations of their spiritual enemy, who inflicted a heavier penalty than could come from the shells of the German army. More men, he said, were being destroyed through immorality than through shells. Christian sanity is imperiously demanded. The condition of the Church at large may well give grave concern to thinking Christians. Now is the time when for the sake of the Kingdom of God we must get together. Men of every sort and kind must exemplify in themselves the Kingdom which Christ died to save. Dr. Freeman declared that Christian society was more in need of reform than were the slums themselves. He said, "I have no confidence in the victories of the Allies because of the wealth they possess. We shall see the beginning of the end when vital religion enters in."

The Rev. William Dawson was the next speaker, who also told of the work at the University of Wisconsin.

The convention organized on Wednesday morning and elections were held resulting as follows:

Treasurer, Mr. James H. Daggett.
Registrar, Rev. W. H. Stone.

The Standing Committee was reelected. Then followed reports of committees. The Bishop reappointed as Archdeacons the Ven. F. L. Maryon and the Ven. William H. Wolfe. Archdeacon Hood is at present acting as a chaplain in the army.

At the morning session the Rev. Dr. Rogers of Racine College asked that the college be granted the privilege of making an annual report to the council and also of presenting its affairs to the provincial synod. Permission was granted.

The report of the Commission on Social Service included resolutions of loyalty to the nation, urging war prohibition, and also urging efforts to maintain the standard of morality. The Rev. Holmes Whitmore, making the report, spoke of the danger of lowering industrial standards in war times. The resolutions were adopted practically as presented, being those previously adopted by the diocese of Fond du Lac and printed recently in THE LIVING CHURCH.

Wednesday afternoon canons were adopted on business methods, to conform the practice of the diocese to the recommendations of General Convention.

The committee on canons presented a supplementary report on representation of women in the council, and asked to be discharged from further consideration of the matter as "inexpedient at this time". A petition for such representation had been received from the diocesan branch of the Woman's Auxiliary. At the suggestion of Dean Lathrop a committee was later appointed to consider the subject and to report next year.

A canon was passed providing for special parish meetings, which might be held at any time and be called by rector or vestry or bishop or by a stated number of communicants.

In the closing moments of the council a resolution of sympathy was passed with the

Rev. George F. Burroughs, who has been ill for a long period. A resolution was carried to the effect that the Bishop should appoint a permanent committee on parochial missions. It was also moved at this time that it was the sense of the council that hereafter the council should meet in Epiphany-tide. This action also was intended to make diocesan practice conform to the general canons.

At a missionary service in the Cathedral following the adjournment of the council the three speakers announced were the Rev. Holmes Whitmore, the Rt. Rev. Edward W. Osborne, D.D., and Archdeacon Maryon.

SYNOD OF SEWANEE

THE SYNOD of the Province of Sewanee will meet in Charleston, S. C., on November 13th, 14th, and 15th. In addition to the regular reports on Missions, Social Service, and Religious Education, and some reports of special committees there will be discussion on such subjects as The Church and the Flag, Moral and Spiritual Preparedness, The Best Method to pursue in order to improve the moral and spiritual condition of our soldiers and sailors, The Mission of the Church in the world's present crisis, The Special Need of Christian Education at this time, and The Spiritual Foundations of Democracy.

CLERGYMEN'S MUTUAL INSURANCE LEAGUE

THE FORTY-NINTH annual meeting of the Clergymen's Mutual Insurance League was held at the Church Missions House, New York, on Thursday, September 27th. The secretary reported the death of two of its honored members, the Rev. Dr. W. W. Holley and the Rev. Dr. W. W. Olssen, both of whom for over twenty years had faithfully and loyally supported the League, and worked diligently for its growth and development. In the course of the year several new members were added to the list, with the prospect of still further increases in the future. The treasurer reported that the receipts of the year exceeded the expenditures, leaving a balance in the treasury. By the unanimous vote of the board of trustees the Rev. Dr. W. N. Dunnell was reelected president, and the Rev. Edwin B. Rice secretary and treasurer.

NASHOTAH HOUSE OPENING

THE THEOLOGICAL SEMINARY of Nashotah House opened on the Feast of St. Michael and All Angels. At the Solemn Eucharist the Dean was celebrant. The Bishop of Milwaukee and the Bishop of Fond du Lac were in the Sanctuary, the Bishop of Milwaukee preaching an eloquent and most stirring sermon, in which the call for loyalty and courage and self-sacrifice for our country in the present war was coupled with the exhortation to renewed consecration in that spiritual warfare in which the Christian is pledged to war against the powers of darkness.

At a well attended meeting of the board of trustees held the evening before, the Dean reported an enrollment in the seminary of thirty students, an increase over last year. Of these thirteen are in the junior class, ten coming from Racine College, two from the last graduating class of St. Stephen's College, and one returning after two years' absence on account of sickness.

Other students are still at Racine College preparing for Nashotah. The Rev. Dr. B. T. Rogers, the Warden of Racine, gave a most encouraging account of conditions at Racine, and received the congratulations of those present on what he had accomplished in his first year as Warden in handling the financial situation.

A new feature will be introduced at Nashotah this year, in the provision under a competent director for "setting up exercises" as a part of the regular schedule of work, which it is hoped will do much for the physical welfare of the students.

APPROACHING BROTHERHOOD CONVENTION

ARRANGEMENTS are completed in Philadelphia for the great convention of the Brotherhood of St. Andrew which opens on Wednesday night, October 10th, with the Churchmen's dinner at the Academy of Music. It is difficult to tell what effect the war, with the great number of young men now in military service, will have upon the attendance. Already nearly 250 of the clergy from outside the diocese of Pennsylvania have signified their intention to come, but it is less easy to learn the intentions of laymen.

The hope is expressed that the men of the

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Church generally, whether members of the Brotherhood or not, will make the attempt to attend this convention. "It is a year of tests for all men," says George H. Randall, executive secretary. "They need all the spiritual fortification possible, and while it will be to the very great advantage of our Brotherhood men themselves to have a large number of Churchmen share with them the privileges of this unique gathering, the major advantage will be with those who have yet to discover for themselves the value to their Christian lives of this spiritual gathering, and who come for the first time."

The programme has already been printed in *THE LIVING CHURCH*. Only two who had been expected as speakers have signified the necessity of withdrawing, and both these were men who have been called to high national duty abroad. Philadelphia, with its strong Church life and many Church centers, has provided a most helpful series of addresses and conferences, valuable for all the laymen of the Church.

VISIT OF THE BISHOP OF HONDURAS

THE NEWLY CONSECRATED Bishop of Honduras, the Rt. Rev. Arthur E. Dunn, arrived in New York on the 4th of September and passed the following three weeks in a busy trip through parts of the United States and Canada. After visiting Boston, he went to Quebec, preaching at the mission stations of his brother, the Rev. H. C. Dunn. By way of Montreal and Toronto he came to Washington, where he met Bishop Tuttle and discussed with him the future relations of Central America and the American Church. On September 23rd he preached in the four churches of Harrisburg, Pa., where he went as the guest of the Rev. Dr. Floyd Appleton. On the 27th he sailed from New York for Belize. The Bishop has been in search of men.

MISSIONS IN WESTERN COLORADO

THE REV. J. W. BARKER, of Western Colorado, has recently established two new missions. One of them is at Bedrock, and in writing of the first service there Mr. Barker explains it was the first one the Church ever held in Paradox Valley. One woman came ten miles and proposed to act as organist for the new mission, and after the service eight of the men present consented to be placed on the committee for the permanent organization of the mission. The first Church service in Dry Creek Basin was held a week or two after with thirty-three people present and every man in the valley was put on the committee and was willing to serve.

CHILDREN FORCED TO EAT LEAVES

A MISSIONARY just returned from Syria reports that no grapes are expected in the town of Aleih this year because the children have eaten the shoots and leaves on the vines. The mulberry orchards were planted with wheat, but in many cases the children plucked the wheat to eat the grain buried in the soil.

MEMORIALS AND GIFTS

ON MICHAELMAS DAY, at All Saints' Church, Morristown, Tenn., a set of white silk vestments was blessed and used for the first time. The set is embroidered with silver, set with semi-precious stones, and lined with old rose silk. An embroidered altar linen, with corporal and pall embroidered to match, also an under linen, the gift of St. Mark's Altar Guild, Philadelphia, will be blessed and used for the first time

on the dedication festival. A friend, not a Churchman, has given the mission sufficient coal to last most of the winter. In the past year, at least \$1,000 has been given for improvements and in gifts. The church is now fully appointed for its present services.

ALBANY

R. H. NELSON, D.D., Bishop

Farewell Reception

A FAREWELL RECEPTION was tendered Mr. and Mrs. Edward Stanton Tabor by Christ Church Branch of the Girls' Friendly Society, in Christ Church parish house, Troy, Monday evening, September 24th. Mr. Tabor is a vestryman of the church and Mrs. Tabor has been branch secretary for several years. The Tabors are leaving for their new home in Romulus, Seneca county, the first week in October. Mr. Tabor has been placed in charge of the missions at Romulus, Kendaia and Willowdale, by Bishop Fiske of Central New York, and expects to enter the Delancey Divinity School at Geneva as a student for the sacred ministry. Mr. Tabor will have the use of an automobile, which is furnished by the diocese, enabling him to visit all three of his missions each Sunday, and at the same time continue his studies at Geneva, without being obliged to take up his residence there.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Religious Education

The diocesan Board of Religious Education, at a meeting held September 26th elected for the coming year as president the Rev. F. C. Smith of Utica; as secretary, the Rev. Charles H. L. Ford of Cortland. Committees on small schools, secondary schools and colleges, parochial education, teacher training, pilgrimages and home nurture, and religion in the home were appointed, to assist clergy and laity in these problems. The board has prepared and published an outline of religious instruction recommended for parochial use, copies of which may be had from the Rev. E. S. Pearce of Rome, N. Y. The board has also a very complete exhibit shown at each district convention, consisting of the *Christian Nurture Series* and other material suggested in the curriculum published last year for the use of the schools in the diocese. Plans for the year were discussed and it was decided to emphasize religion in the home. Several requests have been received for the help of the Board in various schools which have been graded and improved by the advice and counsel of the various board committees.

CONNECTICUT

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

Roll of Honor

TRINITY PARISH, South Norwalk, has given thirty-one of its young men to their country's service. Before their departure the rector, the Rev. Frederick A. Coleman, presented each boy in the name of the parish with a Prayer Book and Testament.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Diocesan Auxiliary

THE ANNUAL MEETING of the Woman's Auxiliary of the diocese was held at St. Peter's Church, Ripon (Rev. G. C. Story, rector), on September 18th and 19th. The Tuesday evening mission service was very simple, consisting of the Litany, four hymns,

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and two addresses. The first address was by the Rev. Wm. G. Studwell, who has only been in the diocese a short time. The second address was by the Bishop, and his setting forth of Christ's principle of "Give" as opposed to the world's spirit of "Get" can hardly be forgotten by those who heard him. The congregation was very large, and, as there was no choir, it proved what could be done in the way of congregational singing when a lot of earnest Church people get together. There was an informal reception at the rectory following the service. On Wednesday the 19th the corporate Communion was celebrated by the Bishop, who was assisted by the Rev. B. P. T. Jenkins. At a later choral Eucharist the Bishop pontificated, the Rev. Mr. Story celebrating. The choir of boys assisted by two ladies sang Stainer's Mass. St. Peter's Church is quite an old wooden building, going back to Bishop Kemper's time, but it is remarkably devotional inside, and the service fittingly opened the convention, which was called to order by Mrs. George L. Field, the president, at 10 o'clock, and opened with devotions led by the rector. The President's annual address was full of interest. Then followed reports of diocesan officers and parochial branches. Increased interest was exemplified by an increase in the pledges made by the branches represented. At the annual election Mrs. George L. Field of Ripon, was reelected president; Mrs. R. H. Weller of Fond du Lac, treasurer; Mrs. R. A. Taite of Manitowoc, recording secretary; Mrs. J. L. Jensen of Stevens Point, corresponding secretary. These and all other officers were reelected. An invitation from Trinity Church, Oshkosh, to hold the next annual meeting there, was accepted.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
An Emergency Fund for Soldiers

THE MEMBERS of Grace Church, Port Huron (Rev. John Munday, rector), are endeavoring to raise \$500 as an emergency fund for members in camp or at the front.

MILWAUKEE

W. W. WEBB, D.D., Bishop

St. Paul's Church, Milwaukee

THE REV. NORMAN C. KIMBALL, assistant in St. Paul's parish, Milwaukee, will enter upon voluntary and unpaid service as a war worker in France under the supervision of Dean Beekman of the Cathedral of South Bethlehem, who is in charge of an independent organization in Paris. Mr. Kimball plans to leave for his post about the 13th of October, after which he may be addressed care of the American Soldiers' Club, Paris, France.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Minute Men Instituted

THE ORDER of Minute Men was instituted recently in the Church of the Epiphany, St. Paul. Any lad willing to hold himself ready always to respond to the call of the rector for errands, or other work about the parish, may take oath similar to that of the Athenian youth, to live an honorable life, never bringing disgrace upon himself, his family, or his country, and to be ready to answer the rector's call at once, no duty of home or school interfering. Each lad taking such a promise is presented with an oval arm-band which he is entitled to wear at all times. The band is made of white felt with a blue star in the center. Above the star, printed in red letters, are the

words "MINUTE MAN", and below, "I AM READY". It is intended distinctly as a working organization. There are no dues. No officers are selected, excepting the captain, who may confer with the rector respecting the duties of the Minute Men. It is probable that a very healthful social life—camps, tramps, and so on—can grow up around this substantial nucleus. But it is not at all intended that all effort should vaporize into purely social activity.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Work of Volunteer Chaplain

AT THE beginning of the war the Rev. James H. S. Fair, vicar of St. John's chapel, Bernardsville, volunteered as a chaplain. Finding that no provision had been made for chaplains in the medical corps, he enlisted in the ambulance corps, where he has taken upon himself the duties of chaplain. An organist and trained choir have been gathered for the company service, and in addition Mr. Fair has conducted services for the towns in which he has been stationed. In his three years at Bernardsville the chapel building was enlarged, a parish house was built and equipped, and a house secured as a vicarage was enlarged and made over.

OHIO

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

The Bishop of Fredericton at the Cathedral—
Woman's Auxiliary—Dean Abbott

THE RT. REV. J. A. RICHARDSON, D.D., Bishop of Fredericton, was the preacher at the Cathedral, Cleveland, at the morning and afternoon services, Sunday, September 23rd. In the absence of the Dean at the front, out of town preachers are being secured for most of the Sundays.

DIOCESAN conferences of the Woman's Auxiliary have been revived. The first meeting was held at Trinity Cathedral House, Cleveland, on September 20th, with an attendance of more than one hundred. Addresses were made by the president and by other officers.

DEAN ABBOTT, who recently sailed for France, writes to Mrs. Abbott from ship-board: "Most of us are heavy hearted over this business of leaving home and work and dear ones for an extraordinary experience. We have some 2,000 souls aboard and everyone is cheerful to the degree of artificiality." Upon his arrival in London he will be commissioned a captain in the Canadian army.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Brotherhood—Historical Society

A PRE-CONVENTION meeting of the Pittsburgh assembly of the Brotherhood of St. Andrew took place in St. Peter's parish house, Pittsburgh, on Tuesday, September 25th. The speakers were the Rev. E. Jeffrey Jennings and Mr. H. D. W. English.

THE DIOCESAN historical society made a quasi pilgrimage on September 7th, going by

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morning train to Brownsville, one of the oldest towns in that part of Pennsylvania. A brief service was held in Christ Church, and an historical paper concerning the establishment and growth of the parish was read by the rector, the Rev. Albert Aune. The members of the society were entertained at luncheon by the ladies of the parish, and in the afternoon were taken by automobile to visit Grace Church, Menallen, another of the old parishes in Fayette county.

MONDAY EVENING, September 25th, a dinner was tendered in the University Club to the Rev. Christian M. Young, who after twenty-two years service in the diocese of Pittsburgh became rector of Trinity Church, Takoma Park, Washington, D. C., on October 1st.

GRACE CHURCH, Pittsburgh, has been closed for the month of September, to carry out an extensive scheme of re-modelling and decorating.

SOUTH DAKOTA

HUGH L. BURLISON, D.D., Miss. Bp.

Services for Women

THE FEAST of St. Michael and All Angels was celebrated in Calvary Cathedral, Sioux Falls, by an inspiring series of meetings and services for the women of the cathedral parish. A corporate Communion for the women was followed by a quiet hour under the direction of Dean Woodruff, who gave a series of talks on our relations to the unseen world. After luncheon representatives of the various women's organizations outlined the plans and ideals for the ensuing year. Mrs. Biller, wife of the late Bishop, was welcomed to her home parish and gave an address on the larger work of the Woman's Auxiliary. Arrangements were completed for the teacher's study leader's institute to be held in November, under the direction of Miss Withers and Miss Tillotson.

TEXAS

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

Delinquent Reports — Archdeacons — Apportionments Overpaid

IN HIS autumnal letter to the diocese, Bishop Kinsolving lodges just complaint against certain of the clergy and parochial authorities who fail to record statistical progress in births, marriages, confirmations, etc. In the present instance he shows that the annual report of the diocese compiled from parochia. statistics positively fails to exhibit the actual progress made and pleads with those immediately concerned to make more conscientious records in the future. As evidence that the growth of the diocese and its corporate activity have been at least normal the Bishop mentions that in the past year the diocese gave \$26,000 towards the extinction of the Sewanee debt and \$33,000 to the Church Pension Fund.

THE REV. SAMUEL G. PORTER has accepted a call to the rectorship of Grace Church, Galveston. Mr. Porter, who conducted a successful mission in this parish during the spring, will begin his new work early in October.

THE REV. S. MOYLAN BIRD, who recently returned to his old parish at Brenham, has been re-appointed Dean of the Southwest Convocation by the Bishop and will entertain the convocation in Brenham at their session early in October. It is somewhat of a coincidence that two priests of this convocation—the Rev. Messrs. S. M. Bird

and S. G. Porter—left the diocese and returned to it within the year.

SINCE THE council adjourned arrangements have been made for the appointment of two Archdeacons. The actual appointments have not yet been made but it is understood that one will work in the northern part of the diocese and one in the southern

TWO LARGE parishes in the diocese have practically doubled their missionary appointments. St. Paul's, Waco, is assessed at \$778 and has actually paid \$1,479. Trinity, Houston, is assessed at \$342 and has actually paid \$680.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

The Ecclesiastical Authority

AT A MEETING of the Standing Committee of the diocese, held very recently, the Rev. G. P. T. Sargent was made president *pro tem.* during the absence of the Very Rev. Francis S. White, who is engaged in army Y. M. C. A. work at Camp McArthur, Waco, Texas. The Standing Committee, appreciating the honor conferred upon the diocese by the War Commission in selecting Bishop McCormick to represent the American Church in the war zone, promptly granted the Bishop's request for a leave of absence of six months, more or less. The Committee has been constituted the ecclesiastical authority by the Bishop.

WESTERN NEW YORK

Woman's Auxiliary

A MEETING of the Woman's Auxiliary of the Rochester district was held at Christ Church, Pittsford, on September 26th. Deaconess Hargreaves of the Philippine Islands gave an address on her work. Other addresses were made by Mrs. C. Robins on the Challenge to the Auxiliary, Mrs. Alexander Davis on Educational Plans for 1918, and Mrs. C. Johnston on Church Periodical Club War Work.

CANADA

Retreat for Clergy—Consecration of Church—Harvest Service

Diocese of Fredericton

A RETREAT for the clergy was held at Rothesay Collegiate School the first week in September, the Rev. W. W. Craig being the conductor. About thirty of the diocesan clergy were present, with Bishop Richardson.—THE RECTOR of Rothesay, the Rev. Canon Daniel, lost a son lately who was killed in action.

Diocese of Huron

ON SEPTEMBER 2nd Bishop Williams consecrated Trinity Church, Waterford, which was consecrated in 1909. The original debt of \$9,000 has now been entirely liquidated.—THE WORK of Huron College, London, will go on as usual this winter, the arrangements

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for giving the Government the use of the buildings having fallen through.

ONE OF THE first of the harvest services was held in St. John's Church, London township, September 9th. There was a display of fruit, flowers, and vegetables. The preacher was the Rev. A. A. Rice, rector of All Saints', London.—THE NEW rector of Bayfield, the Rev. W. Ashe-Everest, was inducted on his charge on the 7th by Archdeacon Richardson, assisted by other clergy. Archdeacon Richardson preached.—THE DEPARTING rector of New St. Paul's, Woodstock, who leaves to take charge of St. Bartholomews', Ottawa, the Rev. F. H. Brewin, was given a farewell luncheon by the Woodstock Ministerial Association before he left the city. A purse of \$100 was presented to him at the same time by the wardens of St. Paul's.

Educational

BEXLEY HALL, the divinity school of Kenyon College, opened on Tuesday, September 25th, with Evening Prayer. President Peirce conducted the services and made a brief address in which he paid tribute to the memory of the late Dean, Dr. H. W. Jones, who died on July 16th. Dr. Jones was himself a graduate of Bexley in 1870, and for thirty-two years before his death had filled the office of Dean. As his successor has not yet been selected the trustees have asked the President of Kenyon College to act temporarily as Dean. President Peirce will hold regular office hours at the Seminary building.

GLORIOUS AUTUMN weather marked the reopening of St. John's Academy, Delafield, Wis., for its thirty-third year. During the summer the school authorities added to the property the new Raleigh Hall and Norfolk Hall. Nevertheless, the demand for rooms has been so great that, although there are at present 356 pupils enrolled, at least fifty more could have been entered had there been accommodation. In addition, there are some fifteen day students. At a meeting of the board of directors, Dr. Smythe was authorized to publish curricula for a tutoring school and a summer camp for 1918. These catalogues can be had any time after January 1st. On September 15th, 1918, a preparatory school for small boys will be opened separate and distinct from the academy. Dr. Smythe will be rector of the school and will have an able corps of instructors. Boys from seven to thirteen years will be received.

KENYON COLLEGE opened its ninety-third academic year on Wednesday, September 19th. About sixty students returned to college and the entering class numbers forty-five, making a total attendance of one hundred and five. As more than fifty students left last year to enter the national service the shrinkage in numbers is less than was anticipated. About forty students who would otherwise have returned to college are now in the army and navy, and while the number of returning students is less the freshman class is as large as usual. No changes have been made in the regular staff of instructors and all regular courses will be given. At the special request of the National Government a practical course in telegraphy has been added to the curriculum. Military training is required of every student. Three hours each week are devoted to the work, which is in charge of Major H. P. Ward, retired, National Guard. Major Ward has had fifteen years of military experience and saw active service during the Spanish war.

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