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# The Living Church

VOL. LVIII

MILWAUKEE, WISCONSIN.—DECEMBER 15, 1917

NO. 7

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THE SECRET of happiness, like the kingdom of heaven, is within. It is not in this place nor that place, nor in any external surroundings. It is within the soul.—Selected.

REMEMBER that to change thy opinion and to follow him who corrects thy error is as consistent with freedom as it is to persist in thy error.—Marcus Aurelius.



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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 15, 1917

NO. 7

## To the People of the United States

**E**N million Americans are invited to join the American Red Cross during the week ending with Christmas Eve. The times require that every branch of our great national effort shall be loyally upheld, and it is peculiarly fitting that at the Christmas season the Red Cross should be the branch through which your willingness to help is expressed.

You should join the American Red Cross, because it alone can carry the pledges of Christmas good will to those who are bearing for us the real burdens of the world-war, both in our own Army and Navy and in the nations upon whose territory the issues of the world-war are being fought out. Your evidence of faith in this work is necessary for their heartening and cheer.

You should join the Red Cross because this arm of the National Service is steadily and efficiently maintaining its overseas relief in every suffering land, administering our millions wisely and well and awakening the gratitude of every people.

Our consciences will not let us enjoy the Christmas season if this pledge of support to our cause and the world's weal is left unfulfilled. Red Cross membership is the Christmas spirit in terms of action.

(Signed) WOODROW WILSON,  
*President of the American Red Cross.*

# EDITORIALS AND COMMENTS

## A Red Cross Christmas

IT isn't much to do: to signify your willingness to be a member of the American Red Cross—which you probably are already—and to pay your membership dues for 1918 during the "Christmas Membership Drive" that extends from December 16th to 23rd. Not much to do; but the psychological effect of fifteen million people in the United States doing this at one time is destined to sink deeply into the consciousness of friend and foe alike in all parts of the world. We are to have a "Red Cross Christmas."

For the Red Cross is not merely an organization. It is the organized patriotism of the American people. It is the man and the woman and the child behind the gun; the second line trenches; the guarantee of the morale of the American and the Allied soldier; the protector of his family; the next friend of all those who are in distress because of the war.

Last spring the Red Cross raised its great war fund of a hundred million dollars. It was an indication of how the American people would respond to such a call. But in Russia and elsewhere its psychological effect was diminished by the general feeling that every American is fabulously rich and that the "millionaires" had simply drawn a few of the spare millions which they had made out of the miseries of Europe in the hope of keeping the war going. It was dollars that were added together last spring; a hundred million of them. But dollars are cold. They have no souls. They are but means to an end. There is something in America more precious than they, and nothing precious may be withheld in this time of war. It is the men and the women and the children of our land.

In the Christmas drive we shall add up, not dollars, but people. The multi-millionaire, who played his part nobly last spring, counts as only one in this new enumeration. Mrs. Jones' baby, born last week, and Mr. Midas' chauffeur's daughter, who works in Mr. Midas' mill, count for exactly as much as Mr. Midas himself. The Red Cross is enumerating immortal souls; recruiting a volunteer army for true service on a scale so vast that no government can hope to compete with it; taking the patriotic impulse of the American people and welding it into a collective unit. That is the meaning of its membership and its membership drive.

And they each contribute one dollar as their dues for 1918; or two dollars if they are to be kept in touch with all the Red Cross work throughout the world by means of its admirably conducted monthly magazine. Volunteers, headed by the biggest men of every community, will gather in these memberships. If these had to be collected by paid agents the cost of collection would eat up the proceeds; but everybody gives his service free to the Red Cross. You who read this will be ardently at work soliciting memberships next week. You will drop all your other concerns, neglect your business, come near to neglecting all your family except the baby, in order to do this work. Why? Because you are yourself. Because you are an integral part of the American people, and it's that kind of stuff of which the American people are made.

A year ago you did not dream that you would soon be an active factor in raising a hundred million dollars for a single organization—what folly to call it that! You did not dream that you would start out in the spring to help float a government loan nearly as large as the whole national debt at the close of the civil war, and then in the fall go over the same ground and sell twice as many bonds. You didn't dream that—not being a banker—you would subscribe for some of these bonds yourself. You did not dream that the Y. M. C. A. would use you as its aid in collecting a fund

of some considerable millions. No, and you would have taken oath that you would not now be one of a great throng to go out, in the busiest week of the whole year, to gather in a membership of fifteen million people in any conceivable cause—all the time counting, as a matter of course, that it won't be fifteen million but upwards of twenty million that will really respond. In six days, you have heard, God made the heavens and the earth; you would as much have anticipated a call to duplicate that job in a like number of kalendar days as to complete that upon which you are now entering.

But the curious thing is that now you are actually doing it. It's a matter of course.

You weren't asked whether it was convenient; it wasn't. You weren't solicited in a timorous manner by some one who obviously expected you to decline. No, the biggest man in your town telephoned you, or wrote you, that you would be in a certain place on Friday evening to learn your piece, and in another certain place on Saturday noon to receive your assignment and your identification cards. Your heart immediately began to swell. Your pride was just a little touched. You responded. You were there. You learned which branch of which trade, or which block in which precinct, or which part of which club, was to fall to your lot.

Next week you will be adding in units of souls. Add twenty-three bakers to sixteen milliners and nineteen women and children living in block A. in precinct 6 of ward 18, and subtract one emissary of the Kaiser whose cook's friend's second cousin's aunt-by-marriage knows a woman who made a sweater for a soldier and saw it trimly adorning the portly person of a Red Cross nurse; how many loyal American citizens, members of the Red Cross, are the result? That's the sort of arithmetic that will confront you night by night between the 16th and the 23rd of December. And the funny part is that you will find yourself doing the sums. *You* who, a year ago, were so tired at the close of each of those days that you couldn't sleep because you had been wrapping up Uncle Jim's crocheted slippers in tissue paper and tying it with baby ribbon, and putting the finishing touches on Aunt Jemima's vanity case; and *you*, Mr. Merchant, who could not have been dragged out of your store or your office with a hemp rope unless it were for something of really vital importance, such as golf. And this you will do now, this year, as a matter of course, just because you are *you*.

To think in units of men and women, instead of dollars—it is magnificent! To send out the call to the American people, perfectly confident that the fifteen million limit will be overrun—it gives us a new vitality. *That* is free Americanism. *That* is true democracy. *That* is the hope of the civilized world. Who cares for those sordid bargains in which a nation bartered for its spoils—if it did it—before it mobilized its armies? The American people were not consulted in making the bargain but they will be on the spot when any attempt is made to deliver the goods, and every delivery will first pass the test of American ideals. Fifteen million American idealists are a force with which the world must reckon when the day of reckoning comes. And the American people have sent their sons into the first line trenches, and have massed themselves on the second line, to fight for an ideal.

THE AMERICAN RED CROSS has made its first report as to its use of so much of its war fund as has been used, and of its other world-wide activities. Six base hospital units were ready and mobilized within a fortnight of the declaration of war; there are more than fifty of these units now. "Forty-five ambulance companies, each of 124 men"—we are copying

a summary from the New York Times now, simply because we find the facts there well collated, though the report itself lies on the editor's desk at the moment—"have been trained and mustered into the Army Medical Corps, and most of them are in active service. To the navy have been furnished five base hospital units, two of which are on the other side; and eight naval station hospital units. Then there is the general Red Cross hospital at Philadelphia used by the navy; there are four mobile laboratory units for emergency service; there is the Bureau of Sanitary Service, which aids the state and local authorities in looking after sanitary conditions in places near encampments and naval stations; the Bureau of Camp Service keeps the soldiers and sailors comfortable from the moment they join the colors; the Attention Service attends to their mail, telegrams, money orders; the Bureau of Camp Service bestows 'comfort kits,' and 'knitted outfits.'

"More than 3,000 Red Cross nurses are in active service, 2,000 abroad, 14,000 enrolled. They volunteer at the rate of 1,000 a month. In seven months '13,000,000 separate articles of surgical dressings, hospital supplies, and clothing, have been sent abroad. This in addition to great quantities furnished to American camps and cantonments.

"Commissions have been sent to France, Italy, Roumania, Russia, Serbia. The work in France is extensive and admirable. It includes four, soon to be five, military hospitals, twenty dispensaries in the American Army zone, a dental ambulance, and a nurses' service for American soldiers and sailors, the gift of \$1,000,000 for poor, sick, or wounded French soldiers and their families; the supplying of French military hospitals, canteens for the French at the front, canteens at great railway centers, serving 30,000 French soldiers a day, a movable hospital, an artificial limb factory, a rest station and recuperation camps for our soldiers, a great health center for French refugees, reconstruction work in the devastated region, a children's refuge, a children's hospital, dispensaries, infant welfare work, a great tuberculosis-fighting enterprise and campaign, barracks and experimental agricultural stations for disabled French soldiers. But what end is there of these humane labors?"

This is Our Red Cross. This is what organized American patriotism has accomplished in the eight short months of the war. And we all recognize that it is only the beginning.

But—it is *our* work; *ours* who are the voluntarily enrolled members of the American Red Cross.

You and the editor and the compositor and the proof reader and the stenographer and the errand boy will pay our 1918 dues next week; \$1.00 to most of us; \$2.00 to all those who want the magazine; \$5.00, \$10.00, \$25.00, and \$50.00 to some few extraordinary individuals who insist on taking out more expensive forms of membership, just because these give them the opportunity of performing just a little more service, getting not one iota of personal advantage or praise or credit because of it. Nobody knows the dollar member from the fifty dollar member; nobody, that is, but the Red Cross entry clerk—and God.

Just because some few people, living somewhere in remotest Brooklyn or Arizona or Patagonia or Milwaukee, may be reached by THE LIVING CHURCH but be overlooked by membership drive committees, the good offices of THE LIVING CHURCH are offered in connection with the receipt of applications. If by December 23rd no one has called for your membership—you who now read these words—and you find no local opportunity for placing it, send it, with \$1.00 for dues of 1918, or \$2.00 for dues and subscription to the magazine, to THE LIVING CHURCH office in Milwaukee, and it will be promptly transmitted from here to the chapter having jurisdiction over you; the chapter that gives *you* the personal touch with the organized patriotism of the American people.

Here's success to next week's workers! For America, for liberty, and for God!

**N**OT even the horrors of war can eclipse the horror of the Halifax disaster. Whether it was due to pure accident, or to grave carelessness, or to enemy plot, may never be known. Be that as it may, the condition of war is its ultimate cause, and those whose lives were taken or whose bodies were maimed are as truly war sufferers as though their injuries were inflicted on the field of battle. The quick response

**The Disaster at Halifax**

of American Red Cross units from Boston, in spite of the severe storm that was raging, is a matter of pride to Americans, while the joint police service of Canadians and Americans, taken as a matter of course, is a surer indication of the oneness of our people in spite of the two flags which are cherished among them, than any treaty of alliance could give.

We have tried by telegraphic inquiry to learn what losses have been sustained by Anglican churches and clergy in the city, but at the moment of going to press no response has been received—unless, indeed, it shall come after this page has been closed and can be briefly added after the forms are on the press. Halifax is the see city of the diocese of Nova Scotia, and the diocesan is Archbishop and Metropolitan of the province. The Dean of the Cathedral, the Very Rev. J. P. D. Llwyd, is well-known in the United States, where he was ordained and his earlier ministry was spent. He married in Milwaukee, being then a junior priest at the Cathedral. Press reports have told of the opening of All Saints' Cathedral, under his direction, for the housing of the destitute from the disaster. Beside the Cathedral there are six Anglican churches in Halifax and several in near-by points that may have been damaged. The old colonial church of St. Paul's, one of the landmarks of Nova Scotia, is in what appears to be the area of greatest damage and can hardly have escaped serious injury.

But we shall hope to receive more definite information for publication next week.

**I**N the list of acknowledgments for the Armenian and Syrian Relief Fund last week a contribution of \$36.75 was acknowledged as from St. Andrew's Church, Jackson, Mich. This should have read St. Andrew's Church, Jackson, Miss.

The following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 10th:

Memorial .....	\$ 15.00
A member of St. Martin's Church, Brooklyn, N. Y. ....	5.00
St. John's Church, Elkhart, Ind. ....	21.10
"Marina," New Haven, Conn. ....	10.00
A. M., St. Helena's Parish, Boerne, Texas. ....	2.00
Miss Rosalie Winkler, Milwaukee, Wis. ....	5.00
The Rectory, Marion, Ohio. ....	10.00
Woman's Auxillary, Church of St. Michael and All Angels, Anniston, Ala. ....	5.00
An invalid, Wauwatosa, Wis. ....	10.00
S.S. of the Church of the Transfiguration, Evergreen, Colo. *	13.00
Mrs. C. T. B., Baltimore, Md. * .....	10.00
In memoriam, L. G. B. * .....	12.00
Some pupils of the Misses Sasse's School, Charleston, S. C. * ..	5.00
Mrs. Wm. T. Tuttle, Springfield, Mo. * .....	2.00
A member of Grace Church, Louisville, Ky. * .....	1.00
St. Alban's Sunday School, Manistique, Mich. † .....	2.00
Anonymous, Gainesville, Fla. † .....	15.00
In memory of Minnie † .....	10.00
Rev. Harry Thompson and family, Church of the Angels, Garvanza, Cal. † .....	25.00
Mrs. T. S. Tredwell, member of Christ Church, Woodlawn, Chicago, Ill. † .....	3.00
Communion alms, Chapel of the Cross, Chapel Hill, N. C. † ..	9.85
Church of All Souls, St. Hubert's, New York ** .....	15.00
L. Brookline, Mass. ** .....	10.00
Miss Edna L. Finch, Port Chester, N. Y. †† .....	3.00

Total for the week.....\$ 218.95  
Previously acknowledged.....52,814.02  
\$53,032.97

- \* For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For French relief work through Dr. Watson.
- ¶ For work in Florence, Italy.
- \*\* For work in Rome, Italy.
- †† \$1.00 each for work in Italy and Belgian relief; \$1.00 for relief of Belgian children.

[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 enrolled as assuming the responsibility of benefactors of particular children, pledging \$36.50 per year for two years.

295. In memory of Ruth J. S. ....	\$ 36.50
296. Thursday Club, Piqua, Ohio. ....	36.50
297. Misses Julia C. Raoul and Anna C. Neufville, Charlestown, S. C. ....	36.50
298. Two friends, Farmington, Conn. ....	36.50
299. A Christmas thought, Roselle Park, N. J. ....	73.00
300. M. S. ....	36.50
301. St. James' Mission Sunday School, Langhorne, Pa.—\$1.00 as a special Christmas gift .....	37.50
302. St. Thomas' Sunday School, New York City .....	36.50
303. Miss C. H. Morgan, Philadelphia, Pa. ....	36.50
30. Richard P. Kent, Jr., and Arthur T. Kent, Pelham, N. Y.—Special Christmas gift .....	5.00
67. St. Matthews' Church, Enosburg Falls, Vt.—Special Christmas gift .....	15.00
78. Mrs. Eugene Pantzer, Sheboygan, Wis.—\$5.00 as a special Christmas gift .....	41.50

89. J. G. and M. W. Halsey, Swedesboro, N. J.—Special as a Christmas gift.....	2.00
113. H. H. ....	3.00
115. Children of Mercy, Gardner, Maine.....	3.00
219. Woodcraft League of Y. W. C. A., Scranton, Pa.—Special as a Christmas gift.....	5.00
232. Miss C. A. Lawbaugh, Calumet, Mich.—Special as a Christmas gift.....	2.00
Total for the week.....	\$ 442.50
Previously acknowledged.....	15,861.17
	\$16,303.67

[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

St. Paul's Church, La Porte, Ind. ....	\$ 12.60
St. Thomas' Parish, Falls City, Nebr. ....	1.00
St. Mark's Parish, Portland, Ore. ....	35.75
St. Peter's Parish, Carson City, Nev. ....	15.00
St. Paul's Mission, Virginia City, Nev. ....	5.00
Trinity Church, Ottumwa, Iowa.....	116.95
Christ Church, Warren, Ohio.....	50.00
Trinity Church, Highland Park, Ill. ....	82.00
Trinity Church School, Highland Park, Ill. ....	8.90
A Towanda, Pa., Churchwoman.....	3.00
St. Andrew's Sunday School, Jackson, Miss. ....	4.52
St. James' Church, Upper Montclair, N. J. ....	5.00
St. Barnabas' Mission, McMinnville, Ore. ....	4.83
St. Andrew's Sunday School, Charlotte, N. C. ....	1.36
Communion alms, St. Andrew's Church, Charlotte, N. C. ....	.65
A communicant of St. Andrew's Church, Charlotte, N. C. ....	1.00
A Churchwoman, Montclair, N. J. ....	4.00
Zion Church, Hudson Falls, N. Y. ....	41.00
Guelph, N. D. ....	5.00
Ellendale, N. D. ....	2.50
Rev. Albert Martyr, Lisbon, N. D. ....	2.50
St. Paul's Parish, Sidney, N. Y. ....	4.76
C. C. E., New York City.....	10.00
A Churchwoman, Brooklyn, N. Y. ....	1.00
St. Luke's Parish, Jamestown, N. Y. ....	3.35
Trinity Episcopal Church, New Castle, Pa. ....	34.00
All Saints' Parish, Oakley, Md. ....	1.00
Episcopal Church, Ashland, Ky. ....	21.00
All Saints' Church, Waccamaw, S. C. ....	4.05
St. Stephen's Church, Pittsfield, Ill. ....	3.00
Immanuel Church Sunday School, Bellows Falls, Vt. ....	14.41
St. Barnabas' Church, Burlington, N. J. ....	10.00
Church of the Holy Communion, Maywood, Ill. ....	11.35
Mrs. E. M. Little, Church of the Ascension, Pittsburgh, Pa. ....	5.00
St. John's Church, Wilmington, Del. ....	145.00
St. Matthias' Church, East Aurora, N. Y. ....	21.36
Grace Church Parish, Stafford Springs, Conn. ....	12.00
St. Mark's Church, Des Moines, Iowa.....	4.05
Grace Chapel and Grace Chapel Sunday School, New York City	73.07
Grace Church, Chicopee, Mass. ....	10.28
Friends of the Armenians, Milwaukee, Wis. ....	1.00
Dr. Theodore Diller, Pittsburgh, Pa. ....	10.00
St. Andrew's Church, North Grafton, Mass. ....	15.35
St. John's Episcopal Church, St. Cloud, Minn. ....	16.00
St. Luke's Church, St. Albans, Vt. ....	14.76
A communicant of the Church of the Redeemer, Chicago, Ill. ....	2.00
St. Peter's Sunday School, Salt Lake City, Utah.....	7.11
St. Mark's Church, Clark Mills, N. Y. ....	10.33
Trinity Church Parish, Seattle, Wash. ....	63.46
Anonymous, Gainesville, Fla. ....	7.50
Miss Caroline Rogers, Mt. Washington, Md. ....	5.00
A member of Christ Church, Chicago, Ill. ....	5.00
Church of the Nativity Sunday School, Mineola, N. Y. ....	25.00
	\$973.75

\* For relief of children.

#### SERBIAN RELIEF FUND

St. Luke's Sunday School, Minneapolis, Minn. ....	\$13.29
A young Serbian maid, Chicago, Ill. ....	2.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ....	10.00
Rev. Joseph Jameson, Jacksonport, Wis. ....	4.30
	\$29.59

#### POLISH RELIEF FUND

Anonymous, Gainesville, Fla. ....	\$7.50
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\* For relief of children.

### ANSWERS TO CORRESPONDENTS

INTENTION.—(1) Where there are but two altar lights it is customary to burn them only at Holy Communion.—(2) The Church furnishes can advise you as to the convenient length of a processional cross.—(3) The flag, carried in a choir procession, is commonly between the boys and the men. It should be carried only on festal occasions, ecclesiastical or civil, and remain in the church at other times.

### A RED CROSS CHRISTMAS CEREMONIAL

THE Red Cross Chapters have asked all members of the American Red Cross to take part in a simple ceremony on Christmas Eve—the placing of a lighted candle in the window shining through a Red Cross service flag on the window pane. This flag is a piece of white transparent paper, blue bordered, with the sign of the Red Cross, five inches square, in the center, and smaller crosses to be added for each of the household who is a member of the Red Cross. It is an expression of service in this unexampled time—a symbol so instinctive that the Red Cross will glow from the windows of our homes over the length and breadth of the land, sending out the Christmas message to the world, and telling not only the passer-by but our own hearts that, just as our boys and men are finding new strength in their new sacrifices, so may we through our new service.

### ANOTHER MISSIONARY BOARD

THE American Board of Commissioners for Foreign Missions, which represents the work abroad of the Congregational churches in this country, was the first American foreign missionary society to organize. Its charter dates from 1810. The Board has just closed its 107th year with all bills paid and \$4,503.60 in the treasury.

"The receipts of the year," says the Rev. Dr. Patton, home secretary, "were the greatest in our history, being \$1,247,715. The churches and individual friends of the Board have stood by us with splendid loyalty, and we believe they will continue to do this, notwithstanding all the pressure of war charities and the rising cost of living."

The Board maintains 680 foreign missionaries working among a population of 75,000,000 people in twelve different countries, using 28 distinct languages. In addition to 107 stations where foreign missionaries are in residence, the Board has 1,535 out stations conducted by native pastors. The whole number of native people giving their entire time to the work of the Board is 5,300; 87,000 communicants and 185,000 adherents are included in the 733 congregations. The Board has a great educational institution with 1,638 schools of all grades, containing nearly 88,000 pupils.

The native congregations gave last year for their own support, and for other missionary purposes, \$398,000.

### THE CHURCH IN HALIFAX

THE population of the stricken city of Halifax according to *Heaton's Annual* for the present year numbered fifty-eight thousand, and the adherents of the Anglican Church are given in the latest Canadian census as a little over thirteen thousand. Exclusive of missions outside the city, and of Christ Church across the harbor in Dartmouth, Halifax contains five important churches of the Anglican faith. First of these is St. Paul's, in the center of the town, the mother Anglican church of Canada. The Church building, like the parish organization, is the oldest in all Canada, having been erected in 1750, the year after the founding of the town. The Cathedral Church of All Saints was built by Messrs. Cram, Goodhue, and Ferguson. The cornerstone was laid shortly after the destruction by fire in 1905 of the Pro-Cathedral Church of St. Luke's. Fortunately the Cathedral, like St. Paul's and the "provincial building"—containing priceless records of Nova Scotia—and other public buildings, is too far from the source of the disaster to have suffered material damage.

In the ill fated "north end" of the city, which has been so nearly wiped out by this disaster, an industrious middle class section of Halifax, stand two churches, St. George's and St. Mark's, and the parishes of these churches have met the worst fate in this awful calamity. Whether the church buildings of these parishes are still standing the newspaper dispatches have not so far disclosed. It seems impossible that the historic St. George's—the "round church", as from the circular character of its architecture it has commonly been called—can have escaped without at least serious damage; while one would think that St. Mark's must be completely destroyed.

St. George's was built in 1800, and in the past has included among its worshippers several important Halifax families, such as the Cunard, Deboiss, and Uniacke families. Its present rector is the Rev. Mr. Cunningham.

St. Mark's is a much newer parish, but perhaps larger and more active in these days than St. George's. Its building has no historical interest, but it is, or was, commodious and well appointed, and it was the center of much parochial activity. Its rector is the Rev. Mr. Lemoine.

The last of these five, also in the north, but not the extreme north part of the city, is Trinity parish, whose church home is now the conspicuous building, for many years, until the removal of the imperial troops from this garrison, known as the Chief Garrison Church. Whether this old "garrison chapel", as the Halifax people still fondly call it, was seriously damaged by the recent catastrophe we cannot tell, but many of its congregation also lived in the north end, and this parish too will undoubtedly have had its tale of sorrow and woe. The rector of Trinity is the Rev. Lewis J. Donaldson.

THE THIRD SUNDAY IN ADVENT

By C. F. L.

THE AMBASSADORS OF GOD

It seems to be a natural instinct of human beings to desire some one of our number to be set apart to represent us before God. Even the pagan religions and cults had their priests and oracles.

When the Jewish Church was founded by Almighty God, He provided such representatives, with ample directions for the worship to be offered to Him. We find the high priest, the priests, and the levites. In Exodus we read of the beautiful vestments, jewel studded, worn by them; the hems of which were embroidered with pomegranates, of blue, purple, and scarlet, golden bells being set between the figures; and the legend upon the mitre was: "Holiness unto the Lord." When Christ, "a high priest forever, after the order of Melchisedek," developed the flower of the Jewish into the ripened fruit of the Christian Church, He appointed, for her continuance and guidance, bishops, priests, and deacons, without which there can be no Church. The apostolic succession is our priceless heritage. *"Nulla ecclesia sine episcopo."*

As St. John Baptist prepared the way for Christ, so we pray "that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight."

St. Paul declares that it is required that the guardians of holy things shall be found faithful; faithful to their High Priest, and to the flocks committed to their care.

Were the average layman familiar with the service for the ordination of priests, as found in the Prayer Book, he would not speak of his rector only as "our minister". "The Form and Manner of Ordering Priests" should be read from time to time by the unenlightened laity.

When the Bishop lays his hands upon the head of each candidate, he says: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments."

It is noteworthy that he is ordained a priest in the Church of God, not in the Protestant Episcopal Church. Without ordination by a bishop in the Catholic Church, no orders are accounted valid. Personal goodness cannot give any man a right to administer the Sacraments. Nor can the lack of holiness on the part of a lawfully ordained man invalidate the Sacraments that he administers. He is but a channel for God's grace. "We should be glad," says a noted priest, "if all our priests were wise and holy, but we value their ministrations not because of their wisdom and holiness, but because they are stewards of the mysteries." Korah, Dathan, and Abiram met with swift punishment when they usurped the priestly functions.

There is no more glorious work than that of the priesthood. As St. Joseph guarded our Lord, so the priests are His guardians when He comes to the altar. Even a bishop celebrates the Eucharist because of his priesthood. As we are dependent upon them for our Heavenly Food, so also from them alone can we receive absolution, and know that after penitent confession our sins are forgiven, and that because of it there is joy in the presence of the angels. Priests are called to a life of hardship and self-denial, being never really off duty, and they need the prayers and devotion of their people, because the burdens that they carry are no light weight.

"Father of all, teach us to pray for those  
Grown strong in prayer and selfless love to Thee;  
Who, at Thy call, have stooped to meet the woes  
Of many a struggling soul in misery.

Enfold them more and more in Thy sure Love;  
Bring guide and guided to the Perfect Day."

INQUISITIVE PEOPLE are the funnels of conversation; they do not take in anything for their own use, but merely to pass it to another.—*Steele*.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Third Sunday in Advent	I Kings 21 (omit v. 21) Joel 2:1-27	Matthew 25:31-end	Isaiah 40:3-31	Luke 3:1-20
Monday	I Kings 22:1-28	Matthew 9:35-10:23	Isaiah 35	I Timothy 1
Tuesday	I Kings 22:29-40	Matthew 10:24-end	Amos 9	I Timothy 2
Wednesday	Jeremiah 23:1-15	John 1:29-end	Jeremiah 23:16-end	Ephesians 4:1-16
Thursday	II Kings 2:1-22	Luke 10:1-24	II Kings 6:8-23	John 11:1-16
Friday S. Thomas, Apostle	II Kings 7	John 14:1-14	Job 42:1-9	I Peter 1:3-12
Saturday	Malachi 3:1-12	Luke 12:35-48	Malachi 3:13-4:end	II Timothy 1
Fourth Sunday in Advent	II Kings 5:1-14 Joel 3:9-21	Matthew 18:1-14	Isaiah 63:7-64:4	James 5

THE first morning lesson in the Old Testament historical course is the story of Ahab's robbery, under forms of law, of Naboth's vineyard, with Elijah's denunciation of both Ahab and his efficient consort, Jezebel. The selection is pre-eminently suitable, not only for Advent season in general, with its judgment upon sinners (vv. 17-24), but also particularly for this Third Sunday in Advent, when the Church sets before us, in collect, epistle, and gospel, the work of the ministry as preparing for the Final Advent of our Lord. It is moreover pre-eminently adapted to this present age with its revolutionary and as yet insufficiently appropriated doctrine that a sin against man is a sin against God. We want more Elijahs to spiritualize all social service, but particularly to humanize all religion.

The second lesson covers these same two points: it is a warning of judgment; and it stresses: "Inasmuch as ye did it (or did it not) to one of the least of these my brethren, ye did it (or ye did it not) unto me."

The Old Testament alternative speaks for itself, as a prophecy of national judgment but of ultimate salvation; and also containing an especial charge to the ministry of intercessory prayer.

For the first evening lesson we have one of the Old Testament prophecies of the preaching of John the Baptist; or, rather, a prophecy of the Coming of God; the necessity of preparing the way of the Lord; and the blessing that comes to those who "wait for Him."

The second lesson is St. Luke's account of the preaching of John the Baptist as based upon the principles laid down in the first lesson; a selection that urgently needs to be studied in every crisis of the Church's history, in order that we may be ready for such Comings of our Lord as intervene between His first and His last and climactic Advent. The connections with the season and with the themes of collect, epistle, and gospel are too obvious to need pointing out.

The week-day selections will be found peculiarly rich and appropriate, and attention is again called to the rubrical permission to use on Sundays any of the week-day lessons following. This will give great variety, as the years roll around, without necessitating any further change in the Lectionary.

In the evening, for second lesson, we employ a pastoral epistle, I Timothy; and use prophetic selections, all bearing on the work of the ministry. In the morning, even the continuation of the history is doubly fitting, with its account of kings who are at once prophetic of yet in contrast with the coming King, and of prophets, especially Elijah, prototype of John the Baptist.

In the calendar, ember days occur on Wednesday, Friday, and Saturday. The present writer wishes to propose that no special and alternate lessons be assigned for these days, but that the regular lessons be made suitable.

(NOTE.—Verse 21 of I Kings 21 was omitted, but need not be if the Revised Version is used. The first two verses of Isaiah 40 are omitted because not suitable before the Advent.)

WE THINK that we shall win truth by striving after strength, instead of knowing that we shall gain strength just in the degree that we become true.—*Phillips Brooks*.

THOSE WHO are walking up to the light they have are always the most ready to welcome more light when it appears.—*Wm. M. Taylor*.



# BLUE MONDAY MUSINGS

By Presbyterian Ignomus

**T** NOTICE some correspondents of THE LIVING CHURCH have been faulting a clerical friend of mine for prophesying, in a recent lecture reported here, a change of the form of government in Great Britain. It is idle to argue about what only time will show; but no American

needs to apologize for desiring the euthanasia of all hereditary rank and authority, wherever found, or for recognizing the immoral effect of a legal fiction touching the very fabric of the commonwealth. I forbear, therefore, to unsheath my fountain-pen in my confrere's defense. But I quote with emphasis this paragraph from the *Church Times* of November 16, 1917, as evidence that thoughtful Englishmen are recognizing the revival of Republicanism as one fruit of the Great War. (Mr. Snaith's new novel, *The Coming*, is a fresh indication.)

"To-day Whiggery is for all practical purposes extinct, even as Toryism. How does Mr. Russell, who is far removed from the intransigent Whig, regard the new movements of the time? He sees the spread of Disaffection among those who think that monarchy makes for war—not unnaturally, perhaps, when they read such records as the Willy-Nicky correspondence, the war-whisperings of monarchs behind the backs of their peoples—among those also who distrust the infinite complexity of royal relationships, forgetting that the psychology may be erroneous which assumes that because a man is one's cousin one must love him and wish him success. The cure of Disaffection will, he thinks, be complete when the Prince of Wales takes to himself an English wife. It is certainly a simple remedy and worth the trying, since remedies, as Naaman the Syrian found, may not be despised for their simplicity. And at least Disaffection has never really touched the rural population. Having from my earliest childhood been familiar with agricultural laborers, their lives, their prejudices, and their desires, I deliberately consider them the most sensible portion of the Body Politic. We seem to remember passages in which the Londoner has successfully dissembled his love for the countryside, but we do not hesitate to accept his formed judgment. It is probably true that rural England has no sort of sympathy with Republican doctrine; it is certainly true that Victorian movements towards Republicanism were not of a kind to win either town or country. But we must not suppose that history will in this respect repeat itself, and that future movements in that direction will be as ineffective as those of the past."

HERE IS AN UTTERANCE of Abraham Lincoln which is worth sober consideration to-day by all who demand "free speech," and mean by their demand the right to malign the Government, slander the President, insult our Allies, and pervert judgment by words without knowledge. It is an extract from a letter written by that great War President and Liberator, with special reference to the case of the notorious Copperhead, Vallandigham of Ohio, then under indictment for just such offenses as some of our fellow-citizens to-day are committing.

"He who dissuades one man from volunteering, or induces one soldier to desert, weakens the Union cause as much as he who kills a Union soldier in battle. Yet this dissuasion or inducement may be so conducted as to be no defined crime of which any civil court would take cognizance. . . . In such cases the purposes of men are much more easily understood than in cases of ordinary crime. The man who stands by and says nothing when the peril of his government is discussed cannot be misunderstood; much more if he talks ambiguously—talks of his country with 'buts' and 'ifs' and 'ands'. . . . Long experience has shown that armies cannot be maintained unless desertion shall be punished by the severe penalty of death. The case requires, and the law and the Constitution sanction, this punishment. Must I shoot a simple-minded soldier boy who deserts, while I must not touch a hair of a wily agitator who induces him to desert? This is none the less injurious when effected by getting a father or brother or friend into a public meeting and there working upon his feelings till he is persuaded to write the soldier boy that

he is fighting in a bad cause, for a wicked administration of a contemptible government, too weak to arrest and punish him if he shall desert. I think that in such a case to silence the agitator and save the boy is not only constitutional, but, withal, a great mercy."

THERE ARE A FEW BOOKS in the world's literature which, so to say, initiate their reader into a fellowship or fraternity. They are not "best sellers"; department store book-counters do not display them; sometimes they are quite out of print and can only be picked up secondhand. But if two strangers are conversing at random, and one lets slip an allusion to such a book, to find it capped by another from his interlocutor, they are strangers no longer, but belong to the same lodge, with its signs and passwords that make the brethren known to one another in the dark as in the light. I sat at dinner, recently, next to a man of renown; and we talked rather at random, until something was said about Doughty's *Arabia Deserta*. Thereafter, the dinner-table and this second decade of the twentieth century were forgotten, while we roamed the barren wilderness with the lonely Cambridge scholar, fed on *leban*, deciphered Himyaritic inscriptions, prescribed simple remedies for common ills, and noted all things on fragments of paper carefully concealed within the folds of shabby clothing, neither N'zrani nor Arabi, but nondescript! Was there ever such a book? It creates its own atmosphere by a sort of magic of style. I read it first propped up in bed, each of its two big octavo volumes no light load for my knees; and I protest I forgot electric lights and old mahogany and eiderdown, and fancied myself among the tents of Kedar. Job has always had a fresh interest for me since Doughty illuminated it and much of the Old Testament has been made plainer by his experience with the unchanging tribes of the desert. I won't promise that anyone of you will find it as enchanting as I do; but it is worth trying. Archdeacon Stuck is one of the initiated, I note from his own fascinating *Ten Thousand Miles With a Dog-Sled*. If only some enterprising publisher would get out a new edition in pocket volumes, what a benefactor he would be!

I THOUGHT WE HAD reached the ultimate absurdity in modern liturgies; but the *New York Times* of October 21st informs us of a Unitarian minister in that city who has prepared a "responsive reading service" for his congregation composed of extracts from Tagore's "Gitanjali"!

HERE IS A POEM, by Joseph Lee, Sergeant in the Black Watch, which is not unworthy its classic type:

### "OUR BRITISH DEAD"

"O, stranger, bring the Spartans word, that there,  
Obedient thus to their command, we lie."—*Simonides*.

"Here do we lie, dead but not discontent,  
That which we found to do has had accomplishment.

"No more for us uprise or set of sun;  
The vigilant night, the desperate day is done.

"To other hands we leave the avenging sword,  
To other tongues to speak the arousing word.

"Here do we lie, dead but not discontent,  
That which was ours to do has had accomplishment.

"Forget us not, O Land for which we fell—  
May it go well with England—still go well.

"Keep her bright banners without blot or stain,  
Lest we should dream that we have died in vain.

"Brave be the days to come, when we  
Are but a wistful memory . . . .

"Here do we lie, dead but not discontent,  
That which we came to do has had accomplishment."



## EPIPHANY APPOINTED AS DAY OF PRAYER IN BRITISH EMPIRE

Date Chosen May Be Changed

### DEVELOPMENTS AS TO MARRIAGE AND DIVORCE LEGISLATION

The Living Church News Bureau }  
London, November 12, 1917 }

**H**IS Majesty the King has called to his people throughout the empire to observe the first Sunday in the New Year, January 6th, as a special day of prayer that "we may have the clear-sightedness and strength necessary to the victory of our cause," in the last and most difficult phase in the world-struggle in which we (with our Allies) are engaged for the triumph of right and liberty. And in this proclamation the King goes on to say:

"This victory will be gained only if we steadfastly remember the responsibility which rests upon us, and in a spirit of reverent obedience ask the blessing of Almighty God upon our endeavors. With hearts grateful for the divine guidance which has led us so far towards our goal, let us seek to be enlightened in our understanding and fortified in our courage in facing the sacrifices we may yet have to make before our work is done."

It must be a matter of deep regret to devout Catholic Christians amongst his Majesty's subjects, both of the Anglican and Roman communions, that in setting apart a special day of prayer in all the churches throughout his dominions a date was chosen therefor which conflicts with that of the great and venerable Feast of the Epiphany. It is most earnestly to be hoped that the Primate will be moved to intervene for the appointment of some other Sunday than January 6th next. I am glad to see that the *Church Times* comments as follows on the apparently total disregard of the Church Kalendar in this matter:

"The first Sunday in next year happens to be the Feast of the Epiphany, a festival of the highest rank in every part of the Church, and of more primitive observance than Christmas itself. We cannot but think that the date was fixed in inadvertence or ignorance (by the King's responsible ministers) and that his Majesty may be pleased, on further consideration, to assign another Sunday to devotions which, important as they are, can neither be combined with the devotions of Epiphany, nor, without disloyalty to the prescription of the Church, be allowed altogether to supersede them. It would be extremely regrettable if for any reason Church people found themselves hindered from observing whole-heartedly his Majesty's command."

A Provisional Committee in Defence of Marriage has been formed for the purpose of organizing a vigorous campaign against the "Matrimonial Causes Bill, 1917," which is shortly to be introduced into the House of Commons.

Marriage and  
Divorce

The Marriage Defence Committee, which is in the widest sense representative, hopes that all who have the moral welfare of the nation at heart will give all the help possible to counteract the agitation which is being conducted widely in the country in favor of this bill by certain members of Parliament and others connected with the Divorce Law Reform Union.

Mr. Bonar Law, replying to a question in the House of Commons whether the Government had given any support to proposals of Divorce Law Reform, said this question had not yet been considered by the Government. It is announced that the Prime Minister is to be asked to receive this week a deputation of eight members of Parliament in favor of Divorce Law Reform legislation next session.

The Bishops of Southwark and Truro have now followed the Bishop of Chelmsford in condemnation of these proposals for the further legal substitution of man's contract of concubinage for God's ordinance of marriage. But what we want more than the utterances of individual bishops in this grave matter is the voice of the collective episcopate. The Bishop of Southwark, in his presidential address to the diocesan conference, said there were a number of people who were carried away at present by their feelings, and endeavored to express them in legal statutes. They proposed that separation orders framed by a police magistrate should end in a "dissolution" of marriage. The Church could not accept the view that the marriage relationship was one merely of legal contract, or that it could be modified or annulled at will.

At the Truro diocesan conference last week a resolution was passed calling upon the bishops, clergy of the presbyterate, and laity to enter the strongest possible opposition to the proposed bill for extending the grounds of divorce. The Bishop, who seconded the resolution, said the proposals made marriage a mere

temporary contract, and if enacted would be most disastrous to the morals of the nation.

The Rev. Canon Mason (Canterbury) delivered on last Saturday week, in the Church of St. Martin-in-the-Fields, Trafalgar Square, the opening lecture in a series upon Religion in Public Schools, which will be continued by others on Saturday afternoons until Christmas.

Religion in the  
Public Schools

Canon Mason said he understood the object of the course was to provide religious education in public schools in accordance with Catholic principles. Such provision could only be actually secured by the determination of parents. Parents had a right to expect that the teaching given to their sons in public schools, in chapel, classroom, and in private, should be in loyal accordance with the standards of Catholic Christendom.

The editor of *Central Africa*, in the November number, gives the following extract from a letter received from Archdeacon Woodward of the U. M. C. A. at Majila:

The Germans  
in Africa

"It would be an awful day for these people if the Germans ever came back. I told you of the chief who said he would hang himself in that event. Everywhere people dread even to think of it. To-day I was told that what I have heard before is quite true—namely, that a certain German whom I knew set fire deliberately to some houses with people in them before he left the country."

This extract is printed, says Canon Travers, to show the feeling of the natives, "which, after all, is the feeling most to be considered." We must act so that, whatever happens, "it cannot be said that we did nothing to save the situation."

The November *Central Africa* contains the following interesting reference to Bishop Steere's books in the new S. P. C. K. *Quarterly Record*:

S. P. C. K. Literature  
in the War

"Who before the war would have prophesied that S. P. C. K. literature would prove of military value? Yet such has proved to be the case. The society has always been glad to publish grammars and other aids to the study of the languages used in the mission fields of the English Church. Among these Bishop Steere's Swahili books have been prominent, both for their intrinsic merits and the appreciation they have carried in other than missionary circles. Now it is well known that white troops have been to a large extent withdrawn from East Africa for climatic reasons, and their place has been taken by black soldiers with white officers. But Swahili is the *lingua franca* of East Africa, and in order to learn it the British officers have been obliged to use Bishop Steere's books." J. G. HALL.

## THE GOLDEN AGE

The golden age will dawn  
When man shall dare to be  
From false ambition free,  
His goal the truth;  
When every youth  
Shall seek, not wealth and fame,  
But this: a spotless name.  
Righteousness shall be bold  
In that fair age of gold.

The golden age will come  
When men shall work for joy,  
When each shall find employ  
Suited to each;  
When toil shall teach,  
Not bring the soul disgust;  
Men will not hear, "Thou must!"  
Labor will not be sold,  
In that bright age of gold.

The golden age on earth  
Will be a time of peace;  
The wars of greed shall cease;  
Envy shall fail,  
Mercy prevail;  
Creeds shall not separate;  
Caste shall be out of date;  
Love shall all hearts enfold  
In that fair age of gold.

THOMAS CURTIS CLARK.

# The Church's Statistics for 1917

"THE LIVING CHURCH ANNUAL" PRESENTS ITS RETURNS

Change in Manner of Reporting Creates Havoc with Figures

**P**UBLICATION day for *The Living Church Annual*\* is December 17th. The following is the summary of statistics for 1917 as compared with those for 1916, including the United States and Foreign Missions:

	1917	1916	Incr.	Decr.
Clergy .....	5,895	5,874	21	
Candidates for Orders .....	391	444		53
Postulants .....	387	400		13
Lay Readers .....	3,161	3,219	58	
Parishes and Missions .....	8,611	8,517	94	
Baptisms—Infant ..	50,012	54,985		4,973
Baptisms—Adult ..	11,855	14,452		2,597
Baptisms— not specified ...	5,466	4,713	753	
Baptisms—Total ..	67,333	74,150		6,817
Confirmations .....	54,324	60,821		6,497
Communicants .....	1,090,555	1,086,089	4,466	
Communicants—In- crease per cent.		.025		
Marriages .....	27,565	26,114	1,451	
Burials .....	49,228	50,545		1,317
Sunday School— Teachers .....	55,488	54,369	1,119	
Sunday School— Scholars .....	479,317	495,750		16,433
Contributions .....	\$21,525,249.55	\$20,124,013.14	\$1,401,236.41	

NOTE.—The decrease in Baptisms and Confirmations is doubtless due to the fact that many parishes, and some whole dioceses, acting according to the new legislation of General Convention, have changed their fiscal year to correspond with the kalendar year, and thus have now reported for a "short" year of less than twelve months. Unhappily this transition stage will probably require several successive years before it is finally accomplished, thus playing havoc with annually compiled tables of statistics.

## EDITORIAL FROM "THE LIVING CHURCH ANNUAL"

It is not reassuring to present the year's statistics with decreases in eight columns and increases in eight. At the same time the condition is quite explainable. General Convention has asked all parishes and dioceses to change their fiscal year to accord with the kalendar year. Heretofore there has been no uniformity in the statistical year reported from the several dioceses. Each has been governed by its own canons, and the year has been so fixed as to be convenient to the diocesan convention. So long as each diocese reported for a consecutive twelve months it was of little importance, in ascertaining totals, that the twelve-month periods were not absolutely uniform. But now the change is to be made to a uniform year. Consequently as rapidly as a parish or a diocese conforms to the new plan it must collate statistics for a fractional part of a year and let those suffice for its annual report. Those fractional reports begin this year with all who have tried to act on the new system. The result is absolute chaos in summaries: the baptisms, the confirmations, etc., represent variable periods of time, in many cases less than a year. No one need be alarmed, therefore, at the great decrease reported in each of the items of baptisms, confirmations, and burials. Marriages, even so, have increased, and their number is much beyond the normal ratio of marriages to confirmations and to burials. Evidently the young soldier has married before he has gone into camp, and so has upset that normal ratio, which undoubtedly will be subject to a reverse fluctuation on a still larger scale after the draft has been exhausted.

The worst of it is that this chaos will probably be still greater next year and that a transition period of several years will probably ensue before the entire Church will have conformed to the new rule and all its reports be based on the kalendar year. During that period the totals for these four items—baptisms, confirmations, marriages, and burials—will be almost valueless as data upon which to base conclusions.

The small increase in communicants—only 4,466, against 27,285 last year, which latter is a fair average of recent years—is more disconcerting. Even that, however, is less serious

than appears on the face of it. We have dropped the 1,150 communicants that were last year reported from the European churches; no doubt those communicants are living somewhere, but in the impossibility of obtaining fresh information from those churches we do not feel justified in carrying the figure over into the new tables. Not many of these communicants remain in any European city; but we have retained the old figures in the parochial statements on page 419, so as to indicate the normal peace strength of these parishes. So also the new parochial blanks have probably been influential in narrowing the standard of what constitutes a communicant. Nominal communicants are being dropped, and that also will affect the delicate balance of comparative statistics during these transition years. But even these allowances do not explain how Alabama could lose 1,138 communicants in a year, being nearly eleven per cent. of her last year's total. Reference to the journal of the diocese brings no explanation. The committee on the State of the Church comments on the statistical chaos due to the fact that some parishes have changed to the kalendar year and some have not, but obviously this would not greatly affect the number of communicants. In all, twenty-five dioceses and two missionary districts report decreased numbers of communicants. These represent all parts of the country and undoubtedly indicate some explanation not based on local considerations. We believe that which we have suggested is the reasonable one.

War conditions undoubtedly account for the decrease of 53 candidates for orders and 13 postulants, but the clergy list has increased by 21. Reference to the pages devoted to Clergy in War Service, pp. 401-404, shows that three bishops are absent on war duty, three others are commissioned chaplains whose duties are likely to call them away, and 207 presbyters are engaged chiefly or wholly in war service. It is true that many of these are absent temporarily on leave of absence, but as they return others will go, and it may easily be said that at least that number are withdrawn from the normal work of the ministry for the duration of the war. This does not include clergy in parishes adjacent to camps who have added some priestly oversight of the men in camp to their parochial duties, but only those who are understood actually to have left their former work, temporarily or permanently, for particular war service away from their homes. It is significant that, of these, three bishops and sixty-four priests are actually in Europe or on the high seas. Surely no one can charge the clergy, as a body, with a lack of patriotism, or with an unwillingness to volunteer for any form of war service.

Under the several diocesan heads we have sought to distinguish those clergy who are absent "in war service", indicating those who retain parochial connection and are only absent on leave. In the general clergy list we have retained the home address for these latter, indicating a war-work address only where home work is understood to have been given up. We do not need to say that war addresses will be subject to constant change and that war service appointments will be continually shifting. Neither can we pride ourselves that we have been able to make this list entirely complete or accurate at the moment of going to press. But notwithstanding these limitations we believe that no part of the present *Annual* will be examined with more interest than the pages devoted to the recapitulation of the names of clergy in war service.

The absence of the customary missionary tables is due to the gradual change in the fiscal year of the Missionary Society, which, by several successive years of thirteen months each, is finally to close a year on December 31st and thenceforward to use the kalendar year. The last fiscal year closed October 31, 1917, and the summaries were not ready when the forms of the present *Annual* were closed. That will be the fiscal year whose tables will be printed in the *Annual* next year. A recapitulation of the missionary work of the year will, however, be found in the cyclopedia section in this issue.

\* *The Living Church Annual and Churchman's Almanac*. A Church Cyclopedia and Almanac for 1918. Published by The Young Churchman Co., Milwaukee. Paper, 65 cts. Cloth, 90 cts. Postage extra.

THE LECTONARY printed is that for the second year of the new series. That Lectionary, it will be remembered, is planned to run through a four-year cycle, beginning with the Advent of a leap year. It was October of a leap year (1916) when the Lectionary was adopted. It was essential to the success of the new system, therefore, that it should come into general use at the beginning of the Advent following—an interval of but little more than a month. In order that it might come into use, it was necessary that the tables should be printed in the then forthcoming issue of *The Living Church Annual*.

To do this it was necessary that the plates be prepared in advance of General Convention. At the earnest request of influential members of the Joint Commission on the Lectionary, therefore, these plates were prepared from advance copy furnished by their secretary, before the finishing touches had been put upon it. A number of changes in particular lessons were afterward made and the system of punctuation was changed. Hence the tables printed in the *Annual* varied in some particulars from the official text printed much later; but unless this plan had been followed, so that the Lectionary could come into use at Advent 1916, its beginning must necessarily have been postponed until Advent 1920. The corrected punctuation is taken up in this issue beginning with the table for January.

The recapitulation of the legislation of the General Convention of 1916 by subjects will be a convenience to all Churchmen. As General Convention proceeds it is next to impossible to tell precisely what carries and what does not, and still more difficult, frequently, to obtain the precise text of resolutions enacted. The material here printed is made up from the official Journal and is in convenient form for reference.

The information as to changes tentatively made in the Prayer Book is also condensed from the Journal and corrects on that authority the information printed in THE LIVING CHURCH shortly after General Convention adjourned. The whole subject of what changes, if any, were lawfully passed is full of vexatious questions, as has been stated elsewhere, and this list is based upon the official statement printed in the Journal.

### EDWARD MANNING GUSHEE

IN the death of the Rev. Edward Manning Gushee, D.D., the diocese of Massachusetts loses one of its oldest clergymen and a priest who for many years exerted an influence beyond the confines of his own diocese.

Dr. Gushee was born in Providence, R. I., in 1836. He was graduated from Brown University (of which college at the time of his death he was the oldest alumnus) in 1858, and from Berkeley Divinity School in 1861. After his ordination by Bishop Clark he became rector of St. Thomas' Church, Dover, N. H. In the Civil War he was chaplain of the Ninth New Hampshire, whose colonel recently stated that "Dr. Gushee was the best loved man in the regiment."

In 1864 he became rector of St. Paul's, Wallingford, Conn. During his rectorship of six years a church was built, which at that time was acknowledged to be one of the best specimens of Gothic architecture in this country.

In 1870 he was called to the old colonial parish of St. Peter's, Salem, Mass. This rectorship in Salem was synchronous with the last days of that militant and earnest Evangelical, Bishop Eastburn, and it was characteristic of Dr. Gushee that, notwithstanding his own pronounced Churchmanship, this determined opponent of "Puseyism" was his steadfast friend. This was typical of his later course in Cambridge, where he was called to St. Peter's parish in 1875. His name had become synonymous with an uncompromising Churchmanship. He was always a party man and gloried in it. He used to quote Bishop Eastburn: "When a man says he is no party man I always know he belongs to the wrong party." But he was fair and chivalrous, he was "gentil-homme", and he commanded the respect and the love of his political enemies. Many of his dearest and most loyal friends were among radical Broad Churchmen. The late Rev. Louis Osborne of Newark, speaking at the Massachusetts Convention, said: "Here's Gushee sitting among us. Soon he will be attacking us."

It was this genial spirit dominating his character which, during his long ministry in the city of Cambridge, notwithstanding his very positive convictions and his drastic way of stating them, gained him so many strong friends in a community where radical Christianity was the prevailing cult. "There are ministers," said a Cambridge paper, "who practically reflect the pews, whose whole career with a parish takes tone and color from the opinions and tastes of those on whom they are more or less dependent. There are others—the old New England divines were of this type—who, often indeed insensibly, mould and make the views and tastes of their parishioners. Dr. Gushee is one of the latter class. He is a man of strong purpose and decided opinions, and never lacking in what it is the fashion to call the 'courage of his convictions'. When he expresses himself on a moral or religious subject a listener who manages to mistake his meaning must be exceptionally stupid. . . . It is impossible to withhold a tribute of respect, even admiration, for the consistent candor and courage with which he maintains convictions and views by no means invariably popular." And another paper stated: "He belongs to the city as well as to his Church. It is good that Cambridge has so many public men whom, like this Episcopal clergyman, she delights to honor."

After a thirteen years' rectorship of St. Peter's, Cambridge, he founded in the same city St. Philip's parish, and built the church which he has left in trust for the use of the parish, directing that the property shall ultimately be transferred to the diocese. His will also provides that his residence shall be the rectory of St. Philip's, a memorial of his wife, Frances S. Gushee.

### CHURCH SERVICES IN PARIS

PARIS, November 3, 1917.

ON Sunday, October 28th, the American day of intercession as appointed by the President, a special service was held in the American church in Paris.

The Sunday was brilliant with sunshine and a blue, blue sky. There were soldiers in the congregation at the early celebration, and at half past ten o'clock the church was filled with worshippers, soldiers and civilians alike.

In September, 1914, there were services in Holy Trinity Church where it was literally "two or three gathered together". Through the three years of waiting the few communicants who have remained here in Paris have gone steadily and quietly on in hospitals and in all the kindred ministries of service—serving America here in France and praying for the hour when their own beloved land should see that the fight was for the liberties of the world.

The agony of loneliness is past and on Sunday last the church was full of men and women of every rank of service, praying that we might follow the Heavenly Vision even as the Son of Man followed it, through whatever gate it leads until the world has become Christian indeed.

It is wonderful to hear, here in Paris, the voices of men from our own land repeating the prayers and hymns we have loved and lived by all our days; wonderful to see them come to the Holy Communion to be fed and strengthened for the service permitted to them. To every clergyman of our dear Church at home it should be a new inspiration to oft-times difficult service, to know of the men and the boys who have sought the Church in a far-off land.

The ministrations of the Church in Paris to her own children are possible now because of those of the "Household of Faith", Protestants and Roman Catholics alike, who have seen, in her, her dear Lord's loving charity for all His children, and have shared with her the gift of their prayers as well as material gifts.

On Monday morning, the 29th of October, and another lovely, sunny day, the service for the Burial of the Dead was laid over the mortal body of the Rev. Henry Platt Seymour, a secretary of the Y. M. C. A., who arrived in France only a month ago to give his services to that organization. He met his death by accident while on a visit to the Front. He was the rector of a church in Piermont, N. Y. His body lies in the mortuary chapel of Holy Trinity Church, awaiting word from home as to its final resting-place.

J. G. WATSON.

## The Prophetic Note in Modern Preaching

By the Rev. HOWARD W. DILLER

THE recorded prophecies which we find in the Old Testament are more or less fragmentary remains of the utterances of the great men whom God raised up to speak for Him and in His name in some of the great crises in the later history of the Children of Israel. They were men of faith and vision. They saw more clearly and more truly than any other of the men of their day, and were therefore the more thoroughly loyal to the Lord Jehovah. In His name they exhorted, warned, rebuked, and in a limited way even spoke confidently as to God's course of action in the future. However, they were in a very true sense the product of their times, raised up to meet the peculiar needs of their times, and it is probably only in times of like stress and trial that we can hope to see again such men of faith and vision, speaking with assured authority and in God's name.

But while this is true we must not forget that beside the great seers begotten for or by the critical periods in Israel's life there was, probably at all times, alongside of the divinely appointed priesthood, an order of men qualified to speak for God, gifted in some lesser measure with prophetic power and insight. That is to say, even in the ordinary, everyday life of the people, there was always in their midst a number of men whose spiritual gifts and training fitted them to speak definitely and with authority of God's will for His children. As we all know, there were the schools of the prophets. And, I take it, it is not so much the deep or the penetrating insight of the men whose simple, unwavering faith and extraordinary vision enabled them at critical periods in the nation's history to speak to their fellows and their rulers with assured conviction of the things that were coming upon them, but rather the definite, positive, authoritative note sounded by the prophets of ordinary as well as of extraordinary times that must be borne in mind when writing of the prophetic note in connection with modern preaching. There can be no question that our faith, our spiritual experiences, our knowledge of God's ways and of His dealings with the children of men, our understanding of the truth as it is in Jesus, should be such as would enable us to stand before our people and deliver our message in the spirit of the prophet of old, who said with sincerity and without hesitation: "The word of the Lord came unto me, saying."

There could be no reason to insist upon a place, even a prominent place, for the prophetic note in modern preaching were it not that the impression (unfortunately too often well founded) is abroad that the ministry has no certain purposes or definite message, that the preacher is in far too many instances a promiscuous caterer to men's whims, "wishing them well, inspired by a certain general benevolence, but in no sense a prophet uttering positive truth to them, which they did not know before," uttering it whether they like it or hate it. And as a matter of fact, is it not true that many of us, and at times at least nearly all of us, speak so uncertainly that we give our people the impression that we know nothing in particular about the things whereof we preach; that we have no authority for saying what we say, and that all we possibly hope to do is by discussing the matter, or rather, by talking it over, to throw a little light upon it? Or, are there not some of us, who speak to our congregations that which we do not claim for truth, who use our powers of persuasion or entertainment to make men listen to our speculations, or do our will, or applaud our cleverness—some of us who, so far from being conscious that we have a message from God, to deliver, are set upon drawing a crowd even though it is necessary to amuse them or to challenge their admiration for the working of our minds; some who, whether consciously or not, are concerned not so much with the question, "How shall I preach this sermon that it may be of the most help? as with this: "How shall I do it most creditably to myself?"

And all the while the mind of the age is ready and anxious to come under the authority of the truth. Men are looking for help and guidance to us who claim in varying measure, or in some sense, to represent God and to be commissioned to speak for Him. And if we are little disposed

to believe this we can easily re-assure ourselves by asking ourselves some such questions as these: "What proportion of men wish to reason God out of existence or out of the world?" "How many are longing to disbelieve in immortality?" "How many, even of those who break the Commandments, wish to abolish them?" "How many would prefer to have Jesus Christ proven a myth rather than an historic fact?" And while it is even true, as it has been said, that "Nothing would receive so true a welcome from the mind of this age as some great vindication of religious faith, the equivalent in our time of Butler's *Analogy* or of Edwards *On the Will*," yet we are not ordinarily called upon to define or defend the faith from our pulpits. That is to say, not by argument, but by preaching the Gospel we are to win men to Christ. It is for us to deliver our message, to tell men not what we think or even believe, but what we are *convinced* is true, to set God before their hearts and bid them know their Lord. In a word, it is not upon the weakness of what others or we ourselves do not believe, but upon the strength of what the Church and we ourselves do believe that we are mainly to rely.

In the same way, if we are going to help men who are materialists, it will most assuredly not be by a scientific disproof of materialism, but by a strong, live offer of spiritual realities, for after all such men are not concerned with the theory of the thing. Nine times out of ten, if not ninety-nine times out of a hundred, they are materialists for no other reason than that they have no appreciation of spiritual realities or spiritual joys. What they need is elevation and outlook, which can only be had by making spiritual things so real that they are almost and altogether tempted to believe in them; by so presenting the spiritual joys which we ourselves have experienced as to beget in them a desire, a longing, for something better than the unsatisfying materialistic pleasures to which they give themselves, even though they themselves realize that they are unsatisfying.

Indeed, such a spiritual interpretation of the world and the things of the world is fundamental, because, "one cannot fail to see when looking at our time from a spiritual point of view that it is not only self-absorbed but self-centered and self-sufficient." We have broken the connection with other times. We are living in the isolation of our knowledge as others may have lived in the isolation of their ignorance. We are so much to ourselves that we have rejected the companionship of the past, and are not anxious, or even curious, about the future. There is not only more of the world than at any previous time, but most of the things in the world are worth more! So that the great need of our time, the only hope of satisfying the souls of men, is the insistent preaching of a spiritual interpretation of this world and of a spiritual use of its forces. We must help this generation to see and know its place in the long plan of God. And, as in the days of old, Balaam was right when he said, "Israel has no need of diviner or soothsayer; it is enough to say in Israel, What hath God wrought?" so now it is true that there are instances enough of God's loving-kindness and of His care for His people, written large upon the pages of the history of our nation, our race, and the Church, to assure us that God is behind it all. His hand directs and controls it all. Despite the folly and wrongdoing of His self-willed and disobedient children, His purpose for the world and the people of the world is slowly and un-faillingly being accomplished. Therefore, it is the part of wisdom, to say the very least, to reckon with God, to take His will into account, and to seek to work together with Him. Not only we ourselves, but every other man has experience enough of God's goodness stored away in the chambers of his memory to cure him of distrust, if he would only look at them. And not only must we ourselves look at all such experiences as are to be found in our own lives, and keep them constantly before us, if we are to preach to others with authority and power, but one of the most important objects of our preaching must be to help men see God's guiding hand in the history of

(Continued on page 230)

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## BAPTISTS AND SOCIAL SERVICE

THE year has been marked by a widening and deepening interest in social work on the part of Baptist people. For some years there was indifference among many of them to this important aspect of our Christian programme. Many, according to Dr. S. Z. Batten, have viewed the whole subject with suspicion, and have been of doubtful mind concerning it. "Some have identified social service with the various social doctrines and programmes of our day, such as socialism and labor-unionism. Others have feared that in the emphasis which social service places upon social conditions there was danger lest the value of personal religion and Christian character might be minimized. Still others have feared lest in the concern for the better training of children and the improvement of social conditions the demand for personal regeneration might be slighted, and the improvement of men's conditions might be accepted as a substitute for the regeneration of their lives."

The Northern Baptist Convention has a standing Commission on Social Service, with the Rev. S. Z. Batten as chairman. This commission has created a number of departments in charge of sub-committees, as follows: Rural Communities; Immigration and Foreign-Speaking People; Temperance and Social Hygiene; Social Education; Industrial Problems; The Home and Child; International Peace and National Security.

The Southern Baptist Convention has a strong Committee on Social Survey, with the Rev. A. J. Barton, D.D., of Waco, Texas, as chairman. This has given much attention to temperance. The commission has issued much literature bearing upon various aspects of social work. Among these may be mentioned *A Social Service Catechism*, *The Social Programme of the Local Church*, *The Church and Industrial Peace*, *Social Service by Young People*, *Social Service by Organized Men*, *Emergency War Measures*.

The American Baptist Publication Society has had the work of Social Service officially committed to it by the Northern Baptist Convention. The society has created a department of social service and brotherhood, with Professor Samuel Z. Batten as secretary. In each state of the Convention's territory a social service commission has been created to promote this work in the state, to bring important matters to the attention of the churches, and to aid the commission of the Convention. Some of these commissions are doing notable service, as in Massachusetts and Vermont. The denomination has adopted what is called the "five-year programme," of which social service is made an integral part, both as objective and as means. The great objective is the development of every church into a coöperative and social force in its community. Many of the churches are taking this work seriously, are creating committees to direct the work, adopting lessons in social study, and serving the people in practical forms of community service. Practically all of the Baptist theological seminaries now have chairs of social study or social ethics. The denominational colleges, however, are lagging here, though several of them are creating such chairs. The American Baptist Publication Society is issuing a year's course of lessons on the Bible and Social Living, designed for young people and adult classes.

## CHURCH COÖPERATION

The methods of church coöperation are a live issue in the National Conference on Social Work. There is need, it believes, of determining more definitely the relation of the Church in the modern social problem. Likewise, the social worker should understand better what religious sanctions he may invoke at his daily task. Among the subjects recently discussed are: The Message of Religion to Social

Workers; The Laymen's Views of Church Relationships; The Preparation of Ministers for Social Work; Religion in Life; The Object of Social Effort. In this connection it is interesting to quote from an address before the Pittsburgh Conference of the Federation of Churches by its president, the Rev. Frank Mason North, D.D. (M. E.):

"The high ideals of democracy are often the gilded playthings of the bosses and the mobs. Organized intelligence and civic morality are high sounding terms, but they seldom get the office or control the government of great cities. A part of the power of the Kingdom, when it comes, will be the unbought or the uncoerced personality of the common man. The whole world of men is dealing with the questions of daily toil and daily bread, of mutual obligation and service, of personality and environment. But these world problems will be forever undetermined unless they are settled in terms of the city. Here these factors are tested and here the equation must be solved. The city will test the Church and decide its competence."

## AMERICANIZATION OF ALIENS

Work is under way for a state-wide movement for the Americanization of aliens in California by the Women's Committee of National and State Councils of Defense, according to a report recently made by Mrs. H. A. Cable, chairman of the Women's State Council of Defense. In an effort to build up a closer bond between aliens and the country of their adoption, the women's committee already is conducting twenty-three schools at different California points, in which aliens are being taught the American language and American customs. The establishment of similar schools throughout the central and northern parts of the state is now completed. In addition to lessons in English and American customs, instruction is also being given to mothers of families in cooking, sewing, home economics, sanitation, and kindred subjects.

THE CHICAGO Commission is trying the experiment of standing committees and has appointed the following: Coöperation with Joint Commission, War Activities, Coöperation with the Diocesan Board of Religious Education, Coöperation with the Central Council of Social Agencies, Coöperation with Rural Rectories, Publicity and Civic Affairs, Library Distribution for Rectories, Parish Social Service Committees, Diocesan Charitable Institutions.

A DESPATCH FROM MADISON, Wisconsin, reports that community Christmas celebrations will be held in practically all cities and towns of any size in that state and that numerous inquiries have been received by the Bureau of Community Music and Drama of the University of Wisconsin as to plans for a municipal Christmas. Many cities which held similar celebrations last year are arranging for bigger ones this Christmas.

IN CONNECTION WITH Child Labor Sunday (the fourth Sunday in January) the Churches of America are requested to consider especially the ways and means of keeping up our educational and labor standards by promoting industrial education, in short, of protecting American children in every way from the hardships of war and preparing them for the future.

THE BULLETIN of the National Federation of Remedial Loan Associations (130 East Twenty-second street, New York) contains a great deal of information concerning the important work of providing loans for people of the narrowest means. One of the interesting papers read dealt with the effect of the war on remedial loan associations.



## 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.

### CHRISTMAS APPEAL FOR BELGIAN CHILDREN

To the Editor of *The Living Church*:

HERE has been no Thanksgiving in Belgium this year and there will be no Christmas for the population generally, but the Dollar Christmas Fund, of which I am treasurer, is working hard for the fourth year to make Christmas day a little less gloomy for a million poor children.

Despite government grants of money and the noble efforts of the Commission for Relief in Belgium, five millions of the people over there are obliged to exist on one-third of a soldier's ration per day. As usual the little children, the young mothers, and the aged are the chief sufferers.

The United States and allied governments are loaning Belgium a sum of money which permits the purchase of as much food as the available shipping facilities can transport to Belgium, but the amount is woefully inadequate. This winter most of the coal produced in Belgium has been carried to Germany, and all signs indicate Belgium even now has reached her darkest hour.

Americans are asked to follow the example of the British who are contributing generously to the Christmas gift for the children. There are still local supplies of food to be bought in Belgium, and our committee has arranged with the Commission for Relief in Belgium to cable all money received to their agents in Brussels, who will undertake the work of purchase and distribution of food to supplement the meager official allowance of most necessitous little ones on Christmas Day. If Britain can donate generously to so good a cause, surely we Americans, who for so long have been immune from the sacrifices of war, can do likewise. The sentiment behind the Christmas gift is one which we know from previous experience is as much valued by the stricken people as the gift itself, and nerves them to endure unexampled trials while waiting for the day of deliverance.

Any sums addressed to me as treasurer of the Dollar Christmas Fund, care of Henry Clews & Co., bankers, Broad street, New York, will be gratefully acknowledged. The same representative committee as in previous years joins with me in begging you not to forget the Belgian kiddies this Christmas. They need your help and Christian sympathy more than ever. Help us to cable on Christmas eve a sum worthy of the United States. With your aid we believe we shall exceed the British contribution, prodigal though it may be for a country which has been fighting and enduring from the start.

Yours very truly,

HENRY CLEWS,

Treasurer of the Dollar Christmas Fund  
for Destitute Belgian Children.

Broad street, New York.

### THE PROPHETIC NOTE IN MODERN PREACHING

(Continued from page 228)

the world and in the life of the nation, and more especially to inspire them to such a vigorous exercise of remembrance of their own experiences of God's goodness that God's presence, God's will, God's loving-kindness, will be the most real thing in their ordinary, every-day lives. But this we can only do by what Phillips Brooks calls largeness of movement, the utterance of great truths, the great enforcement of great duties as distinct from minute and subtle and ingenious treatment of little topics, side issues of the soul's life, bits of anatomy, the bric-a-brac of theology!

That our task is a difficult one there is no doubt. Indeed, we do not hesitate to say that it is utterly impossible unless we ourselves are men of faith, thoroughly loyal to Jesus Christ; unless our faith and loyalty are so strong that our master passion is to bring Christ to men and men to Christ; unless we possess a deep and broad humanity which enables us to keep in closest touch with the mind of our time and does not hinder us from having access to and experience of the truth—truth the largest, broadest, deepest. In other words, the Gospel must come through us. We ourselves must be possessed with it. Otherwise we will become but printing machines or trumpets and men will not be slow to form an accurate estimate of us. And no matter how definite or positive we may try to make our preaching, it will of very neces-

sity lack authority, because men will be quick to see that the truth has not been burned in upon our own hearts, that we have had no experience of it in our own lives. So true is this that we do not hesitate to say that there is nothing that a sermon ought to be except a fit medium of truth to men—of God's truth which we ourselves have felt and made our own. As Dr. Tucker says: "I sometimes question whether we have the right to preach until we have become so imbued with the motive of Scripture that we have the mind of the prophet under the utterance of his message from God."

There is no doubt we must have the message, a message so clear, so definite and positive, so overpowering, that we *must* put it forth; but we must also be witnesses. No matter how important a message may be given to us for transmission, we cannot transmit it with authority or power until it has entered into our own experience and we can give our own testimony as to its spiritual value. Once having made it our own we shall be possessed of all the authority and independence of assured truth, and the people will not only hear us gladly, but they will be helped, uplifted, persuaded to live and work for God.

Let me close with this illustration of the prophetic note in modern preaching, the most clearly sounded note that I at least have heard. At the General Convention in 1907, Bishop Brent spoke at one of the afternoon missionary meetings. As the vast congregation listened with rapt attention I was at first amazed at what seemed to me the assurance, the audacity of the man. He was not simply telling us what he thought or believed about the moral and spiritual condition of the people of his missionary jurisdiction, he was not simply giving us the benefit of his observations; but boldly, courageously, with all the earnestness of his whole being, He was telling us definitely and positively what God had done, what God was doing, and what, unless conditions were changed, God would do in the future. And the more I listened the more I was persuaded that he knew, that he knew the mind of God concerning that of which he spoke. Instinctively I felt that he had thought over, prayed over, worked over the life of his people until finally he knew and was convinced and had a right to say, "Thus saith the Lord God." And it is needless to add that his words carried conviction to the heart of every one who heard him. And it is just that spirit which must more and more characterize our preaching. For only so can we adequately represent God and speak for Him.

### WAR, VICTORY, AND PEACE \*

Once there was war in heaven, the home of peace,  
But hard won victory made war to cease;  
The Dragon and his angels fought and failed;  
Against them Michael and his host prevailed.

By victory of good o'er evil won  
Was peace restored on high; and 'neath the sun  
Can lasting peace thus only be secured,  
When agonies of war have been endured.

Our sons and kinsmen go to meet the foe;  
And, as for no unholy end they go,  
But to defend the right and save the weak,  
From God All Holy help for them we seek.

His angels, once in heaven victors crowned,  
Now, may they watch, earth's warring hosts around,  
At His behest, to succor those who fight  
To crush unrighteous aims and ruthless might.

God, to our armies be the Sun and Shield,  
And make them victors on the battlefield,  
And through their victory make war to cease,  
And give to all the world a lasting peace.

MARY ANN THOMSON.

\* Revelation 12 : 7.



## HOLIDAY BOOKS

*Grail Fire.* By Zephine Humphrey. E. P. Dutton & Co. Price \$1.50.

The Catholic revival in the Episcopal Church may claim a sympathetic interpreter in Zephine Humphrey. Those who welcomed her treatment of the movement in *Father Fred*, a slight but beautifully wrought *Atlantic* essay, will find in *Grail Fire* the same dominant thought further clarified and expanded. The novel is as idealistic as the title suggests. It is chiefly concerned, although a love story is interwoven, with the hero's search for the beauty which may ennoble life. He has tantalizing glimpses of it in varied places, but each time is baffled, until it flashes upon him, with all the blinding intensity of the Grail, in the Catholic ritual of the Church. There he finds "the triumphant solving of the Riddle of the Universe in the light of the Mass", and likewise gains "the thrilling conception of the Church as a symbol of the Incarnation, a visible reassurance of the divinity of the world." This insistence upon the importance of the doctrine of the Incarnation as the foundation and heart of the Church is the strong note in the book. As a novel, *Grail Fire* may too obviously subordinate plot to theme to gain a wide class of readers. However, it is skilfully and often forcefully phrased, and there should be many who, recognizing its value to the Church, will wish to spread it far. A more beautiful and adequate justification of the Catholic ritual than this can not easily be found: "And just as self revelation depends upon richness and fulness of utterance, so the more facets the Church has the more brightly it will flash its meaning abroad. Every phase of its ritual stands for some invaluable connection between man and God."

A. E.

*World-Builders All.* By the Rev. E. A. Burroughs. Longmans, Green & Co. Price 75 cts. net.

The addresses which comprise the book were delivered by the author at some of the leading public schools for boys in England, during the recent Mission of Repentance and Hope. The author's object was to prepare his hearers for the after-war problems which the men of to-morrow must face. Thoughtful Americans will be greatly interested in the book.

THE LONG-LOOKED-FOR continuation of Mildred Aldrich's charming letters has at length made its appearance in the form of a little volume entitled *On the Edge of the War Zone*. As will be recalled, the author went to France just previous to the outbreak of war, settling in a "quiet" little place to spend the remainder of her days in "peace". Not long thereafter war was declared and she has been "on the edge of the war zone" ever since. Her letters are couched in a delightful and exceedingly happy manner and relate her daily life as she comes in contact with bits of the war here and there, how she has various army officers in her home for a few days at a time when they are in the cantonment which is located in the village of Huiry where she resides, all told from the purely personal side rather than from the side of battle. It has frequently been said of her first collection of letters, issued as *The Hilltop on the Marne*, that it is among the most charmingly written of books from purely a personal viewpoint that has appeared since the war began. The same will be said of the present volume, and it is just such a little book as one will desire to have near at hand to read and re-read and to refer to time and time and again. [Small, Maynard & Co., Boston. \$1.25 net.]

A TRANSLATION of *Armenian Poems* has been made by Alice Stone Blackwell. Since little enough is known of the language of the Armenian race, this book will be a valuable addition to those interested in this ancient people. It should have a wide circulation, too, from the fact that the entire proceeds from the sale of the volume go to the relief fund for the Armenians, of which Charles R. Crane, 70 Fifth avenue, New York City, is the treasurer. [For sale by W. Nesbitt Chambers, 616 Ford Bldg., Boston, Mass. \$1.50.]

CYRUS TOWNSEND BRADY combines Biblical history and fiction in his latest novel, *When the Sun Stood Still*, in a manner that makes a very interesting story and one quite different from the ordinary novel of the present day. [Fleming H. Revell Co., New York. \$1.25 net.]

## MISCELLANEOUS

A MOST READABLE account, entitled *A Report of the Sisters of Charity of Nazareth, Kentucky*, has been written by Anna Blanche McGill and published by the Encyclopaedia Press (20 East Forty-first street, New York). In fact it is almost as readable as a novel and tells with moving force of the splendid work which this Roman Catholic sisterhood has done in the name of our Blessed Lord for charity and education. Truly, as Cardinal Gibbons says in his introductory note, "the author is in deep sympathy with her subject and has contributed to our Catholic literature a volume which all may read with profit. From the portals of the mother house at Nazareth, Ky., band after band of zealous sisters has gone forth to academies, parochial schools, orphan asylums, hospitals, and infirmaries throughout the Middle West adjacent to Kentucky. They have instructed the young and ministered to the needy of all degrees, and moreover by their personal gentleness and charitableness exercised a wide-reaching influence." Let us hope that a similar account of the sisterhoods in our own communion will be written to stimulate the faithful, encourage the doubtful, and spread the good news of the work of love and graciousness of the religious.

C. R. W.

IN HIS *Reconstruction of Poland*, Herbert Adams Gibbons writes with his usual practised hand and from wide observation and study. While one may differ from his estimate of the Poles, not feeling inclined to appraise them quite so highly, one must sympathize with his plea for "justice for the little nations after the war." He effectively maintains that the reconstituted state must not be subject in any way to Russia, nor to Germany, and that its boundaries must be determined by conservative, unsentimental, ethnological, economic, and political considerations, for Dr. Gibbons is no irredentist. In addition he treats the reconstruction of the Near East, giving us the benefit of his intimate knowledge of Turkey. His argument in favor of Turkey's control of Constantinople is strong and persuasive. May we have more such rational and thoughtful discussions of the pressing problems of international politics from our fellow-countryman who is so much at home in the countries of Europe involved in this great conflict! [New York: Century Company. \$1 net.]

## FOR THE ARMY

AMONG the useful little handbooks for soldiers is that entitled *Hospital French*, being a compilation of questions and general conversation commonly used in hospitals in France. It has been prepared under the auspices of the Base Hospital Division, New York County Chapter of the American Red Cross, and is translated by Ernest Perrin. For doctors, nurses, and hospital attendants who are unfamiliar with the French language this will be invaluable. [E. P. Dutton & Co., New York, 25 cts. net.]

THE American Sunday School Union has recently published an edition of the *Gospel of Mark*, with comments intended for distribution among the men of army and navy. It is of vest-pocket size, contains also a few hymns, an outline of the Gospel, some good illustrations, and a map. Eight cents in stamps will bring one copy, and a dollar will pay for the distribution of a dozen. [American Sunday School Union, 1816 Chestnut street, Philadelphia.]

*The Soldiers' Diary and Note-Book* contains useful information relative to army and navy life, various codes, first aid suggestions, short phrases in French such as are essential to soldiers, in addition to separate pages for accounts, memoranda, etc., and a section to be devoted to diary use. A pocket size book, complete and yet concise. [Thomas Y. Crowell Co., New York. 50 cts. net.]

## CALENDARS

The *Youth's Companion Practical Home Calendar* gives at one glance not only the days of the current month, but those of the month preceding and the month following, all on the one leaf. At the same time the calendar is decorative in design and suitable for a place in the best room in the house. It is given to all readers of the *Youth's Companion* who have paid their subscriptions for 1918.

THERE HAS BEEN received from Holy Cross House, West Park, N. Y., a kalendar for 1918 entitled *The Holy Cross Prayer Kalendar*. With devotions and instructions at the outset, we have a daily kalendar for 1918 with a saint from some kalendar or martyrology assigned to each day. There are also suggestions for daily topics of intercession. The price is 35 cts.



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

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

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*Religious Training in the School and Home: A Manual for Teachers and Parents.* By E. Hershey Sneath, George Hodges, and Henry H. Tweedy. The Macmillan Company, New York, 1917. 8vo, 340 pp. Price \$1.50.

Parents are becoming more and more alive to the importance of the careful training of their children, in the religious as well as the secular aspects of this task, if one may judge from numerous inquiries as one meets young parents in public places. The book under review undertakes to supply teachers and parents with a handbook for moral and religious training in the school and the home, and they will find this book one of the most complete and suggestive yet published, and in thoroughly non-technical language, so that all may understand as well as read. It is a complete manual in itself, but it is intended primarily as an introduction to the use of the Golden Rule Series and the King's Highway Series, graded systems of moral and religious instruction by the same authors. The contents include some valuable chapters on the importance of religious training in the home and school, and on the aim and method of religious training. The various duties of a child in relation to his body, his mind, his family, his school, the community, and animals are comprehensively and helpfully dealt with. The economic life, the political life, the aesthetic life, and expressional activities are also most helpfully treated.

The bibliographies, both general and special, are very complete, and both parents and teachers will find here the titles of works on every aspect of the problems arising in the training of children. Altogether, Dean Hodges, Professor Sneath, and Professor Tweedy have formed a trio, from New Haven and Cambridge, that have rendered the cause of religious education invaluable service in this excellent and simple treatise.

Men and women who go to and fro in the land, speaking frequently on the value of religious education and hard put to for fresh thoughts and new presentations of old themes, will find nuggets of gold in the chapters on the importance of religious training, and there are many pages of excellent practical advice to parents. Indeed, the whole theme of the value of home training is strongly put. The book is plainly based on a wide reading and study of the great authorities in the field of religious pedagogy and kindred subjects, and quotation from them is abundant but not too lengthy or oppressive. While, as has been said, the book is in simple, clear, and non-technical language, yet, as we should expect from its authors, it is scholarly, scientific, profound in the understanding of the child, of ethics, and of religion. Those who have any question as to the value of stories in religious education should carefully read and consider chapter 4 of this treatise. The care of the body as to cleanliness, food, exercise, sleep, sex, and kindred topics, is treated with great particularity in chapter 5. The mere enumeration of the topics treated in connection with the intellectual life of the child will indicate the thoroughness of this and other portraits. These are: Industry, Accuracy, Thoroughness, Perseverance, Patience, Self-Reliance, Love of Truth, Wisdom. Similarly, in chapter 8, when family duties are treated, we find the details carefully discussed: Obedience, Truthfulness, Honesty, Helpfulness, Courtesy, Gratitude, Love. The reviewer particularly desires to commend chapter 9, which deals impressively with the question of religion in the home, and of the effect of the religious life or its absence, in the case of parents, upon their children. In these days, when God is banished or ignored in so many homes, we need this theme presented and urged again and again, and here it is most effectively done. The chapter on expressional activities is excellent, but it fails in a very special question with many of us: it does not tell how expressional activity may be successfully worked out in the brief period of the Sunday school hour, especially in parishes where there are not sufficient accommodations to give each class, or even many classes, a separate room. All persons engaged in religious education, who have any knowledge of the recent development of this science, are very desirous of teaching the children to connect up their instructions with life and, in Froebel's phrase, to "learn by doing." Of course there are things that may be done out of class and between Sundays, though it is not always easy to find them, and the emphasis in this kind of teaching seems to be upon the importance of doing these things in class. Now, outside of our great cities, the great majority of our Sunday schools meet in one or two large rooms, and even many city churches are without adequate accommodations. We have yet

to learn how expressional activities may be effectively taught under such conditions.

The reviewer finds it impossible to fling stones at this treatise—its psychology, its pedagogy, its ethics, and its theology—in spite of strong convictions of his own on all these topics. Before concluding, and while touching upon the theme of parental responsibility in the home, he would like to observe that Mr. Taft's Secretary of War, Mr. Herbert Stimson, made an exhaustive study of the moral conditions in the United States army at that time, and upon the causes of these conditions. In his report of his observations to the President, Mr. Stimson stated that he blushed to own that the moral conditions in the army were unspeakable, but that the men came to the army in this condition because of lack of training and teaching in their own homes; and the army, not being a reform school, found it difficult to correct the absence of instruction and guidance in the fundamentals of life in many American homes. Physicians, teachers, and clergymen are distressed to find shameful moral conditions prevailing all over the land. The cure of it is God and religious education in the home. Parents hold in their hands the future of the children of the land, and of the country itself, and of humanity. Let them read this book and govern themselves and their homes accordingly!

*Christian Nurture.* By Horace Bushnell. New and Revised Edition. Charles Scribner's Sons, New York. 8vo, 351 pp. \$1.25 net.

Heresies, in the opinion of most people to-day, were ecclesiastical inventions, possessed of little real danger at any time, and are now extinct volcanoes, without injurious effect upon our religion or our conduct. But there is at least one heresy among us that is doing a world of harm. It is the widespread opinion that all persons need to experience conversion from sin to God, and that this is the normal Christian course. The truth is that the average child can and should be so carefully and thoroughly brought up in the nurture and love of the Lord that he is always headed right, and does not require conversion. And when conversion is insisted on for all, as it so often is, it keeps out many of tender conscience who cannot attain the experience because they do not need it (but are not conscious that this is the reason), and it often leads to hypocritical professions in others of less fineness of temper. And so the teaching of the universal necessity of conversion is a very dangerous heresy. Horace Bushnell, the great Congregational divine, whom some one has termed the only great theological writer America has produced, stoutly and effectively contends for the Catholic faith and practice as to the Christian training of children, in his best known treatise, *Christian Nurture*. The world of religious education, in its scientific approach to the child, is coming to a full appreciation of Christian nurture as the true method of dealing religiously with children, and is indebted to Charles Scribner's Sons for publishing a new edition of Bushnell's great work at a moderate price, and for procuring its competent revision by Professor Weigle of Yale University, and a biographical sketch of the author by Professor Walker of the same institution. In the statement, explication, illustration, amplification, and application of his argument Dr. Bushnell has developed many helpful points on the principles and methods of the religious education of children. Preachers, parents, and leaders in the work of Christian instruction will find this treatise a veritable mine of invaluable material.

*A Course for Beginners in Religious Education.* By Mary Everett Rankin, Instructor in Kindergarten Education, Teachers' College, Columbia University. New York: Charles Scribner's Sons. 236 pp. \$1.25.

The reviewer twenty years ago, when trying to make the teaching of the little children in the Sunday school suitable and effective, found teaching material scarce and expensive and with much in every available manual that did not make for good work. Now this is one of several books appearing of late that admirably meet the needs of the youngest class in the Sunday school—that of the five-year-olds. Professor Patty Hill, director of kindergarten education in the Teachers' College of Columbia University, selected Miss Rankin, at the request of several religious education leaders, to work out a curriculum for young children in our Sunday



schools. Miss Rankin was chosen because of her deep interest in religious education, her experience as a teacher of the kindergarten in a first rate school, and as director of an open air playground. A class was provided and under the supervision of leaders in both secular and religious education lessons were prepared, tried out, and revised during two or three years. The book under review contains a course of these lessons for one year, together with introductory material explaining methods and principles, and providing schedules of equipment, suitable hymns and songs and music, and thorough instructions as to the characteristics of beginners, the best music for them and how to teach it, telling and playing stories, teaching to pray, handwork, etc. It is in consequence a complete manual for teachers of beginners, and is so simply and clearly put that the inexperienced as well as experts will find it practical. As the product of experience and experiment by a teacher of scientific training working under competent direction, this course of lessons and the pedagogical principles set forth and applied are of high value. The section on the use of stories is full of helpful advice and guidance, and the portion on playing the stories is most suggestive; in fact, the reviewer has seen no other manual so effective in the direction of learning by doing, and of linking up teaching and conduct in expression and action. The stories themselves are fascinating, and they and much of the subject-matter are employed several times with advantage, because children at this age enjoy and profit by repetition. Too much ground is not covered in any one lesson to avoid overcrowding the young child's mind, and because of the limited time available for Sunday school instruction. Altogether the book exhibits a clear and sympathetic understanding of the contents and workings of the mind of the five-year-old, and this and the nature of the teaching make it a useful manual both for Church parents and Church Sunday schools, though the course was gotten up for the use of all denominations. The points wherein we differ are hardly comprehensible to little children, and their religious needs and outlook are very simple, so that here at least is a field which we could cultivate with the same instruments.

*The Pupil.* By H. T. J. Coleman, Ph.D., Dean of the Faculty of Education, Queen's University, Canada. The Westminster Press, Philadelphia, 1917. 64 pp.

*The Principles of Teaching.* By Robert Wells Veach, D.D. Same Publisher. 60 pp.

These are two parts of *Thoroughly Furnished*, the new Westminster Course for Teacher Training, based on the standard adopted by the Sunday School Council of the Evangelical denominations and approved by the International Sunday School Association. It is a brief, simple, non-technical, inexpensive course in child study and religious pedagogy, of special value to teachers who have not had opportunities of specific training, and will be of service to many who cannot attend classes, take correspondence courses, or buy the higher-priced manuals. While not prepared for our Church use these textbooks for teachers will be found very useful by those who hold our theological and pedagogical convictions.

*A Book of Family Worship.* The Presbyterian Board of Publication, Philadelphia, 1916. 112 pp. 50 cents net.

This little book is the work of a committee of ministers of the Presbyterian Board of Publication, under the authority of their General Assembly. It contains a list of psalms and short lessons from Scripture for every day in the year. There are prayers for morning and evening every day for five weeks, and for certain seasons and occasions in family life. They are scriptural, as a rule, in spirit and phrase, familiar and personal, and therefore suited to the simplicity and intimate nature of family worship. Yet at times the prayers plunge at once *in medias res*, fail to follow our Lord's pattern in the Lord's Prayer, and have no address or other approach to God. Also, they occasionally fail to recognize our Lord's mediation and to follow St. Paul's injunction in the second chapter of Philippians, to worship in the Name of Jesus. In the conduct of family prayer daily repetition becomes monotonous and often lifeless. This manual gives variety and will be found a help in families of our Church, especially as the divergencies from our forms will awaken and hold attention. Quite a number of our Prayer Book prayers and collects are included in the collection. The selections of Scripture and prayers for each day are sufficiently brief for the exigencies of modern life.

*The Conduct of Brief Devotional Meetings.* By Rev. Paul Micou, Director of the College Department of the General Board of Religious Education. The Association Press, New York, 1917. 100 pp. 50 cents.

The clamor is for more humanity in worship, on the one side, and on the other for less slipshod ways. This book is a discriminating guide to freedom, warmth, color, and sincerity in the con-

duct of devotions at school, college, Y. M. C. A., and Brotherhood meetings, and like occasions. Leaders in religious education and social service, and in other fields of Christian activity, will find it full of helpful instructions, suggestions, and materials. Mr. Micou is a clergyman of our own Church in exceptional touch with other Christian leaders, and has been enabled to render a mediatory service which should lead our laity to more warmth and freedom in their part in religious gatherings and devotions, and the laity of other communions to greater order and reverence in their approach to our Father in heaven.

## ADVENT THOUGHTS

BY MARIE J. BOIS

O! the wondrous wisdom of our holy Church! And the infinite patience and mercy of our Guide into all truth! Again and again we have heard the Advent call, "Prepare your hearts for the coming of the King," and we have responded, but how feebly, how superficially! Advents have come and gone; have they really brought to our hearts the realization of the coming of the King? Have they made us long for His coming? Have they taught us how to prepare for Him?

As a priceless jewel sparkling with thousand rays, Holy Scripture flashes its glorious light into the heart open to receive it; truly marvellous it is, the different lights, the different messages from the same familiar lessons, which may reach that same open heart. Did not in former days the triumphant entry of our Lord into Jerusalem—the coming of the King, the enthusiasm of the crowd, the triumphant shouts acclaiming Him, the waving of the palms—fill up our minds to the exclusion of almost everything else? How is it that to-day it is of the cleansing of the Temple that our hearts are full—the necessity of it, the thoroughness of it, the righteous anger of the King before which sinners were unable to stand? "Take these things hence; make not My Father's house a house of merchandise. It is written: My House shall be called a house of prayer, but ye have made it a den of thieves." Is not this His call to us in this solemn Advent season, a call to cast "self" out? That subtle, clever enemy of ours mars even the best, the holiest of our resolutions and works.

With the multitude, then, we acclaim our King. We sing: "Blessed is He that cometh in the name of the Lord." But in the solitude of our retreat we ask Him to cleanse the temple of our heart, to cast out all that offends His holy eyes, that we may be ready to receive Him when the Lord whom we seek shall suddenly come to His temple.

## NASHOTAH

(MY ALMA MATER, 1890)

A little country place I know  
From memories of long ago . . .  
Though on the map 'tis but a dot,  
To me it is earth's dearest spot!  
Far inland, in the golden West,  
Where Indian summers smile their best  
And gleam with light the silvery lakes . . .  
There would I be and thither takes  
My fancy flight, my spirit feet,  
Nashotah, to thy chaste retreat!

For there, in close proximity,  
With nature dwells Divinity;  
And there, on consecrated sod,  
I've learned to know the love of God!  
Far inland, in the golden West,  
Where builds the bird its cosiest nest,  
The beaver's brood on plenty feasts,  
Nashotah rears her noble priests!

A score of fleeting years has spread  
Its swiftest wings and past me fled  
To where there is no day nor night;  
Since then I, too, to lofty height  
Aspired, but through the fates unkind  
Was left, a straggler, far behind  
With life's temptations to contend.  
What makes me strive unto the end  
And look for final victory?  
Nashotah in my memory!

## Church Kalendar



- Dec. 1—Saturday.  
 \* 2—First Sunday in Advent.  
 \* 9—Second Sunday in Advent.  
 " 16—Third Sunday in Advent.  
 " 19, 21, 22—Ember Days.  
 " 21—Friday. St. Thomas.  
 " 23—Fourth Sunday in Advent.  
 " 25—Tuesday. Christmas Day.  
 " 26—Wednesday. St. Stephen.  
 " 27—Thursday. St. John Evangelist.  
 " 28—Friday. Holy Innocents.  
 " 30—Sunday after Christmas.  
 " 31—Monday. New Year's Eve.

### KALENDAR OF COMING EVENTS

- Jan. 15—New Hampshire Dioc. Conv., Grace Church, Manchester.  
 " 16—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles.  
 " 20—Florida Dioc. Conv., St. John's Church, Tallahassee.  
 " 22—California Dioc. Conv., Grace Cathedral, San Francisco.  
 " 22—Mississippi Dioc. Conv., St. Andrew's Church, Jackson.  
 " 22—Pittsburgh Dioc. Conv., Church of the Ascension, Pittsburgh.  
 " 22—Synod, Province of the Southwest, St. Paul's Cathedral, Oklahoma City.  
 " 23—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.  
 " 30—Utah Dioc. Conv., St. Mark's Cathedral, Salt Lake City.

### MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

#### ALASKA

Rev. A. R. Hoare (in Eighth Province).  
 Miss E. F. Jackson (in Eighth Province).  
 Miss E. G. Pumphrey.

#### BRAZIL

Rev. W. M. M. Thomas.

#### CHINA

#### ANKING

Rev. Amos Goddard.

#### HANKOW

Deaconess Julia Clark (in Eighth Province).  
 Deaconess Edith Hart.  
 Miss Helen Hendricks (address direct; 5845 Drexel avenue, Chicago).  
 Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).  
 Rev. Walworth Tyng (address direct; 32 Burroughs street, Jamaica Plain, Mass.).  
 Mrs. Walworth Tyng (in First Province).

#### SHANGHAI

Miss M. A. Bremer.  
 Miss Annie Brown.  
 Miss L. S. Hammond.

#### JAPAN

#### TOKYO

Deaconess E. G. Newbold.

#### MOUNTAIN WORK

Rev. George Hilton, of Morganton, N. C. (during January).  
 Rev. G. P. Mayo, of Virginia (during January). Address to January 1st, Dyke, Va., after January 1st, at the Church Missions House.

#### PHILIPPINES

Miss E. T. Hicks.

#### WYOMING

Rev. R. H. Balcom (address direct; 136 West Forty-fourth street, New York City).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to Dr. JOHN W. WOOD, 281 Fourth avenue, New York City.

## Personal Mention

THE Rev. HENRY BEDINGER recently conducted a parochial mission at the Church of the Reconciliation, Webster, Mass.

THE Rev. JOHN N. BORTON has accepted the call of the vestry of St. Stephen's Church, Olean, N. Y., to become their rector, and will enter upon his duties the week of January 1st. His address will be 112 South Clinton street.

THE Rev. R. E. BOYKIN has resigned St. Mark's Church, Brunswick, Ga., and accepted a call to the diocese of Mississippi.

THE Rev. WYATT BROWN, Litt.D., was elected a clerical member of the General Board of Missions at the recent session of the Synod of Washington, succeeding the Rev. Dr. Thomson, now Suffragan Bishop of Southern Virginia.

THE Rev. CHARLEE P. BURGOON is now the rector of St. Paul's Church, Toledo, Ohio.

THE Rev. HERBERT D. CONE has entered upon his duties as rector of St. Peter's Church, Sallsbury, Md.

THE Rev. OLIVER F. CRAWFORD, having been commissioned lieutenant in the army, has resigned the rectorship of St. Paul's Church, Bellevue, Ohio, effective from December 1st.

THE Rev. BENJAMIN C. DE CAMP should for the present be addressed care the Rev. Charles E. Rice, Durango, Colo.

THE Rev. C. D. FAIRMAN has accepted a call to Northfield, Vt.

THE Rev. J. C. FLANDERS, for ten years in charge of the mission at Rochester, N. H., and work in forty-five adjacent towns, will be transferred to the care of St. James' Church, Laconia, and the rural work centering there.

THE Rev. GEORGE M. GEISEL has accepted the rectorship of Immanuel Church, Ansonia, Conn., and will enter upon his new position at once.

THE Rev. GEORGE W. GRIFFITH goes to New Haven, Conn., to become vicar of All Saints', a chapel of Trinity Church, succeeding the Rev. William P. Williams, who has become a chaplain in the navy for the term of the war.

COMMUNICATIONS for the secretary of the diocese of East Carolina should be sent to the assistant secretary, the Rev. L. T. HARDIN, 511 Queen street, Wilmington, N. C.

THE Rev. HENRY HARRIS has assumed his new duties as rector of Trinity Church, Anderson, Ind.

THE Rev. HAROLD JENKIN has accepted a call to become rector of St. Mark's Church, Erie, Pa., and will enter upon his new duties on the Third Sunday in Advent. He may be addressed at 411 E. Seventh street, Erie.

THE Rev. M. I. L. KAIN, rector at Hutchinson, Kans., sails for France in January to work with the Y. M. C. A.

THE Very Rev. GEORGE KINKEAD, for ten years Dean of Christ Cathedral, Salina, has resigned and sails for France early in January.

THE Rev. WILLIAM B. MAWHINNEY, minister in charge of St. Clement's Church, has been appointed overseer of the poor for the borough of Hawthorne, N. J., in recognition of faithful and acceptable volunteer service through many years.

COMMUNICATIONS intended for the secretary of the diocese of Chicago should be addressed to the Rev. E. H. MERRIMAN, 821 North Church street, Rockford, Ill.

THE Rev. JAMES STUART NEILL has accepted the rectorship of St. Mary's Church, South Manchester, Conn., and will enter upon his new duties the first of January.

THE Rev. W. R. NOE has accepted care of Preston parish, Saltville, Va. The change from East Carolina was made for the health of his little daughter.

THE Rev. JOHN L. OLDHAM is in charge of St. Stephen's parish, Ridgefield, Conn., while the rector is on war leave with the Y. M. C. A.

THE Rev. WILLIAM W. SILLIMAN has accepted a call to become rector of St. Mark's Church, Malone, N. Y., and enters upon his work on December 15th.

THE Rev. LAIRD W. SNELL is acting as locum tenens at Grace Church, Cortland, N. Y., while the rector, the Rev. Charles H. L. Ford, is doing Y. M. C. A. work with the National Army.

THE Rev. W. E. SOULE will be in charge of the work until now under the care of the Rev. J. C. Flanders, making his headquarters at Exeter, N. H.

THE Rev. J. MALCOLM TAYLOR has accepted care of a group of missions in Beaufort county, N. C., with headquarters at Washington.

THE Rev. LLOYD B. THOMAS has accepted the position of locum tenens at Trinity Church, Oakland, Cal., and entered upon his duties December 1st.

THE Rev. FREDERICK THOMPSON of Belleville, Kans., retires from the active ministry after this month.

THE Rev. FLOYD W. TOMKINS, Jr., is temporarily acting as assistant at St. John's Church, Wilmington, Del.

THE Rev. JOHN D. WING, rector of Christ Church, Savannah, Ga., very ill for several weeks, is now slowly recovering, but not yet able to be out.

### ORDINATIONS

#### DEACON

CHICAGO.—On Sunday morning, November 11th, at the Cathedral in Chicago, Bishop Griswold ordained the Rev. W. B. REED, formerly a minister of the Disciples of Christ, to the diaconate. The Bishop was assisted by the Rev. E. A. Bazett-Jones, who acted as his chaplain, and by the Rev. R. F. Thornton, who read the epistle. The Bishop preached and made an eloquent plea for the Ministry of Service. The newly ordained clergyman has been appointed to St. Ann's Church, Morrison, Ill.

#### DEACON AND PRIEST

MARYLAND.—On Tuesday, November 6th, at All Saints' Church, Frederick, Md., the Bishop of Maryland ordained Mr. RONALDS TAYLOR to the diaconate and the Rev. ARTHUR D. APPLETON to the priesthood. The candidates were presented by the Rev. J. L. Martin and the Rev. A. J. Torrey, and the sermon was preached by the Ven. Douglass Hoof, Archdeacon of Cumberland. Mr. Taylor was formerly a minister of the Methodist Protestant denomination, and Mr. Appleton of the Baptists. Both will continue their work in the diocese of Maryland.

#### PRIEST

MISSISSIPPI.—On November 18th, by the Rt. Rev. Theodore D. Bratton, D.D., LL.D., the Rev. THOMAS BENNETT CLIFFORD was ordained to the priesthood in Christ Church, Bay St. Louis, Miss. The Rev. H. H. Sneed presented the candidate and the Rev. Nowell Logan, D.D., preached the sermon. Mr. Clifford was formerly a Methodist minister, coming into the Church two years ago. He is in charge of Christ Church, Bay St. Louis.

WEST TEXAS.—At St. Mark's Church, San Antonio, on Sunday, November 25th, the Rev. HENRY GLAESER, curate of the parish, was advanced to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. W. Bertrand Stevens, Ph.D., rector of the church. Other clergy in attendance were the Rev. Henry H. Fay, the Rev. Howard Fullweller, the Rev. Lee W. Heaton, the Rev. Benjamin Bean, and the Rev. Leroy Sumner Bates, who all joined with the Bishop in the laying on of hands. The preacher was the Bishop, who took as his subject The Place and Function of the Church in Our Present Day Life. The Rev. Mr. Glaeser is a graduate of St. Stephen's College, 1914, and of the General Theological Seminary, 1917. He will continue in his present work as curate of St. Mark's.

### 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.

DIED

**BRONSON.**—Miss NANCY E. BRONSON, one of Connecticut's most faithful Churchwomen, died at her home in Watertown, on November 19th, at the age of 84. Her life was quiet and unostentatious, but a faithful example of the doing of daily duty.

**HAINES.**—At his home, 223 West Mt. Airy avenue, Philadelphia, Pa., on December 1, 1917, CHARLES EDWARD, son of the late Lindley and Anne Lindsay HAINES.

Grant him eternal rest, O Lord, and let light perpetual shine upon him.

**NOBLE.**—At her home in Anniston, Ala., December 1st, in her eighty-fourth year, SARAH ALVERA (Abbott), wife of John W. NOBLE, founder of the Church of St. Michael and All Angels'.

"He giveth His beloved sleep."

**ROGERS.**—Mrs. E. H. ROGERS, aged 45 years, at her home in Saginaw, Mich., on November 23, 1917. The funeral was held by her rector, the Rev. Paul R. R. Reinhardt, of St. Paul's parish, and interment was at Elm Lawn, Bay City, Mich.

"Right dear in the sight of the Lord is the death of his saints."

**TANTAN.**—CAROL EVELYN, age 11, eldest child of Mr. and Mrs. C. A. Tantan, entered into life eternal at Merritt Hospital, Oakland, Cal., on Thanksgiving night. She was a faithful and devoted member of St. Peter's Sunday school.

"When the blessed ones we love  
Enter on that rest above,  
Hush! Be every murmur dumb!  
It is only till He come."

**VAN WAGENEN.**—At Summerville, S. C., November 28th, JOHN BROUWER VAN WAGENEN, of Orange and Spring Lake, N. J., in his eighty-third year. Funeral, All Saints' Church, Orange, N. J., December 1st.

WANTED

POSITIONS OFFERED—CLERICAL

**PRIEST OR DEACON** wanted as assistant curate, unmarried, under 30, for old established parish in Eastern city. Staff of four; progressive work among the young and non-church goers. Catholic religion the essential thing. Rector offers and asks first-class references. Stipend \$600 with board and lodging. Address STEWARD, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST FOR ST. PETER'S CHURCH**, McKinney, Texas. Stipend, \$1,200. Gas, electric lights, and water in rectory. Vacant after January 1, 1918.

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**YOUNG PRIEST**, assistant in New York, desires to correspond with bishop or vestry seeking rector. Faithful service guaranteed; good record. Extempore preacher. References. Address EXCELSIOR, care LIVING CHURCH, Milwaukee, Wis.

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**PRIEST, CATHOLIC, UNIVERSITY**, Seminary graduate, desires curacy in or near Eastern city. Sings service; thoroughly trained; very successful. References. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

**PARISH WANTED BY PRIEST HIGHLY** educated, exceptionally good preacher, hard worker, successful. Married—no children. Small salary sufficient. Address ENERGY, care LIVING CHURCH, Milwaukee, Wis.

**MARRIED PRIEST, COLLEGE AND** seminary graduate, sociable, musical, faithful, wants parish with \$1,200 a year and a rectory. Address INDEFATIGABLE, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, MARRIED, DESIRES EASTERN** church work, parish or mission, with rectory and fair stipend. Address G 46, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST IN CHARGE**, Church of the Advent, San Francisco, Cal., shortly free for temporary charge. No moderate parish. South preferred but not essential.

**CURACY OR VILLAGE work** in East, January 1, 1918. Loyal priest, good preacher, faithful worker. Address LOYAL, care LIVING CHURCH, Milwaukee, Wis.

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NOTICES

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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 signifies; 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.

#### ST. RAPHAEL'S HOUSE, MONTEREY, TENN.

The Rev. A. C. Killeffer, of St. Paul's Church, Franklin, Tennessee, at the request of the Bishop of the diocese, has taken charge of St. Raphael's House, Monterey, Tennessee, and all communications and donations should be addressed to Mr. Killeffer.

Many of the mountain men in that region have gone into the army (one sturdy grandfather has three sons and three grandsons serving with the colors), and the needs of the work are proportionately increased by the absence of the male members of the families. Assistance for the work is solicited.

THOS. F. GAILOR,  
Bishop of Tennessee.

#### SARAH F. SMILEY

A memorial service for the late Miss SARAH F. SMILEY, founder of the Society for the Home Study of Holy Scripture and Church History, will be held in the Church of the Transfiguration, New York, on Wednesday, December 19th, at 10 A. M.

#### MEMORIALS

##### HAROLD WATSON SCHNIEWIND

The wardens and vestry of the parish of St. Bartholomew's, Chicago, have made the following resolutions:

WHEREAS, Our Father has willed to take unto Himself our faithful rector, pastor, and priest, the Rev. HAROLD WATSON SCHNIEWIND, and whereas, the passing of Father Schniewind into Life Eternal leaves this parish feeling a deep sense of loss of a true friend of young and old, and a consistent, earnest, and faithful priest of the Catholic Church in the activities of the parish and diocese:

Therefore, be it resolved, That we who have worked with Father Schniewind as wardens and vestrymen of St. Bartholomew's parish can only say, "Thy will be done" after much hoping and praying that our beloved rector might be spared to us. We now pray that light perpetual may shine on him.

And be it further resolved, That a copy of this appreciation be tendered to the devoted family who are left behind to assure them of our deep and sincere sympathy in their loss of a beloved son and brother.

Signed: THE WARDENS AND VESTRYMEN  
OF ST. BARTHOLOMEW'S.

##### WILLIAM FRANKLIN POTTER

(Minutes of the rector and vestry of St. Luke's Church on the death of Mr. William Franklin Potter, adopted November 26, 1917.)

WILLIAM FRANKLIN POTTER, a communicant and vestryman of St. Luke's Church, Germantown, Philadelphia, entered into rest at Atlantic City, Friday, the twenty-third day of November, 1917, in the seventy-ninth year of his age.

The vestry of St. Luke's Church, at a special meeting called on this day, desires herewith to put on record its deep sense of loss in the death of an associate.

Mr. Potter has been a vestryman of this church since the year 1871—a period of forty-six years. In that time he has shown an earnest interest in, and a deep attachment for St. Luke's Church and its welfare. His counsel for the good estate of the parish has been constant and his service freely given. Although in later years his ability to participate in its concerns was lessened, he continued to be its devoted adherent and benefactor. His beneficence was unobtrusive, but manifold.

The name of William Franklin Potter is enrolled with other worthies in this community, who identified themselves with the crucial struggle of their country in the Civil War of 1861-65. He served for three years. He was early promoted to the rank of captain, refusing any brevet promotion, and was known as Captain Potter of the Third Pennsylvania Cavalry. He fought in a number of severe engagements, among others at Antietam; much to his disappointment he was prevented by illness from participating in the battle of Gettysburg, in

which some of his most intimate associates distinguished themselves.

His firm and intelligent adherence to the fundamental principles of government as exemplified in the Constitution of the United States characterized his loyalty and patriotism.

The rector, wardens, and vestrymen of St. Luke's Church extend to the family of their friend and brother their sincere sympathy in this bereavement, and affectionately offer this word of appreciation of one who has been so long associated with them in the Church in this parish.

May he rest in peace and in the favor of God, evermore.

SPENCER P. HAZARD,  
Secretary of the Vestry.

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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 service 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.

#### BOOKS RECEIVED

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

Charles Scribner's Sons. New York.

Life and Letters of Stopford Brooke. By Lawrence Pearsall Jacks, M.A., Hon. LL.D. and D.D., Principal of Manchester College, Oxford. In two volumes. \$4.75 per set.

Houghton Mifflin Co. Boston, Mass.

A New Basis for Social Progress. By William C. White and Louis J. Heath. \$1.25 net.

Century Co. New York.

Encyclopedia of Religion and Ethics. Edited by James Hastings, with the assistance of John A. Selbie, M.A., D.D., Professor of Old Testament Language and Literature in the United Free Church College, Aberdeen, and Louis H. Gray, M.A., Ph.D., sometime Fellow in Indo-Iranian Languages in Columbia University, New York. Volume IX. Mundas-Phrygians.

Presbyterian Board of Publications. Philadelphia, Pa.

The Gospel of Mark. An Exposition. By Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Princeton, N. J. Author of The Gospel of John, an Exposition, Coming to the Communion, Sunday Afternoons With Railroad Men, etc. 60 cts. net, postpaid.

Sherman, French & Co. Boston, Mass.  
*English B.* By Agnes Porter. \$1.00 net.

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 Presbyterian Board of Publications. Witherspoon Bldg., Philadelphia.  
*Living Messages for Soldiers and Sailors.* 25 cts. per set, postpaid.

Longmans, Green & Co. New York.  
*The Acatist Hymn of the Holy Orthodox Eastern Church*, in the original Greek text and done into English verse. Edited by W. J. Birkbeck, M.A. and the Rev. G. R. Woodward, M.A. \$1.25 net.  
 Church Library Association. Cambridge, Mass.  
*A List of Books Recommended for Sunday School and Parish Libraries.* By the Church Library Association.  
 Co-Partnership Publishers. 6 Bloomsbury Sq., London.  
*Industrial Fatigue in Its Relation to Maximum Output.* By Henry J. Spooner, C.A. Forewords by Sir Robert Hadfield, F.R.S., and Mr. J. R. Clynes, M.P. Paper, 20 cts. net.

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 11 West 45th Street }  
 New York, December 10, 1917 }

At an advanced age, Mrs. Maria Mercer Grosvenor, mother of the late Dean Grosvenor, died on Friday, December 7th. The funeral services were held in the Church of the Incarnation on Monday morning.

ASSOCIATE ALUMNI OF G. T. S.

The executive committee of the associate alumni of the General Theological Seminary met on Tuesday afternoon and appointed a committee to count the ballots cast by the alumni for three trustees of the Seminary. Final arrangements were also made for the mid-winter reunion to be held in the refectory on Tuesday, January 15th, after evensong. The committee has invited but three speakers for this occasion, and has received acceptances from Dean Fosbroke, the Rev. Dr. Floyd W. Tomkins, and the Very Rev. Dr. Howard C. Robbins of the Cathedral of St. John the Divine.

As the date has been published several times, the last notices of this reunion will be sent only to members living in or near New York.

Further particulars may be had upon application addressed to the Recording Secretary, 175 Ninth avenue, New York City; or, 19 East Park street, Newark, N. J.

WOMAN'S AUXILIARY

The Advent meeting of the New York branch of the Woman's Auxiliary was held at the Cathedral of St. John the Divine on Tuesday, December 4th. Nearly six hundred officers and members were present during the day. Bishop Greer celebrated the Holy Communion and Bishop Morrison, of Duluth, preached the sermon.

After luncheon in the undercroft, a meeting was held in Synod Hall, the Bishop of New York presiding and making an address.

Instead of inviting representatives of several mission fields to make addresses, as has been the custom, the secretaries from the Missions House were asked to address the meeting on the scope of their work. Dr. John W. Wood, the Rev. Dr. Arthur R. Gray, Dr. W. C. Sturgis, and the Rev. Charles E. Betticher made entertaining and instructive remarks.

ART WORK FOR THE CHURCH OF ST. MARY THE VIRGIN

Kirchmayer, the Oberammergau artist, of the firm of Ross & Company, of East Cam-

bridge, Massachusetts, has just finished a carving which is to be suspended from the ceiling of the lady chapel of the Church of St. Mary the Virgin. A remarkable work of art, beautifully illuminated, four feet high, the panel five feet high, it is a statue of the Blessed Virgin, and will face the



CARVED PANEL  
 Church of St. Mary the Virgin,  
 New York

altar. The back of the panel, richly carved, will be seen upon entering the chapel.

Miss Anne Goldthwaite has produced five etchings illustrating parts of the same church. One shows the exterior; another shows the Calvary erected over the front door; another shows the pulpit, canopy, and figure of St. Paul, with a limning of the congregation; another the lady chapel altar, and another the statue of the Blessed Virgin in St. Joseph's chapel. Miss Goldthwaite, an artist of fine reputation, is very well known abroad, particularly in France. Of these etchings, seventy-five copies are to be made and no more, and she has given these to the parish to be sold at about \$100 a set, the proceeds to be added to the endowment fund of the parish. The first impression has been kept by the artist and the second impression is on exhibition at the book store of Mr. E. S. Gorham.

TWENTIETH ANNIVERSARY OF REV. J. V. CHALMERS

At the beginning of Advent the Rev. James V. Chalmers celebrated the twentieth anniversary of his appointment as vicar of the Church of the Holy Trinity in the parish of St. James. The First Sunday in Advent was observed as anniversary day, the vicar preaching an historical sermon at the morning service and the rector of St. James', the Rev. Frank Warfield Crowder, preaching in the evening.

On Thursday afternoon and evening, December 6th, Mr. and Mrs. Chalmers were given a reception in St. Christopher House, by the rector, church wardens, and vestrymen of St. James' parish, Bishop Greer, Bishop Burch, and Bishop Courtney being among the guests. In the evening a testimonial in the shape of a substantial cheque was presented to Mr. and Mrs. Chalmers by the senior warden, Mr. Stephen Baker, in the name of their old friends in St. James'.

Twenty years ago the Church of the Holy Trinity succeeded St. James' Mission, the new name perpetuating that of Holy Trinity Church on Forty-second street and Madison avenue, which had been amalgamated with St. James'. The remarkable group of French Gothic buildings then erected, church, morning chapel, parish house, and vicarage, was the gift of the late Serena Rhinelander.

Mr. Chalmers has done a great work in his twenty years. The baptisms have numbered 1,974, confirmations 2,072, marriages 841, burials 1,196, and calls by the staff of clergy and women workers, 92,100.

MISCELLANEOUS

Some days ago a mendicant appeared in the offices at Synod Hall and told a pitiful story. He was temporarily relieved. From a score of letters of inquiry received it would appear that he has been using names to support his appeal. No permission was given for such use.

Bishop Greer visited St. Ann's Chapel, Morrisania, on Sunday morning, December 9th, and consecrated All Saints' Chapel. The diocesan also preached the sermon.

The regular meeting of the Church Periodical Club will be held in the parish house of the Church of the Heavenly Rest, 3 East Forty-fifth street, on Monday, December 17th, at 11 o'clock.

INDIANA CHURCH CONSECRATED

ST. JOHN'S CHURCH, Crawfordsville, Indiana (Rev. Horace W. Wood, vicar), was consecrated on St. Andrew's Day by the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis. This was the first Episcopal Church building in the state of Indiana, its cornerstone being laid by Bishop Kemper in 1837.

At the service of consecration, the Rev. Dr. D. E. S. Perry of St. John's Church, Lafayette, was the preacher. Matins was said by the Very Rev. John White, Dean of the Cathedral, assisted by the Rev. George E. Young of Indianapolis. At the Holy Eucharist, the Bishop was celebrant, assisted by the Rev. James D. Stanley as deacon and the vicar as sub-deacon.

St. John's Church, like so many churches in the Mid-West, has suffered from changing population and from changing clergy. During the past summer, the building which has served as a parish church for eighty years was completely rebuilt, only the frame of the original being retained. Almost \$6,000 was expended on these improvements and the Church is now fittingly represented in this important educational center in Indiana.

MISSIONARY EDITOR TO BE MARRIED

THE PROJECTED MARRIAGE of the associate editor of the *Spirit of Missions*, the Rev. Charles E. Betticher, with Miss Margaret C. Graves of Baltimore, who is at present engaged in missionary work in the Philippines, is announced. Miss Graves is working at Alab, an out-station of Bontoc, in the north Philippines. Their marriage is to take place some time after Easter.

## DEATH IN PHILADELPHIA OF REV. FREDERIC GARDINER, L.H.D.

Is Sudden, and Without Warning —  
Clerical Brotherhood—Armenian  
Relief

The Living Church News Bureau }  
Philadelphia, December 10, 1917 }

THE Rev. Frederic Gardiner, L.H.D., was suddenly stricken, and fell dead while cranking his car in front of the University Club, last night. He was taken to a hospital immediately, but was pronounced dead. Dr. Gardiner was the son of the late Rev. Frederick Gardiner, of the Berkeley Divinity School. He was a graduate of Harvard, later took up his studies in France, and was ordained in 1885. His first duty was in South Dakota. He then went to Pomfret, Conn. For fifteen years he was headmaster of the Yeates School for boys, at Lancaster. For some time he has been secretary for schools and colleges in the Province of Washington. Dr. Gardiner received his degree of L. H. D. from Harvard University. He was a member of the Hasty Pudding Club, in the University. He also was a member of the American Historical Association of Science, the Philadelphia Historical Society, and the University Club. Dr. Gardiner leaves a widow, two sons and a daughter. The sons are in the service of the country, and the daughter is the wife of a member of the Marine Corps.

### CLERICAL BROTHERHOOD

At the monthly meeting of the Clerical Brotherhood, held in the Church Club rooms,

Monday, December 3rd, Bishop Rhinelander presided. At the luncheon a large number of the clergy joined in the social hour, after which some matters of importance were presented by the Bishop. The chief address was made by Bishop Perry, of Rhode Island, his subject being The General War Commission. After the addresses a resolution was presented by the Rev. F. C. Hartshorne requesting the United States Food Commissioner "to take immediate steps to restrict, as drastically as possible, the enormous waste of food involved in the serving of night meals in high-priced hotels and restaurants in the cities in this country." The resolution was adopted with much enthusiasm.

### MASS MEETING FOR ARMENIAN RELIEF

A great mass meeting under the auspices of the Philadelphia committee for Armenian relief was held in Scottish Rite Building last Friday evening, Bishop Rhinelander presiding. A varied programme of music, some in the language of the peoples for whom the meeting was held, was presented to a large audience. The leading speakers were the Rev. Henry Riggs, President of Euphrates College, at Harpoot, Armenia, and A. J. Elkus, former American ambassador to Constantinople. Mr. Elkus told of the terrible massacres which he has witnessed while in that country, and drew a picture of the conditions which exist there now. Again and again the large audience was moved to tears. The collection which was taken amounted to \$400. A resolution protesting against the massacres was adopted.

four per cent. of the men at Great Lakes are Episcopalians. Dean Bell calls on these men regularly, and as a result of his personal work found nine men unconfirmed, one of whom was confirmed by Bishop Griswold on Thanksgiving Day. Seven others are about to be confirmed. Five unbaptized men were found, and all were baptized recently at the Church of the Holy Spirit, Lake Forest. Every Churchman is given a pocket Prayer Book. On Sundays, Dean Bell has two early celebrations of the Holy Communion in the Y. M. C. A. buildings. Twenty-seven men made their Communion on Sunday, December 2nd. The Dean takes his turn preaching at the open services, and last Sunday preached to 4,100 men.

The difficulty here, as at Camp Grant, is the following up of the men, who stay only from three to six months. When any men leave, they are immediately commended to the chaplain nearest to the navy yard where they are assigned. The Dean speaks of the men as an exceptionally fine group. All are volunteers of an average age of nineteen years, and ten per cent. are college men. There are notably few evil-minded men among them, and our own members are much pleased at the Church's interest in them.

Later information from Dean Bell reports that "a class of eleven was presented to the Bishop last week for confirmation, from the jacksies here; and another class will be confirmed December 20th, and it is our hope to present to the Bishop a class every two or three weeks during the winter."

### ST. ANDREW'S PARISH

The Young People's organization at St. Andrew's parish (Rev. B. E. J. Chapman, rector) are doing a helpful work for the Church and neighborhood. This is particularly true of the Girls' Friendly Society, the Young People's League, and the athletic club for boys. The Boy Scouts, directed by Mr. Major, deserve special mention for having broken up two or three organized gangs of the worst boys in the community and for having completely changed the habits of the members of the gangs they have disrupted and absorbed. The growth of the Sunday school during the past two years has been very encouraging. A new brass memorial tablet was blessed on the second Sunday in November in memory of Barton O. Allen, who was killed last August in a holdup at Winslow's factory while on duty as paymaster for Brink's Express Company. St. Andrew's has now twelve stars on the beautiful service flag presented by Mrs. C. S. Senyard.

### CHURCH OF THE ADVENT

The Church of the Advent (Rev. Gerald G. Moore, vicar) celebrated its sixteenth anniversary on Advent Sunday. At the 11 o'clock Eucharist a beautiful service flag with fourteen stars was presented to the parish by Master Jack Jensen, son of Mr. and Mrs. Elmer C. Jensen, and was blessed by the vicar. In his sermon the vicar told of the founding of the mission, to a very large congregation. One of the stars on the new flag is for James H. Walters, Jr., who was killed in France after two years' service there with the Canadian forces. A red cross is to be embroidered on his star to symbolize his sacrifice.

### THE CHURCH AT KENILWORTH

Scarcely a week passes without one of our parishes receiving a service flag. On Sunday morning, November 24th, the rector of the Church of the Holy Comforter, Kenilworth (Rev. H. B. Gwyn), received and blessed a flag with nineteen stars, one of them a star of gold in memory of Aviator Andrew Courtney Campbell, Jr., who did such brilliant fighting in the Lafayette Escadrille, for which he received the *croix de*

## DEDICATION OF NEW CHURCH AT LIBERTYVILLE, ILLINOIS

Bishop Anderson Officiates—Volunteer  
Chaplains Guests of Chicago  
Clericus—War Notes

The Living Church News Bureau }  
Chicago, December 10, 1917 }

DEAR Bishop Toll knew and understood the Church people of the country places of the diocese and loved them dearly. One of the missions he founded was St. Lawrence's, Libertyville, which he often spoke of as the child of his old age. Only the year before his death he dedicated the church building, which was unfortunately burned last spring. The sad loss did not discourage the rector, the Rev. E. S. White, and his loyal people, and they set to work at once to rebuild. The new church was dedicated by Bishop Anderson on Tuesday, December 4th. The first service in the new church was a corporate celebration of the Holy Communion, which was attended by practically all the communicants of the parish. During the later service a beautiful window memorial to Bishop Toll was blessed. Many of the clergy were present and shared in the joy of the rector and congregation on the completion of the new building. A special service of thanksgiving was held on Friday evening, December 7th, when the Rev. Dr. Stewart of Evanston was the preacher.

### VOLUNTEER CHAPLAINS ADDRESS CLERICUS

Our volunteer chaplains have both been the guests of the Round Table recently. On Monday, November 19th, the Rev. Frank Wilson told of his work at Camp Grant, an account of which we wrote last week. His interesting experiences for the Church there were supplemented by the equally interesting experiences of Dean Bell, our volunteer chaplain at Great Lakes. Dean Bell told his fascinating story at a large meeting of the Round Table on Monday, December 3rd. There are at Great Lakes at present five regular and two volunteer chaplains. Besides Dean Bell, Chaplains Thompson and Williams are priests of the Church, Chaplain Thompson being the ranking chaplain of the Navy. Dean Bell was cordially welcomed by his fellow clergy, and all are working together for the men at the Camp.

The Church's working staff has been increased this week by the appointment of Mr. H. Lawrence Choate as Brotherhood camp secretary. Mr. Choate has been a loyal worker of the Brotherhood from a boy, and is a splendid helper to Dean Bell. The Dean says that the most gratifying work is at the Detention Camp, where the new men are sent for three weeks before being assigned to any definite quarters. In the Navy every man is required at enlistment to state his religious belief or preference; hence it is fairly easy to place our own men. Only

guerre with the gold star of the French Government. Lieutenant Campbell was killed on October 1st, the day he had new citations for bravery. The rector also received and blessed a roll of honor with the names of nineteen parishioners who are in the service. The service was very impressive, the roll and the flag being presented by the senior and junior wardens, and a very large congregation being present. The rector preached upon the spirit of "the Lamb as it had been slain" as the way of peace, citing Lieutenant Campbell's last words to his parents as reflecting this spirit. Lieutenant Campbell said in this letter: "I am trying to do in my small way for France what LaFayette and Rochambeau did in a big way for America." The service, too, commemorated the deaths of the rector's brother and two cousins, who have fallen in the war.

#### OTHER WARTIME NOTES

In the recent Liberty Loan campaign, Troop 18, of Grace Church, Oak Park, sold more bonds than any other troop in the district, even though it is the youngest troop. The boys sold officially 150 bonds; the nearest competitor sold 110. These 150 bonds totaled \$12,100.

St. Paul's, Kenwood, has a service flag of 84 stars; St. Luke's, Evanston, has 75 stars; the Church of the Atonement, 42; St. Peter's, Chicago, 78; Grace Church, 13; Christ Church, Woodlawn, has 69 stars on its flag, which was unfurled and hung in front of the church on Thanksgiving Day; St. John's, Irving Park, has 17 stars. These are some of the latest reports that have been sent in.

#### PATRIOTISM IN THE HOSPITAL

The Rev. E. A. Bazett-Jones of the Cathedral and City Missions staff, tells a touching story of patriotism. When he was taking a service at the Municipal Tubercular Sanitarium, there was a large congregation present of patients, who, because of their weakness, are never expected to stand for the singing of the hymns. But when Hymn 196 was announced everyone stood up.

#### SOCIAL SERVICE COMMISSION

The diocesan Social Service Commission had an enthusiastic dinner on Thursday evening December 6th, at the City Club, the home and shelter of all who are working for better civics. The president of the Commission, Mr. W. C. Graves, presided. Bishop Griswold made the motion endorsing the Dry Chicago Federation and the movement to secure signers to the dry petition. The motion was passed unanimously. The speakers for the evening were Dean Bell, volunteer chaplain at Great Lakes, the Rev. Frank E. Wilson, volunteer chaplain at Camp Grant; the Rev. Dr. Stewart, who spoke for the War Commission, and for Church Institutions; and the Rev. J. B. Haslam, the field secretary of the Commission. "We must win the war. We must make Chicago dry. We must keep Church institutions going," was the burden of the stirring speeches.

"The worst thing about Rockford is Chicago," said Mr. Wilson. "Rockford is really dry. The blind pigs are hunted out and driven out. A few men go to Beloit, which is a wet town, but the most of those who want to drink go to Chicago, and when they return they bring back their pockets full of whisky. The military police, however, are vigilant, and the other evening took 163 flasks of whisky from men on the train just before they reached camp."

Dean Bell declared it was a mistaken kindness to try to attract the jackies of the Great Lakes to Chicago for church or other purposes.

"It is the unanimous opinion of the religious and military leaders at the Great Lakes that it is better for the men to have the jackies stay away from Chicago as much as possible," he said. "Many will come to Chicago, anyway, and there ought to be some place provided where the men may meet the young women under pleasant auspices, instead of simply on the street."

Dr. Stewart spoke on the words: "Carry on."

"'Carry on' is an expression born in the mud at the war front," he said. "There is little of the old time charge with blare of trumpets, but there is a lot of grim determination to hold fast and do your part in the men in this war."

"We must win this war, but in doing it we must not only make the world safe for democracy but make democracy safe for the world. We must maintain the life and institutions of the Church for the sake of the children who will have to do the work of reconstruction after the war."

"The two wet, soggy places of the United States are Chicago and New York. We need to convert only ten states and we will have national prohibition."

#### BROTHERHOOD MEETINGS IN ENGLEWOOD

The local assembly of the Brotherhood of St. Andrew held an inspiring meeting and service at St. Bartholomew's Church, Englewood, on Wednesday evening, December 5th. Twenty-four chapters were represented, and the body of this large church was well filled with men. The Rev. Dr. Stewart was the preacher, his subject being The Bible in the Prayer Book. It was announced that the secretary of the assembly had sent out over three thousand cards through the various parishes and missions advertising the services on Thanksgiving Day and on the Sunday following, and asking the men especially to make their Communion on these days. The results generally were very gratifying.

When these same cards were mentioned in THE LIVING CHURCH last week, the linotype operator interpreted "B. S. A." as "Bible Study Association" rather than "Brotherhood of St. Andrew," and his error was overlooked, so that this activity of the Brotherhood failed of intelligible publicity.

#### PAROCHIAL MISSIONS

The Rev. R. B. T. Anderson, O.H.C., held a very helpful mission at St. Barnabas' parish (Rev. E. J. Randall, rector), the last week of November.

H. B. GWYN.

#### MOUNTAIN MISSIONARIES IN KENTUCKY

PRACTICAL COÖPERATION with government war agricultural plans is being worked out at Corbin, Ky., by Archdeacon F. B. Wentworth, president of St. John's Collegiate Institute and Industrial School and the Wentworth School Farm.

For years St. John's has been educating the mountain youths of Kentucky for better efficiency in life's work. The vision has ever been to add industrial training, especially in scientific farming. This has been attained in part through the recent purchase of 280 acres of farm land, known as "Wentworth School Farm." In charge of an experienced and practical farmer, the male pupils of St. John's receive training in scientific farming, while earning money to help in their education. And the neighboring farmers see farming done along approved government methods.

To assist in making the farms more productive, and the marketing and financing of their crops more efficient, Archdeacon Wentworth has organized a "Farmers' Loan

Association," in connection with the Federal Loan Bank, and a Coöperative Farmers' Association. The trouble in the past has been that the farmers have been unable, financially, to plant crops in time and under scientific methods. The loan association removes this difficulty. Marketing of their crops, heretofore, has been to their disadvantage. The coöperative association puts efficiency into this marketing, and is coöperation with the present government war agricultural plans.

The purchase money for the farm was a personal "gift" to Archdeacon Wentworth from outside of this diocese. It is expected that other gifts will enable the Archdeacon to pay off the remaining debt. Bishop Burton writes: "Archdeacon Wentworth has done a great, constructive work at Corbin. He has not only been given a vision of possibilities for this field of Corbin, far beyond the imagination of the rest of us; he has also been able to persuade people of means to help him to realize his vision; and by so doing has materialized the vision to the point of convincing us of the wisdom of his plans."

Last year over \$15,000 was given for this farm and the missionary and academic work. It is expected that the farm, in time, will make the work self-supporting. But, right now, this condition has not been reached. The Archdeacon tells us, that "our circle of helpers has grown steadily less under the strain of the war. Times like these try all men's souls, but fall like a calamity upon those who must depend upon others to help them bear the heavy burdens of the poor and suffering. All those things that cause you anxiety are multiplied to us who, at the best, have little upon which to depend. What we need is money. Some day we hope that the farm will provide for such crises as this, but it still has its own burdens to discharge. Houses, old clothes, books, magazines, and other such like we have, and can use much more of them. But we cannot sell, mortgage, nor eat them, as the Egyptians did in Joseph's day. We need money."

The Archdeacon writes of different opportunities open for those who feel interest in this school for the mountaineers. A child can be educated in the industrial school for six months at a cost of \$35, and \$36 will support a teacher for a month. A needed gymnasium and swimming pool could be built for \$4,000, and \$5,000 would cover the current expenses. There is need for the establishment of forty scholarships at \$150 each. Any subscriptions at all, whether of the sums suggested or of others, may be sent to him at Winchester, Ky.

#### KEBLE COLLEGE ENDOWMENT

THE WARDEN of Keble College, Oxford, the Rev. Walter Lock, D.D., writes to express thanks to THE LIVING CHURCH for printing the appeal for assistance in raising their endowment, signed by the Bishop of Delaware and other American Churchmen. Dr. Lock states that one American Churchman has sent a small thank-offering, writing that it is in thanks "for the life of Blessed John Keble, known and beloved of many in America. I wish," he continues, "my mite could be \$500 and that would in no wise express my thankfulness for the upbringing I have had in the knowledge of and possession of some of his writings."

#### BISHOP GAILOR IN SEWANEE

THE BISHOP OF TENNESSEE is still detained at his summer home in Sewanee by the illness of Mrs. Gailor, who has been very ill with pneumonia, but is thought now to be convalescing. The Bishop will not take

up his residence in Memphis before January 1st.

Bishop Gailor's son, Frank, is a lieutenant in the 80th Siege Battery of the British army, now in action on the Flanders front. His daughter, Charlotte, is also in France, in charge of a relief bureau for French widows and orphans under the French government.

#### DEATH OF MR. L. H. LEONARD

MR. LOUIS HERMAN LEONARD, the only brother of the Bishop of Ohio, the Rt. Rev. William Andrew Leonard, D.D., died on Thursday morning, December 8th, after a prolonged illness. The Bishop had been with his brother several days immediately preceding his death, and returned to attend the funeral. Interment was held in the family lot in Greenwood cemetery, Brooklyn.

#### CLERICAL FAMILY IN REUNION AT MOBILE

THE REV. GARDINER C. TUCKER, as might be learned by reference to *The Living Church Annual*, which is published next week, is rector of St. John's Church, Mobile, Alabama. His son, the Rev. Gardiner L. Tucker, is rector of St. Matthew's Church, Houma, La. Another son, the Rev. Royal K. Tucker, is chaplain of the 105th Infantry. A third, the Rev. Irwin St. John Tucker, is editor of the *Christian Socialist*, in Chicago. And a nephew, the Rev. Louis Tucker, has recently become rector of Christ Church, Mobile.

All of these clergymen recently took part in a family reunion in Mobile. On the first Sunday in Advent, four of them were in the chancel of St. John's Church, both morning and evening. And on the Monday following all five officiated at a private celebration of the Holy Communion in Christ Church, at which the congregation was entirely composed of members of the Tucker family, the Rev. Gardiner C. Tucker being celebrant, the Rev. Louis Tucker gospeler, the Rev. Gardiner L. Tucker, epistoler, the Rev. Royal K. Tucker, deacon, and the Rev. Irwin St. John Tucker, subdeacon.

#### SOLDIERS' EVENING PRAYER IN THE OIL FIELDS

THE 155TH INFANTRY, formerly the First Mississippi Regiment, is scattered throughout the oil region of Louisiana on strike duty, the workers in that field having gone on a strike. Chaplain Bratton of this regiment thus describes his experience:

"The chaplain has been having morning service each Sunday at headquarters in Shreveport, and for evening service goes to one of the detached companies in the field. On the first Sunday in December the service was at Oil City. This service was held in the open air around a gas torch, which, I might explain, is a pipe emerging unceremoniously from the ground and furnishing natural gas for the illumination of the company street. Around this assembled the congregation consisting of the officers and those members of the company not on duty.

"The service was typical of the evening services of the oil fields. In the background was the Camp with the sentry doing his tour of duty. Beyond and around were the miles of oil wells, the scaffolding of a few of the nearest being dimly visible against the star-lit sky. The muffled thud of the gas engines pumping their wealth of oil was the only sound to be heard, except the rush of gas as it belched out of the torch lighting up our little group of worshipping soldiers. A few hymns, a few prayers, a

short sermon—more of a talk—concluded the service. Afterward the whole group, with few exceptions, remained to sing a few more hymns and to hear the news of other boys in other camps—and our Sunday was over."

#### DEDICATION SERVICES AT OSHKOSH, WIS.

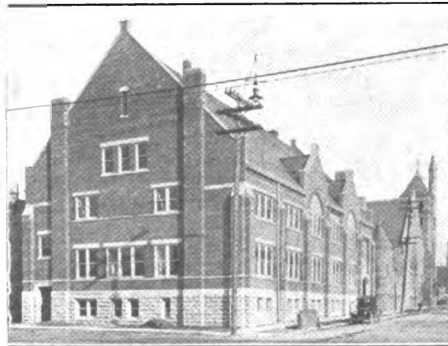
NEW CHIMES were dedicated by Bishop Weller at a service held on the First Sunday in Advent in Trinity Church, Oshkosh, Wis. The bells were presented by Mrs. L. M. Webster. At the same time the Bishop consecrated a group of processional flags, including those of the United States, Eng-



REV. EDWIN W. TODD  
Rector of Trinity Church, Oshkosh

land, and France, and a service banner with twenty-three stars. Following the Bishop's sermon, the rector of the parish, the Rev. Edwin W. Todd, admitted to the Junior Brotherhood of St. Andrew about twenty young men, who afterward received the Holy Communion, in a body.

On the following Thursday evening the



GUILD HALL OF TRINITY CHURCH,  
OSHKOSH

new guild hall was opened with ceremonial of simple character. The rector was master of ceremonies, and there were presentation address, acceptance, and address of dedication. The guild hall is a gift to the parish from Mrs. Martha Johnston, and adds very much to the potential value of the parish equipment.

#### WAR AND WAR RELIEF IN THE EAST

THE LONG history of the Holy Land is brought down to date by the reports in the daily papers of this week that Jerusalem has been captured by the English troops, to whom the Turks surrendered when they had been totally cut off from the outside world. Impressive thoughts are roused by the religious significance of what may follow—the reorganization of a Jewish nation with its capital at Jerusalem, which has been suggested from high sources in England.

More immediately of value, however, is the fact that this capture opens up large sections of Palestine and the East for relief from the Western world. A recent cable sent by a Syrian from Joffa informs his people in New York that his family is safe. Slowly, the regions around Beirut, Damascus, and Mount Lebanon are being opened.

A telegram received some time ago from Mar Shimun, Patriarch of the Syrian (Assyrian) Church, which was also signed by the members of the relief committee in Tabriz and Urumia, Persia, depicted the most abject condition of the Christians and Kurds in that section and appealed for at least \$800,000 for some 90,000 destitute Christians and Kurds. The Committee for Armenian and Syrian Relief on October 19th wired \$200,000 and on November 26th again \$50,000. These Kurds now being helped are the people who conducted the destructive raids earlier in the war. "The Kurdish chief who ruined my native town and took the spoil," writes Paul Shimmon, "was seen three months ago begging in the streets of Soujbulack, Persia!"

#### FAREWELL TO SOLDIER-PRIEST

THE PATRIOTIC SOCIETIES and people generally in Merrill, Wis., turned out on Sunday, December 2nd, to make their farewell to the Rev. J. R. Vaughan, who for five years has been vicar of the Church of the Ascension in that city, and who, after passing successfully through the Officers' Training Camp at Fort Sheridan, has now been commissioned first lieutenant in the army and is about to leave for his military post. The retiring priest in his patriotic sermon paid high tribute to the President and pointed out the blessedness of being citizens of a country whose ideals and motives in war are so high that a priest may serve in the army without sacrificing his ideals of Christian conduct.

#### MILITARY CHAPTER OF THE BROTHERHOOD

CHARTER MEMBERS of the first military chapter of the Brotherhood of St. Andrew were admitted and obligated on the First Sunday in Advent in St. Thomas' Church, Battle Creek, Mich. The initiates were fourteen young men from the 310th Sanitary Train, Ambulance Company No. 339, in training at Camp Custer. They were presented by Mr. E. J. Walenta, the Brotherhood secretary at the Camp, and received by the Rev. W. J. Lockton. The sermon was preached by the Rev. William Heilman, who is in war service at the Camp.

A number of men in the new chapter are looking forward to Confirmation when Bishop Williams visits the Camp on January 13th.

#### DEATH OF REV. F. W. CARROLL

IN SILVER CITY, New Mexico, on Sunday morning, November 25th, died the Rev. Francis Ward Carroll, at the New Mexico Cottage Sanatorium, aged 41 years. His health had been seriously impaired by a severe illness as far back as the summer of 1900, the result of overwork during the year before his graduation at Bishop's College in Canada. After a year's rest with his brother, the rector of St. Paul's Church, Lancaster, N. H., his strength was restored sufficiently for him to return to Canada and enter the Divinity School at Bishop's College. After completing his theological course he was ordained by the late Rt. Rev. Andrew Hunter Dunn, Bishop of Quebec, and entered upon his duties as assistant to the Very Rev. Lenox Williams, then Dean of



the Cathedral and now successor to Bishop Dunn in that see. A severe attack of typhoid fever contracted shortly afterward, which made deep inroads into his already delicate constitution, obliged the Rev. Mr. Carroll to go to Arizona, where he became, in 1904, rector of St. Paul's Church, Tombstone. Here he continued to officiate until 1907, when he was compelled by illness to resign and he entered the New Mexico Cottage Sanatorium in Silver City, N. M. A few years later, with health and strength greatly improved, he undertook the charge of St. Philip's Mission in Belen, N. M., but found himself unequal to the work and returned to Silver City, where he continued to minister in the local parish and was chaplain of the Sanatorium for so long as his gradually failing health permitted.

Gifted with a singularly sweet and lovable disposition, the Rev. Mr. Carroll endeared himself to every one with whom he came in contact. In the sanatorium where his later years were spent he was held in high respect and warm affection not only by his fellow patients but also by the officers of the institution, particularly Dr. Bullock, its president, and Mr. Wayne Wilson, its business manager, both of whom found in him a warm and valued friend. Wherever he lived, whether among his fellow-students in college, among his own parishioners, or those in the parishes of his brothers in Staten Island, N. Y., in Lancaster, N. H., or in Danvers, Mass., his sweet and sunny spirit, and finely disciplined Christian character, made a profound and lasting impression for good.

He inherited from his father, B. Hobson Carroll, Mus. Doc., of Belfast, Ireland, the refined musical taste which expressed itself in several beautiful hymn-tunes composed by him.

The following original lines, sent by him to his brothers as a Christmas greeting in 1913, as well as others printed from time to time in the columns of the Church papers, are evidence of a gift which might have had wider use had his health and strength allowed:

"PRESENT IN ABSENCE

"Long is the road that leads to those I love!  
Reside it, quickly as the lightning-flash,  
The electric telegraph by dot and dash  
Has spelled my message forth, ere I could move  
Along that iron road so much as one  
Of all the thousand leagues which endless  
seem,  
With all the force of thrice expanded steam,  
To that far goal beneath the rising sun.

"Yet absent in the body though I be.  
'Mid scenes far different from those of home,  
In spirit I am present. I can see  
Again the well-remembered faces. Still they  
come  
To greet me, and where e'er they are this  
year  
I go in thought to share their Christmas cheer."

Now he is "absent" no longer, having entered into the Presence of Him in whom the seen and the unseen are united into one communion.

Bishop Howden officiated at his burial. The interment was in Silver City.

### DEATH OF HENRY M. UPHAM

THE DEATH of Henry M. Upham at his home in Cambridge, Mass., on November 24th, removed a conspicuous figure in the realm of Church literature. For fifty years Mr. Upham had been identified with the book trade in Boston as a specialist in Church books. Serving during the Civil War in the navy, he entered the service of the Old Corner Book Store in 1866 as a clerk at \$5 a week. Six years later he became a partner and from that time has been an influential figure in the book trade of Boston.

In recent years 'e was at the head of the Church book department of the Old Corner Book Store, retiring finally when his health no longer permitted active service. During the early years of his connection with the store it was the resort of Longfellow, Whittier, Holmes, Lowell, and of Matthew Arnold, Dickens, and the Duke of Argyle, when in this country. The firm name was Damrell & Upham for many years, beginning in 1886.

For forty-five years Mr. Upham was one of the hardest workers in the Church of the Messiah. He belonged to The Colonial Wars Society, Edward W. Kingsley Post 113, G. A. R., and the Naval Veterans' Association, and for many years was treasurer of the Episcopalian Club.

His wife, who was Grace Le Baron, of Lowell, was an author of distinction, both in prose and in poetry, and a number of volumes from her pen have been widely read. She died about two years ago.

### A SAFE VOYAGE TO ENGLAND

WORD HAS been received at the Church Missions House of the safe arrival in Liverpool on the afternoon of December 4th of Bishop Lloyd, Bishop Brent, and Archdeacon Schofield.

### BEQUESTS

ST. JAMES' PARISH, Winsted, Conn., has received from the John E. Pine estate the rectory property, valued at \$7,000, and cash and securities to the value of \$53,000.

### MEMORIALS AND GIFTS

ST. PAUL'S CHURCH, Hickman, Ky., has recently been presented with a handsome pair of altar vases of brass, which were dedicated by the rector, the Rev. W. F. Rennenberg. The gift is a memorial to George Warren, for many years superintendent of the Sunday school.

BISHOP FRANCIS, who is chaplain for the Indianapolis Base Hospital Unit, awaiting orders to go "over there," has received a portable altar and communion service from Mrs. Ward H. Dean of Indianapolis, in memory of her father, the late Colonel Nicholas R. Ruckle, who enlisted in Indiana and served throughout the Civil War.

ON ALL SAINTS' DAY, at St. Paul's Church, Wilmington, N. C., a receiving basin was dedicated in memory of Isabel Rountree King, wife of Major Van R. C. King, U.S.R., with two alms basons in memory of David Hazlitt King III, their infant son. At the same time two glass cruets, given as thank-offerings by two members of the parish, were dedicated by the rector, the Rev. D. L. Gwathmey.

TWO MEMORIAL gifts have been made to St. Mark's Church, San Antonio, Texas, recently, by Messrs. G. Robert Huline of Louisville, Ky., and B. F. Huline of Baltimore, Md., in memory of their sister, Mrs. Lily Huline Jenkins, a devoted member of the Church. One is a cash gift of \$1,000, to be used for some appropriate purpose, and the other a bronze memorial tablet to Mrs. Jenkins. The tablet is being executed by the Gorham Company.

### ALABAMA

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

Deaths in Anniston — Birmingham Parish Has Home-Coming Celebration — Parochial Mission in Mobile

ST. ANDREW'S CHURCH, Birmingham (Rev. Wilmer S. Poynor, rector), kept the days of November 30th to December 2nd as a

fifteenth anniversary homecoming celebration. The Rev. Raimundo de Ovies and the Rev. Willis G. Clark, former rectors, were present and Bishop Beckwith preached the Sunday morning sermon. The celebration was very successful, and a joyous occasion. Within the past two years this parish has increased its missionary offering by more than one hundred per cent.

DURING THE recent absence of the Rev. Gardiner C. Tucker, his son, the Rev. Irwin St. John Tucker, conducted a two weeks' mission in St. John's Church, Mobile, which culminated in a consecration service in which many of the congregation renewed their vows of baptism and confirmation. The mission stirred the spiritual life not only of the parish, but of the whole city as well.

ON THE afternoon of Advent Sunday, in the Church of St. Michael and All Angels, Anniston, the solemn and beautiful burial service of the Church was impressively read by the rector, the Rev. Durlin S. Benedict, LL.D., over all that was mortal of Sarah Alwera, wife of John W. Noble. The choir of Grace Church and several soldiers assisted in the music. The procession entered the church preceded by the crucifer, rector, and choirs. At the close of the service the order was the same, the body being borne down the long aisle by the vestry to the east side of the church, where under the shadow of the tower, it was laid to rest, to wait the Resurrection Morn.

Mrs. Noble had for more than sixty-three years been the right hand and loyal consort of John W. Noble, and assisted him most heartily in his plans for the founding and building of St. Michael and All Angels'. A loyal wife, a loving mother, a faithful friend, she will be long missed by all who knew her. The sympathy of the diocese goes out to the venerable and venerated husband, and the other members of the family. St. Michael and All Angels' has suffered the loss of three of her oldest members within two weeks. Mrs. Thomas Hampson, Mrs. Martha Jewell Saywell, and Mrs. John W. Noble. All three were born in England. All loved and served the Church. All were invalids for several years before they were called to their reward, and all were buried from St. Michael and All Angels'.

### ALBANY

R. II. NELSON, D.D., Bishop

Reminiscences in Albany and Troy Clericus — Patriotism

THE CLERICUS of Albany and Troy met with the Rev. Paul Birdsall in Grace Church rectory, Monday afternoon, December 3rd. The president, the Rev. Creighton R. Storey, gave an interesting address on "Is the Clericus Worth While?" It seems that he had been reading the minutes of the club, which go back for more than thirty years, and from this dry and rather matter-of-fact material gave a series of reminiscences, which elicited a ready response from the older members. Altogether the afternoon was passed very pleasantly, and incidentally it was learned that an unusual number of the original members are still identified with the club. The combined rectorships of the clergy of Troy and its suburbs amount to 236 years, or an average rectorship of nearly twenty-four years for each of the ten clergy.

THE REV. CLARENCE R. QUINN, rector of Trinity Church, Whitehall, and secretary of the archdeaconry of Troy, has been given leave of absence "until the end of the war," by his vestry to engage in Y. M. C. A. work at the front. Whitehall, though only a

small place, is among the most patriotic in the State, having enlisted nearly a full company of volunteers since the beginning of the war. Company I of the 105th U. S. Infantry, now stationed at Spartanburg, S. C., is composed almost exclusively of Whitehall men, and now the popular rector of Trinity Church has gone to take his place beside the other men from the little village at the foot of Lake Champlain, "that freedom may not perish from the earth."

A SPECIAL SERVICE of considerable local interest was held in Trinity Church, Watervliet (Rev. George Alexander Perry, Jr., rector), Sunday morning, December 2nd, when a service flag bearing fifteen stars was dedicated by the rector. Space was left in the flag for others who are about to go. The presence of two young men from the parish in uniform, both of whom received the Holy Communion at this service, added to the solemnity and impressiveness of the occasion.

AT A RECENT meeting of the Church school board of Christ Church, Troy (Rev. George Carleton Wadsworth, rector), it was unanimously voted to omit the usual Christmas gifts, using the money instead for some worthy charity. The kindergarten department will be given presents as usual, however, at a party given in their honor on the afternoon of Holy Innocents' Day. The main school and Bible classes will be given a Christmas party on Holy Innocents' Eve and a large and well decorated tree will add to the festivity of the occasion; but, save for gifts sent from the parish to the boys and young men at the front, none of the members of Christ Church school will receive presents this Christmas.

THE SILK American flag presented St. Paul's Church, Troy (Rev. Edgar A. Enos, D.D., rector), by Mr. Hobart Warren Thompson, Jr., now a naval reserve officer in the federal service, was appropriately dedicated, Sunday, December 2nd. Following the Nicene Creed, the flag, which will be borne in procession at least for the duration of the war, was taken to the steps of the altar by the flag-bearer. While the great congregation stood, the rector blessed the flag with the following words: "O God, Creator, Preserver and Savior of mankind, the Store of Salvation and Giver of Spiritual Grace; send down Thy blessing upon this flag, these stars and stripes of our country, that whosoever carries it in this church, or looks upon it here, may be reminded of the great ideas of liberty, justice, and honor which it symbolizes, and of Thee, who livest, and reignest, one God, world without end. Amen." Then followed various prayers, and a sermon by the Rev. Walton W. Battershall, D.D.

#### ATLANTA

HENRY J. MIKELL, D.D., Bishop

Parish House Dedicated—Brotherhood of St. Andrew—Bishop Mikell's First Visitation in Macon

THE NEW parish house of the Church of the Epiphany, Atlanta, was formally opened and dedicated on Wednesday evening, November 28th. A feature of the evening was a Thanksgiving shower, to furnish the Sunday school room, the kitchen, and the dining room. A brief dedicatory service was held by the rector, the Rev. Russell K. Smith, and the Bishop spoke briefly.

ON ST. ANDREW'S DAY, November 30th, the local assembly of the Brotherhood of St. Andrew met in St. Philip's Cathedral, Atlanta. The address was made by the Dean. Steps were taken to support the work at Camp Gordon and to place a civil-

ian chaplain in charge. J. E. Addicks was elected president and Donald Donalson secretary.

ON THE Sunday next before Advent Bishop Mikell made his first visitation to Macon, preaching at Christ Church in the morning. Monday evening a reception was given to Bishop and Mrs. Mikell by the members of Christ Church. On Tuesday they were again honored at the home of Mr. and Mrs. Gray Coleman.

THE CHURCH of the Incarnation, Atlanta, has just completed the most successful every-member canvass in the history of the parish. Especially noticeable was the increase in missionary pledges.

THE CLERICUS of the diocese held its monthly meeting at St. Phillip's Cathedral, November 20th, the Bishop presiding. Upon motion by Dr. Wilmer it was decided to discuss at succeeding meetings the proposed revision of the Prayer Book.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop  
Clericus at Mahanoy City

THE SCHUYLKILL county clericus recently met at Mahanoy City, as guests of the Rev. O. P. Steckel, rector of the Church of Faith. The members carefully inspected the property, to determine the most pressing needs of the parish in added equipment. When the present rector came to the parish, sixteen years ago, he found it sadly disrupted, but has succeeded in greatly strengthening it, though handicapped by the steady removal of communicants. There has been a conviction among the clergy of the diocese that some help ought to be given, and an effort is soon to be made to extend the requisite aid.

#### CENTRAL NEW YORK

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

Missionary Campaign—Convocation and Institute

A REMARKABLE missionary campaign was conducted in the diocese during the week of November 18th-November 25th, under the leadership of the Rev. Robert W. Patton, D.D., assisted by the Rev. Louis G. Wood. About thirty parishes, including those of Syracuse and Utica, entered into the plan. The parish of Rome had a separate campaign during the preceding week. On Sunday, November 18th, there were special preachers in all the parishes, many of the speakers being supplied from the Church Missions House. On Monday, Tuesday, and Wednesday there were informal meetings in a central church. In Syracuse these meetings were held in St. Paul's Church. The afternoon meetings were for women, while the evening meetings were for men and women. On Thursday evening in both Syracuse and Utica large bodies of men attended the missionary supper. At the supper in Syracuse the speakers were Bishop Fiske, the Rev. Dr. Patton, and Dr. Sturgis of the Church Missions House. The house-to-house visitation took place on Sunday, November 25th, in all the parishes, and while the result is not yet known it is believed to have been successful both spiritually and materially.

THE RECENT convocation of the second district was combined with the Church school institute. On Monday evening, October 29th, the Rev. T. N. Ludlow of Wuchang, China, made a strong address on Religious Education, the Great Missionary Force. Later in the evening there was a discussion of standardizing all Church schools, especially the smaller ones, to bring them into line with the larger ones in the use of the

*Christian Nurture Series*, as well as to help them in the adoption of the series. Tuesday morning, at the Holy Communion, when the Bishop was celebrant, the Rev. N. T. Houser preached on The Obligation of the Clergy to Teach. Following the regular missionary session in the afternoon, the delegates listened to a stirring address by Mr. J. D. Carey on What the Laity Need to Know and Want to Learn from the Clergy. The Rev. R. P. Crum, of St. Mark's, Syracuse, outlined The Best Methods of Teaching Communicants. Tuesday evening the Organization, Conduct, and Work of the Adult Bible Class was shown by the Rev. D. L. Ferris of Rochester. One of the matters of business was the adoption of a resolution whereby an exchange of delegates between the various meetings of the districts was made effective.

#### COLORADO

CHARLES S. OLMSTED, D.D., Bishop  
IRVING P. JOHNSON, D.D., Bp. Coadj.  
Southern Deanery

ON DECEMBER 3rd and 4th, the clergy of the southern deanery met with their Dean, the Very Rev. Thomas Casady, at Pueblo, Colorado. The first day was given over to business. Discussion covered redistricting the state, more adequate care for the missionary field, and various methods of work. Then preaching and its correct value in the religious scheme was fully discussed. The second day, unique with regard to convocations in Colorado, was planned by the Dean and his wife. Breakfast over, the visitors were hustled, in splendid cars, out to the mountains, where, at the foot of Mt. Baldy, in a most attractive club house, the Dean's good wife, assisted by Mrs. Mack of Pueblo, furnished a banquet. Late in the afternoon all returned to Pueblo, and in the evening attended the theatre.

#### CONNECTICUT

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

Anniversary Services at Southington—Burglary—Sunday School Union

THE TWENTY-FIFTH anniversary of St. Paul's Church, Southington, was observed with simple but dignified services on St. Andrew's Day. At the Holy Communion Bishop Brewster was the celebrant, and the sermon was preached by the Suffragan Bishop. At this service one adult received Confirmation. Luncheon was served for the Bishops and invited guests and the afternoon was given up to a reunion service, with several stated addresses. The present parish dates back about forty years, although the Church has been known in the community since the end of the eighteenth century.

THE CURRENT number of the Berkeley School *Bulletin* is a Bishop Williams memorial number, and contains vivid pen pictures of bishops and clergy who were associated with him in the church and the diocese.

BURGLARS broke into the rector's office at Christ Church, Hartford, on the night of St. Andrew's Day. They blew to bits the lock of the safe and got away with about \$40 in money, leaving valuable pieces of communion silver untouched.

THE WINTER MEETING of the Hartford archdeaconry Sunday school union will by request of the executive committee be taken in charge of the diocesan Board of Religious Education, which will provide the programme.

ON THURSDAY, December 6th, the Rev. McVeigh Harrison, O.H.C., gave an illustrated lecture in Trinity Church, Hartford,

on his work at St. Andrew's School, Sewanee.

ON THANKSGIVING EVENING Christ Church, Norwich, entertained thirty-five naval reserve men and marines from the submarine base near New London, and sailors from the U. S. S. *Chicago*, then in port at New London. Dinner was followed by dancing and an informal entertainment. The boys, greatly pleased with the evening, responded heartily to invitations for a similar entertainment at Christmas.

#### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.  
Chancel Will Be Consecrated—Institution Service—Baptistry Consecrated

BISHOP KINSMAN has temporarily become rector of Christ Church, Milford, in succession to the Rev. E. H. J. Andrews.

ST. MARK'S CHURCH, Little Creek, an old church built in 1843, has recently been enlarged by the addition of a chancel, built under the direction of the Rev. C. T. Pfeiffer, from plans made by the Rev. S. D. Van Loan. The consecration of the chancel had been set for Advent Sunday, but has been postponed, as the Bishop was suffering from a severe cold on that day.

ON SUNDAY, December 2nd, the Rev. William Henry Darbie was instituted rector of St. Luke's Church, Seaford, by Bishop Kinsman at an impressive service. The keys were presented by Colonel James Jefferson Ross, for many years senior warden of a church with which his family have been connected for several generations.

ST. ANDREW'S CHURCH, Wilmington, celebrated St. Andrew's Day, the fourth anniversary of the beginning of the rectorship of the Rev. Richard W. Trapnell, by the consecration of a baptistry in the church and the dedication of a new parish house, the most completely fitted in Wilmington. Bishop Kinsman conducted both services and preached the sermon, making special reference to the Rev. Charles E. Murray, D.D., in whose memory the baptistry has been built with money left by his widow.

#### EASTON

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

A Token of Esteem—Thanksgiving offering

AT THE Thanksgiving service at Christ Church, Kent Island, when the Rev. William H. Barbie preached his farewell sermon, the vestry presented him with a purse of \$300 as a token of esteem.

THE THANKSGIVING offerings of the diocese, which are given to the Home for Friendless Children at Easton, were larger this year than usual. In addition to a larger financial offering, the larder was filled generously. The home is caring for twenty-eight friendless children and has a large waiting list.

#### EAST CAROLINA

T. C. DARST, D.D., Bishop

Convocation of Wilmington

THE CONVOCATION of Wilmington met in St. John's Church, Wilmington, from November 20th to 23rd. The Rev. W. H. Milton, D.D., Dean, presided. Plans were formulated by which the strong places of the convocation could assist weaker localities. Dean Myers of the Cathedral in Havana, Cuba, presented the present needs of Latin America.

#### GEORGIA

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

Services at Ft. Scriven—Lenten Programme

THE BISHOP preached to the soldiers at Ft. Scriven, near Savannah, on Sunday afternoon, December 2nd. There seems to be much difficulty in arranging for Church services at the Camp, and to give the men at the fort a celebration of the Holy Communion seems to be almost an impossibility.

THE COMMITTEE to plan for noon-day services next Lent in Christ Church, Savannah, has sent out invitations to the special preachers, and later will advertise the programme. The four city parishes unite in these services, which are arranged by a committee of clergy and laymen.

THE CHURCH CLUB of Savannah held its first meeting and dinner of the season on December 12th.

A LOT has been secured for the new church at Collinsville, a suburb of Savannah.

#### INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Cathedral "Smokers"—Scylla and Charybdis—Churchmen and the War

THE MEN of All Saints' Cathedral are enjoying monthly "smokers." Dean White gave an illustrated lecture at the December meeting, on his experiences in the Alaskan missionary fields.

TYPICAL of the challenge to the Church in the Mid-West are two recent Indiana news items appearing on the same day. The Roman Cathedral at Vincennes observed its two hundred and fifteenth anniversary. In Brazil, a popular manufacturing town, where we have only a small mission, a "marrying squire" expects to reach his five thousandth mark by December 9th. This squire has married 4,983 couples.

THE CLERGY throughout the diocese have no fear of destroying the "sanctuary of the church" nor belittling her in the eyes of the hoosier by making her "a servant of the state." The rectors are active as citizens in war leadership and work, and in several of our larger cities Churchmen are doing conspicuous service. Church attendance is improving, but church financing seems rather uphill work at present. No doubt a readjustment of emphasis will come, as the larger realities of the meaning of the war are being understood, and the people are awakening to the fact that "unless the Lord build the city their labor is but vain that build it."

#### IOWA

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Bp. Coadj.

Muscatine Deanery

THE ANNUAL meeting of the Muscatine deanery was held at St. Michael's Church (Rev. Felix H. Pickworth, rector), Wednesday and Thursday, December 5th and 6th. The sessions opened with Evening Prayer, and the sermon was preached by the Very Rev. Marmaduke Hare, M.D. At the early celebration on Thursday morning, the Dean, the Rev. Frederick H. Burrell, was celebrant. The Bishop Coadjutor was celebrant at the later service, after which he conducted a quiet hour for the clergy. The business session was held at the rectory, at which meeting several matters of importance were decided, including resolutions with reference to the election of the Rev. John Charles Sage, Bishop-elect of the missionary district of Salina, Mr. Sage having been for many years a member of the dean-

ery. The meetings of the deanery in the future are to be held in the parishes and missions according to their alphabetical order. The session closed with the service of Thursday evening, at which the Rev. Edward H. Rudd, D.D., the Rev. W. Ernest Stockley, and Bishop Longley were the speakers, the theme being The Challenge of the Present Crisis to the Church.

THE WOMAN'S AUXILIARY met in connection with the deanery, and in the joint session with the clergy many helpful suggestions were offered.

#### KENTUCKY

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

Educational Campaign—Sale of Church Building

THOROUGH PREPARATION has been made for the citywide educational campaign and every-member canvass conducted in Louisville, from December 2nd to December 9th, under the Rev. R. W. Patton, D.D. Special speakers were heard in all of the Louisville churches, most of them speaking three times, so that all of the local parishes and missions could be supplied. All meetings, both diocesan and parochial, have been omitted during the week in order that nothing may interfere with the missionary campaign. A great addition to it is the presence of the general secretary of the Woman's Auxiliary, Miss Grace Lindley.

THE CHURCH OF THE EPIPHANY, Louisville, has recently been sold to the St. James' A. M. E. congregation for \$9,000, the final services being held in it on Advent Sunday. The sale was deemed advisable and consented to by the Standing Committee because of the changed neighborhood, which is now composed almost entirely of negroes. Arrangements are being made for the temporary housing of the congregation, and it is expected that a new church will soon be erected in the Shawnee Park district, where the majority of its members now live. The Church of the Epiphany was established as a mission more than forty years ago and was for a time a self-supporting parish, but lapsed again to the status of a mission. The Rev. Arthur Gorter is at present priest in charge.

#### LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Anniversary at Covington

SATURDAY AND SUNDAY, November 24th and 25th, at Trinity Church, Covington (Rev. J. H. Gibbons, rector), the seventy-fifth anniversary of the organization of that parish was celebrated. At a reception Saturday night, a great birthday cake, of special design, was lighted by seventy-five candles, which represented persons, features, and epochs in the life of the parish. After a number of appropriate addresses, the benediction was pronounced by Bishop Burton. On Sunday the anniversary services were held. The Bishop and one of Trinity's former rectors, the Rev. J. M. Magruder, D.D., addressed the Sunday School. Bishop Burton celebrated the Holy Communion, and preached the anniversary sermon. The Rev. Dr. Magruder preached at the evening service. For this anniversary Miss Kate Seudder, historiographer of the diocese, has prepared for publication the *Annals* of the parish.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Sunday School Compels Addition to Parish Hall—Service Flags

THE SUNDAY SCHOOL of St. Gabriel's Church, Hollis, has outgrown the parish

hall, so that it has been necessary to erect a substantial addition. The membership and attendance of the Sunday school has nearly doubled in two years. St. Gabriel's has recently received a number of gifts, including two handsome electric lamps, one for the lecturn and one for the organ, and a set of Eucharistic vestments.

AN HONOR ROLL with thirty-four names was unveiled in the Church of the Nativity, Flatbush, on the First Sunday in Advent, the rector, the Rev. Andrew Fleming, officiating. Two names on the roll are those of sons of the rector, both in France, serving as officers in the flying corps and field artillery.

AT ST. PAUL'S CHURCH, Flatbush, on the same day, a flag with seventy-eight stars was dedicated by the rector, the Rev. T. G. Jackson, D.D.

### MILWAUKEE

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

Grace Parish, Madison

CAREFULLY CONSIDERED plans are being made to enlarge the scope of the work at Grace Church, Madison, among the students of the University. The vestry has set apart the guild hall for the students on certain evenings, and after the Christmas recess all meetings of the St. Francis Society and other student meetings will be held there. The average attendance of students at Sunday services this semester has been about one hundred and forty. The men's club of the parish is to entertain them at a dinner in January. A service of intercessions is held every Friday at noon at Grace Church, when there are hymns and prayers for our country and allies. The men's club has given to the parish a service flag and staff. There are twenty-eight stars.

### MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Church Extension Society—Clericus Plans Every-Member Canvass

WITH MORE than one hundred and fifty vested choristers, with nearly all the clergy of the city in the chancel, and the church almost completely filled with representatives from the parishes of the city, the annual service of the Minneapolis Church Extension Society was held at St. Mark's, Minneapolis, Sunday evening, December 2nd. As the choirs took their places in the choir stalls the crucifers and flag bearers stood in line facing the altar, and the sight of this long line of crosses and American flags was most impressive. The rector of St. Mark's, the Rev. Dr. Freeman, made the opening address in which he welcomed the church people of Minneapolis. Bishop McElwain then dealt with the greatest problem that confronts the Church at the present time: The problem of the city. The Bishop dealt with the difficulties with which the Church has to contend in reaching the great unchurched throngs of the city, the "down and outs," and those openly hostile to the very name of Christianity. The Bishop made a strong plea for more personal Christian work and coöperation on the part of the Church people of Minneapolis.

IN ST. MARK'S CHURCH, Minneapolis, there hangs a service flag on which there are fifty-two stars.

AT THE regular monthly meeting of the Twin City clericus, held at All Saints' Church, Minneapolis, December 3rd, a resolution was adopted for holding an every-member canvass in every parish in the city, early next fall, and announcement was made

that the canvass in St. Paul would be made next April. The matter of canvassing the cities for both mission and parochial support was presented by the Rev. Charles C. Rollit, D.D., secretary of the Province. Bishop McElwain gave a meditation after the Holy Communion.

ON TUESDAY evening the rector, churchwardens, and people of St. Mark's Church, Minneapolis, held a public reception for Bishop McElwain. St. Mark's parish house, in which the reception was held, was tastefully decorated with the national colors. A number of the clergy attended the reception.

AT THE regular meeting of the Federation of Ministers of Minneapolis, held December 6th, Bishop McElwain was the speaker, and chose for his topic The Spiritual Message of the War. At this meeting a resolution was carried calling on the civilian population to reduce the consumption of tobacco, at least for the duration of the war, for economic, moral, and physiological reasons. The meeting was held in the First Baptist church.

FOLLOWING THE example of their English sisters, who have made wonderful collections of old silver thimbles, the women of St. Luke's Church, Minneapolis, have made splendid progress in a campaign for old gold and silver. These will be sent east and melted and the money thus secured will be used in assisting the aviation department of the army. Mrs. W. B. Roberts of St. Luke's Guild introduced the idea into Minneapolis and is being aided by a committee of collectors. A department store has given a window in which to display the treasures and trinkets as they are collected.

THE GIRLS' FRIENDLY SOCIETY of St. Mark's Church, Minneapolis, the mother branch in the diocese, is doing truly great work. Besides the work of "character building," the members have equipped the Sunday school at Winner, S. D., have provided the church at Moose Lake, Minn., with all the altar hangings, have undertaken the complete education of a little girl at the mission school at Bontok, and are now doing their full share of Red Cross work. For some time past they have been the source of supply for teachers at the Wells Memorial Sunday school.

ON SUNDAY morning, November 25th, the Rev. J. A. Welbourn of Japan preached in the Church of St. John the Divine, St. Paul. Japan, he said, is a golden opportunity for the most aggressive kind of Christian work; and has thrown her doors wide open to the Church in her eagerness to make a part of her life everything that will anyway accrue to her advancement as a nation.

### MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop

The "Episcopal Hut" in Course of Erection—Volunteer Chaplain

BISHOP BRATTON has begun the erection of an "Episcopal Hut" at Camp Shelby. Both the Bishop and the rector at Hattiesburg, near which the Camp is located, received so many letters from parents and rectors of the men now in the Camp, asking for the administration of the Sacraments for them, that speedy provision was necessary. Bishop Bratton obtained the willing consent of the General commanding, organized a building committee among the officers in Camp, and soon the "hut" will be completed. The ladies of Jackson will give the cross for the hut. The Rev. W. S. Simpson-Atmore, D.D., will be in charge. The hut will cost \$1,000 and the funds are being raised in the diocese.

THE REV. H. H. SNEED of Gulfport has offered his services as volunteer chaplain to the War Commission of the Church and will be connected with the United States Naval Training Station, which is being prepared at Gulfport for the reception of thousands of sailors.

THE PUPILS of Trinity Sunday school, Yazoo City, unanimously voted to forego their usual Christmas tree and to devote the money saved to the adoption of a Fatherless Child in France, through THE LIVING CHURCH WAR RELIEF FUND. The first year's allotment has been sent.

### NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

St. Andrew's, Battle Mountain—Insurance—Death of Mrs. Lillian A. Patton

LANDER COUNTY put St. Andrew's Church, Battle Mountain, between the devil and the deep sea. It proposed to buy the church lot for a good figure or build the new county jail on the next lot right up to the line. We sold our lot! With the purchase price a new lot was bought, the church moved, and a parish hall erected. We are in a more desirable neighborhood. So the county's need helped us very much. This church has received the gift of Eucharistic candlesticks from the Society of St. Charles, King and Martyr.

ST. PAUL'S CHURCH, Sparks, has received a brass altar cross in thanksgiving for recovery from serious illness, from a faithful communicant in Nevada.

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are deposited in the vault in the Bishop's House at Reno.

ALL SAINTS' CHURCH at Dayton has given a fine organ to the Indian Mission at Wadsworth.

A NEW MISSION has been organized at McGill in White Pine county under the name of Grace Mission. The congregation meets in the "union chapel."

THE CHURCH in Nevada has suffered a grievous loss in the death of Mrs. Lillian A. Patton, for nearly forty years a faithful communicant of St. Paul's Church, Virginia City. For many years she has kept the work going. She carried on the Sunday school and the Girls' Friendly, and her Christian life was an inspiration to all who knew her.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

All Saints', Atlantic City, Freed from Debt

ON THE First Sunday in Advent, the rector of All Saints' Church, Chelsea, Atlantic City, the Rev. John W. Williams, announced to the congregation that the final payment had been made on a mortgage of seventeen years' standing, and that the church and rectory, valued at \$60,000, were free of debt and could be consecrated.

NORTH DAKOTA

JOHN POINTZ TYLER, D.D., Miss. Bp.

Clerical Accession

MR. A. H. BUR, formerly a Methodist minister, was confirmed in the Cathedral last month and is now acting as lay reader and studying for holy orders at Casselton.

OHIO

WM. A. LEONARD, D.D., Bishop

FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

The World in Cleveland—The Church at Camp Sherman

UNDER THE initiative and oversight of the Federated Churches of Cleveland, in the presence of three thousand people completely filling Central Armory, The World in Cleveland was opened for a week's programme Sunday afternoon, December 2nd. It consisted of missionary exhibits, many daily denominational conferences, numerous addresses by visiting missionaries, chiefly from the foreign fields, a great pageant staged on two evenings, and evening mass meetings of invaluable interest. The Rev. Robert W. Woodroffe, rector of Emmanuel Church, Cleveland, presided at the opening session, and in a brief address sounded a sympathetic and concordant note of Church's unity and Christian patriotism. He said the supreme need of the hour was Christian coöperation and solidarity of movement, standing for a democracy that is Christian and universal. The speakers for the opening session were the Rev. Charles L. White, D.D., of the American Baptist Board, whose subject was Making America Competent, and the Rev. James L. Barton, D.D., of the American Congregational Board, whose subject was, The Church of Christ in a Distracted World. There were four evening mass meetings, attended by audiences that occupied all available room. The first of these was on Monday evening, at which the Rev. Alexander McGaffin, D.D., pastor of the Euclid Avenue Presbyterian Church, presided. The speaker was Dr. Robert E. Speer of the American Presbyterian Board. His subject was, The New Missionary Appeal from the War, and as one of the world's greatest missionary leaders, always convincing, a favorite speaker in Cleveland, he was

heard with a sympathy and an interest quite unbounded. The second was on Wednesday evening at which Bishop Leonard presided. Bishop DuMoulin conducted the devotions and the Bishop of Michigan, Dr. Williams, was the speaker. Bishop Williams had just returned from France, where he had gone under commission from the Red Cross, and his subject was, France's Need America's Opportunity. The Bishop's story of the burden under which stricken, yet courageous, poised, uncomplaining France is bending but never breaking, wrought upon the great audience with visible effect, creating wave upon wave of emotion expressed in unrestrained tears and applause. The third mass meeting was on Friday evening, at which Judge Frederick A. Henry of the Cleveland Courts presided. The speaker was Mr. Sherwood Eddy, associate secretary

Mr. Gorham's Christmas Packet of Artistic and Religious Cards, Packet A—ten cards—fifty cents; Packet B—ten cards—One Dollar postpaid. Headquarters for Church and other Religious Literature, Oxford Bibles, Prayer Books, and so forth. Holiday catalogue for 1917—mailed free 11 W. 45th St., near Fifth Ave., New York

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of the International Committee of the Y. M. C. A., and he had for his subject, The New World Situation in the Light of the War, and the Church's Responsibility. Mr. Eddy had just returned from the French and English fronts, where he has spent much time since the war broke out. He made a splendid appeal for American support of Italy and American sympathy towards Russia. The final mass meeting was on Saturday evening, the President of Western Reserve University, Dr. Thwing, presiding. The speaker was Rabbi Wise of New York, and his subject was A Persecuted People. This meeting was under the auspices of the Cleveland Committee for Armenian and Syrian Relief. The address, one of the noblest utterances of the week, was entirely educational and informing. No appeal was made for funds. The subject of the pageant, on Tuesday and Thursday evenings, in which some five hundred costumed performers took part, was The Spirit of the Times. It began with Christmas carols and a tableau of the night of the Nativity. It portrayed the Red Cross at work on the battlefields, the life of the Pilgrim Fathers in Massachusetts, William Penn and the American Indians, and sundry other events in the development of American history, and closed with a tableau, *America the Beautiful*, and the singing of national hymns and anthems. On each of the two evenings of the pageant, more than a thousand persons were turned away for want of room, the fire warden having ordered the doors closed. The missionary exhibits, wonderfully attractive and informing, consisted of twenty booths, furnished, many of them elaborately, by the general boards of twenty churches, representing missionary endeavor in all the great countries of the world. To our Church were assigned China and Alaska, the many articles being beautifully assembled in separate booths. On the opening Sunday more than a hundred visiting missionaries, many of them from the remote foreign fields of the world, spoke in the Cleveland churches. Our own General Board was represented by Dr. John W. Wood, the Rev. Charles E. Betticher, the Rev. Franklin J. Clark, and Dr. William C. Sturgis, and on Monday the Rev. Arthur R. Gray, D.D., addressed the Cleveland clericus on our work in the Caribbean Islands, Central America, and Mexico. The total attendance for the seven days was about fifty thousand.

THE REV. FREDERICK L. FLINCHBAUGH, in charge of the work of the Church at Camp Sherman, Chillicothe, Ohio., visited Cleveland on Friday, December 7th, and conferred with the Bishops, the clergy, and others of the city, in the interest of the chapel now being erected and the work of the Church at the Camp. Mr. Flinchbaugh took special military training at Plattsburg, volunteered, and was accepted for Red Cross work in France, but on account of his Teutonic name was turned back by cable dispatch from Red Cross headquarters in France. He was at once assigned to duty at Norfolk, and subsequently called to France, his American lineage having been established from the time of William Penn, but decided to take up work at Camp Sherman. The Ohio Church War Camp Commission, consisting of the two Bishops, two clergymen, and two laymen in each diocese, has been constituted and will have general supervision over the work at Camp Sherman. The Rev. George P. Atwater and the Rev. Robert W. Woodroffe will be the clerical representatives on the Commission from the diocese of Ohio; the names of the two laymen are yet to be announced. The estimated cost of the new camp chapel is

\$20,000, one-half of which has already been pledged in the diocese of Southern Ohio, the other half to be raised in the diocese of Ohio.

THE REV. HAROLD JENKIN, who resigned on Sunday, December 9th, from the rectorship of St. Paul's Church, Conneaut, to go to the diocese of Erie, was given a farewell reception by his people, together with substantial remembrances. At the morning service the choir presented to Mr. and Mrs. Jenkin beautiful prayer books and hymnals.

#### RHODE ISLAND

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

St. Andrew's League—Clerical Club—Constabulary at Church

THE ANNUAL service for the St. Andrew's League was held at St. John's Church in Barrington this year instead of at one of the large churches in Providence as in the past, which gave many members of the league a chance to visit St. Andrew's School, for whose benefit the league exists. Boys from all over the state assembled for the service on Sunday, December 2nd. The Rev. William M. Chapin, rector of the church and warden of the school, officiated. The boys of the school rendered the music and the Rev. Percy Kammerer preached the sermon. The league is composed of boys' guilds and clubs interested in St. Andrew's School.

THE CLERICAL CLUB of Rhode Island held its monthly meeting December 3rd at the Bishop McVickar House in Providence. A large gathering of the clergy heard the paper of the Rev. Arthur M. Aucock, D.D., with the suggestive title, A Proposed Rehabilitation of Hell. Some discussion followed on the probability of probation after death along the lines of the very thoughtful paper. A social afternoon was spent by those who could remain.

ONE OF THE notable organizations developed through the war are the companies of constabulary found in the smaller cities and towns throughout the state. One of the most efficient and well drilled is the company in the city of Cranston which attended divine service at Trinity Church, Pawtuxet, on Sunday evening, December 2nd. The rector, the Rev. John H. Robinette, preached the sermon, and a special programme of music was rendered by the choir with patriotic hymns.

#### SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., Bishop  
B. D. TRUCKER, D.D., Rp. Coadj.  
A. C. THOMSON, D.D., Suffr. Rp.

Sunday School Institute—Service Flags

THE SEMI-ANNUAL meeting of the Roanoke Sunday School Institute was held in Christiansburg, November 23rd and 24th, with splendid attendance. The general topic was Scope and Plans of Sunday School Work, subdivided as follows: 1. Relation of the Sunday School to National Issues. 2. Development of Christian Citizenship. 3. Constructive Organization. 4. Instructing and Instruction. For the first there were four addresses, on The Former Pupil in the Army, Red Cross Work, Conservation Work, and The Child's Respect for Law. Very naturally, this afternoon session was of deep interest. After a brief service in the evening, Mr. R. E. Denny, secretary of the Y. M. C. A. at Virginia Polytechnic Institute, made a great address on The Scholar and the Opportunity. This was patriotic, but basing all upon character which could be molded in the Sunday school. Following him, the Rev. C. F. Smith of Lynchburg spoke on the parent working through the

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Sunday school in development of Christian citizenship. Then the Suffragan Bishop closed the evening with a deep spiritual address, which not only was a wonderful introduction of the new Bishop, but an inspiration and great help to all present. On Saturday, Holy Communion was followed by a series of addresses from students at the Virginia Polytechnic Institute. These young men, under the direction of the Rev. R. B. Nelson, work in Sunday schools in the mountains and hills around Blacksburg. They have been of valuable assistance in the schools, which are rather Union than Church schools, which they have managed in an admirable way. They spoke of their problems and their needs, which the schools represented in the institute quickly offered to supply. Taking up Constructive Organization, the Rev. Mr. Smith spoke on the office and work of the teacher. The Rev. T. G. Faulkner spoke on Departmental Work, and Mr. M. A. Smythe Plans Which Have Helped. In the afternoon, the Rev. T. Carter Page of Bedford spoke on the minister's work, under the caption, Instructing and Instruction. The Rev. G. Otis Mead spoke on Teachers' Meeting, and the Rev. J. W. C. Johnson on The Teachers' Opportunity. By invitation, the next meeting was set for Blacksburg.

A LARGE number of churches in the diocese have erected service flags.

THROUGHOUT the diocese there is close cooperation between rectors near the cantonments in furnishing names of the young men in training.

**SPRINGFIELD**

GRANVILLE H. SHERWOOD, D.D., Bishop

The Social Gospel—St. Luke's Church, Springfield

THE EVENING SERVICE of Social Worship, as it is called, at Christ Church, Springfield, receives its title from the endeavor to give expression to the Social Gospel, particularly. The *Social Hymns and Prayers* of the Church's Social Service Commission find a responsive use, and a quiz club at the close of the service gives opportunity for asking questions. Frequently, the moving picture machine in the parish house serves its purpose well in choice selections of film stories that have a religious or social significance, as on Sunday evening, December 9th, when *Joan of Arc* was presented.

ST. LUKE'S CHURCH, Springfield, the chapel for colored people, has taken on new life since the arrival of the Rev. Egbert Adolphus Craig to take charge. The work is being thoroughly reorganized and the people are making a hearty response to the earnest efforts of their minister. Attendance has increased, the Sunday school is building up, and a vested choir of twenty voices has been introduced. The St. Cecelia Guild for Married Women made the capes and caps for the men and girls of the choir and furnished the material. The Rev. Mr. Craig, a West Indian by birth, became a candidate for orders in this diocese, was graduated from the Bishop Payne Divinity School, and took a post-graduate course at the General Theological Seminary. He was ordained deacon last June by the Bishop of New York and will be advanced to the priesthood by Bishop Sherwood this month. St. Luke's, with an excellent brick and frame church and a comfortable rectory, is in the midst of a large field for colored work.

**WESTERN NEW YORK**

Centennial of St. Mark's Church, Le Roy

St. MARK'S CHURCH, LeRoy, is the fourth parish in the diocese to celebrate its centennial within a year. Its postponed observance was held on the Sunday next before Advent and the following Tuesday. The rector, the Rev. Pierre Cushing, has been in loyal and faithful service for over thirty years. At the Sunday service Mr. Cushing was assisted by the Rev. Alfred Brittain of St. James' Church, Batavia, which also celebrated its centennial about a year ago, and by the Rev. William Stanley Barrows, headmaster of DeVeaux College, whose grandfather, Elisha Stanley, was one of the charter vestrymen and served as warden for fifty-five consecutive years. The first service was held in LeRoy in 1802 by the Rev. Davenport Phelps. In 1817 the parish was formally organized under the Rev. Samuel Johnson. In 1826, during the rectorship of the Rev. Seth W. Beardsley, the first church edifice was built on Church street. Jacob LeRoy donated the land and also \$1,000, and in 1844 he contributed an additional \$1,500. This was a stone building and was replaced

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by another one in 1869, which was consecrated by Bishop Coxe on November 23, 1876. A few years ago the parish sold the old rectory and purchased a large brick house in its place.

### WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

#### Army Camps—Union Services of Intercession—Every-Member Canvass

SAN ANTONIO has at the present time between 70,000 and 80,000 soldiers in residence. The work of the Church has been put on a sound basis by the appointment of the Rev. Lee W. Heaton as diocesan chaplain in army camps. Mr. Heaton has arranged with the clergy of the various parishes so that there is a celebration of the Holy communion in all of the principal camps every Sunday morning.

IN ACCORDANCE with instructions from the War Commission, special union services of prayer and intercession were held in St. Mark's, San Antonio (Rev. W. Bertrand Stevens, Ph.D., rector). On St. Andrew's Day, a corporate communion for men was held. A second celebration was followed by a quiet hour conducted by the Rev. L. B. Richards. In the evening a special service was held with an address by the Bishop, and on the evening of the First Sunday in Advent a largely attended service of all the parishes in the city was held, with short addresses by the Rev. Messrs. Heaton, Bean, and Richard.

A VERY EFFECTIVE every-member canvass of Christ Church parish, San Antonio, was made on Sunday afternoon, November 18th. The canvass was prepared for by special sermons by the rector and the Bishop, the rector asking the members of parish organizations to pray each day for God's blessing upon this work. The canvassers went out after a special Communion service, and the work was done in a fine spirit and very thoroughly. The complete result is not yet known, but more has been pledged for missions than ever before.

THE INSIDE of St. Luke's Church, San Antonio, is now being completed. The church has tood in an unfinished state for some time, and it is a relief to the people that they are able to make the building more like what it was intend d to be.

### CANADA

#### Diocesan Synod—Chaplain Wins Distinction on Battlefield—Memorial Tablet Unveiled

##### Diocese of Fredericton

THE MEETING of the diocesan synod, which was to have been held in February, has been postponed to April 9th. This is in consequence of the absence of Bishop Richardson overseas. — A PROMINENT Churchman, Mr. A. H. Hanington, of St. John, has passed away at the age of nearly eighty years. The late Canon Hanington of Ottawa, was a brother.

##### Diocese of Huron

AT THE thirtieth anniversary services of All Saints' Church, London, Archdeacon Richardson gave an address. He has been present at every anniversary, and has seen the mission, which he was the means of beginning, grow into a flourishing parish. The Bishop preached at one service.

AT THE ordination held by Bishop Williams in St. Paul's Cathedral, London, Archdeacon Richardson presented the candidate for holy orders. The Archdeacon had baptized him twenty-three years before. The preacher was the Rev. W. F. Brownlee.

THE NEW rector of St. Matthew's Church, Florence, the Rev. P. H. Streeter, was inducted by the Ven. Archdeacon Richardson. The Rev. Canon Howard, of Chatham, was the preacher.—THE NEW rector of Thorndale and Nissouri began work there on Advent Sunday.

##### Diocese of Montreal

A PURSE WAS presented to the Very Rev. Dean Evans, at the celebration of the forty-fifth anniversary of his induction as rector of St. Stephen's Church, Montreal. At the morning service were a number of the First Canadian Grenadier Guards, of which Dean Evans is the chaplain.

THE REV. F. E. BAKER, curate of St. James the Apostle, Montreal, at present serving as chaplain in France, has won distinction by his heroic work in conducting burying parties during the recent fighting. For three days he helped with the conveyance of wounded and killed under continuous shelling. His name was published in the list of casualties as having been gassed in the end of November.

AT THE meeting of the Woman's Auxiliary in St. Martin's Church, Montreal, on November 28th, the Rev. W. G. Walton gave a very interesting account of his work in the far north, among the Indians and Eskimos. His little daughter had been sent home to be educated in England, owing to the absence of advantages of any kind near his mission station. She was killed while playing in the schoolgrounds, with other children, by a German bomb, during an air raid. Her brother is fighting at the front.

THE MONTHLY meeting of the Montreal diocesan branch, of the Woman's Auxiliary was held in St. George's parish hall, December 6th. The noon devotional meeting was taken by Archdeacon Paterson Smyth, who made touching reference to the mothers' part in the great war. Among the appeals made were two for funds for Christmas presents for the children of our missionaries, being educated by this branch of the Woman's Auxiliary, and for a feast for the children of the School for the Blind at Palmacottah, India.—THE NEW rector of St. Thomas' Church, Montreal, who succeeds the late Canon Renaud, is the Rev. J. J. S. Seaman, Bishop's Missionary of Church Extension Work on the Island of Montreal. He will begin work in the parish in the beginning of the year.—AT THE induction of the Rev. R. Gordon Ascah to the rectorship of West Farnham, November 15th, Archdeacon Naylor read prayers; Archdeacon Longhurst performed the acts of induction upon the mandate of the Bishop, and Archdeacon Paterson Smyth preached.

##### Diocese of Nova Scotia

THE CAMPAIGN in aid of King's College, Windsor, has begun well, over one-third of the sum asked for, \$100,000, has been contributed by the parishes in Halifax and Dartmouth. Plans are being made for a great effort in Prince Edward Island.

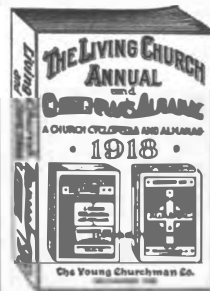
##### Diocese of Ottawa

A BRASS TABLET was unveiled in St. Bartholomew's Church, Ottawa, November 4th, to the late Duchess of Connaught. The preacher was the Bishop of Quebec. The memorial, given by the women of Canada, was placed in the church where the duchess was accustomed to attend. The tablet was unveiled by the Governor General, the Duke of Devonshire. Archbishop Hamilton assisted in the service. A service was held in St. George's, Ottawa, the same day in memory of those of the congregation who had given their lives in the war.

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*Diocese of Quebec*

THE INTER-PAROCCHIAL Boys' Auxiliary in Quebec will hold meetings during the winter in three terms successively, at the Cathedral, St. Matthew's, and Trinity.

IT IS proposed to establish in Lennoxville a memorial to those students of Bishop's College who have given their lives for their country. It is expected to take the form of a memorial in the chapel, and perhaps some scholarships may be founded in connection with it.

THE ACCOMMODATION in Bishop's College School is entirely filled this year, with nearly fifty boys on the waiting list.

BISHOP WILLIAMS has given his sanction to the use in his diocese of the Revised Prayer Book as set forth by the General Synod of Canada in 1915, "as the accepted basis for further revision and enrichment." He authorizes its use wherever in the diocese any clergyman may consider it advisable to use it or any portion of it. This permission is given, however, with certain exceptions, the first being that the Athanasian Creed must be sung or said as appointed in our present Prayer Book.

*Diocese of Toronto*

AT THE November meeting of the diocesan Woman's Auxiliary a letter was read from Mr. Fry, missionary in the far north, thanking the members for medicines sent him. His is the only white baby in the Arctic Circle.

THE ARCHDEACON of Simcoe, the Ven. C. L. Ingles, has been appointed by the Bishop of British Honduras to be his commissary for Canada, so that all information may be obtained from the Archdeacon as to the needs of the work.

IN ST. THOMAS' CHURCH, November 18th, a number of memorials were dedicated by Bishop Roper. These included a pulpit, lectern, and choir stalls. The Bishop, who preached, was the first vicar of St. Thomas'. The church, which has been closed for some months for repairs, has been renovated and greatly improved.

THE AUTHORITIES of Wycliffe College have consented to the request that the college buildings should be used by the imperial government to house about 250 men of the Royal Flying Corps. Part of the building will be retained for the students, but their number is so much reduced that not nearly so much accommodation is needed as formerly. The college work will be conducted in the west wing and chapel.

A NUMBER of the clergy were present at the reopening of All Saints' Church, Whitby, the last Friday in November. The service was conducted by Bishop Sweeny, assisted by the rector, the Rev. R. W. Allen. The cornerstone of the Church was laid in 1865. The repairs and improvements made last summer cost \$1,500, and the results are worthy of great praise.—THE NEW rector of St. John's Church, West Toronto, the Rev. B. Macnamara, having asked that \$1,000 might be contributed on the anniversary Sunday of the parish, received \$1,600 in response.

**The Magazines**

THE WORLD has been impressed with Germany's preparedness for war and with the precision and unity which have enabled the German war-machine to attain its present gigantic output. This preparedness is largely the result of German ways of schooling, which have long been accepted as models

for the pedagogic world, exerting a compelling influence on the training of American youth in American schools. Since the public elementary schools of the country are the main criterion by which to judge of the civilization of its people, and because our own public school methods are being increasingly copied from the German model, it is of the utmost importance for Americans to realize the relationship between the German educational system and the society that has resulted from it so as to select the good and reject the bad, and not swallow indiscriminately a Gargantuan pedagogic meal which may result in serious harm to us. The Truth about German Schooling, German Folk-Schools, and Preparedness, is the title of an article by Winthrop Talbot announced for the November *Century*. Mr. Talbot is said to present a careful analysis of the German school system and to show its incompatibility with American institutions and ideals.

THE PROBLEMS which will confront all the belligerents when the war is over, of paying the interest on the war debt and providing

for its redemption, will be serious enough. But the problem of dealing with the foreign war debt will in most respects be the least formidable, because that will be met through the familiar machinery of international trade. So long as international trade continues—and it has always hitherto expanded enormously in the aftermath of a great war—the means of settling foreign obligations will continue to exist with every thrifty nation. The process will undoubtedly be a long one; it may be expedited by a new movement in the world's economic development. What new situations may arise hereafter from the fact of governments being creditors of other governments on such a scale—for, as against our Treasury's present or prospective loans to our allies, the British Government has already made similar loans of \$5,000,000,000 and the French Government of something like \$800,000,000—it is not easy to foresee. No such relations have ever before existed in political history. The natural policy would be to transfer these obligations in due course from the hands of governments to the hands of private in-

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vestors—a policy for which provision was made in the statutes authorizing our Treasury's foreign loans.

But the consideration as to which there is neither doubt nor dispute is the position which the United States will occupy in the economic field on return of peace. The statement of the new German Chancellor that "if the Entente should win with American help America would step into England's place," was no doubt colored by a wish for the displacement of England; but it showed how the situation impresses a German mind. It is true, on the other hand, that the United States has deeply involved itself in the political and economic outcome of the war. It is possible to argue that if we had held aloof, dismissed the European struggle as no concern of ours, and merely sold our foodstuffs and materials at the highest prices obtainable, we should have got into our own hands, before the war was over, a good part of the tangible wealth of the belligerent powers. The picture is not attractive. Realized, it would suggest not remotely the kind of profit accruing to a nation which might gain the whole world and lose its own soul.—ALEXANDER DANA NOYES in the December *Scribner*.

A VERY INVISIBLE GOD is the title of a clever little dialogue by Frederick Harrison in *The Nineteenth* for November. The scene is laid in "the gardens of St. Barnabas' College, Oxford", and the characters are the Reverend, the Dean, the Junior Fellow (Lieutenant on short leave from the front), and an elderly barrister from London. Wells' book forms the subject of discussion. "Yes, my dear boy," says the old Dean, "those horrors in France, I am sure, must bring home to you what we used to tell you of Church, and Prayer, and God." "Not of the Old Church at all, nor of its collects and creeds. War, Desolation, Death, transform all the values. We look up from our hell sometimes when the barrage ceases, and we see a new heaven—another God. We have time to think it out when we are resting in reserve. In one or two wakeful nights we think more than in ten humdrum years. A friend sent me out Wells' new book. My conversion to the new Gospel took place in a single night. 'I found God' there and then, as Wells says you do." The old Dean is horrified, and a theological discussion ensues in which Mr. Wells is rather cleverly proved to have "worked back to a Trinity of Gods—the Veiled Being first: the Invisible King second: and a possible Devil a bad third." So far the Church, even as depicted by so strong a Comtist as Mr. Frederic Harrison, has emerged with credit from the fray, but when the subject arises of what the Wellsite calls "sexual taboos" reasonable discussion is over: the Dean makes no effort to defend the position of the Church. All he can do is to inveigh against "this blasphemous ribaldry" and depart in wrath. The little incident is a sad commentary on what laymen consider, so often alas! with justice, as the Church's reversal of values. To heavenly things is accorded full and fair discussion, while earthly things are considered sacrosanct. Left by themselves, the two carry on a conversation in which words both wise and witty are uttered by the elderly barrister, who himself turns out to be a follower of Comte. All that is rational, new, and really religious in Wells' philosophy comes, he says, from Comte, "who is the Invisible Prompter, but is not named at all. And," he continues, "to hear you talk about 'sexual taboos', meaning the deficiencies of civilized morality, reminds me of Oscar Wilde's erotics. My dear boy, when you have spent forty years of study on the history of science, philosophy, and religion,

you may begin to lecture us on the new religion. But if you insult the faith and ridicule the morality of the age, you will find yourself boycotted as a rather flippant iconoclast." Captain Stephen Gwynn, M.P., contributes a study of that remarkable book, *Le Feu*, which has now been translated and published in this country under the title *Under Fire*. Nothing has been written which so vividly pictures what war really is. "It is terrible but it does not mean despair." "If the present war has advanced progress by one step, its miseries and its slaughters will be little in the reckoning." Thus "over the waste of mud through which his men wade back to rejoin their comrades, and begin the war again, the writer sees a calm ray emerging from the darkly embanked clouds, as if to prove that behind everything there is still the sun."

THE CLOSE of the *Constructive Quarterly's* fifth year sees no decline in the variety or interest of its contribution to better understanding and positive agreements among orthodox adherents of varying Christian politics. The part of scholars of English speech is somewhat larger than before the war. That is inevitable. But Holland is represented in this issue by Professor van Veldhuizen of Groningen, and France by Abbé Bremond of Paris. The latter writes with delicately sympathetic touch and play of gentle humor of the Port Royalist historian and mystic, Tillemont, whom he shows in a new and gracious light. Professor van Veldhuizen's contribution is on the "transcendental ethics" of the first gospel, which he treats as "an apology for the Messiah and His Church." Among the eleven other articles some will be disposed

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to give the first place to Dr. Newman Smyth's Preparation for the World Conference, which is substantially the paper that he read at the late Garden City Conference. Others will give precedence to the article by Dr. James Cooper, Moderator of the Church of Scotland, dealing with the relations of that National Church, and of all local Churches, to the Church Catholic. "We think of the Church of Scotland," he says, precisely as Bishop Gore has been telling us he thinks of his own communion, the Church of England, "as only a portion of a larger whole which embraces and controls it." Still others will incline to grant the leading place to Christ, the Revelation of God, by Dr. W. P. DuBose, the kernel of which seems to lie in the words: "The Thing Itself, the True Christ, and the Real Christ, is not A Man, not even Jesus in heaven—regarded by us only *as such*. Until we see Him as humanity, as ourselves—as God in us and us in God—until we see Him *here*, and *so*, not only in faith but in fact—we may have something and even much of a revelation about Him, but we have not the revelation of Himself. For that we must have the *Real Presence* not only in His body in heaven, but in His body upon earth." Transcendental, too, is Dean Ilwyd's Mysticism and Unity. In *A New Disposition*, by Dr. Robert Johnston, we come back again to the realm of phenomena and evidence. Practical also is Canon Winterbotham's Sacramental and Non-Sacramental Christianity. Lack of sympathy, he thinks, has been the bane of ecclesiastical historians, and has made their labors "so unconvincing, so unpopular." A good example of the temper in which ecclesiastical discussion, or even disputation, should be conducted, is to be

seen here in Dr. Kilpatrick's Response to Father Kelly on the proposed union of Churches in Canada, as, indeed, it was shown also in Father Kelly's own paper. The Prospects of Free Church Federation in England are hopefully regarded by Dr. Selbie, editor of the *British Congregationalist*. He thinks that "before long the Free Churches may be brought into a really living union," the promise of still wider "federation of all the Churches of Christendom." Herbert Symonds, vicar of Christ Church Cathedral, Montreal, in "Protestantism and the Development of the Church," says that "strictly speaking, the era of Protestantism is over." The reactions of science, criticism, and philosophy on theology seem to him to be constituting the starting point for a new development, growing, in its turn, out of the Reformation. Canon Goudge of Ely writes of The Reality and Limitations of Authority. "Official authority," he says, "can be proved by documents, and expert authority by the testimony of other experts, but spiritual authority must prove itself." Finally, Professor Robertson, of the Southern Baptist Seminary at Louisville, urges that the characterization of the Lord in the fourth gospel is in all ways concordant with those in the other gospels and in the Pauline epistles. "The shading is different but the protrait is the same. "His development of a subjective impression is interesting.

IN THE *Church Quarterly Review* for October, Dr. Chase, Bishop of Ely, gives an interesting account of the late Professor Swete. Twenty-six years ago, when Dr. Swete was elected Regius Professor of Divinity at Cambridge, Dr. Chase himself, with

a group of other young men, favored another candidate (Dr. Stanton). But time vindicated "abundantly and triumphantly" the choice of the electors. "To follow Dr. Westcott was a task of quite unusual difficulty, which would have taxed the powers of the strongest man. For Dr. Westcott embodied the tradition of the great Cambridge triumvirate, and he still has as his intimate counsellor the subtle mind of Dr. Hort. Moreover, he himself had extraordinary gifts of knowledge and character and will and speech. And Dr. Swete was not, in the ordinary sense of the phrase, a strong man. He was not a man of affairs nor an ideal chairman, nor an impressive speaker nor a great preacher. There were times when he was provokingly diffident and retiring." Dr. Chase goes on to give an account of his writings and to analyze the sources of his power, finding "the truest and deepest explanation of the greatness and the power of Dr. Swete's life and work" in this, "that in a very special degree he realized in thought and action Milton's words: 'ever in my great taskmaster's eye.'" Dr. Spooner of New College, Oxford, writes on two Permanent Causes of Industrial Unrest, these causes being bad housing and undemocratic control of industrial establishments. Dr. C. H. Turner writes on The Church Order of Hippolytus, giving a solution of the vexed literary questions connected with the early Church orders which has approved itself independently to Professor Schwartz in Germany and to Dom Connolly and himself in England. Other articles are Our Use of the Reserved Sacrament, by the Bishop of Southwark, and Cardinal Mercier's Philosophy, by "A Student of Louvain."

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