

The State Historical Society

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# Living Church

VOL. LVIII

MILWAUKEE, WISCONSIN.—JANUARY 5, 1918

NO. 10

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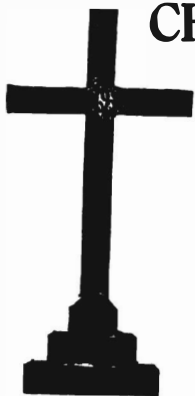
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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YE ASK who are those that draw us to the kingdom, if the kingdom is in heaven? The fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, these are they which draw you, and the kingdom of heaven is within you, and whoever shall know himself shall find it. Strive, therefore, to know yourselves, and ye shall be aware that ye are the sons of the Almighty Father; and ye shall know that ye are in the city of God, and ye are the city.—Selected.

# The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 5, 1918

NO. 10

## EDITORIALS AND COMMENTS

### “Thy Light Is Come”

ONE of the happy features of the dealings of Almighty God with men is to be found in His constant optimism. When His prophet bade Judah, “Arise, shine, for thy Light is come,” there was nothing in the condition of people or kingdom to suggest the truth of the words. The reign of Hezekiah was, indeed, a bright spot in the annals of Judah, and there was sufficient evidence of divine interposition to save king and people from destruction to justify the immediate, local application of the prophecy. Still, there was nothing to indicate that the “Light” that had come, whatever it may have been in the original application of the words, was anything of great or enduring importance. To-day we regard the prophecy purely as of Messianic import. We read the chapter in which the prophecy is phrased as the story of the Epiphany. The Light of lights lay, a little Child, in His mother’s arms. Gentiles came to the Light, and kings to the brightness of His rising. The glory of Lebanon, the fir tree, the pine tree, and the box together beautify the place of His sanctuary at the annually recurring Christmas and Epiphany festival. So we read the chapter intelligently in the light of what came to pass, and we marvel at the beauty of poetic phrase in which the story is told.

But we never stop to think of the seven hundred years that had to elapse between the uttering of the prophecy and its fruition. Hezekiah’s land had to undergo two invasions of the Assyrian foe before even the good king could be gathered in peace to his fathers. And Hezekiah’s kingdom had finally to fall. It was, indeed, in his reign that the prophecies first began to fix upon Babylon, then almost the weakest of the nations, as the power that should lead the Jews into captivity. The long exile had to come. Babylon had, in her turn, to succumb to Rome. The era of the prophets had to come to an end. The centuries had to bring untold suffering upon the people of God. What of all that? The prophet passed over that as merely negligible. His eyes—first among the prophets to see clearly what before had been only faintly outlined—had been opened to see the shining of that Light—the light to lighten the Gentiles and the glory of the people of Israel.

What is time, in the counsels of the Almighty?

AGAIN the Church reads the lesson to us at our recurring Epiphany feast. But we look about us in the world and see anything but light. Never, perhaps, has the world been more deeply encased in gloom. Our sons are being shipped, day by day, across the ocean, and we know what it means. Our allies on the eastern line, whom we tried to help, have failed us. Our enemy has been strengthened almost beyond computation by the opening of Russia to him, and by the freeing of his eastern army and, probably, of his prisoners held in Russia.

And God seems so strangely to tolerate it all. No miraculous intervention occurs, such as that which struck down Sennacherib’s army when King Hezekiah prayed. Yet have not we also prayed? Have we not these three years been beseeching God that the decision might be made, not by might, but by right?

We are called upon now to give our sons. Yes, God evidently intends that the American people shall drink deeply of the world’s suffering. It seems clear that He has some purpose to accomplish by this war that is not accomplished yet, for nobody believes now that peace is near.

Unless, indeed, it be a German-dictated peace, such as that which the gullible Russians are about to conclude. A peace “without indemnities”; but what about the indemnities which Germany collected in advance from city after city in the conquered area? The burglar, with his loot in his hand, agree that there be no stealing, and ask the owner of the property to sign such an agreement with him?

And who is to guarantee that the nation which breaks treaties at its pleasure will keep this new one that the Allies are asked to make?

Five years ago no nation was more respected than Germany. The United States would have accepted her imperial word on any conceivable subject. No single voice from among our hundred million people would have been raised to question the nation honor that was deemed the complete guarantee for the word of the nation. But now?

It is not the Allies who have injured Germany. If they were all ready to stop fighting to-day, as, indeed, they are, the question would at once arise: what assurance can be given by a nation that does not respect its own pledged word? If exhaustion of the world compels the negotiation of a treaty with the Germany that violated the treaty of 1839 and then violated her treaty obligations toward neutral nations and flagrantly transgressed the laws of nations, it will mean only an armed truce, which may extend over one or two generations, but which can never be changed into peace until a new Germany such as will keep her word shall arise. It is easy for Germany to offer fair promises now, because we know how she looks upon her own promises. And the world looks upon German promises now just as Germany looks upon them.

BUT TO Jerusalem and Bethlehem, in those Advent days just before Christmas bells were rung, their Light was come. Contrast the entry of the German army into Liège or Louvain with that of the Allied army into Jerusalem. The difference is not merely the difference between two civilizations, but rather that between civilization and its antithesis. It is in such tangible ways as these contrasts that we really see the issues of the war. German philosophy can never again

interest the world, because the world knows now whither it tends. And German *kultur* has been tested by its results.

It was a beautiful thing, that God should have given the little town of Bethlehem to the Christian army on Christmas Eve, and General Allenby's Christmas message well expressed the spirit in which the Allied forces entered the village. In many Christian churches throughout the world the Christmas services included a solemn thanksgiving to Almighty God for the delivery of the sacred places, Jerusalem and Bethlehem, to forces of Christian lands.

Let us see in this bringing of the Light into those places that have been kept dark these many centuries, the symbol of that fuller Light which shall shine when God gives the victory to those who stand for righteousness and justice among nations.

The Light of the world can never be put out. It must shine, even into the dark places of Germany and Turkey. It must purify as it shines. It must melt away all that is cold and unlovely.

Herein is the hope of the world. Not even the German imperial spirit of to-day can perpetually keep the German people a nation of promise-breakers. They are that to-day, and they are unashamed; but they cannot remain so forever—just because God is God.

Perhaps God is permitting the war to be prolonged sufficiently so that these may come to their better selves. Perhaps He is leading the way, through strife, to a better social order in all the nations, to the coming of His Kingdom. Perhaps this is the one way in which His Church can be reunited, and so the world be made to believe. These possibilities, and many others, are hidden within the divine knowledge. Some purpose so vast that we cannot fathom it now undoubtedly keeps back the intervention of God to bring peace. God is not playing with the blood of our sons. His righteousness endures forever.

In the meantime the prophets in the Church proclaim to us anew the message that Isaiah first voiced in the reign of King Hezekiah. Arise, shine, for thy Light is come!

*Thy* light, O France! Purified as by fire, thou mayest hereafter rejoice again as child of God and of the Church.

*Thy* light, O England! Having sprung to arms and given deeply of thy best, just because to Englishmen a treaty is a sacred thing and to be made good though it should cost every drop of blood within the kingdom, thou hast let thy light shine among men, and God will cause them to see thy good works, and so to glorify thy Father which is in heaven.

*Thy* light, O America! For an ocean separated thee from the scene of combat, but honor called, and thou didst respond.

And may God grant that the diffusion of that Light among the nations may be speedy, that it may quickly put to rout all the forces of darkness.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Friday, December 28th:

Mrs. Anna M. Newcomb, Quincy, Ill.	5.00
Mrs. C. B. Runnalls, Marlon, Ohio	5.00
J. E. K., Hartford, Conn.	5.00
Emlyn Bond, Hebron, Nebr.	2.00
Zion Church, Manchester Center, Vt.	4.85
Miss Mona H. Cowell, Omaha, Nebr.	25.00
A member of Trinity Church, Asheville, N. C.	50.00
A communicant of St. Mark's Church, Philadelphia, Pa.	2.00
St. George's Church, New Orleans, La.	29.35
Anonymous, Miami, Fla.	1.76
St. Andrew's Sunday School, Cripple Creek, Colo.	15.00
Miss Mary Frances Wyman, Portsmouth, N. H.	3.00
Mrs. J. M. Brownson, Victoria, Texas	3.00
Grace Church Sunday School, Muncie, Ind.	5.00
St. Thomas' Parish, Falls City, Nebr.	17.85
Mr. and Mrs. M. H. Wrigley, St. Paul's Parish, Fremont, O.	5.00
M. H. Wrigley, Fremont, Ohio	5.00
Trinity Parish, Saco, Maine	13.25
Myra A. Wader, Geneva, N. Y.	2.00
Mrs. G. A. Draper, Fishkill, N. Y.	5.00
In memory of E. L. K.	3.65
Rev. J. Ward, Laredo, Texas	5.00
In loving memory of H. N. D.	5.00
St. Luke's Sunday School, Milwaukee, Wis.	3.00
Mr. and Mrs. J. B. Perry, Fond du Lac, Wis.	10.00
Mrs. W. F. Jones and the Misses Jones, St. Luke's Parish, Memphis, Tenn.	40.00
In memoriam, Onelda, N. Y.	5.00
Sunday School of St. Michael's-by-the-Sea Mission, Carlsbad, Calif.	4.00
St. Mary's Church, Malta, Mont.	3.25
St. Matthew's Church, Glasgow, Mont.	2.40
St. Mary's Sunday School, Green Cove Springs, Fla.	1.00
C. M. H.	1.00
J. Z. I. Purdy, Pasadena, Calif.	10.00
St. James' Sunday School, Huntsville, Wash.	5.00

M. S. B., Boston, Mass. ††	5.00
In memoriam, F. B. J. †	5.00
Total for the week	312.36
Previously acknowledged	53,488.43
	<hr/> \$53,800.79
Added for relief of French and Belgian children as per foot note	1.67
	<hr/> \$53,802.46

- \* For relief of French war orphans.
- † For relief of Belgian and French children.
- †† For relief of Belgian children.
- ‡ For French relief work through Dr. Watson.
- ‡‡ \$5.00 for Belgian relief; \$5.00 for Italian soldiers.
- ††† \$3.00 for French relief; \$2.00 for Belgian relief.
- †††† For relief in Florence, Italy.

[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.

309. The Busy Bees of St. Mark's and St. Mary's Parishes, Pittsburgh, Pa.—\$1.00 as special Christmas gift.	37.50
Previously acknowledged	16,918.82
	<hr/> \$16,956.32

[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.]

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Church Training and Deaconess House, Philadelphia, Pa.	40.00
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Grace Church, Mansfield, Ohio	19.14
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From one who cares	5.00
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Zion Church, Pierrepont Manor, N. Y.	3.65
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Gifford Emery, St. Mark's Church, Seattle, Wash.	1.00
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L. Van Duzer, Stapleton, N. Y.	1.00
St. Luke's Sunday School, Milwaukee, Wis.	4.00
Evelyn Ludgate, Plainfield, N. J.	1.00
Trinity Sunday School, Ottumwa, Iowa	42.00
Christ Church Sunday School, Austin, Minn.	12.40
Mr. and Mrs. J. H. Mann, Jr., Pine Bluff, Ark.	5.00

Deducted as per foot note	\$681.61
	<hr/> \$679.94

\* For relief of children.

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Rev. and Mrs. T. A. Houghton-Burke, New York City	5.00
	<hr/> \$40.00

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W. T. M., Columbus, Ohio	5.00
Church of the Holy Nativity, Jacksonport, Wis.	5.00

	<hr/> \$77.00
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NOTE.—In the issue of December 29th the entries under "In memory of G.E.F.R., Owego, N. Y." should have read "In memory of E.F.R., Owego, N. Y." Also instead of \$3.33 for Armenian children the amount should have been \$5.00, and the amount for relief of French and Belgian children should have been \$5.00 instead of \$6.67.

THE EPIPHANY

By C. F. L.

THE CALL OF THE GENTILES

**I**N the revelation of Christ to the Magi, we have the dawn-  
ing fulfillment of the prophecies concerning the Gentiles. Isaiah said: "I will also give thee for a light to the Gentiles." "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." "The multitudes of camels shall cover Thee; the dromedaries of Midian and Ephraim, all they from Sheba shall come: they shall bring gold and incense." And, "I will extend the glory of the Gentiles like a flowing stream." A most appropriate sentence for matins is this from Malachi: "My name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering." David, too, foresaw the coming of the Wise Men, when he cried: "The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts." Simeon, also, caught the vision.

In view of these statements, it seems strange that the early Christians were surprised at the admission of the heathen. We read: "They which believed were astonished that on the Gentiles also was poured out the gift of the Holy Ghost." And in another place: "They held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." In the epistle, St. Paul says that it was not understood, as it was afterward revealed unto the Apostles, that the Gentiles should be of the same body.

After the dispersion of the Jews, the prophecy of Balaam, in regard to the Star, seems to have become known to the people of the East. Hence those who were truth-seekers, and of a contemplative mind, were on the watch for a visible sign, and their astronomical and astrological studies were rewarded by the finding of the Christ Child. Then, immediately, following the instinct of their awakened souls, they fell down and worshipped Him. First they offered themselves, and then the gift of their substance.

It is noteworthy that, although the Jewish Church had become corrupt in many ways, yet authority was still vested in her; and to the priests Herod turned, when the Wise Men asked where to find Christ. They answered promptly and correctly, saying that He would be born in Bethlehem. It must have been a cause of wonderment to the Magi that none of them knew that their King had come to them; and they must have feared that they had mistaken the truth of their vision. But suddenly the Star again appeared to them, and, going before them, finally stood over the house where the divine Infant was cradled.

How strange it must have appeared to the people of Bethlehem, that kings, with a retinue of camels, should wait upon those obscure people from Nazareth; and further, that when morning dawned the Holy Family had disappeared during the night, not to be seen again.

The change to the Blessed Virgin and St. Joseph was also very sudden; for, after such a visitation, they would naturally have felt that His divine Kingship would soon be made known; but instead of that they were compelled to flee by night into the pagan land of Egypt. It is typical of the spiritual life, which David expresses thus: "In my prosperity I said, I shall never be removed; thou, Lord, of Thy goodness, hast made my hill so strong."

A thought that must arise out of the contemplation of the gifts brought by the Magi is that, as frankincense was one of the threefold presents, so it is not sufficient that we give our wealth and the myrrh of self-denial and suffering, but we must offer in His worship the incense which acknowledges Him to be God Almighty. The temple service followed that of heaven, and we read: "He put the golden altar in the tent of the congregation, before the vail; and he burnt sweet incense thereon, as the Lord commanded." St. Luke says: "The whole multitude of the people were praying without, at the time of incense." This vision came to St. John: "There was given unto him much incense, that he should offer it with the prayers of all saints . . . and the smoke of the incense, which came with the prayers of the saints, ascended before God, out of the angel's hands."

In the words of Canon Newbolt: "As we see those tossing censers, fragrant with sweet odors, let the sight rouse us

to raise our censers, and put on the sweet incense of prayer, which may be offered upon the golden altar of God."

"O the censor-bearing Elders, crowned with gold and robed in white!  
O the Living Creatures' anthem, never resting day or night!  
And the thousand choirs of angels, with their voices like the sea,  
Singing praise to God the Father, and, O Victim Lamb, to Thee!"

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

The Epiphany	Isaiah 60	John 2:1-11	Isaiah 61:1 —62:4	Romans 11: 13-end
Monday	II Kings 14: 23-end	Matthew 4: 12-end	Isaiah 45:5-12	Matthew 15: 10-31
Tuesday	Jonah 1 and 2	Acts 13:1-13	Isaiah 45:14- end	Luke 17:1-19
Wednesday	Jonah 3 and 4	Mark 10:35- 45	Isaiah 54	Luke 24:36-48
Thursday	II Kings 15: 8-31	Luke 9:46-end	Isaiah 62	Matthew 28: 16-end
Friday	Amos 1 and 2	II John	Jeremiah 35	Luke 7:1-10
Saturday	Amos 3 and 4	III John	Malachi 1	Acts 8:1-8
First Sunday after Epiph- any	Amos 5 Proverbs 4	Hebrews 13: 1-21	Numbers 24: 2-24	Matthew 2

**I**T is seldom that January 6th falls on a Sunday and this year congregations have the great privilege of listening to the magnificent Isaiah 60: "Arise, shine! for thy light is come!" It is a stirring missionary appeal to God's ancient people and still helpful, still needed. Responsibility rests upon those who have light to let it shine.

The New Testament lesson is the manifestation, the "Epiphany", of the glory of the Christ at the wedding in Cana of Galilee, as a result of which "His disciples believed on Him". The two lessons bring together the two main ideas connected with the whole Epiphany season; one, manifestation to the Gentiles; and the other that which is manifested, viz., God as revealed in our Lord Jesus Christ. (The latter aspect includes "theophany", or manifestation of God.)

The evening lessons are (1) Isaiah's prophecy of the Messiah and His work, which would be world-wide and cause the righteousness of the Church to "go forth as brightness"; and (2) St. Paul's discussion of the relative positions of Jew and Gentile in the providential ordering of the world, concluding with a paean of praise to God for the universality of His mercy and the depth of His riches of wisdom and knowledge in startling contrast to Calvin's "horrible decretum".

The use of Isaiah 60 for the morning Old Testament lesson is, of course, an interruption of the Old Testament historico-topical course, which is resumed on Monday with a brief account of the reign in the upper Kingdom of Jeroboam, son of Joash, who persisted in the sins of the original Jeroboam, but who, in the providence of Jehovah, wrested out of the hands of the Syrians some territory they had filched from Israel. This is mentioned as having taken place in accordance with the word of God as spoken by the prophet Jonah. Without intending to imply that the book of Jonah was necessarily produced at this time, we have introduced it here as bearing specially on the Epiphany season. It is the great foreign missionary book of the Old Testament.

We are on sure and certain historical ground in the use here of Amos, to be followed by Hosea, Micah, and Isaiah, interwoven with historical material. While Amos is not distinctly missionary, it is implicitly so. The prophet is concerned with Jehovah not as the God of Israel merely, but as Creator of the universe and of mankind (Amos 5:8), as the God who not merely brought up Israel out of Egypt, but also "the Philistines from Caphtor and the Syrians from Kir" (9:7).

The Old Testament daily lessons in the evening are topically selected to set forth the larger idea of God which was revealed to His people from the eighth century B. C. on, as their growing knowledge and contact with foreign nations made such larger conception necessary, laying the foundation for all future missionary work and the only possible basis of rational hope for humanity in this world or the next.

The New Testament daily lessons are missionary.



## BLUE MONDAY MUSINGS

By Presbyter Ignobus

**A** GOOD friend sends me this New Year's greeting from the Alpha Delta Phi Club; and it is so good I must share it with you all:

"On these next stages of our common journey, may you find each day by the roadside a clear and cooling spring and a pleasant place apart in which

to rest and meditate; and along the way may you hear the voices of children at play; and see each day across fertile sunlit valleys against the sky, often of peaceful blue, perhaps sometimes changing, the peaks of stalwart mountains that image the durable support of the Almighty to all travelers that lift their eyes to Heaven as they pass this way.

"And long before we enter upon farther distance may you hear in the still night the far-off voice of peace; and then may there be for you, as until then I may not hope, a Happy New Year."

I REPEAT HERE the platform of a recent National Federation of Religious Liberals:

"Testimony Concerning Religious Fellowship Submitted to the Eighth Congress of the National Federation of Religious Liberals, in Boston, November 26, 1917.

"The main purpose of this Congress is to affirm and promote in the public (and especially the religious) mind its central conviction that true and enduring religious fellowship cannot be brought about by uniformity either of belief or worship. It can only be attained by oneness of moral sympathy and purpose; by mutual respect for differences of opinion and custom combined with that Unity of the Spirit which makes possible inter-religious fellowship and coöperation for human and social service beyond the lines of sect and creed. Not by the amalgamation of existing doctrines and forms, nor by the general acceptance of an 'irreducible minimum' of belief; not by an attempt to create a single and universal Church; only by the voluntary federation of the religious forces of the community for promoting, amidst large varieties of thought and church connection, the moral and spiritual ideals they hold in common, can real and effective religious fellowship be established. For, while 'intellectual sympathies are limited, moral sympathies are universal.' All religious men and woman alike are animated by the love of truth and purity, the love of God displayed in love to man, by a common hunger and thirst after righteousness, and the simple trusts and hopes of the human heart. These, then, are the only desirable tests, the only possible terms of a genuine and widely accepted religious fellowship. In these alone will be found the true basis of religious union, and the warrant for the federated endeavors of the existing churches and denominations."

There is nothing new in this formulation; but Churchmen who confess "one Catholic and Apostolic Church," and pray to be "joined together in unity of spirit by the doctrine of the Apostles and Prophets," are apparently not at liberty to accept it. Which makes it more surprising to find the Dean of one of our (unofficial) theological seminaries and the rector of a famous church listed among the local committee of invitation. Perhaps they no longer use the Nicene Creed, or the Collect for SS. Simon and Jude!

I NOTE THAT some correspondent criticises my recent use of our Lord's saying: "If any man have none, let him sell his garment and buy a sword," on the ground that the Greek word also means "short knife." Perhaps my critic has not noticed that it is the identical word used elsewhere in the New Testament where there is no possible doubt of its meaning—as in the passage, "He that taketh the sword shall perish by the sword." And he has evidently overlooked the elementary truth that, whether Christ's words are to be taken literally or figuratively, they carry the necessary implication that recourse to the sword is sometimes lawful and necessary.

AN IRISH FRIEND sends me this bit of lilting melody, by James B. Dollard. But suppose the names were Jonesville and Smithboro!

### "THE LITTLE VILLAGES

"The pleasant little villages that grace the Irish glynns,  
Down among the wheatfields, up amid the whins,  
The little white-walled villages crowding close together,  
Clinging to the Old Sod in spite of wind and weather:  
Ballytarsney, Ballymore, Ballyboden, Boyle,  
Ballingarry, Ballymagorry by the Banks of Foyle,  
Ballyqueen, Ballyporeen, Bansha, Ballysadare  
Ballybrack, Ballinalack, Barna, Ballyclare.

"Leave the little villages, o'er the black seas go.  
Learn the stranger's welcome, learn the exile's woe,  
Leave the little villages, but think not to forget!  
Afar they'll rise before your eyes to rack your bosoms yet;  
Moneymore, Moneygall, Moniver, and Moyne,  
Mullinahone, Mullinavat, Mullagh and Mooncoin,  
Shanagolden Shanballymore, Stranoriar, and Slane,  
Toberaheena, Toomyvara, Tempo, and Strabane.

"On the Southern Llanos, north where strange light gleams,  
Many a yearning exile sees them in his dreams,  
Dying voices murmur (past all pain and care),  
'Lo! the little villages! God has heard our prayer.'  
Lisdoonvarna Lissadill, Lisdargan Lisnaskea,  
Portglenone, Portarlinton, Portumna, Portmagee,  
Clonegam and Clonegowan, Cloondara, and Clonae.  
God bless the little villages and guard them night and day!"

THE HIGHEST AUTHORITY in Sioux Falls, South Dakota, sends me this clipping, to show whether Prohibition prohibits or not:

"FIFTEEN LIQUOR ARRESTS DURING NOVEMBER; 165 ONE YEAR AGO

"According to the records in the municipal court for the month of November just closed, there were three arrests on the charge of having liquor in their possession, ten arrests for drunkenness, and two arrests on the charge of transporting liquor from another state into South Dakota, making fifteen arrests in all. During the month of November, 1916, just one year ago, under licensed saloons, there were 165 arrests for drunkenness."

HOW NOBLE are these sonnets, by Katherine Lee Bates, in the *Outlook*:

### "THE PURPLE THREAD

"The priests distributed various colored silken threads to weave for the veil of the sanctuary; and it fell to Mary's lot to weave purple."—*The Book of the Bee, chapter XXXIV.*

"The chosen maidens, Weavers of the Veil,  
Kneeling in crescent, from the High Priest took  
Their wisps of silk in slender hands that shook,  
Lifting the colors to their lips rose-pale  
With holy passion—colors like the frail  
Spring flowers of Carmel, blue as that glad look  
Of dancing Iris, scarlet as a nook  
Of wild anemones, or gold as sail  
Seen from its summit 'neath the Syrian moon.  
But Mary caught her breath in one swift sob  
Of pain uncomprehended ere it fled,  
Leaving her heart with some strange fear a-throb,  
For the wise priest, as one conferring boon,  
Had meted out to her a purple thread.

### II

"O mothers of the race, ye blessed ones  
Who weave with cherubim the veil before  
The Holy Place of God, the mystic door  
Of life, proud mothers of beloved sons,  
To-day you send them forth to front the guns,  
Waving your boys farewell with smiles that pour  
Strength into their young souls. Your prayers implore  
The Mercy Seat; your love, an angel, runs  
Before them with wild, shielding arms outspread.  
O Weavers of the Veil, however varies  
The silk assigned, exceeding great reward  
Is yours, for you—O you, most sacred Marys,  
To whom is given grief's royal, purple thread—  
Make beautiful the temple of the Lord."

## REPRESENTATIVE CHURCH COUNCIL IN SESSION AT WESTMINSTER

### Considers Readjustments of Church and State

#### COMMITTEE IS APPOINTED TO REPORT AT NEXT MEETING

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

**U**ERY great interest was taken in the meeting of the Representative Church Council last week, which was for the purpose of a preliminary and informal discussion of the proposed readjustment of the relations of Church and State, as brought before Churchmen by the report of the Archbishops' Committee, and to consider a proposal for the appointment of a committee of the Council to consider the whole question. The Council met on Tuesday and Wednesday at the Church House, Westminster, with an attendance of more than half of the seven hundred members, and was presided over by the two Archbishops.

The Archbishop of Canterbury, in opening the proceedings, referred to the purpose of the meeting, and said they wanted the new and larger committee, if appointed, to have a knowledge of the main lines of opinion in the Council so far as could be expressed in free and full debate. The committee would have sixty-six members, a proportionate number of representatives being drawn from the constituent bodies of the Council, viz., both Houses of the two Convocations and the two Houses of Laymen. He and his brother Archbishop hoped that the choice of representatives from these bodies would be such as to ensure an adequate representation of existing divergent opinion, and especially minority opinion, on any particular point. Members of the Archbishops' Committee, he added, in reply to a question, would be eligible to serve on the Council's committee, and would be at liberty to revise their former opinion.

Lord Parmoor, chairman of the Canterbury House of Laymen, moved the following resolution, upon which centered the two days' animated debate:

"That whereas the recommendations contained in the report of the Archbishops' Committee on the Relations of Church and State vitally concern the whole field of the Church's life and work, and whereas these recommendations have been commended by the Convocations to the attention of Churchmen, and are now being discussed in every part of the country, it is desirable that the Representative Church Council should itself proceed at once to give them full and careful consideration; and that the Archbishops be accordingly requested to appoint a committee of members of the Representative Church Council to prepare a report thereon to be presented to the Council at its next meeting."

In speaking to his resolution, Lord Parmoor claimed that there was an overwhelming opinion in the Church that a further step should be taken in the direction indicated in the report of the Archbishops' Committee. He endeavored to remove what he considered some misunderstandings about the report. The Dean of York seconded the resolution with rather a slashing and facetious speech, not sparing the Bishop of Manchester, the most formidable of the class of objectors to any scheme of Church autonomy. He asked those who were for delaying consideration of the matter if their minds would be any freer after peace was declared. A postponement would be to the Greek Kalends. The Bishop of Manchester, who did not know when a ninepin was knocked down, indulged the "bogey" that the proposed new Church Body would have power to repeal all the statutes of the Realm.

Professor Pite, a Protestant Liberal, and Colonel Churchill, a Protestant Evangelical, were responsible together for an amendment to adjourn the debate until after the war. Lord Hugh Cecil hoped that, while rejecting adjournment, the Council would not commit itself to positive action till the war was ended. The obstructive motion was defeated by a large majority.

After some brief remarks by Sir Edward Clarke and Viscount Halifax the Council took in hand the other various amendments. The first, in the name of Captain Birchall, demanded a definite and effective scheme from the new committee, not a mere report, a Baptismal franchise plus a declaration of exclusive communion with the English Church, and the admission of women to all Church councils on the same terms as men.

The Bishop of Oxford and Lord Halifax intervened in the Captain's speech on a point of order. Finally he agreed not to press his amendment to a vote.

In the discussion on the franchise, the Bishop of Oxford still defended the Confirmation qualification. The Bishop of Manchester, who withdrew his amendments as now useless, slashed

away again at what he called the "Liberationist report" on Church and State. The Archbishops' Committee had treated the Church, he said, "not as the nation in its Godward aspect, but as a sect".

The Dean of Durham spoke next to his own amendment, and also as a redhot "Nationalist". The present report represented, he said, the opinions of a little body of experts, not a national demand. Were they to turn the "National Church" into a private corporation? He differentiated three principles: the Catholic principle, "abandoned at the Reformation" (cries of dissent); the sectarian principle; and the national principle, on which, he claimed, they still stood. An autonomous Church of England was "a vain dream".

The Earl of Selborne stigmatized the Dean of Durham's speech as "irrelevant rhetoric". Lord Hugh Cecil came to the help of his friend the Dean by proposing that his amendment should be modified to provide that the report of the new committee should not be presented till after the cessation of hostilities. The Dean agreed to this.

The Bishop of Winchester and Lord Parmoor opposed the now Stinson-Cecil amendment tooth and nail. The Bishop considered Lord Hugh's idea of conciliating the Dean of Durham as a hopeless one. The Bishop of Manchester, he said, was "out for" an "established complication" which could not endure. The Dean of Durham was "out for" merely destructive criticism.

Mr. Bartle, from the diocese of Southwell, who said he spoke for the "workingmen" in the Church, belabored the amendment with a speech which was much applauded. He was convinced that the Dean of Durham did not want any reform in the Church at all. (The Dean challenged this.) If the amendment were accepted the reforms for which they had been waiting so long would be put a stop to. As regards the franchise, Church "workingmen" favored the Confirmation basis. No one was a full member of the Church till he was confirmed. For thousands who ignored their confirmation there were tens of thousands who looked on their baptism, great a sacrament as it was, as a mere form.

Chancellor Dowdall, of the diocese of Liverpool, who claimed to have special acquaintance with "average opinion", said there was a general sense that something should be done by the Church to set her house in order. The Catholic character of the English Church required a certain autonomy.

Cries of "Vote!" now terminated the already too long debate, and the Dean of Durham's amendment, as doctored by Lord Hugh Cecil, was defeated by a large majority in a division.

Discussion then became general on the resolution. If the Bishop of Chelmsford had to choose between two evils, the present condition of the Church and Disestablishment, he would face the latter. They must try to hammer out a scheme to enable the Church to regain what he deplored she had ever lost—namely, "her inherent right as a Scriptural and Catholic Church to govern herself."

The speakers who followed concentrated on the franchise as one of the most vital questions. The Mayor of Plymouth maintained that the baptismal basis gave no guarantee whatever of responsibility, would stereotype unreality, and substitute numbers for spiritual governance. To the Bishop of Carlisle, on the other hand, the Confirmation qualification was anathema. It would be "plutocratic" ("No, no!") and widely disfranchise the lower and middle classes. In his Council speech, as in his *Times* letters, the Bishop was "out for" democratizing the Holy English Church to suit the present democratic age.

Mr. Athelstan Riley wisely recalled the Council to the divinely ordained constitution of the Catholic Church, to principles which had been ignored in the debate. The Church of Christ was not a democracy; our Lord had not committed the government of His Church to any popularly elected legislature. Mr. Riley recommended the constitution of the Scottish Church.

The resolution, amended to include the words "instructing the committee, if they think desirable, to prepare a scheme," was carried almost unanimously. The Archbishop of Canterbury then outlined the probable constitution of the Council's Committee: Of the sixty-six members, there would be 10 bishops, 24 clergy (other than bishops), and 32 laymen, the Province of Canterbury to contribute 7 bishops, 15 clergy, and 20 laymen; and the Province of York 3 bishops, 9 clergy, and 12 laymen. Nominations will be received by the Archbishops from the prolocutors of the Lower Houses of the Convocations and the chairmen of the Houses of Laymen in respect of representatives from these bodies.

I was mistaken in saying in last week's letter that the Upper House of York Convocation took no action in regard to the new divorce proposals. A resolution was passed deprecating the same.

J. G. HALL.

MEN ARE disturbed not by things, but by the view which they take of things.—*Epictetus*.

## THE AMERICAN CHURCH IN PARIS

By THE RT. REV. ROGERS ISRAEL, D.D.,

*Bishop in Charge of the American Churches in Europe*

**M**AY I call especial attention to the work of the Rev. Dr. Watson, rector of Holy Trinity, Paris? Since war was declared by America, too long delayed as some of us see it now, we have swarmed into France talking and acting as if we were first upon the field and nothing had been done by Americans until we came. We forget, I fear, our church and its rector, and his faithful supporters.

For three weary, wearing years of the most fearful of wars, with victory wavering in the balance, he has stood for the American Church and demonstrated to the French nation the devotion and attachment and admiration of the American people for the French spirit and valor. Never in the history of the world, except perhaps in the case of Belgium, has a nation needed our support more.

In those first wild days the rector returned at once from a rest just begun in England. He found Paris crowded with refugees, especially Americans, homeless, friendless, moneyless, and despairing, and he made the Church of the Holy Trinity stand as a beacon of hope and guidance for all classes of people irrespective of nationality. The rectory and parish house were turned into lodging houses and workrooms while the church with ever open doors and daily services ministered to spiritual needs without respect to ecclesiastical affiliation, and from an altar whose lights were never dimmed.

After those days of storm-burst, with most of the Americans safely at home, came the lonely, steady, wearing grind of the war with all its horrors and devastation; its dead and wounded and despairing outcasts from the devastated villages pouring into Paris—the heart of France.

Our church plant continued a center of comfort and hope and assistance to thousands. The parish house was transformed into a beehive of industry where scores of poor women were given paid work which was later distributed to the poverty-stricken refugees. A whole village was cared for. Orphans were mothered and families which the savage Hun had deprived of all breadwinners were ministered to; while that saddest of all classes, the refined and cultured deprived of a scant but sufficient income, found here the silent sympathy and personal private assistance which alone in such cases can save from shame and despair. All this has been done in the name of the American Church, and THE LIVING CHURCH through its various funds has materially assisted. The beneficent directing spirits bringing peace and comfort and hope to these innocent sufferers were our rector and his devoted, self-forgetting wife, whose labors are quietly continued although all public work has been assumed by American organizations.

Large congregations consisting almost entirely of soldiers, and American workers, frequently crowding the church, demonstrate the wisdom with which, at much personal expense and with contributions of friends many of whom are not in any way connected with the church, the rector has continued the services and made possible the great work accomplished. Besides impressing the value and efficiency of our Church, both spiritually and practically, upon the French people, the rector has earned for himself an enviable place in their affections and an influential position in their war work councils for ameliorating the condition of the suffering.

In my opinion our American Church has a wonderful opportunity here, prepared by the Rev. Dr. Watson, for grasping and holding a position for a future of influence as leader and guide in the great Reconstruction which now promises to take place, with its world's center in this historic city.

When peace is declared thousands of American students formerly attending German universities will flock to Paris and to France. Many of our present workers will remain, while many thousands of tourists will crowd the city.

For the present work, as well as for the far greater future, this church should be maintained by large and generous contributions, and endowed with means sufficient to make this future not only possible but certain.

It is a shame to us all that our great Church should have neglected this strategic outpost, letting the burden and responsibility rest upon the heart and brain of one man all

through these soul-trying years. The doors would have been closed had not strangers come to the rescue. It is as little as we can do now to see that it is strengthened by our sympathy and prayers and generously sustained by our offerings.

I have simply stated what I think America and especially our own Church should know. The history of France in this war will record it, too late perhaps for credit to be given where it is due and too late for the Church to avail itself of this opportunity for realizing a great future full of promise not only for us but for America and for the advancement of a Christianity of which the successful conclusion of this war gives promise. May God grant us the wisdom to read the signs of the times aright; and, having the vision, inspire us with faith and courage to accept the responsibility incurred by our great heritage in the Church.

## LETTERS FROM THE BATTLE FRONT

**T**HE Rev. Wythe Leigh Kinsolving writes from near the western battle front, where he is engaged in Y. M. C. A. work. From two letters of the early part of December we make the following extracts:

“December 2nd.

“I am in the building said to be closest of any of our buildings (or foyers) to the German lines. As I write, but for the voices of the several hundred soldiers in our foyer I would be hearing almost continually the roar of the big guns, two miles or so away. We never go out without our gas masks. We see the obus (shells) burst almost daily not far away. A number of balloons have been hovering over us since I have been here. I examined this afternoon a score or more of dugouts with beds for the occupancy of six men in each—hole, I was about to say. The territory here was all once in German hands, but is held now by the French lines, which are all around us. The Germans are four or five miles off—perhaps.

“What are we doing? Well, giving out writing paper and pens and furnishing a warm hall for the men; serving hot coffee and chocolate, giving cinema shows, phonograph concerts of canned music, furnishing games, checkers, dominos, jacques, etc., to the soldiers, and trying to do all in the name of our Blessed Saviour.

“We can not preach or hold services here. The French foyer does not permit this. All we can do is to bring hope and show kindness, be friendly, and trust God. Around Chalons are grouped some thirty or more foyers.

“December 4th.

“Since writing the above we have received an attack. Last night all night long came the frequent outburst of cannonading, and finally at dawn a demonstration sounding like six thunderstorms meeting. It is only a mile or so away. We are told that the Boches have made an attack and are vigorously repelled by our men. Even our own soldiers are to hold themselves in readiness to defend the trenches here where we are if the Boches should break through. As I saw a reconnoitering aeroplane yesterday and saw the shells burst that must have been thrown in its direction, I thought something was brewing.

“I can safely say I was never as close to a battle before.”

## THE WAR FUND OF THE CHURCH

**T**HE Church War Commission calls upon the Church for \$500,000 for the work of the Church in 1918. The War Commission is going to trust to the patriotism and loyalty of Church people without creating an elaborate campaign organization. Until January 27th there will be a quick process of education of the Church, reaching the climax on January 27th, when there will be a great contribution in all the churches. In order that that contribution may be adequate work must be done throughout the dioceses and parishes. The bishops and clergy have already received a foreword on the subject. Literature will go out. It is hoped that the clergy will, on each and every Sunday in January, speak a strong word so as to keep the subject before the minds of the people. Envelopes and pledge cards will have been received some ten days before the 27th; and it is hoped that, either through the personal work of the laity, or through the mail, these envelopes and cards will be in the hands of the people, in order that they may make up their minds as to their gifts before the 27th.

NEVER DOES a man portray his own character more vividly than in his manner of portraying another.—*Richter.*



## "First Things First"

By GEORGE HERBERT RANDALL

Executive Secretary of the Brotherhood of St. Andrew, and Editor of "St. Andrew's Cross"

THE editorial in a recent number of THE LIVING CHURCH entitled "First Things First", is a strong summons to the men and women of the Church to restrain themselves from being stampeded out of the Church's legitimate missionary work into—exclusively—the benevolent and patriotic activities connected with the war. It reminds us of how before the war and since it began the Church's missionary work was and is being hindered because of an inexcusable lack of funds, although the patriotic demands of the Liberty Loans, the Red Cross, the Y. M. C. A. work, and other righteous causes have loosened the coffers of our own Church people beyond their wildest dreams of generous giving.

But the editorial did not go far enough. It is true that giving to missions is needful at this time as never before. It is true that the north of Africa is endangered by the power of Islam. It is true that the present Russian democracy, so called, is a menace to the world. It is true that the Chinese democracy of four hundred million people is in danger of being without God in it. There has been no more needful time for the expenditure of money in the Church's foreign missionary work than now. The hour for preparedness is here, as well as for the actual taking of spiritual territory. The man who fails to respond in these days to the Church's missionary appeal should hang his head in shame and feel himself to be in truth unworthy of his Church.

But the man who gives his money, be it his mite or his millions, without giving himself in the service of the Church is also unworthy of her. While there is the present fact that our Board of Missions is sorely handicapped by its need of funds to meet a comparatively small deficit—which ought to be wiped out by our Church people over night—yet the most urgent need of the Church to-day is that men and women shall continue, in home town and parish, and in the face of a preoccupying world necessity, to do the homely and oft-times uninspiring duty of corporate and individual parish and personal work, going the old round over and over, intelligently, stoically, resultfully.

There lies before us the letter of the rector of one of the largest parishes in his diocese. In his zeal for organized work a Brotherhood secretary, learning that a man of unusual ability had recently become a member of that parish, suggested this man as a leader of the Brotherhood. The letter of the rector was quite emphatically defensive of this man and sought to shield him from even the suggestion of added burdens of duty. It seemed to him that there must be some mistake that this particular individual had been cited by an observing secretary as a good man for leadership in the particular kind of parish work that has to do with personal service. The rector described him as a busy man and greatly interested in the national war work, a member of many directors' boards, considered in the town as pretty well along as a Christian and a Church member, and undoubtedly unable to be counted on for anything in addition to what he was already doing—as he said—for the Church.

It is amazing that so many of our clergy should so distrust the spiritual forces oftentimes strong but dormant in their parishioners as not to give them a chance so to develop themselves as to put first things first. It is likewise amazing that so many rectors of parishes are apparently so lacking in vision as to the real work of the Church as not to take instant advantage of the coming into the parish of a man who has impressed them with his ability, by making him at once one of the definite spiritual forces of the same. One of the troubles with our Church to-day is the protection that is being given to such so-called representative men in their continued habit of putting first things second or third or last.

We do not write exclusively of the Brotherhood and its work. We have often said, and we repeat it now, that if the men of the Church will only do their work as they should, the Brotherhood as an organization, needed no longer as a sign post pointing the way to duty, will gladly drop out of sight and out of business as a promoter. But we write of

the need of putting first things first in all parts of the spiritual work of the parish that should be in the hands of laymen. This is true of the Bible classes. It is true of the clubs and guilds of all kinds. In these there is always the danger of substituting the easier work for the harder, and unfortunately the easier work, because it attracts more men, seems to be the greater success.

Too often an unjust verdict is passed upon men of ability in financial and business affairs who stand in a commercial and professional sense as representatives of the community.

We somehow instinctively feel that they cannot be both hard-headed and energetic men of the world and also forceful members of the Church, witnessing positively for Christ and all of His ideals. The unfairness of this distrust is proved by the hundreds of cases of men of business capacity and standing who, once they have caught the vision of personal service or at least of definite parish work, have become not only enthusiasts but workers of ability and result. Many men of dormant spiritual vitality and of convincing force need only the stimulus of a first real religious experience to reveal their power of the Holy Spirit to those about them and to themselves.

We do not bring an indictment against those thoughtful rectors who are working to the utmost of their ability toward these spiritual ends. We hope we are within the truth when we say there are thousands of such. These would gladly welcome into their parishes the men of ability whose talents are being overlooked or wasted by others. Not all laymen, good and sincere though they be—yes, spiritual—are adapted to the leadership of others. Human frailties are bound to creep in and prevent us, even in spite of our highest ideals and utmost endeavors, from gaining the full result that we long for.

But it is a matter of deep regret that in so many instances opportunities placed before rectors are cast aside without thought, men given to them by God permitted to go their way in possession of a low ideal of what it means to be a Christian, and with not enough to do in the serious service of the Church to insure their continued stability as Churchmen or even as Christian men.

We are living in an age, and this without reference exclusively to the war, when, in the words of a recent magazine writer, the world is "drunk with the sense of physical fact." This age is liable to be stereotyped by the Church herself as of that condition, unless she holds before men the highest ideals of citizenship in the Great Kingdom. We say we must win the war and that patriotism is our first duty. It is, but it is only a part of our first duty. The development of character is the first duty that God gives us. The development of character includes the growth and expression of the highest patriotism and the defense of our country against the enemies of righteousness. It includes also service to our fellowmen in the highest and holiest sense of which we are capable. This is possible to us only in and through the Church. This sort of service must not be sidetracked for that which is apparently more immediately at hand and more insistently required. It is our duty to win the war, but when the war is won we must be ready for the great spiritual conquests that shall make the whole world safe for God and humanity.

Now is the psychological time to urge upon strong men, especially the ablest of them, leadership in the parish of the spiritual forces that should dominate it. Bible classes should be stronger rather than weaker because of the war. Members of vestries should be bringing men to church rather than merely taking care of the temporal interests of the parish. Men's clubs should cease to exist unless in these war times their work and usefulness are bearing directly toward the goal for which the Church is headed. Now is the time of all times, possibly, in this century to urge the custom of family prayer, daily Bible reading, grace said at meals, and

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# The Significance of Jerusalem in the History of the World

By the Rev. WALLACE E. ROLLINS, D.D.

Professor of Church History in the Virginia Theological Seminary

A Sermon Preached in the Bethlehem Chapel of the Holy Nativity, Washington Cathedral, Mount St. Alban,  
on the Fourth Sunday in Advent, on the occasion of a special service of Prayer  
and Thanksgiving for the Recovery of Jerusalem

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her."—Isaiah 66:10.

**W**E have met together to-day to celebrate, with joy and thanksgiving, an event that has sent a thrill throughout Christendom; an event that has deeply stirred the emotion of all Jews, Moslems, and Christians. We are met together to celebrate an event of world-wide significance; for the occupation of Jerusalem by Christians on December 11, 1917, after an almost continuous Moslem possession of 1,280 years, will have, in the language of the British Prime Minister, "a profound influence on the history of the world."

It is most fitting that we should assemble here in this Bethlehem Chapel, in the capital of our country, to give humble and hearty thanks to Almighty God for so great a gift. It is fitting also that, in the midst of our praise, we should pause to meditate on the Significance of Jerusalem in the History of the World.

For at least thirty-three hundred years Jerusalem has wielded, either directly or indirectly, a profound, and often a determining, influence upon the destinies of the world, and this influence has not been due to the fact that she has ever been a great political and military capital like Rome or Constantinople, or a great center of commerce like Tyre or Corinth, or a great intellectual center like Athens or Alexandria. Nor has her great influence been due to a highly favored location, for she sits on a high and barren Judean plateau thirty-four miles from the sea and isolated from the great highways between the East and the West, bare of many of the necessities of life.

Her power has been due solely to her history and to her sacred association. She became the religious capital of the world and the most venerated sanctuary on earth because she was the bearer of a divine message to the world. It was here on this barren spot, to quote the words of her greatest historian, that "She arose who, more than Athens and more than Rome, taught the world civic justice and gave her name to the ideal city that men are ever striving to build on earth, to the City of God that shall one day descend from Heaven—the New Jerusalem. For her builder was not Nature nor the wisdom of men, but on that secluded and barren site the Word of God, by her prophets, laid her eternal foundations in righteousness, and reared her walls in her people's faith in God."

When Jerusalem first comes into the clear light of history—about 1,400 years before Christ—she is a fortress, of no ordinary strength, under a Semitic chieftain, Abd-Khiba, who held his position under the king of Egypt. The name of the city even then was "Urusalim". All this and much more we learn from the Tel-el-Amarna Tablets, eight of which were written from Jerusalem itself.

About the year 1,000 B.C., as every child knows, this fortress was captured from the Jebusites by King David. It is interesting to recall that David, contrary to the customs of his time, generously spared the lives and the property of the inhabitants—a thing that has seldom happened in its many subsequent captures. David made Jerusalem the capital of all Israel. He brought the sacred ark there and made Jerusalem the religious center of the twelve tribes.

Solomon built a magnificent temple of stone on Mt. Moriah for the wandering ark. He greatly increased the population and the buildings of the city. "If he found it little more than a fort he left it a city."

In the eighth century B.C., it was for full fifty years the scene of the inspired ministry of Isaiah. He is the real creator of the spiritual Jerusalem. He became the interpreter of her divine mission, of God's purpose through her to the whole world. It was, as has been suggested by George Adam Smith, the advance of Assyria, in the eighth century B.C., that made Israel for the first time realize the world as a whole, just as the aggressions of German militarism in this twentieth century have forced America out of her provincialism and have made her, for the first time, conscious of the world as a whole and of her mission to the world.

In the year 621 B.C. the Law was discovered in the Temple, and, as a result, a great reformation was begun. Worship was centralized at Jerusalem. Henceforth there was to be but one altar. Henceforth the nation was really the city—the rest of the nation was but the outskirts of Jerusalem.

In 586 B.C. Jerusalem was captured and destroyed by

Nebuchadrezzar and many of its inhabitants were deported to Babylon. But though in a strange land their hearts turned ever to Jerusalem. "By the waters of Babylon, there we sat down, yea, we wept when we remembered Zion." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember Thee let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy."

The exiles returned to their land in the year 537 B.C. under Cyrus, King of Persia, and in a few years more a new temple was built and dedicated, and later still in the year 458 her walls were rebuilt by Nehemiah.

I will not speak of Jerusalem's tragic history during the Greek period, of its many sieges, captures, and desecrations, as for example, the Abomination of Desolation in the time of Antiochus Epiphanes in the year 168.

The glory of the city revived in the year 165 B.C., when Jerusalem became, and continued for nearly a century to be, the capital of a more or less independent Jewish state.

In the year 63 B.C. it was captured by Pompey for the Romans, and was under Rome when our Lord was born.

The Holy City was most intimately associated with our Saviour's life and ministry. It was this city which He visited as a boy. It was here that He drove the money-changers from the temple. It was to this city that He went up to attend the Feasts. It was here that He had His memorable conversation with Nicodemus. It was into this city that He made His triumphant entry. It was in this city that He instituted the Last Supper. It was the city which He loved and over which He wept. It was the scene of His trial and condemnation and He was crucified just outside its walls. It was here also that He arose from the dead and it was in the sight of this city that He ascended into heaven. These events, all occurring within the brief space of a few months, have given to Jerusalem a glory and a pathos that can never fade away, and have made it for Christians the most venerated spot in all the world.

In 66 A.D. the Jews rebelled against the Roman Empire and in the year 70 Jerusalem was captured and destroyed by Titus. One million, one hundred thousand Jews are said to have perished in the awful struggle and 97,000 were taken prisoners.

The fourth century of our era marks a new epoch in the history of Jerusalem. The Emperor Constantine became a patron of Christianity, and built a magnificent church—the Basilica of the Holy Sepulchre—on the site of the tomb of our Lord. His mother, Helena, built the Ascension Church on the Mount of Olives.

In the year 637 A.D. occurred one of the saddest events in all the tragic history of Jerusalem. The city was besieged by the Khalif Omar and his Arabian Moslems. The Patriarch of Jerusalem was Sophronius, one of the most learned bishops in the Church and one of the ablest defenders of the faith, who deserves to rank with Athanasius. Under his inspiration the Christians fought valiantly for four months, but resistance was hopeless. Sophronius agreed to surrender the city if the Khalif himself should come to the walls and receive it. Omar agreed, and, entering the city, forced the aged patriarch to be his guide to the holy places. Omar erected a mosque of wood on the temple area which bears his name to this day, and which is the most sacred spot to Moslems, next to Mecca. On this spot a magnificent stone building—the Dome of the Rock—was built in 688 A.D. by Khalif Abd-al-Melik. That great black dome shines in the sunlight to-day almost exactly as it did 1,229 years ago.

Late in the eleventh century Palestine was overrun by the Seljuk Turks—rude and savage tribes from Central Asia. Jerusalem was captured. Many Christians were imprisoned and many sold into slavery. Christian pilgrims were mistreated. All this led to the Crusades—those romantic episodes in history whose glamor affects us still. A burning zeal took hold of the Christian world to be in possession of

"those holy fields,

Over whose acres walked those blessed feet,  
Which fourteen hundred years ago were nailed  
For our advantage to the bitter Cross."

Millions of lives were lost in the attempt to win the Holy Sepulchre. Jerusalem was captured by the first Crusaders in 1099.

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## The Aftermath of the Pilgrimage

By JULIA C. EMERY

THIS war had not been long upon its dreadful way before it roused a feeling among English Christians which impelled them to call for a nation-wide Mission of Repentance and Hope.

Stirred by that call and led by Mrs. Montgomery, secretary of the Women's Central Committee in England, to which some of our American Churchwomen belong, there was formed the Society of the Pilgrimage of Prayer. Through the influence of this society many Englishwomen have served as pilgrims. One of their leaflets describes their plan. "For one fortnight the pilgrims leave their homes and their home duties and make their pilgrimage on foot from village to village, wherever the parish priest has invited them, staying with the villagers themselves and bearing witness to the power and love of God. They call the people to come and pray together for pardon, for peace, for God's blessing on our land, our King, on our soldiers and sailors, and on our homes and loved ones. They try to come very near to our Lord in prayer and to bring His presence with them into the homes they visit."

This Pilgrimage was taking place in the summer before our Woman's Auxiliary to the Board of Missions was to hold its triennial meeting, in October, 1916. Our nation had not then entered into the war, but doubtless the war cloud hanging over Europe made more real to the hearts of some the cruel horror and yet the limitless possibilities that lie in the age-long warfare between holiness and sin. So it was resolved in the triennial gatherings of the Auxiliary that American Churchwomen also should enter upon a Pilgrimage of Prayer.

Its method has been described and its progress related in the pages of our Church papers, especially in those of the *Spirit of Missions*, the official organ of the Woman's Auxiliary. Both methods and progress differed widely from those pursued in England. With us, the Church Year from Advent, 1916, to Advent, 1917, made up the cycle of our pilgrimage, and the prayers arose week by week from diocese after diocese until the round of the American Church and its missions had been made. The subjects of our prayers were chosen while we were still a neutral people, but in their petitions for unity, peace, and the coming of the Kingdom among men, every purpose of every righteous prayer we pray to-day is found.

In the January number of the *Spirit of Missions* the official record of this Pilgrimage Year was ended, but since these pages were printed some word has come from distant places, without which that record would not be complete, and we give them in the columns of our weekly papers that our Churchmen may not lose their incentive.

As far back as last May a committee of preparation was formed for the district of Hankow, and its week in the following October was kept with daily celebrations in some churches and less frequent Communion in others, and with prayer meetings, planned by native and foreign clergy and led by Bible women, members of the Woman's Auxiliary and Juniors, and the girls of St. Hilda's School. The Rev. S. C. Hwang preached on Christian Unity to Chinese women, and the Rev. A. M. Sherman conducted a quiet hour for the foreign women of the Wuchang compound. In Ichang a little company of five—one an Englishwoman and one a Churchwoman from Virginia—joined in English intercessions. In Changsha the arrival of thousands of soldiers from Szechuan combined with rain in torrents failed to keep a company of twenty sincere and earnest souls from the two celebrations and two afternoon meetings that had been planned. In one period set apart for continuous intercession, men and women of Ichang both took their share. From that station, one thousand miles up the Yangtse, Deaconess Ridgley writes: "It seemed easy to pray earnestly. I am sure we were feeling the power of all the weeks of prayer that went before."

China's week most happily included the Feast of All

Saints, which to our Christians is as a second Easter; and Mrs. Gilman, president of the district branch of the Auxiliary, says: "I think a week of prayer for the whole Auxiliary at All Saints' time each year would be a lovely thing."

From Japan, Deaconess Knapp writes that in Tokyo there was a daily celebration in the Cathedral, with special prayers at evensong, and Mrs. Wallace adds: "The prayers and Litany for Missions, so helpful at this time, will not cease to be of use in future years."

In Kyoto district the priests in charge at mission stations were asked to have a celebration on the Sunday and to speak at one of the services, upon Prayer. Father Powell of St. John the Evangelist's, Boston, visiting in Kyoto at the time, conducted two quiet days, one for the workers in that city and its neighborhood, and one for those on the west coast. Kyoto's week immediately preceded that of their special anniversary evangelistic meetings, and this gave the Christians a special object for prayer which surely added to the efficacy of the meetings of the succeeding week.

In Cuba thirty-eight Havana women gathered for a special service with their Bishop; the priest of the colored mission at Limonar sent out a Pilgrimage leaflet to the Spanish-speaking people; the Juniors at Guantanamo had a corporate Communion when about fifty communicants assembled; and there, and in the Hooker School in Mexico, the pupils received daily instruction in the subjects of the petitions of the Pilgrimage.

At the end of the year those who had been praying in their separate places in their appointed weeks were asked to join in the closing week of prayer, and we can well believe that thousands of hearts reëchoed the thought expressed by a worker in the Virginia mountains, who wrote: "It seems as though every year ought to be a Pilgrimage Year. I don't see any use in it stopping!"

To those of us who have been on pilgrimage, not one week only, or two, but through every week of this year, there has ceased to be the thought of stopping; the necessity is on us, more than ever, for *keeping on*. Are not too many in our Church and nation still, too, like what a correspondent in a small country place in England says of her neighbors?

"This is practically a very godless little backwater, and though there is scarcely a house where there has not been a great loss—and for all there is the terrible anxiety—yet prayer seems to be the last thing wished for. It was very awful to me, when after two years I came home from France, where every day the services in the little Roman Catholic church were attended by every one—and on Fridays there were special services and prayers.

"I do think if our *great desires* can be prayers, they *are made*. For we work, we all have incessant work, and the greatest anxieties, for over three years. It seems as though one could never be away from the awful grandeur of this sacrifice. And the splendid friendship between the two great English-speaking peoples, both living, working, and dying for the same mighty cause, is the greatest help—the spiritual bond most of all.

"It seems very beautiful and fitting, the beautiful unity of souls this Pilgrimage plan makes."

So, if the Pilgrimage Year has taught its followers anything, it must have taught us this—the absolute necessity for prayer. The Blessed Lord, who is our Great Example, had a work to do to which He gave incessant toil, but a part of that labor of His most laborious earthly life was performed in the silence of the night and in the loneliness of the garden where He wrestled in prayer with God. It will be happy for us not to wait till loss and suffering and sorrow intensified drive us, like our friends in France, to our churches and to our knees.

In the Sacred Feast spread before us for our strength and blessing, in the opening before God the desires of our hearts for the restoration of this world through the coming of His Kingdom, we shall find that which He would have the seed and root of every deed of love to our fellows—believing and confiding love and trust in Him.

There will always be some fresh advance before our

Pilgrims. Two papers lately issued mean immediate opportunity.

In 1846 there was established by the society known as "The World's Evangelical Alliance" what they call "the Annual Universal Week of Prayer." During this week, January 6th to 12th, they ask "all Christians" to "pray daily" for such objects as The Universal Church, The Nations and Their Rulers, Missions Among Moslems and Heathen, Home Missions and the Jews; Families, Schools, and Colleges, and the Young. And in the week of January 18th to 25th the members of our own World Conference on Faith and Order are asking us to pray earnestly for "the Reunion of Christendom" and for "the blessing and guidance of all efforts to that end".

"Of all efforts!" There is a hope that springs undying in our hearts through all these darkest days. We feel it as Christians and non-Christians are brought into a new and close comradeship and understanding, born of a common struggle; we feel it in the drawing together of helping companies under the leadership of the same White Companion; we feel it as—a little company indeed—our President of the Board of Missions and his one associate venture perilous waters and the untried risks of the West Coast of Africa to remind us—what we are so prone to forget—that the world-wide, age-long warfare is always on. And this hope is sure and certain as God's promise, and its fulfilment each passing day draws nearer—for "the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace".

#### "FIRST THINGS FIRST"

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the revival of the family pew. But this splendid plan of accomplishment can never be realized if we are content to say of men capable of leadership that they already have enough to do.

St. Andrew called Christ's attention to the boy with the five loaves and the two fishes. Christ took the loaves from the boy whom St. Andrew pointed out. In these days He takes men and uses them as He took the loaves in that former day. There is no man, be he never so busy in patriotic work, in business enterprise, in benevolent service, in the social sphere, and in a multitude of other forms of legitimate occupation, who, like the loaves, may not be made through God's mysterious and wonderful alchemy an outstanding and energizing witness for Christ through His Church.

Spiritual leaders should take their eyes from the war-reddened horizon long enough to see the desperate need of putting first things always and resolutely first in the Church at home. If they do not lead at home, nobody will. We are in an age—even without the preoccupation of the war—of the unchurched man, the indifferent parishioner, the faithless communicant, the half-filled Sunday school, the commercialized pew, the semi-pagan home, and a few other things. Let us repeat the old saying that the light that shines farthest abroad shines brightest at home. Let the foreign missionary coffers be filled to overflowing, because, if that be done in a truly consecrated spirit, the work that lies near to our own doors will also be accomplished. But let it be accomplished.

#### THE SIGNIFICANCE OF JERUSALEM IN THE HISTORY OF THE WORLD

(Continued from page 326)

For forty-eight years a Latin kingdom was set up in Jerusalem (1099-1187)—Christian in name, but not always in deed. Whatever may be said of the misguided zeal and the cruelties of the Crusaders, the fact remains that they bear eloquent testimony to the idealism of the Middle Ages, for they came to her, "not like most other invaders, because she was the road to somewhere else, but because she was herself, in their eyes, the goal of all roads, the central and most blessed province of the world." It is with gratitude that we now recall the fact that generous, idealistic France took the leading part in the Crusades. The Crusades began and ended in France.

In the year 1517 the Ottoman Turks captured Jerusalem, and, with the exception of a brief period of Egyptian occupation, have held it to the present time. Thus the adherents of Islam have held Jerusalem, with a few brief intermissions, since 637 A.D. Of

this time the Ottoman Turks have held it almost continuously for 400 years.

Such is a fragmentary sketch of the history of Jerusalem. It is a tragic history. No city in the world has had a more tragic one. But now at last her day of deliverance has come. Two weeks ago to-day, as all the world knows, Jerusalem was surrendered to the British forces, under General Allenby. On December 11th the official entry took place. General Allenby entered the city reverently and on foot through the historic Jaffa Gate. Near this gate is a breach in the walls, made to allow the proud Emperor of Germany to enter in state in 1898, but this breach was not used on this historic occasion. The Commander-in-chief was accompanied by representatives of his own army, and by the commanders of the French and Italian detachments, and by a military representative of the army of the United States. Once more the inspired prophecy of Isaiah has come true: "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

The City of Jerusalem during its long history has been besieged more than fifty times and has been captured almost as often, but this capture of Jerusalem by the British is, in many respects, unique among all its conquests.

Never before has so much consideration been shown by any captor for the city and for its sacred places. Turkish guns, concealed near the city and upon the Mount of Olives, fired upon the British troops who did not reply for fear of injuring the Holy City, but with great bravery stormed the guns with rifle and bayonet. As a result not one stone of the city has been broken or torn down by its capture.

Never before has a conquering army shown such consideration for the inhabitants of Jerusalem. Not one of its 60,000 inhabitants was killed or even injured.

Never before have the inhabitants of the city welcomed a conquering army with clapping of hands, with shouts and tears of joy. Never before in the long list of conquerors—Babylonian, Persian, Greek, Roman, Turkish, Crusader—has a conqueror been acclaimed by the inhabitants as was General Allenby. Flowers were strewn in his path as he entered the city by Jews, by Moslems, and by Christians. What a tribute to the character, to the fairness, the justice, and the generosity of our valiant ally, Great Britain!

There is one other respect in which this deliverance of Jerusalem will, we devoutly trust, prove unique. All other deliverances have been temporary. This, please God, shall be permanent.

What will be the results of this last great deliverance?

Pilgrims will flock again in ever increasing numbers to worship at the sacred places of the Holy Land. Jerusalem will be made sanitary and pilgrims will have every care and guidance. The holy places will be reverently guarded and protected.

Archaeologists will have the opportunity, unhampered by Turkish bigotry and interference, to make fresh discoveries which will confirm and illuminate our sacred narrative. The old Jerusalem is buried from twenty to forty feet below the present city. Scientific investigation will settle many a disputed question of topography and will bring to light many new facts in regard to the city of Christ and His apostles.

It may be that many Jews of all lands, inspired by prophecy and by their intense affection for the land of their fathers, will return to Palestine and build again a Jewish state, under British or allied protection.

But the greatest result of this last deliverance of Jerusalem will be its immense influence upon the sentiments of mankind—upon the scattered Jews throughout the world, upon the many millions of Moslems, and upon Christians of every name. The military importance of the capture of Jerusalem may or may not be great, but the world, after all, is ruled by its sentiments and affections and it may be that December 11, 1917, will yet prove to be the turning point in this great war. At any rate, the great significance to us of this capture of Jerusalem is that it is one more step in the great world-wide battle for righteousness, liberty, and peace. One more stone has been laid in the building of that ideal City which men are ever striving to build on this earth—the City of God that shall one day descend from heaven—the New Jerusalem.

May God grant that America shall do her part in the building of that City.

HE DID too many grandnesses, to note much in the meaner things about his path: and stepping there, with face towards the sun, stopped seldom to pluck weeds or ask their names.—Selected.

EVERY MOMENT of worry weakens the soul for its daily combat.—A. B. Brown.

**THE DREAM OF THE AGES**

Though every day now bears a stain,  
 Though pride and greed are regnant still,  
 The dream abides: that right shall reign,  
 That good shall vanquish every ill.

The men of earth shall grieve at sin  
 And beauteous shall their vision be;  
 All souls shall trust the light within,  
 In reverence and purity.

What though the years be long and dark,  
 And men be found of little worth?  
 Still glows the living, God-born spark  
 In every God-made soul of earth;

A spark that through the distant years  
 Shall grow unto a ruling sun:  
 The Kingdom day by day appears,  
 The tasks of God are never done.

The dream, the dream! All else shall pass—  
 The lust for gold, the pomp of kings,  
 The pride of power, which fade as grass;  
 The whole wide universe of things.

The dream of God—that dream of light  
 Which lit the prophet's sacred page—  
 To-day is vanquishing the night,  
 To bless the world from age to age.

THOMAS CURTIS CLARK.

**WHERE SUPERSTITION RULES**

BY ROLAND RINGWALT

SO far as we can see the man who believes in Christianity may cling to old delusions of his pagan forefathers. It is quite as likely that the man who denies revelation may be happy over mascots and miserable over hoodoos. The slave of omens may be kind-hearted or the reverse. It may be that the person at whom we laugh as superstitious is below the mental average of the community. We may find, on the contrary, that a physician or a chemist, trained to scientific habits of thought, has dreads or hopes which he rarely owns, but which influence his conduct. Oftentimes the child reared in a superstitious atmosphere learns at school or college to discard family traditions. It is as true, though less frequently true, that powerful minds—Lord Erskine's is an example—have yielded to credulity in their later days.

Far be it from the purpose of a fragment like this to guess at the percentage of cases of this or that type. Leaving out for the moment the mental and moral tendencies of those whom we call superstitious, may we not glance at the power of the external over the human imagination? Dull superstitions, for instance, the belief that a falling butcherknife betokens an honored guest, or that if a man and wife simultaneously wipe their hands on the same towel a quarrel will soon occur, may linger in the meadow or the marshes. Terrible superstitions, wraiths and pixies, legends that are worth hearing and writing, traditions that pass into undying ballads or that would make footnotes for the Waverley novels, come from the seashore or the mountain.

It was with the roaring sea in the foreground and the towering cliffs behind her that Norma of the Fitful Head could stand as a priestess and prophetess of good or bad voyages. Far up the hills, with the mists swathed like magical robes about them, seers could awe the sternest baron as he awed the most timid serf.

There are what we may term commonplace superstitions. It is possible to laugh at them, to scorn them, to lose patience with those who fret over them. But any one conscious of the imaginative or the poetic feels that there is a grandeur in the myths of the coast and of the crag. We are not ashamed that our ancestors believed in all these things. We have little doubt that had we lived five or six generations back we should have believed them ourselves.

Joseph Story was born after the Declaration of Inde-

pendence and lived on to the days of what our grandfathers carefully called "the electric telegraph". He was a fine specimen of New England culture and a man who delighted in recalling his childhood. Of the Marblehead he knew he says: "My native town, like other fishing towns, as I believe, was full of all sorts of superstitions. Ghosts, hobgoblins, will-o'-the-wisps, apparitions, and premonitions were the common—I might almost say, the universal—subject of belief, and numberless were the stories of haunted houses and wandering spirits, and murdered ghosts, that were told at the fireside, and filled my imagination with every kind of preternatural fear. It is to this circumstance that I principally owe my strong love of the marvelous in novels and that I yet read with delight the romances of Mrs. Radcliffe, which always appear to me realities, with which I have been long familiar."

When Story was a child the fishermen would advise him to run home ere twilight lest the bogles seize him. In the biography of the jurist father by the sculptor son we read: "With the return of the fishing smacks every winter came a new importation of legend and adventure; and, seated around their hearths during a stormy night, while the fire of huge brands and logs roared up the throats of their capacious chimneys and glowed upon the narrowing circle of listeners, the sailors would recount horrible adventures, dangers, and supernatural visions which made the blood chill, while the wind and sleet were rattling on the panes, and the heavy roar of the distant surf sounding along the beach, filling up the pauses with its voice of lamentation and menace."

For aught we know Joseph Story may have met school-masters quite as superstitious as Ichabod Crane; in fact, this extract rather goes beyond Irving's description.

There has been many a horror of dim and grim outlines ere Zebul said to Gaal: "Thou seest the shadow of the mountains as if they were men." Even the awe and terror of the last day will, our Redeemer says, be heightened by the sound of the sea and the waves roaring. It behooves us to draw a line between the petty superstitions of shuffled cards and mixed tea leaves and the dramatic superstitions which were as the breath of life to Homer, which entered into the daily round of Shakespeare, and which Walter Scott half believed.

**A PRAYER FOR THE SUCCESS OF OUR ARMS\***

**O** MOST powerful and glorious Lord God of Hosts, ruler and commander of all the earth, who sittest in the throne that judgest right; Take our cause, we beseech Thee, into Thine own hand, and judge between us and our enemies. Stir up Thy strength, O Lord, and come and help us. Guide us with Thy hand, gird us with Thy might; give us victory, we beseech Thee, in the day of battle. Turn into foolishness, O Lord, the counsels of them that delight in war, and establish righteous peace, in our time, for all men, everywhere. Thou who puttest down the mighty from their seat, and scatterest the proud in the imagination of their hearts, defend the progress of the just. O Lord, arise, help us and deliver us for Thy name's sake; through Jesus Christ our Lord. Amen.

\* From the *Bulletin* of the Episcopal Theological School, Cambridge.

**DUTY**

While yet I wore the wondrous rose of youth,  
 And trod life's flower-lined, opening way,  
 There came one shrouded in a robe of grey,  
 Who leant upon the arm of one called Truth.  
 So quaint her style and fashion, so uncouth,  
 That filled was I with doubt, dread, and dismay,  
 And to escape her gaze I did essay,  
 Yet ever, ever, was transfixed forsooth.  
 Scarce knew I when youth's rose began to fade,  
 Perceived at last its fragrancancy was past,  
 Then turned to dwell within life's solemn shade,  
 There learned my vision had been overcast!  
 Henceforth I am of Duty unafraid,  
 And long time since my lot with hers have cast.

CLARA OPHELIA BLAND.



CLINTON ROGERS WOODRUFF, Editor

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

THE IMMIGRANT AND THE "GRAY WOLF"?

GRACE ABBOTT had a long experience with immigrants in Chicago before taking up her present work in Washington in administering the Federal Child Labor Law. She had been a resident of Hull House and the director of the Immigrants' Protective League, not to mention her membership in various bodies and communities, studying the immigrant in all his various phases, and this experience and this interest, and an earnest zeal and a lively faith in America, she has embodied in her readable book, *The Immigrant and the Community* (The Century Co., New York). Miss Abbott very frankly and forcibly avows her belief not only that America should keep her doors open to the immigrant, but has a duty to utilize every resource to protect, develop, and Americanize them in unlimited numbers. The volume is highly suggestive and stimulating because Grace Abbott knows her subject and writes out of an abundance of personal contact with the problems she discusses. What she reports in politics, for instance, as our own William L. Cheney points out in his stimulating column in the *Chicago Herald*, indicates as well as any other part of the book the quality of her contribution, for there it is that the foreign-born American has been most severely criticised. Miss Abbott admits that the votes of immigrants keep in office aldermen and others who vote against the interests of their constituents. But she follows through to the explanation that their votes are for "the gray wolf" member of their council because that gray wolf is a better neighbor than many of the "good" citizens who condemn him most bitterly. The ward politician gets the immigrant jobs, and in return he gets a first mortgage on the peasant's vote. So far as the immigrant is concerned the transaction is simple. This is not a new view, as readers of this column know, but it is one that is constantly overlooked. Neither the misrepresentative politician nor the naive newcomer is especially responsible for the evil which eventuates. Rather the individualistic political theory which America has cherished, the *laissez-faire* policy of pretending that every one has equal opportunities, is culpable. As a nation we have set the immigrant adrift. For its own sake, Chicago and the rest of the country, Miss Abbott and all who agree with her urge, should see that faithless political bosses are not the only citizens upon whose permanent friendship the foreigner can rely. The finding of jobs for the man out of work ought not to be allowed to be the means of lowering the standards of a council, a legislature, or a Congress. The loyalty which the poor voter gives to the boss ought to be sought by the community.

WASTEFUL DUPLICATION IN PRIVATELY OWNED RAILROADS

At the Chicago Conference on Public Ownership, Professor Zeublin declared that 40 per cent. of the total of 100,000 miles of railroad was wasteful duplication, capitalized at many times its cost. He pointed out that we have now no

train across the country east and west or north and south. Chicago has 29 trunk lines entering the city and crossing each other 239 times. Two stations in New York costing a quarter of a billion dollars have no connecting link. Such lack of coordination and cooperation are among the factors making for the wave of public opinion favoring public ownership of public utilities. As was pointed out at this conference by more than one speaker, the chief evil of private ownership is a lack of unity, and the railroads must be united for strategy either in war or peace.

A COMMISSION "FINDING ITSELF"

The Social Service Commission of the Province of Washington, in its report to the second annual synod assembled recently in Philadelphia, said:

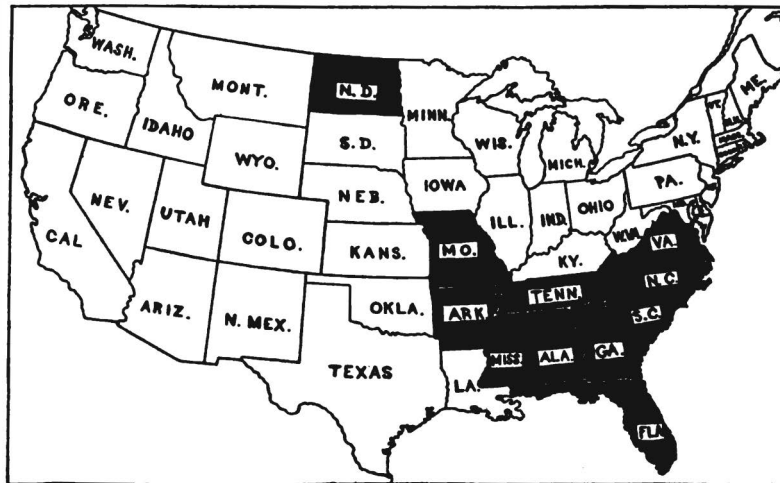
"So far as definite work accomplished is concerned, your Commission would report that it is still in the process of finding itself. The line which the development of the social service activities of the Church has taken has necessarily made the provincial commissions slow in finding their proper sphere of action. They are, or should be, connecting links between the Joint Commission and the diocesan commissions, and welding forces to unify the work of the various diocesan commissions, synchronizing the work along lines common to the Province as a whole, and making known to one

diocese what another has found valuable. Your Commission believes that its determination to go slow and see its way clear has been the right policy. The development of a province cannot be forced. It must come gradually. And your Commission believes that to-day it is seeing its way more clearly than at any time since its appointment."

GEOGRAPHICAL DISTRIBUTION OF COMPENSATION LAWS

A map published by the American Association of Labor Legislation shows that the solid South with the exception of Kentucky, Louisiana, and Texas has no workmen's compensation law. The only northern state which has none is North Dakota. Four-fifths of the map is now covered, for within the past seven years thirty-seven of forty-eight states, in addition to Porto Rico, Alaska, and Hawaii, have adopted compensation laws. (See illustration.)

"How CAN A MAN put himself on a basis of efficiency?" *Second Wind*, by Freeman Tilden (New York: B. W. Huebsch, \$1.00 net), is a suggestive and withal an entertaining answer to this question. It tells the story of Alexander Hadlock, aged 62, who went "back to the land", which justifies the words of the publisher that it is "not a romance; not sentimental fiction, but just the plain story of a plain man with no capital, but the will to be happy and successful." It is a telling book because the author not only explains how to get the full yield of land and cattle, but because it portrays a man. Without meaning to be, it is a good book for war times.



DISTRIBUTION OF COMPENSATION LAWS  
The "black" states on the above map are without such laws



# CORRESPONDENCE

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

## THE RANK OF CHAPLAINS

To the Editor of *The Living Church*:

**I** UNDERSTAND that the British system of giving chaplains honorary commissioned rank is being followed in the American army, so that a padre becomes a lieutenant, captain, major, or colonel, as the case may be. The system is fundamentally wrong and largely accounts for the much lamented fact that chaplains have so little effective part in the lives of the men. Attached Y. M. C. A. workers with no commissioned rank are much more appreciated and loom larger in the life of a soldier. I take it that the great object of a chaplain should be to lead men to God and to help men lead a Christian life. For the sick and wounded his duty is also to cheer and help and to be the intermediary between them and the loved ones at home—often, alas, the only one to send the last message from the dying soldier. His popularity should not be based on the number of cigarettes he has to distribute but on the fact that his heart is full of the love that comes from the God of love. Some of the reasons why a chaplain should not have commissioned rank are as follows:

1. He is sailing under false colors. He is not really a captain or a colonel. His rank is despised by the men and politely tolerated by the real officers. Yet how often is it rolled as a sweet morsel under the tongue. "The Rev. Capt. Smith will speak on his experiences at the front," and so forth. Surely we have enough honorary doctors of divinity who cannot read Hebrew and Doctors of Laws whose erudition consists of amassed money without adding these unreal and unearned appellations to the ministers of God.

2. Between the enlisted man and the commissioned officer there is a great gulf fixed. No matter how anxious the padre may be to be the confidant of the soldier, he is an officer; and the "Yes, Sir," or "No, Sir," and "Come to attention and salute" make a real intimacy well nigh impossible.

3. Ambition tempts the padre from his duty. He is a lieutenant and he longs for a captaincy, he is a major and his heart cries for a colonel's badge. The status and the increased pay both call him. If he yields to the temptation he will cultivate the goodwill of the officers and those above him—for the recommendation for advancement must come from them, the secret reports go in from them. They can make or break him. How hard must be his task if his duty calls him to reprove those of higher rank, while how easily he can denounce the sins of a soldier! It is wrong that Christ's messenger should stand in this position—often suspected of flunkeyism even when no such thought enters his mind. He should be untrammelled and free.

4. Envy seeks a lodgment in the padre's heart. His confrere, the Rev. Capt. Smith, has been made a major; he feels he has been slighted, for he is still a lieutenant. Bitterness springs up in his soul. Has the reader ever heard the talk of chaplains about other chaplains? Perhaps not, as America is new in the war. But wait.

You earnest and humble men of heart want your chaplains to help your boys—to have the confidence of your sons—to be a father and a mother to them when they are set in the midst of so many and so great temptations and dangers. You are not interested in the rank the padre may attain; you are thinking of how near he can get to your dear one's life. The real chaplain's heart is full of the same thoughts.

Then cut out these fictitious ranks. Let a chaplain be a padre first, last, and all the time, with the right of entry to the officers' mess and a welcomed guest in the tents of the men—at home in either place, a very real officer of God to the soldiers of the Republic.

ARTHUR J. B. MELLISH.

## CAMP COMMUNIONS BY INTINCTION

[ABRIDGED]

To the Editor of *The Living Church*:

**W**HEN Bishop Lawrence last October appointed me voluntary chaplain at Camp Devens, and my work began, one of the first matters undertaken was to explain to the soldiers gathered for the Communion service that the Communion would be administered by the method known as Intinction, that is, the wafer is dipped in the consecrated wine, and placed upon the hand of each one receiving, instead of passing the chalice from lip to lip. It seemed advisable to introduce this method where the

drafted men were suffering from distressing colds and severe sore throats, and where there was bound to be communicable disease of other kinds. For more than two months now this method has been followed, and many men have gone out of their way to express their approval to me, and not one has offered any criticism against it.

Other considerations also recommend this change in method. A military religious service ought to be bright, short, definite, and clear cut; never ought it to be a long drawn out affair, endless and dull. Besides, soldiers have duties to perform on Sunday and they can attend a short service. In addition, the place where you have service may be needed for another service to follow yours, or you may have another service immediately after at the base hospital, etc. Intinction shortens the service appreciably where even as few as twenty-five receive.

Here is a method clean and orderly. Why will not the Church grant the clergy the right to use it in their parishes? Recently two bishops of New England dioceses were my guests for over Sunday, and both were convinced not only of the practicability of this method for administering the Communion in camp, but were most open and warm in their interest in the possibilities presented when this method could be introduced into parishes.

HOWARD KEY BARTOW,  
Voluntary Chaplain.

## PURITY IN PRONUNCIATION

To the Editor of *The Living Church*:

**I**T would be most gratifying to some of the old-fashioned Churchmen, if the priests, many of them, would give just a little attention to the study of phonology. The writer a few Sundays ago heard the officiating priest say, *ree'-member*, *ree'-ceive*, *ree'-joice*, *ree'-solve*, *bee'-stow*, *dee'-lay*, *ee'-pistle*, etc., and this same priest is spoken of as a student. It will puzzle him to find any authority for such vulgar pronunciation. There has never been any other single thing in the history of the English language that has marred it to the same extent as this utterly wrong and fallacious liquid *e*, so-called. On another Sunday I heard the service said where this liquid *e* was unknown or unused, and where such words as *program*, *add'-dress*, and *mag'-azine* were taboo, and what a charm it had!

JOHN C. WILLSON.

New York, December 23rd.

## GRATITUDE

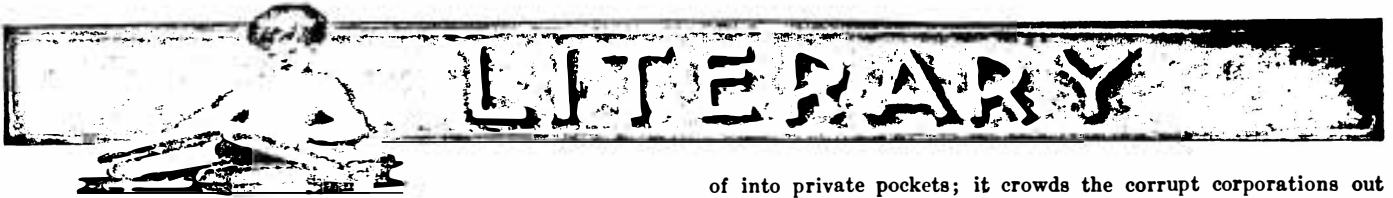
To the Editor of *The Living Church*:

**M**AY I through your kindness be permitted to thank the many kind friends of the U. S. S. *Georgia* who have sent me magazines, books, and games, in answer to my recent appeal? Such gifts as these are much appreciated.

ALBERT C. LARNED.

U. S. S. *Georgia*, care Postmaster, New York.  
December 18th.

THERE CAME unto this world, long ago, a little Child; of a winter's night, and in a humble city among hills; in the garb of poverty and without state or splendors of any kind, save that the skies were for a few moments light near the place where He was born, and that watchers seemed to hear unearthly music above them, like songs from a better world than this. The little Child grew to be a Man; and the Man died a hard and bitter death; and He disappeared. But with that departure from among us, and immediately thereafter, came a vision; it was such as never mortals beheld before; it lit the earth as does the great sun when it stands above the hills and looks across the plain; it lit hearth and home, the cottage of the lowly and the palace of the knights; it lit up the dark souls of men and their weary eyes; in its radiance intellect grew and conscience revived; virtue was transfigured into righteousness, truth flourished once more upon the earth, and error and superstition began to crumble away. Let us note that men beheld in that vision—whichever, strange as it may seem, followed upon the advent of a humble Child—a calm and suffering Man. Ask not of others what may be seen in it; ask of your own hearts, for surely they can tell you better than any other.—*Morgan Dix*.



### TWO GOSPEL HARMONIES

*Records of the Life of Jesus.* By Henry Burton Sharman. New York: George H. Doran Co., 1917. \$2.50.

*A Harmony of the Synoptic Gospels.* By Ernest DeWitt Burton and Edgar Johnson Goodspeed. New York: Charles Scribner's Sons. 1917. \$1.25.

A good English harmony of the Synoptic Gospels has long been a crying need, but this need is now amply satisfied by the almost simultaneous publication of these two works. Both are admirable.

Neither is based on any theory of the Synoptic Problem, and each aims simply to print the Gospels as they stand, repeating passages in the "parallels" as often as may be necessary. Dr. Sharman has carried out this principle almost exhaustively, so producing a very elaborate book. It is luxuriously printed, on a large page with a very full system of cross references. And a second part, containing St. John with references to the Synoptic parallels, adds considerably to its utility. The binding is beautiful—and the book is expensive. Drs. Burton and Goodspeed have adhered strictly to class room purposes and the result is unmistakably a "textbook." Its special advantage is the use of very short lines, so making close comparison easy. It also contains the American Revised Version, while Dr. Sharman has contented himself with the version of 1881.

Students of the Gospels should buy both books. B. S. E.

### SOCIOLOGY

WALTER E. WEYL's new essay, *American World Policies*, is fully up to the standard of his earlier volume on *The New Democracy*, of which in a way it is a continuation, although one may agree with the former while disagreeing with much of the latter. Dr. Weyl believes that "internationalism begins at home," and he deduces this conclusion from two premises; one is, "To promote an economic internationalism we must make our internal development sound"; the other is, "To help cure the world we must maintain our own health." It is evident that he had in mind the same general thought that the President had when he coined the happy phrase, "making the world safe for democracy," but there is really a world of difference between the two ideas. In the first place, one is economic, the other political. In the second place, democracy and internationalism are by no means convertible terms. And again, it is possible to have a sound economic policy under an oligarchy or autocracy, or an unsound economic policy in a democracy. Nevertheless Dr. Weyl, who is a sound student and a pupil of Professor Patten, has written a stimulating book well worth reading. His pacifism is pacifist, not militant. His clear-cut distinction between static and dynamic pacifism is most suggestive, and his references to a "League of Satisfied Powers" are very much to the point. At the same time, like most pacifists, the trend of his argument is pro-German, and anti-English, his chapter on The Freedom of the Seas being an illustration in point. All thoughtful observers will agree with the author when he declares that "to enter upon an international career without a sense of conditions underlying peace and war is to walk in darkness along a dangerous path."

CARL D. THOMPSON, formerly secretary of the socialist party in the United States, and now secretary of the Public Ownership League of America, has written an effective argument for municipal ownership and operation. In his 114 pages of *Municipal Ownership* he sketches the growth of the municipal ownership movement, which he avers is surely and steadily winning its way "throughout the world." Then he addresses himself to the case against private ownership and against regulation, winding up with a discussion of the success and advantages of municipal ownership. There is now a general agreement among progressive thinkers that the public which gives them their value should own public utilities. There is considerable difference of opinion, however, as to the question of immediate operation, although their conduct by private corporations during these critical times is not helping the case for continued private operation. In Mr. Thompson's judgment municipal ownership raises wages and improves labor conditions; it improves the service; reduces the cost of living on the items affected; it turns the vast profits that arise from the operation of public utilities into the public funds instead

of into private pockets; it crowds the corrupt corporations out of politics; intensifies and enlarges the civic spirit, and tends to develop a more normal, healthy, and stable, just and progressive social and industrial condition. It is therefore, he declares, in every sense to be desired and earnestly to be striven for by all who seek the common good.

The book is dedicated "to the people who must live and labor in the cities of America." [New York: B. W. Huebsch. \$1.]

C. R. W.

AT A TIME WHEN our American cities are seeking ways and means to control their necessities of life and to improve the social conditions surrounding the poor, neglected, and delinquent, as well as to protect them from exploitation, the *Canadian Municipal Manual* comes as a welcome addition to literature dealing with municipal questions. It is a comprehensive discussion of the important legislation which our northern sister has passed during this generation. This legislation is important in itself as representing a very substantial contribution to the whole problem of municipal government, and of special interest as showing certain lines of municipal progress along which our cities are proceeding. Municipal ownership of services, such as street railways, electric lighting, and water service plants, has made great strides in Canada, and this volume of 1,040 pages abounds with information as to their management and control. It is edited by Sir William Ralph Meredith, Kt., Chief Justice of Ontario, and it is published by the Canada Law Book Company, Ltd., of Toronto. It is published in this country by the Cromarty Law Book Company of Philadelphia.

THE CATHOLIC SOCIAL GUILD has issued, through P. S. King & Son of London (2 shillings net), a brochure dealing with the moral bearings of Prostitution. It is by a former resident medical officer of the London Lock Hospital, and has been prepared for the use of the many who are called upon to play their part in the campaign against immorality which has been inaugurated by the National Council for Combating Venereal Disease. Now, more than ever, it is essential that social workers and students should possess both an accurate knowledge of the facts and an understanding of the principles involved in this grave problem, and the author has constantly had this in mind. The Archbishop of Liverpool (Roman Catholic) has added an introduction.

THE LATEST VOLUME of the National Municipal League Series deals with the subject of *Excess Condemnation*, which until very recently had received practically no formal discussion in this country. The present volume, written by Dr. Robert E. Cushman of the University of Illinois, is a fresh, first-hand study of the right of a community to condemn more land than may be necessary for a public improvement and resell it subject to restrictions. It involves, as is pointed out in the introduction, physical, social, economic, and financial questions of a high degree of importance. The subject is treated from the standpoint of the American city, and is at once suggestive and helpful. The volume is published by D. Appleton & Company, New York (\$2 net).

### MISCELLANEOUS

A LITTLE BOOKLET of *Prayers Authorized by the Bishop for Use in the Diocese of Massachusetts* has been printed for circulation in that diocese and is useful for circulation much beyond. The prayers are such as are adapted particularly to the present condition of war and they cover the different phases of that subject in admirable manner. Copies may be obtained from the Secretary, St. Paul's Cathedral, Boston, for five cents each, or from the Fort Hill Press, 176 High street, Boston, at the rate of twenty-five for \$1.00.

FOR THE use of religious workers the General War-time Commission of the Churches has published a new *Survey of National Army Cantonments and National Army Camps*. The pamphlet is typewritten, and therefore cannot be circulated generally, but for those needing a large amount of specific information it will be of much value. It summarizes moral and physical conditions, and lists the religious workers in each military post and in the adjacent communities.





SARAH S. PRATT, EDITOR

*Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Ind.*

**M**ANY Church people and women particularly have the praiseworthy custom of carrying their Prayer Books with them wherever they go and keeping in touch with the Christian Year whether near a church or not; and when birthdays come they read the psalter for the day together with the collect, gospel, and epistle of the Sunday nearest. This putting a note of worship into the one day of the year which one may claim for her very own exalts and glorifies the day. Happy that woman whose birthday is, let us say, on the twentieth, and who may read with an intimate personal feeling the exquisite one hundred and fourth Psalm. Many others there are, too, which are beautiful to read on one's birthday. But some are not, nor is it easy to understand that they are good to read at any time as an act of worship.

This subject of the Psalms was talked about not long ago by several women, two of whom were Churchwomen and a third an attentive listener.

"You have so many ways of being good in your Church," she said when she heard of the birthday Psalm-reading.

We had our Prayer Books in our hands and she said quite eagerly:

"Find my birthday. It is the fifth."

Well pleased she was with the selection which fell to her day, but not so she who was born on the twenty-second.

"I have read this gruesome Psalm for years. I am sorry it comes on my day. Listen to these verses about the ungodly man:

"Let his days be few and let another take his office.

"Let his children be fatherless and his wife a widow.

"Let his children be vagabonds and beg their bread; let them seek it also out of desolate places.

"Let there be no man to pity him or to have compassion upon his fatherless children.

"Let the wickedness of his fathers be had in remembrance in the sight of the Lord, and let not the sin of his mother be done away."

"David must have felt very vengeful when he framed these verses, and yet the Psalm is headed 'for the chief musician'; think of chanting these words as an act of worship."

She whose birthday was on the third fared somewhat better, although her Psalm too dealt with warfare:

"I shall destroy them that hate me. They shall cry but there shall be none to help them. Yea, even unto the Lord shall they cry but He shall not hear them.

"I will beat them as small as the dust before the wind; I will cast them out as clay in the streets."

This last, the Revised Version says, "David spake unto the Lord in the day that the hands of the Lord delivered him from all his enemies." It will be noted that no such Psalms as these come on special holy days. The Church was willing to put the one hundred and fifty Psalms in a straight row and have the congregations go through them without any discrimination, but it was wise enough not to risk having an imprecatory Psalm come on a joyful occasion.

Such Psalms as these quoted the writer had in mind when, a few weeks since, the thought was expressed that headings such as in the Revised Version would be an advantage in the psalter. A correspondent of THE LIVING CHURCH, Elima Adelaide Foster, of Cleveland, wrote a careful letter recently differing with the writer. She thought it were better to study the Psalm elsewhere rather than to have its history obtruded in our worship. Her theory is correct if the people would do it, but they will not. I doubt very much if one Churchwoman in fifty can tell anything definite about the Psalter. This writer also cites the Rev. Dr. Davison, who says that "the spiritual value of the Psalms is

unquestionably increased by the absence of definite historical allusions." It does not follow that knowing the history of a thing deprives it of spiritual value. We know the history of many of our hymns, and the history of discussions in the framing of the Prayer Book, yet we use them with unction and spiritual enjoyment. And it is only these blood-thirsty, vengeful Psalms which need an historical explanation. If we must read these fire-breathing numbers through once a month through every month of the year as a part of our worship, let them at least be specifically blamed on David and let there be an attempt to justify him by telling what provoked him.

Bishop Whitehead has called for an expression of the people of the Church regarding the revision of the psalter. It would seem not difficult to remove from the psalter this barbarity with which we are not in accord, and, if there are not enough Psalms, to fill the vacant days with some of the beautiful lyrics of the prophets, which we do not hear nearly enough.

This may sound high-handed but it must be remembered that we are the American Church. We have got to put the service of the Church in its most intelligible light and quit using legend, tradition, and past precedent to bolster up our position. We are not the English Church nor the English people. The Cranmer version of the Psalms which has grown so dear has been called "a gift of glorious prose" and yet it is prose poetry and was retained in the revision of the Prayer Book because it was so melodious and singable. But the Psalms are more often read than sung and this way of using them will be the custom in the American Church. Besides, the Revised Version is just as much poetry. The Rev. Dr. Peters says that the Cranmer version "leaves much to be desired in the way of translation." One instance comes to mind, illustrative of this: "He shall come down like rain upon the mown grass", reads the King James and the Revised Version, while the Cranmer is: "He shall come down like rain into a fleece of wool"—a great and unscholarly difference.

With all the scholarship—in which our own communion was largely represented—which marked the tremendous task of the Revised Version, with the important disclosures of the Higher Criticism, and with the trend of science toward exactness and perfection, it seems that the Church should be eager to utilize this God-given gift of the illumination of Holy Scripture in even the changing of a word. Tradition is great and glorious, but tradition must give way to truth, to perfection, to progress, to better interpretation. The Church cannot afford to live in an English past in a stirring American present.

ESPECIALLY GLAD ARE WE to present through this page a thoughtful suggestion which comes from the priest in charge of St. Augustine's Mission at Kohala, Hawaii, the Rev. John J. Corwin. The Auxiliary has had in its history few really helpful hints from the clergy. While they have—after some years of rather perfunctory education—coöperated with the Auxiliary and now realize and fully appreciate its value, yet it has practically been a woman's institution, because—perhaps—for forty years it had at its head one who gave her whole life to the promulgation of such excellent ideas that intervention by the clergy was unnecessary. Be that as it may, this priest speaks of a matter which many of us will remember as a source of diocesan discussion sometime left unsettled. He calls himself a "devotee of the W. A." and says that he has noted frequently at convocations, annual meetings, and other functions of the Auxiliary, the discussion of a day for the corporate Communion of the branch.

"Whenever I am present and privileged to speak on this

matter", says the Rev. Mr. Corwin, "I meekly suggest that, inasmuch as there is a movement towards reconstructing the Church Year among non-Church folks, it would be well for good Church people to emphasize the fact that we already have a Church Year, something which the women of the Church do not take advantage of as they might. For instance, at a recent convocation this very question of an annual corporate Communion arose and a day in October was fixed upon. My suggestion was the beautiful festival of the Annunciation, March 25th, as most appropriate for such a service. Epistle, gospel, lessons, and Psalms are all exquisite reminders of the beauty and glory of motherhood and womanhood. Certainly our own women have not in general grasped the lesson of our Church Fasts and Festivals—maybe the Auxiliary might lead in this way."

Thinking this matter over, one recalls that some dioceses have for years observed certain days and made them especially their own. The diocese of Michigan City, for instance, uses Ascension Day for this holy service, while others take some saint's day convenient to their spring or autumn gathering. But as the Pilgrimage of Prayer experimented in making the Auxiliary more of a unit than ever before, and as it closed with a corporate Communion almost on the same day, would it not be an entirely fine and fitting thing to adopt this suggestion—which seems so obvious, now that it is made—and have the Annunciation as Auxiliary Day over the world. It would take but a year or two to bring the whole Auxiliary into unified action in the matter and with little inconvenience—and it might materialize soon after our new fiscal year.

BISHOP McCORMICK, who is the War Commission's special representative, has been elected representative of the Guild of St. Barnabas, many of the nurses of which are at work overseas. He is asked to give such aid to these nurses as may be possible and to keep nurses in touch with chaplains and with their home parishes. The Bishop wishes to receive the names of all nurses of the guild. At an early date some definite history of the Guild of St. Barnabas will be given here. It is one of the organizations of the Church of which more should be known, especially at this time when it is called into unusual activity.

WHILE IT IS SOMEWHAT out of the province of this page, the writer wishes very much to speak briefly of the personality of the late Rev. Francis Ward Carroll, who was long a missionary in Silver City, Colo. A victim of tuberculosis, he passed from earthly life in October, at the Cottage Sanatorium, where he had lived for a number of years. Francis Ward Carroll was the son of an English organist and composer of some distinction. During the latter years of his son's life, the elder Carroll came to this country and accompanied him in his enforced residence in Colorado. But in much of his life he may be said to have been homeless. First he was known to the writer as a young prefect in Howe School under Dr. Spalding, about the year 1895. He visited in the family and his devout and serious nature indicated a life of elevating influence in the profession he had chosen, the holy ministry. After leaving Howe he found that consumption was threatening him, and he made arrangements to live in a suitable climate. Here faithfully serving his Church, yet knowing of the inevitable, he smilingly met death. He asked that he might rest in the little cemetery in the town where he had so long lived and be buried from his beloved Church. The Bishop of New Mexico and the rector of the church officiated. A friend says of him:

"He was a most wonderful man who battled to the end for the life he found so interesting, and his smiles and cheery words were a comfort to all who were near him. He received the most wonderful and devoted care from all connected with the Sanatorium, their only regret being that he would not permit them to do more. A very beautiful, even a saintly, soul has passed out of life with the passing of Francis Ward Carroll. May light perpetual rest upon him!"

ONE OF THE MISSIONS of the Church is that of St. Michael in Tallahassee, Florida, the priest in charge being the Rev. J. Henry Brown. A few months ago this mission, through this page, told of its great need of an organ. Now an organ

has been given and was installed with service of benediction on the Second Sunday in Advent. The rector and appreciative congregation would have the donors of this organ know how truly thankful they are and how much it has added to their worship, and they send their thanks.

This mission, like many another in this generous land, sees many things which it might do to the furtherance of the Church's work if it only had the money. It has made an excellent record for patriotism during the war. St. Michael's is the only negro church in Tallahassee which has sent a soldier to the Negro Training Camp in Des Moines, Iowa. It has a Y. M. C. A. secretary among negro soldiers in San Antonio, and a draughtsman in the department at Washington. Its rector is chairman and promoter of Red Cross work among the negroes of the city and was the first negro clergyman to interest his people in food conservation. The women of the congregation sew for the Red Cross at the mission schoolhouse.

THE NIOBRARA CONVOCATION of the missionary district of South Dakota, which (we think) began with Bishop Hare, is one of the impressive and picturesque institutions of the American Church. All Auxiliary women are familiar with the pictures of these great meetings; the open-air services at sunrise and sunset, the processions, the reverent services in the improvised chapel. And some of us—to our discredit—know the generous offerings, the fruit of self-denial, which characterize the childlike Christianity of this people. At the most recent convocation the offering was the largest yet made. Those made by the women were in gifts of work and those who counted these gifts began at ten of the clock in the morning and finished at six in the evening. Each gift was placed in the hand of the Bishop by one especially appointed, together with a list of the purposes for which the givers had worked.

The roll call showed that our Auxiliary sisters of South Dakota bear inspiring names, many of which certainly must be incentive to activity. Who could expect indifference from Nora Jumping-Thunder, Annie Bobtail Horse, Mary Run-on-edge, and Emily Whirlwind Soldier? This last doubtless did a lot. Perhaps a thought that may comfort some of us apathetic Caucasians when we fall short on apportionments, dues, and other funds, is that maybe our dull and uninspiring names have something to do with our deficiencies.

#### FOR THE MEN AT THE FRONT

[Tune, "Mellita"—"Eternal Father, strong to save"]

O King, whose mighty outposts are  
Beyond the farthest, flaming star,  
Round whose eternal battle-line  
Nightly the fixed camp-fires shine,  
Welcome Thy servants as they stand  
Armed now, O Lord, at Thy command!

Have mercy, still, upon their youth,  
Nor let them lose the way of truth:  
Let sinners start their lives again  
Joining the ranks of fighting-men.  
We pray Thy pardon for each one,  
For this one service, rightly done.

O Christ, throughout this final hour,  
Keep us our courage, by Thy power;  
Still for the honor of our land  
Grant us the fortitude to stand,  
Our sword unsheathed continually,  
Till Death shall come or Victory!

When Thou at last a peace shalt give  
And some shall sleep and some shall live,  
Join us, we pray Thee, as a whole  
In Thy communion, soul to soul;  
That those we love and hold most dear  
May love us still—both there and here.

HOWARD HOLLINGSWORTH.

WHEN WE think of the stream of words ever flowing from our lips, and how few grains of gold that stream has brought down amid all its sand, and how seldom Christ's name has been spoken by us to hearts that heed Him not nor know Him, the exhortation, "Let your speech be always with grace," becomes an indictment as truly as a command.—A. Maclaren.

# Church Kalendar



- Jan. 1—Tuesday. Circumcision, New Year's Day.
- " 6—Sunday. The Epiphany.
- " 13—First Sunday after Epiphany.
- " 20—Second Sunday after Epiphany.
- " 25—Friday. Conversion of St. Paul.
- " 27—Septuagesima Sunday.
- " 31—Thursday.

## KALENDAR OF COMING EVENTS

- Jan. 8—Southern Florida Dist. Conv., St. Luke's Cathedral, Orlando.
- " 8—Synod, Province of New York and New Jersey, Synod Hall, New York City.
- " 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 Dist. Conv., St. Mark's Cathedral, Salt Lake City.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

### ALASKA

Miss E. F. Jackson (in Eighth Province).  
Miss E. G. Pumphrey.

### CHINA

#### ANKING

Rev. Amos Goddard.

### HANKOW

Deaconess Edith Hart.  
Miss Helen Hendricks (address direct; 5845 Drexel Ave., Chicago).  
Dr. Mary James (during February only).  
Miss Helen Littell (address direct; 147 Park Ave., Yonkers, N. Y.).

### SHANGHAI

Miss M. A. Bremer.  
Miss Annie Brown.

### JAPAN

#### KYOTO

Rev. J. J. Chapman.

#### TOKYO

Deaconess E. G. Newbold.

### MOUNTAIN WORK

Rev. George Hilton, of Morganton, N. C.  
Rev. G. P. Mayo, of Dyke, Va.

### NEW MEXICO

Rt. Rev. F. B. Howden, D.D.

### PHILIPPINE ISLANDS

Rev. C. W. Clash.  
Miss E. T. Hicks.

### SOUTH DAKOTA

Rt. Rev. H. L. Burleson, D.D.

### WYOMING

Rev. R. H. Balcom (address direct; 137 West 44th St., 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. Dr. A. W. ARUNDEL is recovering from his recent illness and for the first time in several weeks officiated and preached in his parish on Christmas Day.

THE Rev. JOHN R. ATKINSON is in charge of Christ Church, New York City.

THE Ven. GEORGE M. BABCOCK, Archdeacon of Fond du Lac, has accepted a call to St. Paul's Church, Marinette, Wis.

THE Rev. G. M. BREWIN becomes rector of the Church of the Evangelist, Oswego, N. Y.

THE Rev. C. R. D. CRITENTON has resigned the rectorship of St. Mark's Church, Palatka, Fla., to become rector of St. Paul's Church, Key West.

THE Rev. HUNTER DAVIDSON has accepted a call to the rectorship of Christ Church, Stevensville, Md.

THE proper address of the Rev. ANTHON T. GESNER is 27 Hewlett street, Waterbury, Conn., not as stated in *The Living Church Annual*.

THE Rev. CHARLES K. GILBERT has become rector of St. James' Church, Scarsdale, N. Y.

THE Rev. ADRIAN R. B. HEGEMAN, D.D., has resigned Trinity Church, Binghamton, N. Y., to accept appointment as Archdeacon of Central New York. In the past few months Dr. Hegeman has been with the soldiers at Camp Wadsworth, Spartanburg, S. C.

THE Rev. KARL G. HEYNE has assumed his duties as curate under the Rev. E. L. Pearce, rector of Zion Church, Rome, N. Y.

THE Rev. W. H. JORDAN, rector of the parish at Grand Ledge, Mich., has resigned to accept a call from another diocese.

THE Rev. WALTER LOWRIE, rector of St. Paul's Church, Rome, Italy, sailed for America on December 12th.

THE Rev. JOHN N. MARVIN has resigned as treasurer of the Board of Missions of the diocese of Albany. All apportionments, offerings, and other business communications for the Board should hereafter be sent to the new treasurer, Mr. DeLancey M. Ellis, 111 State street, Albany, N. Y.

THE Rev. R. CARY MONTAGUE has accepted a position as city missionary of Richmond, Va., and has already undertaken his duties.

THE Rev. ROY IRVING MURRAY has been appointed priest in charge of St. Paul's Church, Rome, Italy, during the absence of the rector.

THE Rev. EDWIN A. PENICK, Jr., rector of the Church of the Good Shepherd, Columbia, S. C., has resigned his parish to become volunteer chaplain at Camp Jackson, Columbia.

THE Rev. EDWARD K. THURLOW should now be addressed at West Newberry, Mass.

THE Rev. F. D. TYNER is in charge of St. Luke's Church, Lynhurst, Minneapolis, Minn., and is no longer curate at St. Mark's Church.

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., has been unanimously reelected president of the New England Society of Charleston, which is one of the oldest societies of the kind in America.

THE Rev. H. C. WHEDON should be addressed at 467 Alexander street, Rochester, N. Y.

THE Rev. JOHN D. WING, Jr., has returned to Christ Church parish, Savannah, Ga., after a long illness.

## ORDINATION

### DEACONS

MICHIGAN.—On St. Stephen's Day, December 26th, at 11 o'clock in St. Paul's Cathedral, Detroit, the Bishop of the diocese ordained to the diaconate Mr. HENRY MIDWORTH and Mr. EDGAR L. TIFFANY. Mr. Midworth has long been a lay reader in the diocese and for several years lay missionary in charge of St. John's Mission, Plymouth. Mr. Tiffany has for some time been connected with St. Paul's Church, Flint.

### PRIESTS

BETHLEHEM.—At St. Peter's Church, Hazleton, Pa. (Rev. A. E. Clattenburg, rector), on the Feast of St. Thomas, December 21st, the Bishop of Bethlehem advanced to the priesthood the Rev. HERMAN J. KNIES and the Rev. PERCY C. ADAMS. The Rev. John Porter Briggs read the Litany. Rev. W. H. Ziegler read the epistle, and the Rev. J. P. Ware read the gospel. The presenters were the Rev. A. E. Clattenburg, for the Rev. Mr. Knies, and the Rev. S. N. Kent, for the Rev. Mr. Adams. The Rev. Samuel N. Kent, Warden of Leonard Hall, preached the sermon. Luncheon was served to the clergy at the Y. W. C. A. after the service. The Rev. Mr. Knies is in charge of St. John's, Scranton, and the Rev. Mr. Adams is in charge of St. David's, Bangor.

SOUTH CAROLINA.—In Christ Church, Greenville, on December 2nd, the Bishop of the diocese officiating, the Rev. ROLLIN D. MALANY was advanced to the priesthood.

SOUTHERN FLORIDA.—On December 21st, St. Thomas' Day, by the Rt. Rev. Cameron Mann, D.D., the Rev. ROBERT DICKEY TRACY was ordained to the priesthood in St. Luke's Cathedral, Orlando, Fla. The Rev. F. E. Alleyne presented the candidate. The sermon was by Bishop Mann. The Very Rev. Jas. G. Glass assisted Bishop Mann in this service. The Rev. Mr. Tracy has for some months been in charge of mission work near Miami, his chief mission being at Buena Vista, where he will continue his charge as priest.

## 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

ARUNDEL.—On the morning of December 12th at her late residence in Derby, Conn., HELEN RUTH, younger daughter of the Rev. Dr. Alfred W. ARUNDEL and Mrs. Emma M. Arundel. Interment at Derby where she had devoted friends.

"Darkness may endure for a night, but joy cometh in the morning."

FRYER.—CLARA CATLIN FULLER, beloved wife of the late Alexander Livingston FRYER, entered into life everlasting on December 20, 1917. Funeral services and requiem at St. Luke's Chapel, Forest Hills Gardens, Long Island, December 22nd. Interment at Lakewood, N. J. "He giveth His beloved sleep."

ROWAN.—Entered into life eternal, on December 23rd, at Washington, D. C., HAMILTON ROWAN, Major of Coast Artillery, U. S. A., aged 62 years; beloved husband of Elizabeth H. Rowan, son of the late Vice Admiral Stephen C. Rowan, U. S. N., and father of Lieutenant Commander Stephen C. Rowan, U. S. N., and Lieutenant Hugh W. Rowan, U. S. A.

"Blessed are they that die in the Lord."

## WANTED

### POSITIONS WANTED—CLERICAL

CANADIAN CLERGYMAN, EDUCATED IN England with eight years' experience and unexceptionable references desires parish or locum-tenency. Extempore preacher; scout-master; trained to full parochial organizations. Loyal Prayer-book Churchman; used to work among men and boys. Address PRESBYTER, care C. A. Chambers, 97 Ferrier avenue, Toronto, Ontario.

DR. CYRUS TOWNSEND BRADY having finished his tour of duty at Glen Cove is open to engagements as special preacher, or supply, for which reasonable compensation is expected. He will also be glad to deliver patriotic sermons or addresses to churches, clubs, and guilds without charge save travelling expenses.

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

POSITIONS OFFERED—MISCELLANEOUS

GRACE HOSPITAL, MORGANTON, N. C., offers in its registered school for nurses, a course in medical, surgical, and obstetrical nursing. Also experience in visiting nursing and Social Service work. Address MARIA P. ALLEN, Superintendent.

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A LIGHT HEART

A scraggy pine that grows on a bank, Light and free; A mighty forest deep and dank; I'd rather be The little tree Than the forest dark and dank.

Farms in the mountains for sale. CHARLES E. LYMAN, Asheville, North Carolina.

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MAGAZINES

FREE NEW MAGAZINE CATALOGUE; best prices, clubs. Ask for it from JAMES SENIOR, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

RETREAT

PHILADELPHIA.—There will be a day's retreat for women under the auspices of the Society of the Companions of the Holy Cross at St. Clement's Church, Philadelphia, on Thursday, January 17th. Conductor, Rev. Father Huntington, O.H.C. All who desire to attend are requested to notify SECRETARY S.C.H.C., 2222 Spruce street, Philadelphia, Pa.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

The prices here given are for any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate. EDITION A. Cloth bound, size 7 x 4 1/4 inches. Price, 1.00; by mail 1.13. EDITION B. Cloth bound, larger page and type, size, 7 1/2 x 5 1/2. Price, 1.50; by mail 1.68.

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# CHRISTMAS IN NEW YORK UNDER WAR CONDITIONS

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Educational Dept. Church House, 12th and Walnut Sts.  
Geo. W. Jacobs Co., 1628 Chestnut St.  
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M. M. Getz, 1405 Columbus Ave.  
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Wm. Ballantyne & Sons, 1409 F. St., N. W.  
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A. C. McClurg & Co., 222 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.

**MILWAUKEE:**

The Young Churchman Co., 484 Milwaukee St.

**LONDON, ENGLAND:**

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

## BOOKS RECEIVED

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

**Sherman, French & Co. Boston, Mass.**

*A Book of Prayer for Use in the Churches of Jesus Christ.* Compiled by A. Presbyter. \$1.25 net.

*Songs of the Heart and Soul.* By Joseph Roland Platt. \$1.25 net.

*Higher Living.* By Smith Baker, M.D. \$1.75 net.

*Green Fruit.* By John Peale Bishop, First Lieutenant of Infantry, Officers' Reserve Corps. 80 cts. net.

*The Hill Trails.* A Book of Verse. By Arthur Wallace Peach. \$1.00 net.

*A Voice from the Silence.* By Anna B. Benschel. With an Introduction by Bishop Brent. \$1.00 net.

*Poems.* By Carroll Alkins. 75 cts. net.

*Simon Son of Man.* A Cognomen of Undoubted Historicity, obscured by Translation and lost in the Resplendence of a Dual Appellative. By John I. Biegel and John H. Jordan. \$1.50 net.

**Association Press. New York.**

*The Meaning of Faith.* By Harry Emerson Fosdick, Author of *The Manhood of the Master, The Meaning of Prayer, The Challenge of the Present Crisis*, etc. \$1.00.

**Longmans, Green & Co. New York.**

*Father Stanton's Sermons Outlines.* From his own Manuscript. Edited by E. F. Russell, M.A., S. Alban's, Holborn. \$1.75 net.

## Inclement Weather, Bright Services, Martial Accidents—Ideals for the Cathedral Expressed by Dean Robbins

New York Office of The Living Church }  
11 West 45th Street }  
New York, December 31, 1917 }

**C**HRISTMAS DAY was very inclement. It began to rain early in the morning, and this continued through the forenoon, seriously affecting the size of congregations in some churches, especially in the suburban parishes. At the Cathedral, however, there was a very large congregation at the midday service, when Bishop Greer preached.

There were the usual Christmas Eve services in Trinity Church and several of the parochial chapels. At noon the carol service in St. Paul's Chapel attracted a great congregation of business people. At the Chapel of the Intercession in connection with the Christmas Eve service the choir and people proceeded to the grave of Clement C. Moore in the adjoining cemetery and decorated it. In Old Trinity the traditional carol service was sung and the usual procession about the church was made.

Throughout the metropolitan district there were signs that spoke more eloquently than words of the chastening conditions due to the war. The great number of soldiers and sailors in the streets and public conveyances and meeting-places; the scant decorations of churches and residences; the scarcity of fuel; and other new experiences tempered Christmas festivities.

Much was done by generous and public-spirited citizens and by organizations for the comfort and entertainment of men from the camps and military stations, but by the nature of the times and circumstances everybody was reminded at every turn that the country was at war. In the same services the *Gloria in excelsis* was sung, and prayers were offered for the knights of the twentieth century on land and on the sea, for speedy victory, and for enduring peace.

### CATHEDRAL IDEALS

At the recent New York diocesan convention the Bishop presented the Very Rev. Howard Chandler Robbins, D.D., as the newly appointed Dean of the Cathedral of St. John the Divine. Dean Robbins made the following response:

"Ever since the middle of last winter, when the Bishop told me that he wished to nominate me for this office, the Cathedral of course has been much in my thoughts.

"I know what it meant to my friend and predecessor, Dean Grosvenor. It meant to him the great responsibility of seeing that things started right. He was the first Dean. He was careful in everything that he did as Dean, because he felt that everything that he did was creating precedents. He gave the formative stamp of his taste and of his judgment to the services which are conducted in the Cathedral. He had oversight of building operations during the period when some of the most interesting and beautiful buildings of the Cathedral group were in process of erection. He loved his work, and he did it carefully, and that is why he did it well. Every one who knew Dr. Grosvenor during his term of office here knows that the Cathedral had become the engrossing interest of his life.

"I know, too, what the Cathedral means

to Bishop Greer. We all know that now, after listening to his convention address. In Old Testament times, when princes and potentates and other persons of exalted rank dreamed unusual dreams, they usually had to call some one in to explain them. They sent for the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to tell them what it was all about. Bishop Greer is not that kind of a potentate. His dream is an interpretation. It interprets the Cathedral in terms of its largest possible usefulness. It pictures it as a living reality, serviceable to the great city in which it is so commandingly placed.

"I think that we can go farther, and say that this vision of the Cathedral in its usefulness, this picture of it as the unifying and vivifying center of our diocesan work and diocesan life, is the only interpretation of the Cathedral idea to which an American public will listen with any great degree of sympathy.

"Whether we like it or not, we Americans are a utilitarian rather than an aesthetically-minded people. Beauty isn't enough for us, although we are growing more and more sensitive to beauty. And grandeur isn't enough, although we are, I think, unusually responsive to the sublimity of vast dimensions. We want to know what things are for, and how they are doing their work.

"Now the Bishop's Cathedral Vision is an American answer to that American question. It states in terms of American thought, and American life, and American aims and interests and sympathies, what the Cathedral of St. John the Divine is for. It isn't to be anything foreign, or exotic, or undigested. It isn't to be a monument of Old World usages and associations, even though they belong to so near and friendly a part of the old world as England. It is to be a New World Cathedral, adaptable to American conditions, and congenial to democracy in every fiber of its being.

"That, as the Bishop said just now, is what has determined our policy in regard to building. While our country is in arms, fighting in defense of every liberty that for Americans makes life worth living, we cannot go on building. We cannot divert any of the energies, or any of the resources, that can be put into the winning of the war.

"But the war is not going to last forever. Sooner or later, six months from now or six weary years from now, the war will be over. It will have ended in one way. The American people have made up their minds to stay with it until it has been decided in that one thinkable way.

"When that time comes, then I believe that we shall find that the Cathedral has a great right of way over every other building enterprise, public or private, in the City of New York. Why? Because I believe that we are going to make the building of the Cathedral have the thankoffering of the city and diocese of New York for peace with victory! We are going to want to make it the great public expression, to endure through the centuries, of our profound and solemn public joy. We are going to want to make it a great act of corporate thanksgiving to One who, in giving victory to the forces which are now contending for righteousness and freedom, will be giving to us and to all the world peace that can endure."

### CATHEDRAL AUXILIARY

The diocesan Auxiliary to the Cathedral

of St. John the Divine held its annual meeting in Synod Hall on the name day of the Cathedral, and heard gratifying reports of officers and committees. Bishop Greer, Dean Robbins, and Canon Jones were present. Among the officers elected were Mrs. Henry Whitney Munroe, president, and Mrs. Louis Mansfield Ogden, 307 West Seventy-ninth street, secretary. It was reported that a subscription of \$1,000 had recently been made through this society for the building fund.

Among the reports presented was a most satisfactory survey of the work done at the Home for Colored Girls on West One Hundred and Thirty-first street, managed on a cooperative plan; also, an equally satisfactory account of the work for Italians on East One Hundred and Eleventh street, known as St. Ambrose Mission, the club and kindergarten being special features.

Tentative arrangements for a grand concert in Carnegie Hall on Tuesday evening, March 12th, were also announced.

#### BERKELEY ALUMNI

The seventeenth annual luncheon and meeting of the New York Alumni Association of the Berkeley Divinity School will be held at the Harvard Club, 27 West Forty-fourth street, on Thursday, January 24th, at 1 o'clock. The Rev. Professor William P. Ladd, who is in charge of the school, will give a statement of the work of the school, not only at Middletown, but in the field. The Bishop of Newark, the Bishop of Connecticut, and many other alumni are expected. Notices will be sent out by the local mailing list, but all alumni who can be present are earnestly requested to put this date down in their note-books, and attend if possible. Word may be sent to the acting secretary, the Rev. Henry St. Clair Whitehead, 144 West Forty-seventh street, New York City.

#### LECTURE COURSE AT SEMINARY

Invitations have been issued for the Paddock Lectures for 1917-1918, which will be delivered in the Chapel of the Good Shepherd during January, at 6 o'clock evensong, by the Rev. Prof. Loring Woart Batten, Ph.D. His subject is Good and Evil, A Study in Biblical Theology. The dates follow: January 7th: The Source of Good and Evil. January 9th: The Governing Principle. January 11th: The Pragmatic Test. January 14th: A Rift Between Pain and Sin. January 16th: A Tendency Toward Dualism. January 18th: Deferred Rewards and Punishments. The presence of visitors is cordially invited.

#### CHURCH OF THE HOLY COMMUNION

Perhaps the earliest service in commemoration of the departed, held in this city, outside the Roman Catholic communion, was instituted in the Church of the Holy Communion by Dr. Muhlenberg, in 1847. On the last day of the year, at 8 P. M., the congregation takes part in a deeply impressive service at which are read the names of all those called home in the twelve-month past. Then follows the Watch Service, ending just at midnight. With the beginning of the New Year the whole congregation receives the Holy Communion. A dozen or more years have proved the essential value of the unusual service held on New Year's morning at 11 o'clock. It is a Communion service, with specially adapted collect, epistle, and gospel. Every year this service attracts a steadily increasing number of attendants. There are some—relatively, they are the minority—who begin the year in revelry. There are thousands who would begin it in the heavenly Father's House, and

meet and commune with their Elder Brother at His holy table, asking for His constant companionship all along the road of 1918.

#### MISCELLANY

It has been arranged to invite the Archbishop of York to preach in the Cathedral

on Sunday morning, March 3rd. It is expected that the distinguished visitor will preach in Trinity Church, on the afternoon of the same day.

Bishop Burch has removed to the Hotel Earle in the Washington Square district for the winter.

## DR. MANN RECONCILES WAR WITH FESTIVAL OBSERVANCES

### In His Greeting to the Guild of Nurses — Trinity's War Contingent — Flag Unveiled—Cambridge Seminary

The Living Church News Bureau }  
Boston, December 31, 1917 }

**A** TIMELY greeting for the New Year as well as Christmas has been sent by the chaplain, the Rev. Dr. Alexander Mann, to the members of the Boston Branch of the Guild of St. Barnabas for Nurses:

"As I write the time-honored greeting, and wish you all a Merry Christmas and a Happy New Year, I find myself wondering how the words fall upon your ears. Do they sound to you unreal and incongruous? It would not be strange if they did, for never, I suppose, was there a greater or a sadder contrast between the spirit of the greeting and the actual conditions of human life. For the fourth time Christmas Day finds the Christian world at war, and, far from ending, the conflict seems to be growing only more desperate and embittered. And now our own dear country has entered the war, and is bending all her mighty energies to the stern task that lies before her. The shadow of war lies heavily over the whole land. We are more serious than we were a year ago. We are poorer, most of us, and we look forward with grave anxiety to what the coming year may bring. But, more than this, never, since the time of the Civil War, has the family life of the American people been so broken up. Christmas Day finds hundreds of thousands of American boys far from home, serving their country in France, on the sea, or in the great training camps. And thousands of American girls, too, inspired by the same high ideals of service, are engaged in Red Cross work at home, or are nursing sick and wounded men in the hospitals abroad.

"It is all right, you say; we would not have it otherwise.

"We have proved we have hearts in a cause; we are noble still, and ourselves have awaked, as it seems, to the better mind. We have felt with our native land, we are one with our kind, we embrace the purpose of God, and the doom assigned."

"But surely, we are in no holiday mood. Surely, whatever else it may be, it cannot be for us Merry Christmas.

"And yet, why not? After all, human life is not bounded by the sad and anxious present. We are 'creatures of large discourse'. We 'look before and after'. We live equally in the past and in the future. And the past is secure. Why not, at this time, thank God with a full heart for the happy past? Why not live over in grateful memory those joyous Christmas Days of your childhood? Nay, better still, why not find them again in the present joy of the children? Thank God, it is Merry Christ-

mas still for American boys and girls! Or, if that great privilege be denied you, why not breathe the Christmas spirit as it lives in the pages of great English literature, why not go to church with the Squire in Irving's *Bracebridge Hall*, or dine with 'Tiny Tim' in Dickens' *Christmas Carol*?

"And then, why not live in the future? Why not 'catch the vision of the world, and all the wonders that shall be'?

"Why not make a great act of hope, and refuse to be cowed or depressed by the miseries of the present?

"For sudden the worst turns the best to the brave,  
The black minute's at end."

"After all, the true joy of Christmas does not come from the home gatherings, the family reunions, the social festivities that cluster round the day. These are beautiful and appropriate, but they are only the little twinkling lights of the Christmas tree. The great light of Christmas shines from the Church's altar, the light that makes plain to us all that the life of duty, the life of service, the life of willing sacrifice, is the only life worth while, the eternal life of God. So the Manger of Bethlehem glows in the rosy light of the cross, and so Christmas Day comes to tell us that only through sacrifice are the great values of life to be won. Surely, never were we better able to appreciate this truth than on this Christmas Day. Not in vain all the toil and the sorrow, not in vain the heartbreaking losses, not in vain the immense sacrifice of the past three years. There shall be an end worthy of it all. The day of the world's redemption draws nigh."

#### TRINITY'S WARRIORS

A service flag bearing 120 stars was flung to the breeze early this morning at Trinity Church, Boston. Each star represents an actual member of the congregation enlisted in the fighting forces of the army or navy. In addition to the flag, which flies out over Boylston street, a framed roll of honor suitably inscribed has been hung in the west vestibule of the church. This gives the name, office, and, in so far as it is known, the location of the various men.

Trinity Church in sending this large number of men is making a great contribution to the great cause for which all are fighting. An examination of the lists is of vital interest, for it includes all grades of officers and enlisted men. Out of the 120 there are 62 commissioned officers. These are divided as follows: 1 chaplain, 31 army officers, 10 navy officers, 9 in aviation, 7 in hospital corps, 1 in the marines, and 3 officers in the English army. There are 16 men enlisted in the army, 21 in the navy, 17 in the hospital corps, and 4 in Canadian regiments. Members of the Church are serving in the American, French, English, and Canadian units. They are situated in all parts of America, in England, in France, and in Italy. So far as can be learned 37 of the

87 enrolled in the army are already across the seas.

FLAGS UNVEILED AT THE CATHEDRAL

The flags of the allied nations were unveiled and dedicated on the porch over the main entrance of the Cathedral last Sunday, at 12:30 o'clock. The service was very impressive.

EPISCOPAL THEOLOGICAL SCHOOL

The catalogue of the Episcopal Theological School for 1917-1918 has just been issued from the press. On account of the war only seventeen men are registered as students—6 seniors, 4 middlers, 6 juniors, and 1 special. Fifteen other students from schools affiliated with Harvard University are taking special courses in the school. Two members of the faculty are absent with the army in France, the Rev. James Thayer Addison and the Rev. Norman B. Nash.

PRIEST ENLISTS FOR ACTIVE SERVICE

The Rev. John C. Poland, Jr., curate of the Church of the Ascension, Fall River, has enlisted in the Naval Reserves, and has reported at the Charlestown Navy Yard for service. He will in all probability take up work at the Radio School in Cambridge.

As he was leaving Fall River Mr. Poland preached a farewell sermon on The Meaning of Ministry for Christ. "Few sermons," said the Rev. Charles E. Jackson, rector of the Ascension, "that one hears in a lifetime, have such a direct, personal, fundamental, and convincing appeal."

In his sermon Mr. Poland said:

"What is it to be a minister of Christ? The answer is clear: it is to be His agent in the spreading of His gospel. And one thinks at once of the Church and of the long array of men who, throughout the ages, have served Him and His people in the capacity of bishop, priest, or deacon in His Church, and even in a wider latitude, as a layman or laywoman, the wonderful brothers and sisters, the monks and the nuns who, quite as truly, were the human means in trying to make the world Christian. The minister of Christ, then, is he or she who assists in establishing the Kingdom of Heaven on the earth or in the world. In the days of the Temple it was the hope of every family in the Holy Land that one member in its midst become a servant in the sanctuary. It was every mother's desire to see a son accepted by Jehovah somewhere for His service. It has been the hope of many a family throughout the Christian centuries that one of the sons feel called of God to be one of His prophet-priests in His Church. It is the longing of every parish that one of the boys feel called to become one of God's ministers, that through his ministrations—whether by comforting words spoken, or by the feeding with holy food from his hands, by the absolution given him to impart, or by the blessing granted him to give—I say that it is the longing of every parish that by the sending forth of such a son, it may feel the righteous pride of a mother, who has loyally done what she could in the making of the world a Christian kingdom.

"And now, how is this ministering to be done? Primarily, it is by peaceful means. The normal manner must always be personal teaching and training, by the contact of one personality with another. So says Phillips Brooks. But that, however desirable, cannot always be so. That there is a more vigorous side is foreshadowed at the very time of a priest's ordination, when he is counseled to banish and drive away all strange and erroneous doctrines. And according to the adhesive strength of such doctrines will he have to regulate the strength of his driving.

The Lord Himself did not hesitate to denounce in the weightiest terms the Pharisees; and He was quite willing to use the lash against those who mistreated the courts of the House of God. How much more then is it necessary to administer wholesome punishment to those who would wreck and make havoc of the very fundamentals and principles of Christianity itself; and who, having forgotten Christ, have forgotten to be humane!

"It is then the more vigorous side of the ministry that we are all engaged in to-day, both clergy and laity alike. It is because of this that even in the midst of war we can all with one accord cry out to the world: Let men so account of us as of the ministers of Christ.

"When the Huns advanced upon Rome, frightening the Emperor into flight, it was a Bishop who withstood the enemy and turned the tide of the invasion. Surely he

was a minister of Christ. We all know of the wonderful self-sacrificing priests of France. We have clergy of our own serving in the ambulances and assisting in the Y. M. C. A. work. He was a Canadian priest who, failing to obtain a desired position in the army, joined the ranks, leaving his cassock at home. And it is recorded of him that no more wonderful expression ever lighted up the face of man than did that priest's, when he cried out, 'FOR GOD AND LIBERTY,' as he dashed over the top. Surely he was a minister of Christ.

"The times are a challenge to all of us, each in some way, none excepted. You and I are workers of the Lord in the vineyard—in the spreading of His Truths and His Love, throughout the world. It may be by peaceful means; it may be by seemingly harsh methods. The fact remains. The nation calls. We must each somehow reply."

RALPH M. HARPER.

## JUVENILE DELINQUENCY AND CRIME IN CHICAGO

### Boys' Clubs and Societies Effective in Prevention—War Notes—The Campaign for "Slackers"

The Living Church News Bureau }  
Chicago, December 31, 1917 }

WHAT we said recently of the increase of delinquency among boys in Chicago, and of this increase being directly responsible for the many crimes that are besetting us this winter, is further borne out by the testimony of Judge Arnold of the Juvenile Court and of Judge Pam of the Superior Court at a meeting of the members of the Social and Civic Service Commission of the Intercollegiate Club, on December 26th. The Church is particularly concerned in these alarming reports, for its work for boys and young men in its societies and organizations has a direct bearing upon the problem of city crime.

Boys' clubs, and societies like the Scouts and Knights of King Arthur, and Junior chapters of the Brotherhood, are worth an army of police these days. Boys who belong to the Y. M. C. A. and to the Boy Scouts don't get into trouble, Judge Arnold said. Only three members of the Boy Scouts have been brought into his court within nearly two years, and these boys were so ashamed that no further action was needed.

Judge Arnold recommended recreational clubs as a means of saving boys. He said that the increase in the delinquency of boys was 32 per cent. in the last year, and that he expected an increase of 132 per cent. in delinquency during the coming year unless some plan was worked out to supply the Juvenile Court with competent help. He complained that Chief Schuettler was taking the fifty-seven police assigned to the Juvenile Court and was returning them to their beats. These policemen were chosen particularly for their ability to handle delinquency cases, and the boys, he said, will recognize instantly that these men are gone and will run wild.

Judge Hugo Pam of the Superior Court, speaking of the older boys, said that the war which had depleted the ranks of boy labor in Chicago had also stimulated the imaginations of the youths to deeds of violence, hence the increase in criminal tendencies among them. Forty per cent. of the serious crime is committed by boys

between the ages of 16 and 21, 75 per cent. of whom come from homes where poverty exists. The parents of these youths were so fagged out by their days of hard labor that they could give neither intellectual nor moral stimulus to their children.

An extract from the annual report of Mr. Joel D. Hunter, chief probation officer, is fitting here. There were 3,007 delinquent children taken in hand in Chicago by the Juvenile Court last year, a considerable increase over previous years. On the other hand, there is a decrease in the number of dependent children, there being 2,083, as against 2,310 last year. Greater care in investigation of cases of dependency is said to have cut down this class of cases, in many instances it being found that home conditions could be remedied to admit of better treatment of children.

WAR NOTES

Many of the men at Camp Grant and Great Lakes took advantage of their Christmas leave. Some hurried to their homes near by, some were generously entertained in Chicago by the city and by many churches and societies, some were welcomed in the neighboring towns and cities. Kind-hearted people did their best to give the boys a Merrie Christmas and a good time. Of course many of the men did not leave the camps and many could not, but everything was done there to give the men the season's cheer.

Our chaplains and their associate workers saw that the men had many Christmas services, and that they were well supplied with gifts by some of our parishes. The Church Periodical Club was very generous in sending books, magazines, and games, which were greatly appreciated by the men.

Bishop Wise spoke to the men in the Y. M. C. A. auditorium on Sunday last. The choir of Emmanuel Church, Rockford, sang Christmas music. "Step up and meet the Bishop after the service," read the service notice. "He wants to shake hands with you." The spirit of good-fellowship and cordiality is an indispensable prerequisite for the Church's workers to win and keep the man, every chaplain will tell you, and the Church is trying to see that her messengers to these huge camps are men with this characteristic.

The parishes keep adding to the names on their honor rolls. The proportion seems

to be high. One is curious to know how it compares with that of other bodies: Trinity, Highland Park, has now 24 men on its roll; Christ Church, Joliet, where the first service flag in the city was unfurled, has 22 stars on its flag, 20 blue and 2 red, the red standing for the men serving with the forces of the allies. Christ Church, Winnetka, has 44 stars on its flag. Mr. Lawrence Houghteling, one of the 44, has been commissioned a captain in the field artillery and is under orders for France. Dr. Alice Brown, another of the Christ Church list, has written to her rector, the Rev. E. A. Gerhard, an interesting letter of her work in France. She says:

"Next week we are to go to Pompey and Frouard to open dispensaries—both towns are being bombarded, but I am sure that we will get used to it. It is there that we will do our real work, which I will write you about later. I am giving all these children here the Von Picquet test for tuberculosis. It has been said that a large per cent. of the children in France are suffering from tuberculosis, but that is not so of the children in the Meurthe-et-Moselle.

"This is a beautiful country—the beginning of the Vosges, having with it also a miserable climate, cold, rainy days which they say will continue until April. By that time we should be sufficiently acclimated not to mind.

"It is such a help to have the people of Winnetka so responsive—it spurs one on to do one's best, and I hope that I will have done some good in coming here, and be such a representative as they would wish me. It is difficult to adjust oneself to all things, but if one has sufficient patience it can be done. . . .

"Do not forget me in your prayers—it will help me with the battle with myself, which is hard. With remembrances to one and all."

#### RESULTS OF A CAMPAIGN

As the campaign for "slacker Episcopalians" waged by the Church of the Epiphany, Chicago, attracted a good deal of attention in the Church press, it may be of interest to know what results have been achieved since the beginning of this effort two months ago. The scheme of the rector, the Rev. Herbert W. Prince, was a weekly booklet of twelve pages, attractively printed and arranged, mailed and distributed to a large number of Episcopalians on the West Side of the city, whose names were secured by a group of young men and women distributors. A further excellent method of securing names of people who had practically ceased to be regular churchgoers was that of requesting people to fill in a blank for that purpose on the perforated last inside page of the weekly. In addition to this request for names is a caption on the outside page: "Tell us what you think of this weekly."

All these plans have borne excellent results. First of all, they have added forty-five names to the regular mailing list. Included in this number are fifteen Episcopalians who have been brought back to Church and churchgoing. Still more significant is the fact of twelve people who are not Episcopalians at all being drawn to the Church of the Epiphany by the personal message of the little book and afterward by the message of the service and the sermon. One young man wrote this on the blank page and mailed it to the editor: "After reading it through from cover to cover every week I feel as though I had always belonged to the Church, though I am a perfect stranger to all." The rector-editor has received many expressions through the last page, every one of which has been worth the price of the week's issue. Three of the

twelve outsiders attracted to the Church have already definitely asked for admission into the next Confirmation class.

These are direct results of this little book as a medium for positive evangelism and church attendance over a large area. It was stated in the earlier days of this campaign that the group of young men workers were not going to bother with chronic kickers, but were going after the lapsed and the forgetful and those who had just slipped out of all Church directories. One of the indirect yet powerful results is that a group of young men have been put back into action and cheerful service who themselves were gradually slipping away for want of a "big job". Now these very young men are waiting in church on Sunday mornings for the people they have interested and met while distributing this weekly. They are greeting other young men before and after service. They also did what was never attempted before, namely, managed their own booth at the recent parish bazaar, and cleared \$52 for the Church by the sale of songs, plants, and books.

This same group has now broadened its activities in the form of working up special Sunday evening services. They secure well-known speakers, clerical and lay, on any Sunday evening such speakers are able to come, and they arrange with the organist and choir-master some special music along patriotic and popular lines. The rector's part is merely to revise the details and then make way for their plans. Three such services are already arranged.

Little has been said of the group of young women distributors, only because this group has *always* been ready for such service. Yet their weekly work is worthy of note. In not less than twelve public institutions do they personally place the weekly, preceding its distribution in church on Sundays. The places include two Y. W. C. A. buildings, several hospitals and hospital training homes, sanitarium, working girls' homes, the Eleanor Clubs, and such places, where are several thousand young women—all in residence.

#### SETTING APART OF DEACONESSES

The first service ever held in the diocese for the setting apart of deaconesses took place in the chapel of the Church of the Epiphany (Rev. Herbert W. Prince, rector) on St. Thomas' Day. At that time Bishop Anderson "set apart" Miss Grace E. Wilson, deaconess of the above church, and Miss Dorothy Weaver, deaconess attached to the City Missions staff of the Cathedral. Both young women had been workers at their respective places for the past year, and are graduates of the Philadelphia Deaconesses' Training School. Bishop Anderson took occasion to preach a direct sermon on Work. He spoke of its dignity, its beauty, its orderliness, its place in system, its gladness. The deaconesses were presented by their respective rectors, the Rev. Herbert W. Prince and Dean Pond.

#### CHRISTMAS

All of the parishes had joyful, happy Christmas. More parishes than last year had the midnight Eucharist, which is becoming the most popular service, if we may judge from the attendance. For example: St. Luke's, Evanston, was filled at this service, and 434 communions were made. The Church of the Redeemer, Hyde Park, was also filled and 270 communions made at their midnight Solemn Eucharist which was preceded by carol singing. Early celebrations, of course, were the rule, and midday services with the usual elaborate music. Some parishes had music at

an early celebration. The Bishop, as is his custom, celebrated and preached at the Cathedral at 11 o'clock. Special efforts were made for large offerings, very needful this year to put parish finances in shape before the fiscal year ends. A special offering of \$5,000 was made by an anonymous giver for the new parish house at St. Luke's, Evanston. The custom of having Nativity plays is growing. We note one written by Dean Bell, given at Trinity, Highland Park. At Kenilworth, by request of the Union Church, the Nativity play of last year was repeated on Saturday, December 29th, at the Community Christmas Tree. The play with carols was again directed by the wife of the rector of the Church of the Holy Comforter, Mrs. H. B. Gwyn. The offerings, as last year, were for the children sufferers of the war.

H. B. GWYN.

#### SOLDIERS WHO "STAND AND WAIT"

MARKING TIME in the South Seas is one of the most irksome jobs that now confront the American soldier, writes the Rev. H. L. Winter in the *Texas Churchman*. He is chaplain of the First United States Infantry, now at Oahu, in the Hawaiian Islands. It is necessary to garrison the "Outposts of the Pacific", yet Sammy doesn't agree with Milton in that "he also serves who only stands and waits". The Schofield Sammy wants to take the next boat for France. "Seeing our fellows going to the front, feeling that we are permanently garrisoned here, realizing that our sphere of activity is confined to a grain of dust in mid-Pacific, the soldiers in the Islands have a real affliction. They amuse themselves with rumors. We have already sailed a dozen times for France—directly, you know, through the Panama Canal; we have been dispatched to the Balkans via Suez; and we have taken up our positions at Riga. Hawaii is garrisoned, not with drafted men, but with men who have enlisted in the regulars. The vast majority came from west of the Mississippi river, most from the coast states, many from Texas. Bishop Restarick is untiring in his efforts to make more pleasant the sojourn of the soldier in Hawaii."

#### PAROCHIAL MISSIONS

AT THE fall meeting of the northwestern convocation of West Virginia last September it was decided to plan for a simultaneous Advent mission in every parish within the twenty-six counties of the convocation, the purpose being to arouse the people the better to see their duty during this trying time of worldwide turmoil. The week of December 2nd to 9th was chosen. The plans of the committees crystallized around certain features that in their judgment were fundamental: (1) that the mission be prepared for in each parish with unprecedented thoroughness; (2) that the rector of each parish be present throughout the course of the mission; (3) that, save in exceptional cases, the missionary be from outside the diocese; (4) that definite and clear-cut results be expected in response to decision cards to be issued at the services; (5) that the chief aim of the mission should be to convict and convert; (6) that final results should take shape in an every-member canvass by the men of the parish. On this basis about twenty missions were held. Although complete reports are not yet available those received indicate great good accomplished everywhere. The following parishes have reported successful missions: St. Matthew's, Chester; Good Shepherd, Follansbee; Christ, Wellsburg; St. Luke's, St. Andrew's, and St. Matthew's, Wheeling; Christ, Fairmont;



Trinity, Morgantown; St. Paul's, Sister-ville; St. Ann's, New Martinsville; and St. Matthias', Grafton. The missionaries at these respective places were the Rev. Messrs. J. T. Johnston, I. de L. Brayshaw, C. C. Durkee, Joseph Speers, William Porkess, A. C. Jones, S. Roger Tyler, J. H. Garner, S. S. Moore, and Herbert Parrish. In St. Andrew's, Wheeling, the mission was conducted by the clergy of the city and vicinity.

**DEDICATION OF ST. BARNABAS' CHURCH, NORWICH, VT.**

**THE NEW** St. Barnabas' Church, Norwich, Vt., was solemnly dedicated on the Fourth Sunday in Advent by the Rt. Rev. George Y. Bliss, D.D., the Bishop Coadjutor of the diocese, assisted by the Rev. Frederick J. Buttery, priest in charge.

The building is in the form of a cross, being 85 feet long by 44 feet wide at the arms of the cross. The nave is 31 feet wide. The chancel is 40 feet by 20 feet wide, leaving room for an organ on the north side and a vestry on the south side, thus completing a very practical and well-proportioned edifice.

Much happiness was expressed by the congregation at having a new building erected so soon after the loss of the old one by fire on February 20, 1917. Real self-sacrifice has been shown by many who in a worldly sense could ill afford to give much. Mr. Walter H. Trumbull of Etna, N. H., proved a very capable and efficient contractor. The architect, Mr. Hobart B. Upjohn of New York City, generously gave the plans. The thanks of Bishop, priest, and people are recorded to all who have assisted in this work to the honor and glory of God and the extension of His Church.

**CHINA'S DANGER**

A CHINESE CHRISTIAN educated in this country and now practising law in Shanghai sends some interesting information to a friend in the United States with regard to the present situation in China:

"China's policies are still complicated. The dissolution of Parliament and the extrusion of the *de jure* President showed on the part of Chinese militarists now in power at Peking that they have neither idea of nor respect for constitutional government and have ridden roughshod over the liberties of the people. Consequently the country is again on the verge of splitting into halves and each making grimaces against the other, and fighting mountain-pass battles in the interior, while famine, flood, and pestilence run riot in the land. The country has entered into the war and the entry was made an excuse to plunge the country into civil commotion first by the attempt to restore the monarchy and then by restoring the republic with the militarists entrenched in arbitrary power. The government of China to-day is nothing but an oligarchy very much like the military clique in Berlin or Potsdam, and until it is dissolved or driven out and exterminated there will be no peace in this fair land, just as there is none in Europe. The problem of China is the same as that of the West: Militarism versus democracy. Both sides or regions of the world problem must be met and faced and fought out and one faction must win. I am hopeful that the cause of democracy will prevail in the West, so that the moral victory and the moral forces that that victory will release and strengthen will help defeat the forces of evil in this land.

"Some of our best public men have been proscribed by the militarists by the methods of Czarism, Sultanism, and Manchuism and Kaiserism. All these isms are blood broth-

ers in spite of racial and climatic differences. The worst is the revised Manchuism in China, for in its path is nothing but destruction, with no redeeming feature; it is degrading to China and morally bankrupt, and is but hastening the country to absolute ruin. I can liken the system and condition of this country to nothing in history. It is even worse than the gradual decay, the vices, the utter rottenness of Rome in its worst depths of degradation. Such is China in politics and in big business and in society, both of which latter are sucked dry and demoralized by the relentless vampires masquerading under the cloak of officialdom. The country will need your prayers and American assistance if it is going to survive."

**RESIGNATION OF THE BISHOP OF UTAH**

FOLLOWING the advice of the Commission authorized by the House of Bishops to inquire into his loyalty and continued usefulness, the Bishop of Utah presented his resignation to the Presiding Bishop, under date of December 20th. The text of his resignation follows:

"Bishop's House,  
"444 East First South Street.

"Salt Lake City, Utah, December 20, 1917.

"The Right Reverend Daniel S. Tuttle, D.D.,  
74 Vandeventer Place, St. Louis, Mo.

"*Right Reverend and Dear Sir:*

"Having received the report of the Commission authorized by the House of Bishops to inquire into the whole subject of my loyalty and my usefulness as Bishop of Utah, in which report the Commission unanimously advises me to resign, I, therefore, acting on that advice, hereby tender you my resignation as Missionary Bishop of Utah, to take effect whenever it is accepted. This action is taken with the distinct understanding that there are no charges standing against me touching my good character or integrity, for if there be any such, I insist upon a trial of them.

"My reason for submitting this resignation is not merely to comply with the advice of the Commission, to which I had previously pledged myself.

"The Commission, speaking, I take it, for the House of Bishops, maintains (1st) that war is not an unchristian thing and that no Bishop may preach that this war is unchristian, and (2nd) that a Bishop should not express the opinion that peace can be secured otherwise than by the prosecution of the war when the Government and the preponderance of the membership of the Church believe otherwise.

"Those conclusions I cannot accept; for I believe that the methods of modern international war are quite incompatible with the Christian principles of reconciliation and brotherhood, and that it is the duty of a Bishop of the Church, from his study of the word of God, to express himself on questions of righteousness, no matter what opinion may stand in the way.

"I had hoped that, notwithstanding the 'excited condition of public opinion' referred to by the Commission, there might be room in the Church for a difference of opinion on the Christianity of warfare and ways of attaining peace, and that, if so, it was pre-eminently the duty of one supposed to be a leader of the Church to voice his convictions on those subjects. But the Commission makes it perfectly clear in its report that a Bishop should resign before venturing to differ from others on such a Christian problem, or to express opinions at variance with the Government. To me, that seems evi-

dently to mean that the Bishops of the Church should be followers and not leaders, and I have no desire to remain in such an anomalous position.

"I have, therefore, authorized the Council of Advice of the District to act as Ecclesiastical Authority of the same with full responsibility for the maintenance and conduct of the work from the 1st of January, 1918, until my resignation shall be acted upon, and I have for the same period offered myself to the General Board of Missions for any work they may wish to delegate to me.

"Faithfully yours,

"PAUL JONES, *Bishop of Utah.*"

**MEMORIALS AND GIFTS**

ON CHRISTMAS DAY, in St. Luke's parish, Haverstraw, N. Y., the acting rector, the Rev. Mr. Lee, blessed and used a ciborium of silver, the gift of the Girls' Friendly Society. A chalice veil and burse were also presented by the members of the altar society.

A PARISHIONER of St. Mary's Church, Keyport, N. J., Miss Lizzie Roberts, has sent to the Board of Missions a \$100 4 per cent. bond of the Second Liberty Loan. The income is to be credited annually to the One Day's Income Fund. Miss Roberts has been a contributor to this fund since its origin, and by her gift she provides a yearly contribution of \$4. When the bond is finally retired it will be reinvested at the discretion of the Board.

RECENTLY, at the Church of the Good Shepherd, on the Indian Reservation near Syracuse, N. Y., a set of altar linens was received and blessed by the priest in charge, the Rev. Henry Gibbs. All the needlework was done by the members of a class of Indian women on the Reservation. The set consists of two fair linens, chalice veil, burse, pall, and six purificators, all bearing the historic Wolsey cross. It was the gift of the president and the assistant treasurer of the Sybil Carter Indian Lace Association.

ON THE Third Sunday in Advent, at La Jolla, Cal., flags were presented to the parish church of St. James-by-the-Sea and to the Bishop's School for Girls. The rector of the church, the Rev. William Bedford-Jones, who is also chaplain of the school, blessed the flags and they were placed in the proper position at the epistle side of the choir. The emblems are of silk, surmounted by the conventional army eagle, and ornamented with golden cord and tassels. The Church flag was given by several members of the congregation. That of the school was presented by the class of 1917 for temporary use, until another shall be provided.

AT ST. LUKE'S CHURCH, Brockport, N. Y. (Rev. Emmons Parkman Burrill, rector), a memorial east window was unveiled on Christmas Eve at the midnight celebration. The window was skilfully lighted from the outside and disclosed a Nativity admirably worked out in three openings. In the center are the Virgin and Child, with the light of the star shining down upon them. On each side stand shepherds with expressions of awe and reverence clearly brought out by the mellow light of a lantern at their feet. Angels hover over the group. The color of the Tiffany favrile glass are blended perfectly, the white of the Virgin's dress, the greens and purples of the shepherds' clothes, the sky glowing with the star's light. Underneath is the inscription:

"To the Glory of God  
and in Loving Memory of  
ARNOLD MORGAN MANNING,  
1894-1916.  
Erected by his Mother."

ON CHRISTMAS DAY, Trinity Church, Syracuse, N. Y., was the recipient of several valuable gifts, which were dedicated by the Rt. Rev. Charles Fiske, D.D. Among them is a stone altar and reredos with marble platform and steps, the gifts of Miss Mary Kelly and her sister, Mrs. Charles H. Miller, in memory of their brother, William Edward Kelly. The altar and reredos of Caen stone were designed by Brazer & Robb, architects of New New York, who also designed the church. Inserts of various kinds and colors relieve the even tone without confusing the generally quiet effect. The front of the altar is divided into three panels of Tavernelle marble, with check border of dark green and white, with red Numidian squares at the corners. Three panels of pink Tennessee marble are inserted in the lower portion of the reredos just above the altar. Three large panels show our Lord as the fulfillment of the law and the prophets. The central figure of the Christ is flanked by Moses with the Tables of the Law and Elias holding a scroll. Separating and flanking these panels are free standing statues of the four Evangelists, each with his traditional symbol carved below. This was executed by Angelo Loaldi of Boston. The windows above the altar, to be furnished by the Gorham Company, are the gift of Mr. Charles H. Miller. The subjects of these windows are the three principal events in our Lord's life.

#### ALBANY

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

Farewell Reception—Reopening of St. Luke's Church, Troy—Honor Roll

A FAREWELL reception was recently tendered the Rev. E. Ruthven Armstrong, rector of Trinity Church, Sharon Springs, by the trustees and the members of Trinity guild, at the home of Dr. and Mrs. Leland O. White. About seventy-five guests were present and after a short programme Mr. John L. Empie, on behalf of the congregation, presented Mr. and Mrs. Armstrong with a purse of \$105. After nearly eighteen years at Sharon Springs, Mr. Armstrong's decision to go to Leves, Del., is a source of deep regret to the entire community.

ST. LUKE'S CHURCH, Troy (Rev. Seth A. Mills, rector), having been closed for several months for repairs, was used for the first time Christmas Day. The church has been handsomely decorated and electric lights have been installed, while the choir has been raised above the level of the nave and considerably enlarged. The work has been largely done by the rector and the men of the congregation, who have devoted spare time to the rehabilitation of the church. A friend in another city has given asbestos composition floors for chancel, baptistry, and aisles. It is expected that a formal rededication service will be held later in the winter.

ST. PAUL'S CHURCH, Albany (Rev. Roeliff H. Brooks, rector), has unfurled a service flag containing fifty-five stars. Of this number, one is for a young woman of the parish who has gone into government service as a trained nurse. In this important church in the state capital there is left hardly a single young man capable of bearing arms or without dependents.

A NEW HONOR ROLL has recently been placed in the west entrance of the Cathedral of All Saints, Albany. Forty-eight names are inscribed, including that of Canon A. C. Larned, chaplain of the U. S. S. Georgia.

AMONG CHURCHES holding midnight celebrations of the Holy Communion on Christ-

mas Eve were St. Barnabas' and St. Paul's, Troy; Trinity, Watervliet; St. Mark's, Green Island, and St. Mark's, Hoosick Falls. The custom seems popular, especially among the younger clergy, who report largely increased Christmas communions. St. John's, Troy, still observes "Watch Night", but most of the parishes have gradually discontinued the custom.

MR. CHARLES M. ALLEN, a communicant of the Church of the Ascension, Troy, who has been going to Trinity Church, Schaghticoke, several times each month for the past eight years as a lay reader, has been obliged to relinquish his duties owing to continued ill health. This parish was badly in debt, the congregation depleted, and the property in hopeless repair. Since the Rev. Mr. Mills (rector of St. Luke's Church, Troy) and Mr. Allen took charge, the mortgage on the property has been paid and church and rectory placed in repair, while the communicant list has steadily grown.

#### EASTERN OKLAHOMA

T. P. THURSTON, D.D., Miss. Bp.

District Honor Roll—New Year Intercessions

AN HONOR ROLL of all Churchmen and women engaged in war service has been compiled by the Bishop, and appears in the Christmas number of the district paper. There are 54 names on the roll, with more to be added.

THE BISHOP requested that the eve of the New Year be observed as generally as possible throughout the district with a service of special intercession for all engaged in the great War. A "service flag" was placed on this "watchnight" in every church and chapel from which any one had gone out in the cause of the Nation.

THE YOUNG state of Oklahoma has shown intense patriotism in several ways. It far exceeded its quota for Liberty bonds and Y. M. C. A. subscription; the cost to the Government in working out the first draft was the lowest of any state in the Union; seventy per cent. of the families have signed the food pledge; and it is confidently expected that Oklahoma will do equal honor to itself in the great Christian "drive" of the Red Cross. In all these, the Church people, though comparatively few, have taken a most active part.

#### EASTON

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

Growth at Centerville—Service Flags

THE ANNUAL report of St. Paul's Church, Centerville (Rev. J. Dirickson Cummins, rector), shows phenomenal development in this historic parish. Dating back to 1692, records still in possession of the vestry show the "oath of abjuration" and "the test", signed by all of the vestry. The communion silver now in use was given to the parish by Colonel John Hawkins in 1716. During the past year offerings have increased more than 100 per cent., due to the every-member canvass. The missionary apportionment has been quadrupled and the Woman's Auxiliary has given more than \$500. The parish house, modern in every respect, has been a community center and six war societies for relief and work are meeting there in addition to parish organizations. The rectory has been remodeled and a substantial increase made in the salary. A goodly number of memorials placed in the church include a handsome stained glass window, a marble reredos including four mosaics of the Evangelists, in memory of the Rev. James A. Mitchell,

rector for thirty-seven years; a wainscoting with mosaic inlay circling the sanctuary steps to the altar and floor, all of marble, in memory of General and Mrs. William McKenna (who for nearly half a century was senior warden); clergy desk and stall, and a silk flag from families whose members volunteered for the war. A pipe organ costing over \$3,000 is being constructed and will be dedicated before Epiphany. The communicant list has increased nearly 50 per cent. and the Sunday school nearly 100 per cent. St. Paul's Church will dedicate a service flag with nineteen stars shortly after Easter, at a special service. Mr. Cummins is planning to visit some of his boys who are now in camp and already large Christmas boxes have gone forward from the parish to the boys.

ON THE Third Sunday in Advent, at Christ Church, Easton (Rev. Henry Davies, rector), a service flag with thirty-four stars was dedicated by the rector. The flag, hung over the entrance, compares favorably in number of stars with others in the diocese. The Rev. Mr. Davies has already spent a week at the camps nearby, visiting and encouraging the boys from his parish.

#### GEORGIA

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

St. John's Church, Savannah

ST. JOHN'S CHURCH, Savannah (Rev. W. T. Dakin, rector), has sent over seventy of its young men into the army, or about 10 per cent. of its communicant list. The rector recently visited Fort Scriven and celebrated the Holy Communion for a large number of soldiers in training there.

#### HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Anniversary

THE TENTH anniversary of the rectorship of the Rev. G. F. G. Hoyt as rector of St. Paul's Church, Columbia, was celebrated on Wednesday evening, December 19th. About three hundred parishioners and friends gathered to do honor to the occasion. The Bishop made an address of congratulation. He was followed by a Russian artist, Dimitri Romanoffsky, who spoke on conditions in his native land. Congratulatory addresses were also made by neighboring clergy and various ministers of the town. Mr. H. M. North, a vestryman, introduced Mrs. Harsh, who presented Mrs. Hoyt a gold pin set with jewels on behalf of the women of the parish. Mr. North presented Mr. Hoyt with a purse well filled with gold on behalf of the members of the congregation. The Bishop in his address read a letter from the diocesan Board of Missions praising the spirit shown by this congregation, whose Sunday school has held for three years the banner the Board awards annually to the school that contributes most per capita to diocesan missions.

#### INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Every-Member Canvass at Lawrenceburg

THE MEMBERS and adherents of Trinity Church, Lawrenceburg (Rev. H. M. Kellam, vicar), are rejoicing over an every-member canvass just completed with remarkable results. The number of pledges for local expenses was increased by 66 2-3 per cent., and the amount pledged by 70.9 per cent. The number of persons making pledges for missions was increased by 128 per cent., and the amount pledged increased 360 per cent. The vicar has organized a troop of Boy

Scouts, which is increasing in membership and effectiveness. The woman's guild expects soon to make the final payment on the new parish hall. Attendance at services is increasing and the spiritual tone of the parish is good. Due to the shortage of coal, week-day celebrations of the Holy Eucharist will be held at the home of the vicar.

**KENTUCKY**

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

**Missionary Campaign—Religious Education—Woman's Auxiliary**

EARNEST PREPARATION was made for the city-wide every-member canvass conducted by the Rev. Dr. R. W. Patton, Provincial Secretary, and his assistants in Louisville. On Advent Sunday addresses were delivered in all local parishes and missions by Dr. Patton and the Rev. Messrs. Louis G. Wood, Arthur R. Gray, Walter C. Whittaker, and William H. Milton, each clergyman speaking two or three times, so that all of the congregations might be supplied. Following the methods so successfully used in other cities, Dr. Patton held two meetings daily at the Cathedral House in the interest of Missionary Education, those in the afternoon being primarily for women and those in the evening for both men and women. Thursday evening a supper was held at the Louisville Hotel at which Dr. Patton was the chief speaker and at which there were between six and seven hundred Churchmen and Churchwomen. Friday evening there was a special meeting of instruction for canvassers. A special feature of the missionary campaign was the presence of the General Secretary of the Woman's Auxiliary, Miss Grace Lindley, who gave an address on Friday afternoon to the members of the local branches on The Gospel Revelation; and on Saturday afternoon she addressed the Junior officers and leaders and Sunday school teachers on the new Junior plan. All arrangements were complete for the city-wide, every-member canvass on Sunday afternoon, but the plans were seriously interfered with by the severe blizzard which struck the city the previous day. Most parishes postponed their efforts as it was impossible to use automobiles in the almost unprecedented fall of snow, and no street cars were running. However, some of the parishes made the attempt and the canvassers walked from house to house after an early start, the women of the parish having served luncheon after morning service, so that no time would be lost. None were able to finish, however, and the following Sunday another attempt was made, although weather conditions were even worse. Some of the parishes did not begin their canvass until the third Sunday, so that at this writing all reports are not in, but in every case the canvassers report progress and are much encouraged. A substantial increase has been made in the number of contributors as well as in the total amounts pledged, both for parish expenses and for missions, and the gain in personal interest and realization of responsibility has been marked.

Realizing the wonderful inspiration and enthusiasm aroused by the missionary campaign, and desiring to use it for some permanent result, Bishop Woodcock arranged a "follow-up meeting" on Tuesday evening, December 18th, in Dudley Memorial Hall of the Cathedral House, at which the chief speaker was the Rev. Louis G. Wood, who described the way a permanent organization for missions and Social Service work had been carried on in his former parish in Charleston, and Bishop Woodcock spoke of diocesan missions and conditions relative

to them. So great was the interest and enthusiasm aroused by Mr. Wood that the clergy and laity present resolved to form a diocesan organization along the lines suggested by Mr. Wood, and a committee consisting of the Rev. Messrs. John S. Douglas, L. E. Johnston, and Harry T. Musson was appointed to confer with the Louisville clericus and complete the arrangements.

THE DIOCESAN School of Religious Instruction held its final meeting on Wednesday, December 19th, closing its third and most successful year, the enrollment and average attendance being better than ever before. Certificates will be issued to all who attended every session.

SISTER MARY HAMILTON, a deaconess of the Order of St. Martha, died at the Church Home and Infirmary, Louisville, on Wednesday, December 19th. She was a native of Kentucky and had lived and worked all her life in this diocese, after being set apart by Bishop Dudley many years ago. Her work for most of that time was at the Orphanage of the Good Shepherd (for boys) and more recently she served as parish visitor at the Church of the Advent and at Grace Church. She was 70 years of age. The funeral services were conducted by the Bishop, assisted by the Rev. L. E. Johnston, rector of Grace Church, and the burial was in Cave Hill Cemetery.

ST. PAUL'S CHURCH, Henderson, has recently acquired a service flag containing eighteen stars.

THE DECEMBER meeting of the diocesan board of the Woman's Auxiliary was held in the Cathedral House on Thursday morning, December 12th, after the usual Corporate Communion. Encouraging reports were made from all departments. The United Offering at present amounts to \$816.67, and the thankoffering at the close of the Pilgrimage of Prayer was \$101.52. It was decided to merge the diocesan and the educational funds and to have one central fund for diocesan expenses. A sliding scale of assessment was proposed and sent to the branches for confirmation to augment this fund. Arrangements were discussed for the annual meeting, which will be held in January, at the time of the annual council, and Dr. Sturgis has been secured as the special speaker.

**MICHIGAN**

CHARLES D. WILLIAMS, D.D., LL.D., Bishop  
Workers' Conference at Camp Custer

RELIGIOUS WORKERS at Camp Custer met to organize on December 14th. They formed the Religious Workers' Conference of Camp Custer, of which the Rev. William Heilman became secretary.

**OHIO**

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

**Special Afternoon Services—Church Clubs—Church Extension**

THREE OF the largest churches of Cleveland, the Cathedral, St. Paul's, and Emmanuel, are now holding Sunday afternoon services at which emphasis is placed on music of a high order and brief extemporaneous preaching. This has been the programme at the Cathedral for many years, and St. Paul's and Emmanuel have adopted it with excellent results. At Emmanuel the Sunday night service is continued without diminution of attendance, indicating that the afternoon service is meeting a need of its own.

THE DECEMBER meeting and dinner of the Cleveland Church Club, at the Union Club,

on Monday, December 17th, was attended by some two hundred men. The speakers were Mr. H. D. W. English of Pittsburgh, and Dean Abbott of Trinity Cathedral. Mr. English's address was on personal religion and its power in private and personal life, and Dean Abbott spoke on the Church in the Great War and the need of a deeper spirituality.

AT THE December meeting and dinner of the men's Church club of the Church of Our Saviour, Akron, the Rev. George Craig Stewart, D.D., rector of St. Luke's, Evanston, Ill., and secretary of the War Commission of the General Church, made the address, which was a remarkable presentation of the duty of the United States, not only to make the world safe for democracy, but to make democracy safe for the world.

THE CLEVELAND Church Extension Commission is now at work to federate all the Church's work in the city, the Church Home, Holy Cross House, St. John's Orphanage, the Cleveland City Mission, and the work carried on by the Board of Missions. Each of these is now in the field soliciting maintenance without reference to the welfare of the others. It will be the purpose of the Commission to relate these departments, to reduce the many separate appeals to one in which all shall share, to cut down expenses by having one year book in which all shall be represented, and otherwise to coordinate and extend the Church's work in Cleveland. During the last three years, entirely new and beautiful plants have been secured for the colored mission of St. Andrew's, and Holy Cross House, representing an outlay of nearly \$100,000.

**OKLAHOMA.**

FRANCIS KEY BROOKE, D.D., Miss. Bp.

**Red Cross Activities—Bishop Brooke's Anniversary**

COMPLYING with a request of the Red Cross, special services were held in Christ Church, El Reno, on Sunday, December 16th. The American flag was carried in procession and a large Red Cross flag was hung in the chancel opposite the national flag, which has hung in the church since the beginning of the war. The organist played the national hymns of the Allies as a prelude. The President's Christmas Red Cross proclamation was read and the sermon dealt with Red Cross work. Christ Church has taken an important part in the work of the local chapter, the minister in charge, the Rev. J. M. Pettit, being secretary, and members of the parish holding the offices of vice-chairman, county-manager of the Christmas membership drive, chairman of membership committee, and chairman of civilian relief. The women's guild meets regularly at the chapter headquarters.

EPIPHANY marks the twenty-fifth anniversary of the consecration of Bishop Brooke, which took place in Grace Cathedral, Topeka, Kansas, on January 6, 1893. No especial celebration has been arranged for Epiphany, but his quarter century of service will be commemorated during the meeting of the Synod of the Southwest, which gathers in Oklahoma City on January 22nd. Bishop Brooke has seen the development of his district from the very beginning. Twenty-five years ago there was no building of the Church in his jurisdiction, which had been opened to white occupation only four years earlier. In the two jurisdictions of the state there are now more than fifty churches, the greater part of which have rectories, and nearly four thousand communicants are listed.

## PITTSBURGH

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

## Advent Services at Noon-Day

DURING ADVENT noon-day services were held at Trinity Church, Pittsburgh, with addresses by the Very Rev. H. P. Almon Abbott, D.D., the Rev. F. F. German, D.D., and the Rev. E. H. Ward, D.D.

## SACRAMENTO

W. H. MORELAND, D.D., Bishop

## Sacramento Convocation

THE SACRAMENTO CONVOCACTION met in Trinity Pro-Cathedral, Sacramento, on December 5th and 6th (Rev. Philip G. Snow, president). Papers and addresses were given on: The New Fiscal Year; How Is the Church Meeting the War Problems? Work in Our Missions; The Financial Situation in the Diocese; Recruiting the Ministry; and Christian Training of Our Children. A joint meeting with the Woman's Auxiliary was held on Thursday afternoon when helpful reports were made. Mrs. I. E. Baxter, president of the Auxiliary, gave an encouraging account of work in the diocese. Mrs. P. G. Snow, U. O. custodian, urged all to make a special effort that the diocese may not come short. The president in his opening address referred to the great good that might result if practical effect should be given to what might be suggested. Mr. C. W. Bush of Woodland spoke on the financial situation of the diocese: "Through the parsimony of the laity, the ministrations of the Church languish. A Church can only flourish when its members are consecrated to giving, and to worship. Such a Church would inspire the most prosy sermonizer to eloquence. On the contrary, the \$150 per month church, with an income of \$100, is characterized by empty pews, by a disheartened preacher, who enters the pulpit faced by empty benches over which he directs his attention to the few stragglers near the door. How is it possible for a man unsustained to bear the burden of such a parish? The Spirit is not present in such a parish, and because of its absence, the people become captious and hypercritical iconoclasts, glorying in destruction; the vision of the Church triumphant fades, with the hopes and expectations accompanying."

"The man of business experience knows the difficulties which confront him when the trend of business is downward. His first step will be to take an inventory. He will analyze his resources and liabilities, eliminate worthless resources, and bravely employ those remaining, to overcome his liabilities. We can thank God that in the great corporation of the Church there are no worthless assets. Its only asset is the sinner and the Church's mission is to develop him into value."

The Bishop especially urged that the Christmas offerings be devoted to clergy pensions.

## SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

## War Notes—Church Consecrated

AT A recent service in the Church of the Advent, Spartanburg, the Bishop confirmed fifteen soldiers from Camp Wadsworth, presented by the rector, the Rev. W. H. K. Pendleton, and by five regimental chaplains in succession.

THE REV. MESSRS. A. BRANWELL BENNETT, Oliver Hart, R. L. Merryman, Edwin A. Penick, Jr., and Edward S. Willett have volunteered as chaplains. The last named plans to work among the colored troops at

Camp Jackson, Columbia, and Camp Gordon, Atlanta.

THE CHURCH WAR COMMISSION has voted appropriations for work at Camp Wadsworth, Spartanburg; Camp Sevier, Greenville; Camp Jackson, Columbia; and the coast artillery station at Paris Island, Beaufort.

ALL SAINTS' CHURCH, Waccamaw, was consecrated on December 9th.

THE BISHOP has visited all the camps and cantonments in his diocese and preached to the soldiers in training.

## TENNESSEE

THOS. F. GAILOR, D.D., Bishop

## Bishop Gailor Addresses Mass Meeting—Growing Social Center

ON THE afternoon of December 9th, at Fayetteville, the Bishop, asked by all the ministers of the city, addressed a crowded patriotic mass-meeting at the Methodist church.

THE ELIZABETH HOUSE social center, a memorial to the Rev. Mr. Hendley, father of Mrs. Jennie Woodworth who started the work, has become the center of all social work in this place in the lowlands of Middle Tennessee. The playgrounds under the direction of a trained supervisor are used by perhaps three-fourths of the children. A club for the mothers is in operation. A school with sixty pupils enrolled fills a great need. Tuition in nearly all cases is free. The Rev. Prentice A. Pugh has oversight of the work.

## TEXAS

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

## Cornerstone—Daughters of the King at Eagle Lake—Bishop Kinsolving on the War and the Church

IN SPITE of cold and gloom, the ceremonies attending the cornerstone laying of the new Trinity Church, Houston, on December 16th were carried out fully. Bishop Kinsolving officiated, assisted by the rector, the Rev. Clinton S. Quin. The singers started in the old church building, marching across the street and to the platform built around the cornerstone. The regular service was carried out, the Bishop leading the prayers and responsive readings, while the Scripture lesson was read by the rector. Numerous documents placed in the cornerstone were contained in a copper box and consisted of a roll of the present parishioners, the committees, the name of the rector and Bishop and a history of the work of Trinity Church. There was a brief address by the Bishop. A church, he declared, is an expression of faith, indicating that men recognize that they themselves are temples for the indwelling of the Holy Spirit and that they believe they are the immortal children of an immortal Father. The foundations have been laid and the walls of the parish house adjoining are going up. When completed the church and parish house will occupy a quarter of a block at the corner of Main street and Holman avenue. The cost is estimated at about \$80,000, of which over \$50,000 has been secured in pledges and cash by the building committee, and it is the hope of rector and committee to have the new church out of debt by the time it is completed—next Easter.

EMMANUEL CHAPTER of the Daughters of the King was organized at Christ Church, Eagle Lake (Rev. A. J. Gayner Banks, rector), on the Third Sunday in Advent. After the investiture the rector pointed out that the ceremony was taking place on Red Cross

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Sunday and that the silver crosses and the Red Cross of the great humanitarian movement were synonymous in their meaning. Both indicated the carrying of the Christ spirit into a waiting world, both involved sacrifice and service, and both earned a wonderful reward.

IN A RECENT message in the diocesan paper, Bishop Kinsolving called attention to the Church's duty at the present time. "The Church's place is at the front!" is the slogan we must take up, he said. He wrote encouragingly of the work done at Camp Logan (Houston) and Camp MacArthur (Waco) and continued: "When fighting an enemy who apparently recognizes no laws, human nor divine, and who sings *Te Deum* over the maiming and slaughter of innocent women and children, to say that the Church has no serious mission or voice in such a crisis is equivalent to degrading our religion into a decadent cult formed by a 'gentle dreamer' and of little value in a matter-of-fact world."

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Thanksgiving Service for Capture of Jerusalem

A REMARKABLE thanksgiving service to commemorate the recovery of Jerusalem by the British was held in the Bethlehem Chapel of the Cathedral on Sunday, December 23rd. The chapel was crowded to the doors and those who came were not disappointed, for the whole service was dignified, helpful, and inspiring. Evensong was sung by the Rev. W. L. De Vries, Residentiary Canon; the first lesson, Jeremiah 33: 1-17, was read by the Rev. William Cleveland Hicks, Provincial Secretary for the Board of Missions; the second, Revelation 21, by the Rev. Robert Talbot, D.D. An admirable sermon by the Rev. Wallace E. Robbins, D.D., which we reproduce elsewhere in this issue, dealt with the history of the Holy City up to the time of the official entry of the British on December 11th. The following prayer was among those said by the Bishop:

"O Lord God of Israel, Father of our Lord Jesus Christ, who in the olden time didst cast out thine enemies, and didst bring thy chosen people again into the land of their fathers; We bless and magnify thy glorious Name that thou hast given unto us in our time to recover Jerusalem, to fulfil the patient prayers of the saints, and to crown the faithful labors of thy servants, the soldiers of the Cross. Blessed be thou, O Lord, because thou hast vouchsafed unto us again to possess the places made holy by the ancient prophets, priests, and kings, thy stewards and messengers, and by the birth, the earthly labors, and the death of thine Incarnate Son, our Saviour and Lord. Blessed be thou likewise, O Lord, because that thou hast permitted men of our race to restore Jerusalem to Christendom, and to place the Cross triumphant on Mount Zion. Reward them, O Lord, for their faith and courage; give them victory over every foe; and bless them with the fulness of thy peace and of thy joy. And, O Lord God of hosts, look down in mercy, we beseech thee, upon our brethren, the children of Abraham, Isaac, and Jacob, and so fetch them home to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord. Remember us all in mercy, O Father, and grant that we may forsake our sins, and own and serve and worship thee so perfectly, that we may lead all the nations to seek only thy kingdom, thy power, and thy glory. All these things we ask for the love of thy Son, our Saviour Jesus Christ. Amen.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Christ Church, Rochdale

THE MEN'S CLUB of Christ Church, Rochdale (Rev. E. W. Foulkes, rector), have purchased a powerful balopticon which will be used to present views from the life of Christ. It will first be used on Epiphany Sunday.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Grace Church, Grand Rapids—Epiphany Rally

GRACE CHURCH, Grand Rapids (Rev. G. P. T. Sargent, rector), now has seventy-three men on her roll of honor, although the entire roll of communicants contains but one thousand names. The parish is not rich, but the women contributed over \$1,000 to carry on the women's war work of the Y. M. C. A. Between \$300 and \$400 was also given to the cause of the Armenians, \$50 of this being a freewill offering from the Church school. About \$800 was raised to buy the winter's coal supply, and various other appeals have been met. The last record of the Red Cross Auxiliary in Grace Church shows a total of 16,380 articles made. The children's Christmas service took the form of a reverent interpretation of the Story of the Advent. The offering, presented to the Christ-Child by one of the Wise Men, was very large for the children, \$50 going to the suffering Armenians and \$35 as an Advent offering. The children visited the various hospitals, hotels, and homes, and also the homes of poor families in the city, distributing gifts. At the Blodgett Home for Children warm booties for the babies and stockings for the older boys and girls were given. The Junior Bible Class went to the Old Ladies' Home and cheered the old people by Christmas songs and hymns. At the Golden Rule Hospital one class of young people gave oranges and gifts to the children on the upper floor, and another provided for those on the first floor. No presents were given and received among the members of the school, but they learned the beautiful lesson that it is more blessed to give than to receive. During the last few weeks the Grace Church members of the D. A. R. have been making a set of flags of all the allied nations, which are now hung in the church as decorations, to remain there until the end of the war.

ON JANUARY 13TH the Union Epiphany rally of the Sunday schools of the Church in Grand Rapids will be held. All Sunday schools in the diocese are invited to take part in this missionary rally, and Lenten mite-box offering drive, which will culminate in the rally on Low Sunday, when the Sunday schools will present their offerings at St. Mark's Pro-Cathedral. It is hoped that the Bishop will be home from his war work in France, and thus make it possible to unite the rally with a home-coming celebration for our Bishop.

THE STANDING COMMITTEE, of which the Very Rev. Francis S. White was the president, has elected the Rev. G. P. T. Sargent to take his place, pursuant to his taking up war work with the Y. M. C. A. in Waco.

WESTERN NEBRASKA

GEORGE A. BEECHER, D.D., Miss. Bp.

Training School—Red Cross

SINCE JANUARY 1, 1917, 170 persons have been confirmed in the district.

ARRANGEMENTS are being completed for a Woman's Auxiliary Training School, to be held at North Platte, from February 26th to March 1st, under the leadership of Miss

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Lindley, national secretary of the Woman's Auxiliary, and Miss Withers, national secretary of the Junior Auxiliary.

THE WOMEN of all the guilds at St. Mark's Pro-Cathedral, Hastings, and St. Luke's Church, Kearney, have spent considerable time and money in the work of the Red Cross. The results of their Christmas sale and bazar were most gratifying, the women of the Pro-Cathedral netting over \$500, and those of St. Luke's \$400.

### WESTERN NEW YORK

Statistics—New Church at Niagara Falls

THE REPORT and statistics of Western New York in the current *Living Church Annual* require the explanation that they close with January 1, 1917. Many changes in the personnel of the diocese appear in the report of the current year, which was made public only after the final convention of the diocese late in the fall—too late for use in the *Annual*. The confirmations for the full year are 1,505, a larger number than given for any of the ten previous years.

THE CONGREGATION of the Church of the Redeemer, Niagara Falls, which was established three years ago by the Rev. Philip W. Mosher as a mission of St. Peter's Church, has decided to erect a new edifice to cost \$20,000. The plans call for a building 90 by 40 feet to seat 325 persons, to be of brick and of Gothic architecture. The present wooden church will be moved from the site and will be used as a parish house. The Church of the Redeemer has over one hundred communicants and a Sunday school of 132. The Rev. John Sagar, assistant to Mr. Mosher, is in charge of the mission.

THE VESTRY of St. Mary's-on-the-Hill, Buffalo, in lieu of building a rectory during war-times, has purchased a house at 719 Front avenue, for that purpose. The condition of the rector, the Rev. G. F. Williams, whose accident was reported two weeks ago, continues to improve.

### WEST VIRGINIA

W. M. L. GRAVATT, D.D., Bishop

Sunday School Institute—Honor Roll—Parish House Given for Tavennersville

LAST MONTH saw the organization of a new and promising Sunday school institute in the eastern convocation. Delegates to the number of about forty, coming from nearly all the Sunday schools in the convocation, met in the parish house of Trinity Church, Martinsburg. Mr. James Grantham, of Middleway, Jefferson County, was elected president, and C. A. Miller, of Martinsburg, secretary-treasurer. Martinsburg was selected as the permanent place of meeting. After organizing, an address was delivered by Miss Voute of St. Mark's parish, Washington, D. C., who also directed the practical work. Other addresses were given by Archdeacon Chrisman and the Rev. W. H. Meyers.

TRINITY CHURCH, Martinsburg (Rev. Charles C. Durkee, rector), is proud of its record in the number of men given to the country in army and navy. Of twenty-two men in the service, eleven are commissioned officers. One member of the vestry is a captain in the medical service. As the communicants of this congregation number slightly over two hundred this means that practically ten per cent. have gone to war. An honor roll hangs in the vestibule and a service flag with twenty-two stars is being made.

AT TAVENNERSVILLE, near Parkersburg, is the flourishing mission of Grace Chapel,

under the care of the Rev. Dudley Boogher. The work has been greatly hampered for years on account of insufficient quarters for Sunday school work and other activities for the good of the community. This drawback has now been removed through the generosity of Mrs. George W. Peterkin and Miss Mary Peterkin, wife and daughter of the late Bishop Peterkin, who made possible the erection and equipment of a suitable parish house, a neat frame structure, built just behind the chapel.

### CANADA

Men Needed for Mission Field—Praise for Military Chaplains—Day of Prayer and Thanksgiving

Diocese of Athabasca

BISHOP ROBINS, after holding confirmations in the Athabasca district, shows the need of more men by reporting that the work there, where formerly three clergy were employed, is now all under charge of one. The Bishop had a strenuous autumn, having been on deputation work in the East for several weeks.

Diocese of Huron

THE BISHOP has appointed the Rev. E. Appleyard to the vacant rectorship of New St. Paul's Church, Woodstock. Capt. Appleyard, who is at present serving overseas, won the military cross for valor in action at Vimy Ridge. It is not known when he will return from the front to take charge of his new parish. He has held charges in the diocese for many years.—THE REV. G. Q. WARNER, who left Trinity Church, Montreal to become rector of Bishop Cronyn Memorial Church, London, was inducted to his new charge by Bishop Williams, the first Sunday in December.

Diocese of Montreal

MID-DAY services of intercession for business men have been held during Advent in Christ Church Cathedral, Montreal. Bishop Farthing took the opening service, the others being taken in turn by the city clergy.—THE BISHOP inducted the Rev. C. Reid to the rectory of Huntingdon on December 14th.—IN A LETTER to Canon Almond, rector of Trinity Church, Montreal, now at work as chaplain in France, from General Currie, is the following: "In looking over the casualty lists I see that three or four of your splendid chaplains have been wounded. I have heard nothing but words of the very highest praise concerning their work in this operation. I hope they will be remembered when recommendations for immediate awards are put in."

THE REV. DR. REXFORD, Principal of the Montreal Diocesan Theological College, has received a certificate of life membership in the International Sunday School Association. The subscription fee of \$1,000 was given by a friend. Dr. Rexford was appointed chairman of the International Lesson Committee at its last meeting at Cleveland, Ohio.

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**Diocese of New Westminster**

MRS. DE PENCIER, wife of the Bishop of the diocese, has received news of the wounding of her second son, Second Lieutenant J. D. de Pencier. Her husband and two sons are at the front.—LADY TUPPER, of Vancouver, has received the medal won by her son, Capt. Gordon Tupper, who was killed in action.

**Diocese of Niagara**

THE PREACHER at the induction service of the Rev. W. P. Robertson as rector of St. Thomas' Church, Hamilton, was the Rev. Prof. Cosgrove, of Trinity College, Toronto. Bishop Clark conducted the service assisted by Canon Sutherland.—THE YOUNG PEOPLE'S ASSOCIATION held a reception to returned soldiers in Christ Church Cathedral school house, Hamilton, on December 6th.

**Diocese of Ottawa**

BISHOP ROPER in Christ Church Cathedral, Ottawa, on December 2nd, drew attention to the frivolous spirit displayed in some quarters at home, during this great world war, contrasting it with the indomitable spirit and heroism of our men.

**Diocese of Quebec**

THE INDUCTION of the Rev. T. A. R. Macdonald to the rectory of Cookshire took place December 15th.—THE BISHOP desires, in accordance with the wish of the King, that January 6th, the first Sunday in the New Year, shall be set aside as a special day of prayer and thanksgiving in all the churches. The Royal proclamation will be read at all the services on that day. The King's letter reads in part: "I would call upon you to devote a special day to prayer that we may have the clear-sightedness and strength necessary to the victory of our cause. 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."

**Diocese of Toronto**

BISHOP SWEENEY gave the address at the December meeting of the diocesan board of the Woman's Auxiliary. There was also an address from the Rev. A. J. Vale, missionary at Hay River, who gave a very hopeful view of the progress of the Indian children in the Hay River school.—THE REPORT of the Deaconess Training House, Toronto, shows a great deal of work done in the year. Fresh air work was carried on during the summer, a large number having been given an outing. Over one thousand attended classes in connection with the Deaconess House, not including the Sunday school classes or the Saturday morning clinics. Students from the House are at work in eight city parishes.

**GOD IS NOT FAR**

God is not far from any one of us:  
The wild flower by the wayside speaks His love;  
Each blithesome bird bears tidings from above;  
Sunshine and shower His tender mercies prove,  
And men know not His voice!

God is not far from any one of us:  
He speaks to us in every glad sunrise;  
His glory floods us from the noonday skies;  
The stars declare His love when daylight dies,  
And men know not His voice!

God is not far from any one of us:  
He watches o'er His children day and night;  
On every darkened soul He sheds His light;  
Each burdened heart He cheers, and lends His might

To all who know His voice.

THOMAS CURTIS CLARK.

**EASY TEACHING**

ONE SUNDAY when visiting in a large city, the strenuous teacher strayed into a Sunday school. She had always made hard work of her teaching, had read extensively on the lesson, had written notes, and devised methods.

This Sunday she was asked into a class of men and women taught by the minister. Here was an opportunity!

A little late the teacher came to the class, in his hands a Sunday school publication of a high order. It is asking much of a preacher who has a service to follow, that he instruct in the Sunday school; but this vigorous, middle-aged man did not look as if he were overworked.

"I have found something here," he said, "that I think we'll all enjoy."

He opened the magazine and in an easy tone read an excellent article on the early Christians, stopping to comment at times, to call out some remark or question from the class, though there was little interruption of that sort. Not a word was said about the Sunday school lesson; there was no drill on it, no discussion. The strenuous teacher was amazed that a man who was evidently a scholar should dispose of the lesson in this easy fashion; yet she had to own that the tone of the class was friendly, restful, and devout, that the spirit of Christianity was present in the leisurely method perhaps even more so than in the animated discussions she was accustomed to encourage. At any rate she concluded that easy teaching based upon companionship rather than on research might have its value.—*Ida Ahlborn Weeks.*

**CHRISTMAS**

The earth has grown old with its burden of care,  
But at Christmas it is always young.  
The heart of the jewel burns lustrous and fair,  
And its soul full of music breaks forth on the air  
When the song of the angels is sung.

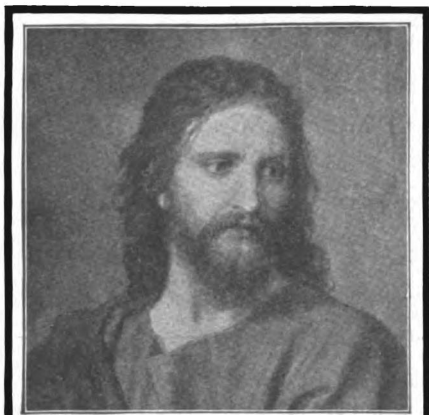
It is coming, Old Earth, it is coming to-night!  
On the snowflakes which cover the sod  
The feet of the Christ-child fall gentle and white,  
And the voice of the Christ-child tells out with delight  
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,  
That voice of the Christ-child shall fall;  
And to every blind wanderer opens the door  
Of a hope that he dared not to dream of before,  
With a sunshine of welcome for all.

The feet of the humblest may walk in the field  
Where the feet of the holiest have trod.  
This, this is the marvel to mortals revealed  
When the silvery trumpets of Christmas have pealed,  
That mankind are the children of God.

—Phillips Brooks.

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