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VOL. LIX

MILWAUKEE, WISCONSIN.—OCTOBER 5, 1918

NO. 23

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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	743
Pastoral Bookkeeping—Book Reviews—Archbishop Ireland— War Relief	
BISHOP GORE'S ITINERARY.	745
THE CHURCH IN THE GREAT CRISIS.	745
A MESSAGE FROM BISHOP BRENT.	745
PSALM IV. By Donald A. Fraser. (Poetry.)	745
THE NINETEENTH SUNDAY AFTER TRINITY. By C. F. L.	746
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	746
BLUE MONDAY MUSINGS. By Presbyterian Ignotus.	747
CAMPAIGNING FOR THE COUNTRY. By the Rev. Lyman P. Powell, D.D.	748
SIMPLICITY, SERVICE, AND CONSECRATION. By the Rev. Frederick W. Beekman.	749
OUR SISTER, MOTHER EARTH. By the Rev. H. W. Ticknor. (Poetry.)	749
SERMON. By the Bishop of Tennessee.	750
FAITH. By the Rev. Louis Tucker. (Poetry.)	751
THE CHURCH, PUBLIC SENTIMENT, AND THE PRISONER. By the Rev. Thomas A. Haughton-Burke.	751
A BALLADE OF HARVEST TIME. By the Rev. F. D. Graves.	752
PETER UNCHAINED. By the Rev. Carroll Lund Bates.	752
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	753
LITERARY.	754
THE CHURCH AND THE RED CROSS. By Mrs. J. R. Winchester.	755
PERSONAL MENTION, ETC.	756
WITH THE WAR COMMISSION.	758
ANOTHER IMPORTANT WAR MEETING AT WASHINGTON.	759
BISHOP GORE ADDRESSES TWO NEW YORK CONGREGATIONS. The New York Letter.	760
MASSACHUSETTS CHURCHES ARE CLOSED BY EPIDEMIC. The Boston Letter. By the Rev. Ralph M. Harper.	761
A LETTER CONCERNING THE COMING OF THE KINGDOM. The Phila- delphia Letter. By the Rev. Charles A. Rantz.	762
NATIONAL INTER-CHURCH WAR CONGRESS AT CHICAGO. The Chicago Letter. By the Rev. H. B. Gwyn.	763

BY FRIENDSHIP, I suppose you mean the greatest love, the
greatest usefulness, and the most open communications, and the
most exemplary faithfulness, and the severest truth, and the
heartiest counsel, and the greatest union of minds, of which
brave men and women are capable.—*Jeremy Taylor.*

THE ONLY reward of virtue is virtue; the only way to have
a friend is to be one. The essence of friendship is entireness, a
total magnanimity and trust.—*Emerson.*



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VOL. LIX

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Pastoral Bookkeeping

AFTER bitter fighting centuries ago, that law of the Church was adopted which requires the record of baptisms, marriages, confirmations, and burials, and such material is still contained in our parish records. Later a communicant list was ordered; but obedience is difficult, because the definition of what constitutes a communicant is still in debate. That, for purposes of record, a communicant is any person who has the right to communicate is perhaps the nearest approach to a practical definition. Later a list of families was kept; but sometimes two families merge and constitute one household, and there are many persons who are not in families. The number of baptized persons is also much to be desired; but it is so difficult to secure even an approximation to uniformity with respect to recording baptized parishioners that our statistics fall down hopelessly in the attempt to chronicle that information.

These lists, taken together, make up the parish register; and it is a real task to keep the register up to date. But they are very far from being the only records needed. Every clergyman must, from time to time, make reports concerning services; he must, therefore, keep either a service book or a diary of official acts. The diary of official acts is the better, as containing useful record of parish calls and many other things. He is also responsible for the communion alms. He must keep an account of receipts and expenses or he soon finds himself an involuntary embezzler of trust funds.

A small parish in which all names and addresses can be carried in the memory may be served by these three books: register, diary or service book, and alms account. If the rector or missionary fails to keep any one of the three, the neglect is reflected by the parish. Quick disintegration and a change of rectors follows if the register be unkept; slow disintegration and change if there be no service book or diary; neglect of the few and spiritual deadness if there be no alms accounts.

But as soon as a parish bulks larger than the easy memory of one man, other books are needed. A visiting list becomes essential. People keep moving all the time, and besides no man can call on any large number of people with any approach to equality, even if he remembers their addresses, without a list. Unless he keep a list and check it up, he calls on those whom he remembers to the partial neglect of those whom he rarely sees or hears of—and who need calling on the most. When a list becomes necessary, calling for merely social purposes becomes impossible. One calls about a conference or a baptism or neglect to communicate, or absence from church; about sickness, or sorrow, or a funeral, or a wedding; and without a list one leaves unseen for years, so that some sheep do not know their shepherd. The visiting list should be left behind when the

rector moves. It is not fair to his successor to make him spend months gathering information from conversation and from the directory or the telephone book, which should be ready to his hand.

A visiting list must be concise, capable of being carried in the pocket, indexed alphabetically, and also indexed by streets. Else a man wastes miles walking before he finds that two people whose names are half the alphabet apart live next to each other on the same street, or half hours of impatience before he finds where to enter the new address of someone who has moved.

But people keep entering the parish and leaving it, as well as moving about it. Every visiting list has, therefore, in any large parish, to be based on a card catalogue. A card catalogue of every individual, with the communicants marked, will do, but it is better to have two: one of individuals and one of communicants, thus entering each communicant twice. Lists of communicants for the treasurer, the vestry, and others have to be constantly taken off, and the extra convenience of a separate card catalogue for communicants is worth the extra labor.

In many spiritual and some financial affairs the parish unit is the household. The family list in the register cannot conveniently be indexed either alphabetically or by addresses. A card catalogue of families is, therefore, necessary, and is really the basis of the visiting list, though there are also individuals not in families.

A working parish is a parish in which everybody works. In any great working parish the work is best based on an individual card catalogue showing what Church work is assigned to each individual. There may be other ways than this to set a large parish to work and probably are, but there are none so simple or so certain.

For a small parish three sets of books for the rector are, therefore, necessary: parish register, diary, and alms account. For a parish whose other information cannot be carried in the head, three more are needed: visiting list, card catalogue of individuals, and card catalogue of families. A seventh set, a card catalogue of communicants, is a convenience.

The card of an individual should show full name, residence (in pencil), baptized, confirmed, communicant, telephone number, secular occupation, and office address if any, department of Church work, and what Church paper is taken or read. Without these details a rector does not know his people.

It has been estimated that one half the parishes and missions of the Church have no parish register; that is, they possess the book, but it is not posted, except perhaps as to baptisms, marriages, and burials, and these, often, not very

accurately. Needless to say, these are the run-down parishes and unsuccessful missions. Half of the other half seem to maintain no diary of official acts or visiting list. The rector cannot tell how many visits he has made during the year and, when necessary, estimates calls, services, and so on, in round numbers; such reports may give the communicant list, but the baptized are only estimated. These rectors do not know how many people are under their pastoral care. The sheep do not know the shepherd's voice. The remaining fourth of the parishes, including all the really prosperous, large parishes, give their information exact.

At a rough guess, it may be feared that half of our clergy care nothing about pastoral bookkeeping, and half the other half would like to do it well but do not know how.

That pastoral bookkeeping is an exact science, developed and well handled by competent men, is a safe assertion. It is not a deep, muddy mystery. The Church has men who know how to do it and do it well.

Our theological seminaries may well draw upon such men to supplement the work in pastoral theology, if that chair is not occupied by a specialist in that department. The Church suffers for lack of an adequate system in all her parishes.

AN editor knows better than his readers how difficult it is to secure really adequate unsigned book reviews. Where it is a question of getting an expert to comment upon another expert's writing, and do it over his own signature, that is not hard, though even then the *animis coelestibus irae* must be guarded against, and the reviewer must be himself non-technical enough for the general reader. So there are, now and then, reviewers, like "M. W. H.", in the New York *Sun* of twenty years ago, who can digest a three-volume work, historical, biographical, what you will, and give the substance of it in a page article, effectively and fairly.

But the anonymous young paragrapher, obsessed with the hallucination of his own "smartness", tempted to be at once oracular, epigrammatic, and censorious in a dozen lines, is rather a nuisance; and when he is allowed to deal with books treating of grave subjects, where decency of language (if not reverence) is required, the results are often lamentable.

A conspicuous instance of this is shown in the *Literary Digest* of August 3rd—a paper we often quote with admiring approbation for doing its special task so well. On page 48, under the heading, *The Trinity in Modern Life*, such a flippant fledgling endeavors to deal with Dr. James Morris Whiton's little volume, *The Life of God in the Life of His World*, published by the publishers of the *Literary Digest* itself. Beginning with the unqualified assertion that "the doctrine of the Trinity" is meaningless to the average man to-day, he allows that there is "an authentic kernel of truth in the dogma," even though "what men usually sought and found in this idea offers no food for most famishing souls." "Enlightened Mohammedans," he tells us, with an ignorance of Islam as ample as of the Catholic faith, "are not the only men to feel the lack of essential humanity in much of our traditional theology." Then, not troubling himself much about what Dr. Whiton says, except to tell us that the author "has brought the subject out of the clouds into the marketplace where every man is a son of God and the God-in-man appears as the only God worth knowing," the reviewer proceeds to air his own ideas of how to restate what he calls "the most venerable of all dogmas concerning Divinity." Nicea, of course, fails to satisfy; the holy Catholic Church throughout all the world must stand at attention, while "frequent, necessary restatements interpret what has troubled millions of honest students," divesting it of "the outlandish and antiquated forms in which tradition has clothed it," and "clothing it in garments cut out of a fabric of modern society." "God must be in and with man, individualizing man in his characteristic moods and powers; this one God is to be found in multiplicity." With such a brilliant volley of misused and misunderstood words our reviewer ends his self-revelation, leaving us little the wiser about the book he is reviewing.

It is not difficult to discern the animus of such an article. We have often met the shallow "modernist", impatient of anything older than last year, lusting for the newest thing

in philosophy or theology freshly imported from Germany (at least until events in current history made the German trademark less desirable), unwilling to think long enough and deeply enough to ban long settled convictions, but equally unwilling to sacrifice prestige and position by a definite breach with some religious society founded upon the profession of an unwavering faith; and therefore constrained to give new and fantastic meanings to old affirmations, at whatever sacrifice of ingenuous honesty. One such German-bred Congregationalist, being examined at his installation, was questioned:

"Do you believe in the Deity of Christ?"

"I don't know what Deity means," was his answer.

"Do you believe in the Trinity?"

"I can't say."

Another, like-minded, declared that he accepted the Nicene Creed whole-heartedly, because every man is "of one substance with the Father". "There is nothing whatever but God, and therefore man is divine," was his formula for reconciling pantheism with the external forms of historic Christianity.

This is a free country, we know, and individuals may offer such substitutes for the Evangel at their pleasure, if they can find a market. But we submit that propaganda of this kind has no place in a periodical which professes to appeal to the general public. The *Literary Digest* has not yet announced itself as at one with the *Christian Register* and the *Outlook*. It should, therefore, assign, to reviewers like the anonymous gentleman we are considering, books which will not give them the opportunity of displaying their personal vagaries of belief at the expense of reverence and of truth; or else constrain them merely to give the substance of the book noticed, without the added display of their own attitude thereto.

Probably that was the editor's intention, and there was inadvertently turned over to the reviewer a copy of Dr. Whiton's book instead of *Peter Rabbit*. For every editor knows that accidents will happen.

ARCHBISHOP IRELAND'S death will be regretted much beyond the circles of his own communion. He was one of the few Roman prelates who seemed Catholic rather than Roman and whose vision seemed not to be limited by the hills of Italy. One hopes the true story will sometime be known as to whether Rome offered him a cardinal's hat and he declined it or whether it never was offered. Either fact would illustrate the gulf between his form of catholicity and the prevailing form in his own communion; but that he was tolerated by his fellow-Romans shows that Rome is not hopeless. A better day may come when the largeness and the richness of the spiritual life and vision which are shown by the few exceptional men in the Roman communion shall be characteristic of that communion as a whole. Then may follow the steps toward unity that cannot even be approached to-day.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 30th:

A member of St. Paul's Church, Steubenville, Ohio.....	\$5.00
Miss Anne Ambridge, Christ Church, Chicago, Ill.....	5.00
California.....	5.00
V. C. L., St. Peter's Parish, Plymouth, Conn.....	5.00
Mrs. J. Walcott Thompson, Salt Lake City, Utah.*.....	20.00
Mrs. Lydia B. Hibbard, Chicago, Ill.†.....	75.00
Total for the week.....	\$115.00
Previously acknowledged.....	62,620.25
	\$62,735.25

* \$10 each for Belgian relief and work in Italy.
† \$25 each for Belgian relief, work in Italy, and Holy Trinity Church, Paris.

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 to particular French children:

580. In memory of Margaret H. Chubb.....	\$36.50
581. American Insurance Union, Racine, Wis.....	36.50
180. Mrs. W. Frank Holsapple, Hudson, N. Y.—Special Christmas gift.....	5.00
257. All Saints' Church Guild, Valley City, N. D.....	36.50

Total for the week.....	\$114.50
Previously acknowledged.....	35,857.00
	\$35,971.50

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

31. Trinity Guild, Swedesboro, N. J. \$36.50
Previously acknowledged 1,231.50

\$1,268.00

ARMENIAN AND SYRIAN RELIEF FUND

Christ Church, Lundale, W. Va. \$5.00
Evelyn M. Breith, New York City. 5.00
Mrs. Lydia B. Hibbard, Chicago, Ill. 25.00
St. Paul's S. S., Warsaw, Ill. 5.00
C. M. G.—for September. 2.00
Mrs. J. Walcott Thompson, Salt Lake City, Utah. 10.00
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\$55.00

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Mrs. Lydia B. Hibbard, Chicago, Ill. \$25.00

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SERBIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill. \$10.00

BISHOP GORE'S ITINERARY

FROM New York, where Bishop Gore was welcomed on September 18th, he visited Washington, Chicago, and Cleveland on September dates and during October expects to visit Akron and Oberlin, Ohio; Knoxville, Tenn.; Atlanta, Ga.; Birmingham, Ala.; Little Rock, Milwaukee, Minneapolis, Detroit, Pittsfield, Mass.; Boston; Youngstown, Ohio; Rochester, Hartford, Bridgeport, New Haven, Middletown, Philadelphia, with November dates in Elizabeth and Ralston, N. J., Washington, Baltimore, New York.

THE CHURCH IN THE GREAT CRISIS

SOME persons are wont to accuse the Church of dereliction of duty, of "slacking", in the great conflict now being waged against powerful forces that defy the principles of Christianity. Yet any intelligent review of the Church's activities fully disproves such calumnies.

While plenty of young men of military fitness can still be found on the street and in amusement places, there is scarcely a church in Chicago that has not been stripped of its young manhood. The service flag in every place of worship tells the story. Some of the larger churches have given from 300 to 1,000 young men each. Hundreds of the smaller churches have service flags each with from 10 to 150 stars. One struggling congregation of 100 members has given 20 soldiers to the army.

Many churches have contributed their ministers as chaplains and camp pastors, bearing much of the expense of their work. A review of sermon topics indicates that from fully one-half the pulpits each Sunday come discourses on patriotic themes. Scores of churches have become great rallying centers for patriotism and idealism, the two being linked together in the cause of religion, which is the cause of humanity. Every Sunday many thousands of sermons sound forth throughout America the call to persistent effort for a complete victory, for justice, which is true righteousness. The purchase of Liberty Bonds is declared from many pulpits to be a religious as well as a patriotic duty. Millions of dollars have been contributed for special religious and welfare work in the camps.

It must not be overlooked that the great war agencies, such as the Y. M. C. A., the Knights of Columbus, and the Jewish Welfare League, are the direct products of the church and the synagogue, and represent work by them in a special field. Leaders in all of these organizations freely acknowledge that from the Church came the inspiration that developed these organizations, and that from this source comes the strength to continue them.

The war, on the other hand, has quickened the life of the Church to greater ideals, greater programmes, and greater sacrifice. The spirit of unity and amity has been greatly promoted, and with the coming of friendlier relations among groups of this thoughtful kind possibly is approaching the real era of human brotherhood.—*Daily News* (Chicago).

BLESSED ARE the eyes which are shut to outward things, but intent on things eternal.—*Thomas à Kempis*.

A MESSAGE FROM BISHOP BRENT TO THE WAR-TIME COMMISSION OF THE CHURCHES

Delivered by the Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, at a meeting of the General War-Time Commission of the Churches in Washington, D. C., September 24, 1918.

The opportunity of the chaplain in the American Expeditionary Forces is unprecedented in military history. The best manhood of America is his to guide, inspire, and mould. It has been a common complaint in parochial life that men do not form a prominent element in the average congregation. No such complaint can be made in the army. Again, our soldiers are in a temper of mind to welcome greedily the truth of God from the hearts of true men. They are at the most receptive moment of their lives. They are quick to detect and spurn unreality and sham. They are in search of, and responsive to, what is real.

The religious to-morrow of America lies latent in the soldiers of to-day, and it is the responsibility of the chaplain to shape it so that the Kingdom of God will enter into American life with power. Already there is springing up among the chaplains a sense of brotherhood resulting from personal fellowship. It does not mean the breaking down of personal convictions, but rather the giving of due respect to the honest convictions of others. Mutual understanding is the first step toward unity.

The chaplain comes with two commissions—that of the Church which provides him with power from on high, that from the nation which indicates his sphere of duty. He is simply a minister of God working in military conditions. He is always and everywhere the spiritual general of the army, and his insignia perpetually proclaims it.

If the chaplain of the American Expeditionary Forces works in the uplands of opportunity, he also works in a furnace of temptations and difficulties. The strain will be constant and, in both front line and back areas, terrific. Facilities for movement will be restricted owing to the insufficient transportation of the army. Problems of moral and spiritual character will thicken daily. Endurance will be tested to the limit. Only strong men reinforced by an Almighty God can meet the demands of the emergency.

We, upon whom has fallen the responsibility of organizing and directing the religious leaders of the American Expeditionary Forces, are wholly dependent on the Churches of America for the character and the number of those who come to us. We beg of you to think only of one thing—the choicest manhood of our nation is in France or headed toward France under the domination of the spirit of self-sacrifice. The strongest and best men in the ministry are not too good to serve them. It would be a crime to send weaklings or incompetents to so sublime and so difficult a task. Give us your best and give them promptly.

PSALM IV

To the Chief Musician, on the stringed instruments

A PSALM OF DAVID

David pleads with God for help.

Hear me when I call, O God of righteousness!
Thou hast set me free when I was in distress.
Mercy show to me, and my petition bless.

He expostulates with his enemies.

Ye sons of men, how long shall ye my glory thus despise?
How long will ye love vanity, and follow after lies?
Selah!

But know the Lord hath chosen Him the godly man from all;
The Lord will hear and answer me, when unto Him I call.

Tremble ye, but do not sin;
Search hearts in nightly silence sweet;
Offer gifts of righteousness;
In God then put your trust complete.

Many cry out saying, "Who will show us good?"
The glory of Thy face, O Lord, upon us flood.

He declares his faith, his gratitude, and his trust in God.

Thou hast filled my heart with precious joy and peace,
More plenteously than those whose corn and wine increase.
In peace will I both lay me down and sleep;
For Thou, O Lord, alone, in safety dost me keep.

DONALD A. FRASER.

AT ALL times—even in most pressing occupations, in the midst of the crowd—still the soul may continually retreat into the presence of God, and breathe out to Him its secret desires.—*Rev. T. T. Carter*.

THE NINETEENTH SUNDAY AFTER TRINITY

By C. F. L.

THE GREAT PHYSICIAN

THE thrilling incident given in the gospel for to-day is more graphically pictured in the second chapter of St. Mark, and the fifth of St. Luke. Our Lord had returned by ship to Capernaum, which, after His rejection at Nazareth, He considered to be His own city. While on the other side of the lake He had cast out the evil spirits from an afflicted man, but because of the drowning of the swine the people had besought Him to depart. Saddened at their unwillingness to acknowledge His power, or listen to His message, He had returned to Capernaum.

We are told that on a certain day He was teaching in a house: and that Pharisees and doctors of the law, from out of every town of Galilee, Judea, and Jerusalem, were present. We can picture the scene: not only was the house full, but there was no room even about the entrance, for everyone was eager to see and hear the Prophet of Nazareth. Into this great crowd of people, tense with excitement, came four men full of faith, bearing on a litter a helpless man—a sinner, stricken with palsy of both body and soul. He, too, must have had faith in the Great Physician or he would not have consented to be made so conspicuous. It is well-nigh impossible to force one's way through a great throng. St. Mark says "there was no room to receive them, no not so much as about the door." But they were not to be daunted, being determined to overcome every obstacle. Outside staircases were frequent in Oriental houses: and, thus finding access to the roof, they removed the tiles, and, lowering the stretcher by ropes, laid the sufferer at the feet of the Master.

We can realize the amazement of the people, for at first it must have seemed supernatural, as the light from the unclosed roof flooded the apartment, revealing the slowly descending litter. How reassuring were Christ's words to the trembling man: "Son, be of good cheer, thy sins be forgiven thee." Ah, that meant more to that sin-stained soul than the bystanders realized; but Christ knew his past and pardoned it, while grace, peace, and light flooded his whole being.

To-day great joy fills the penitent, when he hears the words: "Go in peace, thy sins are all forgiven." Why should people cry, "Peace, peace!" when there is no peace; when there is no contrition, no confession, and no satisfaction or reparation? "If we confess our sins, God is faithful and just to forgive us our sins." Words cannot express the rapture of the soul that hears the comforting message. Spiritual beauty illuminates his countenance, for he already tastes the bliss of heaven; and afterwards, as he kneels at the altar to receive the Blessed Sacrament, he knows himself to have come to "an innumerable company of saints and angels", and he is strong to go forth and fight to life's end as a good soldier of Jesus Christ. It is by frequent confessions and communions, devoutly made, that the soul grows in holiness and strength.

"Here would I lay aside each earthly weight,
And taste afresh the calm of sin forgiven."

St. Paul did not shun to declare the whole counsel of God to his people, and why should any priest dare to offer a stone to his children who are asking for bread? God only forgives the penitent who asks for pardon. To teach otherwise, says Baring-Gould, is heresy.

The sequel of this incident in the gospel reveals the fact that the man was healed in body as well as soul; and with a new life pulsating through his veins he walked forth before them all, the crowd parting to permit his egress. "And they were all amazed, and glorified God, and were filled with fear, saying, We have seen strange things to-day."

If EVIL is personified in Satan, good is personified in Christ. If the Personification of evil is to be conquered, he must be conquered by the Personification of goodness. Christ and His cleansing Blood, Christ and the grace of His Spirit and His Sacraments, Christ and the virtues which He creates in man, are more than a match for evil, whether in the devil or in the world, whether in ourselves or in others.—*Rev. H. P. Lidon, D.D.*

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Nineteenth Sunday after Trinity	I Maccabees 1:20-end Proverbs 15	Romans 8: 14-end	Ezekiel 11: 1-12, 14-20	John 14
Monday	II Maccabees 6:1-17	Philippians 1:1-11	Ecclus. 14	Luke 18:35—19:10
Tuesday	II Maccabees 6:18-end	Philippians 1:12-end	Ecclus. 15	Luke 19: 11-28
Wednesday	I Maccabees 2:1-26	Philippians 2:1-13	Ecclus. 16: 1-23	Luke 19: 29-end
Thursday	I Maccabees 2:27-38	Philippians 2:14-end	Ecclus. 16: 24—17:10	Luke 20:1-26
Friday	I Maccabees 2:39-48	Philippians 3	Ecclus. 17: 11-end	Luke 20:27—21:4
Saturday	I Maccabees 2:49-end	Philippians 4	Ecclus. 18: 1-14	Luke 21: 5-end
Twentieth Sunday after Trinity	I Maccabees 3:1-26 Proverbs 16	Ephesians 6: 10-end	Isaiah 49: 1-23	Luke 10:1-24

ON Monday last began the week-day use of the Maccabean books from the Apocrypha, and we have also introduced Sunday lessons from the same source, beginning with the Nineteenth Sunday after Trinity. The Prayer Book lectionary uses the Apocryphal books sparingly and omits the Maccabean histories altogether, although they are mentioned in Article VI among the books to be read "for example of life and instruction of manners" (though not "to establish any doctrine"). On the other hand, we are glad to find ourselves in accord with the Canterbury Revision in the use of I and II Maccabees, both on Sundays and week-days.

The vindication of this course must be sought in the impression made upon the mind by the history itself. But it may well be argued, as has already been suggested, that we can not understand the conditions which faced our Lord in His earthly ministry without knowing the Apocrypha; that is, the literature that fills the gap between the Old Testament and the New; and if we are to use the other apocryphal books there is certainly no good reason for excluding the historical ones. Neither does there appear any good reason for refusing to read on a Sunday what we consider good enough to use on other days of the week. Certainly it will be conceded that many chapters of I and II Maccabees make highly interesting reading just at this time.

If there is any other period than the times of the persecution of the Jews under Antiochus Epiphanes, or any human experience that furnishes so good a parallel with the present infamous attempt on the part of one nation to force its tyrannical government and its *Kultur* upon another people, it is not known to the writer. It is the story, for example, of Belgium written in advance; nor could any words more fittingly sum up the attitude of the Allies to-day than those with which Judas Maccabeus concluded one of his addresses (I Maccabees 3:58-60).

From the standpoint of the evolution of national ethics, these Maccabean wars (on Israel's side) may be said to fit in between wars of conquest, like those by which Israel got possession of the Land of Canaan, and that highest stage in which the Church is, wherein "the weapons of our warfare are not carnal," and to which the nations are to be led.

For second lesson we have used part of that wonderful chapter in which St. Paul shows that "all things work together for good to them that love God, to them that are called according to His purpose." One of the most helpful processes of thought is to trace the history of God's ancient Church through the captivities, the Maccabean period, and on to the rise of the Christian Church out of the ruin of the old. This chapter from Romans also connects with the thought of the collect (epistle also), that the Holy Spirit may in all things direct and rule our hearts.

The evening lessons were selected specifically for that idea, Ezekiel prophesying the one heart and new spirit, and John 14 giving our Lord's promise of the gift of the Spirit.

The new material introduced on week-days is the Epistle to the Philippians, an exposition of spiritual religion showing that, in order to receive the Spirit, we must seek not the righteousness of the law, the mere repression of the fleshly nature through legalism, but complete fellowship with the Crucified, Risen, and Glorified Redeemer.

BLUE MONDAY MUSINGS

By Presbyterian Ignomus



AT a recent conference of theological professors and executives, held in Cambridge, the President of the Union Theological Seminary expressed himself strongly against the giving of free tuition and scholarship aid. "Many do not think the Christian ministry a man's job," he said. "They think it too easy to get into and to stay in. So long as it is easier for men to get into the ministry than into other professions and callings, the appeal to the best men is frustrated." Commenting on this, a college man says:

"It is perfectly possible for an American boy to go to a divinity school for three years without expending a single cent of his own money. I know men whose theological education not only did not cost them anything, but who had more money when they graduated than when they matriculated. Tuition was free, and so was board and room. From numerous aid funds they got enough money to pay for their books and meet other incidental expenses, and, by dint of a little more than ordinary application to their studies, they were awarded scholarships of varying amounts. Is it any wonder that others who have to pay for their education regard the theological students as a bunch of grafters? The quality of theological students is much lower than it was years ago, and it will probably keep on going lower until the schools recognize the fact that the really strong man does not want to be subsidized to pursue a particular profession; neither does he care to associate with other men who have no objection to such bribes."

Doubtless there is a certain amount of truth in these criticisms. Men are proverbially apt to undervalue what costs them little or nothing. It is reported from the Scottish universities that Mr. Carnegie's endowment for poor scholars has had a bad effect upon the sons of the cottagers who, in other years, would have worked their way through to the coveted M.A. The parasite who expects to have everything done for him by benevolent strangers shows up very poorly in college beside the energetic and self-denying lad who stands on his own feet, and whose prizes and scholarships are well-earned. And there is no room for parasites in the sacred ministry surely.

But there is another side to the question, which President McGiffert and the anonymous don quoted above ignore. No one would call West Point cadets, or Annapolis middies, "parasites"; they are not "bribed" or "subsidized" to their particular profession. And yet they not only have their education given them free, but receive from the first an allowance—money sufficient to cover all incidental expenses, even for furloughs. The reason is clear. It is necessary that careers in the army and navy should be open to lads both rich and poor on equal terms. Salaries are so small in both services that there is no chance to accumulate wealth by professional activities, as in law, medicine, or business. So the republic takes suitable candidates, and, from their first admission, guarantees their support, through all the years of their activity, and afterwards. Has this affected the manly fiber of our army and navy officers? Not a bit. Why should the same system be condemned when it is a question of providing officers for the Church Militant?

A strict parallel would require that the system be generally applied, not to a few only; that the entrance examinations be as rigid, covering mental and physical qualifications as well as spiritual; that men be held uncompromisingly to a very high standard and dropped if they fall below it; and that they be pledged to render service under discipline for a stated time, after completing the required course of training. Those provisions being made, I can see distinct advantages in the Church taking her cadets, uniforming them, and

maintaining them until they are ready to receive their commissions.

WORD COMES FROM Lorraine that a French Bishop, learning there was no suitable place available for one of our clergy, a chaplain, to gather his regiment (stationed there) for worship, assigned an ancient church for such use. When the chaplain went to take possession, he found everything ready, even to wine and bread prepared for Holy Communion, and the altar vested. The Bishop fully understood the chaplain to be a priest of the American Church, not of the Roman obedience. Such courtesy and true Christian brotherhood recalls the day when the Gallican Church sent its official thanks to Bishop Bull for his "Defense of the Nicene Faith", and is full of promise for the future, of an entente not political only, but ecclesiastical. That French Bishop feels nearer, I doubt not, to any English Bishop than to Cardinal Hartmann of Cologne, or even to Benedict XV, sending friendly messages to the Kaiser, with never a word of rebuke!

I QUOTE THIS paragraph from the *Survey* of August 10th. It is out of an article by E. R. Embree, of the Rockefeller Foundation, on With the Negro Troops:

"Imagination is needed in planning for the negro troops. They do not always respond to programmes which may have proved entirely successful with white soldiers and sailors. Their instincts, habits, and desires are as strong as they are characteristic. At a mass meeting of colored soldiers in Columbia, S. C., the men were discussing their own plans for recreation. Private Jones, imbued with the modern spirit, eloquently advocated motion pictures, games, and in particular billiards and pool. Private Ballard rose and shouted with emotion: 'The force that shaped the history of our race is religion. That there lanky nigger says we want pool. Pool? We don't need pool! We need Jesus!' Thunderous applause supported this claim and overwhelmed the worldly suggestion of Private Jones."

We must not overlook "Babe", in the September *Atlantic*, apostrophizing "Mistah Bill Kaisah": "You wait till us Angry-Saxyums git to France—yo' day am come!"

THE WORST of the hot weather, one hopes, is over as I write this: but there are memories still vivid of what 96 degrees in the shade can mean, even in the Berkshires, with the humidity turned on full steam! Words fail to express the loathsome discomfort of it; but here is a "Ballade of Heat and Humidity", from the New York *Sun*, by C. B. Gilbert, which bravely attempts the impossible:

"Ninety and nine in the sweltering shade!
Rarely as much as a rumor of rain!
Mercury's merciless, mad masquerade
Daily its victims has ruthlessly slain;
Never a bit does it help to complain—
Epithets empty to drivel and drool—
Nevertheless, we protest in our pain—
Suffering Cats! Will it ever be cool?"

"Ice water, fancy and plain lemonade,
Near beers (and heaven knows what some contain!)
Cooling concoctions of every grade,
Phosphates and sodas and fizzes we drain:
Fleeting at best is the bliss we attain,
Hotter than ever we are, as a rule
(Medical men may the secret explain)—
Suffering Cats! Will it ever be cool?"

"Oh, for a grotto in Greenland—a glade
Arctic, Siberian, frigid—we fain
Blustery winter's domain would invade!
Oh, for a cute little iceberg—or twain!
Yesteryear's blizzards would now seem humane—
Zero, Old Top, you're a bear—you're a fool!
Smiling, the bitterest cold we'd sustain—
Suffering Cats! Will it ever be cool?"

"Boss, by the time you have reached this refrain,
Doubtless you've dubbed me a shatter-beaned fool!
Heat, I admit it, is turning my brain—
Suffering Cats! Will it ever be cool?"

Campaigning for the Country

By the Rev. LYMAN P. POWELL, D.D.

NOTHING in campaigning for the country is more interesting than the methods followed by various movements and their speakers. The Committee on Public Information is a model in its use of proper channels of publicity and coöperation with specific organizations. Its limitations are merely those of newness to the task, and these are fast disappearing. How in the world, with such a complex task, it has escaped so many pitfalls is beyond the comprehension of some of us acquainted with the difficulties it has faced.

More central oversight is needed in this speaking campaign conducted by such varying groups. Too much has now to be left to local committees. Many of them are becoming amazingly efficient. The four-minute men are in some places able to do wonders. At a little town like Penn Yan, in New York, the war service men are experts in all types of public usefulness. Flying squadrons of patriotism bear different names in different sections, but very generally function to a purpose. They quickly find their natural leader. They know no goose-step, but they acquire the quick-step promptly.

One of the weak spots in the present situation is the lack of helpful publicity for speakers sent out by central bureaus or loaned to local councils. Our soldier speakers are specially embarrassed now and then. Some of them think audiences should know beforehand who they are and what their military record is. I have seen our foreign visitors troubled by the chairman's exhortation, while the audience waits, offered in a stage whisper to tell him what he ought to say in introduction. Even a civilian has his troubles on this score, as he is sometimes introduced as "Dr. Lyman Abbott", or President of Colgate or of Stanford, or even as an officer from the British service. I have heard more than one good speech spoiled as the self-conscious speaker—in revelation of the chairman's ignorance—switches off from the well-planned introduction to a personal explanation or a correction of the chairman.

One effective soldier speaker likes to begin: "I often wish a German officer could travel through your wonderful country, to go back and give the Kaiser a few sleepless nights with the account of your enthusiasm, unitedness, and inexhaustible resources, both of men and money." To have instead to set his listeners straight about his identity sometimes sidetracks the attention of an eager audience, who, as one man said, "want the speaker to go to it". Jowett of Balliol was not far from right in his policy of "don't explain and don't apologize". People usually find out incidentally all they need to know. But it would be helpful if every central bureau, like some I know, should send out in advance at the right moment for publicity a note about the speaker. Pictures have their value; but they not infrequently are wrongly labeled. I sympathized with the Frenchman who said he liked to speak with his colleagues, but he was not sure he wanted to look like them all.

Newspapers, however, make few errors; and for what they make others are in part responsible, or the difficulty in these days of keeping well-trained men accounts for them. The new man does the best he can, but he comes with preconceptions or with directions to pick the plums out of the speech. The newspapers in a certain city startled people with a bit of news furnished in a speech made the night before by a civilian just back from the front. The reporter was after thrills. The speaker was swept away by the quick response his audience gave. When next morning he read the headlines he inquired imploringly of his associate: "Did I say that?" "You surely did," came the reply. "But the report made special what you stated in a general way, and by putting quotation marks around the sentence gave a false impression of your entire speech." I can still hear the groan of dismay at the finality of it all. A whole speech could not be changed by a footnote the next morning when news from the front was crowding out of mind all earlier impressions.

Stress has a sectional variation, too. When the enemy began their western drive last March I was speaking in

Kentucky. Anxiety was everywhere. "Will that French line break which at most has never been more than bent?" "Can the Germans reach Paris?" "Are we in time to help?" "Can the world be saved?" Those were the questions flung at us in every place. Our answer had to bring reassurance: "Beat the Germans." It was no time to draw distinctions between the hostile government and the people. "Smash them back," was the outcry of the heart over here. But some weeks later, up in Wisconsin, where the situation was delicate and to help at all one had to make clear that a man can be a good American if he is loyal, whether his ancestors landed on Plymouth Rock or Ellis Island, the stress had to be laid on winning to the flag all who might be driven off by foolish speech. To "beat Germany" we speakers added: "Beat her, whether you are of Germanic or of English stock. Be a Sigel or an Otto H. Kahn and prove yourselves more loyal to America by dropping the hyphen out of mind forevermore, and by force, force, force, let the Kaiser understand that he reckoned without wisdom when he counted on distraction and division over here."

Patriotic speaking is an art, and the artistic will not fear the charge of inconsistency if without change of their central message they know when to persuade and when to denounce, when to use the sweet reasonableness that wins the doubtful, and when to use the mailed fist. Wisconsin fought the battle thoroughly to victory. Last spring it was unbecoming any visitor to forget that, put to a test no other state has had, Wisconsin reacted loyally and deserved respect from all of us. "The guards came through."

I have studied speakers of all types. The men who "get" the audiences are usually the men who begin right and who end when and where they should. People are sampling speakers as they never have before. They are hearing more good speeches than have ever hitherto been made. Between four-minute men and hour men there are hundreds making speeches now who never dreamed they could before. Some "flounder"; oftenest in the middle; sometimes from sheer weariness; occasionally because the local setting is not right, or there is noise outside, or the ventilation is bad; or the chairman, inebriated by patriotic zeal, talks too long or introduces the first speaker with the name of the second, or forgets his name entirely, and after praising him sky high for his good words to come has to pause and find out what the name is after all. My notebook bulges with these humorous *contretemps*.

Ordinarily it is the "get away", as my Kentucky friend remarked, that wins the race. We therefore try out on our audiences all sorts of introductions till we find one that launches the whole speech. As I write these words a friend is speaking at a big meeting of Boy Scouts, who, by the way, are carrying on as valiantly as any in the trenches and bringing in the money for Uncle Sam. Here are his opening words that win the interest—and hold it—of all Scouts. Standing at Scout salute, he repeats the Scout oath: "On my honor I will do my best to do my duty to God and my country, and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight." Then he adds: "If the Kaiser had taken that oath and kept it we would not be at war to-day." That is real art.

The end is no less important. That is where the speaker cracks the whip. That is where he asks the jury for a right decision. That is where he makes or mars his case. I have heard some men end in denunciation and the audience seem to cry back in response: "Lead us against Philip." I know one effective speaker who ventures on the thin ice of poetic rapture, but he always does it well, and I can hear now his swift and mellow voice:

"God bring you to a fairer place
Than even Oxford town."

One speech in manuscript—a marvel in thought and in expression—was spoiled in the last minute because the gracious speaker could not find his closing page! Manuscript

is dangerous in this new speaking. I have only twice seen men use it with effectiveness. I believe the best ending is the ending on the heights, where, no matter how an audience may have differed when the war began, they now stand proudly conscious that theirs is the holiest cause for which the human race has ever fought, and that at last the whole right-thinking world perceives that "greater love hath no man than this, that he lay down his life for his friend".

As to "the undistributed middle"—that breathing space for speaker and for listener—there is only this that need be said. It must never be the elysian field of vacuity or the shreds and patches of the uninformed. We must "carry on" from start to finish. Nowhere must the patriotic spirit falter or grow faint. Movement—steady, strong, unflagging—every speech must have. Which is to add to the evidence accumulating that the war is producing more compelling speech than the world has ever had before. We need a training school, especially for some of the soldiers unused to speaking, but eager to do their noble bit, whether over here or over there. Why should not our Committee on Public Information try to meet this need? It is not temporary. Long after war is done the rebuilding of the world will tax our speaking power to its utmost. We need a training school in which a man may profit by the extraordinary experience in public speaking which our land is having. Sometimes a few days would suffice to place at the disposal of the capable man what his forerunners on the patriotic platform have acquired.

Our Committee on Public Information has already done much, far more than many know. Can it do this? Will it?

SIMPLICITY, SERVICE, AND CONSECRATION

BY THE REV. FREDERICK W. BEEKMAN

From a sermon preached at the American Church of the Holy Trinity, Paris, on July 28, 1918; the congregation being composed almost exclusively of men from the army and navy, and war workers, including wounded Americans.

SIMPLICITY is the mark of greatness and, obversely, complexity marks that which is not great. "Order is heaven's first law," and order is but another name for simplicity. Mathematically, artistically, sociologically, yes, in every department of life, as one regards the master minds one is conscious that the super-excellence of each is due to the fact that they are masters of the basic, the fundamental, the simple laws which underly their respective departments.

Paris is a city of surpassing beauty, but of such simple beauty. The height of the buildings is uniform, the squares, the parks, the gardens with their rows of trees and beds of flowers, and the avenues follow simple lines. You have noticed in certain parts of the city how the streets run from hub to circumference, as do the spokes of a wheel, and as one looks along such a street or avenue he sees at the end a monument or arch or bridge, or the uplifted towers of a church. Or if we pass to the field of letters and the spoken word we find always with the great, thoughts simple and direct. With the masters of letters or oratory language does not conceal thought nor confuse. Confusion in the mind of the hearer or reader is usually due to confusion in the mind of the writer or speaker. Many years ago, when an undergraduate, it was my privilege to visit a neighboring college. There I heard a young professor conducting a moot parliament. I was immediately struck by his remarkable clarity of thought and expression—not a superfluous word, nor one too few, and the right one always. Only once since have I heard a man his equal in this respect, and he the able Secretary of the Treasury, John G. Carlisle, who in his addresses in the free silver contest of many years ago made the unusually difficult questions of monetary standards and values perfectly clear to the average man. But this young professor of whom I spoke is now the President of the United States, and not the least of his strength lies in the clarity and simplicity of his expression, as did that of his great predecessor, Lincoln, years ago.

As I recall the early years of my own life in New England and compare them with more recent years, how delightful were they! Men there were who thought high thoughts, who read great books, who dreamed great dreams, whose duties in life were few but compelling, and largely unrelated to self. Every schoolboy received from his master and teachers the imperishable reminder of his heritage. Les-

sons drawn from the lives of New England's and America's good and great continually reminded him of first things, the essential things in life and character. Concord and Lexington and Bunker Hill and Faneuil Hall were shrines of patriotism. Her schools and colleges and churches from Maine to New Haven and from Cambridge to the Berkshires were centers of character-making and vision-giving—the vision of men who serve. But the dominant note of the old New England was "Serious Service under God".

Narrow they may at times have seemed to be, those sons of the Pilgrims and Puritans, but it is true that causes enlisted their interest—serious causes making for the world's betterment. They were not a trivial people, nor in the main and in an absorbing way a money-making people, but rather simple, direct, opinionated, yes, and with a sense of mission in the world. They were sons of God. They knew it. They knew that God had a purpose in this world. "God is working His purpose out," one of her poets sang. They knew that God had sent Christ to earth in order that it might be a better world. They knew more, they knew that they were disciples, co-workers with Christ, and that it was God's will that they should *help* Christ make the world better, and they tried to act accordingly. What a simple, what a direct, what a true faith!

But New England and the world have gone far. "Thus saith the Lord God . . . In returning and rest shall ye be saved." So God spoke to the rebellious children of Israel through His prophet. So God speaks to-day. Out into the maelstrom of death, out into the fury of the storm, march millions of men and our men. They endure hardship, they suffer, they give their lives for their country, their homes, their loved ones, their ideals. The spirit of this war is the spirit of the Crusades. It is indeed a holy war. Never in generations has that simplicity of life which was in Christ Jesus been shown the world in extent and degree as during the past four years—His simple faith, His simple courage, His willingness to suffer, to die, that the world may be redeemed. In the hearts of millions of men and women has burned the high flame of selfless consecration which finds its Prototype and Perfection in Jesus Christ, nineteen hundred years ago.

Whence comes this consecration, witnessed on yonder battle front every day, yes, and behind the lines here in France and Great Britain, and over there across the sea, where in the homeland, loved ones have given their best, their immortality? Many a man has looked up into God's stars with wonder, many a soldier has obeyed the orders of his commander-in-chief, a commander whom he has never seen; but it will be the fault of the Christian Church—of you and me, a fault unthinkable—if it fails to convince the world to-day that the Commander of the Allied Cause is God as revealed in Jesus Christ, that the consecration shown at the Marne, at the Aisne, at the Somme, everywhere where men have met bravely the hosts of darkness, is the consecration shown the world in its fulness by the Exemplar, Elder Brother, and King—Jesus Christ—that their consecration is no more nor less than a reflection of His, and the cause they serve and the pain they suffer and the death they die and the victory they win are one with His.

OUR SISTER, MOTHER EARTH

Laudato si, mi Signore, per sora nostra madre terra.—Canticum Solis de S. Francisco.

Be praised, my Lord, by our great sister, Earth;
Sister to us, as both have sprung from Thee,
Yet mother, since through her we come to be.

Be praised, my Lord, by her who gave us birth,
Who giveth nourishment to all of worth,
Who giveth fruits and flowers so fair to see,
And herbs and grass for man and beast in fee,
That for thy servants there may not be dearth.

Be praised, my Lord. And may we ever praise
Thy holy Name, that Thou hast given so dear
A mother, who hath borne us all, who feeds
Us from Thy bounty, who, when end our days,
Will take us to her bosom, ever near:
Thus comes the praise that she to Thee accedes.

H. W. TICKNOR.

Sermon

By the Right Rev. THOMAS F. GAILOR, D.D., Bishop of Tennessee

Preached in Christ Church, Nashville, Tennessee, on September 15th, the Sixteenth Sunday after Trinity,
the day after the death of John Howe Peyton

"Prepare to meet thy God; He that formeth the mountains, and createth the wind, and declareth unto man his thought, that maketh the morning darkness, and treadeth upon the high places of the earth—the Lord, the God of Hosts, is His Name."—Amos 4: 12-13.

PREPARE to meet thy God." There is no terror to the heart of the Christian in this warning of the prophet; but rather reassurance, comfort, encouragement, strength. We are thankful that it is God, whom we have to meet, and before whom we must stand for judgment, and that it is not a blind force, a dumb necessity.

The hardest, the bitterest, experience of life is to realize that we are encompassed, driven, by forces that control us against our will. Nature, "red in tooth and claw with ravine," never changes nor forgives. Her laws are inexorable and without escape. The fragrance of her flowers, the melody of her birds, the glory of a September morning like this, do not alleviate the hopelessness of sorrow nor the anguish of disease. The cyclone spares neither the innocent nor the guilty in its course. The hungry wave devours the young and old, the good and bad, without discrimination. Brutal war destroys the saints and sinners, the good, the beautiful, the evil, without pity and without choice. "Lightning and tempest, plague, pestilence and famine, battle and murder and sudden death," overtake all without distinction. It is the inevitableness of life which writes over the face of nature everywhere, "You must."

There is a law of heredity, by which a man has a bright and happy or a gloomy and morbid temperament, a slow or a quick intelligence—the inevitable and inexorable individuality of race or country, or of mental and physical constitution. No man can by thinking add one cubit to his stature or make one hair white or black. Physical forces in his ancestry may suddenly develop in him a seed of acute disease; a lack of balance in the molecules of the brain, an apoplectic tendency which may warp his judgment, dethrone his reason, and destroy his life. We are tied down, bound and fettered to this material earth, where we must pursue the incessant round of care and duty until we die.

And then there are hours when the message comes straight to our hearts, when someone whispers in our ears that a blessed hope is vanished or a precious joy is gone forever; that we must give up some dear ambition or some cherished love; and, over the dust of our hope, of our friend, of our life perhaps, we bow our heads to the inevitable, which cannot but be. Some one has said that every grave means "you must"; and it is true.

All religions and all philosophies have tried to solve this riddle of the universe—this riddle of a conscious moral being driven by the force of dumb necessity, that answers no questions and shows no pity. Buddhism tried to answer it, but it teaches nothing, after all, except passionless, helpless, hopeless, dismal resignation; and Nirvana is no better than extinction.

Stoicism tried to answer it, with its appealing record, here and there, of the Roman noble, who hoped for nothing and was brave. So some scientific leaders have tried to glorify Stoicism in Agnosticism; and Omar Khayyam says:

"Drink; for we know not whence we come nor why;
Drink; for we know not why we go nor where."

And Mr. Huxley compares the "scientific" interpretation of life to Retsch's famous picture of a man playing a game of chess with Satan for his own soul. Mr. Huxley substitutes for the mocking fiend a calm, strong angel, who plays for fun or love, as we say, and would just as soon lose as win. The chess-board is the world. The pieces are the phenomena of the universe. The rules of the game are nature's laws. We know, he says, that the player on the other side is hidden from us; but he is calm and just and patient. He never forgives a mistake. He makes not the slightest allowance for ignorance or inexperience. The player who plays well he rewards with prodigal generosity; but who plays badly him he checkmates inevitably, infallibly, without pity and without regret.

What a ghastly thing this "scientific", natural interpretation of life is!

* * *

Out of the darkness and misery of this necessity of nature I

look up into the face of Jesus Christ. He was tempted and tortured and misunderstood. He was a man of sorrows and acquainted with grief. And He bowed His head, not to the inevitable but to the Father's will; He met, not necessity, but God. He stood over the grave of His friend and wept indeed because He knew, as no man could ever know, the tragic mystery of human life—its disappointments, its failures, its heartbreaks, its contradictions; but in the deepest shadow of that mystery He dared to say, with serene confidence and power: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." "As I live ye shall live also." "Don't be afraid, only believe." "God so loved the world—the whole world—every man, woman, and child in it—that He gave His Only-begotten Son that all that believe in Him should not perish, but have everlasting life." "He that hath seen Me hath seen the Father."

Brethren, that is the solution of the riddle of nature's necessity. The mighty God, who is behind nature, loves us, each one; put Himself in eclipse for us, that we might see the glory of the Highest through the veil of human flesh; and guaranteed to us, that all the agony, all the sorrow, all the labor and discouragement of human life, are going on to a triumphal issue, by rising from the dead. And it is when we see Him enduring our temptations, sharing our sufferings, bearing our sins—it is then we know, we understand what that means, "Our Father". He is never weary; He is never discouraged; He never fails; but through trial and pain, aye, through the grave itself, He is ours and we are His; and "this is the victory that overcometh the world, even our faith."

"I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street;
That he and we and all men move
Under a canopy of love, wide as the heaven above;
That we, on divers shores now cast,
Shall meet, this perilous voyage past—
All in our Father's home at last."

This conviction can carry a man through all the storms of life. It will give him strength and courage to do and to endure "as seeing Him who is invisible." And, my dear friends, when I see a man like John Howe Peyton, of loftiest purpose, pure and generous and unselfish—noble in every relation of life—who prayed to God and worked for God—whose whole character in motive and aim and purpose was fashioned in obedience to God—suddenly stricken with mental blindness to do that thing against which his every-day life for thirty years had been a protest—I may be shocked and staggered by this evidence of the remorseless law governing the physical side of life; but I do not lose my trust in God nor my faith in the grip of my brother's soul upon eternal life. "All souls are Mine, saith the Lord God." He made them. He will take care of them, and His love is inexorable, His resources are inexhaustible, and His compassion fails not forever and ever.

* * *

"Prepare to meet thy God, O Israel: He that formeth the mountains, and createth the wind, and declareth unto man His thought, that maketh the morning darkness, and treadeth upon the high places of the earth"—yes, He that hath revealed to us the boundlessness of His love in Jesus Christ. We are living in a world that is wet with tears, and drenched with blood. Many hearts are pierced with pain. Many homes are shrouded in mourning. Many souls are passing, as I speak to you, into the "mysterious and unrevealed experiences of the everlasting order." For each one of us the time is short. There is only One who can take us through. Let us prepare to meet Him. Let us hold out to Him the hand of faith. And what "shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through Him that loved us; and I am persuaded that neither death nor life, nor angels nor principalities nor powers—nor things present nor things to come—nor height nor depth; nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord."

FAITH

The ocean-lesson most bewildering
 Which great waves sing,
 Is multiplicity in union. Far
 On polar seas the snow, blown to and fro,
 Falls soft as swansdown, every flake a star.
 There without fleck or stain the flakes remain
 In utter purity till next year's dawn
 On pack and berg and shore, but evermore
 Melt as they touch the billows, and are gone.
 Are these things four in one or one in three?
 Is water ice or cloud or snow or sea?

Clasping the globe the five great oceans lie:
 Each to its sky
 They differ, beach to deep, ten thousand ways,
 And by strong currents strange they interchange
 Their single substance after many days.
 Diverse they are yet one, when all is done:
 Since work betrays its maker, oceans are
 Type, witness, parable, signs, symbols all:
 Oh, blind, blind, blind, who cannot read afar
 The incommunicable mystery
 Of the five oceans which are all the sea.

Yet blind with over-wisdom landsmen go,
 And thus, and so,
 Have all things been, they say, and shall be still;
 Nor dream they any change that leaps their range
 Of narrow knowledge: but, on crest and hill
 Of the great ocean surge, seamen who urge
 Their hollow ships between vast nights and days
 Are lessoned of the high wind, sea, and sky
 That unto God thunder a three-fold praise.
 Cities breed unbelief, but great and free
 Faith in the Living God dwells on the sea.

LOUIS TUCKER.

THE CHURCH, PUBLIC SENTIMENT, AND THE PRISONER

BY THE REV. THOMAS A. HAUGHTON-BURKE
Chaplain of Queens

FOR this my son was dead, but is alive again; he was lost,
 but is found."

These words form part of our Lord's defence when, in scorn and derision, He was accused of "receiving sinners and eating with them." The accusation was not made by the common people but by the ruling class—the religious. To-day one meets the same prejudice, the same ignorance. There is little change in the attitude of the self-righteous to those supposedly below them from what it was when the Son of Man was the accused. Not a few respectable people, including some of the clergy, have peculiar notions regarding prisoners. The crimes they commit are looked upon as uncommon crimes and not those committed every day by every class of society.

Whatever value the learned clergy may put upon the three parables referred to above—especially that of the Prodigal Son—the world has put its own, and it is so great and broad that it has permeated the walls and corridors of the prisons, penitentiaries, and asylums of the world. There is in these stupendous words of our Lord, "For this my son was dead, but is alive again," such unqualified hope, that in some way it has entered into the very essence of humanity and springs into evidence whenever the individual gets into serious trouble. The prisoner may be vicious, repulsive, and rebellious; but, somewhere, somehow, he has heard of such an extension of God's Fatherhood and love that he feels—perhaps blindly and vaguely—it reaches him.

Again and again I have heard them say: "Mister, I ain't no Churchgoer—p'raps it ain't no place for my kind—but I know'd a feller in the Bible that went bad but he come back and made good. I'd like to make good."

"This my son was dead and is alive again." This beautiful gospel of our Lord affects the whole race—reaches all—because it is the true, Catholic relationship between God and His children. Through the atonement of our Blessed Saviour, man everywhere, in all conditions, was brought into saving relationship with God. "Ye are not your own. Ye are bought with a price."

It is the Church's highest duty to save souls, and she can not dare to discriminate. When she bids her children confess their sins, whether in private or in general confession, she makes no difference. Yet, when dealing with the inmates of our institutions of correction, one is instantly conscious of a difference, and this difference of feeling and attitude is largely general among clergy and laity. An English officer of high rank, replying to my question, a day or two ago, regarding the use of British prisoners in the army, said: "They would have no chance. If it got out they were on ticket-of-leave, most fellows, worse than themselves, would hound them to death."

How strange, how inconsistent, yet how true! So that one is ever asking: What is the difference between the sins of these people, accused and suffering the penalty, and the same sins committed by those outside?

The chaplain, with true vocation, approaches his people with a keen sense of truth and justice. He does not look upon them as being different from other men and women—extraordinarily bad—guilty of uncommon crimes. If his daily association with men and women, and his study of things as they are, have taught him anything, he has learned that the crimes and faults of those before him are the crimes and faults of the common race. Here, in his institution, he will find the cultured, the well-bred, as well as the ignorant and the vicious. Evil recognizes no class.

Like a skilful physician, the chaplain may have a thorough knowledge of the disease, and perfectly understand the remedy, but still he must diagnose each case. Each personality has its own peculiar struggle with evil. Religion deals with the individual, not the group. This is the glory of the religion of Jesus Christ.

When the inmate has been brought face to face with his own crime, sees the wrong he does himself, the greater wrong he does his loved ones, and the greatest wrong he does society—sees that the price he pays for what he gets is out of all proportion—he is, as a rule, ready to discuss a remedy.

Now the chaplain faces the most dangerous, the most pernicious moment. He is to deal with the remedy for a sick soul. He is to bring it in touch, perhaps for the first time, with the Great Physician—the unfailing means to the end. Perhaps for the first time the inmate is to hear of a sacramental religion; that God, the Infinite, uses means to an end. If He would regenerate a soul, He must do it through the Sacrament of Holy Baptism. The preparation will lead to some understanding of evil, to the place the human will plays in the matter of guilt, to confession, and sacramental penance and absolution. The soul will be guided to the sacrament of immortal life—the precious Body and Blood of our Lord and Saviour. This may take weeks, or even weary months, but it is the end to which the chaplain works. It may, in cases, fail entirely; but, now and again, the evidence comes, spontaneously and strong, that it has succeeded.

Not long ago, a woman of more than average intelligence, who had been an inmate of Queens for some time, said to me, some months after her release: "I look upon my stay in Queens as a great blessing. There I found myself and I found God." There are several who are struggling to pay back, by weekly instalments, from small salaries, what they have stolen—for we believe this act of restitution to be the only way to real reform.

Thus does the faithful chaplain send his people from these institutions of correction, to think of God as their Father—to remember that nothing can sever that relationship. They are taught to look upon the Church as their Mother, full of sympathy, gentleness, and long suffering, so that wherever their lot may be cast they may face the future with confidence. The Church leads with a broader intelligence and sympathy, and the world closely follows. The chance to "make good" is more generally and sincerely granted. The past has less importance than the present. What he is: and not what he has been, is the motto of the Church of the twentieth century.

"He was dead but is alive again."

A PEACEABLE man doth more good than he that is well learned.—*Thomas à Kempis.*

A BALLADE OF HARVEST TIME

The fields were gold with ripened grain
 And echoed to the reaper's lay.
 Mild oxen drew the straining wain
 Beneath the shade of poplars grey.
 The marigold, with colors gay,
 Gave honey to the humming bee,
 And children tumbled on the hay
 At harvest time in Picardy.

But now the fields are drenched with rain,
 They echo to the trumpet's bray;
 The cry of agonizing pain
 Is heard instead of rondelay;
 Nor does the evening calm allay
 The roar of the artillery.
 The times have brought a different day
 At harvest time in Picardy.

Death rides abroad, in calm disdain
 Of those who watch, in quest of prey,
 And wooden crosses mark the plain
 Where he has passed upon his way.
 Fair homes are sinking to decay,
 And everywhere is misery.
 The children have forgotten play
 At harvest time in Picardy.

Lord Christ, we kneel to Thee and pray
 That Thou, who died on Calvary,
 Wilt give us strength that we may stay
 Death's harvest time in Picardy.

F. D. GRAVES.

PETER UNCHAINED

BY THE REV. CARROLL LUND BATES.

THE same man who had "sat and warmed himself" was having a very different experience now. He was lying on the cold stone floor of a Roman dungeon. Two chains bound his wrists, while on either side of him stood a Roman soldier on guard.

Herod had made the arrest. Herod represented in Jerusalem his imperial master, the Roman Emperor. Peter's offence had been that he was known to have gathered groups, and to have addressed them on the streets. Herod would tolerate no "agitator". In a country like Judea it might mean the quick growth of revolt against Rome.

As for Peter, it was a night of wakefulness and of mental and physical distress. That it interrupted his work was his chief concern. Peter would have pleaded not guilty to the charge of inciting political sedition. Yet the teaching of which he had been the mouth-piece was like a train of gunpowder, calculated ultimately to blow to atoms the entire scheme on which Rome was founded.

Rome stood for the power of might. Peter had been preaching the mightiness of something of a very different character. He had been holding up the Life of Christ. He had been teaching that if man or nation would embody in itself the Christ ethics that man or nation would render itself insuperable.

Herod was wiser than he knew when he cast Peter into prison. So there he lay; the night was dark; the chains hung heavy on his hands.

It was about Easter. Peter's body was in a dungeon, but no prison could shut in his soul at the Easter time. Peter's mind was busy with Easter recollections. Might had done its worst to Christ when Pilate had had Him crucified, and had laid Him in the tomb. That tomb made Peter think of the prison where he himself was now. But, yes, Peter was not wrong! Easter morning had justified Peter's teaching. Brute might had had little power to hold the Christ in prison. Why should it hold Peter now?

There came a quick response to Peter's unuttered thoughts. A light began to palpitate through the dark room. Its darkness was changed to a day-like brilliance. A voice was heard. It said: "Arise up quickly!" As the light shone and the voice spake, the chains fell off from Peter's hands. "Gird thyself and bind on thy sandals," the voice now added. Peter was to hurry back to the service that had been inter-

rupted. God took this little trouble to assure him and to assure us that brute force is not the strongest thing operative in the world.

Christianity did a very brave thing when it went out and faced the world and told the world that its whole concept of life was wrong radically. The world was indignant and sent the Christians to martyrdom in multitudes; but that made no difference, at least for a long time, with the message that Christianity preached.

It did make a difference, finally. When this war came on, the world had done a very subtle thing. Peter lay bound again. But this time the wily world had planned a binding from which she thought Peter could not escape. The Church itself was Peter's prison house. Religious bigotries constituted his dungeon; and the very chains on Peter's hands were forged from Christianity's own dogmas.

Rigid doctrinal definitions, borrowed from Christianity's past, held Peter down. Chains of sectarian division were well calculated to make him powerless for really good works. Meanwhile materialism was darkening Peter's prison. Peter's Christ was being squeezed dry of all the "Light not of this world" that had made the first Peter's Christ so altogether lovely. It looked as if Peter, the troublesome preacher of idealism, would preach no more, at least not effectively. When all was thus, the brute in man, having patiently bided its hour till this should be, was ready with its defiant challenge. Germany impersonated this brute in man. Out in the open she defied Peter and his preaching. She boldly affirmed that might is right, that a nation must be actuated by the "will to power". Peter, she was sure, lay hopelessly chained. For the first time in Christian history, a nation dared to deny the primary postulates of Christianity.

Not only Germany but many of us in other lands thought that Peter was too firmly shackled to rise up and meet this test. But Germany and the rest of us are experiencing a surprise. The war had been going on one year and two, and still Peter lay in prison and the dungeon was rather dark. True, Christianity, bound with chains of division and materialism as she was, did rouse herself to a few Red Cross and Y. M. C. A. activities, but that was all. She did a few decent things; but she was very far from arousing genuinely to assert herself against those who had challenged her.

Four years have gone, and a miracle is being witnessed by our eyes. A light is shining in the prison in which the modern Peter has been immured. The main source of that light is the war trenches in Europe. Christianity, chained as it was, had begun to doubt the genuineness of its own truths. The primary truths of Christianity concern God, the worth of sacrifice, the need of brotherhood, the fact of immortality. From the trenches, a light has shined revealing the actual fact that these are worth while. As men there are realizing God, experiencing the joy of sacrifice, defying death, and fighting for a brotherhood of nations, light from them is streaming back on us, and Peter's dungeon is now alight.

With the shining of the new light, the modern Peter's chains are falling. The chain of materialism is broken forever for the Church, and we shall never again have a quasi-Christianity to mock us like a candle without a flame. The chain of commercialism is being broken, and thousands of sleek Church trustees and vestrymen are being shocked into the conviction that the Christianity of the future is going to take the ethics of Christ in earnest, and is going to insist on honest practices in business. The chain of sectarian division is being so broken that after this war is through it is going to be hard to find the pieces of some of the dogmas that have so respectably divided us.

Let Peter take heart. Let all the discouraged clergy of Christianity take courage. We are witnessing an epoch. It is now proved that man can not be a brute and be strong. The law of Christ is true and none can be immune from its operations. Germany thought she could be immune. Germany thought that there was nothing in the basic principles of Christianity. She took an hour to affirm this blasphemy when she thought that Peter was well chained. Peter is unchained. Germany and German principle are lost. America is now the great embodiment of the first principle of God, namely, that right is strong with the power of God. And Christianity is herself both converted from inertia and vindicated.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

THE SOCIAL CRISIS

THE New Social Order in America" is a study syllabus of the present social crisis. Some idea of the contents of the pamphlet may be gathered from the following statement of its purpose:

"IN THE PRESENT SOCIAL CRISIS

"When old social and economic institutions are being abandoned;

"When government control of industry has been carried to an unprecedented degree;

"When legal regulation of wages and prices is being swiftly extended;

"When millions of men are being summoned to serve by the government;

"When taxation of incomes, profits, inheritances, and luxuries is being immensely increased by war necessity;

"When equal suffrage seems imminent;

"When prohibition of the liquor traffic is impending;

"When organized labor has acquired unprecedented influence;

"When extreme radicals are the controlling native force in Russia;

"When the British Labor Party is uniting hand and brain workers on a programme of fundamental economic reconstruction;

"When capitalists of the Charles H. Schwab type predict the approaching domination of America by the manual workers;

"In such a crisis every thinking person wants to know the rudiments of the great issues up for decision, to think these issues through for himself, and to encourage others to face the social reconstruction with equal frankness. As an aid to these ends, this study syllabus has been prepared as the cooperative product of a number of liberal thinkers."

Copies may be had from Hornell Hart, Neave Building, Cincinnati.

SERVICE BY THE WAY

The incidental social service of large corporations has been largely increased during the war and bids fair to continue after the war. The following is a card which is sent out by a New England corporation of which William A. Gallup, a well-known Churchman of Western Massachusetts, is treasurer:

"THE OFFICE OF ARNOLD PRINT WORKS

"will gladly serve its employees and their families in obtaining:

"United States Government Bonds—all issues

"War Savings Stamps

"Loans on local Real Estate to those wanting homes

"Checks for local and out-of-town and foreign use

"Safe and Conservative Investments

"Massachusetts Savings Bank Life Insurance, and in many similar ways, all without charge.

"When you want help inquire."

REMODELING FRENCH CITIES AND TOWNS

The war is cutting out some of the finest of the French people, so France is out to nurse the race of the future, and she is doing it by remodeling her cities and towns. This is one of the most striking developments since the beginning of the war.

In Limoges, for example, six acres of four or five story tenements in the heart of the city have been razed to the ground, and at the cost of many millions. The city, *in the midst of the war*, is laying out new and broader streets and rebuilding along modern city-planning lines. What are American cities doing along these lines?

"LIBERTY BUILDINGS" as soldiers' memorials are suggested by the editor of the *American City*. In his editorial making the suggestion he said: "Let the erection of these Liberty buildings be begun at such time as may best help to tide over, in some measure, the period of readjustment when our returning soldiers or our industrial workers shall be in need of employment. And finally, in planning, financing, and

administration, let us make every possible use of existing commercial and civic bodies, and of the many war service organizations which have been the medium of patriotic effort in these days of strife. For if, when the war shall end, we of America can turn to constructive works of peace our new spirit and energy of public service, we shall have achieved liberty and democracy indeed."

"ORGANIZED LABOR's next big fight will not be against the capitalists, nor against the socialists; it will be within its own ranks—between the forces representing the liquor interests and those who are opposed to the saloon and its influence within the labor movement." This is the deliberate judgment of Charles Stelzle in his striking book, *Why Prohibition*. Mr. Stelzle, who although a Presbyterian clergyman still carries his union card as a member of the machinists' union, says to his fellow-workmen: "You are being used as the tail to the liquor dealers' kite. Many of you know it and are scudding away to the dry ranks; and to the many of you who do not know it, let me tell you the kite is going to dive, and where will the tail be then?"

THE BEST WAY to promote the growth of Bolshevism in this country, the *Architect and Engineer* points out, is through promoting a low standard of living, continuing to force three men to occupy the same bed in eight-hour shifts, by herding twenty men and more into one room for sleeping quarters. The same editor declared that "the solution to the problem of social unrest is through the ministration of social justice. The average worker (the majority) seeks nothing more than a condition of contentment—namely, a decent wage, a place in the community, the full rights of citizenship. This may be summed up in 'home'."

SOME IDEA of the adverse social influences of war may be gathered from the following figures regarding the decrease of birth and loss of population. According to Dr. Raymond Pearl, statistician of the food administration, the net decrease in the German birth rate in 1917 was 48 per cent.; in Hungary, 54 per cent.; in France and England, 24 per cent. Germany's loss in population was 40,000 per 1,000,000; Hungary's, 70,000; and England's, 10,000.

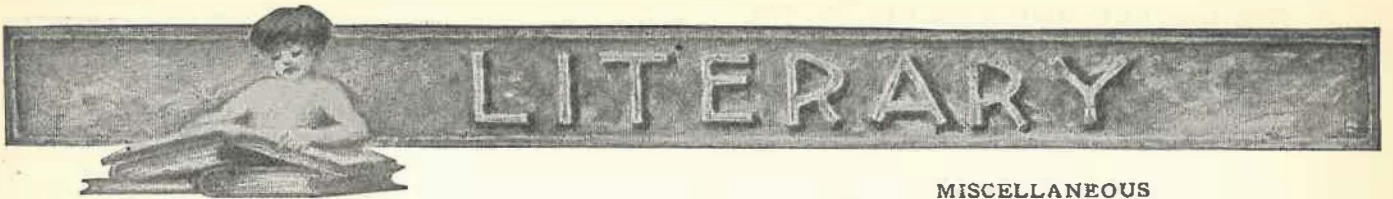
IN A STATEMENT devoted to The War-Time Outlook of Social Settlements occurs this significant sentence: "The settlements' success in reducing race prejudice, in interpreting the distinctive values of each of the peoples constituting our cosmopolitan population, and in promoting the community of local interests, is finding the most emphatic confirmation on a world scale in the national and international alliances brought about during the war."

"OUR WORK," declares the community health administrator of Framingham, "looks to the future when the world will be safe for democracy and the people will be free from unnecessary disease and death."

ONE OF THE NEW tendencies in child labor legislation is the exclusion of female minors from the messenger service.

THE PITTSBURGH SOCIAL SERVICE COMMISSION has become a member of the Pittsburgh Council of Churches.

WAR MUST NOT destroy civic efficiency.—Woodrow Wilson.



ON THE WAR

THERE HAS been a veritable flood of war books again—especially of books of personal experiences at the front—so many of them that one wonders who buys or reads them. Quite out of the ordinary, however, is *An American Soldier* (Houghton, Mifflin Co., \$1.35 net), in which are published the letters which Edwin A. Abbey, nephew of the painter, wrote his mother. The young man was a graduate of St. Mark's School and of the University of Pennsylvania, who enlisted early in the war in a Canadian regiment, was wounded in April, 1916, returned to the front, and finally was killed in action at Vimy Ridge a year later.

The letters are simple, natural, manly ones, written, of course, with no thought of publication. That means that they are free from posing or affectation of any sort. To be sure, much is left which is purely personal and of family interest; but if the reader has a boy of his own in service this will not make them the less interesting. The letters have a special interest for Churchmen because young Abbey was a devout communicant, the kind of a man whose natural instinct led him to make his Communion before going into action.

The book, though without the literary charm of *A Student in Arms*, reminds one of its spirit; perhaps may best be described as showing how the war drew out the finest and highest in one young man, who already had responded to the best so far as opportunity offered. It is the story of the spiritual development of a young Churchman's character from the day the war made its insistent demand upon his soul to the last hour when he received the sacrament, wrote his Good Friday letter to his mother, made his last trip "over the top", to use his own words, "with a light heart and a determination to do every possible thing in this fight against evil; not afraid to die, but willing to give my life gladly, if it is asked."

CHAPLAIN TIPLADY'S vivid picture of his work and his "boys" in *The Cross at the Front* had such popularity that his second book, *The Soul of the Soldier* (Fleming H. Revell Co., \$1.25), will meet with a hearty welcome. It is a series of sketches of life at the front, full of cheery optimism, and touched with real sentiment; not a mushy sentimentalism, but just the strain of emotion that makes us see the unswerving faith as well as the splendid courage of some of the men who are fighting for truth and righteousness. Any one who can read the story of the swans at Ypres (symbol of the sufferings of the innocent in this awful war), or of the cross at Neuve Chappelle (type of the blasphemous barbarism of the Hun), without a catching of the breath and a glow at the heart must indeed be dead of soul.

IF YOU WANT to know about the Eastern Question, which will be one of the hardest nuts to crack when peace conferences come, *South-Eastern Europe*, by Vladislav R. Savic (Fleming H. Revell Co., \$1.50), will give thorough information of its intricacies. Mr. Savic was head of the press bureau of the Serbian foreign office, and has also had a long experience in English journalism which enables him to deal with the complicated problems of the East in a way that makes the subject of interest to the every-day reader and not alone the specialist.

IF YOU HAVE a service flag in your window you will wish to read *The New Spirit of the New Army* (Fleming H. Revell Co., 75 cts.), by Dr. Joseph H. Odell, of "Peter Sat by the Fire" fame. Dr. Odell made a tour of the national camps, giving his attention entirely to the morals and morale of the army, and these chapters tell what camp life and military régime are doing for the young manhood of the nation. There is, however, little in the book which has not been told often in magazine articles.

THE TITLE of *The Second Line of Defence*, by Miss Margaret Slattery (Revell, \$1.00), is a term usually applied to the land fighting forces of a nation. Miss Slattery applies it to the youth at home who will be the men and women of to-morrow, and on their behalf enters a plea to parents, teachers, business men, and others to see that they are fitted for their life in the new era.

The Silent Watchers (Dutton, \$2.00) is a record of what England's navy has done during the great war—a reprint of newspaper correspondence. It is a good book to lend any one—if any such are left—who doesn't know that England has done more than her share in the war, from the very start.

MISCELLANEOUS

A NEW Life of Christ—one would hardly expect it in these days of absorbing work. And that a newspaper man, of all men, should attempt it just now is even more astonishing. Yet we have such a Life, written for men of to-day, and the author is P. Whitwell Wilson, of the London *Daily News*. In *The Christ We Forget* (Revell, \$1.50), Mr. Wilson has told again the great Story and told it well: not with any new interpretations, for he follows the wholly orthodox course; nor with new material, for he is not a great Biblical student; but with manly, straightforward sincerity, and with a journalist's gift for writing interestingly, in nervous, virile, modern English. The feature of the book is its homely common sense. The writer brushes aside impatiently many questions of interpretation, because they are things about which the average, every-day man does not trouble himself. Having accepted the main facts and being convinced of the divine character of Christ, the author is not troubled by doubts about miracles or apparent discrepancies in the narrative or the entanglements of criticism. The big things in the Story loom so very big that hard-headed good sense usually sees a possibility of explanation of minor difficulties and goes on believing even when everything is not clear. There are some chapters not wholly satisfactory (notably the chapter on the institution of the Eucharist and the relatively small space given to the miracles as signs and again to the resurrection story), but the book is well worth while. Especially is it interesting to find that good common sense can find no other explanation for Christ than that of the creeds and the Church. It is good to know that in one newspaper office there has been a man finding strength in these dark and troubled days in going over the old truths. It would be good to know that many laymen everywhere were reading this layman's narrative of the greatest of all stories. God speed the book and the message it brings.

Life and Letters of Maggie Benson. By her brother, Arthur Christopher Benson. Longmans, Green & Co., \$2.50.

She belonged to a versatile family; not many families have had such rich variations as that of Archbishop Benson. Maggie Benson, his daughter, becomes a living character through this appreciation by her gifted brother. A delightful child, an attractive young girl, a thoughtful young woman, she died in middle life, the last years of which were passed in illness and finally under a mental cloud. Her letters reveal less of the home life at Lambeth than might have been expected, since she traveled a good deal, and her letters are generally those written at a distance to members of her family at home. There is occasionally a sidelight thrown on ecclesiastical events, as in a brief letter relating to the trial of Bishop King in which she says: "What pleases me most is the way in which the lawyers got pulled up by Papa. It is extraordinary how much more he knows about it than anyone else."

The book is a literary jewel, as would be expected, and depicts the every-day life of an unspoiled, well-cultured English woman; yet it cannot be said that most of her letters would be of interest beyond the group of her own particular friends.

DR. CHARLES E. JEFFERSON, pastor of the Broadway Tabernacle, is counted by the metropolis as one of its real pulpit prophets. We can well understand this if he preaches as he writes. His *Old Truths and New Facts* (Fleming H. Revell Co., \$1.25) gives us the six lectures of the Cole course at Vanderbilt University. They show him as a wise and safe interpreter of Christian doctrine. It is indeed refreshing to find a man nowadays who recognizes that Christianity is something more than the story of "a sweet soul who talked of gentleness and resignation" and always "spoke with the wooing note; indeed, almost with the cooing note, and was unwilling to hurt the feelings of anybody." The lectures are designed to show how Christian life and thinking has been modified by the Great War. They do something more and better—they show the deep significance of Christian truth in these new days. Often the lectures show true eloquence—notably in the chapter on the vicarious suffering of the war as bringing fresh interpretations of Calvary and the Cross.

CHRISTIANS are to think of themselves soberly and honestly; each is to remember that, as a member of the Holy Body of the Redeemer, he owes much towards all around him.—*Rev. H. P. Liddon, D.D.*

THE CHURCH AND THE RED CROSS

BY MRS. J. R. WINCHESTER

WE are face to face with a most tremendous issue in this year of our Lord 1918.

The need of the Red Cross is self-evident, and with such motives as humanitarian sentiment, loyal patriotism, and love for and interest in individual soldiers, no word of mine is needed to remind women of its *immediate* importance. While the young men of the country are offering their lives so willingly, so gladly, whatever we may do for their welfare and comfort is all too small a gift, in comparison with the great offering of life blood they are pouring out at the call of their country. To those with husbands, sons, or others most dear, at the front, the appeal comes still more strongly; and one feels driven almost to desperation to fill every moment with work, thus speeding to a successful close this terrible carnage.

But the Red Cross is the direct outgrowth of influences, distinctively Christian, and the Church is the power house where we get the current to carry on the machinery. The Church is the *force*, the Red Cross the *effect*. Before Christianity there was no Red Cross work.

Auxiliary women are logical leaders in the Red Cross movement, by virtue of the high ideals the Church has taught them—ideals of fellowship, of the brotherhood of man, of consecration to service—and by their training in Church organization, where the same methods have been used. But to accomplish the best results in the Red Cross we must stand out first as Churchwomen, and bring to this work the full force of Christian ideals and Church training. Can we neglect our duty to the Church and in this manner become more efficient Red Cross workers? Indeed, we need more prayers than before; we need greater missionary interest than before; we need more zeal than before in teaching our children the principles of Christianity. Of what value would Red Cross work be, if, after we have won this war, the Church worship is found to have been abandoned, the Sunday schools to have been closed, missionary support to have been withdrawn? Of what value would the winning of this war be to the world?

President Wilson's words, "Make the world safe for democracy," have inspired our armies. But behind the lines, "keeping the home fires burning", in a land consecrated by our young heroes' blood we must ask ourselves: "Are we making democracy safe for the world?" To do this, the women of the Church must first of all be centers of spiritual force themselves, and then the Red Cross work will be effective in a more far-reaching way than can be imagined. Without such a spiritual foundation, our Red Cross work will be lifeless and barren of the very results for which we are striving.

How can we keep up our Church work, with the same regularity but with greater earnestness, and, at the same time take leadership in Red Cross activities? I suggest the *elimination of non-essentials* from our daily lives. The Government is urging us to reduce our manufacturing activities to production of the necessities of life. We are called upon to reduce our diet to the simplest terms, to conserve labor that hands may be released for ammunition factories and wheat farms, as well as the battle front. We are learning to do without things which, before the war, we considered essential. When so many outside influences are urging to the simpler life, when luxuries and complexities are frowned upon, we should find it easy to eliminate non-essentials from our scheme of life. We can dress more simply, entertain less elaborately, give up our parties of various kinds—and even deny ourselves the pursuit of culture, to some extent. Such a course must free many hours of consecrated time each day, so that neither Red Cross nor Church activities need be neglected. Some phases of religious work can be made more simple—such as fine ecclesiastical embroidery, elaborate and expensive music, the general tendency to the ornate—but we must cling more closely to the *essentials*, which are the life of the Church.

Even, after the elimination of non-essentials, we have to consider how to make the best possible use of consecrated time. More earnest prayer seems to me to be the pivotal

point. As we knit our sweaters, may we not knit in prayers for the boys in khaki? As we start the days of work, may we not put ourselves in tune for the great spirit of our task by more fervent prayer? When our duty towards God and man has been sanctified, through the knowledge of God's will for us, we have really gained in efficiency, reducing to a minimum the loss of time through feverish impatience. Besides our private prayers, and public worship, we need, in this war time, more than ever in the world's history, as Auxiliary women, the help of frequent Communion, individual and corporate. And our clergy sorely need the presence and prayers, in the church, of the devoted women, to comfort them amid the perplexing questions brought by others as to this "Armageddon", as well as by their own inner struggles. What better Red Cross work can be done than to bring before the Throne of Grace the names of the boys represented in the "stars" on the service flags? Surely, it is at God's altar, and in the highest act of worship, that the noblest Red Cross work can be done in "one blest communion".

Next to this great need of prayer would come that of *increased energy*. The tremendous issues of the time must act as a spur to this, and, indeed, they do, for when we read of the overwhelming needs we feel that not a moment is to be lost. One glance in the Red Cross workrooms would seem to indicate that this suggestion is hardly necessary. Realizing the odds against which mothers are battling, on account of the ever increasing labor problem, one feels that the householder who can and does accomplish Red Cross and Church work too must necessarily plan her days with the most careful system. It may be that the ultimate solution of the problem is to be found in the community kitchen. Meanwhile, great ingenuity must be exercised, that hands may be free to fill the orders (appalling in number) for surgical dressings, hospital garments, and knitted apparel, which each day brings to the workrooms. •

Just as the cross precedes the flag in our church processional, so in the great world war that we are waging the Cross, and Christ's commands for the spreading of His Kingdom, must "go on before." The war against heathen darkness is of even greater importance than the world war. Other women may and will do Red Cross work, and our Churchwomen will continue their active part in it; but if in an individual life it is found utterly impossible to attend both Auxiliary meetings and Red Cross meetings, I would advise that its members give precedence to the Auxiliary. For the work of the Auxiliary can be done through no other channel than by the Churchwomen enrolled as its active members.

If the Woman's Auxiliary should fail, what would the Board of Missions have to build upon? The treasurer's report of the 1st of March reads: "\$26,129.30 less than the gifts of a year ago, for a like period!" And the diocesan officers of the Auxiliary report that parish after parish brings the message that "Red Cross work is making quite a difference in Church work". Does this express the measure of Christianity?

We know how the future of the world pivots upon the Gospel of Christ, and, in the last analysis, the great war is to be won through the teaching of Christianity. Therefore, the first duty of members of the Woman's Auxiliary is the support of Christian Missions everywhere.

The cross must lead, but the flag is to follow at close range.

IN THE divine plan, God and man are allies, by whom the battle for righteousness is to be won. When God and man work together, things go right; when man works at cross-purposes with God, things go wrong. Man has found that without God he can not win; and he has found in his direst straits, that "God's arm is not shortened that it can not save". But he has found, also, that God does not propose to save humanity's cause without man's putting in the last ounce of his own energy. It is when, using the help of God, he goes forth fearless to battle against seemingly hopeless odds, that he has been able to "save himself, not once nor twice". It may well be the mightiest triumph of this war, that God and man shall find each other, and that man, in corporate or individual life, shall learn unfailingly to join forces with God, whose is the kingdom and the power forever.—*Light* (Diocese of Quincy).

Church Kalendar



- Oct. 1—Tuesday.
 " 6—Nineteenth Sunday after Trinity.
 " 13—Twentieth Sunday after Trinity.
 " 18—Friday. St. Luke.
 " 20—Twenty-first Sunday after Trinity.
 " 27—Twenty-second Sunday after Trinity.
 " 28—Monday. SS. Simon and Jude.
 " 31—Thursday.

CALENDAR OF COMING EVENTS

- Oct. 15—Conference of Church Workers among Colored People, St. Augustine's School, Raleigh, N. C.
 " 18—Consecration of Suffragan Bishop for Work among Colored People in the Carolinas, St. Augustine's School, Raleigh, N. C.
 " 22—Synod, Province of New England, St. Paul's Church, New Haven, Conn.

Personal Mention

HAVING recovered from a recent illness the Rev. Dr. ALFRED W. ARUNDEL will take work in South Carolina under Bishop Guerry for six months. After October 1st his address will be the Oregon Hotel, Greenwood, S. C.

THE Rev. C. RANKIN BARNES became rector of St. James' Church, South Pasadena, Cal., on October 1st, and should be addressed at 1205 Fremont avenue, that city.

THE Rev. Dr. WYATT BROWN, rector of the Church of the Ascension, Pittsburgh, has returned to his parish very much improved in health.

THE Very Rev. HARRY CHESLEY has accepted a call to the parish at St. Michael's, Md.

THE Rev. HERBERT D. CONE has returned home from a six weeks' vacation at Southport Island, Maine.

THE Rev. J. D. CUMMINS, rector of St. Paul's Church, Centerville, Md., with the hearty approval of the vestry, is giving special instruction in the high school, due to a serious shortage of teachers.

THE Rev. BENJAMIN J. DARNEILLE on October 1st became priest in charge of St. Paul's Church, El Centro, Cal., with adjacent missions.

THE Rev. HENRY DAVIES of Christ Church, Easton, Md., has returned from his vacation spent at Atlantic City. During his absence services were given by the Rev. S. D. McConnell, D.D.

THE Rev. H. M. DUMBELL, rector of St. John's Church, Delhi, N. Y., has resigned, his resignation taking effect the first Sunday in October.

THE Rev. Dr. H. A. FLINT has accepted the rectorship of St. Peter's Church, Pittsburgh, and began his work October 1st.

THE Rev. ALFRIC J. R. GOLDSMITH has accepted the call to become rector of All Saints' parish, Woodlawn, Pa., and will shortly be in residence.

THE address of the Rev. WILLIAM H. D. HALL is 311 West 94th street, New York City.

THE Rev. CHARLES E. HUNTINGTON has resigned charge of St. Peter's Church, West Allis, Wis.

THE Rev. JOSEPH FRANCIS JOHN, rector of St. Andrew's Church, Clearfield, Pa., for the past fourteen years, has resigned.

THE Rev. J. T. KERR has accepted the rectorship of St. Andrew's Church, New Berlin, N. Y.

ON and after October 5th, the address of the Rev. JOHN S. LITTELL, D.D., is changed from Keene, N. H., to St. James' Rectory, West Hartford, Conn. Mail for the American Society of Church History and the Church Missions Publishing Company should be addressed to Christ Church Parish House, 45 Church Street, Hartford.

ON September 15th, the Rev. JAMES MILLS became priest in charge of Trinity Memorial Church, Warren, Pa. The vestry has requested him to care for the parish until the return of the rector, the Rev. William H. Jones, chaplain of the 135th Field Artillery, now in France.

THE Rev. HOWARD NUGENT will be ordained priest on October 27th, at Christ Church, Cambridge, Md. He will become assistant in that parish.

THE Rev. HARRISON F. ROCKWELL has accepted the position as instructor in English at Hoosack Church School for Boys, Hoosick, New York.

THE Rev. Professor HUGO P. J. SELINGER, Ph.D., Kenyon College, is accepting a call to become rector of St. Paul's Church, Bellevue, Ohio, with associated missions of Grace Church, Lyme, and St. Timothy's, Clyde. This is a patriotic move, the college releasing him in consideration of the scarcity of clergy.

ON account of the illness of his wife, the Rev. HARRY L. TAYLOR, rector of Trinity Church, Erie, Pa., has been granted seven months' leave, and has gone to southern Florida for the winter. The Rev. Claude C. Thomson will take charge of the parish during the rector's absence.

THE Rev. Dr. VAN ALLEN, of the Church of the Advent, Boston, has been appointed Monday morning preacher in Radcliffe College Chapel for the year 1918-19.

THE Rev. A. G. VAN ELDEN should now be addressed at Joplin, Mo.

In War Service

THE Rev. C. H. L. CHANDLER and the Rev. JOHN D. RICE, who were serving as volunteer chaplains, have resumed their parochial duties.

THE Very Rev. E. H. McCOLLISTER has been commissioned as a captain, and the Rev. ROBERT S. GILL as a first lieutenant in the Spruce Division, and both are engaged in important work.

PENDING his appointment as chaplain, Archdeacon FREDERIC O. MUSSER has received his orders to report at Camp Taylor, Ky., on October 4th, for the five weeks' training course.

THE Rev. BRUCE V. REDDISH, rector of Trinity Church, New Castle, Pa., who spent the summer at Camp Meade as a civilian chaplain, has returned to his parish, and the Rev. ARTHUR L. SEITER, rector of Christ Church, Meadville, has gone to fill the place until January 1st.

ORDINATIONS

DEACON

CENTRAL NEW YORK.—At St. John's Church, Ithaca, on September 24th, Mr. RALPH SIMPSON NANZ was ordered deacon by the Rt. Rev. Dr. Charles Fiske, Bishop Coadjutor of the diocese. The candidate was presented by the Rev. Henry P. Horton, rector of the parish, who also read the Litany. The epistle was read by the Rev. E. G. White, and the preface to the ordinal by the Rev. F. W. Henstridge. The sermon was preached by the Rev. F. W. Dickinson. The Rev. Mr. Nanz has been an instructor at Cornell University and will continue in war work in connection with that institution in the Agricultural Department, to which he was appointed last year. This work is of such a nature that he will be enabled to take charge of parishes at Speedsville and Slaterville, near Cornell, where he has already been ministering as a lay reader.

PRIESTS

PITTSBURGH.—On Sunday, September 15th, in St. Andrew's Church, Jackson, Miss., the Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi, acting in behalf of the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, advanced to the priesthood the Rev. THOMAS MOORE BROWNE, engaged in hospital work at Gerstner's Field, Lake Charles, La. The Rev. Mr. Browne is hoping soon to be appointed to a chaplaincy in the army.

VERMONT.—On St. Matthew's Day, in Trinity Church, Milton, the Rev. ARTHUR ALBERT BESSEY was ordained priest by the Bishop of the diocese, assisted by the Bishop Coadjutor (who preached the sermon), the Rev. E. S. Stone (who presented the candidate), and the Rev. Messrs. G. W. Smith, L. C. Derney, and J. W. Tripp.

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.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

MARRIED

HARPER-WELLS.—At St. Stephen's Church, Fort Yukon, Alaska, on Wednesday, September 4, 1918, Archdeacon Stuck officiating, WALTER HARPER and FRANCES WELLS. The groom, a native of Alaska, son of the first gold-seeker who ever came to the Yukon, has been Archdeacon Stuck's traveling companion for a number of years, and was of the party that made the first complete ascent of Denali (Mt. McKinley), himself the first of the party to set foot on its summit. The bride, a nurse at St. Stephen's Hospital, Fort Yukon, is a daughter of Gilliam Wells of Germantown and a granddaughter of the Rev. Wm. Murphy, for many years rector of St. Michael's Church, Germantown. Mr. Harper goes out before the close of Yukon navigation to join the aviation corps, and his wife to engage in Red Cross work.

DIED

DEMILLER.—At Mobile, Ala., September 21st, Mrs. JULIA KIENCKE DEMILLER, mother of the Rev. Edward A. DeMiller, rector of All Saints' Church, Grenada. Mrs. DeMiller is survived by her husband, two sons, and one brother, besides other relatives. Funeral services were held at Trinity Church on September 23rd, and the body was brought into the chancel because of her devotion to the choir.

SHAFFER.—At his home, Magnolia Plantation, Terrebonne Parish, La., on September 24th, Captain JOHN J. SHAFFER, in his eighty-eighth year. Funeral at St. John's Church, Thibodaux, La., September 26th.

"*Jesus mercy.*"

WILLIAMS.—Entered into life eternal on Sunday, September 22nd, at his residence, Washington, D. C., Canon RICHARD PARDEE, son of the late Francis W. and Laura A. Williams, of New York, aged 63 years. Burial was in Richmond, Va.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED FOR SUBURBAN PARISH in New England. Hard, but interesting work. Address NEWLAND, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PARISH ABOUT TO DISBAND, CAUSED through removals in city of 20,000 people, desires to place its present rector in desirable parish. Strong extempore preacher, musical, and good voice. References to well-known bishops and clergymen. Age 33 years, small family. Address WILLING WORKER, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, university, seminary, sings, experienced, desires parish or chaplaincy. Daily mass desired. References. Address JE SUIIS PRÊT, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, NOW RECTOR, WANTS parish; will accept temporary work, East preferred. Age 39; married; best references, clerical and lay. Address D. E., care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE, Catholic parish preferred. No objection to locum tenency. References. Address ATLANTIC, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 46, DESIRES A GOOD parish; musical, fine voice, and said to be a good preacher. Address C. H., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, BEST TESTIMONIALS, desires parish. Address KALON, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WELL-BRED WOMAN WANTED as member of family to assist with housework and care of two children. Convenient country place two miles from Schenectady; ten minutes' walk

from trolley. State salary expected. Address Mrs. CASSIUS M. DAVIS, Route 8, Schenectady, N. Y.

NURSE WANTED, EXPERIENCED IN CARE of babies, for small maternity home in Massachusetts; must be communicant of Episcopal Church. Person with institutional experience preferred. Address 244 Townsend street, Roxbury, Mass.

POSITIONS WANTED—MISCELLANEOUS

M. RICHARD HENRY WARREN, unexpectedly at liberty, would take engagement as organist and choirmaster in important parish where music appropriate to a dignified service is required. Good organ and adequate choir arrangements essential. Mr. WARREN may be addressed in care of the H. W. Gray Co., 2 West 45th street, New York.

POSITION WANTED AS ORGANIST AND choirmaster by man thirty-nine years of age. Boy voice expert and concert organist of long experience. American Cathedral trained; communicant. Slight chance of being drafted. Good organ essential. Address **CONCERT ORGANIST**, care **LIVING CHURCH**, Milwaukee, Wis.

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NURSE OF EXPERIENCE DESIRES POSITION as caretaker of invalid or elderly lady; useful in care of home. Moderate terms. References. Address **CARETAKER**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Experienced boy-choir trainer. Best credentials. Address O. C. M., care **LIVING CHURCH**, Milwaukee, Wis.

PARISH WORKER DESIRES WORK, preferably in mission. Salary not the essential motive. Address **CHURCHWOMAN**, 37 Sherwood avenue, Ossining, N. Y.

MORGANTON MISSIONS.—CHURCH worker wanted. Energetic, definite Churchwoman. Apply Rev. GEORGE HILTON, Morganton, North Carolina.

WANTED—MISCELLANEOUS

URGENT.—COW WANTED for a missionary with large family of small children and very small salary. All its feed promised. Address C. A. R., care **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO.—English Church embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$10, \$12, \$15, \$20. Address **MISS MACKRILLE**, 3615 Wisconsin avenue, Washington, D. C. Agent for Anglo-Israel Publications.

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CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. **MOWBRAY'S**, Margaret street, London W. (and at Oxford), England.

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B. Trial-copy of any one of the above for three 3-cent stamps. Address **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 ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York City.

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. 281 Fourth avenue, New York.

MEMORIAL

WILLIAM ROBERT STIRLING

Whereas, since the last previous session of the Synod of the Mid-West, its treasurer, **WILLIAM ROBERT STIRLING**, has passed into the realm of the Church at Rest,

Be it Resolved: That we place on record our sense of gratitude to Almighty God for the example of his life as a Christian Churchman. Deeply interested as he always was in every movement for the advancement of the kingdom of God, he stood ready to do what he could for the organization of the Synod. Deputized to represent the diocese of Chicago at its first session, he became one of the Provincial representatives on the General Board of Missions, the secretary of this body, and then its treasurer. With marked preferences in matters of ecclesiastical polity and practice, his breadth of sympathy, his willingness to yield, and his readiness to support generously, both by his influence and his financial contributions, every kind of effort that gave promise of efficiency in the work of the Master, brought to him the confidence, the gratitude, and the love of his associates. Unsparring of his none too great physical strength, Mr. Stirling, while at the head of a large business, filled his daily calendar with affairs of the Church up to the day of his death. Particularly during the last decade of his life he was constantly alive to the fact that "the King's business requireth haste." He believed in and practised the priesthood of the laity. He lived in constant and close communion with his Lord. Dying, he was consciously upheld by the Everlasting Arms. God grant to him abundant refreshment and joy in the activities of Paradise!

Be it Resolved: That a copy of this resolution be sent to his family and to the Church papers, and be entered on the minutes.

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

Macmillan Co. New York.

The Course of Christian History. By W. J. Mc Glothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Theological Seminary. \$2.00 net.

The Way to Life. A Revised and Enlarged Reprint of those Portions of the Author's *Ethics of Jesus*, dealing with the Sermon on the Mount, with a special discussion of War and the Teaching of Jesus. By Henry Churchill King, D.D., L.H.D., LL.D., President Oberlin College, Author of *Fundamental Questions*, *Rational Living*, *The Laws of Friendship*, etc. 60 cts. net.

G. P. Putnam's Sons. New York.

The Political Conditions of Allied Success. By Norman Angell. \$1.50 net.

Not Taps, but Reveille. By Robert Gordon Anderson. 50 cts. net.

W. A. Wilde Co. Boston, Mass.

Peloubet's Select Notes on the International Sunday School Lessons. Improved Uniform Series: Course for 1919. The Patriarchs and Early Leaders of Israel; The Era of Moses and Joshua, Jan.-Mar. Some Great Teachings of the Bible, April-Sept. Studies in the Lives of Peter and John, Oct.-Dec. The Basis for Teaching all Grades in the Sunday School. With all that can aid the teacher in his own study and in teaching,

such as Broad Views of the History, Making One Consecutive Story. Explanations of the Text. Hints for Teaching. Illustrations. Applications of Ancient Principles to Modern Times. All arranged in the general order of teaching. Library References to Aid the Teacher in Further Researches. Books on the Bible, Modern Life, Oriental Light, Literature and Art. Subsidiary Helps. Maps. Pictures. Subjects for Discussion. Quotations. Chronological Tables, and every device of the printer to make the lessons vivid, distinct, emphatic, and clear. Four full-page half-tone pictures and over 125 illustrations in the text. By Rev. F. N. Peloubet, D.D., Amos R. Wells, Litt.D., LL.D. Forty-fifth Annual Volume.

Houghton Mifflin Co. Boston, Mass.

Steep Trails. By John Muir. Edited by William Frederic Bade. With illustrations. \$3.00 net.

PAMPHLETS

From the Author.

In Memoriam, Alfred Magill Randolph, D.D., LL.D., D.C.L., Bishop of Southern Virginia. An Address delivered in Emmanuel Church, Baltimore, Maryland, by the Rev. Randolph H. McKim, D.D., LL.D., D.C.L., Sunday, May 12, 1918. Published by request of the Vestry of Emmanuel Church.

Great Britain's Part in the World War. A Sermon, Preached in Trinity Church, New York, by the Rector, William T. Manning, S.T.D., on the Fourth Anniversary of Great Britain's Entrance into the War, Sunday, August 4, 1918.

Grace Church in New York. A September Letter. The Rector to the Parish.

Educational Department of the Church House. Philadelphia.

Religion in War-Time. Four Lectures by the Rt. Rev. Philip Mercer Rhineland, Bishop of Pennsylvania. 25 cts. net.

Society for Promoting Christian Knowledge. London, England.

Report of the Joint Committee on Religious Instruction in Secondary Schools. Convocation of Canterbury. No. 514, 1918.

Macmillan Co. New York.

The Problem of Man's Ancestry. By Frederic Wood-Jones (Professor of Anatomy in the University of London).

"DEBOUT LES MORTS"

FORT DE VAUX was the very center of the "furnace" at Verdun. Seven times the Germans took it and seven times the French poilus won it back. For three days a French regiment held the critical position. Cut off from supplies, unable to obtain reinforcements, without food or water, and under murderous fire every moment, these heroic Frenchmen fought the overwhelming force of the Hun.

The crucial minute arrived. The fate of the citadel of Verdun, the fate of Paris, the fate of France, and civilization, was the issue. Humanity and the future of the world hung on the issue of that fight; a handful of exhausted Frenchmen against a desperate German assault.

At the moment when the assault was launched by the Boche, a French lieutenant leaped to the parapet in full view of the remnant of the regiment and shouted the words which have won many hard fights since then:

"Debout les morts!" "Stand up, ye dead, and fight with us for France and Victory."

Something in his voice, in his manner, in his soul, went far beyond the ordinary. He was supernatural. He performed a miracle. The dead of Vaux lay dead as before, but the indomitable spirit of those men dead for France entered into the souls of their few surviving comrades. "The Dead" actually did fighting again for France, and Fort de Vaux was saved. The German

crown prince was defeated, Verdun was saved. France was saved!

The Fourth Liberty Loan Campaign opened September 28th. It is the "Fighting Loan." No matter how much you may have subscribed for previous Liberty Loans your

duty at the present time is to think of nothing but your duty to this one. What you subscribed for earlier issues of war bonds has been spent. That money went for preparation. The FOURTH LIBERTY LOAN is for Fighting.

WITH THE WAR COMMISSION

Washington Meeting Discusses Civilian Chaplains—What the Commission is Doing for the Chaplain—Some Appointments—Finances

THE War Commission of the Church met at the Hotel Shoreham, Washington, D. C., on Wednesday, September 25th.

Since the last meeting of the Commission an order has been issued by the War Department, dated July 24th, withdrawing the privileges of civilian chaplains and giving them three months' notice within which to settle their affairs and to withdraw from the camps.

It is uncertain as yet what kind of an interpretation will be put upon this order. Evidently the local commandant has a wide latitude of privilege in interpreting the order. In some camps the commandant has asked the civilian chaplains to prepare to withdraw; in other camps the commandant has placed the religious affairs of the camp in the hands of a divisional commissioned chaplain and has allowed him to associate with himself not only other commissioned chaplains but civilian chaplains as well. In at least one case a commandant has asked a civilian chaplain to assume a particular kind of work and has informally assured him of his continuance in the camp. In other words, it is impossible to say at present just what final action will be taken by the War Department, but it is safe to prophesy that its policy will be clearly understood within a comparatively short period, and that thereafter the War Commission may be able to pursue its work with full knowledge of the conditions.

The executive secretary has written to bishops, civilian chaplains, and others vitally concerned in this matter, requesting them not to encourage further appointments of civilian chaplains pending the final interpretation of this order, but also asking that those at present at work should continue at their posts and should in the meantime seek to discover the feeling of the local commandant on this matter. The War Commission has also, through the executive secretary, assured civilian chaplains already at work that they will not suffer financially in consequence of any action on the part of the War Department.

In regard to the commissioned chaplains, it may be said that at present one commissioned chaplain is allowed for every twelve hundred men. There is as yet an insufficiency of commissioned chaplains to fill the need either in this country or abroad. Chaplains are, however, being appointed with greater haste than heretofore in order that the need may be met as quickly as possible.

The War Commission is giving each one of the commissioned chaplains overseas permission to draw on Bishop Perry for a sum not to exceed \$100 a month, such sum to be used for the more effective despatch of his work among the soldiers.

Commissioned chaplains, both those who are students at the Army Chaplains' Training School and those who have not been ordered to that school, are given \$100 apiece

for their equipment. They are also allowed to borrow from the Commission any sum not exceeding \$500, without interest for a period of eighteen months, with possibility of renewal. The loan is intended to enable our chaplains to begin their work in as thoroughly prepared a way as possible.

Commissioned chaplains stationed on this side are allowed by the Commission \$50 a month for work among their men. The rule applies to chaplains in the navy as well as to those in the army. Civilian chaplains are given a like amount.

At present from fifteen to twenty chaplains of our Church are passing through each session of the Army Chaplains' Training School at Camp Zachary Taylor, Louisville, Ky. The chances are that this number will be greatly increased within the next few weeks. The session of the school lasts about five weeks and covers the important branches of learning necessary to the official duty of the chaplain.

Chaplains of all three orders are equipped whenever possible with portable altars, Corona typewriters, service books, and with vestments when they are not already supplied.

Since the last meeting of the Commission the Brotherhood of St. Andrew, the Church Periodical Club, and the Girls' Friendly Society have affiliated themselves with the Commission. Preliminaries to an affiliation are at present being considered by the Joint Social Service Commission, the Guild of St. Barnabas, and the General Board of Religious Education.

The terms of affiliation are, in general, that the society in question shall permit the chairman of the War Commission, or the chairman of the executive committee of the War Commission, or any member of the executive committee whom either may appoint, to preside over the meeting of the committee of such organization which has in its charge the war work of the organization; and, furthermore, that the detailed plans of work, together with the nominations of secretaries for field work and the salaries of workers, as well as all financial questions concerned with war work of said society, be finally passed upon at a meeting of the executive committee of the War Commission.

Practically all of the chaplains of the Church who were recently graduated from the Army Chaplains' Training School accepted the \$100 offered by the Commission for equipment, and about twelve of them have, up to the present time, accepted the Commission's offer for a loan of some part of \$500.

The following appointments of civilian chaplains were made: The Rev. Charles LeV. Brine, at Portsmouth Navy Yard; the Rev. Arthur L. Seiter to succeed the Rev. Bruce V. Reddish at Camp Lee; the Rev. John Wilkins, at Great Lakes Training Station; the Rev. Samuel Neal Kent, at Newport, under direction of the Rhode Island diocesan War Commission.

Resignations were announced as follows:

The Rev. Nathan Matthews, until recently civilian chaplain at Camp Sevier, S. C., has accepted a call to Massachusetts.

The Rev. Henry O. Nash, until recently

civilian chaplain at Camp Greene, has received a commission as army chaplain.

The Rev. J. H. Webber-Thompson, until recently civilian chaplain at Camp Joseph E. Johnston, has also received a commission in the army.

The Rev. Dr. Milton of Wilmington, N. C., was asked to make an examination of opportunities for work in the vicinity of Fayetteville, N. C.

Reports were made in regard to possibilities for new army work as well as for work in the newly constituted hospitals of the country.

A proposition was laid before the Commission for work among the churches in the immediate vicinity of the universities and colleges, which have recently been taken over by the army. The executive committee will give this matter careful consideration.

In the opinion of the Commission it was thought unwise to proceed with any new projects for buildings within the limits of the camps, inasmuch as the Commission is still uncertain what interpretation the War Department will put upon the order withdrawing civilian chaplains from the camps.

A proposition was laid before the Commission to join with the other churches in a common drive for funds for the coming year. The proposition is of a twofold

nature: First, that there should be a common drive for funds; second, that there should be a common drive and a common fund, each Church receiving that portion of the fund which is called for by the relation of its budget to the entire amount. This matter was referred to the executive committee with power to act. Suffice it to say that there is a strong sentiment among the churches in general that they should make a common appeal to the Church public.

DISTRIBUTION FOR AUGUST, BY THE WAR COMMISSION OF THE CHURCH

EXPENDITURES	
Chaplains' salaries.....	\$6,134.58
Chaplains' equipment:	
Portable altars.....	\$ 920.04
Equipment.....	1,923.80
Hymns and prayers....	3,846.47
	6,690.31
Chaplains' expenses.....	565.03
Special chaplains' expenses.....	786.28
Brotherhood of St. Andrew Printing.....	9,000.00
Miscellaneous.....	255.88
Miscellaneous.....	37.55
Office expense.....	100.27
Office supplies.....	40.00
Salaries (office).....	393.66
Traveling expense.....	1,129.61
	1,701.09
Army training school chaplains.....	700.00
Loans to chaplains.....	1,550.00
Appropriations for special work.....	2,100.00
Total expenditures, month of August..	29,483.17

ANOTHER IMPORTANT WAR MEETING AT WASHINGTON

Bishop Gore and Other Prominent Speakers Address the General War-Time Commission of the Churches

WASHINGTON, September 30th.

THE second annual meeting of the General War-Time Commission of the Churches was held in the New York Avenue Presbyterian Church, Washington, on Tuesday, September 24th. Two hundred delegates, representing twenty-five Protestant Churches, attended. The object of the conference was the unified action of these Churches in war-work. As stated by the secretary of the Commission, Charles Adams Brown: "The Commission has given the Churches an organ which they can use for common action without sacrifice of principle, and has outlined a programme to deal unitedly and constructively with the new problems which have emerged in the course of the war."

The following cablegram was sent to General Pershing: "Representatives of wartime agencies of Protestant Churches assembled in session as the General Wartime Commission of Churches, expressing united Christian spirit of the country, desire to assure you of our loyalty, confidence, and hearty coöperation."

The speakers at the various sessions were the Rt. Rev. Dr. Charles Gore, Bishop of Oxford, Secretary Daniels, Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, Dr. Frank Morse North, Bishop McDowell of the Methodist Episcopal Church, Head Chaplain J. B. Frazier of the Navy, Mr. Keppel, Third Assistant Secretary of War, Ivy Lee (on the Red Cross), and Dr. A. T. Guttery, president-elect of the Free Church Council of Great Britain. Major Bascom Johnston of the War Department spoke instead of Raymond Fosdick on Training Camp Activ-

ities. Dr. Robert Speer presided during the conference.

Among the subjects discussed were The Chaplaincy, Regular and Voluntary; Moral Hygiene; The Conditions Abroad; The Industrial and Home Missionary Problem; National Unity and Race Problems; The War and the Religious Outlook.

Third Assistant Secretary of War Keppel said that the spiritual and physical standards for service in the army are higher than the requirements for service in civilian life. "Therefore give us the men you can't spare, the men who are so equipped that you believe them to be absolutely indispensable to the spiritual and moral welfare of your community. Men who have not reached this high standard are not the kind of men who will distinguish themselves as chaplains in the army."

Dr. A. T. Guttery, who accompanied Bishop Gore to this country under the National Committee on the Churches and the Moral Aims of the War in the interest of the League of Nations Movement, said: "Belgium to-day has nothing left but the sole land of God; Germany says Belgium is a corpse; but by the spirituality of its national life, as far as there is decent red blood in the veins of Britain and America, Belgium shall have her resurrection. . . . It is a war of sacrifice, seen with the Cross upon it. I knew full well that the coming in of America would save the world, but the dying of those British lads left you a world to save."

Bishop Gore was the chief speaker at the evening session. He said that all small prejudices had been wiped out between America and England, and that the friendship of these two great nations had been permanently sealed and would never again be violated. "It is the duty of the Church to keep the moral aims we are fighting for constantly in mind, not mere boundaries, but something deeper, the cause of liberty and truth."

In an interview with the *Washington Star* on the subject of Labor, Bishop Gore said: "It is very necessary that we crush Germany, but it is also necessary that the allies convince the workers that they are fighting not only for the overthrow of their foes from without, but are, as well, fighting for liberty and justice to all classes, creeds, and colors within. If with the overthrow of Germany this is not accomplished the war will only have been partially won. This is the thought I am trying to get into the minds of all the people with whom I come in contact. One thing I fear is that the militaristic spirit may obtain permanent possession in some quarters. This we must avoid. We must have it thoroughly understood that militarism is but a necessity of the moment and in no sense a permanent institution. Democracy under a military system is an impossibility."

"When the nations entered the war it was found necessary to suspend certain rights and privileges inalienable among British and Americans. And I have noticed a suspicion among certain workers that these rights and privileges may, when the war ends, continue to remain in abeyance. This is a mistake. I believe all leaders of all political parties in the allied countries are anxious to restore these suspended rights as soon as possible.

"We must win the war within as well as without. I mean that we must assure liberty and justice to all persons, classes, and colors, in our own countries, as well as assure ourselves against the domination of Prussia. If this is not accomplished, the war will not have been won in the fuller and larger sense. Men and women should be made better in character as well as free in action, as a result of the sacrifices they are making."

The Bishop said the future of labor never was brighter and capital's attitude toward the toilers was never more generous. He declared he was sure these ties would be lasting.

DEDICATION OF IDAHO CATHEDRAL

ST. MICHAEL'S CATHEDRAL, Boise, Idaho, was dedicated on Sunday, September 15th, by Bishop Funsten. The sermon was preached by Bishop Tuttle, who paid glowing tribute to the work built on the foundation laid by him a half century ago, and the congregation was made up of people from many points of the state, including pioneers in the Church's work.

The Bishop and clergy were met at the door by the twelve wardens and vestrymen. Preceded by the choir, which sang *The Church's One Foundation*, the Bishop, clergy, and wardens approached the chancel repeating the 124th Psalm. After the clergy had entered the chancel, the senior warden, Mr. R. M. Davidson, read the instrument of donation and Dean Chamberlaine the sentence of consecration, which Bishop Funsten then placed on the altar.

The handsome stone cathedral was completed in 1901, at a cost of a little over \$20,000. Gradually the debt was cleared up, but \$7,000 still remained to be paid when the Rev. Alward Chamberlaine became Dean. His great desire was to clear the Cathedral of debt, and he determinedly set about the task. On last Easter payment of the last penny on the debt made possible the great service which brought to Boise the venerable Bishop Tuttle to take part in the crowning efforts of his work, started so long ago and so well carried out by his successors.

Clergymen who assisted in the service were Archdeacon Stoy, the Rev. Dr. McLean, the Rev. Thomas Ashworth, the Rev. W. R. R. Simmons, and the Rev. David H. Jones.

BISHOP GORE ADDRESSES TWO NEW YORK CONGREGATIONS

And Speaks Before Other Meetings—Arrival of the Bishop of Birmingham for Canadian Tour—Churches in Community War Service

New York Office of The Living Church }
11 West 45th Street }
New York, September 30, 1918 }

THE people coming to hear the Bishop of Oxford at the Cathedral of St. John the Divine and at Old Trinity on Sunday, the 22nd, overtaxed the capacity of both great churches. There was not even standing room.

Bishop Burch, in the absence of the Bishop of New York, made an address of welcome in the Cathedral at the midday service before the sermon. Dean Robbins also made a short address of welcome as did also the Rev. Dr. Manning at the afternoon service in Old Trinity.

The morning topic of the Bishop of Oxford was Liberty. "Where the spirit of the Lord is, there is liberty," was his text. We quote:

"We love the very sound of the name of liberty. We love to think that we are fighting this tremendous war for the cause of liberty. This great nation has stood since its inception for liberty. In England we like to consider ourselves the very nursery of free peoples. In the literature of our common English tongue there is a thrill in the tones of orators, historians, poets when they speak of liberty. There is not an American or English child who does not hate the idea of slavery. We love the thought of liberty. What is it?

"The child imagines that liberty is the power to do what one pleases. But later he learns that his only escape from reluctantly doing what he must is gladly to do what he ought. To do what I please means yielding to the passing winds of passion, lust, and appetite, but it is not freedom when man's higher nature is dragged at the chariot wheels of his appetite.

"Liberty does not mean doing what I please, for my own desires frequently jar with the desires of other men. A world in which every man did what he pleased would become a world of irreconcilable war. Freedom presupposes a sense of duty and of vocation felt by the individual. No absence of externals can make a man free. Freedom is the unimpeded power to realize the felt law of being and becoming our true selves. The man is free whose flesh is controlled by the law of the mind, and whose mind is controlled by the spirit of God.

"Pass from the liberty of the individual to the liberty of the nation. What is the meaning of a free nation? One in which every single inhabitant has opportunity of realizing himself, where he has freedom for a worthy education, where industrial conditions are such that no person of whatever color or class is exploited or is used as the instrument for the service and convenience of other people, where he is able to regard himself as the end for his own action. For all men to be free means not equality of capacity, nor equality of position which naturally follows capacity, but equality of opportunity."

The afternoon topic was Humility, which he presented not as a servile virtue, but as a means of attaining to a true perspective for one's self.

MORAL AIMS OF THE WAR

On Monday, September 23rd, an all-day inter-church clerical conference was held under the motto, The Moral Aims of the War. Between four and five hundred ministers attended.

At the morning session in Aeolian Hall the programme included prayers by the Rev. Sebastian Dabovitch, Archimandrite of the Greek Church, and five addresses:

1. War for Peace, by the Bishop of Oxford.
2. A New Era for the Modern World, Rev. Samuel M. Zwemer, Cairo, Egypt.
3. Billions for Defence, Rev. E. M. Potat, D.D., Furman University, Greenville, S. C.
4. The Churches and the Liberty Loan Campaigns, Mr. Guy Emerson, director of publicity, Second Federal Reserve District.
5. With the American Boys in the Trenches, Rev. Arthur F. Guttery, President of the Primitive Methodist Union of England.

There was an informal reception in honor of the visitors from Great Britain and a luncheon at the Biltmore Hotel. Following immediately, speeches were in order:

1. Woodrow Wilson, Prophet, Mr. Darwin P. Kingsley.
2. Our Churches' Welcome to Great Britain's Second Delegation of Clergymen, the Rev. Dr. Frederick Lynch.
3. A Greeting from Great Britain to America, Rev. Arthur F. Guttery.
4. Labor and the War, Bishop Gore.

The Bishop of Oxford said:
"No possible good can be obtained through premature peace parleying. Until Germany has been militarily beaten, discussions of peace are in vain. It is a mistake, however, to believe that it will be sufficient to beat Germany militarily. As a factor in keeping up the morale of the people it should be kept in mind that justice and liberty are the great missions of the Allies.

"In the last analysis, a league of nations is the hope of the world because if the nations do not form some sort of a compact another war will come which will break down civilization entirely."

Bishop Gore described President Wilson as "the prophet of the League of Nations." "I see hope in democracy," he said, "but I am not satisfied with the part the Church has played. I am persuaded that the best immediate way of promoting religious unity in our country is for the fragments of the Christian Church to act together on the moral and social questions of the day. Surely the Christian Church would welcome the project of the League of Nations and organize itself in vigorous unanimity to press it. The proposal comes not from wild idealists but from practical statesmen, including President Wilson, Lloyd George, Viscount Grey, Mr. Asquith, and Mr. Balfour."

The Rev. Mr. Guttery, whose two sons were wounded in the war, told of his conversion from pacifism after he studied the Allies' war aims, and continued: "The English aristocracy has been criticised, but it has given its blood freely in this war. True, we have a king, but King George has set so high an example of duty and righteousness that if we became a republic to-morrow George V would be elected president by an overwhelming majority. Our fight now is between freedom and force."

BISHOP OF BIRMINGHAM ARRIVES

Quite unexpectedly to most Churchmen,

the Right Rev. Dr. Henry Russell Wakefield, Bishop of Birmingham, England, arrived in this city this week. He has come to make a special preaching tour of Canada in the interests of the war. On Sunday morning, September 29th, Dr. Wakefield preached in Old Trinity Church to a great congregation.

CANTEEN AND OTHER COMMUNITY SERVICE

Grace Church (Rev. Dr. Charles Lewis Slattery, rector), has opened a canteen for enlisted men at No. 100 Fourth avenue. The canteen was made possible because the Italian work which had been carried on at the church has been moved to Grace Chapel, in East Fourteenth street.

The first appeal which came to Dr. Slattery was for some rooms for the rest and recreation of soldiers and seamen who throng Fourteenth street. The rector mentioned this last spring in a sermon, and his parishioners sent to him \$2,600.74, of which \$312 was for a Chaplains' Equipment Fund.

In conjunction with the War Camp Community Service, Dr. Manning is now arranging for Trinity parish to give the use of several of its buildings to serve as quarters for soldiers and sailors, while staying in the city. The Trinity Church parish building at 90 Trinity place will be entirely turned over to this purpose, the Sunday school and other organizations being transferred temporarily to the vestry buildings in the rear of St. Paul's Churchyard. This work will be known as the Trinity Church Unit of the War Camp Community Service. The building will provide sleeping accommodations for a large number of men, also a canteen, gymnasium equipment, pool tables, and other facilities. All soldiers and sailors will be welcome in accordance with the general plan of the work of the War Camp Community Service. On Twenty-fifth street, in connection with Trinity Chapel, the parish school building and the old rectory at 27 West Twenty-fifth street are to be used in the same manner. This work will be known as the Trinity Chapel Unit of the War Camp Community Service. This work will be carried on under the direction of committees consisting of members of the two congregations in conjunction with representatives of the War Camp Community Service.

DEATH OF REV. ROBERT LOWRY

On September 17th, occurred the death of the Rev. Robert Lowry, a non-parochial clergyman of the diocese, who was residing in Mount Vernon. He died in St. Luke's Hospital, where he had been for about ten days, and was 82 years old. For many years he was a vicar of St. Thomas' Chapel, in East Sixtieth street.

NEW RECTOR AT NYACK

The Rev. A. L. Longley has been called to Grace Church, Nyack, diocese of New York, to succeed the Rev. Franklin Babbitt, who established that parish in 1858, continuing as rector until his death in January, 1918.

Mr. Longley was born in Troy, N. Y., and is a graduate of St. Stephen's College, '96, and the General Theological Seminary, '99.

Ordained to the diaconate by Bishop Doane in All Saints' Cathedral, Albany, May 27, 1899, he went as chaplain and instructor in history to St. Mary's Hall, Burlington, N. J. Advanced to the priesthood by Bishop Doane the following year, he became rector of Trinity Church, Asbury Park, where he remained until 1905, when he was called to the rectorship of Trinity Church, Bergen Point.

Mr. Longley is also Archdeacon of Jersey City, delegate to the provincial synod, member of the ecclesiastical court, board of

missions, Cathedral chapter, and board of religious education.

He enters upon the rectorship of Grace Church, November 1st.

HOSPITALITY SUNDAY

In New York City alone the weekly throng of men in uniform from nearby camps and training stations seeking recreation in their brief leisure time totals 45,000 to 50,000. More fully to enlist the assistance of the community in their great task of suitable hospitality, the New York War Camp Community Service is making a special appeal to the churches on October 6th, "Hospitality Sunday". With its individual appeal to the ministers it has sent a small but comprehensive booklet indicating the various ways in which church groups, church societies, and individuals

may extend some form of hospitality to these guests in uniform, extending the hospitality of their homes, offering their automobiles through the Have-a-Lift Association, giving concert, lecture, and theater tickets, and doing volunteer work of various kinds.

MISCELLANY

Bishop Greer has returned home after an enjoyable and beneficial stay on the Coast of Maine. He began work immediately and kept office hours as usual.

At the invitation of the Bishop of Montreal, the Rev. Dr. Manning will conduct the annual quiet day for the clergy of the diocese of Montreal. The services will commence on the evening of October 29th and will close with a celebration of the Holy Eucharist on the morning of the 31st.

MASSACHUSETTS CHURCHES ARE CLOSED BY EPIDEMIC

Numerous Deaths Due to Influenza — The Bishop's Anniversary — Boys' Clubs — Plans for Corporate Communion

The Living Church News Bureau }
Boston, September 30, 1918 }

MASSACHUSETTS experienced a churchless Sunday, yesterday. At the urgent request of the boards of health of the various towns and cities and the State Public Safety Committee, most of the Protestant churches in and near Boston closed their doors.

Spanish influenza is the cause. Never has Massachusetts faced such an epidemic within the memory of the oldest residents. The epidemic is practically in every community of the state. It is said to have started in the receiving ship, *Commonwealth Pier*, among the naval men, but I think that the origin is still uncertain. But there is no question about the existence of the epidemic. It is the most depressing situation that any of us have ever faced. And yet there is not the slightest suggestion of panic. As far as possible people are continuing to do their regular work. But all public and parochial and private schools, movie picture shows, and theatres have been closed for several days. And on Friday the boards of health in many towns reinforced the request of the State Committee of Public Safety by requesting the churches to close. It is difficult to determine yet how generally this request was heeded. Trinity, Emmanuel, and the Cathedral Church of St. Paul publicly announced in advance that in compliance with the official request of the Committee of Public Safety there would be no services. Probably only eastern Massachusetts will be vitally affected by this request for the present.

The attitude of the Boston Health Department relative to church services during the epidemic is set forth in a letter to the clergy issued by Commissioner William C. Woodward. He says in part:

"The health commissioner cannot undertake to determine for the clergy what does or does not constitute a 'public gathering' necessary for the due exercise of religious devotion.

"He begs, however, that the clergy, bearing in mind the gravity of the situation, will interpret the order liberally, and will restrict religious gatherings, with respect to frequency, numbers, and duration, in so

far as may be compatible with a proper exercise of the offices of the Church.

"In making this request the health commissioner feels assured of the hearty cooperation of the clergy of Boston."

It is difficult to determine yet whether the epidemic is increasing or diminishing in and near Boston. The Boston papers each day for the past week are publishing about five or six columns of death notices (about fifty deaths to a column) most of which seem to be caused by influenza. During the past ten days I have personally officiated at seven burial services. A majority of these deaths were from the influenza epidemic. I hesitate multiplying this number by the number of priests in all communions in the district of Metropolitan Boston. Perhaps I have had more to do than others—and yet the Boston papers have not mentioned my community as one of those seriously affected!

THE BISHOP'S ANNIVERSARY

The Rev. Thatcher R. Kimball, of the Church of the Epiphany, Dorchester, has written the following note relative to the twenty-fifth anniversary of Bishop Lawrence.

"On October 5, 1918, Bishop Lawrence will have rounded out twenty-five years of episcopal labors in Massachusetts. The day is to be observed by a big service in Trinity Church attended by all the clergy and representative laymen and women from all the parishes and missions. It is expected that special prayers of thanksgiving will be sent out to be used throughout the diocese on the following Sunday, together with some statement showing the remarkable growth of the diocese in that period under his wise leadership. The Church in Massachusetts owes a great deal of its strength and prosperity to Bishop Lawrence."

BOYS' CLUB PROGRAMME

Leaders of boys' work in the Church will find the programme for the activities of the Church League of Boys' Clubs of Greater Boston during the coming year of profound help. It is worked out under the direction of Mr. Wilson, the secretary of boys' work in the archdeaconry of Boston. The plans are simple and yet original. Choirmasters and rectors and perplexed vestrymen may wish to keep these plans for some emergency evening with their boys, so I give the plans in detail as follows:

Oct. 30th—Grand rally and exhibition at Emmanuel House, South End. Programme: Games, potato race, conference, exhibition, refreshments, yells.

Nov. 13th—Programme: Peanut races, broomstick wrestle. Each team shall be numbered from one to seven according to their ages, beginning with the youngest; 1 of Team A (or the home team) to compete with 1 of Team B (or the visitors). Seven shall make a team except for the March and May meets. Substitutes may be used for different events.

Every inter-club meet will open with the salute of the flag and *The Star-Spangled Banner*.

Refreshments are to be simple. Songs and yells are to come at or after the refreshments.

Dec. 11th—Shoe and coat race. Broomstick wrestle. These are to be run after the same manner as the November meet.

Jan. 8th—Service for the clubs at Trinity Church, with refreshments in the parish house. Each club to wear its uniforms or paraphernalia and march into the church in one long procession at 8 o'clock.

Feb. 12th—Checker contests:

Seven tables to be placed in a circle. Team A to keep its seats during the contest. Team B to move at the end of each three minutes allowed for each game; 1 will play 1 of Team B the first three minutes, 2 against 2, etc.; 1 of Team B will play 2 of Team A the second game, and 1 of Team A will play 7 of Team B the second period. Every game to be scored. The boy having the most checkers on the board at the end of the three minutes being the winner, and scoring one point.

March 11th—Standing broad jump. Standing high. Pull up. The seven best of each event to be recorded, and the team having the largest number of men recorded wins accordingly.

April 23rd—French wrestle. Cock fight. Tug of war. Three points to the winner. To be run off and scored as the meet of November.

May 24th—Franklin field at 3 o'clock. Fifty yard dash. Running broad jump. Running high jump. To be scored as the March meet was scored.

June 24th—Picnic in the Middlesex Fells. Hare and hounds, baseball, fire building, swimming, track events.

PARISH COMMUNIONS

Parishes which frown on mechanical plans for increasing the attendance at the weekly celebrations of the Holy Eucharist should at least be humbled over the fact that there are parishes where men and women who have learned through these mechanical means to treasure immeasurably the corporate Communion. The Rev. A. G. E. Jenner, of St. Ann's Church, Dorchester, has written the following item of interest relative to the corporate Communion in his own parish. Before his plan is condemned, it might not be disastrous for some other parishes to try it.

"In St. Ann's parish the following arrangement has been made for corporate Communion of the parish societies at 8 A. M. on Sundays. Thus:

"First Sunday in the month, St. Ann's Men's Club, and St. Luke's Guild (acolytes).

"Second Sunday in month, Daughters of St. Ann and Thursday Evening Club.

"Third Sunday in month, Girls' Friendly Society.

"Fourth Sunday in month, St. Ann's Guild.

"Fifth Sunday in month, Sunday school teachers.

"Then, too, those who have been confirmed in recent years are expected to observe the Sunday in each month corresponding with that upon which they made their first Communion."

RALPH M. HARPER.

A LETTER CONCERNING THE COMING OF THE KINGDOM

*Bishop Rhinelander Addresses His
Diocese — A Priest's Anniver-
sary — Catholic Club — The
Liberty Loan*

The Living Church News Bureau }
Philadelphia, September 30, 1918 }

THE Bishop of Pennsylvania has addressed a message to the Church people of the diocese in the October number of the *Church News*, which is about to appear. He calls upon them to recognize and to use faithfully the spiritual forces at their command to win the war as a necessary step in the progress of the Kingdom of God. The message is so stirring in its appeal that it is given here in full:

"More and more clearly as we get into this war, and face its claims, and bear its burdens, and recognize its issues, do we see that we are really fighting for the Kingdom of God on earth. Our war aim is and can be nothing less than the establishment of such relations between men and nations as can only be secured by the coming of the Kingdom of God in our midst. Guns and swords are the necessary means of victory. We must use 'force without stint'. We must dictate the terms of political peace to our enemies after decisive victory on land and sea, but we dare not and we shall not rest content with this. Political peace will not end our campaign. Rather it will but clear the ground and set us free to accomplish that which is the true motive of our warfare, namely, the coming of the Kingdom of God with power.

"This vision and conviction will lift up all our pain and sacrifice into the very fellowship of our King who founded His Kingdom by His own blood-shedding and has made His Cross its banner. So we shall learn what the true weapons of our warfare are and which way lies the way to victory. The war must be brought into all our religion. It must give a new point and meaning to every religious act and work. In our prayers we are fighting against the enemy, wrestling not only against flesh and blood, but against spiritual wickedness in high places. In our Communion we are pressing to the attack, as we show forth our Lord's death and plead His sacrifice. In our Sunday schools and confirmation classes, we are building up Christ's army. In every missionary effort, we are drafting recruits for His campaign and cause. Every part and act of our religious and Church life has its full place and power. Indeed, the wonderful successes already won by our army and navy, and soon, as we confidently trust, to be crowned with complete victory, will be in the long run unavailing and only temporary unless all our campaign is dominated and directed by a new-found religious zeal and a new self-sacrifice of spirit. So far is it from being true that 'religion can take a holiday until the war is over' that the war will never be won save by and through the spiritual forces of the nation. Unless our living Christianity gives inspiration and strength to our warfare, we shall ultimately lose all.

"I should like to apply what I have said in a way to make it practically helpful to us during the coming months. I would mention three ways or directions in which we can actually prove our faith as members of this diocese.

"First. There is an intense need of in-

creased prayer and worship. We ought to exalt this primary side of our religious life into our primary obligation, to be discharged at all costs and under all circumstances: All communicants at Church each Sunday and all regular in the receiving of Communion; every household having family prayers and grace at meals; every individual carefully guarding some leisure moments for private prayer and Bible reading every day; every church as far as possible free and wide open all the time with a clear and loving welcome given to all comers; these simple things ought to be recognized as necessary and joyful duties, discharged with the same obedience and loyalty with which we as citizens now are doing service for our country.

"Second. The missionary work of the diocese ought to press upon the hearts and consciences of every member of the diocese as it has never done before. Its whole purpose and meaning is the building up of the Kingdom in our midst. It has been weak in the past because we have not known about it and because we have not worked together for it. I would call upon every member of the diocese *as such* to study the field, and measure its needs and opportunities. Information will breed interest, and interest appreciation, and appreciation outflung generosity. We have still a deficit to make up for last year and we have a greatly increased budget for the coming year of 1919. There ought not be in this great diocese the least difficulty in getting the necessary amount. There will not be if our people understand the situation and recognize their duty and their privilege.

"Third. The climax of our spiritual life is to be found in the coming 'every-member campaign' which is planned for the late winter. It is an immense undertaking, but these are days when only the largest things have power to master our hearts and wills. We can do it if we will and it will be well worth while. The purpose is very simple. In every congregation it is a lamentable fact that two-thirds of those who are nominally attached have no interest in, and do nothing whatever for, the Church's life and work. The spiritual fires are kept burning, and the cause of the Kingdom is recognized and loved by not more than one in every three. Our plan is to reclaim and revive

those who are now asleep and cold. Clearly this is the work of laymen and lay-women. It can be done not by the voice of the preacher nor by printed or written letters or appeals, but only by personal contact between those whose hearts God has really touched and those who are still lukewarm and afar off. Fire alone will kindle fire. Plans are being worked out in detail and will be submitted to all our people in due time. Meanwhile, I am urging it upon you now that you may keep it in your prayers and be ready to do your part in it when the time comes. May God give us the faith and courage to follow where He leads."

ANNIVERSARY OF PRIEST

On St. Michael and All Angels' Day, special services commemorating the twenty-fifth anniversary of the rectorship of the Rev. Daniel I. Odell, D.D., were held in the Church of the Annunciation. Bishop Rhinelander was the preacher at the morning service, and at solemn evensong the Rev. J. O. S. Huntington, O.H.C., made an address.

THE CATHOLIC CLUB

A meeting of the Clerical Union for the Maintenance and Defence of Catholic Principles was held in the lecture room of the Free library at Fortieth and Walnut streets on Monday afternoon, September 30th. The Bishop of the diocese was present and read a paper on The Priest and the Fellowship of the Baptized.

THE LIBERTY LOAN

The Bishop has sent a letter to the clergy on the subject of the Fourth Liberty Loan, with the request that the substance of the letter be communicated to the people on Sunday, September 29th. In order to get the Church people solidly behind the loan, the diocese has been divided into districts for subscription purposes. A priest is the head of the local committee for each district.

A QUIET DAY

A quiet day for the members of the Prayer Guild for the Teaching Office of the Church is scheduled to be held on Wednesday, October 2nd, in St. Mark's Church. The Rev. K. L. Tiedemann, O.H.C., will be the conductor.

NOTABLE VISITORS

Bishop Rhinelander announced at the Clerical Brotherhood last Monday that Bishop Gore will be in Philadelphia on October 30th and 31st, and the Rev. Percy Dearmer will be here early in December.

CHARLES A. RANTZ.

NATIONAL INTER-CHURCH WAR CONGRESS AT CHICAGO

*Addressed by Bishop Gore — Who
Also Speaks to City Clergy —
Greek Archbishop Visits His
Chicago Compatriots — North-
eastern Deanery — Prayer in
the Wheat Pit*

The Living Church News Bureau }
Chicago, September 30, 1918 }

CHICAGO seems even more a city of conventions and congresses in war time than in time of peace, and hardly a day passes that some distinguished visitors

do not tarry here awhile. A gathering of particular interest to all Christian people was the National Inter-Church War Congress, from September 24th to 27th, held under the auspices of the Chicago Inter-Church War-Work Committee. The theme of the congress was International Christian Fellowship in the War. Attendance at the sectional conferences and meetings, culminating in the mass meeting at the Auditorium Theatre, was large and most encouraging. The registration of town secretaries alone exceeded the number expected. Three congresses held under the auspices of the Chicago War Committee, the last a most enthusiastic one addressed by Sir George

Adam Smith, proved of such value as to justify the claim that genuine progress had been made in securing a solidarity of spirit among Christian people with reference to the peculiar responsibilities of the war. At the same time government agencies and patriotic societies have been impressed with the importance of considering the Church as a factor in the plans for meeting the local and national situation.

One of the purposes of the war committee has been to provide the pastors of all churches of the city and vicinity with well-digested information regarding the various causes that they may expect to appeal to people through the pulpit, and at the same time to afford these agencies an economical and effective means of making their statements. The monthly *bulletin*, mailed to every minister and church, has proved very serviceable. At the beginning of the second Red Cross campaign the Chicago chapter arranged for a special issue of the *bulletin*, devoted exclusively to Red Cross information, which was given wide distribution.

During May sixty Sunday evening patriotic services were held in fifteen community centers. Twenty speakers of high standing were provided. Attendance approximated 60,000. These meetings were in the nature of an experiment, with a view to a more comprehensive plan which will be carried out in the early autumn and winter.

The committee's facilities have been utilized on several occasions by governmental agencies for conveying special announcements to the pastors. Through the executive secretary, arrangements were made for the conference of camp pastors under the auspices of the General War-Time Commission of Churches, and a growing file of information regarding war agencies and war needs that concern the churches has been available. The committee's plans and bulletins have been widely distributed by the Federal Council of Churches as suggesting plans worthy of adoption in other cities.

The Congress had exceptional interest for Church people here, as one of the two leading speakers from abroad was the Rt. Rev. Charles Gore, Bishop of Oxford. The other speaker was the Rev. Arthur T. Guttery, D.D., minister of the Primitive Methodist Church in Liverpool, England, and a leader in the life and thought of Free Churchmen in England. Both of these great men continually emphasized the need of a carefully organized league of free nations to maintain and to keep peace. This seemed to be their constant theme. Both spoke at sectional mass meetings in the suburbs on Thursday evening, September 26th—Bishop Gore in the Oak Park Congregational Church, and Dr. Guttery in the First Methodist Church, Evanston. At the Auditorium meeting, a significant gathering of Protestants and Episcopalians, the Bishop of Chicago, who made the opening prayer, was followed by Dr. Guttery on The League of Nations, and by Bishop Gore on Labor and the War.

BISHOP GORE MEETS CHICAGO CLERGY

The Bishop of Oxford met and addressed over fifty of the clergy of the city and its suburbs, including the Bishop and the Suffragan Bishop, at the Church Club Rooms on Friday, September 27th. He spoke of the religious problems and conditions brought on by the war, and the part the English Church has had in adjusting herself to an altered religious state. The task of the American Church would, he thought, with certain exceptions and qualifications, be similar to the task of the Mother Church. All Christians must keep on insisting upon the need of teaching a

faith that shall always impress men as supernatural and supernational. There has been great danger in England, as elsewhere, of lapsing into pre-Christian standards and aims. As illustrating this danger he spoke of the many inquiries that had been sent him as to the use of a now popular prayer attributed to him for our enemies (Germany in particular). He disclaimed the authorship of this prayer. The mere fact that Christian men, many of them priests of the Church, had put this question to him who was bound to pray for his enemies, showed on their part a distant spiritual deterioration. Speaking of the chaos of religious differences which beset the Church everywhere, and of the special difficulties and problems of the present, he referred with feeling to the sad times to which the Protestants had come. Having lost the infallibility of the Bible they have fallen into a welter in which it is hard to stand. He said that Anglican Churchmen have a great part here in helping our Protestant brethren. But results would not come soon. We must be bold to teach and preach a Catholicism which is truly liberal, that of St. Paul. We know, or should know, where we stand, but in these days when we are surrounded by a welter which is shallow, and which is loosely and popularly defined as a "social gospel", we must be emphatic and clear in our teaching. The Bishop said that his belief in a certain truth termed "social gospel", was well known; but he strongly deprecated the popular and dangerous interpretation of the phrase. We must not spread the gospel message thin. In a world of socialism, of journalism, of Church federations, and tremendous war enthusiasms, his fear was that we should yield anything of the faith, and not take quiet and pains to think out what matters.

INTERVIEW WITH ARCHBISHOP MELETIOS

Last week we mentioned the coming of Archbishop Meletios, Metropolitan of Athens, who is here on a patriotic and religious mission with five members of the Greek Commission to the United States. The Archbishop and his associates have been very busy on their mission among the members of the Greek Church in Chicago, of whom there are approximately 30,000, included in congregations on the North, West, and South Sides. Among the numerous public services and meetings addressed by the Archbishop was the Hellenic-American loyalty meeting, at the Auditorium on Sunday evening, September 22nd. This huge theater was well filled, the Greeks, of course, predominating. Many of the clergy of the Church were present, including the Suffragan Bishop, who made a very graceful "Eulogy". The Archbishop and the members of his mission are particularly interested and concerned with the system and constitution of the Episcopal Church in America, and it was fitting that our Church was well represented. The meeting was held under the auspices of the State Council of Defense and the Hellenic central executive committee, comprising the Greek churches and all the Greek societies of Chicago. Judge John P. McGoorty presided. Lengthy patriotic speeches were made by Mr. Peter Lambros and Mr. S. K. Pezas, Greek consul general in Chicago. Mr. Lambros especially stirred the patriotism of his hearers. The Rev. C. H. Demetry, D.D., well known as a leader of the Greek Church in Chicago, gave the invocation. The Archbishop made the speech of the evening. He spoke in his native tongue, and judging from the responsive enthusiasm of his hearers, he appealed very strongly to their patriotism.

Through the courtesy of the Archbishop a special interview was given to your corre-

spondent, telling of the object of his visit. The text of the interview, which is of interest and importance to our Church throughout the United States, is given here. It was sent through the Rev. Chrysostom Papadopoulos, rector of the Theological Seminary and professor in the University of Athens, with the assent of His Eminence.

"During the last fifteen years the Greeks in America have increased considerably. Everywhere Greek communities have been established. Being a pious people and devoted to their traditions, they build churches immediately and invite priests from Greece. Until 1908 all these communities were in the jurisdiction of the Patriarch of Constantinople, because according to the federal system of the Greek Orthodox Church and the canons of its synods, especially of the Fourth Ecumenical Synod, every church out of the boundaries of the Independent State's Churches must recognize as its ecclesiastical authority the Ecumenical Patriarch. But at 1908 the Patriarchate of Constantinople granted its rights to the Church of Greece by an official act, excepting the community of Venice in Italy, which remained in the jurisdiction of the Patriarchate, because, until the eighteenth century, Venice was the seat of an Orthodox metropolitan, who had in his jurisdiction the communities of Western Europe.

"The Holy Synod of Greece, exercising these rights, is establishing a Greek archbishopric in America. Its Archbishop will be ordained from the Holy Synod of Greece and will have in his jurisdiction the Churches of North and South America. This Greek archbishopric, which will have bishops and all the necessary staff, will be internally self-governed, being under supervision of the Holy Synod of Greece, because now it is not possible to become independent like the other independent State Churches in Russia, Rumania, Serbia, etc. In time, however, such an independent archbishopric will be established by official act of the Patriarchate of Constantinople, which has the right to do it, and such an Orthodox Church in America then will have in its jurisdiction not only the Greeks, as now, but all the Orthodox peoples, as Russians, Serbians, Rumanians, Montenegrins, Syrians, Albanians, etc.

"Therefore the Greek archbishopric now to be established by the Holy Synod of Greece in America will have in its jurisdiction the Greek communities of North and South America, according to the act of the Patriarchate in 1908. The archbishopric will be adjusted according to the statutes or in such a way as not to be against them.

"For this end the Metropolitan of Athens with the members of his mission are examining the situation of the Greek communities, the statutes, and the ecclesiastical constitutions of the different Churches in America, and especially of those which are more near to the Orthodox in the fundamental bases of its government. The system which attracts our attention more is that of the Episcopal Church in America, because it is the most near to our own, and because we, the Orthodox, are connected to that Church by special bonds. Therefore, if the persons who are familiar with the system of the Episcopal Church have found by their experience any weak point, hindering the progress of the Church of Christ in progress, and would be kind enough to show it by a report to the mission, 1715 Massachusetts avenue, Washington, D. C., we would be very much obliged to them.

"On this occasion the mission studies the religious life of this great country, and that of the Episcopalians with more sympathy, being glad to find it flourishing."

NORTHEASTERN DEANERY

The Northeastern Deanery met at St. Mark's, Evanston, on Monday, September 23rd, beginning with the Holy Communion. More than fifty clergy were present, including the Suffragan Bishop, who spoke of the retreat for the clergy to be held next week. After the business meeting the Rev. J. B. Haslam, secretary of the diocesan Social Service Commission, made an address on The Moving Picture Theater, being well informed of this world industry, which has taken on unusual proportions. He spoke, too, with an intimate knowledge of the "movie" in Chicago, and its results for good and ill. The ecclesiastical topic at the afternoon session was presented by the Rev. J. J. Steffens.

CALL TO PRAYER DAILY

In Chicago the daily call to prayer at noon has been adopted not only by congregations and communities, but even by such a prominent business unit as the Board of Trade. One does not associate the Chicago wheat pit with calls to prayer, but we are learning that the war is upsetting the calculations and opinions long established in Church, state, and society. Beginning at noon on Thursday, September 26th, the board is observing one minute in silent prayer for victory for the Allies and for the speedy ending of the war. The pit bell rings in the exchange hall promptly at noon, all trading stops, and there is silence while all join in prayer for the men at the front. It is the first time that such an order has been issued. The president of the board is Mr. A. Stamford White, warden of St. Paul's Church, Kenwood.

St. James' Church is one of our congregations where the bell is rung at noon to call for prayer for the success of our arms. Beginning on Monday, September 30th, the bell of this church is to be rung for three minutes. The plan was adopted by the rector at the recent suggesting of the United States Senate.

NEW RECTOR AT LA GRANGE

The Rev. Irvine Goddard, the new rector at Emmanuel, La Grange, began his work there on Sunday, September 22nd. Mr. and Mrs. Goddard were given a reception by the wardens, vestrymen, and congregation on Tuesday evening, September 24th, in the parish house. Mr. Goddard's last parish was St. Paul's Church, Poughkeepsie, N. Y., where he did a successful work for six years. He is of English birth, but educated largely in this country, having attended Phillips Academy, Andover, Massachusetts, the University of the South, and Yale University, where he was graduated. From Yale he went to the General Theological Seminary, and having finished his course there was made deacon in 1902, and ordained priest in 1904. His early ministry was spent in Kentucky, Tennessee, and New York. Mr. Goddard is especially interested in education.

SPECIAL SERVICES

The war here as everywhere has prompted the giving of many beautiful memorials and gifts for our churches. Hardly a week passes that does not tell of some special service of receiving and blessing these offerings. On Sunday, September 15th, at the Church of the Atonement, Edgewater (Rev. F. S. Fleming, rector), there were received and blessed a beautiful processional crucifix and a pair of torches as a thanksgiving for the recent British triumph in Jerusalem and Palestine. The flags of the allies were carried and displayed. The preacher was Captain Edwards of the British army, who is rector of the parish church at Hull,

England, and who enlisted as a private at the beginning of the war. Captain Edwards is representative of the British office in Chicago.

An imposing flag-day service was held at St. Paul's Church, Kankakee (Rev. Richard Rowley, rector), on Sunday morning, September 22nd. The flags of all the allies, which had been given, were displayed and blessed, and the rector preached on American Freedom.

H. B. GWYN.

PUBLICITY FOR THE RED CROSS

THE REV. CHARLES STELZLE, well known for his labors among working men, has been invited by the American Red Cross to become director of the bureau of relations with Churches and religious organizations and of the bureau of relations with labor organizations, in connection with its publicity department.

The administrative committee of the Federal Council of the Churches of Christ in America has released Mr. Stelzle for this purpose and he has already gone to Washington to undertake this important piece of work for the period of the war.

OF FAITH AND ORDER IN INDIA

THESE RESOLUTIONS, passed by the Episcopal Synod in Calcutta last February, may give added interest to preparation in the United States for the proposed World Conference on Faith and Order:

"Resolved, That the time has come for Churchmen in this province to take more active steps in preparing for the World Conference on Faith and Order, and that for this purpose the synod recommends:

"(a) That each bishop should institute in his diocese a committee of persons who should receive the literature of the World Conference Committee, and should be responsible for interesting the Church in the movement.

"(b) That whenever there is any considerable number of thoughtful men and women, members of various denominations, who could be interested in matters connected with the unity of Christendom, the synod suggests that round table groups should be formed for periodical conferences and discussions on the nature of the distinctive tenets of separated Churches, and on the subject of unity.

"(c) The synod commends to the bishops, and the committees which they may form, the value of services of common prayer, in which those who have the cause of unity at heart may join, and adds the suggestion that they might be more profitable if they consisted mainly of silent prayer."

THE CHURCH GENERAL HOSPITAL
AT WUCHANG

THOSE WHO read or heard the descriptions of the old Wuchang Hospital, where a New England farmer would not have been allowed to keep his cow if he wanted to sell his milk, will rejoice in the progress of the new building. Exclamation points are frequent in letters from China that describe it.

"The new buildings are almost finished and are beautiful!"

"Splendidly substantial! Trees in the yard! Green grass! Fresh air! Sunshine! No crowding! Cleanliness! And a playground!"

The halls and stairways are broad enough to carry stretchers from ward to operating room. Large windows on all sides mean that the wards are flooded with light and air. The tubercular ward on the top floor

is open on two sides, with a southern exposure. The operating room is what it should be, with the light an operating room should have. And at the center of the building, where it should be, between the men's side and the women's side, is the chapel, simple but beautiful, reminding all who enter the front door of the purpose for which all medical missionary work is done.

But the fund is not yet completed. At the time when the building fund for St. Mary's School, Shanghai, was completed, the committee went upstairs in the Church Missions House to find in the cable code a word that would send out the good news to China. They searched through a long list of combinations with "fund", but the mission code had no such word as "fund complete"! Let us hope that one has since been added, for we shall soon need it. Only \$43,000 is still to be raised, and what is that in days when we raise our funds of millions and even billions? If it were \$43,000,000, it would be given in a week.

In ordinary times only \$13,000 would be needed. But the low rate of exchange in China has caused a difference of \$30,000 between the amount originally estimated and the amount in Mexican dollars now used for the building. The house still needed for the foreign nurses will cost \$5,000, and a doctor's house \$4,000. To complete the house for Chinese nurses will take \$2,500 more. The balance is needed for equipment.

When the fund is completed, and not until then, the Wuchang Hospital will gain a worker who is as much needed as equipment. Miss Helen Littell, who for two years has given untiringly all her time and thought for the raising of the fund, has volunteered to go out as the evangelistic or social service worker for the hospital. Bishop Roots earnestly desires her appointment for work that the doctors and nurses have not time to do. The doctors and nurses themselves write eagerly of her coming. But she will not desert her post in America while there is a dollar of the fund still to be raised.

The treasurer of the board is Mr. George Gordon King, 281 Fourth avenue, New York.

KINDERGARTNER NEEDED FOR
JAPAN

THE RT. REV. H. ST. GEORGE TUCKER, D.D., Bishop of Kyoto, writes as follows about the need of a head for the new kindergarten at St. Agnes' School, Kyoto:

"The kindergarten has taken a foremost place in our work in Japan in commending the Church and her message to the Japanese people. We can not begin to supply the demand for kindergarten teachers by bringing young women from America. Even if it were possible to do this, it would not be a wise thing to do. It is perfectly practicable to train Japanese young women as kindergarten teachers. Numbers of them are eager to be trained. We have made all our plans to open a school. Just as we thought all arrangements were satisfactorily made, we find that the young American woman whom we had counted upon to take charge of the department will not be available. I wonder if it is possible for you, in the United States, where it is so easy to find trained helpers of all kinds, to imagine our dismay!

"It is, however, very desirable that this plan should not be abandoned. We have in the first place erected a building for the purpose and a model kindergarten is already in operation. An even more important consideration is the demand for such work here in Kyoto. We have an opportunity to supply a real need, and in doing so we shall

be able to bring the influence of Christianity to bear in directions that would otherwise be closed to us.

"Is there any one among your readers who would be willing to consider such a post of usefulness as this, or who knows of any one who would consider it? She should be, of course, sufficiently proficient in the technical side of kindergarten work to take charge of a training class; also, she should possess a certain amount of executive ability and the force of character which would enable her to command the respect of those who work with her, and to influence strongly the young women who are trained as teachers. Another important point is that the head of such a department should be genuinely interested in the religious side of the work."

Any information needed beyond that supplied in Bishop Tucker's letter may be secured on application to Dr. John W. Wood, at 281 Fourth avenue, New York City.

CONSECRATION OF TRINITY CATHEDRAL, DULUTH

"FROM CAR BARN TO CATHEDRAL" might well be the title of an account of the development of Trinity Cathedral, Duluth, which was consecrated with due ceremony by Bishop Morrison on the Sixteenth Sunday after Trinity.

In 1901, due to the growth of the city eastward, there had arisen the need for a Sunday school in the newer part of the city. Accordingly, the Bishop secured the use of a car barn, which for some time had been vacant, and here, in what had been the office of the street railway company, was opened an unorganized Sunday school with thirty-five pupils and two teachers.

On Trinity Sunday of the same year the Bishop, for the first time, celebrated the Holy Communion in this room, which had been furnished with plain altar and hangings, prayer desk, and lectern, with kitchen chairs in place of pews, and a cabinet organ. This room served as the Bishop's "chapel of ease" until 1904, when a weekly afternoon

The cornerstone of the Cathedral was laid on the Feast of St. Michael and All Angels, September 29, 1906, and services were formally opened in the completed building on Trinity Sunday of the following year. Since that time as well as in the years of "new things" the Cathedral work has been of that strong, constructive, telling sort that leaves an impression not only on the membership of the parish but on the community as well.

The Rev. Thomas W. MacLean, LL.D., succeeded Dean Wurtele in January, 1912, and resigned July 1, 1917, when he felt im-



REV. EVERETT W. COUPER
Dean of Trinity Cathedral, Duluth, Minn.

elled by age to go onto the retired list. The Rev. Everett W. Couper assumed charge of the work on the Second Sunday after Easter this year.

During the past year approximately \$8,800 besides current expenses has been raised by the Cathedral congregation, and to these faithful Churchmen the day for the consecration of their church was one of devout thanksgiving.

In the consecration services Bishop Morrison was assisted by Bishop McElwain, who was the preacher at both morning and evening services, and celebrant at the early morning Eucharist. The Rev. James Ward

For the Cathedral: The carpet, from Mr. J. Thomasson; altar brasses, from Mr. and Mrs. J. F. McLaren; font, from Mrs. R. B. Knox; pulpit, from St. Agnes' Guild, Ogdensburg, N. Y.; sanctuary lamp, from Mr. and Mrs. T. D. Merrill; sanctuary window, from Mr. C. T. Fitzsimmons; Tiffany window, from Mrs. Virginia Morris Ring; organ, from Trinity Guild.

DEATH OF CANON R. P. WILLIAMS

At his residence in Washington on September 22nd occurred the death of the Rev. Canon Richard Pardee Williams, who had been associated with the staff of the Cathedral of SS. Peter and Paul since 1901. He was the son of the late Francis West and Laura Ann (Smith) Williams, and was born in New Orleans, La., in 1855.

Richard Pardee Williams was graduated from the College of the City of New York in 1874. Eighteen years later he was ordered deacon by Bishop Randolph, and in 1893 Bishop Whittle gave him priest's orders. He was assistant at St. Paul's Church, Richmond, Va., in 1892, rector of the Church of the Holy Comforter, Montgomery, Ala., in 1894, and rector of Trinity Church, Washington, in 1897. He served as a member of the Standing Committee of the diocese of Washington from 1903 till 1914; he was an examining chaplain from 1900 till 1905; and he was a deputy to the General Conventions from 1901 till 1913. In 1907 and 1908 he was secretary of the American Church Institute for Negroes.

In 1883, at Richmond, Va., he married Margaret Fitz-Gerald Watson, who survives him. His body was buried in the city of his marriage.

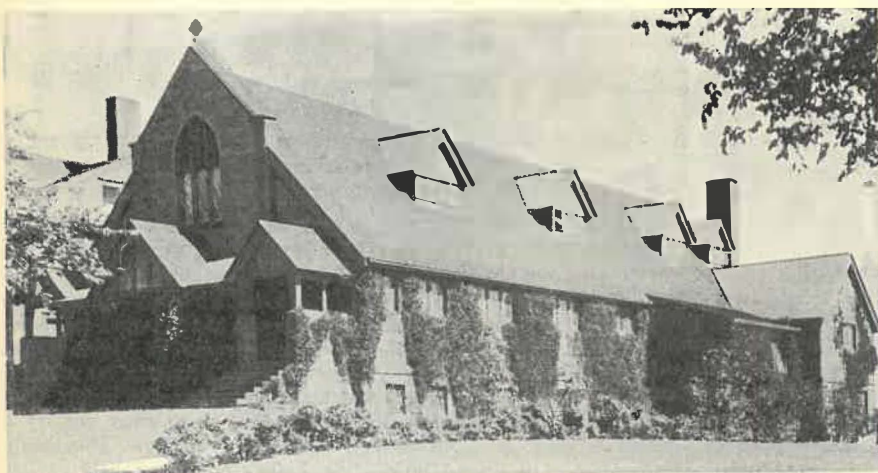
SYNOD OF THE PROVINCE OF SEWANEE

BISHOP WEED announces that the Synod of Sewanee, which was to have assembled this year, will meet on the Tuesday after the second Sunday in November, 1920, in Louisville, Ky. The meeting place is appointed at the request of the Bishop of Kentucky.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

AN IMPRESSIVE programme has been prepared for the thirty-fourth annual conference of Church Workers among Colored People, which assembles at St. Augustine's Normal and Collegiate Institute, Raleigh, N. C., on October 15th, and continues through the 18th, when it culminates in the consecration of the Ven. Henry Beard Delaney, D.D., as Suffragan Bishop of the diocese of North Carolina.

At evensong on the 15th the preacher will be the Rev. Walter D. McClane. The Rev. Samuel W. Grice, warden of the Bishop Payne Divinity School, will respond to an address of welcome by the mayor of the city. Warden Grice delivers the president's address on Wednesday morning. On the subject, Publicity in Parish or Mission, a paper will be read by the Rev. E. Sydnor Thomas and the Rev. Messrs. Emmett E. Miller and J. S. Braithwaite will speak. In the evening, Prof. Charles N. Hunter and the Rev. Messrs. C. B. Pritchett and Charles H. Male will write and speak on Possibilities and Opportunities of the Church among Negroes. The Boy Scout Movement and the Church will be presented in a paper by Mr. Sam H. Reading on Thursday morning, and he will be followed in an address by the Rev. E. R. Bennett. In the evening the Rev. William E. Hendricks writes on The Church and the Great



TRINITY CATHEDRAL, DULUTH

service was instituted, conducted by one of the city clergy.

In 1905 the Rev. Arthur H. Wurtele, now of Rochester, Minn., was called as priest in charge, and the work of the Church in the "old office room" began to move rapidly. The mission was soon organized as a parish. Temporary furnishings gave place to handsome oak altar, lectern, prayer desk, and pews, and a brass cross, candlesticks, and vases were added. The "bishop's chapel" in the present Cathedral is a duplicate of the old office room and contains the furnishings given for it.

read the sentence of consecration, and he with the Rev. Messrs. W. E. Harmann and E. W. Couper assisted in the Holy Communion, which was largely attended by members of the Cathedral parish and other interested Churchmen. The instrument of donation was read by Mr. George H. Crosby, senior warden of the Cathedral parish.

The following gifts and memorials have been presented at various times:

For the Bishop's Chapel: Altar, lectern, prayer desk, and pews, from Mr. O. G. Brice and Mr. R. B. Knox; cross, candlesticks, and vases, from Mr. and Mrs. George H. Crosby.

War, to which topic the Rev. E. Irvine Georges will speak. Prof. Charles H. Boyer will write on an unannounced subject.

At the consecration service on St. Luke's Day, Friday, the 18th, Bishop Cheshire will preside, and with Bishop Bratton and Bishop Darst will consecrate. Bishop Weed and Bishop Leonard will be the presenters; Bishop Lloyd the preacher; the Rev. A. B. Hunter the sub-registrar; attending presbyters, the Ven. Erasmus L. Baskerville and the Rev. James King Satterwhite; master of ceremonies, the Ven. Henry L. Phillips.

Missionary addresses will be made by the Ven. R. T. Middleton, Archdeacon of Mississippi, and by both of the colored Suffragan Bishops-elect. Vital topics will be presented during the conference by such speakers as the Rev. E. W. Daniel, Archdeacon Russell, Dr. George F. Bragg, Jr., Rev. Edmund H. Oxley, and others.

The session on Thursday evening and the early celebration Friday will be in the Church of St. Ambrose; all other services and sessions in St. Augustine's School. The offering at the consecration will at the request of the Bishop-elect be devoted to cancelling the debt on the Church of the Redeemer, Greensboro, N. C.

THE RULING AGAINST CIVILIAN CHAPLAINS

WE LEARN that a committee representative of the different churches has been appointed to go to Washington in protest against the recent order of the War Department barring civilian chaplains from army camps and cantonments. The Rev. Dr. William T. Manning, himself a civilian chaplain, represents the Church on this committee.

BEQUEST

A bequest of \$350 to Christ Church, Springfield, Mass., is made by the will of Wilson R. Hodgdon, late of that city. The will provides that the income be used to assist in payment for summer vacations for members of the Girls' Friendly Society of the church. The widow is made the residuary legatee.

MEMORIALS AND GIFTS

ON AUGUST 25TH, the Rev. R. H. Atchison, priest in charge of St. James' Church, Griggville, Ill., blessed a processional cross, given by Mrs. Margaret Yates in memory of her husband. The following Sunday an altar frontal, the gift of Miss Maude Craven, was blessed.

ON SUNDAY, September 16th, a new pulpit of carved oak was blessed in St. John's Church, Minneapolis (Rev. Elmer N. Schmuck, rector). The pulpit was given in memory of George Weston Wood, M.D., and his wife, Ella M. Wood, for many years communicants of the Church in the diocese.

AT THE opening of the State Fair in Syracuse, N. Y., Bishop Fiske dedicated an arch and gateway erected in appreciation of the services of New York soldiers and sailors fighting in the forces of the United States. Addresses were made by the collector of the port of New York and the Third Assistant Secretary of War.

THE SECOND of a series of angel windows has been placed in the south wall of the sanctuary of Christ Church, New Haven, Conn. (Rev. William O. Baker, rector), and was dedicated on Sunday morning, September 22nd. The window represents the two orders of angels, cherubim and archangels. It is a memorial to the late

Frederick Merwin Burgess, priest, who for a brief period was rector of Christ Church. The work was executed by Kempe and Co., of London, England, as was that of all the memorial windows of the church, thus securing a harmonious working out of modern stained glass art. In contrast to the heavy coloring so generally characteristic of the older school of art, the windows in Christ Church display a striking predominance of gold and silver tints, blending with distinctly lighter tones to the denser shades.

ALASKA

P. T. ROWE, D.D., Miss. Bp.

Nurse Granted Decoration

THE RED CROSS authorities, recognizing the need of maintaining St. Stephen's Hospital, Fort Yukon, the only place where any medical relief may be had on seven hundred miles of the Yukon river and in fifty thousand square miles of the territory, have granted a "special service chevron" to Miss Beatrice Nunevillar, the one remaining graduate nurse at the institution.

ALBANY

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

Brotherhood Men Meet in France

TWO PROMINENT members of the Albany diocesan assembly of the Brotherhood of St. Andrew, Edward W. Dickett of All Saints' Cathedral, Albany, and George H. B. Frayne of Christ Church Junior Chapter, Troy, recently met on a road in France. Sergeant Dickett is in the ordnance department and Corporal Frayne is in the balloon observation detachment, and, while located in nearby sectors, they had not met before in all the months they had been in France. To add to the interest of the meeting, they were joined shortly afterward by a young Churchman from another unit, who is a member of St. Paul's Church, Troy, although not a Brotherhood man. These three Churchmen from the diocese of Albany have promised to keep in touch with one another as long as possible.

CENTRAL NEW YORK

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

A Rural Field — Provincial Synod — New Rectories

At Redfield, Mr. E. J. Gates, a young seminary student, spent four months during the summer in intensive pastoral work in the rural district, which during the rest of the year is under the direction of the Archdeacon. Bishop Fiske on visiting the parish recently baptized twenty-one persons, of whom seven were adults and fourteen of whom were children who ranged in age from five to fifteen years. In addition to this eleven persons were confirmed.

THE BISHOP of the diocese has appointed a committee on the entertainment of the Provincial Synod of the Second Province which is to convene in Saint Paul's Parish, Syracuse, in November: The Rev. Dr. Hadley, the Rev. Dr. Coddington, and the Rev. Walter E. Jones.

NEW RECTORIES are in process of construction in Saint Ambrose's parish, Groton, and at the Church of the Redeemer, Watertown.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Archdeaconry — Trinity College — Religious Education

THE SPECIAL preacher at the annual meeting of the Hartford Archdeaconry on the

15th will be the Ven. Archdeacon Ladd, Dean of Berkeley Divinity School.

THE FALL meeting of the Hartford Sunday School Union will be held in St. Mark's Church, New Britain, on Thursday afternoon and evening, the 17th.

ON OCTOBER 1st the United States Government took over the curriculum of Trinity College. The college year is now to be divided into three periods, and most of the courses which before took the whole year to complete will be finished in one or two terms. The object is that students who are drafted will have completed those studies which would make them more fitted for commissions. A course called "English I" will be given by some of the professors and officers. This course entails the study of history leading up to the war, the contrasting philosophical ideals of the different belligerents, and the writing of themes on war topics. The course aims to have the students know what they are fighting for when they are called.

SUNDAY, the 13th inst., has been set aside to present the subject of Religious Education before the Church people of New Haven and vicinity and to push the International Teacher Training Drive in that section. All rectors and ministers in the city are cooperating to emphasize the need of the trained teacher in the Church school. Dr. Gardner, general secretary of the General Board of Religious Education, will be the special preacher in St. Paul's Church at the morning service on this Sunday, and will also preside in the afternoon at a community teacher training conference in St. Paul's Parish House.

THE DIOCESAN BRANCHES of the Woman's Auxiliary of the Province of New England have arranged to hold a meeting in St. Paul's Parish, New Haven, at the time of the meeting of the fourth synod of the province, the purpose being to create a provincial unit of the branches of the Auxiliary which will assemble annually with the meetings of the synod.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.
Convocation at Ocean City—St. Peter's Parish, Salisbury

THE SOUTHERN CONVOCATION of the diocese will hold an interesting series of meetings at Ocean City on October 8th and 9th.

THE VESTRY of St. Peter's Church, Salisbury (Rev. Herbert D. Cone, rector), has purchased a very desirable property across from the church for a rectory, at a cost of \$12,000. This is one of the larger residences of the town and fronts on three streets. There is room on the property for a parish house which the vestry hope to build. They are planning to sell the former rectory to apply on the new property. The Junior Guild of St. Peter's parish recently gave an entertainment for the Red Cross. The large sum realized will be turned over for special work there.

ERIE

ROGERS ISRAEL, D.D., Bishop

Church School Institutes — Letter from Bishop Israel

THE INTER-DIOCESAN summer school at Conneaut Lake, under the joint direction of the Boards of Religious Education of the dioceses of Pittsburgh, Erie, Ohio, and the Province of Washington, was a great success; and had the largest enrollment of teachers since its foundation. The diocesan

board has conceived an excellent plan in following up this summer school work and arousing more enthusiasm by holding Church school institutes in four sections of the diocese at the beginning of the autumn season; Sharon, September 16th, Erie, 17th, Franklin, 18th, Bradford, the 20th. Mrs. John Loman of Philadelphia a member of the G. B. R. E., who was such an inspiration at the summer school, kindly consented to lead these institutes. Her addresses and conferences on the *Christian Nurture Series* were most helpful and illuminating. Through her efforts more parishes have adopted the series than ever before. As Mrs. Loman says, "This is a splendid attempt to train her children, and the most important work before the Church to-day."

THE DEAN at Erie has received the following letter from Bishop Israel:—

"August 27, 1918.

"My dear Dean:

Your letters of May 18th and the two of July 5th together with check for fifty-six francs from the 'Women's Friendly Society of St. Paul's Cathedral' were all received in the very midst of my work here at the hospital, which I find both absolutely absorbing and most exacting. Were it not for the kindness of a young American friend who is spending the summer at this lovely spot I would not be able to be writing this letter to you to-day. Our hospital unit has some thirty-one buildings, mostly large and small hotels, under its control and in use for hospital purposes. We are ministering to about three times the number of wounded we were expected to accommodate. The demand upon the time of our surgeons and physicians is without limit, and the same conditions extend to the chaplain. With hundreds of wounded men, some desperately hurt, mostly from the front, looking for me to be at their bedsides daily and frequently at night, my correspondence has simply had to be given up. What I am doing is entirely to the credit of the above friend.

"The money has been exceptionally helpful. I have spent it for fruit (oranges, peaches, grapes, and pears), which some of the most seriously wounded crave incessantly. If the contributors could only have seen the smiles and satisfaction of those receiving fruit provided by their generous offerings their hearts would have been filled both with gratitude that they were able to minister in this way and with sadness at how little it takes to make happy men suffering as so many of these are. I am more and more impressed with the fact that our soldiers, especially the wounded, have reverted to many childhood thoughts and ways. The wounded are the bravest, most patient, and most unselfish set of men I have ever met, grateful for the very least service you render, and always ready to offer their services to a comrade more seriously hurt than they.

"Your friend and Bishop,
"ROGERS ISRAEL."

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

The Bishop's War Addresses

AFTER EIGHT months' service as chaplain of Base Hospital 32, and looking splendidly fit, Bishop Francis, now returned from overseas, is in constant demand for addresses before various churches, clubs, and organizations, the most important of which was his address at Roberts Park Methodist Church on Sunday evening, September 15th. Still anxious to "do his bit", he has undertaken a ten-day speaking tour in the interest of the Fourth Liberty Loan.

KENTUCKY

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

Memorial and Other Cathedral Services

ON SUNDAY afternoon, September 15th, a service was held in the Cathedral in memory of Carl F. Baude, a member of the marine corps who died as result of wounds received in France June 18th. The young man was baptized and confirmed in the Cathedral and filled his place in Sunday school, choir, and then in the acolytes' guild. The Cathedral roll of honor now contains one hundred names, exclusive of the two who have given their lives to the cause.

A SERIES of special monthly musical services was begun in the Cathedral on Sunday afternoon, September 29th. The Cathedral Sunday school reopened for the fall and winter session on September 8th under encouraging circumstances; the *Christian Nurture Series* has been introduced.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Evening Services at St. Paul's, Minneapolis— Missionary Campaign

THE NEW RECTOR of St. Paul's Church, Minneapolis, the Rev. G. G. Bennett, has inaugurated a very simple form of service for Sunday evening. The service consists of Creed, prayers, Bible reading, hymns, and sermon. The men of St. Paul's have responded to their rector's call to do neighborhood visiting and in one week thirty-two men visited all the homes and apartment houses in the community, extending an invitation, to men especially, to attend the evening services. On Sunday evening, September 22nd, the rector told the congregation that it was his wish to make St. Paul's Church a real spiritual center for the community, a place where people could go at any time for prayer and intercession, and on Sundays for the inspiration needed to live as men should live. A splendid congregation attended the inaugural service.

THE CENTRAL COMMITTEES of both Minneapolis and St. Paul for the missionary campaign in the Twin Cities in October are now completely organized. The Rev. L. G. Wood of the Board of Missions will have charge of the intensive educational week in Minneapolis and the Rev. Dr. Patton in St. Paul, where campaign headquarters are at the Church of St. John the Evangelist. St. Mark's parish house will be used as the headquarters in Minneapolis.

BISHOP GORE will preach in St. Mark's Church, Minneapolis, Sunday morning, October 13th.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Bishop Tuttle—Every-Member Canvass

BISHOP TUTTLE was present at the Montana pioneers' reunion at Anaconda, September 6th, coming up on his way to the consecration of St. Michael's Cathedral, Boise, Idaho. He preached in St. John's, Butte, morning and evening, Sunday, September 8th, and on Monday evening met the people of the parish and city in St. John's beautiful new parish house. Bishop Faber took part in the services on Sunday and the reception Monday evening.

THE FIRST every-member canvass in St. Peter's parish, Helena, carried through early in September by a large committee of men and women, has resulted in an increase in amounts pledged of 125 per cent. for parish support, and 455 per cent. for missions; and an increase in the number of those pledging of 225 per cent. for the parish, and

580 per cent. for missions. So far as possible the teams, going two by two, saw every person on one Sunday afternoon, and in every case were enthusiastic as to the significance and value of the calls they made, aside from the financial returns. The canvass has brought a new spirit and life into the parish, immediately manifest in the congregations, the greatly enlarged volunteer choir, and the supply of helpers for parish guilds and Church school.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Parish Debt Liquidated

ON THE Sixteenth Sunday after Trinity the congregation of Trinity Church, Tacoma (Rev. Chas. Y. Grimes, rector), watched a \$6,000 mortgage, which represented the last of a \$15,000 debt, burn to ashes before the altar, and rejoiced. It was a laymen's service, and it was given into the hands of the vestry to explain to the parish the remarkable financial accomplishment of the last few years and the next task ahead. The report of Dr. A. E. Goldsmith paid tribute to the rector for his faithful effort to assist the vestry in liquidating the debt, which had been incurred in improving and enlarging the church, improving the rectory, and installing the fine organ.

OREGON

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

Missionary Institute

UNIQUE AND important in Church circles in Oregon was the missionary institute held at St. David's, Portland, from Tuesday, September 17th, to the following Friday. Meetings were conducted by Miss Tillotson, educational secretary from the Church Missions House, New York, and her sister, Mrs. Allison, who came to train leaders in the lines of religious work, mission study, Sunday school teaching, and the use of prayer in winning the war. There was a large attendance, with classes for both the Woman's Auxiliary and the Juniors, and many agreed to promote the organized effort to pledge women to pray daily at a certain hour for definite objects having to do with the winning of the war.

PITTSBURGH

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

The Bishop's Birthday—A Farewell Reception

ON BISHOP WHITEHEAD'S seventy-sixth birthday, October 30th, he has invited the clergy and people to celebrate with him and Mrs. Whitehead their golden wedding, and the jubilee of the Bishop's ordination to the priesthood. These events did not occur on the same day, but both happened fifty years ago. The Bishop does not desire an expensive celebration, but hopes to meet large numbers of the people at a brief service in the Church of the Ascension, Pittsburgh, followed by a reception in the parish house. Bishop Garland, who will preach the sermon, is a native Pittsburgher and is the only person upon whom Bishop Whitehead has laid his hands in the conferring of the three orders of the ministry. A committee of arrangements has been appointed.

A FAREWELL luncheon was given the Rev. Dr. Edward H. Ward, on Monday, September 23rd, at the Chamber of Commerce rooms, on his retirement from the rectorship of St. Peter's Church, Pittsburgh, after twenty-one years of service. Bishop Whitehead presided, and brief addresses were made by the Bishop, the Rev. Drs. Vance

and McIlvaine, and the Rev. L. F. Cole. Dr. Ward will have charge of St. Luke's, Hot Springs, Va., for the winter months.

RHODE ISLAND

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

Sunday Revival—New Guild Hall in Crompton
—Out-Door Service

"BILLY" SUNDAY, arriving in Providence, September 21st, had a welcome at the railroad station a hero returning from the battlefields of France might have had. His tabernacle near the circus grounds was thronged the next day three times by seven thousand people to hear the Gospel done in slang, and if the crowd continues through the six weeks he is to be here the trolley company may be \$75,000 richer for his coming. The Baptists, Methodists, Congregationalists, Presbyterians, in and around the city closed the doors of their churches to go to the tabernacle. The First Baptist Church and the two leading Congregational churches were exceptions. The expense of the building, the cost of light and fuel, in this time of conservation and with the launching of the fourth Liberty Loan at hand, dampened the ardor of some. To offset this feeling, Sunday proclaimed his patriotism in the very beginning by telling of the son he had "over there", and the \$104,480 he had turned over in New York for war charities; and promised to do something similar in Providence. The tabernacle itself would be turned over to the proper authorities for war purposes, and for that reason he demanded money for the debt still remaining on it. For all of which he had cheers, and more cheers still when he denounced the Kaiser and said he would not pray for him. There were some wholesome truths in his first addresses as reported in the papers, but uttered as they were in vulgar words and in vaudeville style the question is whether the thousands of Baptists, Methodists, and others, already of the same mind, are bettered by such utterances. On the divorce question he is as sound as the soundest Churchman.

A HAPPY EVENT for St. Philip's Church, Crompton, was the dedication of the Howard Richmond Memorial Hall on the afternoon of St. Matthew's Day. The large assembly room was filled. The rector, the Rev. William Smith, said appropriate collects and the Rev. George McCellan Fiske, D.D., made the address in Bishop Perry's stead, speaking of the parish house as giving a religious tone to social life and not offering a substitute for the church. After the dedicatory services there were informal speeches. The rector told of various ways in which the hall would be used, and that without lessening the stress on the value of the sacraments. Mr. Frank Richmond, representing the Crompton Company and son of Howard Richmond, former president of the company, told how the project was started by the company, and by the Waterhouses of the Kent Company of Centreville with the offerings of the people and aided by Mr. Howard Richmond. Mr. George B. Waterhouse, treasurer of St. Philip's, spoke for the parish and thanked every one who had anything to do with the project. The last speaker was the associate diocesan missionary, the Rev. Geo. S. Pine, who in the early days of his ministry had been rector of St. Philip's and remembered the worth of the old, unattractive, barn-like guild hall, and the impulse given to parish work by it, and from his experience doubted not that a still greater impulse would be given by the handsome and well-equipped new building. The building cost \$15,000 and has been fully

paid for. As a social center it will be of great benefit not only to St. Philip's parish, but to all the people living in that part of the Pawtucket valley.

AN OUTDOOR service of more than usual interest took place at St. Luke's Church, Pawtucket, on September 15th. About 2,500 people, including members of various local organizations, together with the Boy Scouts, gathered in front of the church, forming in hollow square about the flag-pole. Here the flag was blessed by the rector, the Rev. Arthur J. Watson, and raised by the donor, Mrs. John Hague. After singing the *Star-Spangled Banner* the audience was led to the grove in the rear, where a striking patriotic address was delivered, in which the rector said:

"This is, in the broadest sense, a religious war, and a war that is proving the manhood of the world. Be true to your nation in its hour of need. Stand erect in the integrity of your manhood so that you may look upon the sightless eyes and empty sleeves that will return and feel that you did a man's part for the ones who have suffered that you and the world might live.

"The history of autocracy is written in human blood and devastated homes. All of the world's misfortune can be charged to autocracy and misrule. The judgment of the world has decreed that there shall be at least verbal reverence paid to common ethical principles, but it remained for leading German publicists and military writers to declare that in affairs of the state they live in a world beyond good and evil; and German soldiery, nursed by calm thinkers and fed by military propagandists, is shocking the world by a brutality and bestiality which will put to shame the efforts of a Dyak pirate.

"Let us free men of America thank God that there is a rift in the dark sky; and the dawning of everlasting peace and prosperity is close at hand; for the unspeakable Hun has shot his bolt at the battle of the Marne—the river of destiny—the Gettysburg, or, possibly, the Leipsic of this war.

"But if American civilization is to insure its own progress and preservation it must rest upon moral and spiritual forces and be molded and shaped by them. They constitute the surest foundations upon which to build an enduring civilization. There are reasons to believe that Western civilization is nearing some great social change, pointing in the direction of the elevation of the people through a broader humanity and a recognition of the doctrine of the brotherhood of man.

"The old order changeth, giving place to new,
And God fulfils Himself in many ways."

"This change must and will come. The eternal principles of justice and equity fight for it. Civilization will have no repose, governments no certain security, until it does come.

"With eyes uplifted and hearts sustained by a serene confidence, let us keep step with the march of events. Be abreast of the times, they say. Nay, let us be abreast of the better times which are further on. As progressive thinkers, and as calm believers in manifest destiny, let us lend a hand to the high purpose of our country—America, God bless her and the grand alliance."

In a letter to the rector, read at this service, Secretary Daniels said:

"The departments of our government have viewed with special interest the work done by our religious, fraternal, and patriotic organizations, and to them is largely due the credit for instilling into the men an ever-increasing and unflinching spirit of

patriotism that has permeated every phase of our activities.

"Let us reconsecrate ourselves to more determined and vigorous endeavor and we will surely win. May our Heavenly Father smoothe from the brow of nations the wrinkles of this horrible war that have blighted the face of the earth, and may His own perfect peace soon reign supreme even unto the uttermost parts of the universe."

Before the benediction the rector read the names of forty-four men in the service, and prayers were offered for them as well as for the late Corporal Flaxington.

WASHINGTON

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

The Fourth Liberty Loan

THE BISHOP has issued the following letter to the rectors and ministers of parishes and congregations of the diocese:

"Brethren: The Liberty Loan Committee of the District of Columbia informs me that Sunday, October 6th, has been designated as Liberty Loan Sunday, and has asked me to write a letter to be read in our churches on that day.

"From what I know of the patriotism and generosity of our people, I feel that they need no urging to do all in their power in subscribing to the Fourth Liberty Loan. All patriotic American men and women must see the absolute necessity of making this loan an overwhelming success. It is a loan to meet the requirements of the government—that is, to provide all needful things for the splendid men that form our armies in the field, and the hosts of men now, or soon to be, in training. It is to help to win the war. It is a way in which we can all contribute to the coming victory for the cause of righteousness, and hasten the end of strife and suffering, and the coming of the days of an enduring peace. Of this I am sure, we will not fail our men; we will not fail our government; but, to the limit of our ability, meet every call for sacrifice that the winning of the war shall require. Faithfully yours,

"ALFRED HARDING."

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Death of Lieut. Ballachey—St. John's, Wells-ville—Cattaraugus Reservation

NEWS has been received in Buffalo of the death of Lieut. Frederic Allen Ballachey, dental corps, at Camp Dix, on Thursday, September 26th, from pneumonia, the result of Spanish influenza. Dr. Ballachey had been a practising dentist in Buffalo for several years and had been giving a great deal of his time to government work in and near Buffalo until two weeks ago, when he was ordered to Camp Dix. A faithful communicant of St. Paul's Church, Buffalo, where the funeral service will be held, he was an active member of the Brotherhood of St. Andrew and especially interested in the Laymen's Missionary League, of which he had been president for the past two terms. He is survived by his wife, little daughter, and a brother, George T. Ballachey.

ST. JOHN'S CHURCH, Wellsville (Rev. G. DeWitt Dowling, D.D., rector), has recently acquired a desirable house and lot. The former will ultimately be used as a rectory, but nothing will be done in that direction for the present. The transaction represents about \$4,500. The present rectory has been put into good repair also, this summer, at an expenditure of some \$500.

THE ARCHDEACON of Buffalo reports that he baptized six Indian children on the Cat-

taragus Reservation a short time ago. A great deal of assistance is given him by Mr. T. H. Clough, a layman, who works constantly among the Indians. It cannot be forgotten that firm and true foundations of the Reservation work were laid through the untiring efforts of the late Archdeacon Ayres.

WEST VIRGINIA
WM. L. GRAVATT, D.D., Bishop
Eastern Convocation

THE EASTERN Convocation met in Nelson parish, Grace Chapel, Middleway, on September 19th and 20th. The Bishop and all the clergy were present. Nelson parish is the only really rural parish in an otherwise industrial diocese, and an interesting tradition attaches to the community. Years ago witches were said to harass the neighborhood along the banks of the Opequon, and a certain Roman priest was appealed to. On condition that he would be deeded the land on which these evil spirits dwelt, he engaged to drive them away. The farm may still be seen, but the witches appear to have departed. The people no longer find their garments clipped in shreds in the morning, and the old name of "Clipp" is all but forgotten. The Rev. Andrew J. Willis was for twenty-two years the beloved rector of this parish, and a beautiful rose window over the altar was consecrated to his memory at this meeting. The Woman's Auxiliary met in conjunction with the convocation, and Archdeacon Chrisman addressed its members on the hospital work. There was spirited discussion of Practical Methods for Using the Layman. Finances are in good condition, and all parishes and missions will pay their apportionment.

CANADA

Woman's Auxiliary — Educational — Halifax Church Enlarged—Missions to Jews

Diocese of Algoma

THE ANNUAL meeting of the Woman's Auxiliary is to be held at Fort William, October 1st and 2nd, closely following the triennial meeting in Winnipeg. One of the diocesan life members has been holding a Bible class among the Indian women on the Garden River Reserve during the summer. These women now wish to form a branch of the Woman's Auxiliary.—MUCH REGRET is felt at the removal of the rector of St. Paul's Fort William, the Rev. E. Pierce-Goulding, who has gone to be rector of the Pro-Cathedral at Edmonton.

Diocese of Huron

AT THE annual meeting of the Huron College Alumni Association, at Huron College, September 9th and 10th, an address was given on the Outlook for Colleges in the West, by the Rev. Canon Smith, rector of St. John's, Saskatoon.—THE HALF yearly meeting of the diocesan board of the Woman's Auxiliary will be held at Chatham, October 9th. Miss Fearon, Huron's missionary to China, just home on furlough, will give an address.

Diocese of Montreal

AT THE clericus held at Brome September 18th, there was only a moderate attendance. The meetings began with Holy Communion, followed by a study of the Greek text of St. John 5: 17. At the business meeting held in the afternoon after dinner at the parsonage a very interesting paper was read by Canon Carmichael, rector of Knowlton, on the Adventists and Baptists. He spoke of their intense missionary activity new site was bought. The taxes on this new

site and their deep love of freedom. There were, he said, many points of contact between the Baptists and the Anglican Church. The matters of difference between the two were fully and sympathetically dealt with. The paper gave rise to much discussion in which all the members took part. Canon Carmichael is a son of the late Bishop Carmichael.—It is most likely that St. George's Church, Montreal, will remain on its present site permanently. Before the war it was contemplated that the church's location should be changed and a

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MR. T. E. SMITH, Jr., Akron, Ohio.

site amount to \$30,000 per year. This property, free of all charges, has been loaned by the Church authorities to the Khaki League for the last three years, for the use of the soldiers.—THE ANNUAL conference of the Montreal Diocesan College will be held at Granby, October 29th.

Diocese of Moosonee

THE MISSIONARY from Albany, Hudson Bay, with his wife, spent some time in Cochrane recently, after a sojourn of four years in their far northern mission. Both needed medical care. They were returning to their work towards the end of September.

Diocese of New Westminster

THE FIRST of three evening meetings during the season of the diocesan Woman's Auxiliary was held in the parish hall of St. George's Church, Vancouver. These evening meetings are being held in many of the dioceses, to strengthen the girls' branches, so many business girls being unable to attend the day meetings. Mrs. Tribett, missionary at Honan, China, gave a delightful account of her work. The Rev. I. N. Ward spoke of the necessity of having a Chinese preaching hall in Vancouver, pointing out that there must be a center for training catechists and workers, to supply teachers to send to the Chinese scattered throughout Canada. Mrs. de Pencier, wife of the Bishop, was nominated as representative at the meeting of the diocesan Auxiliary of Olympia at Seattle. The treasurer's report showed a good balance.

Diocese of Nova Scotia

REOPENING services were held in St. Matthias' Church, Halifax, September 8th. This is the third time in four years that the church has been enlarged. The new organ, one of the largest and best in the diocese, was first used on the previous Sunday. The enlargement this year is of a temporary chancel. The Rev. S. J. Woodroffe was the preacher at the reopening services.

Diocese of Ottawa

THERE WILL be a conference of the Anglican missions to the Jews in Ottawa on October 2nd. At the celebration of Holy Communion in Christ Church Cathedral, Ottawa, the gospel and epistle and some of the prayers are to be read in Hebrew. Bishop Roper and Canon Spencer are to be among the speakers, as well as the president of the Hebrew Christian Alliance of America, the Rev. S. B. Rohold.—THE BABIES' Branch of the diocesan Woman's Auxiliary have had a record year and in consequence are able to send subscriptions to a large number of missions, both foreign and domestic. Among their gifts were a portable font and two font bowls.

Diocese of Rupert's Land

THE NEW rector of the parish of Holland and Cypress River is the Rev. J. Milnes, who has been at work for some years in the diocese of Keewatin.—AN INTERESTING feature in the summer meeting of the Woman's Auxiliary of Brandon Deanery was the presence of two Indian sisters from the Sioux Reserve.

Diocese of Toronto

THE NEW rector of St. Mark's, West Toronto, the Rev. L. B. Vaughan, begins his work in the parish on October 1st.

GREAT CREDIT is due to the Sunday schools in the town of Barrie, for their effort to aid food production. The older boys and girls went to help the farmers during the summer. The younger children down to eight years have cultivated plots in community gardens, and the results have been most satisfactory.

BISHOP REEVE was the celebrant at Holy Communion in St. Andrew's Church, Contie Island, at the harvest festival on September 8th. In the morning Bishop Williams of Quebec preached, and at evensong, Bishop Gray of Edmonton.—AT THE beginning of the fifth year of the war it has been noted that in St. John's Church, Peterborough, a public service of intercession has been held by a committee of laymen every week-day since the declaration of war, and nearly always the majority of the congregation has been men.

Educational

UNDER the plans of the War Department, Kenyon College has been organized as a unit of the Students' Army Training Corps. The college buildings and equipment will be practically placed at the disposal of the government, and the entire teaching staff will give courses intended primarily for soldiers. The Kenyon unit will contain nearly two hundred, of whom about fifty were in college last year. In its dormitories and commons the college already possesses handsome stone barracks and a modern and well-equipped mess hall. The ample college domain provides abundant room for military work, and a rifle range has been in use for several years.

THE COLLEGE OF ST. JOHN THE EVANGELIST at Greeley, Colo., opened September 17th. The service of matriculation was held in Trinity Church, Dean B. W. Bonell celebrating the Holy Eucharist, assisted by the Rev. Charles H. Brady and the Rev. Thomas Worrall. Bishop I. P. Johnson preached from Ephesians 3: 18-19. The choir stalls were filled with clergy from Denver and neighboring parishes. Five students matriculated, representing the states of Massachusetts, New York, Iowa, and Colorado. This college was started by Bishop Spalding, and was originally at

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Golden, Colo. During a time of financial stress it was forced to close. Through the efforts of Dean Bonell, a building and property adjoining Trinity Church, Greeley, were acquired last year, to conduct a college for the training of missionaries under the old charter. The faculty consists of the Very Rev. B. W. Bonell, Dean and professor of dogmatics; the Rev. Charles H. Brady, professor of Greek and New Testament; the Rev. Thomas Worrall, professor of Old Testament Literature and Interpretation, and Lecturer in Apologetics, the Rev. Gustave A. C. Lehman, professor of Liturgics.

WITH THE RED CROSS

WHEREVER Americans live abroad, in temperate, torrid, or arctic zones, they are banded together as Red Cross workers—in far-off Guam, in nearby Porto Rico, in ancient China, in quaint Honolulu, in frigid Alaska, in sweltering Brazil, in Chile, Japan, Korea, the Philippines, Africa, and other foreign lands.

The sun never sets on the activities of the Red Cross. While the Red Cross workers in the Central Division are deep in sleep, the Red Cross workers of Shanghai, Manila, Pekin, Tokio, and other far-eastern cities are up and doing.

STORIES of our boys in France come back through the American Red Cross canteen workers, who are women.

"One day a big, strapping young American came into our canteen," said Mrs. Jean Hull to a crowd of workers in a Red Cross surgical dressing room, "and I saw at once that he was just about ready to cry he was so homesick. Cheering up the homesick boys is a leading part of our duties in the canteens. So I jollied him along and finally asked him what was the matter.

"I wish I could hear my sister play the piano," he blurted out.

"I took him by the arm and marched him over to the piano in the canteen.

"We can't bring your sister, but here is a woman who can play the piano to beat the band, and if you are hungry for music take your fill," I said.

"Pretty soon the canteen was filled with soldiers who gathered around the piano, and in fifteen minutes that boy had forgotten his homesickness and when he left he was in high spirits."

EARLY ONE Thursday morning the German soldiers gathered at the railroad station in Liege, Belgium, 581 children to be shipped through Switzerland into France. The Germans did not want the feeding and care of them, explains a writer in the *Red Cross Magazine* for April.

After a journey of two days the train rumbled into the station at Evian, France, where the American Red Cross receives and cares for more than one thousand repatriates every day. Out of every window were stretched little hands and heads, crying, calling, singing children. As the train stopped five trumpeters gave their fanfare of welcome.

In groups, in pairs, holding hands, a little brother clinging to his sister, four or five little friends side by side, shouting and singing songs they had not been allowed to sing for three long years, the children poured into the streets. Soon they were in shelter and being given the best food they had had since 1914. Then followed the baths and medical examination, and off to bed in clean "nighties" and to dreams of something besides the Boches.

In a day or so they would be sent to different towns in France where the sound of cannon and the sight of soldiers no longer would terrify them, and where they can be

educated and grow up to be the hope of the country.

THE DIFFERENCE IN RELIGION

THERE ARE those who place Christianity merely on a par "with all religions." The *Youth's Companion* reports a conversation between two such and how their views materially changed. Here is the story:

"As for me, I think one religion is about as good as another. It's mostly a matter of climate and race and tradition."

"That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion."

The world is small, and travelers in America may expect the unusual. The two men were on a transcontinental train. A man seated across the aisle who had the air of a foreigner suddenly leaned forward and said very politely: "Pardon. But your remarks, which I could not help but hear, deeply interest me. May I say why?"

"Surely. Go ahead," the first speaker replied, looking curiously at the foreigner.

"Thank you, sir. I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?"

"Just the size of my own town," said the second man.

"Take your town, then, and call it Bitlis; and say of your town these things: No hospital, no doctor, no dentist, no church except the mission and the Armenian, no press, no telephone, no sanitation, no water system, no library, no transportation, no public school. And that is your town here in America. That is, you understand, my town of Bitlis, in Turkey. The one bright spot in my town is the Christian mission, which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred thousand of them were massacred, the missionaries in Bitlis, aided by those in Van, at the risk of their lives, saved me from torture and death. All my relatives were murdered, and our property was utterly destroyed. My wife and children were tortured and burned alive in my house. Do you wonder that I cannot agree with you that one religion is as good as another? Gentlemen, it is Christianity that has stretched out its healing hand to the tortured people of Europe, and after the war it will be the Spirit of the Master that will build up life on the ghastly ruins. I am a witness of it."

The men who had flippantly dismissed Christianity in two sentences spent the next hours learning some wholesome truths about Christian missions and heroes of the cross. The Armenian was helping the Bitlis missionaries raise money for a hospital in his city. The two travelers pulled out their pocketbooks to make a contribution.

"Send it to the headquarters in Boston," said the defender of Christianity. And they did, to the agreeable surprise of the treasurer.—*Presbyterian*.

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A SERMON IN FRENCH—AND HOW OUR BOYS TRANSLATED IT

The *Stars and Stripes*, a paper published in the trenches by United States soldiers in France, tells an amusing story, perhaps colored as to some of its details, of the result of a French curé's sermon in denunciation of profiteering. This is what it says:

"The curé of a little village church down in the S. O. S. got it into his head that his parishioners were overcharging the Americans for laundry work, for chocolate, for souvenirs, and other things. Being a downright sort of person he decided that something must be done about it.

"Next Sunday, in his church, filled one-half with his own congregation and the other half with American soldiers, he proceeded to read the former the riot act. In accents strong and French he laid down the law. *'Vous demandez cinq francs quand vous avez droit a un franc seulement!'* (You demand five francs when you have a right to one only) was one of the points he laid stress on again and again, by way of telling the faithful that some of them were asking five times more than they had a right to.

"The Americans didn't know French, but they had been over there long enough to know *cinq francs* when they heard it. They heard it so often in the course of that sermon that they thought that was what the good man wanted from each and every one of them.

"So when *M. le Curé* started down the main aisle right after the beginning of the Credo to take up the collection he was fairly swamped with five franc notes. Every O. D. blouse was unbuttoned and from every one came the little blue paper. By the time he

had got down the main aisle and was going to turn up the side aisle they had so exhausted the collection box's capacity that he had to make an apron out of his surplice. And he couldn't understand it at all.

"The chaplain of the particular American unit that thus shelled out sat in the back of the church. Knowing French—and also the boys—he was surprised at the outlay. Later he inquired, and found out what had prompted it. Then the boys and he had a might good laugh.

"Not so the French priest when he heard about it. He was horror-struck. 'I must give that money back to them! It is not right! I must give it back!' he exclaimed.

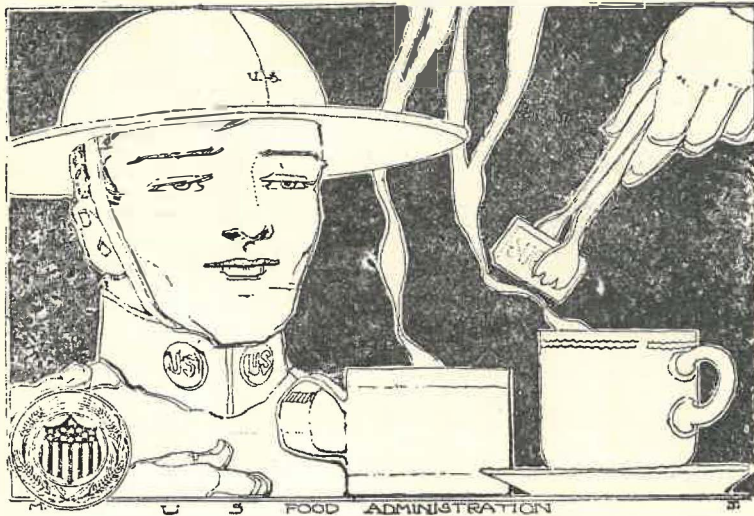
"'No, you must not, brother!' laughed the American chaplain. 'I told the boys all about it and they say the lesson in French was cheap at the price. Besides, your sermon hit home so hard they've more than saved five francs apiece this last week in town.'—*The New World* (R. C.).

MORNING

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend your heart,
That God has given to you the priceless dower
To live in these great times, and bear your part
In Freedom's crowning hour;
That ye may tell your sons—who see the light
High in the heavens—their heritage to take:
"I saw the powers of darkness put to flight;
I saw the morning break."

OWEN SEAMAN, in the
Boston Herald and Journal.

In Who's Cup ?



In whose cup?
Yours or the soldier's?
Are you going to save sugar or are you going to waste it?
Are you going to use the smallest amount of sugar possible, or are you going to continue to use sugar as you did in the days before the war?

Saving sugar here means sugar over there, and ships to carry it, from here to there. You probably have heard that there is no shortage of sugar, and that the raw sugar output is as big, as, if not bigger than ever, and someone has told you that there is no need of saving sugar. This is the most insidious sort of German propaganda because it is partly true and partly false. The shortage in sugar in this country is not due to any shortage in sugar crop, but to a shortage of ships.

Seventy-five per cent. of the sugar used in this country has to be carried here in ships. These same ships are needed to transport our troops, our munitions, and the food for the Allies and our soldiers and sailors, to France. Part of these sugar carrying ships have been transferred to more important carrier service. This has resulted in a largely lessened import tonnage of sugar and this means a shortage of sugar here.

Our soldiers and sailors and the Allies must be supplied with sugar. That supply must come out of our limited supply here. No law has been asked to compel the individual to apportion his supply of sugar in a sensible, logical, and unselfish manner. The Food Administration merely ASKS you to save. What are you going to do about it?

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