

The State Historical Society F

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The Living Church

VOL. LVIII

MILWAUKEE, WISCONSIN.—MARCH 23, 1918

NO. 21

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The American Church has no work of its own in Palestine, but has for years contributed largely to the work of the Anglican Church in Jerusalem, and the Mission makes a bond of common interest between the two Churches.

Churchmen are urged to consecrate their missionary giving for our Lord's own people according to the flesh, especially in this time of great need.

Opportunities for offerings will be given in most of our churches on Good Friday; and, if not, offerings may be sent directly to the American Secretary and Treasurer named below.

The Reverend JOHN H. McKENZIE, D.D., HOWE, INDIANA

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

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 23, 1918

NO. 21

EDITORIALS AND COMMENTS

Gethsemane

HE prayed: "O My Father, if it be possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt."

But no voice came from the darkened heavens. No lightnings flashed across their gloomy heights. No choir of angels, such as had chanted at His birth, appeared. No celestial army came to battle against that great multitude, with swords and staves, that even then was on its way to capture the Lord of life.

If the great God of the firmament had only intervened just to say soothingly that the cup *could* not pass away until it had been drunk to the brim, how it would have strengthened the praying suppliant. But no; the words went out into empty air. God made no sign that He even heard them. And the cup was not withdrawn.

He prayed a second time: "O My Father, if this cannot pass away, except I drink it, Thy will be done."

THIS IS THE PROLOGUE. It is so easy to take scriptural events as complete studies, seeing the conclusion from the very beginning, that it is difficult to place ourselves somewhere in the middle of an event, its conclusion being then unknown, and make it real. Yet many an incident told in scripture may recur in somewhat like manner many times in life. And when it recurs, there is always a middle stage in which some great venture has been made but the end of it is not apparent.

In every act of faith, from the time Abram left his Chaldean home till the last miracle recorded in the Acts, there was always a transition time between the action and its result. There was always a time when nothing but faith could make one confident of what his act would bring forth. The triumphant conclusion of every act of faith recorded in Old and New Testaments seems so much a matter of course to us that we forget the intervening period of confidence tempered with anxiety.

Neither is it easy for us to see that faith means, not certainty of a particular result, but rather certainty that God assumes the responsibility for the result, if the act of faith has definitely left it in His hands. Our Lord's two-fold prayer in the garden is an apt illustration of this. He prayed, and then left the responsibility in the hands of His Father. He suggested, "if it be possible, let this cup pass away from Me." He spoke under evident human limitations, from out of that same fathomless mystery of the relation between divine and human knowledge that has defied the reverent study of all the Christian ages. But He uttered a perfect prayer, He made a perfect act of faith—and nothing seemed to come from it. The awfulness of the silence of God when faith seems to require an answer has been borne in upon

many, many Christians who have essayed the prayer of faith. This experience, too, our Lord passed through. And His reaction to it was to gather from the silence of God the evident answer to His prayer. It was *not* possible.

So His second prayer was no repetition of the first, neither did it involve a lapse of His faith: "O My Father, if this cannot pass away, except I drink it, Thy will be done."

The American people have staked much, perhaps their all, upon a course that seemed to them right. They have prayed, and they have made their act of faith. They are now in the middle stage between the prayer and the response of Almighty God.

Just a year ago, come Good Friday, we entered into Gethsemane. We knew it then, though we did not realize it. We realize much more of it now, though perhaps a much deeper realization is yet to come. We gathered up everything that we cherish in our national life, and offered it to Almighty God. Our lives? Take them. Our sons? Take them. Our fortunes? Take them. Our freedom, our liberties, our democracy? They were deliberately risked when the United States declared war upon the most powerful nation of the globe.

A whole year has gone by, and it cannot be said that God has clearly revealed His will as to the result. Our confidence of victory is based upon our knowledge of what God is. It is our hope that God will so use the strength and the resources of this nation, joined with the strength and the resources of those whom we seek to aid, that justice may be established upon earth, that those who are responsible for the world's suffering, and particularly for the suffering that has been inflicted upon non-combatants, may be punished and restrained, and that a reign of peace between nations may be inaugurated.

THE FIRST ANNIVERSARY of our acceptance of the cup which could not pass away from us finds the American people much more serious than they were a year ago, recognizing much more clearly the gravity of the task that lies before them, but also much more determined to continue the work through until it be completed. The defection of Russia has perhaps hurt us more than it has hurt our allies, because Russia seems to have rejected our ideals and our friendship. We wanted to help the Russian people and they have trodden upon our friendly offices. We realize that we have not created a perfect democracy, but we are pretty sure that Russia is not at present in the way of creating a better one. And it would be impossible to have a better test of Pacifism versus Prussianism than the Russia of the bolsheviks has given us.

With the complete collapse of the cause of the Allies on the eastern front, the burden of America is much beyond

what was anticipated a year ago. So much the more important is it that we do our part.

We are in our Gethsemane. We prayed that the cup might not be given us to drink and it was given. The American nation has only suffering to win for itself in drinking it, and there could not be more whole-souled devotion to God and to duty in doing it.

America has the determination to win, and she knows that it can only be through suffering. The result is in God's hands.

Calvary and Good Friday lie ahead for the American nation; but so does Easter, with its triumph over sin and death, and the bursting of the tomb.

IN his diocesan paper, the Bishop of Pennsylvania expresses the opinion that churches and religious corporations are included, with all other corporations, in being bound by the war tax law to return to the Collector of Internal Revenue the names of all persons to whom they have paid a salary of \$800 or more during the preceding year. This would include clergy, organists, janitors, and all to whom that amount or more was paid. Such returns must be made before April 1st.

We think it likely that many will have assumed that churches and benevolent institutions were exempt from that requirement. We believe, however, that the Bishop of Pennsylvania is right. The law evidently anticipates that there will be no exception to the rule that every employing organization is bound to file such a list of persons to whom salaries or wages are paid.

Parish clerks and treasurers and secretaries or treasurers of all such corporations not having already complied with the terms of the law may well make it their business to do so without further delay.

INCIDENTAL to the Russian bolshevik surrender is the ominous fact that great number of Armenian refugees who had sought and found safety from their Turkish persecutors among the Russians are now turned back to the tender mercies of the Turkish government. What must be the anxious foreboding of these wretched people may perhaps be imagined. They had trusted to the protection of Russian Christians, and Russians, perhaps forgetting that they are Christians, have abandoned them to their fate. Such is a part of the price of Russian peace.

Were they right in doing so? Every American pacifist, every one who accepts the St. Louis socialist platform, is obliged to answer, Yes. For why are Russians under greater obligation to protect the helpless Armenians than are Americans? Those who deny to America the right to protect the weak, those who assail the motives of America when she essays to do so, cannot assume that a greater duty rests upon war-worn Russia than upon strong, wealthy America.

Will not the blood of any who may yet be slain, in new persecutions that are probably impending, rest upon those Americans who have done what they could to prevent our country from intervening by force to stop such aggressions and to punish and restrain the aggressors?

May God judge between us!

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 18th:

K. C. F.	10.00
Miss Meta Vaux, Philadelphia, Pa.	50.00
J. E. K., Hartford, Conn.	5.00
Laura C. Southwick, Stamford, Conn.	5.00

"Oklahoma"	5.00
Elizabeth Knight, Santa Barbara, Calif.	10.00
St. Mark's S. S., Hoosick Falls, N. Y.	25.00
Trinity Church S. S., Newport, R. I.	50.00
Pupils of the Misses Sass School, Charleston, S. C.	1.00
A member of Christ Church, Woodlawn, Chicago, Ill.	2.00
Trinity Church, Torrington, Conn.	5.00
Total for the week	\$ 168.00
Previously acknowledged	58,110.76
	\$58,278.76
Deducted as per footnote	3.00
	\$58,275.76

N. B.—In the issue of March 9th a remittance entered as the "Advent S. S. Offering of the Diocese of New Hampshire" was listed as \$138.69, whereas it should have been \$135.69, making a difference of \$3.00 as deducted above.

A remittance from the Good Shepherd French Baby Helpers, Louisville, Ky., for the "FATHERLESS CHILDREN OF FRANCE," No. 54, was omitted from the list of acknowledgments in the same issue (March 9th), and the \$3 deducted from THE LIVING CHURCH WAR RELIEF FUND is, therefore, rightly credited to them in the present issue, thus equalizing the two errors.

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

- * For relief of French war orphans.
- † For relief of Belgian children.

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

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

369. Mr. and Mrs. Paul Ray Applegate, Pittsburgh, Pa.	\$ 36.50
370. Frances Fitzhugh, Batesville, Ark.	36.50
371. St. Luke's Surgical Dressing Rod Cross Circle No. 2, Baltimore, Md.	36.50
372. A communicant of St. Mary's Church, Kansas City, Mo.	36.50
373. Mrs. R. J. Burdge, Beloit, Wis.	73.00
15. Miss Jane Cuddy, Pittsburgh, Pa.	10.00
29. Rev. Dr. Storrs O. Seymour, Litchfield, Conn.	9.50
91. W. E. Pilcher, Louisville, Ky.	9.25
92. St. Mark's S. S., Louisville, Ky.	9.25
94. Mrs. W. H. Harrison, St. David's Parish, Portland, Ore.	3.00
101. M. B. Washington, D. C.	36.50
131. A. M. W., New York City	36.50
140. Mrs. A. R. Vall, Bloomington, Ill.	36.50
278. In loving memory of Hannah Carroll—special gift	10.00
Total for the week	\$ 379.50
Previously acknowledged	22,438.44
	\$22,817.94
84. Good Shepherd French Baby Helpers, Louisville, Ky., per note printed above	3.00
	\$22,820.94

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

S. J. B.	\$ 10.00
Rev. T. B. Fulcher, Albany, N. Y.	10.00
C. T. H., Baltimore, Md.	1.00
M. S. Cole, Pottsville, Pa.	3.00
Rev. Irving Todd, Howe, Ind.	5.00
Friends, Indianapolis, Ind.	3.00
K. C. F.	10.00
Mrs. J. H. Mann, Trinity Parish, Pine Bluff, Ark.	10.00
Mrs. M. D. Duncan, Trinity Parish, Pine Bluff, Ark.	10.00
Mrs. W. A. Lewis, Trinity Parish, Pine Bluff, Ark.	5.00
St. John's Church, Milwaukee, Wis.	35.00
A member of St. Barnabas Church, Troy, N. Y.	1.00
A communicant of St. Matthew's Church, Cleveland, Ohio	1.00
St. Luke's Church, Cleveland, Ohio	15.50
A member of All Saints' Church Cathedral, Albany, N. Y.	5.00
Miss M. L. Wyman, New York City	5.00
St. Elizabeth Magyar Mission, Trenton, N. J.	3.40
In memory of N. S.	1.00
Christ Church, Eureka, Calif.	43.25
St. John's Church, Petaluma, Calif.	20.00
In memoriam M. H. A. and E. H. McC., St. James' Parish, Washington, D. C.	5.00
Rev. Francis C. Woodard, Scottsville, N. Y.	5.00
A priest	5.00
A. H. L., Georgetown, Del.	5.00
Zillah, N. C.	35.00
A friend, Baltimore, Md.	5.00
Sympathizers, St. Thomas' Church, Barnesboro, Pa.	10.00
Trinity Church, Torrington, Conn.	152.50
Cornelia C. Lake, St. Paul, Minn.	5.00
House of the Holy Name, Mexico City, Mexico	5.00
Mrs. S. F. Chamberlin, Denver, Colo.	10.00
Mrs. J. G. Widdfield, Toronto, Ont.	5.00
St. Mark's Church, Portland, Ore.	51.50
In memory of Nannie D. Lonarroe	25.00
In memory of Ruth J. S.	10.00
Additional from St. Paul's Church, Peoria, Ill.	3.25
St. Paul's Church, Charleston, S. C.	10.00
Rev. W. Henderson Watts, Haledon, N. J.	1.00
A communicant of St. Luke's Church, Germantown, Pa.	1.00
Gene T. Baguley, Wheeling, W. Va.	1.00

J. M. K.	5.00
The Bishop of Central New York	50.00
John Barnes, St. Alban's Church, McCook, Nebr.	10.00
H. L. S., Norwalk, Conn.	5.00
E. L. S., Norwalk, Conn.	3.00
Rev. T. A. Cheatham, Pinehurst, N. C.	150.00
Miss Nellie Hann, St. Mark's Cathedral, Salt Lake City, Utah *	5.27
Primary Class, Church of Good Shepherd S. S., East Dedham, Mass.	5.00
M. H., Meriden, Conn.	1.00
Woman's Auxillary, St. Paul's Branch, Batesville, Ark. *	32.50
Miss Frances C. Lockwood, Eau Claire, Wis. *	10.00
Miss Emma Coleman, Philadelphia, Pa. *	2.00
Holy Trinity Church, Luverne, Minn. *	4.55
A friend, Fairbault, Minn.—for March *	1.00
Mary E. Williamson, Lisbon, N. D. *	2.00
R. E. G., Los Angeles, Calif. *	1.00
Mrs. D. B. Paxton, Clarksville, Ga. *	1.00

\$870.95

* For relief of children.

ANSWERS TO CORRESPONDENTS

Rogo.—(1) The office of Tenebrae has a limited vogue in our churches.—(2) We deem it a very suitable service for use in Holy Week. The sanction of the bishop is, of course, required for its lawful use.—(3) There are suitable services published by Mowbray and (with music) by the H. W. Gray Co., but no American Church publisher has taken the initiative in providing a service appropriate for our churches. Perhaps next year The Young Churchman Company will seek to do so.

A. A. B.—The Church has always assumed the fact of burial rather than of cremation for the dead, but the only actual condemnations of the latter practice appear to be directed rather against pagan beliefs or practices connected with it rather than against cremation itself. There is no ecclesiastical prohibition of the latter that would be recognized by Anglicans, at least, as authoritative. Several Roman decrees in the nineteenth century deprecated, but did not forbid, the practice.

R. C. T.—There is much uncertainty as to Sarum colors, due, possibly, to a lack of rigid uniformity at any time. In the fifteenth and sixteenth centuries they appear chiefly as follows: Red (sometimes purple) for Advent, pre-Lent, Lent, Whitsuntide, Trinity and Sundays following, ember days, and most saints' days; white for the great festival seasons and for feasts of the Blessed Virgin and the angels; blue was used at times, perhaps for feasts of the Virgin; green may have been the ferial color during the Trinity season though red is the older use; yellow may have been used for feasts of bishops and doctors; black for All Souls and for masses and offices of the dead.

THE ARCHBISHOP IN MASSACHUSETTS

By BISHOP LAWRENCE

THE Archbishop of York has come to Boston and gone. His purpose in coming to this country is to bind the two nations together in closer bonds of sympathy and power against the common enemy, to tell us something of Great Britain's experiences and sacrifices, in order that we may be prepared to meet the coming battle, and to receive our sympathy and support which he may carry back to hearten his own people.

During his visit to Massachusetts Bay, he furthered these purposes with great force and success. I have heard from all sides only one voice, which is that of grateful appreciation of his coming and of his eloquent words. Inasmuch as I had the good fortune to hear all his addresses in and near Boston, it may be of interest to others to know something of their impression.

He was here three days and a half. His first speech on arrival Saturday evening was at a dinner of the Tavern Club, a company composed of a number of the ablest and brightest citizens of Boston; on Sunday he spoke to the students and officers of Harvard University, and to great congregations in Trinity Church, Boston, and the Cathedral of St. Paul. On Monday he spoke to the ministers of all denominations, with representative laymen; to a meeting of citizens in Symphony Hall, where he had the support of the Governor and Senator Lodge, and where the audience joined in patriotic song under the leadership of a great military band from Camp Devens and a chorus of one hundred and fifty sailors. On Tuesday, he spoke to a noonday meeting of citizens in Faneuil Hall; to the clergy and lay officers of the diocese at a luncheon at the Boston City Club; then at the Institute of Technology, first to several hundred men of the Naval Aviation, and then to hundreds of the students of the Institute of Technology, running out from there to Wellesley, to speak to a great body of young women at Wellesley College.

In each and every instance the halls and churches were packed to the doors and outside. Besides these speeches, he

was interviewed by reporters. Through all these experiences, and facing these very varied audiences, he was sympathetic, tactful, patient, resourceful, and strong; and when one realizes the great variety of interest and varying moods of emotion expressed in these audiences, one realizes that his work was remarkable.

The touching, solemn, and invigorating way in which he told of Great Britain's sudden entrance into the war, in which he through the suggestion of figures and incidents described her sacrifices and her grim determination to carry on, led us to feel that we were really entering into the cloud and carnage of battle, but that there was a light beyond. His description of what the incoming of the United States meant to Great Britain kindled in us a renewed spirit of patriotism. He suggested rather than said that Great Britain was in danger in the sordidness and grimness of the battle of forgetting the high ideals and the great principles in behalf of which she entered the war, until the American people speaking through President Wilson's messages, with their ideal note, brought Great Britain back again to these ideals and equipped her afresh for the fray. Indeed, he left with us the feeling that that, perhaps, was the greatest immediate contribution of this country.

At the same time, however, he with the utmost tact suggested the subtle danger which encompasses men and people with high ideals, "God, we thank Thee that we are not as other nations are, seeking dominion, avenging ancient insults." His confidence in the integrity of this country and his clarion call to her to be worthy of her history was strong and clear, and his claim that the principles of liberty now so dear to us were our heritage from Great Britain was logically supported. His appeal that Great Britain and the United States, both founded upon those principles of liberty, would build up on broad and deep foundations a new and better civilization, awoke a strong response.

One of his freshest statements, coming as it did, right from the midst of the battle, was his insistence upon the necessity now in the midst of war to prepare for a nobler country and a finer civilization when peace comes. He told of how the men on the battle front responded as a matter of course to the thought that they were doing their duty by the country, but that when they were told they were fighting for a better and a purer democracy, wherein the common people will as never before receive the rewards of their labor and common justice, they rose and cheered. The men's hearts are in their homes: their ideals are for the coming days of peace. Their immediate duty is to fight.

One remarkable feature throughout all these addresses was that he did not once break out into what we Americans call, or used to call, oratory. His clear diction, limpid style, direct and conversational method, his logical argument and solid thought, livened by illustration, were supported and reinforced by depth of conviction, consecrated character, and patriotic fervor. Hence each and every address came with cumulative force, and the whole community felt the impress of his eloquence through the contact and voices of the tens of thousands who left the halls and churches and retold the story to their fellow-citizens on the street.

Since the Archbishop has come with these direct duties, he was unhampered by social obligations—indeed in the three and a half days his sight-seeing was confined to fifteen minutes at the State House, and an hour at Harvard University. These are days of direct and consecrated purpose, and the denial of social and interesting experiences both on the part of himself and the communities, which take pride in their local interests and beauties, was illustrated in the way in which they were neglected for the high purpose for which he came.

WE CANNOT choose the exact form of the humiliation or suffering: we can choose the spirit of it. But we must ever cast ourselves on God, and wait till He uplift the veil and shed within us the needed strength, and show us how His purpose is to be practically fulfilled. Only grant, O Lord, that I may be a vessel of Thy love; only grant that I may be chastened into humility with Christ; only grant that I may be so weaned from all natural desires as to rise wholly above self. This each of us may ask and resolve. The Voice will be heard in its own time, telling us, "This is the way, walk ye in it."—Rev. T. T. Carter.

PALM SUNDAY

By C. F. L.

URBS BEATA

"Over the domes of the infidel enemy
Blows the Red Cross of the Crusader's might;
Over the sepulchre, over Gethsemane,
Ay, over Calvary, glowing with light."

IN all literature, sacred or profane, is there a more pathetic, soul-stirring utterance than Christ's lament over Jerusalem, that last week of His earth-life? "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And because the city rejected that divine Love, her house was indeed left unto her desolate. For our Lord declared that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled.

To-day we see Christ's formal and triumphant entry into the holy city. We picture the little band of men, with their Master, as they came to Bethany the Sunday preceding the Passover. Two of the disciples go forward to procure the ass and her colt, on which man had never sat. Thus Christ rode into Jerusalem in kingly triumph, as was the custom of the time. When Solomon was proclaimed king he rode upon David's own mule, accompanied by a few faithful followers. This was our Lord's one earthly triumph. As the procession descended the Mount of Olives, many came out to meet Him, and, roused to the highest pitch of enthusiasm, cast palm branches and even their own garments before Him, crying: "Hosannah! Blessed is He that cometh in the name of the Lord." But He wept as He looked upon the fickle crowd and the city, which before the week was out would crucify Him. *Lachrymae Christi*—the tears of Christ—think of it! One with His self-control could only weep if the emotions were stirred to their very depths. As the crowd swept into the city, the whole populace was stirred, and they cried: "Who is this?"

The answer to their question is found in the Church and her Bible. Science cannot answer it; but St. John, who came nearest to the Sacred Heart, hath declared it. "In the beginning was the Word, and the Word was with God, and the Word was God." From all eternity the Word lived and loved in the bosom of the ever Blessed Trinity. "I was set up from everlasting, from the beginning or ever the earth was. . . . When He prepared the heavens I was there. . . . Then was I by Him, as one brought up with Him," declares the divine Wisdom. He, who lay in the arms of our Mother Mary, was from everlasting unto everlasting. How can anyone be so unwise as to turn from the Catholic Faith and embrace the tenets of new cults, pagan in their origin, pantheistic or even infidel in their premises; neither teaching us how to live nor how to die! The need of the world is the Saviour, the King of the heavenly Jerusalem, whose streets are gold like unto crystal.

"In the midst of that dear City,
Christ is reigning on His seat,
And the angels swing their censers,
In a ring about His Feet."

"And I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

More than seven hundred years ago, Richard Coeur de Leon said: "We hope by God's grace to receive the holy city of Jerusalem." At last his hope is fulfilled; and, without the shedding of blood, soldiers from a Christian country have swept into the city. Once more the ancient patriarchate of the Eastern Church is free from the Moslem yoke; and the Anglican and Oriental sections of the Catholic Church are in possession of Jerusalem. The name of no other city is so dear to us as this one, where our salvation was procured by the death and resurrection of our Lord. We can sing a joyful *Te Deum* for the downfall of the Crescent and the conquest of the Cross. The dream of the Lion-Hearted Richard is no longer an idle fancy, but a substantial reality; and the wearers of the crusader's cross and the scollop-shells have conquered; for

"Saladin's slain, and his Saracens flying,
Christ and His Church o'er Jerusalem sweep."

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

6th (Palm) Sunday in Lent	Ezek. 37:14 II Esdras 7:19-29	Matt. 26:17- end Luke 19:28- end	Isa. 62:10— 63:6 Zech. 9:9-16	John 11:47— 12:19 John 12:20- end
Monday before Easter—Annunciation B.V.M.	Jer. 50:1-20	Luke 20:1-26 John 14	Gen. 3:1-15 Gen. 3:20— 4:10	Heb. 2 I John 3:4- end
Tuesday before Easter	Jer. 50:21- end	Luke 20:27— 21:4 John 15	Num. 20:1-13 Jonah 1:17 —2:10	I Cor. 10: 1-11 Matt. 12: 38-42
Wednesday before Easter	Jer. 51:1-29	Luke 21:5- end John 16	Lev. 16:2-24 Lev. 23:1-14	Heb. 9:1-15 I Cor. 15: 19-28
Maundy Thursday	Jer. 51:34- end Dan. 9	Luke 22 John 17	Exod. 16:1-18 Gen. 14:1-20	John 6:27-58 Heb. 7
Good Friday	Isa. 52:13— 53: end Zech. 12:9— 13: end	Luke 23 John 18	Num. 21:1-9 Gen. 22:1-18	John 8:5-21 I Peter 1: 1-21
Saturday—Easter Even.	Isa. 14:3-23 Dan. 5	Rev. 18:1— 19:4 John 19:38- end	Gen. 50:1-13 Job 14:1-15	I Peter 3: 14-end Heb. 4
Easter Day	Isa. 51:1-16 I Chron. 16: 7-36	Luke 24:1-12	Isa. 52:1-10	John 20:1-23

THE Sunday next before Easter is associated in our minds with our Lord's so-called Triumphant Entry into Jerusalem on the Sunday before His crucifixion. The New Lectionary has therefore left undisturbed the lessons from Zechariah and from St. John in the present Prayer Book arrangement, except to throw prophecy and fulfilment together, instead of prophecy in the morning and fulfilment in the evening. We have, indeed, rather strengthened this aspect of the day by giving, also, St. Luke's story of the Entry in the morning for use if desired.

But the day has other aspects besides a Kingly procession amidst the huzzahs of a shallow multitude. The way to His throne lay for our Lord through rejection, Gethsemane, and Calvary. It is this, indeed, that is stressed in collect, epistle, and gospel, and also in Matthew 26 and Daniel 9, the other lessons in the present Prayer Book Lectionary. We have retained and shortened Matthew 26 by beginning at verse 17; and, having already used Daniel 9 on the evening of the Third Sunday in Lent, we have substituted a prophecy of the Passion from Isaiah—perhaps to verse 9 of chapter 63 would be better—and have given in the morning Ezekiel's prophecy of the Return from Exile, under the figure of a resurrection from the dead, which is needed to bring out the full teaching of the day in both collect and epistle.*

The week-day selections lead up to Easter, that is, to redemption, both topically and historically. In the morning, we have Jeremiah's concluding messages: prophecies of judgment upon Babylon and Israel's redemption. These prophecies, taken in connection with those of the new covenant, should have saved Jeremiah from being handed down the ages as a pessimist, and should teach us the needed lesson of a Christian and not a worldly optimism: redemption and salvation through suffering and discipline. Salvation of the soul and progress in the world are neither of them automatic.

For New Testament lessons, we have continued St. Luke's Life of our Lord, which, it will be noticed, throws into this week the events thereof beginning with the Entry on Sunday, and including the events of Thursday night and Good Friday.

In the evening, there are topical selections from both Old and New Testaments, and a double selection on each day for choice. The selections at present given in the Prayer Book are all used, but many other selections are added. For instance, the story of the Crucifixion itself is given each year, besides Apostolic comments thereupon, instead of being relegated entirely to the Gospel for the day, which in many instances will not be read. And finally the redeeming death of our Lord is brought out as not only the fulfilment of prophecy, but also of the history of the past, in the redemption first from Egypt and second from Babylon.

* Comparison with the lessons on Palm Sunday, Table I, will show how rich are the selections. The Passover is introduced in the first year's historico-topical course, referred to in Matthew 26. Note also the correlation between Zechariah 9:13 and John 12:20 ff.; and the fact that, taking the two years together, there is opportunity to read all four of the accounts of the Entry.



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

I NTERESTING things about the Armenian Church are reported by W. T. Ellis, who has lately interviewed the Catholicos at Etchmiadzin. According to Dr. Ellis, the Armenian liturgy is to be put into modern language; church property is to be administered by local trustees; women and men are to sit together in the nave and the choir; marriage is to be allowed the bishops, and widowed priests may remarry. All this is outlined by Kévork V, present head of the most ancient of all national Churches.

NORREYS JEPHSON O'CONNOR is an Irish poet now living in Cambridge, Massachusetts, whose verses I have quoted here before. That he is a loyal son of the ancient Irish Church, which knew nothing of Rome, makes his new *Prayer for St. Patrick's Day* all the more significant. I take it from the *Boston Transcript*.

"I rise to-day with . . . the hosts of God for my saving against the snares of demons."—*St. Patrick's Hymn*.

"O holy Patrick, Guardian of the Gael,
Hearken the woes that sunder Inisfall!
Thou who didst bring the True and Perfect Light
From east to west, from north to south, unite
Thy children! To thy province Ulster, give
Remembrance of her ancient days, which live
In stirring sagas where Cuchulain gleams
A stately figure lit with hero-beams.
Give, too, remembrance of thy holy train
Mounting the Hill of Willows from the plain
To plant thy great cathedral, which shall be
The Rome of Gaeldom till eternity!
Fired by the glory of the Gaelic past,
May Ulster join with her thou camest to last.
Broad Munster, province of the South, once blest
With heartfelt blessing; Connaught, where kings confess'd
Their faith; Leinster; and Meath, where grassy Slane
First flashed the message of thy Master's reign!"

"Once more, O Patrick, in the western sky
Make Ireland shine as in the days gone by,
When, one with Britain in a common cause,
Thy servants labored, teaching Christ's own laws!
O let thy sons join hearts and hands with men
Who fight to free a world from sin, as then.
Raise up thine isle; let her shine truly free,
Yet saved from snares of too much liberty!"

"O holy Patrick, first of all I pray
For those who with the armies marched away
To stricken Belgium, men who bore the wrench
Of sudden parting and the muddy trench
Too quickly built, when aircraft swiftly whirled
Above them, and the deadly darts were hurl'd;
For those who felt the fiery blasts of hell,
The pang, the panting, and the choking smell
Of gas, by demons, direr than thy prayer
Imagined, loosed. Calling on thy God to spare
Thee from their incantations, call Him to save
Those who have waited and been more than brave!"

"O holy saint, forget not those who turn
In memory to Erin, men who burn
With love for her (she to their dazzled eyes
Mantled with morning, and her dappled skies
And hills, soft-color'd; men from a distant land,
Australia, India, or the bourne at hand,
America; for she at length has heard
The tongues of many murmuring the word
'Freedom', a splendor America has known
Since by her bugles first was 'Freedom' blown!"

"Last, for the loyal souls of those who fell
In shell-scar'd France or Flanders; fighting well
At far Gallipoli, on Irish Hill;
Who in ravines of Serbia are still —
I ask thine intercession on that day
When in the balance thou their deeds shalt weigh;
And for the souls of all who yet must pass
Beyond the trench — where there shall be no gass!"

"O holy Patrick, Guardian of the Gael,
Hearken my cry for these of Inisfall!"

I NOTE WITH PLEASURE that the state legislature of Maryland declined to be influenced by Cardinal Gibbons' denunciation of the National Prohibition Amendment and voted to accept it. This is all the more significant as Maryland has not been heretofore a "dry" state. This is a good time to quote Colonel P. H. Callahan, chairman of the Knights of Columbus Committee on War Activities, writing in September, 1917, in *Catholics and Prohibition*: "The liquor interests publish Cardinal Gibbons' personal view on a political and economic question, to create the impression that he spoke for the Church, and that all Catholics hold the same view. Cardinal Gibbons votes the Republican ticket and does not believe in Initiative, Referendum, or Recall. While we respect his personal views, it is our privilege to differ with him."

A CANADIAN FRIEND writes commenting on the larger death rate from disease among American soldiers than among Canadian or British troops, and wonders why their resistance is so much less. (The fact, I believe, is acknowledged.) The extraordinary percentage of drafted men rejected as physically unfit is also alarming. Is it that we are too much an indoor people, and that, instead of athletics for all, the gladiatorial conception of sport has made most men content to be onlookers? Commenting upon this and other problems, Dr. D. H. Kress, of Washington, writes:

"The male and female adult animal exposed to either the fumes of alcohol or tobacco, it has been found, appear to suffer very little. They even put on weight and appear to be robust. But their offspring are always degenerate. Many of them are born dead. Few of them (only 17 per cent.) survive. Those which do survive are not normal animals. There can be no doubt but that the results of the prevalent use of alcohol and the free use of cigarettes by boys and young men, of the past thirty years, is beginning to manifest itself. A nation made up of beer-drinkers and tobacco-smokers may appear to be strong when actually degenerate."

"Three billion four hundred million dollars was called for in the budget first presented by the Secretary of the United States Treasury, to finance the first year of the war. Congress was perplexed in determining how this immense sum should be raised without bringing a hardship upon the poor. Should we drop into the United States Treasury this year the money spent last year for alcohol and tobacco alone we should be able to meet this demand without taxation. Would not this be a commendable way of showing our patriotism? This is something men can do. It would greatly improve the race."

THE HIDEOUS "mock marriage" has broken out again in an unexpected place. Witness the following dispatch from Poughkeepsie. How tragic that the naturally kindly impulses of college girls should be so badly guided and evilly expressed! When will people see that a "mock baptism" or a "mock Eucharist" are no more indefensible than a "mock wedding"?

"VASSAR GIRLS ADOPT ARMENIAN CHILDREN

"POUGHKEEPSIE, N. Y., February 8th.—The wedding (mock) of Mary Cover, bride, and Mary Easby, groom, was solemnized at Lathrop Hall, Vassar College, last evening. Miss Elizabeth Campbell acted as maid of honor. Four bridesmaids and two flower girls attended the bride. The double-ring ceremony was followed by a second ceremony of a slightly different nature. The bride and groom formally adopted little Loucig Magard Andonian, one of the many Armenian orphans suffering in the Russian Caucasus. Miss Elizabeth Campbell acted as godmother to the child. As Loucig Magard Andonian could not be present in person, Miss Campbell carried a doll bearing her name. The adoption means the caring for the child financially through the American Committee for Armenian and Syrian Relief until the close of the war.

"The bride and groom received many gifts, all taking the form of silver offerings to be used in behalf of children in the same plight as little Loucig. Invited guests included all the members of Vassar College, many of whom plan to adopt Armenian children of their own."

CANTERBURY LAYMEN DISCUSS LEAGUE OF NATIONS

And Alteration of the Mode of Appointing Bishops

ENGLISH CHURCH UNION IN SESSION AT WESTMINSTER

The Living Church News Bureau }
London, February 25, 1918 }

CHE House of Laymen for the Province of Canterbury met last week at the Church House, Westminster, Lord Parmoor presiding. The chairman moved a resolution declaring that Christianity requires the recognition of the "principle" of the proposed "League of Nations" as a safeguard against aggressive wars. He did not believe there would be any difficulty in the practical application of the idea of a League of Nations provided the nations interested were prepared for a league of this character.

Mr. T. W. H. Inskip, K.C., said that if such a resolution were passed it would commit them, as organized representatives of Christianity, to an expression of opinion which was based on no sure foundation. And Mr. Athelstan Riley thought that a League of Nations could not be defended on principle and could not be worked out in practice.

Colonel Sir Robert Williams, M.P., suggested that the motion should be amended so as to read, "That Christianity presupposes the brotherhood of man, and this House would welcome any steps which would hasten that brotherhood becoming a reality," and this was accepted by Lord Parmoor and the motion was carried.

Lord Hugh Cecil, M.P., who was entirely in sympathy with the purpose of the resolution, said that if a League of Nations were to be of any service it must be something much more important than a league of a diplomatic character. The European Concert might very well have been the beginning of a League of Nations, but it was ultimately not strong enough for the purpose of preventing war. What was wanted was "to substitute the general world-wide patriotism of the whole of cosmopolitan Christendom for the older patriotism".

The more important business before the House of Laymen was concerning the momentous issues raised by the nomination and consecration of Dr. Henson to the see of Hereford. Mr. W. S. De Winton moved a resolution declaring that it is desirable that an alteration should be made in the mode of the appointment of archbishops and bishops, and that the present time is opportune for the consideration of such an alteration in its bearings with reference to both Church and State. A long debate ensued, and ultimately an amendment proposed by Captain Torr, and accepted by Mr. De Winton, was agreed to by the House in the following terms:

"That this House, believing that the method of the appointment of archbishops and bishops is of supreme and vital importance to the Church, hopes that it may be fully considered by the committee of the Representative Church Council appointed to consider the report of the Archbishops' Committee on the relations between Church and State."

Lord Hugh Cecil next submitted a resolution asking the House to petition the Archbishop and bishops of the Province to take such measures as seemed most wise: first, "to make clear beyond dispute or doubt the teaching of the Church of England in regard to our Lord's Nativity"; secondly, "to secure that no person should be made a deacon, ordained a priest, or consecrated a bishop in the Church of England who does not thoroughly hold, and will not faithfully teach, the truth of the Church's

teaching in regard to the Nativity of our Lord;" thirdly, "to bring home to every minister of the Church that it is not consistent with personal honor to give teaching not in conformity with the belief of the Church in regard to our Lord's Nativity while continuing to hold a benefice and to share in the Church's public ministry." That there should be any dispute and doubt about the Faith of the Church as to our Lord's Nativity—i. e., that our Lord was born of Blessed Mary without a human father—was, Lord Hugh thought, a grave evil, and they ought to draw a line and say that within it the Church taught corporately. In view of the growth of the Modernist movement, this was a matter of far reaching importance, and unless the assemblies and rulers of the Church took action about it they would largely fail in their usefulness to the Church. The resolution was agreed to by thirteen votes to nine. The fact that so many as nine members of this House of Laymen were opposed to this attempt to defend and safeguard the Faith, is manifest proof that a section of the laity, no less than a section of the clergy, is seriously infected with the virus of Modernism.

The House refused to declare that it "sees no objection to inquiring into psychical phenomena."

English Church
Union

The second ordinary meeting of the current session of the English Church Union at the Church House, Westminster, on Tuesday last, was a specially important one for the subject under discussion, and also specially notable for the matter and tone of the speeches. Lord Halifax, who is getting well on to be an octogenarian, was never in better form. The following is the text of the resolution proposed at the meeting:

"That this meeting of the English Church Union heartily welcomes the proposal of the President and Council that his Majesty the King should be approached by a humble petition from clergy and communicant men and women,

praying his Majesty that, inasmuch as it would seem that the exigencies of the State may require ministers who are not members of the Church, and who may be ignorant of the teaching, duties, and needs of the Church, his Majesty may be graciously pleased, when such is the case, to make other arrangements to assist his Majesty in the nomination of fit persons for the episcopate, pending the restoration of the ancient rights of the diocese and province which they earnestly pray may be taken in hand at once."

Viscount Halifax, who presided, said they were met at a time of deeper distress and perplexity than he could remember in all his experience of Church affairs extending over 60 years, caused by the consecration of Dr. Henson to the episcopate, who had stated, and had not withdrawn the statement, that the denial of the Virgin Birth and the Resurrection of our Lord on the Third Day was consistent with the formularies of the Church. They were taking steps to prepare a petition to the archbishops and bishops of both provinces begging them to set their hands to a statement, which, as read by his Lordship, was, with the addition of the Article of Faith on our Lord's Resurrection, in similar terms to that of the resolution agreed to, as above, by the House of Laymen. He could not believe the episcopate would be so careless of the honor of the Church, or so indifferent to the just claims of its members, as to refuse to reaffirm the fundamental truths which had been called in question by Dr. Henson. And then steps should be taken to see that the rightful liberties of the Church in regard to the nomination, election, confirmation, and consecration of its bishops were vindicated. The King, he boldly declared, was not the mere mouthpiece of the Prime Minister in such a matter; his Majesty had personal duties which he could not abdicate. In conclusion, Lord Halifax said that what had happened in regard to the consecration of Dr. Henson might prove a blessing in disguise, and lead to a real recovery of the

(Continued on page 698)

GREETING TO THE AMERICAN CHURCH FROM THE CONVOCATION OF YORK

The Living Church News Bureau }
London, February 11, 1918 }

BOTH Houses of the Convocation of York met in full synod on Tuesday at York and were addressed by the President. A resolution was passed praying for the Archbishop's safe return from his intended visit to the United States, and the following message to the American Church was adopted:

"We embrace the opportunity of so unique an occasion to send our heartfelt fraternal greetings in Christ from the ancient synod of the Province of York to the bishops, clergy, and congregations of the Episcopal Church in America. We urgently desire that the momentous crisis through which we are passing may, under God's blessing, draw more closely together two kindred English-speaking peoples in their fellowship of sacrifice and service for mankind, and help to rekindle on both sides the memories, traditions, ideals, and aspirations which we share in common. In the belief that if those common ideals and aims are to benefit the world at large they must be inspired and supported by the principles of the Gospel of Christ, we affectionately commend our President to the bishops, clergy, and faithful laity of the Church across the seas."

That the letter containing this resolution was unduly delayed in transmission does not seem adequate reason for denying our readers the privilege of receiving this timely greeting.

A Sermon

Delivered by the Rt. Hon. and Most Rev. COSMO GORDON LANG, D.D., Archbishop of York,
Sunday, March 17, 1918, at St. Luke's Church, Evanston, Illinois

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—St. Matthew 16:26.

FROM a city whose memories go back to the days of the Roman legions and emperors and whose bishops were of the early Church of God before St. Patrick went forth on his missionary enterprises, the first of the eighty-nine archbishops who has ever landed on American soil, I come to-day to this great city and its surroundings, the creature of less than one hundred years, with its vast population of two and a half millions, representing the energies and powers of the new world. It is very moving to think that the old world from which I come and this new world in which you live are now united together for the defense and preservation of the principles of liberty toward which the old world has for centuries struggled and to which your new world in America has been conducted.

What message, I said, shall I choose that shall go deepest into our hearts, as of profoundest significance for ourselves and the world? I think I cannot find a better answer than the words: "What shall it profit a man" (or a nation) "if he shall gain the whole world and lose his own soul? Or what shall a man" (or a nation) "give in exchange for his soul?"

You know that a man's soul is what gives meaning to the substance of his life. It is equally so with nations. To almost every man there come at some times in his passage through the world some great and decisive tests of his character. He is presented with a great temptation or with a high call to honor which may mean difficulty and sacrifice. He may make the great refusal of his life. It may be hidden from others, it may not affect his worldly prosperity, but he can never be the same. He has been judged, tested, found wanting. Upon that man's life, when the record of it is completed, will be written the words: "He had his chance, he missed it, he lost it forever." If, on the other hand, he makes the right decision, resists the temptation, follows the call of honor, equally he can never be the same. After that experience his life has risen to a new level. The impulse that led him to make the great refusal, to accept the call of honor to his soul, would lay upon him all his life an abiding responsibility. He knows he is destined, he knows the heights to which he has been called, for the rest of his days he must live at the level of his choice.

The great supreme representative man, our Lord Jesus Christ, went through such a test and decisive moment in His life. The devil took Him up to an exceeding high mountain and showed him the kingdoms of the world and saith unto Him: "All these things I will give thee if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

My dear brethren, a great testing time has come at the beginning of this twentieth century in the life of all the nations of the world. It has been presented to each of them, the alternative between a great refusal and the acceptance of a great call. By the way in which the nations are meeting this crisis, this time of testing, their place in history will be decided. The first to meet the searching test was one of the smallest of the nations. It was the people of Belgium. Few things, I think, impressed more deeply the imagination of my countrymen at home than a picture in which the German Emperor was represented standing beside the King of the Belgians with a background suggesting the greatness of his power on its cruel and ferocious side, in all its infinite cruelty. "Why," said the Emperor, "should you continue to resist, when you know that all is lost?" And the noble reply of King Albert was: "Not my soul!"

It has been so with other nations, it has been so with France, and I do not think that I can better describe the spectacle of the real France, the France of the quiet and steadfast people, of its villages and country towns, than in the words of one of our great writers, Mr. Rudyard Kipling: "You know when the supreme trial overtakes anyone whom, till then, we thought we knew, how the man's nature sometimes changes, and he whom we believe to be such an one as ourselves finds a level and rises to heights we thought unattainable. Thus there was a great man that lived our simple life with us, but who had within him two natures, and so has become great. So it is with France to-day: she has discovered the measure of her soul."

In August, 1914, that searching test which is passing through the world reached my country and the alternative was presented with appalling swiftness. Only twenty-four hours was she given.

Thank God, we made the choice we are standing by to-day, after three and a half years of unparalleled strain and suffering. A year ago the test, which ever since the outbreak of this war had been hovering over this mighty people of America, drew near. You might have made the great refusal. Instead of it, you made the great choice. No words can express the dignity and the greatness of that choice better than those of your President, which I hope are printed in the heart of every son of the United States; "America is pledged to stand and protect all the principles that gave her birth. It is her only choice, and, God helping her, she can choose no other."

At the great service in St. Paul's Cathedral in London, attended by all the public life of the British empire, one of your own bishops, Bishop Brent, said: "Let us thank God that this great people by the choice of America has found its soul."

We have made our choice, we have been raised by making it, and must henceforth live on the level of the choice we have made. This will mean a strengthening as to sacrifice and sincerity; it will mean steadfastness. It is our soul that is concerned. If we were in this struggle, contending for territory or power, or even for peace, the time might come when we might later, in order to spare inevitable suffering and sacrifice, make terms with the enemy. But we are not contending for these things. We are contending for all that gives value to our souls.

No truer words have been spoken than those which were spoken by one of your leading citizens, the president of one of your universities which do so much honor to your great country, to guide and arouse public opinion, who has said: "Peace is not an ideal in itself, it is based upon the achievement of the ideal. The ideal itself is liberty, justice, the attainment of an honorable and permanent peace; and these principles are fundamental and the nations will stand together until these ideals have been achieved." May God grant it! Honor and self-respect are required in the achievement of these things that matter to the nation's soul. To be gained and purchased at any other price, it is not worth the having. Therefore, during what still may prove to be a long waged contest, let us remember that what we are striving for, above all other things, is the protecting of our soul. For what shall it profit a nation if it shall gain the whole world and lose its own soul, or what shall a nation give in exchange for its soul?

For everyone rising to the level of our choice there must be and there will be self-sacrifice. Many people have not yet reached that long and steep and narrow road of sacrifice which your friends in Europe have been treading for three and a half years. You are removed from the scene of this contest by three thousand miles of ocean, yourselves by hundreds of miles of land. You will not be visited, as our people along their eastern coast, by the attacks of the ruthless cruelties of the enemy. Though you are willing to give the best of your men, it is impossible perhaps that more than a million of them shall be in the place of danger on your behalf, but you will not forget that more than four million of my own people are already there.

Your casualty lists are beginning to speak of what is coming. You will not forget that in England, within a few weeks of the outbreak of the war, our casualty lists were moving from one thousand to five thousand, to six thousand, to seven thousand a day; and you will inevitably have your time of trial. I hope many of you will embrace sacrifice willingly, and that you will be eager to be with us, full of self-sacrifice, and will not be afraid to fight, and when the time comes that the Angel of Death knocks at your door you will have the courage and strength and ability of self-sacrifice. I am sure that the women of this country will be true to the word spoken by one of the first of our own women whose son was killed: "I would not tarnish by one single regret the splendor of his honor." When we remember that it is our sole thought that they will be called upon to show how much there is of true worth and ability, I know that these people will rise to the level and prove themselves capable of sacrifice, prove themselves full of steadfastness, sacrifice, and sincerity.

My dear people, you are at a most solemn point in history, the point at which as a nation you meet the supreme moral test. We meet at a great moment in the history of civilization. But you also made a great moment in the moral history of America, for what sent you across the ocean was the discovery of the supreme value of the soul. You realized that the wealth and prosperity and comfort and peace and support of the population, great as these things are, are not to be measured in the scale of the soul of the people. What I am saying to you is only what

I have been saying to my fellow-countrymen for all these years, that our winning our way depends upon the recognition of the truth, that not only as men but as a nation you must rise to the level of right. We must have a new sense of the value of things. I know we needed it in my own country. It seems to me—you will forgive my saying so—that you must be in need of it even in yours.

On my coming from the old country, it is bewildering to find one's self for the first time in the midst of resources and wealth and comfort and prosperity, such as no section of the civilized world has hitherto known. If the atmosphere of success and wealth and material power and resources must be bewildering to me, can I be surprised if it is almost intoxicating to you? It may be that, in God's providence, this one test has reached you and you have as a people not failed in it, in order that there might come to the whole community this new sense of the value of life. We have seen the spectacle of the great nation, foremost in the development of its material resources, foremost in the application of science to the comforts of life, foremost in its control and education, revealing itself to the old world, and it is solemn to think, revealing itself to the Judge of all the earth, as destitute of everything that makes the soul of the people of God.

All of us in England and in America, who have been for a long time sitting at a banquet in which we have an opportunity to know of iron and tin and brass and gold, can see written in letters of fire, against the background of the clouds of war, the judgment on our material civilization: "Thou art weighed in the balance and found wanting." And the call comes to us all, my dear people, if we are to rise to the full standard of this unparalleled question in the history of the world, as it comes to us. If we are to rise to the level of our choice, we must rise above the level of these things, we must rise to God. The day has come, the supreme moment of history is coming. The eyes of the people have been blind, but they see. The hand of God is leading the nation. It will show them the way, I confidently believe, if they will arise to the clear day of His justice and mercy. Then shall the soul of our nation be lifted so that it may show the height of our calling.

My friends, we are already learning that lesson in the conduct of the war. What is it that has been saving England and Italy during all these years? What is it that is saving America now? It is the spirit of righteousness. It is the knowledge that nothing shall stand in the way of doing what is right. It is a great simplification of the issues of life. It is making men do what is morally right, cost what it will. It is the principle of unity, with us at home, that is breaking through all our distinctions, pride of class, and, in spite of all that, is steadily binding us together as one people. Isn't it so for you? That is the great experience, more than anything else, binding you together as one people, drawing the elements of your civilization nearer together, and giving us what is of supreme value, the spirit of service. It is the spirit of Jesus Christ, not in the churches only, but in the whole presence of the world at the present time. There is rising up in the heart of humanity this spirit of righteousness, and that is the only spirit that can save it. It is the spirit of the living Christ, and that is the only thing that can carry them through the tremendous issues of this world struggle; the only spirit in the heart that can save your soul, the spirit of the living Christ.

That is the issue that is before us. That is the supreme issue of this contest, whether a new world is to be born which will at least acknowledge the sovereignty of Christ. If we are men and women who are seeing with eyes, that is the contest, and if we are dedicating ourselves to Him, that will enable us to arise to the heights which we are seeking, and where victory will be given to those people who are worthy of the victory for the sake of God and His Christ.

May it be written by history, upon the leaves of Great Britain and America, that when the great time and test came they recognized the truth! What shall it profit a nation if it shall gain the whole world and lose its own soul? or what shall a nation give in exchange for its soul?

CANTERBURY LAYMEN DISCUSS LEAGUE OF NATIONS (Continued from page 696)

Church's inherent rights. If the choice were forced upon them of acquiescing now and in the future, or of demanding the complete separation of Church and State, he had no hesitation in saying that the choice of the English Church Union was made already.

Mr. Athelstan Riley, who also is always so valiantly and ably to the fore in defence of the Holy Church and the Faith, thought that the Hereford Controversy had brought disestablishment very much nearer. He welcomed such a controversy upon the issues involved on the ground of the unity it would ultimately bring.

Sir Walter Phillimore (late one of the Lord Justices of His Majesty's Court of Appeal), who was the other speaker, gave,

with judge-like precision and lucidity, the broad outlines of the various successive methods in the selection of bishops since the apostles in the first instance selected those whom they thought fit to be their successors in the government of the Church. The resolution before the meeting did not traverse, he said, in his singularly judicious remarks upon the present situation, his Majesty's right of patronage; it simply recommended that the King should take care that he was well advised as to the choice of men to be consecrated to the episcopate. The prerogative of the Crown exercised in this matter had by no means invariably been wielded by the Prime Minister. Over and over again the Sovereign had taken advice from other sources, and had even put aside suggestions of the Prime Minister; and great divines and others, with whom the Sovereign had consulted, had afforded a security that some tincture of Church feeling should enter into such nominations. The proposed resolution rightly spoke of "ancient rights of the Diocese and Province." That meant that there ought to be three parties, so to speak, to the selection of a bishop: the clergy and laity of the diocese over which he was to rule, the collective episcopate of the Province who were to give him the highest of orders and receive him into their membership, and the Crown, representing the Nation.

He could not help thinking that what the resolution proposed would be almost welcomed by the Prime Minister, namely, to establish some body which would take some part of the responsibility—so delicate and so alien as it must be—from his shoulders.

J. G. HALL.

RURAL SOCIAL SERVICE

THE General Convention of 1916 by formal resolution instructed the Joint Commission on Social Service to investigate conditions of living in the rural districts and to prepare a programme to assist the Church to do more effective work there; this committee to report, if possible, before the next General Convention. Following this action, the annual synod of the Province of Sewanee (November, 1917) memorialized the Commission to consider the same matter.

In response to these two resolutions and its own growing conviction that in this time of national crisis the rural problem is of greater urgency than ever and that the Church in the country districts must realize its relation to the solution of that problem, the Commission in December, 1917, appointed a sub-committee to formulate a programme for such work. This sub-committee has held one meeting at which among other things it decided to address to the rural clergy throughout the country, so far as they could be reached, a questionnaire designed to elicit information concerning any constructive rural social service being carried on in their communities with their coöperation, and has also drawn up other tentative plans concerning which announcement may be made later.

The questionnaire is as follows:

I. What work, if any, has your community undertaken along the following lines:

(1) Living conditions (including not only farmers' families, but farm hands—roads, rural free delivery, devices for lightening the work of farmers' wives, etc.).

(2) Recreation (under proper auspices, amid proper surroundings, with a special view to solving the "boy and girl" problem).

(3) Education (especially adapted to the needs of rural communities—with a view, if possible, to training boys and girls to stay on the farm rather than go to the city—local schools, extension courses, including demonstrators from agricultural colleges, clubs for farmers and their children, for the purpose of encouraging competition in production).

(4) Abatement of intemperance, vice, and crime (involving proper supervision of motion pictures and other community amusements, jails, probation work, saloons, hotels, etc.).

(5) Public health (including prophylactic as well as merely curative measures, sanitation, hospitals, adequate provision for the feeble-minded, etc.).

(6) Coöperation with or improvement of the local government or community administration.

(7) Promotion of a coöperative spirit in the community (as opposed to the tendency of the rural population to stand apart).

II. What specific social agencies, secular or religious, are there in your community? Do any Federal agricultural agencies operate in your neighborhood (vocational trainers and educators under the Smith-Hughes and Smith-Lever Bills, etc.)? Do you coöperate with them?

III. What success have you had in arousing the interest of your own people in community service?

IV. Remarks.

Theological Students Becoming Extinct

By the Rev. PAUL MICOU

Secretary Collegiate Department, General Board of Religious Education

SEMINARIES LOSE TWENTY-THREE PER CENT. OF THEIR STUDENTS

IF it were proved that two more years of war would leave us only sixty theological students, would the Church at last view with alarm her scarcity of candidates for holy orders? Calculations show that in 1919-20 there will be sixty-four men studying in our twelve seminaries. Dividing equally, and granting the General Seminary by courtesy the remainder, nine students will occupy the time of fourteen professors at Chelsea Square, and the other seminaries will have five each to use their fine equipment and endowments.

THE DRAFT INVADES OUR SEMINARIES

Statistics are fallible, and on them no one ventures actual prophecies. But it is hard to deny the probabilities shown by the figures collected by the General Board of Religious Education. Their validity rests entirely on the effect of the next draft upon the seminary Junior classes. This is only a matter of estimate at present.

THE TWO ASSUMPTIONS

Juniors are liable to draft. Middlers and Seniors are not, for they were in seminaries when the draft law went into effect. The new draft regulations place most of the Juniors in Class I. This multiplies many times the likelihood of their being called to the colors this spring. The chances are that *three-fourths* will be so summoned.

Furthermore, with the draft operating on our postulants in the colleges as they come of age it is hardly likely that more than *one-fourth* of this year's Juniors will enter the seminaries each fall during war-time.

On these two assumptions hangs all our argument. Lest we be accused of figuring on too high a loss of theological students, let us remind the reader that we are not providing for any loss of Middlers and Seniors, as the call to various forms of altruistic war service becomes more insistent. Experience has shown it is very hard for a man to stay in a seminary when he seems so much needed in our cantonments or "over there". Overestimate in one case, if there is any, is balanced by underestimate in the other.

THE CALCULATIONS FOR NEXT YEAR

Last year's enrollment in the seminaries was 396 (an increase of 45 over the preceding year). This year the seminaries have 305 students, a loss of 23 per cent. As indicated above, the draft will probably take away 63, which is three-quarters of the 85 Juniors. From the remaining total must be subtracted all the Seniors, who number 99, and probably one-half of the 51 special students, or 26. This leaves 117 students to be carried over to next year.

According to our assumptions the fall of 1918 will show only 21 new students entering or one-fourth of this year's Junior class). *Thus the total enrollment of 1918-19 will be 138*

IF THE WAR LASTS UNTIL 1919-20

The present middle class numbers 70, and they, with the remaining 25 "specials", leave the seminaries in June, 1919. This leaves only 43 students to be carried over into 1919-20.

Add to this number 21 new students we have assumed to be the normal number entering in war-time, and *64 will be the total enrollment for 1919-20.*

We dare not think of the effects of still another year of war, for this is bad enough. Putting the calculations on a percentage basis, we find that the total number of theological students in 1917-18 is 77 per cent. of the ante-bellum enrollment; in 1918-19 it will be 35 per cent.; and in 1919-20 it will drop to 16 per cent.

WHY THERE IS CAUSE FOR ALARM

Some may say that this is a situation caused by a wholly unusual national and world crisis and, as it will pass, we need not worry. But the Church looks to the seminaries to furnish annually the majority of the men who are ordained. Similar causes will cut down the number of those entering the ministry from other sources than the seminaries.

Hence we face a period when we will stand still in our Church development, if indeed we do not actually go backward. For not only will there be this falling off in ordinations, but several hundred of our ministers are engaged in one form or another of war service, and their places in the parishes have not been filled.

Furthermore, consider the need of the foreign field. The minimum of ordained men called for by our Board of Missions is eighteen. Many more could be used, but even this minimum is not forthcoming.

OUR SEMINARIES LEAD ALL COMMUNIONS IN WAR SERVICE

We would not have our seminary students fail to take part in the most tragic moments of mankind. Rather are we proud that the 23 per cent. of loss this year is higher than that of any other communion.* But the gap in the line of the Church's leaders can be endured only if we prepare for an immediate advance at the termination of the war. Our seminaries must be filled to overflowing in the first year of peace. How can it be brought about?

THE REMEDY

The searching out of qualified men for the ministry at home and in foreign lands must become the major task of those in authority—bishops, priests, Sunday school superintendents, teachers, directors of Brotherhoods of St. Andrew, leaders of boys' work, college professors, and lay workers in all organizations. Sermons must be preached showing the central place of the Church in the days of world reconstruction, so that fathers and mothers will be as proud to have their sons ordained to be leaders of the Church as they now are to have them commissioned in the service of the nation.

There are four classes to whom the appeal should especially be directed.

1. *Older men*, who can be pried loose from their professions, and with such training as they need sent into the vocation of the ministry. The war has shown that no man is too wedded to his work to be able to leave it if the cause is sufficient. There are always a few such men as "specials" in the seminaries. *They are the only men who can stop the gap in the line of ordinations, and enable the Church to hold her own until reinforcements come from the seminaries two or three years after the end of the war.* Let every minister bring such men to the Bishop for advice and counsel at the time of his annual visitation.

2. *The soldiers*, whose hearts are open to hear the call of the world's spiritual need, just as they have already responded to the call of moral and social need. The Civil War has shown us that we can expect much from this source. Chaplains, Y. M. C. A. secretaries, Red Cross, and Brotherhood of St. Andrew workers have a great obligation laid upon them in this matter.

3. *College students*, who are not of draft age. The Government will not call these underclassmen save in case of great necessity. They have been told they are in college preparing for the days of reconstruction. If the opportunity to serve the world through the Church is laid before them, many will heed the call to the sacred ministry. For this our ministers in college towns and the Y. M. C. A. college secretaries are mainly responsible, but the student's own rector is not thereby excused from writing and speaking to "his boy".

4. *High school boys*, who make vocational decisions to a degree that is not fully recognized. The pressure will be almost overwhelming to make the boy choose a business or a mechanical training course, and to go to work as soon as school days are over. Every Church worker that touches the boy of right calibre must urge him to take a cultural course and enter college. The needs of the Church must be clearly laid before him. If he is mature enough he can make an

* 8 Baptist seminaries lost 19 per cent.; 8 Methodist, 18 per cent.; 4 Congregational, 17 per cent.; and 10 Presbyterian, 14 per cent.

intelligent decision, at least along general lines of Christian service.

If this be applicable to the boy in the distractions of public school life, how much more does it apply to the boy in the Church preparatory school, where conditions are simpler? Principles and masters in such schools have their greatest opportunity now to show that their schools exist to discover and develop the leaders of the Church.

A CAUTION

This is not an appeal for quantity alone. Our ministers had better be too few than of poor quality. The evil in the present situation lies in the fact that bishops are forced to accept most of those that apply because they have parishes and missions which *must* be manned. If the Church seriously enters on a movement to find men for her ministry, she can place her standards at the highest notch, and rest assured that she will secure the men who will reach them. What is needed is not a wholesale call and sentimental God-speed to all volunteers, but a careful "handpicking" of the choicest boys and college students and older men. This is not overlooking the divine element in the call. Human agents are needed to phrase it. The Holy Spirit will consecrate our common sense.

SUPPOSE THE WAR HAS AN EARLY ENDING

Many optimists will say we are crying "wolf", and that an early ending of the war will remove our cause of fear. *But the situation was startling and dangerous even before the war.*

Statistics previously published by this Board, and by various commissions of the Church, show that we are ordaining each year only enough men to hold our own. Thus our communicants increased in the quarter century ending in 1913 four times as fast as our clergy. The ratio of communicants to clergy in our Church has increased twice as fast as the average for seven other leading communions. We have nearly twice as many parishes and mission stations as we have clergy to man them. Even granting that many of these are not in position yet to need or support their own rector, the fact remains that the Church cannot advance into the unoccupied field at home or abroad. Nor can she multiply as she ought in our industrial centers, or do strategic work in rural communities.

For years we have talked. Now let us do something.

STATISTICS FOR THE TWELVE SEMINARIES ON WHICH THE ABOVE ARGUMENT IS BASED

1916-17	Total enrollment last year.....	396
1917-18	Total enrollment this year, which is a loss of 23 per cent....	305
	The draft will probably take away this spring three-quarters of the 85 Juniors	63
	At Commencement there will leave all the Seniors	242
	And one-half of the 51 special students.....	26
		125
		117
1918-19	There will probably enter the seminaries next fall one-quarter of this year's Junior class.....	21
	Thus total enrollment of next year will be 65 per cent. of last year's (396)	138
	At Commencement there will leave all the Seniors.....	70
	And the remaining one-half of the 51 specials.....	25
		95
		43
1919-20	Again we can estimate the Juniors entering the seminaries at one-quarter of this year's Junior class.....	21
	Thus enrollment year after next (1919-20) will be 84 per cent. of that of 1916-17.....	64
	<i>In other words:</i>	
	1917-18 is 77 per cent. of ante-bellum enrollment.	
	1918-19 will be 35 per cent. of ante-bellum enrollment.	
	1919-20 will be 16 per cent. of ante-bellum enrollment.	

OUR COMMUNION is a regiment in God's army—our congregation is a company of that regiment—and the loyalty that seeks to make the company as effective as possible spreads its influence to the regiment and the army. If we are thinking of a united Church, we must think of a united parish and a parish filled with zeal for the faith which it has received to keep and to hand on.—*Rev. William Neely Colton.*

IF WE DO see Him as He has revealed Himself, we must surely bend in unrestrained prostration before Him.—*Rev. H. P. Liddon, D.D.*

TREASURER'S MISSIONARY BULLETIN

NEW YORK, March 1st, 1918.

LAST month we reported the receipts on the apportionment as being \$155,509.42. To the first of this month they had grown to \$232,591, derived as follows:

Parishes	\$175,065.06
Individuals	23,060.77
Sunday Schools	2,334.04
Woman's Auxiliary	30,346.37
Junior Auxiliary	1,784.76
	<hr/>
	\$232,591.00

Gifts to the "One Day's Income Plan" are included in this sum and they amount to \$11,373.03 as compared with \$11,155.57 a year ago. This total of \$232,591 is \$26,129.30 less than the gifts of a year ago for a like period. We are sorry to say this but we must do so.

But the offerings are falling behind when the reverse should be the case, for the expenses are always growing. First as to these latter: societies, corporations, individuals—all alike—have felt and will feel more and more the ever increasing high cost of living. The Board of Missions is no exception to this rule. Whether we wish it or not, like it or not, it is a condition all must face both in our corporate capacity and as individuals. Compared with former years the Board of Missions to-day is hardly entering on new work, more's the pity, by reason for consideration of the times. Yet certain new and large items have been added to its budget. Last month mention was made of an extra \$200,000 for China. The General Convention properly provided for pensions for the clergy and the Board of Missions' share in this most excellent plan is in the neighborhood of \$50,000 this year. Last year's bill was not met by \$143,000. Two of these items make \$343,000 not provided for in the budget. It will readily be seen that to be to-day \$26,000 behind the receipts of last year tends to disquietude. Possibly the change of date for closing the fiscal year may have something to do with it.

For many years, perhaps always, many of us have been prone to think of our sacrifices. To-day, thank God, we are learning to forget that word, and substituting therefor "service", for we have been given a charge and privilege such as men have never been given before, and it will take all our strength and soul and courage faithfully to fulfil our trust.

GEORGE GORDON KING, *Treasurer.*

A PRAYER FOR THOSE IN THE HOSPITAL SERVICE

O MERCIFUL JESUS, who by example and precept didst teach Thy disciples to minister to the bodies of the diseased, afflicted, and distressed; We beseech Thee to bless, preserve, and sanctify all who dedicate themselves to the relief and care of the wounded, the sick, the suffering, and the dying (*especially the surgeons, physicians, nurses, and other members of Hospital Unit Number . . .*); endue them plenteously with Thy heavenly grace; give them wisdom and skill, patience and endurance, tenderness and strength; prosper the means they shall use in their ministrations; protect them in body and soul through all perils and dangers; and finally, of Thy great mercy, receive them into those heavenly habitations of light and peace where, in union with the Father and the Holy Spirit, Thou livest and reignest ever, one God, world without end. *Amen.*

NATIONALISM VERSUS CHRISTIANITY

THE REAL source of the war is the proposition that we owe a boundless devotion to our own country, and nothing whatever to any other country but our own. Nationalism, in a degree, is a very desirable thing, but it differs from any other form of *esprit du corps* in that it implies or permits a suspension of the moral law. We must get people to feel that there is something higher than the loyalty to their own country—there is an obligation to the interests of all mankind. This doctrine is one of the most elementary tenets of Christianity. The doctrine of the brotherhood of man is taught by every religious denomination in the world. I should like to see a very resolute effort made by the ministers of all denominations of Christianity to enforce the doctrine not only that war is inconsistent with Christianity, but that nationalism is inconsistent with Christianity. We want to get behind the idea that the higher loyalty is to our own country, to the idea that all men are brethren, and that we owe to them a duty of inexhaustible, immeasurable love.—*Lord Hugh Cecil, M.P.*

ONE BREAD: A MEDITATION FOR MAUNDY THURSDAY

BY THE REV. CARROLL LUND BATES

WHEN St. Paul wrote, in First Corinthians, "We being many are one Bread," his mind, of course, was on the Eucharist. He was thinking of it as effecting an organic union between Christ and the Church's members, and also between those individual members themselves.

There is a loud call to-day for Christian Unity. But have we been on the wrong track for Christian Unity hitherto? May not Christian Unity be attainable through a new realization of the full meaning of these words, "One Bread"?

It is to-day particularly significant that our Lord chose bread made of wheat flour and gave it a royal place in His great Sacrament.

We respect wheat to-day as we have never done before.

If we will stop and think about the grains of wheat that have gone to make up the wheat loaf that is to-day so particularly precious, we will note that each grain of wheat has had a sort of an Apostolic Succession of its own to make it possible.

It will do us no good to say that this Apostolic Succession in the world of wheat kernels is a disagreeably arbitrary matter or something which ought not to be. The matter of fact about it is simply that this Apostolic Succession in the world of wheat kernels is, and that without it you cannot get bread, because without it you cannot possibly get a wheat kernel.

Each wheat kernel that has gone to make the flour has nutrition in it because there was a previous wheat kernel that was the seed from which the plant that bore it grew. So back and back this Apostolic Succession of the wheat kernel can be traced to some royal initial wheat kernel that somehow first had in it wheat-plant life.

These present war times are demanding that we dismiss from religion every superfluity—everything dogmatic that is not indispensable. But these times emphatically demand that what religion has that is vital shall be brought to the fore.

In our dealing with the matter of Apostolic Succession in the Church, some of our arguments have misled people into the supposition that the doctrine deals with legalities or that it has primarily to do with authority.

Yet I think that we all realize that it has *primarily* to do with neither. It has primarily to do with Vitality. It is no superfluity that can be sloughed off at will. It is no luxury of self-exploitation on the part of some Christian communions. It is the Church's claim of her right to Life. It is the Church insisting that she must meet the hungering soul of the present day with the Gift of Somewhat—and that Somewhat no less than the True Bread.

Every consecration of the elements is a challenge to the communicant at the altar rail as to whether for him the Incarnation stands for Reality. If it does, then the act of Christ wherein He sent the Spirit on the Twelve pulsates with significance. Did the early Church feel this? Yes. Did she believe that in this act of Christ there was that which related itself to the Sacraments? She did. What was it? It was that a really Incarnate Son of God had made Church and Sacrament *alive*.

The bread on the altar demands that we speak for its spiritual pedigree. If there must be Apostolic Succession in the natural world, must there not also be Apostolic Succession in the spiritual world?

It is not merely a matter of ecclesiastical legalities. It is no mere concern of catalogues of successive bishops. It is a matter of Life. It is a question concerning Life-transmission.

The Bread consecrated pleads on every altar: "Am I Bread?" As the wheat kernel is a wheat kernel because there was a wheat kernel before it that gave it life, and as there must have been some royal first wheat kernel, the fount of all wheat life, so the Bread on the altar is Bread because there have been altars from which this altar has, as it were, sprung, and because, if we go back, we reach the Lord who is the Fount of Life for Altar Bread.

It is a matter of realities; a matter having primarily to do with that which is the human soul's chief concern—spiritual Vitality.

When Christian Unity comes it will come gradually as sunrise comes. Perhaps this war is setting it on the way.

It will come, first, out of a realized need for One Bread; and next, out of a realization of what that Bread is; and, finally, out of a common realization of what is requisite in order that there may be Vitality in this One Bread.

The first realization, the realization of need, is already upon us now. The secular papers are full of the confession of it. Men in the trenches feel it. The sense of spiritual need is here.

Again, it is true that wherever bread is broken in the Name of Christ this subtle need is especially felt.

There may be no utterance of the need; but, no matter how specious or imperfect the memorial, where Christ's bread is broken countless are saying to themselves: "Would that this bread were Bread."

And, if the realization of the need is with us, the next step toward Unity has also in a degree been passed; for men have done with a materialistic Christianity, and they have done with a dryly dogmatic Christianity, and they are at least eager for Vitality in Christianity, although there is no universal agreement yet upon where that is to be found.

But men are disposed to fix on the Incarnation as a Reality in such degree as they have not been disposed for many a generation before. Next they are disposed to reach out for a present-day living Christ, a Christ who is now and here, and an Agent for spiritual empowerment.

The final steps remain to be taken, but I believe that they will come.

It will be a glad day when Christian souls, who have been beaten and bruised with rods by preachers who have known chiefly the dull words "Hell" and "Duty", shall find that Christianity means "One Bread".

It will be a glad day for the Christ when men shall know that their need calls for Bread, and that that Bread must have in it Life, and that Life postulates the Church, and that the Church can be only because the Incarnate quickened the Twelve and the Twelve vitalized a Ministry: yes, that, as wheat is wheat because it is the product of a succession of wheat plants, so the Bread of the Eucharist is Bread, because Christ is Christ and the Church the Church.

It may be that, as by the experience of this war the soul of man is finding itself, so that, as it finds itself, it will the more really feel its need; and, as it feels its need, it will realize the One Bread. At least, there can never be a true realization of the One Bread, whenever it arrives, which can fail to unite those who experience it, because it will generate in these first a longing for and then a recognition of the Living Christ and His Church.

A CRUCIFIX

O Image of divine despair,
The sufferings of Infinity
Are, somehow, symbolized in thee,
And make mine easier to bear.
The vultures of eternal care
Claw at thy flesh relentlessly,
Or perch upon the fatal tree,
Or hover in the foggy air.
Something there is that bends my knee
And bows my head in simple awe.
What was it that my spirit saw—
The kingliness of agony?
What ought my suffering to be—
The exposition of Thy law?

JOSEPH U. HARRIS.

LENT ought to be earnestly used, if less in conventional ways. There is need for Penitence, not only personal but corporate and social. Are we allowing in our own dealings the faults of arrogance and ambition, of dishonesty and disregard for others' rights, which in the wider sphere of world politics we see to have produced such calamitous results? There is need for bold and intelligent preaching of justice and truth, of right relations with God and with our fellow-men, of the sure consequences of the violation of these fundamental laws of the Christian religion. There is need for the remembrance of our Lord's Cross and Passion as the pattern of battling against evil even at the cost of life and as the pledge of His love and sympathy in all our sufferings and sorrows.—*Rt. Rev. A. C. A. Hall, D.D.*

Poetry of the Passion

"COULD YE NOT WATCH WITH ME?"

- "Could ye not watch with Me one little hour?"
Across the sombre ages once again
We hear Thy words of mingled grief and pain,
Most holy Saviour, Lord of life and power.
- "Could ye not watch?" How silent stood the trees,
Silent the cloud that slept above the hill;
Only the leap of Kedron's hidden rill
Sang through the gloom, and hushed the sleeping breeze.
- "Could ye not watch with Me?" But yesterday
Ye sang hosanna with the fickle throng,
As to the city's gates we swept along,
And children danced about the palm-strewn way.
- "Could ye not watch with Me?" They heard Thee speak,
Their lips were wet with primal Eucharist,
And one had laid his head on Jesus' breast;
Yet sank they down in slumber base and weak.
- "Could ye not watch with Me?" Like silver chimes
Falling afar with tender plaint and low
We hear Thy mournful words of long ago,
Thy Lenten call, down in these latter times.
- "Could ye not watch with Me?" For souls are laid
In deeper depths of soulless sleep to-day,
Than those forgetful, weary ones that lay
At rest beneath the olives' dusky shade.
- "Could ye not watch?" Yet straightway do we see
A wondrous host of warrior souls that shine
In radiant brightness like to that of Thine,
Keep watch and vigil, blessed Christ, with Thee.
- "Could ye not watch with Me?" Yea, answering voices say,
As men that wait and tarry for their Lord,
With looks responsive to His lightest word,
With faithful hearts that wake to watch and pray.
- "One little hour", and then the joy and song,
The rood bereft, the empty, riven tomb,
The snowy shrine, the fragrant lily bloom,
The Risen Lord, the shattered might of wrong.

GEORGE J. D. PETERS.

GOOD FRIDAY

Oh, heart of mine, beat low—beat low!
The Son of God on earth below
Hath lived and died, that He might show
How measureless His love.
Leave, leave thy life of sin, and rise,
By virtue of His Sacrifice,
Thy sordidness above.

Oh, soul of mine, to prayer—to prayer!
The eternal Son of God did bear
Thy sins and thy transgression there
Upon the Accursed Tree.
For thee the Blood of Life He shed,
Bowling in death His sacred Head,
To set thy spirit free.

Oh, lips of mine, to praise—to praise!
To Father, Son, and Spirit raise
Thy hymn of homage high:
In that when bond of sin and hell
Possessed man's soul with hateful spell,
God sent His Son to die.

Oh, mind and heart and hand, employ
The strength you have, with zeal and joy,
God's Kingdom to extend.
Lord, who hast died that I might live,
Here to Thy work my all I give,
My Saviour and my Friend!

CARROLL LUND BATES.

THE VISION OF THE WOUNDS*

Two hands have haunted me for days,
Two hands of slender shape,
All crushed and torn, as in the press
Is bruised the purple grape.
At work or meals, in prayer or play,
Those mangled palms I see
And a plaintive voice keeps whispering:
"These hands were pierced for thee;
Yea, even so, ungrateful one,
These hands were pierced for thee."

Through toil and danger pressing on,
As through a fiery flood,
Two slender feet beside my own
Mark every step with blood.
The swollen veins so rent with nails
It breaks my heart to see,
While the same voice cries out afresh:
"These feet were pierced for thee!"
"For me, dear Lord, for me?"
"Yea, even so, ungrateful one;
These feet were pierced for thee!"

As on we journey to the close,
Those wounded feet and mine,
Distended still the vision grows,
And more and more divine.
For in my Guide's wide-open side
The cloven heart I see,
And the tender voice sobs like a psalm:
"This heart was pierced for thee!"
"For me, great God, for me?"
"Yea, enter in, my ransomed one!
This heart was pierced for thee!"

* These unsigned lines were found among the papers of the late Harriet McEwen Kimball, but they are not unquestionably the expression of her poetic thought.

THE CROSS

O crucifix, so chaste, so pure,
As here I kneel and gaze on thee
The veil of years is torn apart—
I see the hill called Calvary.

No more 'tis dark about Thee, Lord;
Bright beams from Hands and Feet and Side—
Five sacred wounds, hard-won for man,
Dispel the gloom, O Crucified.

O holy Rood! O wondrous Tree!
The hope of man in midst of strife;
Whose wide-stretched arms invite mankind
To share with Christ eternal life.

The demons tremble at thy form;
The evil horde starts back in fear.
Thy shining glory fills the world,
Announcing light and safety here.

Thy sign I see in all about—
In flight of bird, in mast and spar,
In crossed twigs, in man himself,
In rays that spring from distant star.

O holy sign! Myself I cross
From head to breast, from side to side;
Thus mind, and heart, and strength, and life,
I dedicate to Him who died.

GEORGE B. WOOD.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

MULTI-FAMILY VS. INDIVIDUAL HOUSES

HERE has been an interesting discussion in the Journal of the American Institute of Architects on Multi-Family vs. Individual Houses. The argument advanced in behalf of multi-family houses is:

"In cold climates how can each family shovel coal, or in warm, have enough energy left after a day's work to look after plumbing, shutters, gutters, and leaders? Why should we foist all this work upon the individual occupant . . . when he or she or both have had a hard day's work in mill or factory or mine, and who are supposed to have a family of children besides? . . . How can the general run of house occupants know how to take care of their real estate in such manner as will cause it to last and not become a source of expense? Even the most intelligent of us seem not to understand how to make a house hold out year after year. No, the answer is a multi-family house, with expert repairmen constantly on the job, men who like such work, just as other men, like myself, hate it."

There is a little more about tinsmiths and plumbers and painters and garbage incinerators and women to collect rents "and cooperate with the families in regard to their varying necessities." In commenting upon this argument, Mr. John Ihlder, secretary of the Philadelphia Housing Association, pertinently said:

"It is to be regretted that Mr. Smith did not demonstrate the superlative excellence of multi-family houses for the families of children whom he mentioned in passing."

DAYTON DOES A DIFFICULT THING WELL

Dayton has set a good many examples during the past four years and has just given us two more. Her city-manager, Henry M. Waite, resigned his position of \$12,000 a year to accept a lieutenant-colonelcy in the American Army at \$3,500 or thereabouts; and the city chose a successor at \$7,500 a year. Where else has a city deliberately reduced the compensation of its chief executive? The original sum does not seem excessive in view of the ability required and the need for adequately compensating municipal experts, if we are to put our governments on an expert basis—but it is unusual for a city to reduce a salary when there is a feeling that it is too high. The usual course is to select some deserving (?) politician to fill the position on the ground that he needs it. Dayton, however, felt that now the critical stages were passed and so acted as she did. She has selected a really qualified man to follow Col. Waite. H. E. Barlow is the man who was chosen, strictly on merit. Before going to Dayton he was with Waite at Cincinnati.

WAR-TIME PROGRAMME OF THE FEDERAL CHILDREN'S BUREAU

- I. Public protection of maternity and infancy.
 - (a) Public health nurses and suitable medical attention.
 - (b) The care of babies by their own mothers under decent home conditions.
- II. Mothers' care for older children.
 - (a) Adequate living incomes.
 - (b) Family allowances for soldiers' families; mothers' pensions for civilians.
 - (c) Special provision for extraordinary needs, so far as required to enable mothers of older children to afford the home comfort and protection which are the best safeguard against delinquency.
- III. Enforcement of all child-labor laws and full schooling for all children of school age. Standards should be maintained in spite of war pressure.
- IV. Recreation for children and youth, abundant, decent, protected from any form of exploitation.

AMERICA'S WASTE

The American people are having brought home to them as never before the wastefulness of their past methods.

Heretofore everything has been so abundantly supplied that little or no thought has been given to such matters as water, light, and fuel, with the result when the pinch came we were illy prepared to meet the situation. As an evidence of what one type of waste means, it is interesting to note that over 100,000 tons of coal are annually wasted in Chicago through the negligence and carelessness of the users of water. A recent report of the Chicago Bureau of Public Efficiency gives these figures in detail, showing that not only the additional pumping needed to supply this waste requires an additional 100,000 tons of coal, but that \$3,500,000 are annually needed for new equipment.

THE CITY HEALTH DEPARTMENT of Baltimore and the hospitals in cooperation with the Maryland Society of Social Hygiene have devised a plan to place in public toilets, where advertisements of patent remedies and quack specialists are found, a poster calling attention to the necessity for competent treatment of disease and warning against nostrums and quackery. This sign refers patients unable to pay for private treatment to the dispensaries of the General and University Hospitals. The poster also refers to the officers of the Maryland Society of Social Hygiene as a source of information and pamphlets on sex and disease. The poster is made official in appearance as well as in fact by its top line, which will read, "Published and Posted by Order of Baltimore City Health Department".

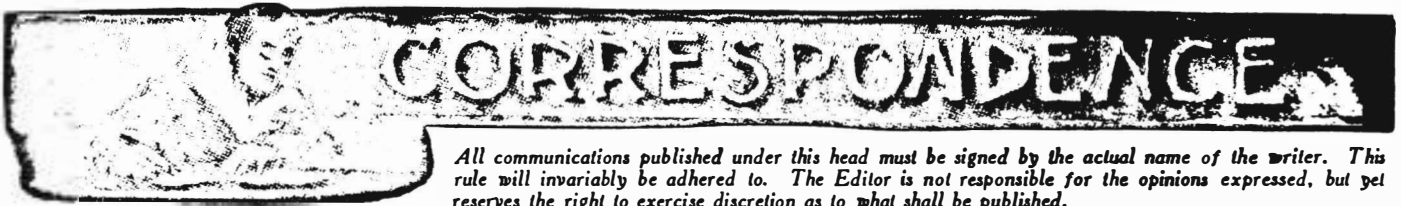
THE ASSOCIATED (ROMAN) CATHOLIC CHARITIES of Chicago has started to raise \$500,000 to avoid the waste that naturally occurs when charity balls and other functions are held for charitable purposes. It is not the intention of this organization to attempt to interfere with the management of any of the institutions, but simply to collect the money and distribute it among these institutions needing assistance. The first effort will be made to reach those who can offer to contribute large sums, and then a canvass of every parish will be made with the purpose of enrolling every Roman Catholic in the city.

THE SOCIAL SERVICE COMMISSION of the district of Asheville, in its annual report, pointed out that the soldiers within the district guarding the railways and being mobilized were almost all quite without the ministrations of the Church, and suggested that these men and aliens within the district should have attention. It is both interesting and encouraging to note that in many districts work along these lines has been carried on in a vigorous and most satisfactory way.

DR. JOHN NOLEN's housing proposals for Bridgeport, as he declared, "are not essentially new, and not in any sense radical". They are "cheap land, broad planning of the neighborhood, low density of houses per acre, wholesale modern building operations, a moderate but adequate dividend on capital, and the participation of the residents in the ownership and management of the property".

A "STRENGTHEN AMERICA" campaign has been inaugurated by the Federal Council of Churches under the leadership of the Rev. Charles Stelzle. It is issuing ten pieces of copy a month advocating the adoption of the national prohibition amendment. There will be altogether 104 different advertisements written and published during the year.

THE SOCIAL SERVICE COMMISSION of the Province of Sewanee suggests that every diocesan committee make a map of the diocese, showing the live and decadent rural churches, the circuits of the rural clergy, and the rural strategic points within the diocese, whether served by the Church or not.



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

"LAYMAN ASKS FOR DEFINITE PROPOSALS"

To the Editor of *The Living Church*:

MR. HALEY FISKE, in your issue of March 2nd, pushes a trenchant pen to some purpose in a letter in which he asks, "What—categorically and definitely—what?" has the Bishop of Michigan, for instance, in mind when he gives voice to utterances like that of his recent sermon on the occasion of Bishop Harris' consecration.

It is unnecessary for me to take up any cudgels on behalf of the Bishop of Michigan, who is amply able to wield his own. But it struck me that he had rather definitely and categorically expressed himself on the occasion referred to. Possibly Mr. Fiske might have discovered what the Bishop meant by presenting "fewer bristling points of antagonism", had he practised a little introspection immediately before writing his letter to *THE LIVING CHURCH*.

Mr. Fiske ought to understand that calling on Christendom for unification is not equivalent to denouncing the distinctiveness of the Church. The problem of the Church in this generation is unification, not by means of elimination but by means of coordination; or, in Bishop Anderson's words, not by concession but by contribution.

The whole world of ideas has gone into the melting pot. The Church is not sacrosanct, and the Church is being tested too. Its futurity is becoming apparent—and the fact that that futurity is the result, the child, the effect, of disunity. The characteristic sin of the Church is the "churches".

This may not be apparent in New York. In Salem, Ore., with its 15,000 population and its thirty-three churches, it is acute. And there are thousands of Salems scattered over the country whereas there is only one New York, as nobody will deny. The Church with its poverty of purse, with its endless confusion, its ceaseless logomachies, does not present the vision of the Kingdom of God the Father Almighty. It presents a spectacle of economic waste, and—what is infinitely worse—of spiritual waste.

Mr. Fiske's stanchness in standing by the faith of the Church does not and will not offer any disproof of this; nor does the splendid work of any one man, however fine it may be. A new era is here, wherein we need just such leadership and vision as the Bishop of Michigan has indicated; wherein we cannot with safety bury our faces in our particular ecclesiastical nose-bag, no matter if it be well-ventilated and silk-lined. Possibly those who may find the nose-bag lined with prickly cactus will be the more ready to lift the eyes, because they are the less comfortable.

Mr. Fiske asks definitely what it is we shall give up. He did not ask me, but perhaps I may, not without presumption, beg to answer:

- Not Episcopacy.
- Not the Priesthood.
- Not the Sacraments.
- Not the Prayer Book.
- Not Mr. Fiske.

What we shall concede is nothing that we have. It is the right of the other fellow to the things that he has. Not to concede our own way; but to concede the other fellow the right to his way. That, categorically and definitely, is the necessary concession. And it is no small one. We haven't given up religious intolerance; we have merely decided to abolish capital punishment in relation to religious intolerance. We have reached the point of allowing those who differ from us religiously to live with us in the same state; we ought to go forward now to the next step, and permit them to live with us in the same Church. Episcopalians should be able to do this if any one can.

We are tortured with the fixed notion that any method of ecclesiastical housekeeping that differs from our own is necessarily wrong, absurd, or stupid. If we have prayers-out-of-a-book, then no possible good can come of prayers-not-out-of-a-book. And *vice versa*. If we have vestments, the not having them is absurd; and if we don't have them, the having them is absurd. And so on, *ad infinitum*. But why? Categorically and definitely, why?

There are two right things: the possession of firm and courageous religious beliefs, and the unity of the body of Christ. It seems evident that the two will sometimes come into conflict. Our problem is to keep a nice and delicate balance between them.

And when either the one or the other is destroyed, or imperiled, it behooves thinking men to restore the balance. Quite obviously, at the present hour, the said balance is completely out of whack.

Faithfully yours,
Salem, Ore., March 5th.

ROBERT S. GILL.

To the Editor of *The Living Church*:

IN your issue of March 2nd a "layman asks for definite proposals". That inquiry, Mr. Editor, should not go unchallenged. I read that letter with sympathetic understanding, and hoping some one would come to the front better fitted than myself to answer his questions. I say sympathetic understanding, for I was once puzzled by the same questions, and Mr. Fiske is typical of thousands of our laity and many of our clergy.

I believe with all my heart in the Apostolic Succession, the priesthood, the sacramental teaching of the Church: they are precious jewels which Christ gave to the Church. But Christ never intended that we should lock these in a case and throw away the key; and that is just what has been done by many of the Church. The key is charity and without that we are as tinkling brass.

Young men are sent out from the seminaries to preach the Gospel, and they preach about the Apostolic Succession, the "Catholicity" of the Church, the priesthood, and kindred matters; they go around with a chip on their shoulders, afraid that others will not recognize their priesthood. All without the Church are heretics and schismatic—if not told in so many words, yet made to feel so. I do not know where the blame lies, I do not try to fix it; but is it any wonder that congregations are small, that strangers and members of other churches are rarely seen within our doors? We question the bombastic efforts of the other denominations, but are we better ourselves? We have been as dry as dust, superincrustated in respectability. I have listened to dry rot, read from a manuscript from our pulpits; I have been guilty of it myself; and I cannot blame any one for going elsewhere to hear the Gospel preached by a man with a little red blood and earnestness.

The complaint is made that other Christians do not like Episcopalians (and some within the Church glory in it). But why should they? Many of us have diligently sought to build a high wall between us and other Christians. Bishop Brent expresses clearly in his book, *The Mount of Vision*, what I wish to say: "A self-centered Church is self-destructive, aloofness is something worse than schism. It is the origin of schism."

We with our wonderful heritage can afford to be broad-minded. If we have something good we must share it with others. They may not want it at first. We cannot expect that we can hold out a spoon with Apostolic doctrines and say: "Here, take this; it is good for you." We cannot cram it down their throats. Sugar catches more flies any time than vinegar. Can we deny that there are Christians in other bodies? They show the fruits of the Spirit to a more marked degree than many of our congregations. And if they are Christians, what sort of fellowship have we with them? If we are all striving for heaven, is it not well to get acquainted while here on the journey? "Billy" Sunday has said: "If the Episcopal Church ever wakes up, then look out." I for one believe it; we have a wonderful power, if we once use it. Instead of being looked on with suspicion we will be looked up to. We have faith, we have hope; but have we charity? It is the Spirit that giveth life.

No, my brother; no bishop or priest wants to give up the charter of the Church; no one of these men wants to throw away that which Christ committed to this Church. They see a vision, and God grant we may be big enough to realize it. But to do so we must live in the Spirit and not by the letter. By our narrowness and aloofness we have hampered the Holy Spirit. We all need more of the Spirit. Our separated brethren may not belong to the visible Church, but thousands and thousands belong to the soul of the Church, and that is more important than merely being a member of the visible Church. Why look at the little things? Let us look at the big things—Christ, God, the Holy Spirit, His truth. That is what abides.

Sincerely yours,
S. J. HEDELUND.

Fergus Falls, Minn.

"PROHIBITION AND SACRAMENTAL WINE"

To the Editor of *The Living Church*:

REFERRING to your editorial of February 16th, on "Prohibition and Sacramental Wine", would it not be advisable for the bishops to confer on this National and State question and suggest some prudent way to meet it without extended public controversy which will settle nothing? Otherwise our Church will be arraigned as law-breakers or supporters of the liquor traffic. This is an issue that cannot be deferred. It needs the same prudent consideration that was given at the first general council in Jerusalem.

Here is a world-wide question of a desire to limit or prohibit a traffic and beverage that has wrought serious damage in and out of the Church. Every large industrial institution prohibits it; Army and Navy rise up against it, because its seductiveness, much as we may regret it, brings other ruinous associations and practices in its train, and a wholesale ruin to others. My friends in business in this and other States, with no interest in prohibition as a moral issue, demand it for industrial safety, health and well-being of their employes and their families, and tell me that in the States where it has been instituted (Virginia among the latest) there has been a noticeable decrease in crime, and a noticeable increase in prosperity of the working people, and the colored people. Now the American Church seems to be in this position on the surface. None of the Protestant Churches will oppose prohibition. In the Roman Church only the clergy are affected. In our Church the issue is the keenest. So far as sacramental bread is concerned, no doubt, there is a change from that used by our Blessed Lord. Indeed, if War Bread ingredients for this purpose, and not pure flour, should be a necessity. I cannot conceive that our Church would make an issue of it, or plead that the validity or benefits of the Blessed Sacrament were involved. Is it therefore either necessary, lawful, or desirable that we must involve our Church in a controversy because "wine", the fruit of the grape, must be either fermented or unfermented?—although the former was undoubtedly used by our Lord, because of climatic reasons, if for no other, and because it was no doubt purer than what we can now obtain.

Can we as a Church encourage Oklahoma Churchmen to be either law-breakers or users of unfermented wine, as you point out, without some Church opinion being reached? I think we had better promptly and quietly have the conference I suggest and get the advice of our bishops. We must not give offence and be law-breakers without consideration, and we must not fail to support our brethren, the workers, who under present conditions must live among and bring up their families close to the evils of strong drink as now sold in all our large cities. Latitude and common sense, and the preservation of our essentials, are urgently required to lead and not follow in this matter. I don't pretend to be able to deal with this issue, but I suggest the foregoing as the first step.

A. J. COUNTY.

St. David's, Pa., March 4th.

THE MEMORIAL TO THE HOUSE OF BISHOPS

To the Editor of *The Living Church*:

HAVING reopened your editorial columns to the case of Bishop Jones, it is to be assumed that your correspondence column is also. I take it for granted that you will publish this letter.

Like King Charles' head, you drag in socialism at every opportunity though capitalism is displaced by the fetich element of patriotism. I think your contributions to the "mess" the Commission made of the case seem only to add to the seething of the pot. While you deplore the memorial to the House of Bishops now being circulated and express the hope that it will not be generally signed, you declare your agreement with its general position. It reminds one of the dust raised by the members of the commission in their attempt to declare when a precedent is not a precedent. It is true that Bishop Jones asked for a commission and agreed to be advised by it. This fact renders more intolerable the curious, rambling, and compromising manifesto of those episcopal oracles.

Your insinuation that Bishop Jones intended to entrap the commission and is now glorying in its success ill becomes you. I think upon reflection you will retract it. Bishop Jones is bearing himself in a spirit of gentle, sweet, Christian humility, in a trial I fear many of us would find it difficult to summon sufficient grace to endure.

In common with others you have acknowledged that the expressions of the commission are regrettable, poorly worded, and that it is unfortunate that they have been published. This being so, your anxiety to have the bishops refrain from correcting a regrettable, poorly worded, and unfortunate matter is inexplicable.

The memorial to the House of Bishops you have honored by editorial citation technically is not an official document of the Church Socialist League. Rather is it an expression of the democracy in the Church. I am but the executive of many in its

circulation. Bishop Jones did not see a copy until weeks after it was printed and circulated. It is a compilation of a college professor, a rector, and the National Secretary of the Church Socialist League, and approved by a group of whom but one-tenth are members of the League. It is being signed by many who do not agree with Bishop Jones and his views. We are within our rights, pressing them with dignity and the courtesy due the American episcopate.

I will anticipate the probable insinuation from some quarter that the expense incident to securing and presenting the protest is paid by some "millionaire socialist"; The money has come as spontaneous gifts from nearly two hundred contributors, ranging from many of one dollar to three of twenty-five. At the present writing there are signed protests from eighteen states, and the end is not yet. God willing they will be made into one neat package and presented to the bishops, when the names will be known for the first time to the right reverend fathers. We do not believe that they will ignore a minority so well extended throughout the Church.

A. L. BYRON-CURTISS.

March 9th.

"THE CRY OF A COUNTRY CHURCHWOMAN"

To the Editor of *The Living Church*:

THE appeal of the Country Churchwoman has led to a comparison of ideas among some who have had similar experience in rural work, and resulted in the following definite suggestions for the organization of that scattered work. We earnestly hope that those responsible will shortly take definite and decisive action, for the neglect of this phase of work has resulted in large areas of ignorance of the Church and has cut off a large source of growth of the urban Church in the city-ward movement of population.

1. The registration of every Church family living in the country.
2. The assignment of each name to the most available clergyman.
3. A pastoral call on every family required at least once every year.
4. The effort to place a subscription to some Church paper in each family.
5. A personal letter by the bishop or rural dean to every family at Easter, Christmas, and other important occasions.

Yours truly,

R. C. TEN BROECK.

"THE MIDNIGHT RAID"

To the Editor of *The Living Church*:

I WAS pleased to see Bishop Darlington's verses, *The Midnight Raid*, printed in this week's copy in the letter by Presbyter Ignotus, but I noticed with regret that the next to last line of the final stanza was omitted. This seems to me to be important, as this line is a prayer that America shall not sin in the same way by retaliation, even though the provocation is great.

The final stanza like the others should consist of eight lines, and is as follows:

"'Twas morning soon and the danger was past,
 Thank God for living.
 The harpies of blood had left our shore
 With murders many to their score.
 Our streets all splashed with children's gore,
 E'en pirates would such deeds abhor.
 Keep us from like acts, we implore,
 Make us forgiving."

Yours very truly,

Harrisburg, Pa., March 12th.

IRENE MATTER.

A CORRECTION

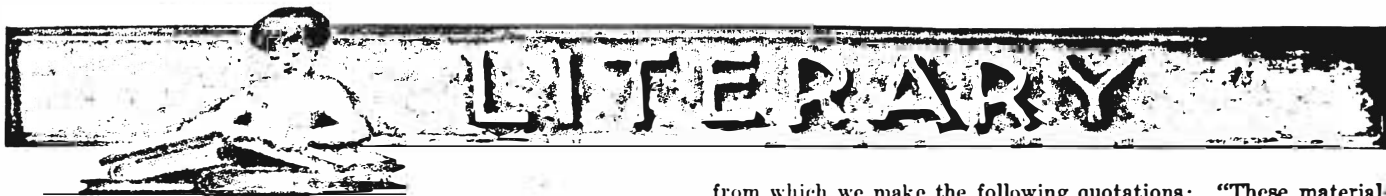
To the Editor of *The Living Church*:

ON page 683 of your paper of the 16th inst., under "Bequests", mention is made of Benjamin R. Simes leaving large sums to our parish. It should have read *Eleanor R. Simes*, who was the widow of our late rector, the Rev. Snyder B. Simes, who was in service from December, 1868, until July, 1915. Mrs. Simes did a wonderful work assisting her husband, and she is missed by many in this old town.

Very truly yours,

THOMAS W. SPARKS,

Secretary of Vestry, *Gloria Dei (Old Swedes) Church*,
 Philadelphia, March 17th.



The Philosophy of Christian Being. By Walter E. Brandenburg, A.M. Boston: Sherman, French & Company. Pp. 148. Price \$1.20 net.

This is an attempt to view the fundamental articles of Christian belief in the light of Royce's *Fourth Conception of Being*, on the theory that as philosophy and Christianity alike deal with universal truths they ought to be more than speaking acquaintances. The author has had the misfortune to live in an atmosphere where it seems to be taken for granted that the two are unrelated and in a measure hostile, and he aims to promote a more cordial understanding. He believes his book will prove to be a mine of suggestiveness, and commends it to Sunday school teachers, Y. M. C. A. secretaries, and to any who have misgivings about the great basic facts of Christianity.

We are in hearty sympathy with the apologetic purpose here avowed and with the writer's strong and earnest faith in fundamental verities. In every other respect we find it impossible to commend the book. Mr. Brandenburg shows only too clearly that his acquaintance with what he contemptuously calls "the theory of evolution" and with the higher criticism of the Scriptures is not that of a scholar; that is to say, beyond some vague impression of their negative results he is unfamiliar with either of these subjects. Under the circumstances, one is not surprised to find that in dealing with "Apostolic Succession" he betrays a corresponding degree of ignorance, putting in the same general category "the Roman Catholic sect", "the Episcopal sect", the Mormons, the Eddyites, and the Adventists. This is a fair sample. Here is another, taken at random. Adam and Eve had the misfortune to be created full-grown; hence, lacking the experience ("the joys and the toys") of normal childhood, hadn't the art of training their own children. This is part of a serious argument. For a philosophical justification of anything Christian we should recommend the reader to look elsewhere. T. B. F.

The Religions of the World. By George A. Barton. Chicago: The University of Chicago Press, 1917. Pp. 349. \$1.50 net.

Since Menzies' little volume, the *History of Religion*, 1895, no small book has appeared covering in outline this vast subject till now. Dr. Barton introduces his work by outlining the religions of primitive peoples. He then takes the religions of the world in the following order: (1) Hamito-Semitic religions, (2) the religions of Persia, (3) the religions of India, China, and Japan, (4) the religions of Greece and Rome, and (5) Christianity. The value of the book consists in its usefulness. A chapter is devoted to each religion. At the end of each chapter, supplementary readings are given; in Appendix I is a list of additional books for teachers' use, with topics for further study; and in Appendix II is given a useful outline which may be employed in a systematic study of the religions of the world.

The chapter on Christianity does not seem very satisfactory to the reviewer. It is possible that the same would be said of the other chapters if they were to be reviewed by Buddhists, Mohammedans, etc. For example, Professor Barton does not think that Constantine was able to distinguish between the Cross and the Sun-disk of Mithra; he believes that there was no Christian priesthood till the time of Cyprian; and he asserts that the Anglican Church discards five of the "Roman sacraments". For unqualified statements they are, to say the least, very one-sided and positively misleading. Apart from this chapter, the author has, on the whole, done his work well. Here and there, such, for example, as on the religion of China, the work is little more than a condensation of larger works, but it is a good condensation. It is perhaps questionable whether the same man should ever attempt to write a history of all the religions of the world. It is certain that nowadays no one student can be an authority on so many religious systems.

SAMUEL A. B. MERCER.

Spiritual Consciousness. By the Ven. Basil Wilberforce, D.D. New York: Dodd, Mead & Company. Price \$1.25 net.

A collection of sermons by the Archdeacon of Westminster; the thoughts of a cultured mind for cultured congregations; stimulating and suggestive, but containing a good deal of unorthodox teaching and suggestion: teachings that would ordinarily be termed preposterous. For example, there is an Easter sermon,

from which we make the following quotations: "These materializations (the appearances of our Lord during the great Forty Days) prove the deathless endurance of the ego." They are gradually "more and more etherealized". They do not suggest "the reconstruction of the flesh body". Our Lord's appearances afford "no argument for the old belief in the reconstruction of our flesh bodies". Again: "No, the promise of God is the permanence of the individuality, not the resurrection of the body." "Thank God, we shall say good-bye to our body forever." There is a sermon entitled, "Philosophical Transubstantiation."

Theosophy and Christianity: a Comparison. By M. Carta Sturge (Moral Science Tripos, Cambridge). Society for Promoting Christian Knowledge. London, 1917. Price 60 cts.

This little book was "drawn up at the instance" of the S. P. C. K. This fact is amazing, when we read what the author says. The impression is left that reincarnation is not incompatible with our religion; and much is made of supposedly Christian moral ideals, etc. Two short sentences will give a good notion of the book. "How true some of this is, and yet there is much which from the Christian point of view is not true." And again: "Further comment is scarcely necessary even in order to sort out in the various quotations given the sometimes brilliantly given truth from the strange, though we feel quite unintentional, distortions of it, more than distortions, absolute and direct contradictions of it." The above quotation reproduces Mr. Sturge's own English and punctuation.

Cycles of Personal Belief. By Waldo Emerson Forbes. Houghton Mifflin Company, Boston and New York. 1917. \$1.25 net.

There are three cycles: Illusion, Disillusion, Reillusion. Several short quotations will serve to illustrate the author's state of mind and belief, and to show that his philosophy cannot possibly be of any service or help to the person who holds the Christian faith: "The writer cannot afford to crowd truth into barren formulas. It can never be understood by analysis. . . . The admission of the existence of God is of no great consequence. . . . Poetry, always magical, its systems, forms, and laws passing out to the infinite in every direction, embarks us upon further and yet further excursions toward the boundless truth."

Handbook of the New Thought. By Horatio W. Dresser. G. W. Putnam's Sons. New York and London. 1917. Price \$1.25 net.

New Thought is said to stand for "God in us", in contrast with the former idea of "God with us" or "God outside of the world". Our troubles are of our own making; there is no such entity as "disease" existing independently and attacking people, whatever their condition. The book is pleasantly written, and very little that could be considered offensive or dogmatic appears. Needless to say, it is not Christianity, but an attempted short cut to the fruits of Christianity as displayed toward one's fellowmen.

DR. ARTHUR E. BOSTWICK, the successful librarian of the St. Louis Public Library, has written what is likely to become the standard book on *The American Public Library*. It is at once technical and popular and embodies in concrete form the results of his long and useful career in this work. It will be interesting to the readers of THE LIVING CHURCH to know that Dr. Bostwick is an active Churchman in St. Louis and took a leading part in the Church pageant held there in 1916. [New York: D. Appleton & Co. \$1.75.]

IN THESE DAYS of gardening for patriotism's sake, many an eager worker is sadly at a loss through ignorance of some very simple method. To such an one, *One Thousand Hints on Vegetable Gardening*, by Mae Savell Croy, with more than sixteen pages of carefully prepared index, will be worth much more than its price. [G. P. Putnam's Sons, New York. Cloth, 275 pp. Price \$1.50.]

Feeble-Mindedness as a Social Problem is the title of a very interesting leaflet issued by the Los Angeles Woman's City Club (420 Exchange Building, Los Angeles, Cal.). In addition to containing a very clear statement of the situation there is a brief bibliography that is helpful.

ARMOR OF LIGHT

BY LOUIS TUCKER

IN a certain place there is a plain, very dark, and a great multitude live there. Some say that the plain is really a valley, in that it is surrounded by a range of mountains; and that the population are not really inhabitants, but travelers passing slowly through. Certainly the plain slopes down to a river whose source and goal none know. None can see the other bank of the river, because of a mist which rises from the water: and sooner or later the people leave the plain, one at a time, and cross the river, so that there is a sense in which they are travelers, not residents. They travel very slowly, however. Many live to old age before they cross.

Being so dark the valley is a place of considerable freedom. Of course it is not pitch dark. There is some glimmer of light natural. Still one may wear what one likes, provided the outline is not conspicuous; and one may do what one likes to others, provided that it does not make a noise or attract the attention of those near. It is thus rather a comfortable place for the strong and the cunning; though weak or stupid people hold any comforts they may have in a precarious grasp.

There is, however, a disconcerting feature about it. Among the many buildings of the valley are some which are lighter. Their presence is due to a Man who once walked through the valley, from whom came light like day. It showed everyone quite plainly. Those whose costumes or whose actions were indiscreet, and especially those who were dirty, tried to drive Him away, and when they failed, some of them washed, and reformed, and followed, but the others killed Him. Those who followed Him did what they could to spread the teaching, and among other things they provided lighted places where any one who chose could learn of Him and get His armor.

For the Man who spread light did not leave His followers without help. He returned alive after He had been killed, and stayed with them awhile; and when He went away He made arrangements by which they could receive certain supplies and equipment to keep them safe in the plain's darkness. There has rarely been so practical an outfit. In the first place provision was made for washing any one and making him clean. He was then supplied with food and a white garment, and provision was made for cleaning the garment when it was stained. He was given a two-edged sword, a broad shield, a helmet, breastplate, girdle, and heavy military shoes, and sent out. Arms imply fighting. It is because the followers of the Man of Light are not without assailants that there is need to arm them.

For the armor gives out light. Not only does light flow from the places where it is obtained, but also from the armor itself. The light from the sword is brightest, but any part of the armor or of the white robe underneath it shines enough to make a clear light close around it, and to show whether the people who stand by are clean or dirty, decent or half-clad or naked. People wearing the armor of light are therefore unpopular; and sooner or later the others on the plain try hard to drive them away.

To a man who wears the whole armor this makes very little difference. The broad shield deflects all missiles, the two-edged sword hews through all obstructions, and the helmet and breastplate and other armor break the force of all blows. Such men are sometimes smitten down, of course; but being uninjured they rise again. They go pretty much where they please on the plain, accomplish what they undertake, and can only be gotten rid of, and that hardly, when they are hustled into the river by force of numbers. There is even some doubt about whether that is a victory: for it is observed that none permit themselves to be pushed into the river, but make successful head against all opposition, until a single clear bugle-note from the other side has called them.

A large number of those who undertake to follow the Man of Light, however, will not put on all the armor. The condition of these is unfortunate. Sometimes, in fact, it is pitiable. Those without the shield can be easily injured by a peculiar kind of fiery dart, much in use in that country, which, while it cannot kill them, unless they lack the breastplate too, can and does inflict upon them many surface-wounds and much agony. Those who lack the helmet are

often dazed by blows on the head, so that some are dead among them and many sleep. Those without the sword are strong to endure, but cannot conquer anything. The ones who suffer most are perhaps those without the iron-bound military shoes. They wound and tear their feet very greatly upon the thorns and sharp stones of the plain, and are finally reduced to standing practically still in one place. It is really worse for the wearers to wear one or two pieces of the armor of light than none at all. The result is about the same, and the suffering before the end is much greater. At least it would be worse if it were not for the fact that they can at any time go to any of the armories, wash their robes, and get the rest of the full armor. For that reason, although for that alone, it is good to see persons wearing even one piece of the armor of light: for there is always hope for such that they may be wakened from their folly by experience and agony so that it finally occurs to them to go and get the rest. The watchers wonder, of course, why they do not all have sense enough to take the full armor when it is first offered; but those partly-armed who are questioned all say that they feel sure they do not need it, and fear that it will prove heavy. As a matter of fact each separate piece of the armor by itself is heavy, and galling besides; but the full armor fits easily and one soon grows used to it, after which it is very light.

Every one on the plain, unarmed and half-armed and fully armed, wades down, sooner or later, into the river and vanishes in the mist. There must be a ford there, for one can watch them for quite a distance before they vanish.

One who has been across the river and returned says that it is a blaze of sunlight on the other side, and that the clothes of those who ford it wash away in the water, so that all except those who have the white robes and the armor come up out of the river naked. There is a great company of people there, all looking; so those who are naked are ashamed and slink away down-stream, beneath the banks, to where, even on that side of the river, there is darkness. Those partly armed, and with robes stained for lack of protection the armor gives, seem to go the same way too, unless they have their shields, though of this He did not speak. What He did say was that those who have their great shields could receive all the rest; which seems to imply the other. But those who are fully armed come up out of the water to where the road leads up to the top of the bank. At the top stand guards also fully armed, and, as each armed soldier comes up dripping from the water, full-armed soldier salutes full-armed soldier, and the newcomer passes onward to the City of the King.

THE SAVIOUR'S ENTREATY

Give Me thy hand, if thou wouldst know the way,

Long, steep, and lone,

That leads from darkness into endless day:

Walk not alone;

And with thy hand, thy faith,

And fear no more:

For I have walked the thorny path before.

If heavy seems thy yoke, My child, take Mine

And learn from Me;

And to thy soul shall come that peace divine

Faith bringeth thee.

Walk not by sight, but by thy trust alone.

Thy journey endeth at the Great White Throne.

Abide in Me, there is no grief nor pain

I have not known;

But I would bear and suffer all again

To keep My own.

These know My voice and follow where I lead.

To failing strength I give the aid they need.

Give Me thy hand and I will lead thee on;

Oh, look not back;

Nor faint; thy sins of all the years are gone;

Oh, look not back;

Those whom the Father giveth Me are Mine;

Abide in Me, as branch doth in the vine.

AUTHOR UNKNOWN.

WITHOUT HUMILITY no soul that has turned to God, and is learning to serve Him, is for a moment safe.—*Rev. H. P. Liddon, D.D.*

Church Kalendar



Mar. 1—Friday.

- 3—Third Sunday in Lent.
- 10—Fourth Sunday in Lent.
- 17—Fifth (Passion) Sunday in Lent.
- 24—Sixth (Palm) Sunday in Lent.
- 25—Monday in Holy Week. Annunciation.
- 28—Maundy Thursday.
- 29—Good Friday.
- 31—Easter Day.

CALENDAR OF COMING EVENTS

- Apr. 10—Special Session House of Bishops, Hall of New Synod House, Cathedral of St. John the Divine, New York.
- 17—Atlanta Dioc. Conv., St. Phillip's Cathedral, Atlanta, Ga.
- 17—Georgia Dioc. Conv., St. John's Church, Savannah.
- 17—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
- 17—Massachusetts Dioc. Conv., Boston.
- 23—Arizona Dist. Conv., Trinity Pro-Cathedral, Phoenix.
- 24—Eastern Oklahoma Dist. Conv.
- 24—Western Mass. Dioc. Conv., St. Stephen's Church, Pittsfield.
- 30—New Mexico Dist. Conv., Church of the Good Shepherd, Silver City.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Miss E. L. Jackson (in Eighth Province).

ARIZONA

Miss A. E. Cady.

CHINA

ANKING

Rev. Amos Goddard.

HANKOW

Deaconess Edith Hart.
Miss Helen Hendricks (address direct; 5854 Drexel avenue, Chicago).
Dr. Mary James.
Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).
Rev. T. R. Ludlow.

CUBA

Rt. Rev. H. R. Hulse, D.D.
Rev. William Watson.

JAPAN

KYOTO

Rev. J. J. Chapman.

TOKYO

Deaconess E. G. Newbold.

NORTH DAKOTA

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

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

Personal Mention

THE Rev. R. E. ABRAHAM, who had accepted charge of Paris and Cynthia, Texas, has been compelled by ill health to withdraw his acceptance.

THE Rev. HOWARD K. BARTOW, voluntary chaplain, should be addressed at Y. M. C. A. No. 23, Camp Devens, Mass.

THE Rev. J. F. BURKS has taken work in lower Campbell county, with churches at Evington, Altavista, and Rustburg, Va.

THE Rev. EVERETT WILSON COUPER has accepted a call to become vicar at Trinity Cathedral, Duluth, Minn., and enters upon the field shortly after Easter.

THE Rev. HERBERT C. DANA, rector of St. Mary's Church, East Providence, R. I., has returned from the hospital where he has been receiving care for the past month. It will be another month, however, before the surgeons will allow him to walk. A fracture of the right leg was successfully operated upon, and he will use both leg and foot again in time.

THE Rev. MARSHALL M. DAY has become rector of Grace Church, Muncie, Ind., in the diocese of Indianapolis. His address is 112 N. Vine street, Muncie.

THE Rev. BENJAMIN DENNIS becomes rector of the Church of the Advent, Brownsville, Texas, and priest in charge of the Valley Missions of the diocese of West Texas, beginning about the first of April.

THE Rev. SMITH O. DEXTER should be addressed at Y. M. C. A. No. 26, Camp Devens, Mass., where he is acting as a chaplain.

THE Ven. A. W. S. GARDEN, field secretary of the Province of the Southwest, has resigned his office as Archdeacon of West Texas.

THE Rev. FRANK H. HALLOCK has resigned the rectorship of Christ Church, Schenectady, N. Y., effective immediately after Easter.

THE Rev. LEE W. HEATON has become Archdeacon of West Texas, by appointment of Bishop Capers. His headquarters are at the offices of the diocese, 424-6 Gunter building, San Antonio.

THE Rev. NORMAN F. MARSHALL has taken charge of the work at Emporia, Va.

THE Rev. C. C. RANDALL has been compelled by advancing years to give up his work in Campbell county, Va.

THE Rev. EDWARD L. ROLAND began work as rector of St. Bartholomew's Church, Chicago, Ill., February 1st. Address communications either at 6754 Normal Boulevard, or care of the Church.

THE Rev. JOHN HENRI SATTIG, chaplain of the 105th Field Artillery, a patient in the Presbyterian Hospital in New York, is sufficiently recovered to look forward to early departure from the institution.

THE Rev. Dr. G. GORDON SMEADE, Archdeacon of Mississippi, has been invited by the Y. M. C. A. to spend a week at Camp Beauregard, La., speaking to the soldiers.

THE Rev. FRANKLIN C. SMITH has resigned his work in Wyoming to take effect on Easter Tuesday. He assumes duties in the diocese of Bethlehem.

THE Rev. STANLEY S. THOMPSON has enlisted in the national service, resigning charge of St. Thomas' Church, Dubois, Wyoming.

THE Rev. JAMES W. TRIPP assumes charge on Palm Sunday of St. Ann's parish, Richford, Vt.

THE Rev. J. FREDRIK VIRGIN has resigned the rectorship of St. Michael's Church, Brattleboro, Vt., and accepted position as a national field scout commissioner of the Boy Scouts of America. His headquarters will be in New York City, but for the present his home will be in Brattleboro, where he should be addressed. His resignation takes effect April 15th.

THE Rev. ARTHUR L. WASHBURN of Providence, R. I., has obtained leave of absence for an indefinite time to go to France as a Red Cross chaplain in one of the hospitals. Mr. Washburn will leave shortly after Easter.

THE Rev. F. B. WENTWORTH, Archdeacon of Kentucky, has been speaking on Individualism and Socialism before university and college students.

THE Rev. W. F. WHITMAN has become curate of St. James' Church, Cleveland, Ohio, and may be addressed at 5607 Whittier avenue.

THE Rev. ARTHUR W. P. WYLIE has been commissioned chaplain of Base Hospital No. 44 (Massachusetts Homeopathic Hospital Unit of Boston) and is now stationed at Camp Dix, Wrightstown, N. J., awaiting orders for overseas service.

ORDINATIONS

DEACONS

INDIANAPOLIS.—At Christ Church, Indianapolis, March 14th, Bishop McKim, assisted by all the see city clergy, ordained to the diaconate Mr. H. R. HOLE, lay reader in charge of St. Paul's Church, Columbus, until recently a minister among the Friends in Indianapolis. The City Clerical Club gave a luncheon in honor of Bishop and Mrs. McKim and the new deacon and Mrs. Hole. The Rev. Mr. Hole will continue in charge of Columbus for the present.

SOUTH DAKOTA.—CHARLES E. COLES, Litt.D., was ordained deacon in Christ Church, Yankton, S. D., on Tuesday, March 12th, by Bishop Burleson. The candidate was presented by the Rev. E. F. Siegfried, rector of Christ Church, and the sermon was preached by the Rev. Graeme Davis of Vermillion.

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. Copy should be written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

DIED

KERSLAKE.—Sergt. THOMAS R. KERSLAKE, a communicant of St. Paul's Church, Salem, N. Y., died of typhoid-pneumonia at Camp Devens, Ayer, Mass., on March 6th. Sergt. Kerslake was the first man from New York State to reach the grounds at Ayer, having been in the first draft, with his brother Corp. Charles D. Kerslake, with whom he ran a race from the station to the Camp, winning the race by a narrow margin, as both young men were trained athletes. Sergt. Kerslake was a graduate of the Rensselaer Polytechnic Institute of Troy, in the class of 1915. He was a member of the young men's Bible class of Christ Church, while at the Institute. His brother Charles was ordered to France only a little while ago. Funeral from St. Paul's Church, Salem, the rector officiating.

NICHOLS.—On Tuesday, March 5th, at Brooklyn, N. Y., JOHN PITMAN NICHOLS, age 74, a member of St. Paul's Church where he was a former vestryman. Funeral services were held privately and interment was at Newport, R. I.

NOBLE.—At his home in Anniston, Ala., Tuesday, March 5th, at 6 P. M., JOHN WARD NOBLE, the founder of the Church of St. Michael and All Angels, aged 87 years.

"The Lord touched him and he fell asleep."

SOUTHMAYD.—On Tuesday, March 12th, at his residence, in Brooklyn, N. Y., JOHN FRANKLIN SOUTHMAYD, M.D., in the 50th year of his age, beloved husband of Kate Farrar and son of the late George M. and Caroline B. Funeral services at St. Paul's Church, Clinton street, Brooklyn, where he was vestryman, on Friday, March 15th. Interment at Greenwood.

WANTED

POSITION WANTED—CLERICAL

CLERGYMAN, NOW RECTOR, Yale and secondary graduate, experienced and successful, for excellent reasons desires change of location to within 300 miles of Chicago. Bishops or vestries kindly address H. Y., care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST WITH FAMILY, college degree, definite teaching, desires permanent rectorship. Salary expected, \$1,800 and rectory. Address H. L. T., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN WILL BE OPEN for engagement after May 1st; will supply for the summer vacant parishes or missions. Address H.E.R., care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT IN LARGE, HUSTLING, CITY parish desires rectorship. Highest references. Address H. M. A., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, middle-aged, desires parish or curacy. Address GRADUS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

YOUNG THEOLOGICAL STUDENT wanted from June to September to take care of garden; also to run engine for pumping water and to read services on Sunday. Salary small but work light. References required and exchanged. Address Mrs. GEORGE BREED, West Yarmouth, Cape Cod, Mass.

THE WIDOW OF A CLERGYMAN, having a home in the Berkshires, wants a working companion, the last of April. Comfortable home and fair pay. Address C.P.S., care LIVING CHURCH, Milwaukee, Wis.

BOOKKEEPER. Competent bookkeeper. Must be under bond. THE YOUNG CHURCHMAN CO., 484 Milwaukee street, Milwaukee, Wis.

INSTRUCTOR WANTED IN MANUAL training, to begin in September. Address ST. ANDREW'S SCHOOL, St. Andrew's P. O., Tenn.

POSITION WANTED—MISCELLANEOUS

ORGANIST, CHOIRMASTER, CHURCHMAN, age 33, experienced in the training of boys and adult choirs, wishes to locate permanently in a town that offers a good field for the teaching of piano, organ, and theory. Pupil of Mark Andrews. Splendid references from present and past churches. Correspondence invited. Address GEORGE H. SELICK, care Rev. J. T. Lodge, Montclair, New Jersey.

ORGANIST AND CHOIRMASTER with splendid record desires change on September 1st: very good salary and field for teaching absolutely essential; excellent references, having been specially successful with the boy voice. Good Churchman and communicant. A most enthusiastic and willing worker. Address MUSICIAN, care LIVING CHURCH, Milwaukee, Wisconsin.

LADY IN BUSINESS for herself, formerly crossed ocean each summer, wishes position for the coming months traveling companion, or spend time mountain, seashore, or anywhere cool. Address E. E., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change to Southern position, unquestionable credentials. Moderate salary with teaching field for voice and piano. Address SOUTHERNER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER with excellent testimonials, English and American, desires position; devout Churchman; London college graduate. Address ORGANIST, Box 71, Shelbyville, Indiana.

ORGANIST-CHOIRMASTER of prominent Western church desires Eastern position. Expert with boys or mixed choir. Highest testimonials. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, MUS. BAC., A. A. G. O., trainer of mixed and boy choirs, open for engagement. Good references. Address P. C., 30 Erie avenue, Niagara Falls, Ontario.

REFINED CHURCHWOMAN desires position as housekeeper or companion in Church family. References exchanged. Address J.A.S., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES CHANGE. Boy voice trainer. Exceptional testimonials. Address X.C.L., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

HALL ORGANS.—THREE- AND FOUR- manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, St. Paul; Trinity, New Haven; Grace, Newark; and Seaman's Institute, New York. Write us for expert advice, specifications, and catalogue. THE HALL ORGAN COMPANY, New Haven, Conn.

AUSTIN ORGANS.—Over sixty-four manuals, and over 700 of all sizes, in use in American churches and auditoriums. The name is guarantee of unsurpassed quality. Builders of many of the most famous organs in America. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

HOLY CROSS PRAYER KALENDAR FOR 1918. An arrangement of intercession topics for every day in the year. Illustrated. Price 35 cents. Limited number printed. Orders should be sent now. Address HOLY CROSS TRACTS, West Park, N. Y.

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profits.

EASTER PAGEANT ready, easily prepared, and suitable throughout Eastertide, approved by Bishop Wise. Ten copies \$1.00. Order early. Rev. CARROLL LUND Bates, 516 N. James street, Rome, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 953 Amsterdam avenue, New York.

CERTIFICATE PLAN for raising Church funds. Inquire Rev. F. H. RICHEY, Asbury Park, New Jersey.

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

SAINT MARY'S CONVENT, PEEKSKILL, N. Y.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—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.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis.

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BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PHILADELPHIA

TWO LADIES LIVING in well-furnished house near Washington Lane Station, Germantown, Pa., would be glad to have gentleman and his wife, or two or more ladies, with board. Best of references given and expected. By his permission refer to the Rev. Gilbert Pember, St. Michael's Rectory, Germantown. Address 512 E. WASHINGTON LANE, Germantown.

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PORTO RICAN LACE and embroidery. Enquire of the Rev. F. A. SAYLOR, St. Andrew's Mission School, Mayaguez, Porto Rico.

LITERARY

PALM SUNDAY.—The Fall of Jerusalem opens one of the most wonderful topics of Scripture and human history. Get *Some Great Christian Jesus* before Palm Sunday. Richly illustrated, 35 cents.

D. R. VAN ALLEN'S FAMOUS LECTURE on Christian Science is one of our most popular publications. Fifteen cents. Address SECRETARY ASCL, Keene, N. H.

ASCL IS THE AMERICAN SOCIETY OF CHURCH LITERATURE. 20 directors elected by the members. Membership a dollar a year. Address the Rev. JOHN S. LITTELL, D.D., Secretary, Keene, N. H. Send for our list. It has things which will help.

MAGAZINES

NEEDLECRAFT, 12 months for 35 cents stamps. Magazine catalogue free. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

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

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

LOANS, GIFTS, AND GRANTS

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

THE 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.

THE CASE OF BISHOP JONES

The *Social Preparation*, the Church Socialist League quarterly, devotes the current issue to *The Case of Bishop Jones*. Reviews and Protests by leading Churchmen. Single copies, 15 cents. One dozen, \$1.25. Address, Utica, N. Y.

APPEALS

ALL NIGHT MISSION, NEW YORK

The All Night Mission, now in the seventh year of its career of service, during which it has sheltered over 200,000 men, fed over 150,000, and helped over 14,000 to a new start in life, is in need of funds.

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York.

MEMORIALS

JOHN WARD NOBLE

At the regular meeting of the vestry of the Church of St. Michael and All Angels, Anniston, Alabama, held on Thursday, March 14, 1918, it was resolved and unanimously carried:

That the vestry of St. Michael's Church desires to express its deep sense of the great loss sustained by the parish and the Church at large, in the death of JOHN WARD NOBLE, on the 5th day of March, 1918, in the eighty-eighth year of his age and his thirty-first year as senior warden, having filled that position from the time of the organization of the parish on the feast of St. Michael, September 29, 1887.

The vestry also desires to put on record its appreciation of the earnestness and zeal displayed by him on all occasions, in helping forward the work that had to be done.

There are many to whom the passing of Mr. John W. Noble leaves a feeling of deep personal loss. His was a life full of years and honor; a consistent witness to the Faith that was within him. He recognized fully his responsibility as a member of the Catholic Church, and his

sense of duty as a Churchman increased as the years passed by. His actions expressed his mind and he shrank from nothing he thought right. He possessed a quiet but keen sense of humor and a ready sympathy with those in distress. He was a decided High Churchman, a man of deep convictions, yet underneath all lay a childlike faith in the great virtues of our religion, of which he would often times speak in a tone of reverence and simplicity. To him "the Church was not a mere ecclesiastical mechanism, but the living Body of the living Christ, drawing from Him her life: that through the Sacraments the Precious Blood vitalizes and restores man's destitute being." He was a great believer in the inherent power possessed by the Church, frequently quoting the promise: "Lo, I am with you alway, even unto the end of the world," words of tremendous significance to him. He believed that as (Churchmen we inherited a great tradition of reverence and devotion, and this belief was embodied in the beautiful Church of St. Michael and All Angels, erected by him at great expense. In this building what is most beautiful in Church architecture has been applied in oblation to the worship of God; in it the great truths of the Catholic faith have been set forth with striking power and richness of detail. Many a worshipper will owe a debt of gratitude to him who has now passed within the veil, for a solemn charm, a reverent grace within and without the building, the result of a loving desire to use all that is beautiful in the worship of God, and will return thanks that "there was a man sent from God whose name was John".

Mr. Noble led a life of great activity, until the increasing weight of years gradually loosened his grasp on things temporal, one by one some piece of work he loved had to be laid down till some two years ago an unfortunate fall compelled his absolute retirement from every activity. How strikingly appropriate was his death! He was about to receive the last Sacrament, the last words of confession had been said and absolution pronounced. He was about to partake of the sacred elements when the summons came and he was translated to the rest in Paradise. He had met his Lord face to face at the breaking of the bread. One cannot help thinking the end came as he himself would have wished. He rests by the side of his beloved wife in the shadow of the church they both loved so well.

The vestry of St. Michael's parish respectfully tender to the surviving children of Mr. Noble an expression of their profound sympathy, and further order that a copy of the foregoing appreciation be sent them, that the same be entered on the records of the parish and published in the *Anniston Evening Star* and *THE LIVING CHURCH*.

THE VESTRY.
W. GOLDSWORTHY, Secretary.

CHARLES G. SAUNDERS

The Commission on the Enrichment and Revision of the Prayer Book is called upon again to record the passing away of one of its members. Mr. CHARLES G. SAUNDERS, prominent in his diocese, honored by all who knew him, a delegate to the General Convention, and conspicuous for his usefulness as a member of Committees on the Constitution and Canons of the Church. His removal from the work and deliberations of the Commission on the Revision of the Prayer Book is a loss most serious to the Commission and to the Church.

Few laymen were so well posted as he in liturgical matters, and so deeply interested in the subject. Although of positive theological and ecclesiastical views, he was at the same time distinctly appreciative of the needs of the Church to-day. The members of the Commission had learned to value the soundness of his opinions, to appreciate the breadth of his outlook, while the charm of his character and manner made a deep impression on them all. We looked upon him as a dear friend and valued colleague.

With him may we be partakers of the heavenly kingdom.

CORTLANDT WHITEHEAD,
HOWARD B. ST. GEORGE,
ROBERT H. GARDINER,
Committee.

Attest: JOHN W. SUTER, Secretary.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of *THE LIVING CHURCH*).
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

TROY:

A. M. Allen.
H. W. Boudley.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neir, Chelton Ave. and Chew St.

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

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

STAUNTON, VA.:

Beverly Book Co.

LOUISVILLE:

Grace Church.

CHICAGO:

THE LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
Church of the Holy Communion, Maywood.
A. C. McClurg & Co., 222 S. Wabash Ave.
A. Carroll, S. E. Cor. Chestnut and State Sts.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Little, Brown & Co. Boston, Mass.

The Unmarried Mother: A Study of Five Hundred Cases. By Percy Gamble Kammerer. With an Introduction by William Healy, M.D. \$3.00 net.

E. P. Dutton & Co. New York.

Taras Bulba and Other Tales. By Nikolai V. Gogol. Everyman's Library Edited by Ernest Rhys. No. 740.

Memories of Jean Francois Paul de Gondal, Cardinal de Retz. With an Introduction by David Ogg. In two volumes.

Over There and Back in Three Uniforms. Being the Experiences of an American Boy in the Canadian, British, and American Armies at the Front and through No Man's Land. By Lieut. Joseph S. Smith, Author of *Trench Warfare*. \$1.50 net.

Houghton Mifflin Co. Boston, Mass.

Serbia Crucified. The Beginning. By Lieutenant Milutin Krunich, with the aid in English idiom of Leah Marie Bruce. \$1.50 net.

Longmans, Green & Co. New York.

Social Problems and Christian Ideals. Short papers on points of importance in the reconstruction of society on Christian lines. Edited by the Rev. E. A. Wesley, M. A., Rural Dean of Liverpool South and the Rev. J. R. Darbyshire, M.A., Vicar of St. Luke, Liverpool, and Examining Chaplain to the Bishop of Manchester. With a Foreword by the Bishop of Liverpool. \$1.00 net.

Into the Deep. Being the Story of the First Five Years of the Confraternity of the Divine Love. By the Author of *The Vocation of the Soul*. With 10 illustrations. \$1.25 net.

Sturgis & Walton Co. New York.

The Empire of Silence. By the Rev. Charles Courtenay, M.A., Chaplain of Holy Trinity, Rome, \$1.75 net.

Parish Publishers. Akron, Ohio.

The Episcopal Church: Its Message for Men of To-day. By George Parkin Atwater. Rector of the Church of Our Saviour, Akron, Ohio. Paper, 50 cts. Cloth, \$1.00 net.

PAPER COVERED BOOKS

Macmillan Co. New York.

Notes for the Guidance of Authors on the Preparation of Manuscripts, on the reading of Proofs, and on Dealing with Publishers. 30 cts. net.

Government Printing Office. Washington, D. C.

War Cyclopedia. A Handbook for Ready Reference on the Great War. Issued by the Committee on Public Information, the Secretary of State, the Secretary of War, the Secretary of the Navy, George Creel. Price 25 cts. net.

YEAR BOOKS

St. Thomas' Church. New York.

Year Book of Saint Thomas's Parish, New York. Parochial Notes, Reports of Various Guilds, etc., from November 1, 1912, to November 1, 1917.

CATALOGUES

Hobart College. Geneva, N. Y.

Catalogue 1917-1918.

Nashotah House, Nashotah, Wis.

Catalogue 1917-1918.

PAMPHLETS

American Church Building Fund Commission.

281 4th Ave., New York.

Annual Report, January 1918.

John F. Slater Fund.

Proceedings and Reports for Year ending September 30, 1917.

From the Author.

Extract from the Annual Report of the Superintendent U. S. M. A., West Point, N. Y., 1917. Relating to Rev. H. Percy Silver, Chaplain.

Twenty-Seventh Annual Report Virginia Branch of the Woman's Auxiliary to the Board of Missions 1916-1917.

The Soldier's Armor. Prepared by H. H. Smith, Ford, Va.

St. Paul's Parish, Centreville, Maryland. A Sketch. 1918.

American Church Institute for Negroes. A Portion of the Report and Address of Rev. Robert W. Patton, D.D., Provincial Secretary, delivered at the Synod of the Province of Sewanee, in session in Charleston, S. C., November 13th, 14th, and 15th, 1917. Printed for distribution by Special Order of the Synod.

Spiritual Prudence. Sermon by the Rev. Edward Slater Dunlap, M.A., St. John's Church, Washington, D. C.

Board of Religious Education Province of Sewanee. Sewanee, Tenn.

Training for Christian Service in the Province of Sewanee. I. The Home. II. The Church. III. The School. IV. The Seminary.

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

Forms of Prayer for Public and Private Use in Time of War. Issued by Authority, for use where the Ordinary permits. 40 cts. net.

True and False Spiritualism. By E. A. G. and P. W. S. S.

Question Time in Hyde Park. By the Rev. Clement F. Rogers, M.A., Lecturer in Pastoral Theology, King's College, University of London. 20 cts. net.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, March 18, 1918 }

NURSES' FAREWELL SERVICE

ON Thursday afternoon of this week more than three hundred young women about to sail for France went in procession into St. Paul's Chapel for a farewell service. They are to do nurses' work, and in further preparation have taken a six months' course in French at St. Paul's guild house under Professor Jacques Bar of Paris.

The vicar, the Rev. Dr. William Montague Geer, was assisted by other clergy of the chapel during the service. In an address he reminded his hearers that although they were not going to the firing line, they were going very near to it, and that they would be "eyes to the blind, hands and feet to cripples, and would smooth many a last pillow." He invoked God's blessing upon the nurses and their labors.

At this time the service flags of the San Francisco and Spokane units were solemnly dedicated by the vicar.

After the service the procession returned to the guild hall, where the nurses were entertained at luncheon.

MUSICAL EVENING FOR RELIEF WORK

In aid of missionary and war relief work of the diocesan Auxiliary to the Cathedral of St. John the Divine, the choir of the Cathedral sang Anton Dvorak's *Requiem* on Tuesday evening, March 12th, in Carnegie Hall. Forty-five instrumentalists from the New York Symphony Society and several vocalists also assisted. Dr. Miles Farrow directed the performance.

ARCHBISHOP WILL SPEAK AD CLERUM

The rector of St. Thomas' Church has forwarded to the clergy of the metropolitan district an invitation from which we quote:

"The New York Churchman's Association has the great privilege of inviting you to attend a service in St. Thomas' Church on the afternoon of Maundy Thursday, March 28th, at 3 P. M. His Grace, the Most Rev. Cosmo Gordon Lang, D.D., Archbishop of York, has consented to make an address to the clergy. The Archbishop will be the only speaker and his *ad clerum* is obviously for the clergy alone.

"We are inviting not only our brethren of the diocese of New York, but of Long Island, Newark, and Connecticut. On the threshold of Good Friday and Easter, the message of the Archbishop of York will bring light and inspiration to us all."

REPORT OF S. P. C. A.

Lovers of animals, and those Christians who believe that it is a vital part of good religion to protect the brute creatures from cruelties inflicted by unfeeling human beings, will be interested in the facts and figures given in the annual report of the Society for the Prevention of Cruelty to Animals. This is a condensed summary of the year's work:

Offenders arrested and prosecuted by the society	895
Offenders arrested by police and prosecuted by the society	185
Total arrests and prosecutions	1,080
Animals suspended from labor	5,472
Horses, mules, and other large animals, disabled beyond recovery, humanely destroyed	1,439
Disabled horses and other large animals removed from the streets in ambulances	985
Complaints of cruelty received and investigated	8,710
Calls made for unwanted, sick, and injured animals	97,169

The report of the treasurer showed that the total income for the year was \$150,-

234.52. The expenses were \$163,249, leaving a deficit of \$13,015.

CHURCH OF THE HOLY APOSTLES

The Rev. Lucius A. Edelblute, vicar of St. George's Chapel Williamsbridge, New York City, who has been called to the rectorship of the Church of the Holy Apostles, has accepted and will be in residence shortly after Easter. Mr. Edelblute was a postulant under the late Bishop Grafton of Fond du Lac before he entered the General Theological Seminary. He received his degree from Kenyon College, Gambier, Ohio, in the class of 1904. In 1907 he was grad-



REV. L. A. EDELBLUTE

uated from the General Theological Seminary and spent a year in post-graduate work there, and at Columbia University. His first ministerial work was as curate of St. Peter's Church, New York City. In 1913 he became an instructor in Hamilton School for Boys, New York.

GIRLS' FRIENDLY SOCIETY

At a Social Service conference in St. Michael's parish house on February 26th the chairman of the Social Service committee reported on the winter's work. Between one and two hundred violations of the Labor Laws had been reported to the proper authorities and all had been sustained. In several cases employers had been brought to trial and convicted. A representative of the Government War Savings Committee spoke. The assistant secretary of the New York State Industrial Commission, Needlework Department, spoke on the Workman's Compensation Law as it affects women. Few women realize that they can claim compensation in case of accident and it is important that they should know all about it. Eleven million dollars was paid out last year in compensation for accidents. Mrs. Harold Brown, chairman of the War Service Committee, explained that the special G. F. S. War Work was for all girls and was to be done by the whole society, associates and members. The society has already (1) added several hundred members to the Red Cross Society; (2) graduated several classes in First Aid; (3) made quantities of surgical dressings; (4) raised money; (5) aided the Y. M. C. A. and the Y. W. C. A.; (6) given clerical assistance; (7) studied food economics; (8) aided Mr. Hoover; (9) opened War Headquarters in New York City.

The War Commission of the Church has asked the society to send Bibles and Prayer Books to the soldiers; branches of the Girls' Patriotic Service League are forming everywhere; a new lodge is ready in Elizabeth, N. J., where girls may be well cared for; in Southern Ohio girls are pledging \$1 each

to realize \$10,000 to pay the Travelers' Aid Society to meet girls going to and from cities. These are but a few of the things the G. F. S. has done since it began its war work.

Dr. Peters closed the meeting with a few words on Social Service as the practice of the religion of Jesus, and then pronounced the benediction.

BOARD OF MISSIONS

The executive committee of the Board of Missions met in the Church Missions House on March 12th. During the session, one-half of the bequest of the late Rev. William Thompson, D.D., approximately \$15,000, was set aside for the endowment of the "Thompson Memorial Chair of Philosophy" in St. Paul's College, Tokyo, Japan, and a legacy from the late Rev. A. R. Morris was ordered held for payments upon the building for St. Paul's College, Tokyo, to be known as the "Arthur Rutherford Morris Memorial Hall."

The committee granted from the undesignated legacies an appropriation of \$3,400 for the district of New Mexico; \$1,000 for North Dakota; \$2,000 for St. John's School, Corbin, district of Lexington; \$6,000 for St. Andrew's School, Mayaguez, district of Porto Rico; and \$15,000 for Christ Church, Osaka, district of Kyoto.

MISCELLANY

Concerted plans have been made by the Rev. Dr. Mottet, rector of the Church of the Holy Communion, and his people to reach a great body of men residing in the neighborhood and to interest them in a special service on Easter Day at 9:30 A. M. None but men are to be at that service; there is to be no sermon and no choir; and the whole service is not to be over one hour long. It is planned after this service to make all these men to feel at home not alone in this church, which is always open and free, but also in the Social Service House. About three hundred men are expected. It is also planned to have them attend a dinner later on and form a club for furthering social welfare in the neighborhood.

The current issue of *Temperance* announces that the remarkable growth of the work of the Church Temperance Society has necessitated removal to larger quarters. The officers of the society are now on the twelfth floor of the Flatiron (Fuller) Building, Suite 1211.

The Rev. John H. Sattig, chaplain of the 105th U. S. Field Artillery, will be the principal speaker at a meeting of the Church Periodical Club on Monday morning, March 25th, in the parish house of the Church of the Heavenly Rest.

RELIGIOUS PREJUDICES

RELIGIOUS PREJUDICES—the more's the pity—are instilled early in children. A ten-year-old boy was driving with his uncle past a cemetery.

"There's that horrid cemetery!" exclaimed the boy.

"Why 'horrid'?" inquired his uncle.

"Because it's Roman Catholic!" came the reply.

Two little girls with tangled hair and soiled frocks were sitting on the steps of a corner saloon. A woman who was waiting for the car asked them pleasantly: "Do you go to the public school?"

"No!" they replied with contempt. "We're not Protestants!"

Is not such sentiment in children a grave reflection on their elders?—*Ida Ahlborn Weeks.*

THE ARCHBISHOP OF YORK SPEAKS IN MASSACHUSETTS

At Educational, Civic, and Religious Centers, with Unfailing Effectiveness—Death of Rev. S. H. Hilliard

The Living Church News Bureau
Boston, March 18, 1918

HIS GRACE, the Archbishop of York, a determined Englishman and an enlightened, clear-headed Scotchman."

Bishop Lawrence thus introduced the man who in three days has made a most profound and universally good impression upon the whole of Boston, when even the most critical went away entirely satisfied. Never before have people of every shade of belief been so universally appreciative of an English bishop. Choir boys and small children were radiant with joy as they tried to tell what "that man said".

Thousands of people were turned away from every public service, but happily hundreds of thousands were not denied the privilege of catching a real, generous glimpse of his Grace through the appreciative daily papers. In this larger audience was an old Roman Catholic priest, whose eyes twinkled with delight as he remarked to me: "Well, his Grace is a real man of God."

On Sunday morning, March 10th, the Archbishop preached at Appieton Chapel, Harvard University; in Trinity Church, Boston, in the afternoon; and in the Cathedral in the evening. On Monday he addressed the Evangelical Alliance in Park Street Church, and then went to a banquet given by the Boston Chamber of Commerce at the Brunswick in his honor. In the evening he delivered perhaps his most impressive address in Symphony Hall, with the Governor of Massachusetts presiding.

In introducing his Grace at Symphony Hall the Governor said:

"If our distinguished guest shall look about him upon the historic monuments of the Commonwealth, he will find some which will remind him possibly of past differences, but they will show, too, the identity of spirit between his country and our own. The people of Massachusetts came honestly by the qualities that led them to begin the Revolution.

"When our guest looks at the Common, the harbor, which is still redolent of tea, and at Bunker Hill, Concord, and Lexington, those places will remind him not so much of past differences as of that same unconquerable spirit that shone so brightly 140 years ago, and that in the greatest crisis that ever confronted civilization will show itself again as dauntless and as true to the freedom of the world."

Tuesday was just as crowded with public engagements. At noontime he gave an address at Faneuil Hall, being introduced by the Mayor of Boston. In opening the meeting Mayor Peters said:

"This historic hall has always welcomed on its platform whoever spoke for liberty. At no time has democracy faced so deadly a foe as the one which to-day challenges its very existence. To meet this foe, the countries of liberal thought must stand together, united. Such a united stand can be effective only by being based on confidence and understanding of the people of the allied warring countries.

"No longer must the struggle for democracy be weakened by lack of cooperation. National jealousy must be subordinated to national security. On the battlefield and

on the sea and in the council chamber there must be unity of action. The inhabitants of every country engaged in the war must weld their citizens together in a common brotherhood—a brotherhood which will cement its nations by a common understanding of its people."

From Faneuil Hall his Grace was taken to the Boston City Club for a luncheon given in his honor by Bishop Lawrence to the bishops of New England and the clergy of the diocese. It was at this luncheon that Bishop Lawrence introduced the Archbishop as "a determined Englishman and an enlightened, clear-headed Scotchman." After this luncheon the Archbishop was taken to the Massachusetts Institute of Technology, then out to Wellesley College, and then somewhere else—but the correspondent of THE LIVING CHURCH had to give it up at this point as he found himself getting dizzy trying to figure out how any man can do all things well in such a short space of time! The Archbishop was not weary! At least he did not show it. His face and form are unusually well preserved. He seems capable of an infinite amount of work.

DEATH OF REV. S. H. HILLIARD

The Rev. Samuel H. Hilliard, for thirty-two years secretary of the New England department of the Church Temperance Society of the Church, died last Tuesday at the Forest Hills Hospital, to which he had been confined for three weeks.

Born in Cambridge, December 13, 1838, he was educated in Roxbury Latin School and Harvard before studying for the priesthood of the Church at the General Theological Seminary. He was ordained to the priesthood by Bishop Eastburn and his first charge was as rector of the old Grace Church. He was later connected with St. Peter's Church in Beverly, St. Barnabas' Church in New York, and other churches in Erie, Washington, and Pittsburgh.

FUNERAL OF HON. G. VON L. MEYER

Nation, state, and city, the army and navy, and the royal Italian Government were represented in the congregation which filled the Cathedral at the funeral services last Tuesday for the late Hon. George von Lengerke Meyer, McKinley's Ambassador to Italy, Roosevelt's Ambassador to Russia and Postmaster General, and Taft's Secretary of the Navy for four years. The Bishop of Massachusetts read the service and with him in the chancel was the Dean of St. Paul's.

EMMANUEL CHURCH AND ITS SAILORS' CLUB

The Sailors' Club of Emmanuel Church, Boston, has just made a most interesting report of its work. The club is the result of the thoughtful and sympathetic work of the men and women of the parish who organized themselves in a committee with this special work in view.

The committee first opened the parish house to the sailors on Tuesday and Friday nights, and later added Saturday and Sunday nights. A different group of ladies is in charge each night. Without their presence the club would not have been a success. As to the method of entertainment, the committee have wisely clung to the old and respectable doctrine of *laissez faire*. Although routed from the field of diplomacy, politics, commerce, and industry, it has not ceased to function in the field of the social amenities. It may have covered a multitude

of sins, but here it is a virtue. The men seek relief from the discipline of the training stations; they want to choose their own form of entertainment. And so they take their choice of pool, cards, or games, of writing or reading or music, all of which are provided. A hot supper is served at half after six, and at half after nine ice cream and cake. A merry Virginia reel ends the evening, and the doors are closed at ten o'clock.

CHURCH WOODCHOPPERS

Nine men of St. Anne's parish, Lincoln, recently cut five cords of wood for the church. And a few days later eleven men from St. Anne's, including the two wardens and most of the vestry, drove to the ministerial wood lot in Concord, chopped four cords of wood, and before noontime delivered the same to the rectory of the Rev. Smith O. Dexter, rector of Trinity Church, Concord.

A VESTRYMAN'S SERVICE

The Rev. Charles E. Jackson, rector of the Church of the Ascension, Fall River, writes the following appreciative note relative to a patriotic vestryman:

"Mr. Henry H. Eddy sent to the last vestry meeting his resignation, owing to his absence out of town. Far from the resignation being accepted, it was voted that the vestry, together with the parish, has a sense of pride in the work that he has been doing as assistant librarian in Camp Devens. He has volunteered his services and unusual experience, without pay, in order that the soldiers might have good books, and his devotion to the work gives every one of us a new sense of challenge. His example and his sensitiveness to duty are inspiring."

BISHOP LAWRENCE TO THE CHILDREN

Bishop Lawrence has just sent out a letter to the boys and girls in the diocese who are filling their Mite Boxes for the Easter Offering. He says:

"Because you are busy gathering your offering for this coming Easter, and because there are reasons why the Church needs your help more this year than ever before, I am writing to ask you to make this the best offering you have ever given—not only the biggest but the best.

"First, the reasons. I hardly need to remind you that there is a world war going on, and that our nation is in it because we believe we can help to win things which will be for the good not only of ourselves, but of the whole world. Did you know that the Church is engaged in a world war too, which has been going on ever since our Lord began it in Palestine—a war against some of the very evils that brought this other war to pass—against ignorance and selfishness and false pride? Wherever these things are, the Church is bound to fight them to the death; and is doing so, not only at home, but in Alaska and Mexico, Africa and China, and wherever her missionaries are at work. Every one of you when you were baptized was enlisted as a fighter in this warfare, and those who had brought you to Baptism prayed that you would continue Christ's faithful soldier unto your life's end. Never before has the Church had such a sure prospect of victory as she would have to-day if all the members of her army would get together and do their full part. Your own special part just now is, of course, to be trained for the service, and to back up those who are at the front all over the world. Your Easter offering is one way in which you can show whether or no you want to do your part."

RALPH M. HARPER.

PHILADELPHIA PREPARES FOR THE ARCHBISHOP'S COMING

And His Stay Through Holy Week — A War-Time Confirmation — Bishop Rhinelander's Lectures

The Living Church News Bureau }
Philadelphia, March 18, 1918 }

THE committee which has the reception of the Archbishop of York in charge is making extensive preparations for his visit to this city, beginning Saturday of this week, March 23rd. The committee will receive him on his arrival. By a slight change in his itinerary he will stop off in Harrisburg, where Churchmen and others will have an opportunity of greeting him. He will then come to this city, and on Sunday morning will be the preacher in Old Christ Church. In the afternoon a large mass meeting will be held in the Metropolitan Opera House, for which tickets will be issued. For the service at Old Christ Church invitations have been sent out to the Church organizations of the diocese, and the military, naval, and civic organizations in the city. It is anticipated that the church will not be sufficiently large to hold the representatives. On Monday a celebration of the Holy Communion will be held at St. James' Church on Walnut Street, at which the Archbishop will be the celebrant and preacher. This service will be for the clergy of Delaware, New Jersey, and Pennsylvania. In the afternoon, at St. Luke and the Epiphany, the Archbishop will receive the vestrymen of the diocese. There will be numerous receptions and conferences during the week.

The services in which the Archbishop will have a part will be in connection with the intensive observances of Holy Week. The committee has had excellent response from various Christian bodies in regard to their participation in the devotions of the week. Each of these will conduct services in accordance with their own ideas and arrangements. It is believed that all parishes of the Church have provided daily services

such as local conditions will permit. Many of the clergy have secured special preachers for the evening services.

A WAR-TIME CONFIRMATION

An interesting special Confirmation was held at St. Mary's Church, West Philadelphia, on the 11th of March, Bishop Beecher acting for Bishop Rhinelander. The three candidates confirmed were three brothers, Lieut. Theodore G. Vetterlein, Wayne S. Vetterlein, and Frederick Dudley Vetterlein. Lieut. Vetterlein was under orders to sail for France that very day, and his younger brother Wayne was on crutches as the result of a wound received in France in August, while in the ambulance service. He hopes to return to the front as soon as his recovery is complete.

"RELIGION IN WAR TIME"

The four lectures on Religion in War Time, recently delivered in St. James' and St. Mark's Churches by Bishop Rhinelander, will be in print this week, and ready for distribution. These lectures received very great attention before large audiences.

MISCELLANY

Bishop Rhinelander has returned to the diocese and his duties, much improved in health. Bishop Beecher has returned to his own district.

Brotherhood of St. Andrew services still continue to draw large crowds of devout worshippers each day at noon. During the present week the Rev. Harvey Officer, O. H. C., will preach at all of the services at Garrick Theatre. From Monday to Wednesday, the Rev. Dr. John Mockridge will be the preacher at Old Christ Church, and Bishop Rhinelander Thursday and Friday. The Rev. Edwin S. Lane will preach on Saturday. The rector of St. Stephen's Church will be the preacher there on Monday. During the balance of the week the Rev. Dr. G. Johnston Ross, of Union Theological Seminary, will have the services.

EDWARD JAMES MCHENRY.

THE ARCHBISHOP OF YORK REACHES THE MID-WEST

The Chicago Programme — War Activities at St. James'—Religious Education and Social Service

The Living Church News Bureau }
Chicago, March 18, 1918 }

THE Archbishop of York arrived in Chicago on Saturday morning early, March 16th, and first addressed the University Club at a luncheon. In the evening he was the guest of Mr. Samuel Insull, Chairman of the National Council of Defence.

On Passion Sunday (this year coinciding with St. Patrick's Day), he preached to an overflowing congregation in the lovely unfinished Church of St. Luke, Evanston, revealing in its strong, restrained architecture the ideals of the Cistercian revival. The procession, one of great splendor of lights and mingled colors, choristers, ac-

lytes bearing the Church flag and the flags of the United States and Great Britain, the president and some of the faculty of Northwestern University in their varied gowns and hoods, and officiating clergy, with his Grace in the scarlet of the Oxford Doctor of Divinity, entered singing, "The Son of God goes forth to War."

The service was the Holy Communion, the rector, Dr. Stewart, being celebrant. Dean Bell read the epistle, and the curate, the Rev. F. C. Grant, was gospeller.

His Grace, preceded by his chaplain, passed from the sanctuary to the pulpit while the congregation sang John Oxenham's hymn, "For the men at the Front." In introducing the Archbishop, Dr. Stewart welcomed him, not only as the representative of Great Britain to America, but of *Ecclesia Anglicana*, that had its beginning in the north of England through the ardor of the Celtic missionaries before St. Patrick's day, and, too, as coming to this

country to address civic and educational representatives of our nation.

The sermon appears elsewhere in this issue.

At the end of the service *America* was sung with the additional stanza so frequent in England and Canada, "God bless our noble men." The recessional was *Onward, Christian Soldiers*. One could not but be impressed since last seeing the Archbishop, the year before the war, how greatly he was aged. Pictures reproduced in *America* would hardly suggest one of white hair. His is a face chiselled by pain and yet lighted by a radiance that comes from holy suffering.

In the evening he addressed the Sunday Evening Club at Orchestra Hall, Chicago. On Monday morning he met the clergy of the diocese in the Church Club Rooms. He was the guest of the Fortnightly Club and other clubs at the Fine Arts Building at 2:30 p. m. In the evening he was the guest of honor at a reception held for him by President and Mrs. Judson, at Hutchison Hall, University of Chicago. On Tuesday, March 18th, in the morning the Archbishop visited the Great Lakes Naval Station, where he was officially received by Commander Moffett. He was the guest of honor and convocation orator at the 106th convocation of the University of Chicago, held in Mandel Assembly Hall at 4 o'clock.

WAR ACTIVITIES AT OLD ST. JAMES'

In making the appeal for an Easter offering of \$10,000 from the congregation of old St. James', the rector, Dr. Stone, asks the attention of his people to the extensive work in the parish for war relief, Red Cross and many forms of aid for those who are serving their country at home or on the battle line. Speaking particularly of the parochial organizations at this old parish, Dr. Stone says:

"As soon as the President of the United States declared war, we began to organize, in the closest sympathy with the glad loyalty of the congregation.

"The women of the parish at once formed a unit of the National Surgical Dressings Committee, and for nine months have met twice a week, and are now meeting three times a week, for the preparation of such articles as may be required of them. The unit has sent to headquarters for shipment to France over six thousand packages; and within the past three months members and friends of the unit have knitted at home for the Chicago Naval Auxiliary of the American Red Cross nearly two hundred articles, such as sweaters and socks. The Girl Scouts have done excellent service in sewing, knitting, and the making of camp torches; besides acting as ushers and selling tickets for the many patriotic entertainments and lectures we have had during the past year. Our troop, consisting of thirty-five girls, anxious to help in the matter of food and labor, will this summer do the picking and crating of the fruit on a large cherry farm in Wisconsin. In these various ways, there are in St. James' Church alone upwards of a hundred and fifty women and girls actively serving the country.

"The Kinzie Club has also formed among its members an Auxiliary of the Chicago Chapter of the Red Cross, and this Auxiliary, consisting of more than thirty men, has given one evening a week, and is now giving two evenings a week, to the making of packing cases for the Red Cross. The Auxiliary already has supplied the Chicago Chapter with six hundred large boxes, and has in stock and in preparation as many more. The Auxiliary has received practi-

cally unlimited orders, and the special thanks of the authorities for the good quality of the material and workmanship.

"Ninety-five men of this parish have enrolled or enlisted in some military or naval capacity in connection with the war—fifteen of them present or former members of the choir; and a large service flag containing ninety-five stars has been placed in the church. The choir-boys, of their own accord, purchased with their own savings, and presented to the Church, an American flag, made of ample proportions and of the finest silk, to be carried in procession."

RELIGIOUS EDUCATION IN THE DIOCESE

The primary conferences held for teachers and officers of local Sunday schools in the Church Club Rooms have been discontinued for the season.

The Fox River Valley Church School Institute held its postponed winter meeting at St. Mark's Church, Glen Ellyn, on the afternoon and evening of Sunday, March 10th. Delegates came from Aurora, Geneva, Batavia, Elgin, Dundee, Wheaton, and Glen Ellyn. At the afternoon sessions there were three interesting discussions, on How to Obtain an Increased Attendance, led by Mr. F. B. Wyckoff of Glen Ellyn; How to Develop Loyalty to School and Church, led by the Rev. F. H. Millett of Wheaton; and How to Prepare the Lesson, led by the Rev. F. V. Hoag of Geneva. The Rev. J. M. Johnson made a stirring appeal for coöperation by the laity at the evening service. It is planned to hold an attendance contest during the coming three months, which will include the next meeting of the Institute. An inter-school assembly will be held at Wheaton on the evening of April 17th. Plans are now being made for the annual Easter rallies on Sunday afternoon, April 14th. It has been suggested that the children make a special effort to increase their Lenten offering in memory of the late Mr. W. R. Stirling, always the champion of missions everywhere, and always interested in the children's annual offering.

SOCIAL SERVICE NOTES

Several parishes and missions have active committees on Social Service, which are working on community lines, besides doing work outside their particular parish, such as campaigning for a "Dry Chicago." The field secretary has been giving a course of noon-day talks at various centers on this civic subject which the "wets" are trying so hard to kill. Parochial committees have visited various diocesan institutions recently, including the Church Home for Aged Persons (where the visitors gave a musical programme), St. Mary's Home for Girls, and Providence Day Nursery.

The services of the field secretary, the Rev. J. B. Haslam, have again been requisitioned by the Food Conservation Committee, who have asked him to distribute literature for our clergy, throughout the state. The secretary attended a meeting called lately at the City Club to discuss the employment of women over forty, and also addressed a conference of the State Council of Defence on our War Garden Organization.

DAUGHTERS OF THE KING

Mrs. Wade the president, is visiting the chapters, giving them a message on Responsibility. On February 28th, at a quiet day for women in St. Peter's Church, the rector, the Rev. F. G. Budlong, gave three helpful meditations, on Our Relationship to Other, Our Relationship to Ourselves, and Our Relationship to God, Power, Purity, and Peace.

NOON-DAY SPEAKERS

One of the most attractive speakers at the Lenten noon-day services this past week at the Majestic Theater has been Mr. "Ted" Mercer, as he is popularly called. Mr. Mercer, a graduate of Yale, after a life of dissipation was converted, and has done all he can since to convert others, chiefly by his graphic tales of his former life and by his earnest preaching. His associate during his recent trip in and around Chicago was Mr. "Tom" Farmer, who began life as a street arab, ran the gamut of the criminal and the down-and-outer, and was also converted. He is trying in his rough, kindly way to win other men to Christ. The preacher next week is Dean Bell.

DAY OF SILENT PRAYER

The sixth annual day of silent prayer was observed on Thursday, March 14th, in the Church of the Redeemer, the church being used for public worship and for private intercessions for fifteen consecutive hours commencing at 6:30 a. m. The usual four Lenten services for Thursdays were held, a large congregation attending in the evening. Over one hundred parishioners signed cards for different hours of intercession throughout the day.

MISCELLANY

The Rev. Frank E. Wilson, volunteer chaplain at Camp Grant, says: "Not long since an order from division headquarters was posted calling on all connected with the Camp to appear in uniform. I asked General Barry if this applied to me, and he said he thought it ought to. A private's uniform would hardly do, inasmuch as a good deal of my work is done with the officers. So the State Council of Defence has met the situation by granting me a chaplain's commission as first lieutenant in the Volunteer Training Corps."

The Church War Fund Account, initiated by the Bishop last July before the War Commission of the General Church came into existence, has received so far a total of \$4,940.94, of which \$2,684.73 has been spent. To this is to be added \$1,700 given by loyal Church people in the diocese for ambulance outfit, which was transferred to the War Fund Account on the donors hearing that the ambulance outfit was no longer needed.

H. B. GWYN.

RELIGIOUS EDUCATION IN THE PROVINCE OF SEWANEE

A CAREFUL, if brief, study of conditions of the Province of Sewanee is made by the Board of Religious Education in that province and has been issued in a well printed bulletin bearing the title *Training for Christian Service in the Province of Sewanee*. Five different headings cover the educational work of the province in, respectively, the home, the Church, the school, the college, the seminary. In each of these the Church's work is well organized within the province. In "the home" it is said there are 95,308 communicants of the Church, 142,962 (estimated) baptized members of the Church, living in 35,740 (estimated) Christian homes. This must probably be a decided under-estimate of the number of baptized members, at least unless these latter are additional to the number of communicants rather than including the latter. The children of communicants alone would seem to account for fully the number estimated for "baptized members of the Church." Christian education in the home is said to be given by family worship, grace at meals, and family prayers, teaching of

personal devotion and duty, coöperation with the Sunday school, the example of loyalty and faithfulness in Christian duties, a Christian atmosphere. These matters are not subject to statistics.

Under the head "The Church" there is some information in regard to the training given to children in churches and Sunday schools through the *Christian Nurture Series* and otherwise, and the three summer conferences held within the province are recognized.

"The Schools" is a title applied to boarding and parochial schools rather than to Sunday schools, and the considerable number of these in the province is noteworthy. There are three boarding schools for boys, nine secondary and advanced schools for girls—of which, however, one is noted as temporarily discontinued—two "schools for special training," seven industrial and mission schools for white children, and eighteen colored schools, the latter under the direction of the American Church Institute for Negroes.

Under the head "The College" it is shown that the province centers its religious activities in the University of the South, and there are three junior colleges for girls. So also under the fifth heading, "The Seminary," the theological department of the University of the South is the chief instrumentality of the province for such training, and there is also a training school for professional Church workers, the La Grange Training Settlement School at La Grange, Ga.

Information under these various headings shows the realization by the members of the Provincial Board of the responsibility resting upon them.

EDUCATIONAL RECIPROCITY MOVEMENT

THE EDUCATIONAL RECIPROCITY movement between America, France, and England, concerning which much has been written of late, and to which President Powell of Hobart College has devoted so much time, is now taking organized form. The leading educational associations of this country are linking it up with the care of our internal educational interests affected by the war and the whole subject is under consideration at Washington. Meanwhile the Association of American Colleges has designated Dr. Robert L. Kelly as acting secretary for the purpose of bringing young French women to study in this country, and an office has been opened for him at 19 South La Salle street, Chicago. The Indiana campaign has stimulated interest the whole country over and other states are starting similar campaigns. Dr. Powell and Mr. Abbott of the *Outlook* will shortly start on a ten days' speaking campaign in Kentucky. In April a campaign for the moral and religious education of America in connection with the war will open under the same auspices and with the assistance of Sir George Adam Smith and Gilbert Murray, who come from England for the purpose.

ELECTION IN NATIONAL GUILD FOR ACOLYTES

THE ORDER OF ST. VINCENT, the new national guild for acolytes, has recently held its first election at which were chosen members of the General Council which rules the order. This council consists of four priests, elected annually, and twelve lay members, elected for three years, and retiring in rotation. As this was the first election, the first layman in each provincial group was elected for three years, but the second and third were elected for two years

and for one year respectively. The priests elected this year are the Rev. Kenneth Ripley Forbes, the Rev. Charles Everett McCoy, the Rev. William Harmon van Allen, D. D., and the Rev. Harry Howe Bogert. The lay members from the First and Second provinces are: Charles H. Westcott, Providence, R. I., Arthur M. Crane, Elizabeth, N. J., George I. LeBaron, Binghamton, N. Y. Those from the Third and Fourth are: Francis H. Kent, Germantown, Pa., John J. Bennett, Pittsburgh, Pa., Richard Chapman, Bethlehem, Pa. The members from the Fifth and Sixth Provinces are: Martin L. Nelson, Chicago, Ill., Amasa R. Booth, Springfield, Ill., James M. Black, Indiana Harbor, Ind. Provinces Seven and Eight are represented by Arthur H. Sargent, Kansas City, Mo., Richard W. Parkinson, Oakland, Calif., August A. Rantala, Fort Bragg, Calif. Robert T. Walker, of the Church of the Advent, Boston, was elected secretary-general for three years. A director-general and chaplain-general, who shall be priests, are yet to be designated, as they are chosen by the newly elected council.

DEATH OF REV. J. W. CHESLEY

THE REV. JOHN W. CHESLEY, 93 years of age, the oldest clergyman on the Eastern Shore of Maryland and the oldest living alumnus of the Virginia Seminary, died at his home in St. Michael's, Md., on March 7th, after an illness of only a few weeks. Mr. Chesley was born in Baltimore on April 15, 1825, and entered the ministry in 1852. He was twice rector of Miles River parish, diocese of Easton, and also rector of All Saints' parish, St. Mary's county, Md., where he served for twenty-nine years. He was canonically resident in the diocese of Washington and was a member of the first Standing Committee of that diocese. Twelve years ago he retired from the active ministry and made his home at St. Michael's.

The funeral services were conducted by his son, Dean J. Harry Chesley of the Cathedral at Easton, assisted by a son-in-law, the Rev. Charles E. Buck of Rock Creek parish, Washington. Mr. Chesley is survived by a widow and four children. The interment was in the St. Michael's parish churchyard. The Masonic Lodge of Easton, of which he was a member, attended the services in a body.

DEATH OF JOHN W. NOBLE

THE CHURCH MILITANT loses a unique and beautiful character in the death of John Ward Noble, founder of the Church of St. Michael and All Angels, Anniston, Ala., and an active and devoted Churchman until age and ill health compelled some cessation to his activities. Mr. Noble passed to his rest on Tuesday, March 5th, at the age of 87.

He had been for many years among the foremost laymen of Alabama. When Grace Church, Anniston, was built some years ago he was one of two families who, for the most part, contributed the expense both for the building and for its endowment. Later he built the magnificent Church of St. Michael and All Angels in the same city, perhaps the finest church in the South and one of the most magnificent in this country. At West Anniston he built an attractive mission chapel and supported its work for several years. It was finally taken over by Grace Church. Mr. Noble was senior warden of St. Michael and All Angels from the time of its foundation until his death. Losing his own property several years ago and obliged thereafter to discontinue his gifts and to live very simply, he showed

the beauty of his character and the depth of his Churchmanship. Few laymen were so well informed on the history and position of the Church as he. He always kept the holy days of the Church at the altar, and a couple of days before his death called for his Prayer Book and read the collect, epistle, and gospel for the day. He was buried in the shadow of the walls of the church he built and loved, by the side of his wife who preceded him to rest a year or two earlier. Mr. Noble was the last of seven brothers and the oldest living member of the family. He is survived by a sister, Mrs. Susan T. McMillian.

An appreciation written by the Bishop of Tennessee is printed in another column.

CHURCH CONSECRATED IN SCOTIA, N. Y.

THE LITTLE Church of St. Andrew, in Scotia, a suburb of Schenectady, N. Y., was consecrated on Washington's Birthday, February 22nd, by the Bishop of Albany. Bishop Nelson reminded the congregation of the great work the Church must do now and after the war, and said that more than ever before Christian people must devote themselves to higher things. The Bishop added that the great crisis in world events has brought into contact with the Church of Christ men who never before gave the Church any serious thought, who are coming to know that religion is real, and feel the power of God in ways that make its reality unmistakable. Those who are at home will need to build well, he continued, if they are to be prepared to meet events when peace has been declared, and a man must be really in earnest about his religious duties, if he is to have a share in molding the religious development of the race.

The cornerstone was laid with impressive ceremonies by the Rev. B. W. R. Tayler, D.D., rector of St. George's Church, Schenectady, last autumn, and the money for construction has come in so rapidly that the building was ready for consecration immediately upon its completion. As Schenectady is growing at the rate of nearly 10,000 a year, St. Andrew's is bound to become an important parish within a comparatively short time. At present Mr. Christopher Hubbard Hill is in charge as lay reader, although the Rev. Dr. Tayler still has spiritual oversight.

Just before the consecration, Bishop Nelson administered Holy Communion, assisted by the Rev. Dr. Tayler and the Rev. Messrs. Roney and Hallock. This is the second church to be built and consecrated in Schenectady since the Rev. Dr. Tayler came to St. George's about a dozen years ago.

FUNERAL OF NEW JERSEY CHURCHMAN

FUNERAL SERVICES for Colonel Edwin Augustus Stevens were held in the Church of the Holy Innocents, Hoboken, on March 12th. Bishop Stearly read the burial office. The Rev. G. Ernest Magill, rector, was celebrant at the solemn requiem which followed. Bishop Lines pronounced the absolution and benediction. Interment was made at Hoboken cemetery in the family plot, the rector and the Rev. Harmon C. St. Clair, curate, officiating. A large number of clergy resident in the diocese and others from a distance attended the church services. Men high in the affairs of national, state, and city government, physicians, lawyers, educators, and men in humbler walks of life thronged the church, and many were unable to gain admission.

Members of Colonel Steven's class at Princeton (1879) were present. A letter

from the White House conveyed President Wilson's sympathy to Mrs. Stevens and her children.

Colonel Stevens had been treasurer of the diocese of Newark since 1903. He served on the Standing Committee and as a deputy to the General Convention. A more zealous, generous, or capable layman could hardly be named. It may be truly said that he died in the service of his country.

THE ONE-DAY'S-INCOME PLAN

THE MIDDLE of March found receipts from the One-Day's-Income Plan totaling \$15,000, and the Board of Missions is much heartened. People realizing the necessity that the Church speak out above the din of war are sending larger offerings than usual to the Plan. One Churchman—a physician—has doubled his offerings for missions because he realizes the additional needs and the vital importance of putting into the world's life the fundamentals for which the Church's missionary work stands. From Pennsylvania comes similar news; certain Church people have doubled all their offerings for Church enterprises and are making their war gifts additional sacrifices.

BISHOP MCKIM RETURNING TO JAPAN

BISHOP MCKIM, of Tokyo, has spent the last two months largely in visitations in the diocese of Indianapolis, the Bishop of which is in France with a Base Hospital unit. Bishop McKim has now completed his work in that diocese and sails from San Francisco for his home work on April 13th.

ARMENIAN AND SYRIAN RELIEF

CLEVELAND H. DODGE, treasurer of the American Committee for Armenian and Syrian Relief, announces receipts of \$681,618.99 for February, making a total of \$8,240,168.92 collected by the committee for relief in the Russian Caucasus, Persia, and Southern Palestine. The committee has already cabled \$7,210,367.55 to the field.

New apportionments amounting to \$955,000 were made at the executive committee meeting of March 1st, as follows: \$250,000 to the Russian Caucasus via Tiflis; \$200,000 to Persia via Teheran; \$200,000 for Eastern Armenia and Western Persia via Tabriz; \$150,000 for Asia Minor via Constantinople; \$100,000 for Syria via Beirut; \$50,000 for Palestine via Jerusalem; \$5,000 for Armenian refugees in Port Said.

Two checks of \$70,000 each were received by the American Committee for Armenian and Syrian Relief this week. One came from the Canadian Sunday schools, the other from the city of Portland, Ore.

PARISH PROTESTS AGAINST PENSION POLICY

RESOLUTIONS against the exclusion of clergymen retired before March 1, 1917, from the benefits of the Church Pension Fund have been passed by the vestry of St. John's Church, in the parish of Langley, diocese of Virginia. The preambles recite the facts leading up to the collection of the fund, declaring that "a large body of the contributors to the said fund were unaware of the fact that a class distinction had been created in favor of the active clergymen and against those who by reason of age and infirmity had been compelled to retire", and declare their exclusion to be "an error of the gravest character". The view is then expressed that of all persons entitled to pension benefits these should come first and their exclusion is said to be

"a dark blot upon the history of the Protestant Episcopal Church. It is worse than un-Christian. It is inhuman." Declaring the fund collected by the organization to be sufficient to cover this purpose as well as to protect the present generation of working clergy, the demand is expressed either that the whole subject be reconsidered and that the administrators of the present fund should carry out "what is certainly the desire of many of the contributors thereto", or else that an organization be effected for securing funds for this more immediate purpose.

A DIOCESAN STANDARD FOR CHURCH SCHOOLS

THE BOARD OF RELIGIOUS EDUCATION of the diocese of Ohio has recently put forth for Church schools a suggested "Standard", after long and painstaking investigation by a committee which studied all existing systems and also investigated the diocesan schools. The plan if successful will bring the general, provincial, and diocesan boards into effective touch with the parish schools. The "Standard" was presented at the last diocesan convention as a report which was adopted and provided for by canon. Its requirements are as follows:

- (1) Organization—Grading—Curriculum.
 - (a) Each school shall be organized with the following officers as a minimum: a superintendent, a secretary, and a treasurer.
 - (b) Each school must be organized and graded, and have a curriculum in force, according to the Fully Graded Plan, or two-year cycle plan, or three-year cycle plan. (See *Church Ideals in Education*, pages 34 and 35, 52 and 53.)
 - (c) In case the *Christian Nurture Series* is not used, the lesson material for all classes must be sanctioned by the diocesan Board of Religious Education, or its committee designated for that purpose.
 - (d) There must be in each class a regular lesson period of forty minutes.
 - (e) Equipment—A separate room or screened-off place, at least for each department. (For merit school, for each class.)
- (2) Promotion. Systematic promotion from one grade to another, with a regular promotion or commencement day annually.
- (3) Missionary Instruction and Offerings.
 - (a) Definite instruction in Missions given to each class—details to be in the discretion of the rector—but to be furnished to the diocesan Board of Religious Education in the report hereinafter referred to.
 - (b) Annual Lenten Offering or its equivalent for General Missions.
 - (c) Advent Offering or its equivalent for Diocesan Missions.
 - (d) Duplex envelopes in use.
- (4) Temperance Instruction. To be faithfully given, and to have a definite place in the curriculum to be arranged by the rector.
- (5) Extension Work, etc.
 - (a) A Font Roll to be kept, and an officer or teacher to be specifically charged with the duties connected with it.
 - (b) Contact with parents of children, by a parents' League, by meetings of parents, or by Home Library devoted to Religious Education and kindred subjects.
 - (c) Social Contact. Birthday cards or remembrances from school to pupil; class or department social occasions; Font Roll Day annually.
 - (d) New Members Canvass. All standard schools shall have an organized annual canvass for new members, and all schools wishing to be classed as "Merit" schools must show an increase of five per cent. annually.
 - (e) The average weekly attendance in the departments where regular attendance is expected, i. e., including Home Department and Font

Roll, etc., must equal seventy per cent. of the enrollment.

- (6) Records, Reports, etc.
 - (a) Records must be accurately kept and must include Roll of Members, attendance, offerings, details of organization of school, an indication against each member's name showing whether baptized, confirmed, and communicant.
 - (b) An annual report shall be made to the diocesan Board of Religious Education, on the form supplied by the Board, giving the names and addresses of officers and teachers, enrollment, average attendance, statistics of departments, etc., including lesson material for each class, amounts of money received and expended, and how.
- (7) Organized Classes. There shall be in each standard school at least one fully organized class.
- (8) Teachers' Meetings and Teacher Training. There shall be meetings of teachers in all standard schools not less frequently than once a month during ten months in the year for definite study and conference on the work of the school. In "merit" schools there shall be not less than one student definitely training for the work of teaching by correspondence course or by such other work as may be approved by the diocesan Board of Religious Education.
- (9) Education All the Year. Either the Sunday school shall be open all the year or there shall be regular sessions during nine or ten months, and vacation sessions for the remaining time.
- (10) Organization of the Sunday School in the Diocese.
 - (a) Each standard school shall be officially represented at the annual Sunday school convention or institute by the superintendent or his assistant or alternate, and by at least one teacher.
 - (b) Each standard school shall be officially represented at regional conferences or institutes by at least three teachers or alternates (the superintendent to count as a teacher in this case.)
 - (c) Each standard school shall make at least one offering annually for an object to be designated by the diocesan Board of Religious Education for the purpose of Religious Education within the diocese.

EXTENDING THE MINISTRY OF HEALING

THE RULES and prayers of the Society of the Nazarene, which is engaged in revivifying the ministry of healing in the Church, have just been translated into Spanish and are being distributed in our Spanish-speaking missionary districts, Cuba, Porto Rico, and the Philippines. The translation is by the Rev. J. M. Lopez-Guillen, one of our priests in Cuba. Copies of these may be obtained from Mr. Thomas H. Harris, box 650, Havana, Cuba, or from the Rev. Henry B. Wilson, director of the society, Boonton, N. J. Other Spanish translations of the literature of the society are to follow soon, including one of the director's books.

THE BROTHERHOOD'S SERVICE

THE WORK of the Brotherhood of St. Andrew secretaries now in thirty of the largest training camps is truly one of service and prayer. But "service" in its broadest sense means to secure the service of others who will help in the spreading of Christ's Kingdom. The Brotherhood secretary devotes a great deal of his time to the formation of personal worker groups among the men; in addition he seeks the service of agencies outside the camp; and wherever he can he aids the agencies already at work.

The Brotherhood secretary at Fort Oglethorpe says the Men's League of St. Paul's Church, Chattanooga, is planning to assist in calling on patients at the base hospital.

From Secretary G. A. Kenderdine at Camp Pike comes the brief phrase: "Secured and took out an Episcopalian choir from town." To anyone who has been in the camps this signifies an afternoon of real enjoyment of the right kind for several hundred men.

BEQUESTS

THE WILL of the late Mrs. Mary Smith of Springdale, Conn., recently offered for probate, amongst many charitable bequests makes one of \$200 to Christ Church, East Norwalk.

THE GENERAL BOARD OF MISSIONS receives \$25,000 by the will of the late Mrs. Charlotte M. Fiske, recently filed in Boston. She also made bequests of \$5,000 each to the Episcopal City Mission of Boston and the diocesan branch of the Woman's Auxiliary.

IN MEMORY of Casper Collins, a bequest has been given to St. Mark's Church, Casper, Wyo., to be used in placing a permanent memorial window. Old Fort Casper received its name in honor of Casper Collins, and the name has come down to the present town of Casper.

ALABAMA

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

Fire Loss at Talladega—Notes of the Clergy

ST. PETER'S CHURCH, Talladega, was badly injured by fire late in February. The vestry is now considering whether the burned structure can be repaired or must be entirely torn down and supplanted by a larger and better edifice of stone. The destroyed building was a frame structure.

BISHOP BECKWITH has taken charge of St. John's Church, Montgomery, which has been vacant since October 31st. St. Andrew's Church, Birmingham, has become vacant by the resignation of the Rev. W. S. Poynor, who accepts a call to Florence, S. C. The parishes at Gadsden and Demopolis are without rectors at the present time.

ALBANY

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

Confirmation at Mount McGregor Sanatorium

ON SATURDAY, March 9th, the Bishop visited the sanatorium of the Metropolitan Life Insurance Company at Mount McGregor, near Saratoga. Confirmation was held in St. Mary's Chapel with a large attendance of patients and attendants. The Bishop, vested in cope and mitre, confirmed four candidates at the altar rail and then, preceded by the chaplain, the Rev. H. B. Le Ferre, went up into the gallery where he confirmed a bed-ridden patient. This gallery is connected by a bridge with the infirmary, so that patients unable to leave their beds but able to attend church service can be wheeled in from their rooms. This is the third or fourth confirmation at the Sanatorium. After the service the Bishop visited the different buildings and conversed with the patients. Before his arrival two of the patients received the sacrament of Baptism at the hands of the chaplain, one of them conditionally.

CONNECTICUT

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

Commemorative Service—Deaths—Bishop Brewster Writes to Church People in the National Service

IN ST. PAUL'S CHURCH, New Haven (Rev. George L. Paine, rector), on Sunday the 10th, a service was held commemorative of

the parish's forty-seven men and one woman enlisted in their country's service. The men at the Naval Training Station were present by special invitation.

ST. ANDREW'S CHURCH, Thompsonville, was singularly bereaved recently by the deaths within twenty-four hours of each other of two of the oldest and most faithful communicants and workers in that parish. Mrs. George M. Moore died after brief illness on Tuesday afternoon, March 6th. For twenty-seven years she had been a member of St. Andrew's Church and of many organizations connected therewith and had been one of the most active workers in the local Red Cross. On the following day, Mrs. Elizabeth R. Reynolds died from infirmities incident to old age. Mrs. Reynolds was for years one of the most active workers in St. Andrew's parish. When the Ladies' Aid was formed many years ago, she was its first secretary and treasurer, and continued to serve until two years ago. For years also she was a teacher in the infant department in the Sunday school.

IN ACCORDANCE with the wish of the Rev. Ernest deF. Miel, D.D., rector of Trinity Church, Hartford, to return to the front in France and to continue the Red Cross work interrupted by his return to America, the parish has granted him indefinite leave of absence in the service of the nation. He expects to sail inside of a month and has no idea how long he will be absent. Since his return Dr. Miel has spoken before many organizations throughout the state concerning war conditions and the life of the American fighters "over there".

PROFESSOR WILBUR M. URRAN, Brownell Professor of Philosophy in Trinity College, will read a paper at the April meeting of the clericus of the Hartford archdeaconry on The Religion of Mr. H. G. Wells.

BISHOP BREWSTER has sent a second letter to every member of the Church from the diocese who at present is enrolled in the national service. His former letter was in the form of a Christmas greeting; this is to remind the men that the Church is not forgetful of them and their work and ever bears them in her prayers and intercessions.

THE ARCHBISHOP OF YORK during his stay in New Haven was the guest of President and Mrs. Arthur T. Hadley of Yale. He addressed a large and prominent gathering of New Haven and Connecticut citizens in Woolsey Hall on the evening of March 13th. The Bishops of the diocese were specially invited guests on this occasion.

THE NUMBER of Connecticut Churchmen enrolled in the national service is nearly two thousand.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop
Patriotic Stamps for the Ofertory

THE EASTER offering at St. Bartholomew's Church, Bemidji (Rev. George Backhurst, rector), will be for the new organ fund. The rector has asked the congregation to make its offering in Thrift and War Savings Stamps.

ERIE

ROGERS ISRAEL, D.D., Bishop
Cathedral Notes

THE CATHEDRAL found itself in the midst of a financial crisis last autumn, caused largely by difficulties arising from the war. The Cathedral Chapter informed the congregation of the situation and in response

nearly every member has increased his or her pledge, the total increase amounting to over \$4,000. The chapter are at present busy on a campaign to get an offering of \$4,000 at Easter time. This, with the increased pledges, will solve their financial difficulties. There are over a hundred more givers than at this time last year, and the problem thrust upon St. Paul's when pew rents were eliminated seems about to be solved.

THE ATTENDANCE at the Cathedral services has been gratifying. Numbers are as large as ever in spite of the fact that many men have little spare time at luncheon nowadays. At the Wednesday evening services the average attendance has been 150 and the clergy—Dr. Aigner, Mr. Woodroffe of Cleveland, Dr. Brown of Pittsburgh, and Archdeacon Owen—have given splendid messages.

THE MISSIONARY MISSION at the Cathedral is in progress at present. The Rev. Horace Stowell was greeted by a large congregation on Mid-Lent Sunday in spite of the blizzard that came to Erie with him. All parishes have joined for this mission and Mr. Stowell is proving a most earnest and attractive speaker whose thought is just fitted for the needs of the day.

THE BISHOP OF PITTSBURGH has been holding confirmations for Bishop Israel. Warmly welcomed by the Cathedral congregation, he spoke at some of the noon-day services.

GEORGIA

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

Church Ready for Consecration—Noon-Day Services—Mission Removed

ST. MATTHEW'S CHURCH, Fitzgerald, was completed about seven years ago during the incumbency of the Rev. Frederick North-Tummon. A loan of \$1,200 was secured from the American Church Building Fund Commission to finish it. The congregation, small and composed of people of modest means, has suffered greatly from the removal of many of its members. These good people, however, especially the women who make up so large a proportion of the congregation, worked strenuously and gave liberally, under the leadership of their vicar, the Rev. J. W. Bleker, to pay off the debt. On March 1st they made their last payment to the Building Fund Commission and their church is ready for early consecration.

MID-DAY SERVICES are being held this Lent as usual for four days each week in Christ Church, Savannah. By courtesy of rector and vestry, the services are held under auspices of the Bishop and a committee of the Church Club, composed of laymen of all the parishes of the city. The Rev. David C. Wright, rector of St. Paul's Church, Louisville, Ky., is the preacher from March 19th to 22nd and Bishop Reese speaks during Holy Week.

ST. MICHAEL'S CHAPEL, Savannah, heretofore a mission of Christ Church, has been moved to a lot on the corner of Anderson and Harmon streets in East Savannah. This lot was given to the diocese by the children of the late Mr. and Mrs. J. D. Weed of Savannah in memory of their parents, in place of the lot on which the chapel previously stood. The church, now rebuilt, will be used by a new congregation known as the Church of St. Michael and All Angels, an organized mission of the diocese. The first service was held at the new location on Sunday night, March 10th.

IDAHO

JAMES B. FUNSTEN, D.D., Miss. Bp.

Replacing the Indian Mission at Fort Hall—District Convocation—Educational

PLANS FOR the new Fort Hall Indian Mission are being completed and the contractor will soon commence to rebuild this building destroyed by fire last November. The insurance will cover more than half the cost, and the Bishop hopes friends will give the balance. The Rev. S. W. Creasey is now in charge. The mission works among Shoshones and Bannocks.

THE ANNUAL CONVOCATION of Idaho will be held in Boise from May 23rd to 26th.

ST. MARGARET'S SCHOOL will probably close its session the last week in May. The session has been fairly good, all things considered. Under good conditions the girls' school could be made a great missionary influence, but with insufficient funds its progress is much hampered, especially in these war days.

ST. LUKE'S HOSPITAL has been quite full all the season and has made a place for itself in Idaho life. It takes care of fifteen hundred people annually, and has in training some thirty-five young Idaho girls. Seven graduates have gone to the front. It has some eight hundred operative cases. A new operating room is badly needed, to cost about \$5,000. The new section of the Nurses' Home completed last fall proves a great blessing.

THE REV. ALWARD CHAMBERLAIN, Dean of St. Michael's, is making strenuous efforts to clean up the balance due on the church, which has been a weight on the congregation for several years. The Easter offering will be devoted to that end. The rector at Nampa has succeeded in reducing very considerably the debt which has been on the parish house several years.

IDAHO HAS a splendid war record. The people have more than met all requirements for men and money. The Bishop has accepted appointment to speak in the Red Cross drive from May 6th to 13th. The Rev. Mr. Franck has accepted work in one of the Y. M. C. A. tents, the Rev. Mr. Dickinson has been most prominent in Red Cross work, and Dean Chamberlain has done important work on the National Food Committee.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Armenian Relief

CAMPAIGNS for Armenian relief are being pushed with vigor by our clergy throughout the state.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Diocesan Council—Flood Causes Epidemic—The Church at Somerset

THE TWENTY-THIRD diocesan council will meet in Calvary Church, Ashland (Rev. G. H. Harrison, rector), on May 28th. The Cathedral chapter will meet in the afternoon; the council convening that evening.

AS AN AFTERMATH of recent floods along the Cumberland river, our mission school at Corbin, St. John's Collegiate Institute, has been visited with an epidemic of la grippe and tonsillitis. The chaplain, half the faculty, and many students have been sick.

THE CHURCH at Somerset, which has been closed for some time, is soon to be opened again. This mission, once active, met with heavy reverses when the division point of the Southern Railroad was moved to Dan-

ville, removing most of our communicants. Renewed activities at the shops, with the incoming of new Church families, open up possibilities for the mission, which has been placed in charge of the Rev. Henry P. Manning, rector at Danville, thirty-five miles distant. Repairs are now being made in anticipation of the monthly services soon to begin.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Slight Fire Loss in Brooklyn Church

ST. PAUL'S CHURCH, Clinton street, Brooklyn, on Wednesday morning, March 6th, narrowly escaped disaster when a pot of beeswax, used for polishing the floor, boiled over. The rector, the Rev. Andrew Chalmers Wilson, and two curates, who discovered the blaze at close of service, formed themselves into an emergency fire brigade with the sexton and saved the church from what the rector believes would have been total destruction. They used old cassocks and their own clothes to smother the flames, even tearing at smoldering woodwork with their bare hands. The floor and the walls of the room immediately adjoining the church auditorium were pretty well burned out. The damage was estimated at considerably over \$200.

MILWAUKEE

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

Noon-Day Service—Memorial Service

NOON-DAY SERVICES began last Monday at the Majestic Theatre in Milwaukee with the Bishop of Chicago as the first speaker. His general topic this year is Goodness, on different phases of which he speaks from Monday till Friday. Bishop Webb is the speaker on Saturday the 23rd, and Bishop Griswold speaks during Holy Week except on Saturday, when there is no service.

ON SUNDAY, March 10th, a memorial service for the boys lost on the *Tuscania* was held at St. John's Church, Mauston (Rev. Wm. J. MacCartney, priest in charge). The Boys' Band of Mauston rendered patriotic selections. The church was crowded. The Rev. Mr. MacCartney's topic was The Need of Prayer.

MISSOURI

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

Quiet Hour for the G. F. S.

A LENTEN QUIET HOUR for the members of the Girls' Friendly Society was held at the Church of the Holy Communion, St. Louis, on Sunday, March 10th. At 4:15 girls throughout the city gathered in the parish house and marched with their banners into the church, where the G. F. S. service was held and the Rev. Mr. Schaad gave a devotional meditation. Following the service supper was served, and Miss French, who is working in St. Louis for the War Commission, spoke about the Patriotic League. Her message was enthusiastically received. Then the Passion Play in Motion Pictures was presented in the parish hall. A few girls remained for the organ recital and mission service in the evening. More than 150 girls were present.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Chapel Planned for Hardin—Letter from a Native of Jerusalem

AT HIS first visit to one of our newest missions at Hardin, last week, the Bishop met with the committee, and they together

decided on the purchase of two lots, and the early erection of a chapel. Hardin, one of the cities in eastern Montana giving promise of future growth, lies in the midst of the Crow Indian Reservation, and is near the scene of the famous Custer massacre.

AN INTERESTING LETTER was received by one of our clergy at the close of the old year, from a Jerusalemite living on a Montana ranch thirty miles from the railroad. Confirmed by Bishop Blythe at Christ Church, "inside Jaffa Gate", he later became companion and guide to some of the C. M. S. missionaries, covering the Holy Land from Beersheba to Damascus, roaming over all the land of Edom and Moab, working among the various tribes of the desert, and coming in contact with all classes in cities and villages. Earlier in the war he offered his services to the British Government for the Palestine expedition, but since he was an American citizen they did not see fit to accept his offer. He expressed great delight that the places made sacred by our Lord's life are "once more purified by Christian occupation after being defiled by the unclean Turk". The Anglican Boarding School on Mount Zion, Christ Church "inside Jaffa Gate", St. George's Cathedral and Bishop's House near Damascus Gate, seized in the early part of the war and used as barracks, have since been restored to their rightful use. While now an American, the fervid love of ancient Jerusalem breathes through his letter. "If I ever forget Thee, O Jerusalem, let my right hand forget her cunning."

BISHOP FABER has recently published a brochure memorial sketch on behalf of Adelaide Currier Beverly, who died early in February. She had been a friend of the Bishop for twenty-five years, and had always been generous in her gifts.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STANLEY, D.D., Bp. Coadj.

St. John's Church, Jersey City Heights

AN INSPIRING patriotic service was held in St. John's Church, Jersey City (Rev. Warren L. Rogers, rector), on the evening of Sunday, March 3rd. The parish Red Cross unit has on its register, and weekly at work in its surgical dressings, hospital supplies, and knitting departments, 493 women, over 350 of whom attended the service in a body, and in their Red Cross uniforms. The choir followed by Boy Scouts formed an escort for the American Flag which was presented. Appropriate speeches were made, the oath of allegiance was taken by the entire congregation, and the *Star-Spangled Banner* was sung. A report of the Red Cross Unit covered the last four months of work, showing a product of 23,411 gauze and muslin dressings, 724 articles of all kinds for hospital supplies, and 1,138 knitted articles. The speaker was the Hon. James M. Beck, of New York City, who has taken a prominent part in arousing national spirit. His theme was based upon the text in Micah 6: 8: "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Parochial Mission

A SUCCESSFUL MISSION was held at St. Paul's Church, Camden, from February 24th to March 7th, the Rev. Julius A. Schaad being the missionary. The purpose was to deepen the spiritual life of the parish and to set forth the Christian religion as the

Church holds it. Large congregations attended and deep interest was maintained throughout.

OHIO

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

Archbishop Lang in Cleveland—A Retreat for Men—Bishop Du Moulin—Clericus—Religious Education

THE ARCHBISHOP OF YORK had an exceedingly busy day in Cleveland on March 15th, and the spirit of his reception could have left him no doubt that he had a warm place in the hearts of the people who saw and heard him. His coming had been generously announced by the local press, some of the reporters going quite into the history of the Archbishop, dwelling with special emphasis and sympathy on his ministry to the poor in East London before his elevation to the episcopate. Accompanied by his chaplain, the Archbishop arrived in the city Friday morning, and was the guest of Bishop Leonard until he left for Chicago in the evening. At noon, under the management of the Cleveland Chamber of Commerce, he addressed more than four thousand people in the Hippodrome Theatre, the largest play house in the city, all available space being occupied. He was introduced by Mr. Charles A. Otis, president of the Chamber, and for an hour held his great audience in the most rapt attention. In the evening, at the Hotel Statler, he was the guest at supper of the Cleveland Church Club and spoke to some six hundred men, the entire gallery being occupied by women guests. Introduced by Bishop Leonard, he addressed himself as to a great convention of Churchmen, in a most exalted and inspiring appeal for the maintenance of Christian purposes and ideals in the great war. If the Church fail now, all will fail, and the world will be turned over to the rule of passion and power. Following the noon-day address, upon the invitation of Bishop Leonard, the Archbishop received for an hour, at the episcopal residence, the clergy of the city and their wives.

A WEEK-END RETREAT for men held in St. James' Church, Cleveland (Rev. S. Andrew Chapman, rector), on March 9th and 10th, was well attended in spite of inclement weather. There was an hour of devotions and meditation Saturday night. The men attended their own parish churches Sunday morning, returning to St. James' in afternoon. Two addresses and Evensong were followed by supper, provided by courtesy of the vestry. In the evening there were Intercessions, address, and a brief terminal service at which the Bishop gave the benediction. Delegations came from several city parishes. The rector conducted the retreat.

BISHOP DU MOULIN spent the first part of Lent in Toledo, making it the center for his visitations to surrounding towns, in accordance with his plan of working from regional centers. He preached at the noon-day services in Toledo and has been heard in most of the churches of that city, even where there was no confirmation at this time. In St. Mark's, now vacant by the consecration of its rector to be Bishop Coadjutor of Marquette, he has taken several services, including a course of four Bible lectures.

THE TOLEDO clericus recently had as its appointed speaker Rabbi David Alexander, who described most interestingly the three great Zionist movements and indicated the probable effect upon them of the recent transfer of Jerusalem to Christian protec-

tion. He believes heartily in the scheme for a great Hebrew University there, with a surrounding community of those capable of leading the Jews of the world in their intellectual and artistic life, though he doubts whether the Jews have the special ability needed for the conduct of an independent nation.

THE DIOCESAN Board of Religious Education has just sent a letter to all Church school officers and teachers explaining the function and plan of the Board and asking opportunities to be of service. They offer qualified speakers and demonstrators for parish conferences and regional institutes; are prepared to make surveys and assist in the solution of school problems; and will aid by correspondence or conference in selecting the lesson system best adapted to any place applying. They announce a Church school convention to be held in Cleveland in May. And, most important of all, they put forth a diocesan standard for Church Sunday schools, which is practically pioneer work in the American Church.

OREGON

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

Noon-Day Meetings in Paper Mills—Children Make Sacrifice for Armenian Relief

DURING LENT the Rev. C. H. L. Chandler, rector of St. Paul's Church, Oregon City, has been conducting noon-day meetings at the city's paper mills. The attendance has averaged about five hundred interested men.

THE SUNDAY SCHOOL children of the Church of the Good Shepherd, Portland, decided to forego their prizes for good attendance, devoting to Armenian Relief the \$21 thus saved.

RHODE ISLAND

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

Colored Mission Damaged by Fire

THE CHURCH BUILDING known as the Church of the Saviour, but more recently as St. Augustine's Mission, occupied by the colored congregation of that name in Providence, was badly damaged by fire on March 10th. Fortunately, enough of the building remains to be used for worship after some repairs have been made. The fire is ascribed to an overheated furnace. The Rev. Percival G. Moore-Brown is the priest in charge and the founder of the work.

SOUTH DAKOTA

HUGH L. BURLESON, D.D., Miss. Bp.
WM. P. REMINGTON, Suffr. Bp.

The Indians at Wakpala

WE HEAR from St. Elizabeth's School, Wakpala: "The Indians come to us from far and near with all sorts of requests, and we help them as much as we can whenever we can, in simple little ways. They are taking a touching interest in the Red Cross this year, and bring their subscriptions and dues to us to send in."

SOUTHERN OHIO

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

Archbishop Lang—Lenten Services

PREPARATIONS have been made for the visit of the Archbishop of York to Cincinnati on March 22nd. The Mayor will declare a public half holiday and there will be a great public gathering in Music Hall, which seats 5,000 persons. An informal reception to the clergy at the Bishop's House is a possibility.

HOLY TRINITY, Madisonville, will have a happy Easter. The rector, the Rev. Frank

E. Cooley, announced that a friend who remains unknown has given the parish a rectory. It is also expected that the new two-manual pipe organ will be ready by Easter.

LENTEN SERVICES at the Lyric Theatre, Cincinnati, have had an average daily attendance of about 400. The speakers have been Bishop Reese, Bishop Tuttle, the Rev. Julius A. Schaad, the Very Rev. Frederick Edwards, the Rev. K. L. Tiedemann, O.H.C., the Rev. George M. Clickner, the Rev. Frank H. Nelson, D.D., the Rev. George H. Hills, the Ven. J. Henry Dodson, the Rev. Karl Reiland, L.L.D., and the Rev. Harvey Officer, O.H.C.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.
A. C. THOMSON, D.D., Suffr. Bp.

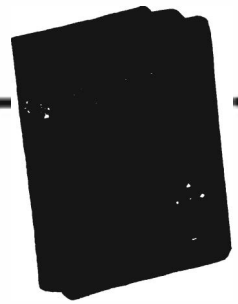
The Archdeaconry—Wytheville

THE CHURCHES in this great territory of the archdeaconry are now being ministered to in part by the Rev. J. W. Hobson at Bluefield, and the Rev. C. E. A. Marshall at Radford, with the Rev. Percy R. Dix locum tenens at Big Stone Gap. Archdeacon Rich has taken work at Newport News, chiefly at Camp Stuart, and Langley Field. Great numbers of soldiers quartered between Morrisons and Old Point make it imperative that a volunteer chaplain look after the Church boys before they leave for "Somewhere in France."

A SERVICE FLAG with thirty-six stars has been hung up in St. John's Church, Wytheville (Rev. F. H. Craighill, rector). Of these men all but two are volunteers, sixteen are officers, five others are "non-coms", eight are now "somewhere in France". This flag is given by the congregation at large. Six churches of Wytheville are having union services on Sunday nights in the various churches in rotation with congregations limited only by the capacity of the churches. No minister has preached in his own church. The rector of St. John's has officiated in two of the other churches and

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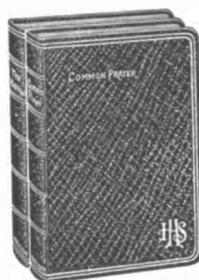


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has had two of the other ministers to officiate at St. John's. This parish has secured a splendid stereopticon of which the rector intends to make ample use in his Sunday schools, chapels, and illustrated Sunday night sermons.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Bishop Capers Among the Soldiers

ON SUNDAY, March 10th, Bishop Capers conducted an unusually helpful service at Camp Stanley, for the soldiers at the Officers' Training School and at Camp Morse. It consisted of the Holy Eucharist and a sermon. Moved by the powerful appeal of the Bishop and the spirit of the service, decisions were made which were consummated in Confirmation by the Bishop subsequent to the dismissal of the congregation.

WEST VIRGINIA

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

A Summary of Diocesan Growth

IN BISHOP PETERKIN'S address to the diocesan council in 1905 when he urged the relinquishment of all aid from the Board of Missions, he said: "The diocese has promptly and fully met all its obligations, and I may add that to-day, although these obligations have more than doubled since my consecration, twenty-seven years ago, the diocese still meets them promptly and fully." Might not this be taken as a good illustration of what Bishop Coleridge Patten said, that education consisted in teaching people to bear responsibilities, and in putting those responsibilities upon them as they could bear them?"

The council adopted Bishop Peterkin's suggestion and has found that the people do in fact respond to new responsibilities as they are able to bear them. From its formation the diocese had received help from the Board of Missions, but in 1905 gave up the last appropriation of \$1,450. It did not ask for a reduction of the apportionment placed upon it by the Board of Missions, and has never asked for it since, but has never failed to overpay its apportionment. By assuming responsibility for its own Church extension, and continuing to bear its full share in the work of the General Church, it has developed the true missionary spirit, and has grown rapidly. In a recent survey two country churches, in a distinctly missionary field, contributed for Diocesan Missions \$6.92 and \$5.91 per capita, for General Missions \$4.71 and \$2.20 per capita with not a single wealthy person in the missions.

In the Eastern Convocation, where the Church has been long established, the growth has been much more rapid than in the General Church. While the ratio of the Church in the United States is 1 to 99, the ratio for the Eastern Convocation is 1 to 69. In this same convocation the ratio of Sunday school scholars to children from six to fourteen years of age within its bounds is 1 to 22.

The only help received at the present time, is \$400 for the colored work. The diocese during the last eleven years gained 4 clergy, 23 churches, 5 parish houses, 13 Sunday schools, 777 scholars, 1,819 communicants, and \$26,267.80 in contributions.

In six years the diocese has gained eleven points in ratio of communicants to popula-

tion, for in 1910 the ratio was 1 to 214 and in 1916 it was 1 to 203.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Lectures by Bishop Thomas

THE PEOPLE of St. Matthew's Cathedral, Laramie, are this week enjoying a series of lectures delivered by Bishop Thomas. The Bishop will conduct a similar forum at St. Mark's Church, Cheyenne, from March 19th to 22nd, and will then begin his Confirmation visitations.

CANADA

Indians in Army Service—Chaplain Returns—Laymen's Missionary Movement

Diocese of Calgary

QUITE A number of graduates from Indian schools from the four reservations in the diocese, Piegan, Sarcee, Bloor, and Blackfoot, have enlisted for overseas service. Some have been wounded; one, Albert Mountain Horte, has given his life. The Indians and people of McLeod have put up a fine memorial window to his memory in St. Paul's Church, and have given large sums for Red Cross and patriotic funds. Even the children in the schools are doing their bit.

Diocese of Quebec

THE PREACHER at the annual meeting of the diocesan board of the Woman's Auxiliary this year was the Bishop of the diocese. The date of meeting was changed from February to May for the future. Another measure passed established a memorial department.—THE RECTOR of St. Anne's Church, Richmond, the Rev. J. F. Belford, who has been overseas since last December, is expected back shortly. His three sons are all lieutenants in the army.

Diocese of Rupert's Land

A NOTICEABLE feature in the reports read at the annual meeting of the diocesan Auxiliary was the great development of the girls' and junior branches. There are also ten boys' branches. The Primate presided at the open meeting, under the auspices of the Auxiliary, in the middle of the week.

Diocese of Toronto

THE LENTEN noon-day services in St. James' Cathedral, Toronto, had to be postponed till the 25th of February owing to the shortage of fuel.—THE ANNUAL meeting of the Anglican branch of the Laymen's Missionary Movement was held in St. James' parish house, Toronto. The meeting has been usually held in the autumn, but was postponed this year.—AT THE Church of the Messiah, Toronto, the vicar, the Rev. S. A. Selwyn, is to remain for two years more. It was decided to ask for this extension of time at the vestry meeting held February 11th. The request has met with the approval of the Bishop.

Educational

THE FEBRUARY *Bulletin* of the General Theological Seminary has a list of one hundred men of the seminary who are in military service. Eleven are undergraduates of 1917-18-19; thirty-three are chaplains in army or navy; eight are Red Cross chaplains; eighteen are civilian chaplains; fourteen are with the Y. M. C. A.; nine are enlisted; four have been mustered out; two have unclassified duties; and one, the Rev. Henry P. Seymour, has died in the service.

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The Magazines

THE *Constructive Quarterly* begins its sixth year this March with no abatement of vigor and no swerving from its high aim for a better understanding between the divided communions and races of Christendom. The war in its long progress has shut off from us for a time contacts with the Christian thought of some nations. It has diverted scholars in others to matters momentarily more imperative. But this unhappy cause has had an unanticipated and auspicious result. It has brought out the thought and scholarship of America in richer measure and greater variety than in the earlier volumes. Of the ten articles in this issue five are by Americans and our country's contribution is in no way inferior in sound learning or philosophic penetration to the three contributions from the English universities, or to those from France and Russia.

Father Lagrange, founder of the Practical School of Biblical Studies at Jerusalem and of the *Revue Biblique* at Paris, opens the number with an eirenic exposition of the Roman position, as illustrated by recent books by Professor Sertillanges and Mgr. Batiffol dealing with the conception and primitive organization of the Church. Then follows an illuminating paper on Ephesians by Dr. Lock of Keble College, who shows that this is preëminently a constructive epistle pertinent to these evil days. Professor Sokoloff of the Ecclesiastical Academy of Petrograd gives a very interesting account of religious conditions at Jerusalem before the English occupation of the city, and especially of the organization and activity of the Orthodox Church and its Patriarch there. Dr. Tennant of Cambridge University writes thoughtfully of the bearings of the new philosophic realism on the theistic apologetic and on the answer theology had to make to whatever of challenge there may be in the new system. Politics have their relation to theology no less than philosophy. This is the occasion of Professor Binyon's very timely study of the reactions on theology of social democratic ideals. Is any change, any revision, or readjustment of theological or religious ideas a necessary preliminary to, or accompaniment, or result of an acceptance by Church people of such ideals? That is the question he raises and essays to answer.

Among the American contributors to this number Churchmen will probably be disposed to accord first place to Dr. DuBose's keen discrimination of the subjective and objective elements in religion. "Let us realize," he says, "that we are looking in opposite directions for the same thing; and that The Thing is in fact on both sides and on all sides of us . . . Let us aim only to give what is true in our greater freedom — individualism, liberalism, or protestantism—to the great fact and truth of Catholicity; or, on the other hand, what we feel and know to be true and necessary in Catholicism to those who in the One only Christ are taking liberties inconsistent with the unity of His Person and His Church."

The other American contributors to the issue are Professor Robertson of the Southern Baptist Seminary at Louisville, who writes on St. Mark's Gospel and the Synoptic Problem; Dr. Francis J. Hall of the General Seminary who will command attention for his urging of the need for "a very extensive revival" of constructive theology; Canon George William Douglas who argues also for large reconstruction, since all life is a process of transformation,

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and Dr. W. L. Bevan who reviews the modern historians of Luther.

DR. FRED B. FISHER, in the *Missionary Review of the World* for March, writes of what he terms "the most remarkable convention I ever attended," held in Bombay last November. About five thousand people were present, as representatives of the various castes comprising the "untouchable" classes. These depressed classes have never before dreamed of asserting rights or even expressing hopes. They have been the social and economic slaves of the land and have been denied the privilege of human beings. Fifty millions of them have slaved through the years without a dream of any better state in this world, and only the remote hope that in some future existence they might, by transmigration, be born Brahmins. Now, five thousand of these people have come together to discuss their united attitude toward the Home Rule Movement in India and to decide on precautions to safeguard their civil rights. It is one of the political miracles of all time.

The resolutions passed by the conference are full of significant prophecy. In substance they call for:

1. Separate representation in the Provincial and in the Imperial Council. To this end a commission was appointed to call upon Mr. Montagu, the newly appointed Secretary of State for India, during his Indian trip.

2. Establishment of free and compulsory education without delay.

3. Immediate removal of the disabilities of the depressed classes regarding the use of schools, medical dispensaries, public offices, public wells, and all other institutions.

4. The removal by the higher classes and politicians of the advanced school of the stigma attached to the depressed classes.

This epoch-making gathering gives promise of the emancipation of fifty millions of people. The Church should be ready to receive these multitudes as fast as they come and so help to mold the future democracy of India.

THE STORY OF AN HOUR

THE REV. J. HANCKEL TAYLOR, of Graniteville, S. C., missionary in one of the cotton-mill sections of the state, tells the following "story of an hour" while he asks for assistance in his relief and rescue work:

"Recently a worker went to our second center to arrange for the opening of the cottage, and in the hour spent there these two cases—and there are many others just as tragic—were brought to her notice.

"Three doors away in a three-room cottage live a middle-aged couple, childless, the woman unable to leave the chair in which she sits. For eleven years she has been in this condition, the result of a drunken doctor's giving her the wrong kind of medicine (says the specialist). Each morning the husband has to bathe and dress his wife, cook and serve breakfast for the two, and be at his machine in the mill at 6:15! At

noon dinner must be prepared for the two by the same hands. At night when the six o'clock whistle blows he must hasten home to get supper and finish 'redding up' the house. And then the garden must be worked, and so on! One middle-aged man to do all this and keep well enough to earn a living. There is a wheel-chair? Oh, yes, but her hands are too deformed to work it. She can 'shell the peas if the old man puts them within reach, and such like'; that is all.

"And the other: A man was shot by mistake in a county nearby. He was trying to 'steal a ride' on a freight train to get to a mill village where he could work for a sick wife and five children. The authorities were watching for a thief that morning, and, as he did not halt when told to, the deputy, a comparative stranger in that section, shot him—any other member of the force would have known him. So, in a little three-room cottage across the way live a widowed mother—very sick with pellagra, and so nearly blind that she moves about with groping hands—a baby of eighteen months, a child of three years, and three others, only one of whom, a boy of sixteen, is old enough to work, and this boy is the only support of that family of six. He is ill, poor boy, great sores on his back because of an infected bite—his mother with her failing sight and groping hands cannot see to help him—so the old grandmother comes from a mile away 'to try to doctor' the sores. Sick, but to the mill he has to go, or they all must starve.

"And there are so many."

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