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The Living Church

VOL. LIX

MILWAUKEE, WISCONSIN.—AUGUST 31, 1918

NO. 18

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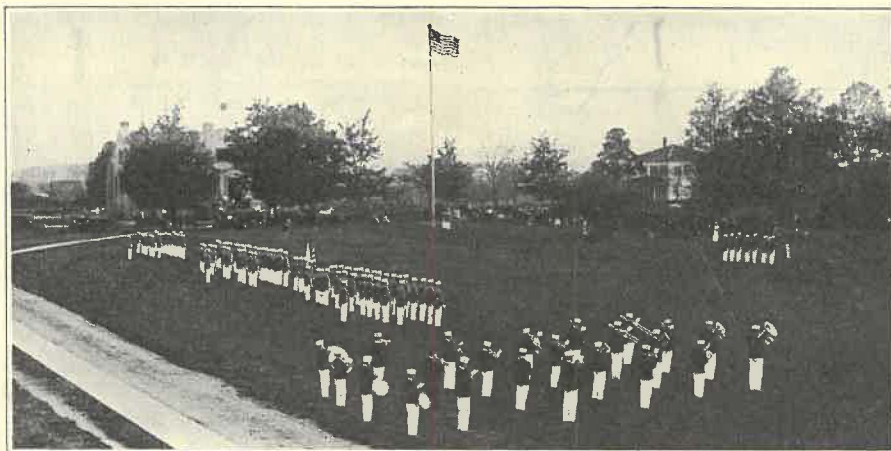
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ENDEAVOR to be patient in bearing with the defects and
 infirmities of others, of what sort soever they be: for that thy-
 self also hast many failings, which must be borne with by others.
 If thou canst not make thyself such an one as thou wouldst, how
 canst thou expect to have another in all things to thy liking?
 —Thomas à Kempis.



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VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO. — AUGUST 31, 1918

NO. 18



Training Our Children

SEPTEMBER stands for resumption of school work. More and more the vacation season has invaded our Sunday schools and—wisely we think—the regular round of lessons is suspended during the summer. Now we are ready to resume; and the thoughtful rector and superintendent have already made their plans and perhaps obtained their supplies for the season about to open.

For religious education in the Church school has finally become a dignified part of our religious system. Our schools are no longer run haphazard. They are planned carefully in advance of each semester. The teachers are students first, then educators. The classes are graded in orderly sequence. There are promotions and graduations.

The modern school is properly financed. It is not self-supporting and cannot be made so! Indeed the new Church school is a considerable expense to the parish. And it ought to be. Without attempting to parallel the public schools, as Roman Catholics and Lutherans do, we must realize that the proper religious education of our children costs money, requires much time and much study, and can only be successful if it be treated seriously as a branch of real education.

We owe the General Board of Religious Education, and particularly Dr. Gardner and Dr. Bradner, a huge debt of gratitude for the revolution that has been accomplished in the Church Sunday school. Just as the New York Sunday School Commission, enforced by Dr. William Walter Smith's enthusiasm, gave a new impetus and a new ideal to the Sunday school fifteen years ago, so now the G. B. R. E. has shown the way to introduce *real* educational methods into the Church school, the evolution of the Sunday school.

The value of the *Christian Nurture Series*, into which the G. B. R. E. has put so large a measure of careful thought, is that it does much more than merely train the mind. "Christian Nurture," says the preliminary explanation of the series, "is committed to two fundamental principles. First, it believes in putting the child in the center; in other words, it recognizes the law of growth as the highest consideration. The plan of teaching is determined more by the kind of material capable of feeding the child's spiritual life than by the desire to have certain subjects studied. Secondly, Christian Nurture recognizes a training in religion which is more than mere teaching. This training includes, but does not end with, instruction in truth. There must be a development of loyalty to the Church, a fostering of inner spiritual life, and a constant practice in Christian helpfulness."

This is accomplished by training the pupil to *work* as well as to study. Indeed, a five-fold aim is developed throughout the series—the study work, the memory work, training in Church loyalty, in devotional life, and in Chris-

tian service. The five-fold aim gives variety to the Sunday lesson and it is calculated to make of the pupil, what other systems did not do, a *good Churchman*. Social work, missionary activity, the relation of the Church to the community, are steps toward the realization of that end. The good Churchman is one who *practises* Churchmanship and not merely one who has learned the answers to certain questions.

The material provided for the series is dignified and well made. It all clusters about a teacher's manual for each course, which is the key to the teaching of that course. Without that key the varied material for pupils and for class work would be unintelligible; and tables of "correlations" indicate the method of weaving the five-fold aim into each lesson, giving directions for action as well as for teaching.

The parents' letters are a unique and original feature of the series. It is actually anticipated that the parent can be made to feel some responsibility for the religious education of the child, and monthly form letters are provided, to be mailed by the teacher to the parent, indicating what manner of coöperation is expected from the parent week by week. These letters are likely to lead the parent to recognize anew that the training of the child cannot be relegated wholly to its teachers; and we believe their monthly receipt in the home will do more to restore a normal relationship between parent, teacher, and child in the matter of religious training than anything else can do.

The cautious manner in which each course has been introduced, a trial edition being set forth in each instance, and a revision made after a year's actual experience of it in the school room, has enabled errors and infelicities to be corrected before they had become crystallized, and many suggestions to be made, considered, and adopted or rejected. Course Five, entitled *God with Man*, and building up the chief sections of the Church Catechism and the teaching of Church practices and customs, appears this fall in its revised form. Three courses are now first issued in tentative form. Of these, Course Six is a remarkably successful missionary course. It is the first of three climaxes of missionary teaching for various ages, and here becomes a transition course between the primary and the junior sequence. The subordinate material is also extremely interesting. The portraits of all the Missionary Bishops of the American Church are grouped on a series of twelve cards. There is a collected set of material for missionary posters, and a packet containing missionary plays, dialogues, etc. Various figures, as of an Indian wigwam and an African village, lend interest. We doubt whether "missions" have ever before been made so interesting for young children.

In the older grades, Course Twelve, just issued, presents a thorough study of the Bible, such as ought to make a

student really familiar with it; and Course Fourteen, entitled *The Christian and the Community*, is a most practical adaptation of Churchmanship to social and civic problems, such as has hitherto been sadly lacking.

SOME PRACTICAL QUESTIONS ought, at this stage, to be addressed to rectors and superintendents:

Have you paid for the material used last year?

A church or a school that does not pay its bills promptly is a disgrace in any community and might well be closed up.

Have you financed your Church school for the coming year?

This ought carefully to be done in advance. The children's pennies will no longer pay the expense of a modern school.

Have you provided for teachers' classes?

It is impossible for the full results to be obtained unless the teachers themselves will study. Teacher training classes should be an adjunct of every school. In most cities, and many smaller places, lectures on practical pedagogy can be obtained from normal school teachers or school principals, and these can be supplemented and applied in a Churchly manner by the rector or some other competent person.

Is care taken to bring the children to Church services?

Our schools are worse than useless if they do not lead up to the Church.

Is some effort made to reach the parents of the children?

These, frequently, are alien to the Church. They should be visited by the teacher, and simple printed matter relating to the Church be sent into the home through the children. The chief value of the Sunday school paper is in bringing such simple teaching into the home.

Our schools are now being treated seriously. They may be made real instruments for the Christian nurture of our children.

LABOR DAY has a relationship to the Church. We are to deal with every man in his full complement of body, soul, and spirit. Hence his activity and his calling in life are things that have direct bearing on his spiritual life.

But that is a platitude. The modern laboring man has thrown in his lot with his fellow-work-

Labor Day men in an endeavor to change the balance between the share of capital and the share of labor in the proceeds of production; and that attempt, the chief result of the labor union movement, has shown that any such shift of balance is a superficial solution of a problem that vastly transcends that of the relative pay of the employee and the employer. Hence the rise of social programmes, economic, political, and religious, which seek to deal with the whole fabric of society and so to cure serious disorders and not merely to ameliorate them.

But the danger of selfishness in evolving such programmes is so overpowering that most of us easily succumb to it. In the struggle for existence the necessity that *I* and *mine* should have a plentiful supply of the good things of life colors the social philosophy that most of us accept. Trade unionism is frankly selfish. Socialism appeals to class consciousness rather than to manhood consciousness. I. W. W. and Sinn Fein carry selfishness to a malicious degree. Practically all the social programmes of materialists are self-condemned by limitations such as these. It is no answer to retort that a regime of capitalism is also selfish. All of us recognize that; but a substitution of one class selfishness for another class selfishness is not a sufficient social programme to enlist the enthusiasm of men who really desire a social régime that shall be founded on justice and unselfishness.

"Bear ye one another's burdens and so fulfil the law of Christ," is the foundation stone of the Christian social fabric. But there are many other stones to be laid upon the foundation before the law of Christ is completely fulfilled.

It may rest with the Christian Church, which knows men rather than classes, to devise the new social order. To-day our paramount duty is to study the problem. And there are men in the ranks of Socialism, so-called, as well, who are seeing that the new order must be an unselfish order or it cannot be a just order. Men like Spargo and Russell

and Simons and many others are not far from the Church's true point of view.

Labor Day gives an opportunity for the Church to show sympathy with labor. Sympathy is not a final solution of its problems; but it is a real step toward that solution. And the Kingdom of God will come when an intelligent sympathy is fully aroused and the conviction shall become general that democracy must be founded upon justice for all and unselfishness towards all. With that conviction we shall find the way.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, August 24th:

Anonymous	\$ 5.00
Daily Vacation Bible School, Wilder, Va. *	3.17
Union Sunday School, Wilder, Va. *	1.64
Miss Helen K. Garth, Hannibal, Mo. †	20.00
Total for the week	\$ 29.81
Previously acknowledged	61,748.98
	\$61,778.79

* For relief of Belgian children.

† For work in Italy.

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

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

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

569. Miss Edith R. Hopkins, New York City	\$ 36.50
1. St. Alban's School, Knoxville, Ill.	6.20
5. Miss Elizabeth F. Briscoe, Wilmington, Del.	12.50

Total for the week	\$ 55.20
Previously acknowledged	34,826.90

\$34,882.10

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

15. Mrs. H. N. Davis, Santa Barbara, Calif.	\$ 36.50
16. Mrs. Henry Lewis Morris, Atlantic City, N. J.	36.50
17. Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	36.50
18. Mrs. C. W. Leffingwell, Pasadena, Calif.	36.50

Total for the week	\$146.00
Previously acknowledged	611.00

\$757.00

[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

J. E. K., Hartford, Conn.	\$5.00
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ANSWERS TO CORRESPONDENTS

L. S. K.—John Oxenham, whose writings have been much quoted, is an Englishman who resided for a time in the United States. His writings have been prolific for some twenty years past.

CRISES

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF INDIANAPOLIS]

WE SPEAK of this time as a crisis in the world's history. And so it is; a crisis so grave that we dare not treat it lightly or indifferently. But what many of us fail to recognize is that there can be no world crisis which does not create a crisis in the life of the individual and of the Church. What manner of men are we? Have the conditions of our life made us effeminate, weak, stolid, indifferent, careless of what is going on about us so long as we are not personally affected, neutral in the battle that is being always fought between right and wrong? Or are we men, strong, determined, courageous, ready to fight against everything that is base, sensual, immoral, unjust, unworthy? The war is testing us. And so with the Church. The world's crisis is the Church's crisis and its great opportunity. Through the smoke of the battle, towering above the dying and the dead on the battle-fields, in the midst of the din of discordant voices disseminating enmity and hatred, stands the figure of the Christ—the incarnation of Love—the tender, pitying, grieving Saviour of the world, the victor over sin and death, who is able to save to the uttermost all who come to Him. The Church is Christ's ambassador, His agent, in and to the world, the only meeting-ground for friend and foe, where once more the Brotherhood of Man may be realized and the unity of God's Family be restored.

THE FOURTEENTH SUNDAY AFTER TRINITY

By C. F. L.

THE SACRAMENT OF PAIN

"But here we all must suffer, walking lonely
The path that Jesus once Himself hath gone;
Watch thou in patience through this hour only,
This one dark hour before the eternal dawn."

THE mystery of suffering, like all mysteries, is non-understandable, by our finite intellects, during this earth-life. That it is inevitable is recognized by all normal minds; and to deny the existence of pain reveals mental aberration. Our Lord's physical agony upon the cross was real, and voluntarily assumed for the salvation of mankind. That pain is not wholly evil we learn by experience. Yet, this being true, nevertheless it is our duty to relieve it when possible. The seven corporal works of mercy are enjoined upon us.

In to-day's collect we ask for an increase of faith, and our Lord said to the thankful leper that his faith had made him whole. It must have been a pitiful sight as they neared the village to find ten men, carrying about them a living death, and to hear their longing cry, "Jesus, Master, have mercy on us." His compassionate heart could not refuse their cry; and as they started to obey His command to go to the priests they were cleansed. The ingratitude of the nine lepers seems incomprehensible; yet how often are prayers offered at the altar for the sick, while thanksgivings for recovery are seldom heard.

It is only in comparatively recent years that leprosy has been more than a name to us. Now, in intercession papers, we find petitions for lepers, even by name. In Palestine they were pariahs and outcasts, from whom people fled; but Christ, in some cases, touched the loathsome leper with His own blessed hand, and healed him. It has been said that those needing our help are usually repulsive, either physically, mentally, or spiritually. Leprosy is the type of sin, and to be reinstated among God's people the suppliants were bidden to hasten to the priest. So the Church teaches sinners to seek her ambassadors in order to receive assurance of forgiveness, after penitent confession.

After the Crusades, when leprosy became prevalent in Europe, the victims were considered dead, and frequently requiems were offered for the repose of their souls. Sickiness is sometimes the result of sin; and the leprosy of Naaman was transferred to Gehazi for the sin of falsehood; and he went from the presence of Elisha "a leper white as snow". In the case of the palsied man, Christ declared: "Thy sins be forgiven thee," before He said, "Rise, take up thy bed, and walk."

Physical pain is in the body, not in the mind; nor is it imaginary. But if one dwells abnormally upon his ills he will lessen his fortitude. Christ, in His physical agony, opened not His mouth. That pain has power to purify the soul is evident, for "the captain of our salvation was made perfect through suffering." Those who make as their profession the alleviation of pain accept a high calling, second only to the priesthood. Priests and physicians should be one in ministering to the sick, and the former should never be excluded from those who are ill. "Let him call for the elders of the Church; and let them pray over him, anointing him with oil." So the sacrament of unction is no innovation, but an apostolic command. It has wrought many cures, and it is a spiritual sedative for the passing soul.

Many who have drunk deeply of the chalice of pain have learned its sacramental power; for they have been conscious of the divine Presence, have touched the hem of His garment, and perchance felt His hand upon their fevered brow. In the history of the world there has never been such wide-spread suffering as now; when men, women, and children have been called to pass under the rod. Some on the battlefield have been cognizant of the White Companion, standing beside them; and would that all might see Him, and hear His voice; for,

"Seen or unseen, He walketh
Within the place of pain;
Let not the Great White Companion
Call to their souls in vain."

Sometime there will dawn a joyous day, when the fragile body, reunited with the glorified spirit, will be triumphant

over sickness and death. For one of the promises of the risen life is that there will be no more pain. But, now, here upon earth, suffering is a stepping stone in the upward march of the spirit.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Fourteenth Sunday after Trinity	Deut. 33 Wisdom 6:22 —7:14	Acts 26:1-29	Leviticus 19:1-18	I Cor. 12:27 —13: end
Monday	Joel 1	Romans 1:1-25	Job 32	Luke 5:27-end
Tuesday	Joel 2:1-14	Romans 2:1-16	Job 33	Luke 6:1-19
Wednesday	Joel 2:15-end	Romans 2:17-end	Job 34	Luke 6:20-end
Thursday	Joel 3:1-8	Romans 3	Job 35	Luke 7:1-17
Friday	Joel 3:9-end	Romans 4	Job 36	Luke 7:18-35
Saturday	Isaiah 56	Romans 5	Job 37	Luke 7:36-end
Fifteenth Sunday after Trinity	Isaiah 57:1, 2, 10-end	Ephesians 2	I Kings 18:17-39	John 13:1-35

AT this point it may be well to restate the idea of the New Lectionary for the morning course in the second half of the second year. The first lessons are intended to cover the history and literature of the Jews after their return and reestablishment in the Promised Land up to the Coming of the Christ, the second lesson being correlated with the first. Thus, beginning with the public reading of the "Book of the Law of Moses" on Whitsunday (Nehemiah 8), we have given, both on Sundays and on week-days, that law which whether written then or completed then or remembered then was, at any rate, then for the first time taken seriously and made regulative of the national life. What we know as Judaism, and what our Lord encountered when He came in the flesh, then for the first time began to be.

Two things are intended to be accomplished for us Churchmen by these readings: one is the understanding of Judaism, which is the background of the Life of our Lord; and the other is a further and more spiritual preparation for another Advent season. "The law was a schoolmaster to bring us to Christ." Of course, also, there is much of type of the spiritual realities of the Kingdom of God, here and hereafter, in these readings, which the second lessons are designed to help bring out.

The first lesson for this Sunday morning finishes the course in Deuteronomy, and is the prophetic blessing of the Tribes. The second lesson gives St. Paul's explicit reference to the Tribes as relying upon the promises of God; and the story of his conversion not only shows how those promises are to be understood, but also is in line with the collect. Both lessons, also, as was the case last Sunday, are keyed to the basic idea of both collects, the promises of God.

The evening lessons, both on love, are obviously related to the collect, in which we pray for the increase of faith, hope, and love; and that we may love what God commands.

For the week-day lessons there is an obvious appropriateness in Romans, with its discussion of the spiritual meaning of the law, and its philosophy of history as turning on the relative positions of Jew and Gentile. The proper assignment of the prophet Joel, used by us this week, is a difficult matter, from the strictly critical standpoint; but it is full of promises of the Coming of the Lord and of His Spirit, and may well be used here, along with other evangelical prophecies, supplementary to the law as preparation for the Advent.

On Saturday, it will be noted, we have given Isaiah 56, followed by other Isaiahan passages on next Sunday and following days. It is well known that the authorship and time of composition of chapters 40 to end of the book of Isaiah is a storm-center of Biblical criticism. It does not admit of dispute, however, that, like the fully developed law, no matter when written or by whom, the application belongs to the experience of God's people during and after the Return. We have therefore used Isaiah 40-55 in connection with the Return (Eastertide), and Isaiah 56 and following at certain stages during the rest of the year. The various passages will be found to lead up to the Coming of our Lord.



I PUBLISHED here some weeks ago an exquisite little theme, written by a French school-girl of 13 on the subject of the Franco-American alliance. You may recall it because of the contrast between the narrowness of the Yser and the breadth of the Atlantic, the one separating two utterly opposed ideals, the other linking hearts. A correspondent affirmed that this was by a school-boy, not a school-girl. The matter is unimportant; but I have at last secured the name of the author, Odette Gastinel, unmistakably feminine.

The *Banner*, of Athens, Georgia, describes Bishop Tuttle as "of the Protestant Methodist Church". But the fault is more with those who retain the Church's nickname than with the *Banner's* proof-reader.

THIS POEM, by the President of Wheaton College, Massachusetts, the Rev. Dr. S. V. Cole, is a terrific and justified indictment, surely:

"PREJUDICED"

"When President Wilson incidentally says that the German chancellor is speaking to the tribunal of the entire world, I must decline this tribunal as prejudiced."—*Count von Hertling in his speech before the Reichstag.*

"'Prejudiced!' we grant it, Teuton; 'tis the single word, in sooth,
From your lips that falls and flashes like a golden coin of truth.
For there are and ever will be, though you win your goal or miss,
Things against which 'this tribunal' holds an age-long prejudice:
Falsehood, treachery, hatred, murder, wanton cruelties that call
Loudly for the wrath of heaven—prejudice against them all.
And the nation, in the presence of the growing light it sees,
Well may fear, and shrink, and tremble, weighted down with things
like these.

"You decline the whole world's judgment, going still your ruthless way?
To decline it or accept it—that we leave for you to say.
But, know well, you will receive it; and 'twill not be long deferred;
For no man or people ever can escape truth's judgment word.
Fiercer than the Titan furnace, purer than the evening star,
Truth, now beating round you, shows you at the solemn judgment bar.
What the wisest and the noblest everywhere are holding fast,
Must endure throughout the ages—'tis the judgment that will last.
On the garment of your nation, lo, the black and awful stain!
All the rivers, all the oceans, cannot wash it white again.
Things completed must remain so, glare forever as they were—
There she stands revealed and guilty! Poor Germania, pity her!"

WE NEED the encouragement of such verses as these, by Abbie Farwell Brown:

"IN THE MIDST OF ALARMS"

"Huge harpies that obscure the sky
Bear death upon their wings;
The secret wave breeds monster forms
With cruel dragon-stings;
The lands run crimson with the waste
Of earth's most precious things.

"Yet, an untroubled vast is spread
Above the battle, still;
The wholesome, world-embracing sea
Defies man's treacherous will;
We walk a flowery, teeming earth,
Whose hope no war can kill.

"The larks sing in the smoky air
Undaunted by the guns;
The rainbow fish seek quiet depths
Reached by no murderous Huns;
God's daughters on the green earth
Bear love to God's brave sons.

"And higher than the plans of men
All-Wisdom broods above;
All-Power walks the troubled deep,
Making His currents move;
And over the din of world-hate
Sings the promise of All-Love!"

THE HAPPY HERMIT

By C. W.

IT is quite a change from a parish in the heart of New York City to this old homestead in the lake and hill country of Michigan.

The Greeks had a saying that to live in solitude one must be a god or a wild beast. I suppose they meant absolute, continual solitude. But, as far as my knowledge goes, none of the so-called gods or the wild beasts ever have done that. Thoreau, the Hermit of Walden, said he preferred the society of trees to that of men, and Emerson replied that he liked a judicious mixture of trees and people. Most of us agree with Emerson.

After one has read Ruskin it seems an easy thing to be a Happy Hermit, unless he were an inmate of Plato's cave. Even the expanse of the heavens, after you have read *The Queen of the Air*, and become acquainted with the clouds, and the winds, and what mythology tells of them, will give you glorious company.

"It may be easy to prove," writes Ruskin, "that the ascent of Apollo in his chariot signifies nothing but the rising of the sun. But what does the sunrise itself signify to us? If only a languid return to frivolous amusement, or fruitless labor, it will, indeed, not be easy for us to conceive the power, over a Greek, of the name of Apollo. But if, for us also, as for the Greek, the sunrise means daily restoration to the sense of passionate gladness and perfect life—if it means the thrilling of new strength through every nerve—the shedding over us of a better peace than the peace of night, in the power of the dawn—and the purging of evil vision and fear in the baptism of its dew; if the sun itself is an influence, to us also, of spiritual good—and becomes thus in reality, not in imagination, to us also, a spiritual power—we may then soon over-pass the narrow limit of conception which kept that power impersonal, and rise with the Greek to the thought of an angel who rejoiced as a strong man to run his course, whose voice calling to life and labor rang round the earth, and whose going forth was to the ends of heaven."

Then the mountains, hills, and forests, under Ruskin's guidance, give one a society of beauty and interest unending. And this is only a beginning; the writings of my venerable friend, John Burroughs, make of every field and forest, yes, every little portion of the so-called lonely country, a most delightful spot in which to linger.

Then, in a place like this, what holy memories! My grandfather "took" this land from the government in 1830, nearly one hundred years ago. Every field of the farm, the barns, and every room of the dear old home bring sanctifying thoughts of the many loved ones in Paradise.

It certainly takes a lot of living in a house to make it home—births, marriages, deaths; years and years of upright living. It seems to me that no other earthly possession can come anywhere near equaling such a home.

No disturbing sights or sounds, the winds and rain, clouds, trees, and birds, how agreeable! Then I think of the region in New York of what they now call Paradise Park and Hell's Kitchen. While I am not especially pleased with the last name, still it is quite representative, while the first is, to say the least, very misleading.

A quaint poem comes to mind. A parish priest thought he must live nearer to God. So, like St. Simeon Stylites on his pillar, this priest goes to live way up in the church steeple. From his high isolation he would drop down his sermons and directions to his flock below. At last, God called the old priest to come to Him, and when the priest asked where He could be found, God replied: "Down among the people."

THE CHURCH is not the place for the activities of war. The Lord's Day will be more helpful if it be kept for the Lord. Never will there be greater need, than in these days to come, of God's message from the pulpit, of the solace for wearied souls that comes with the atmosphere of prayer and praise, when the windows are opened towards heaven, of the grace and strength that comes from the Sacrament of Christ's love—never will there be greater need of the pastorate in the homes of the people.—*Rt. Rev. B. D. Tucker, D.D.*

The Brotherhood Convention at Northfield

II

Northfield, Mass., August 21, 1918.

ON Monday morning, at the early service, a new series of addresses was begun by the Rev. C. D. Broughton of Buffalo, his theme being Victory. The first address was on the value of old victories in renewing our strength. When Abimelech gave David the sword of Goliath, it recalled to David the old victory. With that sword in his hand again, the sword he had forgotten, he was made strong again, and in the strength of the old victory he went forth to do greater things for God's people and for God's glory. In the Holy Communion we have the victory that Jesus Christ won for the world, which we are privileged to make our own and go forth in its strength.

The greater part of the morning was devoted to a conference on the Army and Navy Work of the Brotherhood, presided over by Walter Kidde, chairman of the Army and Navy Council. The speakers included B. F. Finney, chief secretary; F. S. Titsworth, executive secretary, and a number of secretaries from the field. Each secretary emphasized one aspect of the work, which has as its basic principle the forming of small groups to do personal Christian service.

Mr. Leon C. Palmer, who at one of the Round Top meetings had given an especially strong address on the challenge of the adolescent boy to the Church, followed with a conference on The Church's Work by and among Boys. He spoke on the reason and method of the work. He felt that the Church is reaching few boys and interesting fewer. The reasons are the failure of the home, especially the father, and the failure of the Church in presenting the truth — the teacher problem. Froebel says we learn from the child how to teach him, and this must be the principle upon which we work. We must give him proper organization to satisfy the gang instinct; second, reach him through the principle that the boy admires men, and therein lies the responsibility of the men of the Church; third, reach him by inviting loyalty. Give him something to which he can be loyal. Two other needs in meeting this problem are adequate literature for the Church's boy movement and trained leaders.

Mr. Robert E. Anderson, secretary of the Board of Religious Education, Richmond, Va., and chairman of the convention, led the conference on The Brotherhood Man in the Sunday School. The Board of Religious Education is the youngest child of the Church and it challenges the men of the Church to Sunday school service. If a man feels he cannot teach he can take the position of treasurer or secretary in the Sunday school and develop it. The treasurer should not be merely a receiving teller. It is his opportunity to develop the missionary spirit among the classes. The secretary can make himself an "absentee officer" and follow up the children who do not attend Sunday school. In both offices are wonderful opportunities for the man with initiative and imagination.

The Round Top meeting considered The Call to Service in the Mission Field as it was so splendidly set forth by Dr. John W. Wood, foreign secretary of the Board of Missions. Dr. Wood's title would seem to be a misnomer, since he declared that so far as missions is concerned there are no such words as "far" and "foreign". He made a special plea for China and her need. "We have all learned so recently that the shrinking of the world has made it an exceedingly dangerous place. Nations have been impinging upon each other, national interests have conflicted, and the result is what we see in Europe to-day. The shrinking of the world is not something that has taken place simply on the map of Europe. The world is shrinking all round, and we are being drawn closer to the Orient. Do you suppose that when this war is over, when Europe is exhausted, and when she will need labor as she has never needed it before — when possibly our own country will have to turn to other lands to secure the men to rebuild and reconstruct — do you suppose that these strong and virile people of the Orient are going to be excluded from Europe and from North America? Why, the very pressure of economic

need is likely to bring in vast numbers of Orientals. Are they coming to us with ideals that are not founded upon Christian faith? Are they coming to us without the restraining influence and living power of the Gospel of Jesus Christ? Much depends upon what is done within the next few years, whether we shall be in danger of being overwhelmed by a flood of Oriental unbelief that may go far to overturn some of the very foundations of our religious life."

The need constitutes the call to service in the mission field. The question for a man to ask himself is, not whether he is qualified, but whether he is disqualified.

Bishop Reese's presentation of The Church and Reconstruction was a thought-compelling and vigorous message. War, like all physical force, is destructive; it creates nothing. War destroys, kills, crucifies, but every crucifixion is a prophecy of a resurrection. It releases the constructive forces of a risen life. War shatters our ideals, traditions, knocks many props from under our feet, strips us bare of many things we value, brings us face to face with reality, but reality is the only foundation upon which the Kingdom of God can be securely built. If the civilization and Kingdom we are to build were like a material building, then we might wait until the forces of destruction had leveled the building to its foundation. But, just because the Kingdom, our civilization, is a living, growing organism composed of living human beings, the forces of construction must be thrown into the conflict at the very moment when the destructive force begins to work. Now is the time, now in the midst of the war, in the midst of conditions when the world is plastic, malleable, to inject with all our concentrated energy and devotion the great moral and spiritual constructive forces of God. The challenge, therefore, is an immediate challenge to an immediate present service.

The war has revolutionized our estimate of material things. As a nation we have been boasting of our material wealth and greatness. We have put property, money, social position, and self-interest first, and bent our energies, sacrificed our very souls, that we might grasp them, hold them, fearing that they might elude us. Have not those men who have gone forth in the service of our country stripped of property, wealth, social position, and all thought of self, found that these material things were not essential to life? In putting the cause — the Kingdom — first, have they not discovered for the first time in their lives the peace of God, the true measure of their life and its value? The destructive forces of the war have only dispelled our illusions, torn the bandage from our eyes. Now we see and know that nothing can shake the Kingdom, for it has foundations whose builder and maker is God.

Bishop Reese felt that it was essential in the new order to have a reconstruction of our religious vocabulary in personal terms as the first step in making God real to man. The picture of our relationship to God, described in official terms of the court language of the Roman Empire, has little relationship to reality, and the picture of judgment and justice in the phraseology of the old Roman law court is far removed from Christ's conception of justice. If, on the other hand, we ever keep before people the picture of God as our Father, in whom we live and move and have our being in our immediate environment, and man His child, then out of this personal relationship the real problems of suffering, trouble, or prayer will find their solution. Only in terms of personal relationship is God real to us.

If in the midst of the existing social order, where the destructive forces of war are at work, we are to throw the creative, life-giving forces of God, we must affirm as never before the appeal of Christ to complete self-giving service to His kingdom. We have been permitting the popular appeal of Christianity to obscure Christ's direct challenge to man's capacity to sacrifice himself for a great cause. We have rested our appeal in self-interest, supported by personal considerations of present and future reward and punishment. Safety first is an excellent motto for railroad travel: it reduces physical disaster. But safety first as a guide for moral conduct or Christian character is the certain road to moral disaster. It fails to come in sight of Christ's great appeal: "Whoso saveth his soul shall lose it; whoso loseth his life for My sake or the gospel's shall keep it until life eternal."

NEW OFFICERS

The officers announced for the ensuing year are: President, Edward H. Bonsall; first vice-president, Courtenay Barber; second vice-president, Walter Kidde; general secretary, Franklin S. Edmonds; executive secretary, George H. Randall; treasurer, Warren Hires Turner; secretaries, G. Frank Shelby, Benjamin F. Finney, Franklin H. Spencer, Walter M. Kalmey.

Safety first is a concession to man's weakness. It takes for granted that he is unable to rise above selfish considerations. It is the gospel of the minimum, not the maximum. Self-preservation is the first law of nature, but self-sacrifice is the first law for man made in God's image. If our appeal in the past for men to accept Christ's standards has not brought out the most virile manhood, it is because we have relied too much upon self-interest and not dared to appeal to man's infinite capacity to sacrifice himself for a great cause. The call of the country has been to this potential capacity, and the response has released the life-giving forces of our manhood, lifting the whole plane of American citizenship to the highest point in our national existence. It is the call of the cross, and by a divine instinct men in their service of suffering and crucifixion have identified their cause and service with that of the Crucified.

With the call to sacrifice there must not be left out that aspect of religion which alone can give sustaining strength in obeying the call of the cross—the devotional and sacramental aspect of Christianity. You cannot kill this instinct in men; stifle it and it will still cry for self-expression. And it is just this which the Church can answer in her worship and sacramental life. The enlistment by Baptism needs the Holy Communion as a service which through fellowship makes Christ as the sustaining strength real to man.

TUESDAY MORNING

At the celebration of the Holy Communion on Tuesday morning, Mr. Broughton spoke of the struggle every victory involves. "Benaiah, the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion-like men of Moab; also he went down and slew a lion in a pit in a snowy day." This verse tells of victory, and first of victory on the part of the father. "He was a valiant man." He gave his son a good start in life. The victory of the parent means much to the son. Benaiah went down in a pit and slew a lion. That lion was a common enemy of the community. We must have courage to face the common enemies of our community, intemperance and lust and greed. This Holy Communion tells of a valiant Man who fought nobly and bravely against the public sins of His time and overcame them. In His strength we can be valiant men in our communities. Benaiah also stands for the man not afraid to face his personal sins. We must take them down in a pit on a snowy day—not wait for a more convenient time.

One of the most enjoyable "get-togethers" of the convention was the "cheer meeting" or "community sing" at the raising of the flag on Tuesday morning. Led by Mr. Gordon Reese, a camp secretary, and the Rev. Mr. LeBlanc of Wissahickon, Pa., a half-hour was spent in singing war songs just as they are being sung in the camps. Mr. LeBlanc also sang the *Marseillaise* in French. This "sing" was so enthusiastic and inspiring that another one was held after supper, at the request of Mr. Moody, in which the Northfield residents joined.

Mr. George T. Ballachey of Buffalo, N. Y., was chairman of the first conference of Tuesday on The Lay Reader's Contribution to the Work of the Church. Mr. Ballachey described the work of the Laymen's League of Buffalo, which cares for the services in a large number of places on the outskirts of Buffalo. He emphasized especially the missionary aspect of the work.

After hearing Dr. William C. Sturgis' address on The Study of the Church's Mission, no one could fail to realize how little interest we really have in the Church's Mission. He compared our interest in missions to that in the war. When we talk about giving to the war we are talking in terms the human mind cannot understand. We are giving up all the resources of this country, our boys, our all, and gladly, that righteousness may be established on earth. The Red Cross asked for one hundred million dollars; in nine days it had one hundred and sixteen million. The Y. M. C. A. asked for thirty-five million dollars and within three weeks it had fifty million. What are we giving to the Church's warfare? *Three cents a week per communicant* throughout this great Church of ours. Money is a touchstone of interest. The thing a man gives to he is interested in. And the converse is true—what he gives to becomes his interest. The Church's mission is to make live men out of dead ones, and send them through out the world carrying life, touching a man here and there, and giving him the life of the eternal Son of God. Christianity was never a religion of subtraction, but it was always a religion of addition. We want to give men the life and the power and the joy of the Christian religion. The thing we must see is the appealing need of the world for a more abundant life in body and mind and soul.

A conference followed on Church Attendance Campaigns, Charles Cain, director of St. Stephen's Chapter, Wissahickon, Pa., telling of successful methods used in his parish. He was followed by the Rev. Mr. LeBlanc, rector of the parish, who testified to the abundant results, both spiritual and material, which the campaign had brought. Mr. Ernest S. Inglis, president

of the Chicago diocesan assembly, spoke generally of this form of corporate work.

The Men's Communion was dealt with by Mr. John D. Alexander, president of the Michigan Diocesan Assembly, who gave methods for successfully working up this important factor in parish life. Concrete examples of the value of this work were given by a number of the delegates.

TUESDAY AFTERNOON

On Tuesday afternoon the delegates were guests of Mr. Ambert G. Moody on a trip to Mount Hermon. Mr. Moody accompanied the delegates and took them through the different school buildings.

At the last service on Round Top Mr. B. F. Finney emphasized the call of the Brotherhood to all Churchmen. Thousands of men are doing the kind of work for which the Brotherhood exists without being members of the organization, but there are thousands of men who would not do it without the organization behind them. The machinery of the Brotherhood is only a means to an end. It furnishes the point of contact through which men can do personal service.

At these Round Top meetings, when sitting on the hillside, with the river and the valley below, and all round the majestic hills, telling of the wonder and glory of God—a place hallowed by sacred associations and the remembrance of victories won there for God—we have heard simple messages from the heart that have been an inspiring and helpful factor of the convention. Perhaps at no other time, except at the early celebrations, have the presence of God and the realization of the call to a Christian life been more deeply felt.

TUESDAY EVENING

The evening's meeting had for its subject The Forward Movement of the Brotherhood, with Courtenay Barber, first vice-president, and Bishop Lloyd as speakers. Mr. Barber outlined the advance programme of the Brotherhood.

"The Brotherhood of St. Andrew," said Bishop Lloyd, "since its beginning has been a benediction from God into my life, and in all my ministry this order has been a helper which has kept me together." The Bishop emphasized the great responsibility upon the laymen of the Church to-day, and gave his unqualified approval of the Brotherhood's advance programme.

WEDNESDAY

The last day of the convention began, as usual, with the early celebration, when the names of all who have entered into life eternal during the past year were read, special mention being made of those who have made the supreme sacrifice at the front. Mr. Broughton spoke on the life of consecration being the only way to victory. There are three classes of people who can never save themselves. They are the noble men, the tender men, and the heroic men. "As we go away from these noble hills, pray God we may be equal to the vision we have received here: ask God to help us live the life of consecration."

In the Charge to the Brotherhood President Bonsall recalled the theme of the convention, the Christian Life. "I charge you,

men of the Brotherhood," he said, "to go back with a deeper sense of responsibility for the example of your life, remembering

that your loyalty to your Master will be measured by your fidelity to Him in the so-called little things of life—your temper, your cheerful willingness to do the humbler things—your love shown in acts of kindness and courtesy to your fellows. Remember that it is in the home that we may develop our closest relation to God and reveal ourselves as we really are. Let the Brotherhood home be always one in which there are family prayers.

"And now we have come to the end of this period spent upon the mountain top of inspiration and revelation, and we are to go back to the every-day life, to begin again the daily round, to meet the old temptations, to face the old problems, to be confronted with the old opportunities. We are to test the reality of our experience in these ways, and to see whether we are prepared to translate into action the spiritual power which we have received in large measure as we have met God upon the mountain. It is true that we are to go back to face the old life, with all of its helps and its hindrances, but it will not be the old life if we carry with us what has been the real message of this convention, for we will have within us that which shall enable us to see with new eyes and to use in new ways the old environments, if we return radiant from the presence of our Lord."

At the concluding hour of Dr. Sturgis' conference on The Study of the Church's Mission he reviewed the many methods

with which the board has tried to develop interest in the Church's Mission. He felt

that the mission study class had solved the problem. The logical time for holding these classes is in Advent and Epiphany. "The man who refuses to take his place as the leader of a Bible class or mission study class and thinks it is humility is mistaken; it is sin, it is lack of faith. The Holy

Spirit is the only teacher, and He will take him by the hand and show him how. Of course he will make mistakes and fall down, but that is the way in which God teaches us."

The conference on "What I have gained from the convention" was illuminating, as bishops, priests, laymen—both those who were members of the Brotherhood and those who were not, men who were not Churchmen, and Junior Brotherhood boys—spoke briefly and to the point. A few concrete instances of convention results are, three men entering the Brotherhood's Army and Navy Service immediately, a young man studying medicine making his definite decision to go as a medical missionary to China, and at least two answers to the call to the sacred ministry.

The matter of the next convention was left in the hands of the council. An invitation was extended by Mr. Finney on behalf of the University of the South to hold the next convention at Sewanee. The suggestion was also made to have a number of conventions in different parts of the country. Mr. Moody also cordially invited the convention to meet again at Northfield.

The convention adjourned with the blessing by Bishop Hulse of Cuba and the singing of the *Doxology*.

THE REV. WILLIAM PORCHER DU BOSE, D.D.

AN APPRECIATION

BY THE RT. REV. THOMAS F. GAILOR, D.D.

Bishop of Tennessee

THE death of the Rev. William Porcher Du Bose, D.D., D.C.L., Dean-Emeritus of the Theological Department of the University of the South, in the eighty-third year of his age, has touched the hearts and revived the sacred memories of many thousands, to whom his life and teaching have been an inspiration. In England, as in America, he had won a unique position among the thinkers and theologians of his time; and Dr. Sanday, Mr. Balfour, and Mr. Gladstone have made public recognition of his contributions to the exegesis of the New Testament, and more especially to the interpretation of the teaching of St. Paul.

Dr. Du Bose was thirty-five years old when he came to Sewanee in 1871. He was a graduate of the University of Virginia and had served with distinction as adjutant of Kershaw's Brigade in the Confederate army. He was the descendant of an old Huguenot family in South Carolina, a family rich in tradition of courageous devotion to religious principle and enthusiasm for sound learning; and towards the close of the war he was ordained to the diaconate and priesthood by Bishop Davis.

When the bishops of the Southern dioceses decided to establish a Theological Department in the University—then slowly recovering from the ravages of the war—Mr. Du Bose was chosen to become chaplain of the University and the real founder of its Theological School. It was a tremendous responsibility for a man so young, so inexperienced, and so unfamiliar with the accepted traditions and teachings of professional divinity; but he threw himself heart and soul into the work, and God blessed his labors.

As a student he took St. Thomas Aquinas' prescription for learning and became the master of only three books, viz.: Butler's *Analogy* and *Sermons*, Aristotle's *Logic* and *Nichomachean Ethics*, and the New Testament. When he was forty-five years old he could quote at will the Greek of Aristotle and St. Paul as easily as he could the English.

In 1883 he retired from the chaplaincy and gave himself entirely to his teaching. His lectures on the New Testament became one of the features of the scholastic life of Sewanee. I heard Dr. Westcott lecture to throngs of students at Cambridge in the winter of 1889-90, and Dr. Du Bose's resemblance to him, both in manner and matter and, I may say, in personal appearance, was extraordinary.

It was not until 1892, just twenty-one years after he had begun to teach, that Dr. Du Bose published his first book—

an interpretation of St. Paul's soteriology. It attracted attention and provoked criticism at home and abroad. It was original and, in some respects at that time, seemed paradoxical and daring. He insisted upon the moral human-ness of our Lord. *Lux Mundi* had just appeared in England and had started the discussion of the kenosis—the intellectual kenosis. But Dr. Du Bose challenged the accepted Athanasian formula and declared that Christ's human nature was like ours, not "the perfect nature of Adam before the Fall", but human nature weakened and deteriorated by the inherited results of sin; that therefore Christ's human life was a real battle—"He was tempted in all points like as we are"—and His victory was a real victory. Dr. Du Bose went so far as to approve and adopt the distinction between "person" and "personality", which other speculative theologians had already made, and held that our Lord was so truly man that not only in soul and will was He human, but that He had a human personality, although the "ego"—the "*pou sto*"—the fulcrum of His Being, was truly God.

It was this that roused the opposition of some of the conventional and professional theologians, who cried "Nestorianism" and "heresy". So in 1896 Dr. Du Bose published his very illuminating and scholarly review of the controversies of the fourth and fifth centuries on the Person of Christ, in a volume entitled *The Ecumenical Councils*. This was followed in 1906 by *The Gospel in the Gospels*, and in 1907 by *The Gospel according to St. Paul*. In 1906 a new edition of the *Soteriology* appeared, with a new preface in which the author explained his position more fully and declared his unwavering loyalty to the historic faith of the Church.

Little by little adverse criticism died away. Thoughtful Churchmen realized that Dr. Du Bose was a true prophet, recalling to the Church new truths in her treasury and giving a fresh basis and foundation for that strong, definite sacramental interpretation of Christianity which made him so Evangelical and so Catholic in his loyalty to the past and in his vision for the future.

But greater even than that of his spoken lectures

and published books was the influence upon those who knew him best of his pure and lofty character. Wise in counsel, courageous in principle, generous in sympathy, abounding in hope, and bold in the faith, he brought blessing and comfort to many hearts. His indeed was the humility of goodness, which is the simplicity of greatness; and of him we may dare to quote the Master's word, "Blessed are the pure in heart, for they shall see God."

He lived to a ripe age, and his mind was clear and unclouded almost to the very last. It was a disclosure of the Peace of God in the midst of the heart-breakings of this war-worn world, when two weeks ago he gathered his children about him and talked to them of the infinite and eternal values of life, saying: "This is my farewell message and testimony. I have kept the faith. I die in the faith of our Lord Jesus Christ, and I have peace."

"Right dear in the sight of the Lord is the death of His saints," and "Their works do follow them."

FUNERAL OF DR. DU BOSE

BISHOP GAILOR conducted the funeral services of the Rev. Dr. William P. Du Bose on Tuesday, August 20th, in All Saints' Chapel, Sewanee, Tenn. Interment was in the University cemetery.

THERE IS no creature so small and abject, that it representeth not the goodness of God. If thou wert inwardly good and pure, then wouldest thou be able to see and understand all things well without impediment. A pure heart penetrateth heaven and hell.—*Thomas à Kempis*.

A PRAYER FOR JUST AND TRUE DEMOCRACY AT HOME

[SET FORTH BY THE BISHOP OF MONTANA]

ALMIGHTY FATHER, who judgest the peoples with equity, and with whom is no respect of persons: We humbly beseech Thee mercifully to forgive the offences of our own nation. Purge our land of covetousness and injustice, of wickedness and vice, and of every root of bitterness; take away from us the reproach of unequal laws, of the strife of classes, and of the denial of human brotherhood. Vouchsafe to us the spirit to think and do always such things as are right; to do justly, to love mercy, and to walk humbly with our God. Deepen in us a sense of stewardship, of service, and of goodwill toward all men; that so we may follow at home what we espouse before the world, and fulfil His royal law who tasted death for every man, Thy Son Jesus Christ, our Lord. *Amen*.

Faith and War

By the Very Rev. H. P. ALMON ABBOTT, D.D.

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WHAT as Christians and as Churchmen is our apologetic in the face of this war? What have we to say to the man who in the face of the slaughter of the past four years professes to disbelieve in God? I would speak philosophically rather than theologically, and base what I have to say upon common sense and my own conception of God and of God's relation to man rather than upon the letter or the tenor of Holy Scripture.

(1) *God is self-limited in respect of Man.*

This self-limitation of God does not for a moment, nor to any degree, vitiate the omnipotence of God. God's omnipotence is absolute; but it is voluntarily restricted relatively—in relation to man. "God made man in His own image"—"God breathed in man the breath of life, and man became a living soul." Whether we believe in man as instantly created, or as the crowning product of the evolutionary process, man is a sovereign individual, possessed of free will, and responsible for his own actions. The whole truth of the Christian religion is based upon this fact. The Incarnation means nothing—less than nothing—unless such is the case. The Church is a farce, and the sacramental system of the Church is an anachronism, if man is neither more nor less than a puppet at a ventriloquist's show—bound to dance and sing at the ventriloquist's fancy.

We recognize the reality of the exercise of free will in ordinary affairs. When I lie—do I blame God? When I lust—do I blame God? When I maliciously take away my neighbor's reputation—do I blame God? Surely not. I know that of myself I lie; that of myself I lust; that of myself I bear false witness. When we walk through the slums of some great city, and mourn over the unfortunate condition of the poor—do we accuse God? No. We speak of "man's inhumanity to man." When I live over an open sewer, and contract typhoid fever, do I blame God? No. I blame the drains, and either remedy matters or remove my habitation. Governed by reason and sanity I take steps to prevent a recurrence of the disaster. When my neighbor has ten thousand dollars a year and a motor car, and I possess neither—do I blame God? No. I either blame the unfair privileges of human society, or I deplore my own lack of acquisitive ability. When a villain commits rape—do we blame God? No. We anathematize the villain.

Now! Is God responsible for this war, and for all the blood-shot beastlinesses in connection therewith? Is God responsible for the fact that for some forty years the German nation has prepared for war? Surely not. The Kaiser, and the so-called Potsdam Gang, and the governing class of Germany, and the German philosophers, are responsible for the opening of the flood gates of hell upon an unsuspecting universe. Is God responsible for this war? Surely not. The allied nations, to a lesser degree than the nations of the central powers, are responsible for this war. We were material rather than spiritual; we were worldly in our behavior rather than other-worldly; we followed the dictates of our own free will rather than the dictates of the will of God. We failed—generally speaking—to base our conduct upon God's standard of conduct in the Person of His Son, the Prince of Peace, and we walked the broad road of pleasurable dalliance rather than the strait and narrow path of righteousness that leadeth into Life—individual, national, and international. Germany, Austria, Turkey, and Bulgaria are responsible for this war. Great Britain, France, Italy, Japan, Serbia, Roumania, Portugal, Russia, and the United States of America, are responsible for this war. Man, in the exercise of his free will, immediate and prolonged, is responsible for this war.

If we accept individual responsibility, why should we not accept collective responsibility? Murder is the same in the many as in the few. If one man murders one man that man is a murderer. He is recognized as such. If many men

murder many men those men are murderers. If one man commits rape that man is a villain. If hundreds of men do the same thing—then, we have hundreds of villains. Quantity does not repudiate the fact of quality—either in virtue or in vice.

Man, then, is a responsible party. Our whole system of jurisprudence is founded and built upon that recognition; our business and professional, and national and international, affairs are run upon that hypothesis. For God to have prevented this war, or for God to step down and interrupt this war before it is fought out to a logical and a permanent conclusion, would have been, and would be, for God to falsify all human estimate and prognosis in all things, both great and small. What Science calls "the uniformity of nature" Faith calls "the fidelity of God." God must be faithful to the trust which He has voluntarily imposed in man. Only when men deliberately and consciously subject their wills to God's Will may God work through men for the accomplishment of His heart's desire and the attainment of all that tells in the longest count for men's paramount peace. The dignity of our life is based upon the intrinsic democracy of our life. God is not an autocrat. God is not a despot. There is nothing of the Kaiser about God. God is the Loving Father, and, as His children, we may either please, or displease, His Father's Heart. God, in the highest sense, must make the world safe for democracy. Think on these things, elaborate them at length, and see whether or no you may logically conclude that God is responsible for this war; see whether or no this war is immeasurably more repugnant to God than it is to us.

(2) *This War is an episode—Life is a continuous performance.*

The record of the past four years must be considered in relation to the record of the centuries. An incident, however prolonged, cannot eradicate a fact, or a series of facts. This war has not falsified the argument from design. There is still the universe to be accounted for—in its existence, in its continuance, and in its adaptation of means to end. Despite the war the twenty million blazing suns are maintained in their progress through the heavens. Despite the war the seasons of the year succeed one another in their orderly habit. Despite the war the earth is swinging around the sun at the rate of twenty miles a second, and we are mysteriously prevented from devastating collision with planets both great and small. This war has not falsified the historical truth of the Life of Jesus Christ. The word of Tacitus still stands, "Jesus Christ was put to death when Pontius Pilate was Procurator of Judaea." There is still the record of the gospel story to be accounted for. There is still the Resurrection to be explained—the Resurrection which such an expert in legal evidence as Blackstone declared to be better authenticated than any other fact of history. This war has not annihilated conscience. On the contrary it seems to have quickened and enlivened conscience. The categorical imperative of Kant still thunders in our breasts. Conscience still makes us do those things which are contrary to our predilections, and even our worldly prosperity. This war has not expunged the hungering for immortality. The reverse, as a matter of necessity, is the case. The words of the poet still hold true:

"There is no death! What seems so is transition.
This life of mortal breath
Is but the suburb of the Life Elysian,
Whose portal we call death."

This war has not contradicted the historical facts of our historical faith, nor has it stifled the religious instincts of man. The evidence that we seem to be leading ourselves at the present time—although the reality of our sole self-leadership at the present time is a question for discussion—does not wipe from the slate of the unending past the picture of God's leadership when, and so often as, we placed

our hand in His Hand, and sought His far-seeing guidance!

If God was still with Jesus in the Garden of Gethsemane, and upon the Cross of Calvary; if neither of these experiences rejected the truth of God's Presence with Jesus throughout His previous Life; surely the presumption is that God is still with humanity as humanity sweats in the Garden, and as humanity agonizes upon the Cross. To hear some people speak at the present time you would think that there had never been a Yesterday, and that there was never to be a To-morrow—that everything was contained within the blood-rimmed compass of to-day!

Now, what as Christians and as Churchmen have we to say to the people—and there are many such people; their speculations surcharge the atmosphere on every hand—who, through this war, have come to disbelieve in God's benevolent attitude towards man?

There are several things to be said, several things to be remembered and to be emphasized in their remembrance, in this connection.

(a) *There is immortality*—the cardinal doctrine of our religion. If this life is all; if existence is confined to birth and the grave; then, death is an awful thing, and wholesale death is altogether appalling. This world's delight is, indeed, "lightning that mocks the night." But, if this life is not everything; if it is but the beginning of things; if it is the preface to the book, the prelude to the opera; if existence stretches out from birth through the grave, and into all eternity; then, death is not necessarily awful, and wholesale death is not unrelievedly appalling. If God "has prepared for those who unfeignedly love Him such good things as pass man's understanding"; if "eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive" the experiences of the never-ending Future; then, it is not the journey thither that we have to consider, neither is it the means of release from the lesser to the greater; it is the destination; it is the attainment of the objective; it is the realization of the goal. The pain of a bayonet thrust, or the anguish of a bursting bomb, or the choking sensation of gaseous vapor, is a minor matter, in continuance and in degree, as compared with the awakening "in Christ's own likeness, satisfied." The wholesale death of the past four years is only the focussing concentration of the recognized and universal truth that all men must, sooner or later, die, and die in order that they may live in unprecedented abundance of life.

(b) *There is our cause.* What are we fighting for? Is our cause worthy of the uttermost self-sacrifice involved, or is it not? Christ died for humanity. Is it too much to say that the allied nations are dying for humanity? Christ's Death was justifiable under the circumstances. Is it too much to suggest that the deaths of hundreds of thousands of men are justified under the circumstances? Christ died for the redemption of mankind. Is it too much to say that we are dying for the redemption of the generations as yet unborn? Christ was a Vicarious Sacrifice. May it not be that the soldiers and sailors of the United States, and her allies, are vicarious sacrifices for the stability and future well-being of men throughout the ages? Christ came to "do the work of Him that sent Him." May it not be that through us God is accomplishing the greatest and the most enduring good for the greatest number? Christ was "sent" of God—willingly "sent," it is true; there was no antagonism between the Father and the Son in the matter—commissioned of God to live a suffering life and to die a suffering death "for us men, and for our salvation." May it not be that we of this generation are consecrated of God to perform a like service of effective salvation for the peoples who are to inhabit this universe until "the consummation of the days"? It is at least possible—personally I deem it to be most probable—that an extraordinary ministry has been entrusted to the men and women of this second decade of the twentieth century, and that the fulfillment of our dignity depends upon the performance of our ministry—not upon an evasion of our responsibility, nor the attempt to escape from under the Hands of our Consecrator.

Our attitude should be this: Things being as they are, and as they have been for some time, through man's wayward wanderings from the ways of God; war was inevitable;

but now it is the privilege and prerogative of all decent-minded men, of all men who believe in the ultimate supremacy of the Christian Ethic, of all men who believe that in the long count "right is might," to fight for the establishment of things as they ought to be, as they ought to be in relation to the productive association of society at large, and as we have a reason to suppose that God would have them be. The strain is tremendous. The test is heart-splitting. The demand reaches to the deepest fibres of the soul. But the duty of redemption, the task of salvation, is imposed upon us, indirectly by human living in the past, directly by God's mandate in the present, and, rather than let the Cup pass from us, we will drain the crimsoned wine to the very dregs.

(c) *There is evidence to the effect that God is with us.* One hesitates to make such an assertion as this; because the Kaiser is, apparently, assured that God is with him. The point is, however, that the Kaiser is not infallible, and may be suffering under a delusion. It is at least possible that God is "on our side," and the facts of the case would seem to indicate that such is the case. The "German God," the God created by the German imagination, a mere figment of the mind, and in his thinking related to the German process of reasoning, is, undoubtedly, on the German side. The God of Christ, however—the Father who loves His children, and "would not even the death of a sinner"; the God who abhors cruelty and atrocity; the God who would not that the Sermon on the Mount should be treated as "a scrap of paper"—is with the allied nations—and there is evidence to that effect. Is it short of miraculous that at the Battle of the Marne the German hordes should have been rolled back, and rolled back ignominiously, from the coveted Paris of their dreams? Ask any man who participated in the Retreat from Mons, and who was present at the battle which proved to be the crucial turning point in the contest between civilization and barbarism, and he will tell you that on that occasion at least God was not "on the side of the stronger battalions." Is it short of miraculous that during the first twelve months of the war the British line in Flanders should have held when the Germans were firing twelve shells to the British one? Ask the men of Neuve Chapelle, and Givenchy, and Ypres, and they will tell you that at almost any moment during the initial year of the conflict the Germans might, if they would, have broken through their unsupported resistance even as the storm-wooded breakers of the ocean break through an extemporized dyke in hasty process of construction. Is it short of miraculous that peace-loving nations, unsuspecting through their confidence in human nature, should have been able, up to the present time, to stem the Teutonic tide, and to create a preparedness, a technical preparedness, in four years equal to the German preparedness of forty years? Surely these things testify to God's interest upon the side of righteousness—and to the uttermost limits of His self-imposed self-limitation in respect of man!

(d) *There are the mourners.* Has God proved Himself to be "a very present help in time of trouble"? There are thousands upon thousands of sorrowing ones, mothers and fathers and wives and brothers and sisters and children and relatives and friends of those who have "fallen in battle," who will rise up, with tear-dried eyes, and reconstructed lives, and say, "He has." The Holy Ghost, the Comforter, carrying on invisibly and unseen the very presence, position, and ministry of the Incarnate Christ, has been occupied in season and out of season during the past four years with the Mourner. He has bound up the broken-hearted; He has soothed the distressed; He has consoled the sad; He has strengthened the weak; and on an intensive and extensive scale unprecedented in history. He has bestowed "the peace that passeth all human understanding," and over countless darkened lives, lives engloomed with the shadow of death, he has shed "the light that never was on land or sea." In the United States of America, up to the present time, we have not really realized this fact; but it is a fact, and a fact affirmed whole-heartedly by those who have had their loved ones go down into the silences only to discover that the silences are most eloquent with speech. Verily—it was expedient for Christ that He should go away, that the Comforter might come. Since August, 1914, the Comforter has come—and with healing in His wings!

There is something to be said, then, despite this war, about the existence and the benevolence of God. There is a Christian apologetic capable of almost endless elaboration. There are reasons why men should accept God in times of storm as well as in days of sunshine, and bear the burdens as well as enjoy the gaieties of life. The Passion of our God is just as real, and just as applicable to human experience, as the Power and the Kindness of our God. Men and women, honest men and women, clean-living men and women, men and women who have nothing to gain and everything to lose through unbelief, should think on these things, and discover, so far as they individually are concerned, the "balance of probability" on the one side or the other. They owe it to themselves; they owe it to their fellows; and they owe it to their God—if there be a God.

The way of the war has been longer than we dreamed. Some of us have been walking for four years the crimsoned path. We have been in the deep gorges of humiliation and disappointment. We have passed—those of us with friends and relatives at the front—we have passed again and again through the valley of the shadow of death. And the end is not yet! But let us see to it—those of us who may conscientiously do so—that our faith does not fail us in the time of crisis, and that, caught in the eddy of a maelstrom that seems to know no pity, we conduct ourselves as men, four-square to all the winds that blow. Then, perchance, we shall be worthy to be numbered among the co-partners of God in the ultimate reversal of War for Peace—when there shall be "a new heaven and a new earth, wherein dwelleth righteousness."

THE GIANT FROM THE PIT MOUTH

BY ROLAND RINGWALT

MEDIEVAL England saw many a man born in servitude die in freedom. Bravery in war emancipated some, others were freed because of special merit, or dying masters released their bondmen. Yet so late as the early days of the third of the Georges there were serfs in the coal mines; toilers were held to labor, and, if they fled, dragged back to their tasks. The England of Shakespeare and Milton, of Locke and of the glorious Revolution, had shed little enlightenment on these poor creatures. Burke had spoken in Parliament, John Wesley was past his prime, the great names of the eighteenth century, so illustrious in our eyes, meant scarcely anything to them, and Parliament did not break their legal fetters until 1775, the year in which "the embattled farmers stood and fired the shot heard round the world". It seemed to Britons that if slavery could not exist above ground it should no longer be permitted to rule in the pits and caverns. The emancipation of the colliers was approved by the Church and the bar, the schoolmaster and the merchant. Only one loud voice arose in protest and that came from the miners themselves. Verily, they were not born free, they had not achieved freedom, and they did not want to have freedom thrust upon them.

Their protest is easily understood if we allow for their point of view. Custom had long required that whenever a child was born in one of these servile families the mine-owner paid down what was called "head and harigald money", a sum presumably large enough to pay for a drinking bout. As the colliers looked at the matter, freedom meant that their employers wanted to escape the head and harigald payment and their opinion of such stinginess was expressed in blunt terms. Had they laid hands on the members of Parliament who had voted for their emancipation they might have ducked them in the horse-ponds. Freedom was new and strange to those who looked back to their old carouses as those who went out from Egypt looked back to the fish and the leeks, the garlic and the onions.

Six years later, in the year that Cornwallis surrendered to Washington, George Stephenson was born. He did a boy's work in the fields, but went early to the mines and desired to expand the coal trade. It occurred to him that diagrams and drawings of machinery would do little for him unless he could read, hence he gave his evenings to the alphabet and to arithmetic. Around him there were railways, although

steam-power had not been applied to them; the labors of Watt and Arkwright had brought the engine into the factory; the time was coming for a better system of transportation, and Stephenson was the man who put the great new force on wheels. The year 1814, that saw the Allies rise and Napoleon prepare for Elba, was the year in which George Stephenson's locomotive made its first run.

Mechanical ingenuity was joined with a shrewd sense worthy of Benjamin Franklin, and a dogged courage that would have pleased the Iron Duke. The canal companies sought to crush the locomotive. Engineers of high standing ridiculed the project. There were landowners who feared that smoke would ruin the wool of their flocks. Aristocrats hated the leveling tendency of the railroad, so unlike the stately coach-and-six. Sportsmen insisted that so novel a plan would end fox hunting and be the downfall of game in general. But the cool-headed man from the pit mouth found a wealthy friend with the funds he needed. Influence and money came as they were called for, and the victory was his. Success did not spoil him; he was the same hearty, good-humored Stephenson of old, glad to meet a fellow workman of his struggling days and eager as a schoolboy to ramble in the autumn woods. It was granted unto him to have pride in his son, to whom he gave the best schooling gold could buy, and whose training showed in roads and bridges of renown.

Englishmen tell us that we only know the inventor; that all who knew the whole-souled man are gone. The visionary who planned roads that would, to quote Dora's letter to David Copperfield, "have begun in folly and ended in madness", found that Stephenson's plain common-sense was like adamant. Swindlers of the most adroit type spread pits for him in vain. George Stephenson was not a fool, he was not a rascal, and he would not help rascals to plunder fools. His real greatness, old men say, was moral, not mechanical.

Stephenson was born before the French Revolution; he had reached manhood before Trafalgar; he died in 1848, not long before the gold-seekers were hurrying to California. The success of the Union armies was largely due to railways. Little over a score of years after Stephenson's death the railroad joined the Atlantic and the Pacific. Track followed track. Locomotives ran through the Alps and into the heart of Siberia, under the rivers and high in the air. The dream of Rhodes was a line from the Cape of Good Hope to Cairo, and no one now looks on this as fanciful. India's railways are undermining the age-long system of caste. Germany's railroads are well-nigh as impressive as England's fleet. Within this new year a transcontinental line has been opened in Australia.

No one fact in economic history is more remarkable than this. Long before the nineteenth century ended statisticians reckoned that the capital invested in railroads exceeded that invested in ships. The ship bore the Conqueror to England. A thousand years earlier it had sailed the Mediterranean. A thousand years earlier it had carried gold, silver, ivory, apes, and peacocks. Shipping blends with all we know of Roman, Greek, and Jewish civilization, it antedates civilization, and the giant from the pit mouth made over the transportation of the world. Before him there was no commonplace better known than "Land divides and water connects". Every man felt the nearness of the seaport and the remoteness of the inland. The locomotive changed all this, and land is no longer a barrier; it is a channel of communication. Imagine such a change being wrought while children who had seen the Rocket yet lived to tell their children's children of the power of steam.

The ancient legend of the genie confined in a bottle who emerged and showed his giant size is not so wonderful as the true story of the man from the pit mouth, who made a new world and yet remained what he was, undaunted by opposition and unspoiled by success. In the long line of sturdy English manhood from Alfred the Great to Shackleton is there a more upright figure than that of George Stephenson?

THAT GOOD and sweet affection which thou sometimes feelest is the effect of grace present, and is a foretaste of thy heavenly home: but hereon thou must not lean too much, for it cometh and goeth.—*Thomas à Kempis.*

Lost Leadership

By the Rev. ALBERT FARR

HERE was a very suggestive article in the New York *Times Magazine* of July 14th, by the rector of St. Thomas' Church, Washington, entitled *America's Attitude Toward the Clergy*. There is the plain statement that Church ministers have lost their leadership and are suffering exclusion from politics and ostracism from social life. This is piquant criticism and ought to be thought-provoking in religious circles.

There are a good many disquieting signs of deterioration in the Church, as everyone knows: a falling-off of candidates for the ministry; the secondary position the Church is obliged to take in most public matters; the Laodiceanism of the Church membership; and what is most significant, labor's growing distrust for the Church's claims and practice. We have got to deal with this matter intelligently and with thoroughness, if the Church is to regain her leadership over the souls of men. Why is the Church so generally only a theoretical influence in human life?

The waning influence of the Church is coincident with the decline of prophecy in chancel and pew. Dr. James Bishop Thomas, in *Religion, Its Prophets and False Prophets*, has pointed out conclusively that the universal element in religion is what he calls "prophetism". There are always two classes of people. The prophets through overwhelming vocation interpret the will of God to men: saying in effect, This is the will of God, that ye do justly, and love mercy, and walk humbly with your God. The prophet does not primarily predict the future as a necromancer; rather by "direct insight" he teaches men that God is only pleased when we become like Him in moral effort and behavior. The other class is composed of those who insist that God is persuaded to be gracious by the ceremonies and ritualistic sacrifices of his creatures, moral affinity being a rather secondary matter. The prophets of Israel were *par eminence* moral leaders of men, rebukers of kings and courtiers, and a powerful influence in the practical affairs of their day. The priesthood has ever had a tendency to ally itself with temporal power, supporting, at least by implication, the *status quo*, and being somewhat of a reactionary influence in all progressive movements. The true prophets were statesmen and insurgents. Jesus inherited and developed Jewish prophetism. He commended John the Baptist as a prophet, and He graciously adopted His texts. Jesus was recognized as a prophet by the woman and by others; and His own self-consciousness was that He was the Great Prophet "like unto Moses". Kings, priests, and prophets were the three Anointed Ones or Messiahs: Jesus felt that He was the Prophet-Messiah, the Suffering Servant of Isaiah (the Great Unknown). Jesus identified Himself with the prophetic Inaugurator of the Kingdom of God taken as the community of mankind organized for the benefit of all according to the divine programme.

A fair question now is, "What is the place of prophecy in the Modern Church?" In Jesus' thought prophecy was the substance of religion; with us who bear His name, it is the exceptional and incidental. "School of the Prophets" is to-day more of a phrase than a reality. The world needs as never before leaders of men, not blind, but eagle-eyed, and of consummate courage. There are plenty of men as of old (the false prophets) who are ready to prophesy "smooth things" and "deceit"; but where are those true prophets who view things "under the aspect of eternity", be kings and nations never so impatient?

Pure prophecy is rare largely because of the too intimate connection that obtains between the Church and Mammon. Luther frankly said that a man must serve both God and Mammon. It has come about that "the minister of a Church instead of being primarily a prophet of the Kingdom is a leader of a localized branch of his cult, and his first task is to extend its membership, its influence, and its income."

Much of our domestic missionary work is vitiated by the fact that we commend our communion, to towns variously churched and composed of struggling homesteaders, by

frantic appeals for the funds that are necessary with which to convert them. These are days of business administrations, efficiency programmes, pensions; some of us are old-fashioned enough to believe that the true impulse should come from within, and that where your heart is there will be your treasure also. The more perfect the mechanism, the greater the danger of losing the spirit which makes life worth while. We must build up in our people a spiritual life growing spontaneously from within; if it is adopted from a sense of institutional decorum, we shall have only correct devotees of a cult. The chief danger to pure prophecy lies in the fact, I believe, that our Church life is made too dependent upon economic factors. Many a good priest would have stood stalwart *contra mundum*, if it had not meant jeopardizing a meager stipend, with a possible sacrifice of wife and children. One wonders whether the Anglican communion does not inculcate celibacy by economic compulsion, while speaking strongly about the sanctity of married life. The convictions of many a clergyman are laid bare in such dramas as *The Servant in the House*: nearly everyone has seen the play and remembers the lofty peroration. There was another recent play, *Why Marry?* which brought in a clergyman—not ridiculously, as so often, but with evident sympathy for his economic serfdom. It is not possible and certainly not desirable for priests or laymen to live manna-fed from heaven: they ought both to "live laborious days". Is there, however, any relief for the priest who feels that his words must please his congregation or threaten his own position and salary?

The following suggestions are given in all modesty, with the hope that the lay people of the Church will do more than talk about questions which are far from being academic.

1. It may be possible to have a self-supporting priesthood, one that earns its bread by the sweat of the brow. This was certainly the norm in apostolic times when Paul supported himself by tent-making and by teaching; others fished and did all sorts of things for their livelihood. The Lord Jesus Himself worked as a carpenter: there were no Peter's Pence for Him. To accept hospitality was allowed by the original Commission; but our system of prolonged hospitality exercised toward a special class has unpleasant by-products. Professor Schuerer takes twenty pages to enumerate and briefly describe the priestly emoluments in the time of Jesus. The curious anomaly obtains to-day in Christian Churches where, with a mighty decrease in emoluments, the clergy are simply expected to be official supporters of whatever economic and social system may be uppermost. It was a hard-working deacon who was the first martyr. Endowed churches may be better than our present salary system; but it is highly probable that more virile prophecy would come from our pulpits if our prophets worked for their living and gave their prophecy, such as it was, "without money and without price". There would obviously be great spiritual gains, such as the feeling of honest pride that comes from creative work, and the feeling that one calls no one Master but God.

2. To simplify, and economize in, our services would also bring us in line with apostolic Christianity, of which we hear so much from all schools. Our offering of worship we have crystallized into "service", as if that really were the service the Lord commanded to be done in the world. The Eucharist is, of course, the supreme act of adoration, but it is none the less a sacrament when celebrated without the long anthems and expensive paraphernalia. Must the Church continue to vie with the opera, paying for praise which ought to be the congregation's gift? However much or little we spend on our Church worship, the fact remains that it is spent on ourselves — for the gratification in a high realm of our physical and spiritual selves. One would not disparage generous gifts of ointment, "very precious"; only it must be pointed out that the Master's test of discipleship is simply whether those who profess His name have done very homely duties to "the least of these": Jesus Christ of heaven in a poor man's apparel. The subtle danger here as in so many

places is that we shall mistake the means for the end. Accordingly, this plea for simplification and economy is not made niggardly; nor merely in the interest of greater beauty which would result; it is given just that we may face the question, "How much a week do we spend in church on ourselves, and how much on God?" There are some people extant who do not feel called upon to put anything in the missionary side of the duplex envelopes, "until our own parish is provided for". Let me remind such that the missionary side seems to be what the Church was founded for, and not parochial gratification.

3. Then there is the place of the laity in prophecy. We hear a good deal about the greater place of the laity. I am aware that it is well to set apart and to breathe upon certain men who shall exercise the gifts of giving the sacraments to hungry people; these are functions that reverence and propriety suggest should be the work of specialists. But prophecy might well be shared with the laity; for are not sacrament and prophecy the twin pillars of strength and beauty that stand before the temple? The Apostle Paul exhorts as follows: "For ye may all prophesy one by one, that all may learn, and all may be comforted." It is thus suggested that the many-colored wisdom of God may be discovered from the prophecies of the congregation, and that this uncovering of religious experience teaches and heartens the brethren. I do not know why one man alone is expected to be bright and pious and edifying on two sacred occasions every week. What we lose in erudition we may gain in spontaneity and sincerity. The long-suffering laymen ought to have a full share in the ancient prophetic function, which, by the way, the Society of Friends has kept in apostolic fashion.

Luther well says: "All who believe in Christ are kings and priests in Christ. As kings the Christians are the freest of all men, as priests they have a dignity far higher, because by that priesthood Christians are worthy to appear before God, to pray for others, and to teach one another *mutually* the things which are of God." Peter was told that when he stood on his own feet he was to strengthen his brethren. Some think that this injunction was given to Peter as a man and not as an officer. One wonders what a mighty uplift would be in the Church if indeed all men and women therein should feel it their duty to cheer the sick, help the dying, and offer frequent comfort to the needy; this would seem to be the thought of the Saviour for us. I would like to know how many of us have ever visited those in prison: Jesus said nothing about these things being the private possession of the clergy, or of any class of men. You can not evade the responsibility by saying that what is everybody's business is nobody's business; let every man judge himself that he be not judged of the Lord. It might well be that if our people began to prophesy—in decency and in order, of course—a broadening and an enrichment of the spiritual life of the people would result. And the blessed thing is it would not be done for reward but because they loved much. They believed (like the Psalmist) and therefore have they spoken. To hear one man preach all the time is very like our American custom of playing baseball by proxy—it is the other men's physiques that are built up; not ours. Seeley had a wonderful phrase in *Ecce Homo*: "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." We simply must prophesy if God is in us. The Church will never become a true assembly of the faithful until the men *and women* wake up to the appreciation of their latent and potential gifts of prophecy. Some of the clergy would be glad to share their speaking with prophetic tongues. That is a haunting phrase of the Old Testament prophet, that in the good day to come no one will need to ask his neighbor about spiritual things, but they shall all be taught of God. And His Spirit was to be poured out upon all flesh, even upon the slaves.

4. This sharing of prophetic gifts will undoubtedly make for the socializing of the Church and bring it into closer agreement with democracy in government. The days of reconstruction will demand something more than pious rhetoric. It is a day for the prophet. "The day of prophetic and democratic Christianity has just begun. This concerns the social Gospel. For the social Gospel is the voice of prophecy in modern life." We might begin by democratizing

our vestries by including more of the "godly women", and some men of the more humble callings. In a fair New Jersey town quite a furor was made at one time because a carpenter (blessed trade) was elected to the vestry: it did not seem fitting to mix the classes when the plates were carried around on Sunday mornings. "Fellowship is heaven; and lack of fellowship is hell." We shall know we are God's true kinsmen when we "love as brethren, are pitiful, and courteous." Then the great word will be the Kingdom, which furnished our Lord all His texts. Rauschenbush says: "The Church is a fellowship organized for worship; the Kingdom is a fellowship organized for service."

Perhaps the Kingdom will come in very truth when we seek it first, and forget the other things, which will be added anyway, for God gives Scriptural measure, pressed down and running over, into our bosoms.

BUYING UP THE OPPORTUNITY

BY THE REV. A. L. MURRAY

CO be parochially minded is death. To be worldly minded is life. Like the great Wesley, the rector holds that the world is his parish, but never for a moment did he think that his parish was the world. Thus he is truly worldly and not parochial, and rightly parochial and not worldly.

All souls within his cure are his particular care because they are part of his Master's care. The rector is no respecter of persons and has come to be respected by all persons. Thus there fell a day that the news spread through the town—the rector would say "through the parish"—that the Rev. Dr. Trumphor, pastor of the First Church, was ill in bed. To the manse the rector went. As a friend? Yes. As a brother? Yes. But if the rector himself were to tell us he would say that he went as "parish priest of the town" to visit a member of his flock. Day by day the rector called, and prayed and read and cheered the spirit of the pastor. Gradually a fine fellowship grew up between these two men and together they touched the deeper realities and glowed in the brightness of the Great Presence.

Came a day when the manse was saddened. The pastor had gone where divisional ministries are no more. His ministerial brethren gathered and sent a delegation to the manse bearing resolutions of sympathy and plans for a public funeral. Said the mistress of the manse: "You are all very kind, but your plans cannot be carried out. My husband's body belongs to the rector of All Saints'. He was my husband's pastor and gave him his last Communion the morning that he went hence. I am leaving all arrangements in the hands of the rector."

Thus year by year the rector, who is not known from sea to sea, ministers in a parish that knows no coasts and feeds Christ's flock, nor fails to give them to drink from the river of God which is full of water.

THE DAY BREAKS!

A PROPHECY

Man-made laws and doctrines pass;
Statesmanship is withered grass;
They who spake as sovereign gods
Now are mute as lifeless clods:
Some sure voice the world must seek—
Let the Gentle Teacher speak!

Thrones are fallen; wisdom rules;
Foolish kings are kingly fools;
Royal pomp, which craved the sun,
Prostrate is as Babylon;
Love has come to power again:
Lo, the Christ stands—*let Him reign!*

Dead is every king and czar—
Dead as all the millions are
Whom they slew in fiendish pride,
Slew to swell war's bloody tide:
Righteous God, the past forgive!
Kings are dead: *O King Christ, live!*

THOMAS CURTIS CLARK.

THERE ARE two elements that go to the composition of friendship: Truth and Tenderness.—*Emerson.*

Probation

By HERMAN J. STICH

HIS Christian name was Timothy, Tim for short. He was the leader of the worst juvenile gang that infested his particular section of the water front. Though just entering his teens, in fearless pugnacity, in boyish personality, and in disdain and distrust of the "bulls", he had no peer.

His laws were inexorable and punishment for the offender was quick and inevitable. The unpardonable infraction of his code was to "peach". Whoever violated this mutuality would find his life made daily more miserable through general assault and molestation until he either moved far away or wound up in the hospital.

With a naturally rugged constitution developed by running the streets all day long, he was chock-full of vitality and could fight like a bulldog. His fleetness of foot, too, had stood him in good stead in eluding many a storekeeper or policeman, tantalized into hysterical fury. He could throw a stone further, swifter, and straighter than any "bloke" in the vicinity.

And one unlucky day he was caught and brought down to the Children's Court.

His air was defiant and laconic. He denied participation in the robbery on the part of himself or his followers. The judge was urging him on.

"I want to tell you, Tim, that there is one kind of a boy that I can never do anything for, and that is a liar. I must have the truth before I can even begin to think of doing anything. I won't make any bargain with you. I won't say 'If you tell me the truth I will let you go,' or anything like that. But I can assure you that if you tell me the truth—the whole truth—you will not be the worse off for it."

The boy looked sullen and distrustful.

"You see, Tim, to give you a chance at all I would have to put you on probation. Probation is given to boys who are sorry for what they have done and who want to turn over a new leaf. But if you say you haven't done anything, you have nothing to be sorry for. If you say that you didn't commit this robbery and I find that you did I must send you away for several years. Even if you tell me the truth, I may have to send you away, but if I am convinced that you are lying you will *have* to go away. Tell me the truth, Tim. I won't hurt you."

The judge looked at him kindly. His voice was pleasing and sympathetic. Tim did not know it, but he was beginning to like this man. He talked to him so differently from what he was used to. He actually made Tim feel that he—Tim—was forcing the judge to do something unpleasant by sending him away. Tim looked up into his face.

"This is your court, you know," he heard him say. "I am here to do you good, to help you to become a better man, to make you a credit to your parents and to the community. See how you are disgracing your poor father and mother and breaking their hearts. You won't have them with you very long, you know. They are working day and night for you and hoping you will be a great man some day."

Tim swallowed hard and tightened his jaws to keep back tears to which he was a complete stranger.

"Won't you tell me the truth, Tim?" the judge asked.

The boy's demeanor changed.

"Yes, judge," he said.

In a few minutes the story came out; how they had wanted to get "hunk" on a certain storekeeper; how the gang had waited for the holiday when the shop would be closed up and everybody gone; how they had broken in through the backyard; how they had gotten the money in the cash register and celebrated.

"And who was with you, Tim?" the judge asked.

The old defiant look returned and he remained quiet.

"I only want to know who they are so that I can bring them here, Tim, and make better boys of them. We don't punish boys in this court. We try to correct their faults and reform them, Tim. We have to have your friends. You want them to be made better, don't you, Tim?"

Tim looked rather doubtful. He thought of the word "sissy". But somehow this seemed different.

"We want the whole story and the whole truth, Tim, for the good of you and your friends," he heard the judge continue. Slowly, he melted. A few more questions elicited the names and addresses of the rest of the gang.

"Well, Tim, I won't decide what I will do until next week when I have had a full investigation made. Come back a week from to-day."

"You mean——" Tim stopped short. He looked rather incredulous. He had always thought of the court as a place from which no one ever came out. But perhaps he had not heard aright. He looked up.

"You mean I can go home now?" he queried fearfully.

The judge smiled.

"Yes, Tim," he answered. "I'm going to trust you right now, you see. Come back a week from to-day."

During the week Tim was a great aid to the probation officer who was assigned to investigate conditions in that district. He showed him all their haunts, hiding places, tricks, and schemes for evading the law and its representatives, and he succeeded in getting his friends and their friends to declare a truce with the neighboring blocks with whom they waged perpetual war with bricks, ashcan covers, bottles, and other equally effective weapons. On the appointed day Tim appeared again before the judge.

The judge was reading the report of the investigation to himself, and from the expression on his face it was evident that it could easily have been more favorable. It was the old story of truancy, vagrancy, and crime. It was a long report and he read slowly. After what seemed eons of time the judge looked up and said in a serious tone: "Tim, you have about the worst record I have examined in years. Why, you have hardly been to school half a dozen times this term and here we are at the end of it. Don't you realize what this means, Tim? The city is spending over forty millions of dollars a year to educate its boys and girls. You know you never can make up a minute that you lose from school. That other fellow who attends regularly and studies, and is getting ahead of you, you call him a mama's boy and a sissy; but don't you know that when you both get big, and go to look for a job—why, you won't have a look-in along-side of him. He will get along fine and work while you—you won't be fit for anything because you haven't had any education."

Tim was beginning to understand.

"And then you play craps. That's bad, Tim. It is not so terrible in itself. It is what it leads to. You get into bad company and you are liable to be arrested again and again, and finally sent away. You are lucky to have escaped so far. Crap shooting leads to stealing and robberies, and worse. I had a boy before me the other day who lost his whole week's salary shooting craps. He was afraid to go home without his pay, so he went ahead and stole to get the money."

Tim understood perfectly.

"And then here is a long record of thefts and burglaries in your neighborhood that the people blame you for. If you were a little older I would not be talking to you like this. We would use other words. You would be a criminal. You would have committed a crime, and you would be sent to a jail or prison. What do you think I ought to do with you, Tim?"

The boy hesitated for a few moments.

"Give me another chance, judge!" he cried suddenly.

"I don't think you deserve it, Tim, but what will you do if I give you a chance?" the judge asked.

"I'll be good, judge; see if I don't," Tim replied.

The judge looked at him impassively but kindly. Suddenly he leaned toward him and said, earnestly:

"I'll tell you what, Tim, I'll give you a chance on probation. Do you know what probation means? Probation is giving you a chance to show to me that you can make

good of your own free will. If I put you in a reformatory, or some other place where you would be locked in, you would *have* to be good, because they would *make* you behave. But I would a thousand times rather have a boy make good on probation. It is the testing, the trying out, the proving that you can become a man of your own strength. I think you can do it, Tim. You are all right down at bottom, but you haven't thought enough about these things and the future. I will give you a chance and I want you to turn over a new leaf, and to get as many of your friends to do it as you can. *Probation!*"

"God bless you, judge!" came fervently from the lips of Tim's parents, as they moved toward the door.

"Thank you," said Tim, as he turned to go.

The judge reached over to take up the next case.

"Show your thanks, Tim, by making good," he said, and he smiled.

LETTERS OF TRANSFER

BY THE REV. ROBERT W. TRENBATH

I HAVE always been much interested in the matter of commending removing communicants either by personal letter of introduction or the giving of a formal letter of transfer. I have kept a good many letters, so-called, which have come to me from time to time and some of them furnish plenty of food for reflection as to why many of our faithful people are lost.

While one ought to find the canon generally explicit on this matter, at least in the way of the full name of the removing communicant, it would seem that common sense and interest on the part of the rector would merit a letter of some detail, which as we all know is so helpful in meeting new parishioners. Addresses are not particularly difficult to obtain—for people do not usually move to unknown addresses even in suburban towns—and it ought not to be impossible to give certain names and data as to whether the members of the family are baptized, confirmed, etc.

The first two letters given below are indicative of an affectionate and fraternal interest on the part of the two clergy sending them. They show a keen desire to have those leaving their cures still live on in the care of the Church and prove themselves worthy members.

The others seem to lack that fine spirit of love and care, and are typical of a ministry of indifference and disregard of what becomes of God's people so long as its responsibility is removed. If the rector to whom they are haphazardly thrust can find them, well and good. If not, why, the world will go on just the same.

The following letters give real hope that some of the clergy are desirous and willing to take the trouble to see that those moving to other places are properly commended and in a practical sort of way:

"My dear Brother:

"I am very happy to transfer to your pastoral care the family of _____ who has removed from here to _____. He writes that after attending two other churches they have decided to become members of your parish.

"Mr. _____ was one of our vestrymen here and sang bass in the choir. He reads music very well and while his voice is not strong, it is true and he would help out the bass line if you need him. His wife is a Roman Catholic but a very liberal one and frequently attended our services during Lent. Her priest here duly censured her for doing this but she held her own and refused to take dictation from him along those lines. The two children are _____, who is 18 years of age and a stenographer, and _____ who is 14 and who goes to school.

"_____ has a very sweet soprano voice and may be also used in the choir. She sung here steadily and with good results for several years. She also taught Sunday school and assisted in the conducting of a girls' guild. You will find her a very valuable and enthusiastic little Church worker and I hope you may find a place for her in some of the Church activities and in the choir if possible.

"_____ was one of my choir boys until his voice changed and since that time has been a regular attendant at Church services. He is just at the period where he needs guidance to turn into a fine young Churchman.

"Will you kindly acknowledge the receipt of this letter?"

"My dear Brother:

"I am in receipt of a letter from my old friend and parishioner, _____, asking me for a letter of transfer to you, as he and his wife, _____, desire to connect themselves with your parish.

"It gives me great pleasure to say that when I was in charge of _____ Church, _____, they were two of the most faithful and effective workers we had. Mr. _____ sang in the choir and taught in the Sunday school and Mrs. _____ was ready to do anything that came off. You can just put as much work upon them as you please and you will find they will do it to your satisfaction and with fine enthusiasm. They are, as you probably know, living at _____."

It may well be said that not in every case in the matter of removing parishioners could such nice things be said, and therefore some rectors are a bit lukewarm in their commendation. But even this should not prevent the sending of some letter of introduction and commendation.

A type of which I have quite an abundance is given in these which follow:

"Reverend Sir:

"Dr. _____ and his wife (no Christian names given) have removed to your community and desire to enroll themselves at your church. I have had two letters from them to this effect and am sorry to have delayed reply. I forget their address, but probably you can hunt them up."

"Dear Brother:

"One of our good families has moved out your way. Mr. and Mrs. _____. I think they have several children — so my curate says. We haven't (at least I haven't) a record of their names here; perhaps you already know them as they moved last month. Some of the children ought to be baptized. Mr. _____ knew of your church and asked me to send them a letter just before he left us."

"Dear Father:

"I note you have an early Mass and beg you look out at this service for a former parishioner of mine. She is always at Mass and now wishes a formal letter of transfer. She lives at some boarding house quite a ways from your sanctuary. Just count this as a letter. You will probably come across her ere long."

"My dear Friend:

"Let me commend to you in the way of a transfer two of our families of _____ Church who have gone out to your town. They are I believe related and I understand are going to live near each other. I hope you will find them. Mrs. _____, one of our parishioners, received a letter from them asking me to send them transfers which I am now doing. (No transfers enclosed.) Good luck to you and your work."

What a fine note of detail is contained in these four specimens of letters! Not a Christian name given in any one of the four and in two not even the surname, while addresses are out of the question! And no affectionate interest! One might almost say hardly a speaking acquaintance could be suggested on the part of the rectors who commended their removing brethren.

What a large opportunity awaits some of our clergy!

PRO LIBERTATE

Throbs there a heart so weak and old,
Breathes there a soul so mean and cold,
That doth not burn with sudden fire
And waken to a righteous ire
When clanking over land and sea
Resound the chains of tyranny,
When armed oppression's cruel lust
Hath crushed fair Freedom to the dust?

Is there a voice so mild and meek,
Is there an arm so frail and weak
That dares not speak, that dares not fight
Against despotic "might makes right"?
Shame unto him whose craven hand
Doth not protect his native land,
Or stanchly strive on foreign sod
For home, for freedom, and for God!

CHARLES NEVERS HOLMES.

IF THOU cast away one cross, without doubt thou shalt find another, and that perhaps a more heavy one. Set thyself, therefore, like a good and faithful servant of Christ, to bear manfully the Cross of thy Lord, who out of love was crucified for thee.—*Thomas à Kempis.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

A MUNICIPAL PEACE PROGRAMME

PEACE when it comes must be a better peace. Let us therefore now prepare so that peace will not mean the mere accumulation of unrest.

"So," declares Frederick L. Ackerman, one of the architects of the Emergency Fleet Corporation and a member of the National Municipal League Committee on Reconstruction, "let us write into our municipal programme this rational ideal:

"A slumless city.

"Adequate homes for every man, woman, and child in the city, the state, and the nation.

"An adequate environment for these homes.

"Light and air for all.

"The complete elimination of congestion.

"Lest this ideal appear as a dream and not a programme," Mr. Ackerman says, "let us translate it into terms of action and demand the enactment of a housing and town-planning law which will insure the proper planning and conservation of all areas, rural and urban, in the state; which will empower cities to clear slum areas and rehouse the people thus moved; which will provide that our collective capital, that is, state credit, be used to assist limited divided corporations properly organized for the purpose of erecting homes for the lowest-paid wage-earners; which will create permanent state and permanent municipal bodies to administer this act. Let us also demand that a restriction far more drastic than that contained in the tenement house law be placed upon the use of property as regards the number of families which may be housed upon an acre.

"Finally, let us study thoughtfully what the Western world has done; let us consider thoughtfully what England and Canada are now planning to do after the war; let us be content in doing no less. This, in brief, is the problem. This in brief is the solution. Therefore it should be your programme. Have you the nerve to accept it?"

COMPENSATION AND LIABILITY LAWS

An investigation has been conducted by the Federal Bureau of Labor Statistics on the question of how workmen's compensation laws compare with employers' liability laws from the standpoint of women and children in the families of injured wage earners. The conclusions reached are altogether favorable to workmen's compensation, the reports declaring that "the situation may be summed up by saying that in the compensation states the families of victims of industrial fatalities knew with reasonable certainty what they might expect, received it with reasonable promptness, and found it in general sufficient to keep them from extreme hardship. In the liability states visited the families of dependents were entirely uncertain as to what they would have or when they would get it. That statement is not quite correct, because a large proportion were quite certain that they were not going to get anything, and that it was no use to try to do so. In general, the payments received were quite inadequate to the needs of the families."

A SOCIAL SERVICE PROVISION IN AKRON'S NEW CHARTER

The Rev. George P. Atwater, D.D., rector of the Church of Our Saviour at Akron, has been prominently identified with charter revision in that city, both in connection with the present effort and the previous one, being a member of both commissions. At his suggestion the commission has adopted a provision organizing a department of social service, "which shall consist of a director and a welfare advisory commission consisting of five citizens appointed by the chief administrator, one of whom shall be a member of the school board and one a trustee of the Municipal University. The members of this advisory commission shall be appointed for terms of five years;

provided, however, that when the first commission shall be appointed, under the provision herein, members shall be appointed for terms of one, two, three, four, and five years respectively.

"The Department of Social Service shall be responsible for all social efforts of the city; it shall manage and control all charitable, correctional, and reformatory institutions and agencies belonging to the city, and it shall supervise and regulate all private or semi-public social service activities and agencies; it shall manage and control the use of all recreational centers of the city, including parks, playgrounds, public gymnasium, public bath houses, bathing beaches, municipally controlled dance halls, public forums, social centers, and other agencies for public recreation and education, and shall have charge of the inspection and supervision of all public amusements and entertainments.

"It shall investigate the social conditions affecting the city and effect immediate abatement of such unfavorable conditions as may be effected by proper ordinances; it shall manage and control such other agencies of social service as may be established.

"The Director of Social Service may, upon approval of council, purchase and sell to the citizens of the city any and all commodities of life."

A LABOR PARTY'S FUNCTION

The *Public* is of the opinion that one of the reasons why we need a labor party in America is that "for all their cursing of 'politicians and demagogues' our privileged classes do acquiesce and take their medicine when it is administered through government, whereas in their direct dealings with voluntary associations of workers and producers they will fight bitterly to the end. That fight has already been begun. It is our duty to mitigate its harshness all we can through political action."

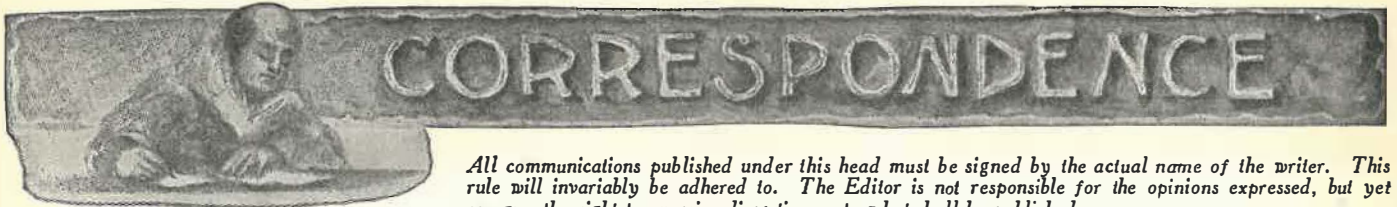
Story of a Silk Mill is the title of a pamphlet dealing with the extensive social service work being carried on by the Belding Brothers at their silk factory in Belding, Michigan. The general status of wage earners in these mills is far above that of the average factory community. The mills have been operated for thirty years without a strike or labor trouble of any kind. This is due not only to the extensive and wisely planned welfare work, but to the recognition on the part of the foremen of the rights and privileges of their employees. The pamphlet describes in detail the admirable work which is being carried on.

WARTIME INDUSTRIES have made workmen's health insurance of vital importance. As Dr. John B. Andrews points out, hundreds of thousands of war workers are in strange employment, and are being subjected to dangers with which they are not familiar. A large number of these workers are women peculiarly susceptible to occupational poisons, and with maternity functions to be carefully considered with a view to safeguarding their present health as well as that of the coming generations.

DR. JOHN NOLEN has predicted better American homes, better health of individuals, and better living conditions generally in the United States as by-products of the war. In an address before the National Association of Manufacturers, he said: "The military life has placed new emphasis upon health, strength, and recreation, and has pointed the way to practical methods for the physical improvement of men."

THE MAINTENANCE of present standards of industrial welfare for women and children is strongly urged by the Los Angeles Social Service Commission, which has also gone on record in favor of prohibition as a war measure and as a permanent social policy.

WE MUST SACRIFICE more than we ask of those who have less to give.—*Hoover*.



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

THE COUNTRY CHURCH

[ABRIDGED]

To the Editor of *The Living Church*:

THE excerpts from the correspondence of A Country Church-woman are quite interesting.

It seems to me, however, that they are something like beating around the bush; or like saying "Depart in peace, be ye warmed and filled," without giving the things most needful for the soul.

Almost anyone, however isolated, can subscribe for THE LIVING CHURCH, and then he or she need not be lonesome any more; but is it not the prime duty of the Church in this country to see that every member has the opportunity to receive the Holy Communion, the benefit of Absolution, etc.?

I think it would be a good thing if it could be told in THE LIVING CHURCH how many towns of 1,000 or more inhabitants in the country have not had any Episcopal services for years.

If the Church really believes that "Except ye eat My flesh and drink My blood, ye have no life in you," and also believes that episcopal ordination is necessary to a valid consecration of the elements, how can it permit such a state of things to continue?

Suppose a layman were to start a Sunday school, and teach that to receive the Lord's Supper is generally necessary to salvation; and then have to tell his scholars that they cannot receive it because there is not an Episcopal minister in the town, what a situation this would be!

Perhaps Churchmen in the East do not realize that most Christians in some parts of the West are dissenters; and so the Church needs financial help from the East to send missionaries into the country places.

In these days of automobiles, could it not be arranged to have a home missionary visit every small town a few times in the year?

Yours truly,
Friend, Neb., August 20th. EDWIN SLAGG (layman).

SOCIETY FOR CHURCH SHUT-INS

To the Editor of *The Living Church*:

I WAS interested in reading in THE LIVING CHURCH the suggestion of a Correspondence Society of Shut-ins being formed of Church shut-ins. If such a society is started I should be very glad to join it.

ANNA TUCKERMAN.
116 Federal Street, Greenfield, Mass.

"THE MUSIC IN OUR CHURCHES"

To the Editor of *The Living Church*:

YOUR editorial on The Music in our Churches prompts me to make a few suggestions which I hope will not seem altogether out of place. As you pointed out, hymns can be sung by the congregation where other parts of the service can not, and the main emphasis, as far as congregational singing is concerned, should be placed upon the hymns. We are constantly being told by members of our congregations that they never heard hymns which we supposed were almost universally known. We can not expect them to take part in the singing of the hymns unless some way is provided to familiarize them with a greater number. Where it seems impracticable to hold a special meeting for this purpose each week, it seems to me that the difficulty can be overcome by having each parochial guild take fifteen or twenty minutes during their regular meeting to learn the four or five hymns for the following Sunday.

It is possible also to do a great deal towards improving our sung Eucharists and giving the congregation at least a small part in the music. Most of the Masses published for our use do not have a setting of the *Kyrie* proper, but only the response to the Commandments. Since it is necessary to go to other sources for our musical settings of the *Kyrie*, why not keep it more or less invariable so that the congregation can learn it? There are several simple and melodious plainsong settings which people soon learn and like to sing. I have often wondered why even the best composers of Communion services insist on giving us those funny little settings of the *Gloria Tibi*, *Laus Tibi*, and *Sursum Corda*, and my greater wonder has been how anyone would care

to sing them. Would we ever think of singing new tunes to the responses in Morning and Evening Prayer, every time we had a different *Te Deum* or *Magnificat*?

The *Gloria Tibi* and *Sursum Corda* are responses, and anything but the grand old Gregorian settings which have been used invariably for centuries is absolutely out of place. It is always possible for the congregation to join heartily in these responses when sung to these invariable tones.

I believe that the *Gloria in Excelsis* does present a difficulty to composers because of its position in our service, and I for one would be pleased to see it restored to its former place after the *Kyrie*. The music of the Mass is at best only an adjunct. The climax of the service is of course the act of consecration and the purpose of the music is to lead us up to and down from that. No part of the music should be considered a climax in itself. The *Sanctus* and *Benedictus* when sung together make a sufficiently long composition to lead us up to the central act, and the *Agnus Dei* leads us down. By the time we have arrived at the *Gloria* both the choir and congregation are a little too weary to enter into the real spirit of this noble hymn of praise. I feel that no setting of the *Gloria* can be fully appreciated when sung at that time. If the *Gloria* is omitted, as of course it should be in Advent and Lent, what then becomes of the musical climax? Certainly no one could argue that *O Salutaris*, which is generally used, could form such a climax. If the *Gloria* were intended to play such an indispensable part it does not seem probable that there would be any provision to omit it.

Sincerely yours,

CLARENCE A. GRAYHURST.

Fond du Lac, Wis., August 20th.

APPRECIATION

To the Editor of *The Living Church*:

SOMETIME ago you published a letter from me asking the readers of THE LIVING CHURCH to turn their spare copies over to me for distribution for the passing troops. The response has been most gratifying, and the "boys" are "tickled to death" to see a LIVING CHURCH handed to them. But more are needed in order to do the work properly, also, smokes of any kind which will be delivered to the canteen rooms near the depot.

Yours very truly,

F. J. COMPSON,

Rector Holy Trinity Church.

Mattoon, Ill., August 24th.

LOVE'S MIRACLE

Beggared he crept unto my door,
And there, beneath the drifting moon,
I saw his ravaged, leprous face,
His thorn-rent hands, his bloody shoon.

"This is the end," he said, "and naught
Is left that even Christ could save;
This body spent and stained with sin
Not all the ocean's brine can lave."

I drew the heart from out my breast;
I wrapped him in its yearning flame;
Then from his spirit's golden ore
There fell away the dross, the shame.

And with my tears I washed his feet,
I bound white peace about his head;
And knelt in loving awe to see
His soul awake as from the dead.

The wind whose song had slept, the trees,
The dreaming willows by the shore,
Brought back to him the voice of God
He thought was dumb forevermore.

The moon unfurled a silver sail
Like ship on blessed errand bent,
And bearing all his past away
Slow o'er the night's deep waters went.

G. O. WARREN.



SARAH S. PRATT, EDITOR

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

Till becomes one who does not eat 'greens' to write of thrift." This scathing comment on a thrift stamp article in this paper comes to mind as, sitting under my cherry tree, I see a beautiful and most unusual sight. It is a summer tanager in all the glory of his scarlet and black, perched delicately on a pokeberry bush, daintily eating the half-reddened berries.

Now, pokeweed — this is well known to the initiated — is a favorite kind of "greens" and — thus reflected the admiring observer — had I eaten that pokeberry in its youth, as greens, I should have lost this beautiful vision, this rare sight. Rare indeed, for when has poet ever sung or artist painted a summer tanager eating on a pokeberry bush? Perhaps because all such bushes are eaten as soon as they are above ground. True economy now presents the question, could this bush, devoured in the form of greens, have ministered to the needs of the body as this vision has momentarily fulfilled my love of the beautiful? Certainly not; therefore one should know to what limitations to confine this insidious thing called thrift, just how far we must let it come in our individual lives. When it comes to encroaching on beauty, sternly must one call a halt.

The fact is, I experimented with that pokeweed. I promoted it. And promoting a weed is an interesting experiment, involving nothing but pulling it up if unsuccessful. In the spring certain neat colored ladies, bearing baskets and bright knives, asked the privilege of cutting or digging greens on the premises. They assured me that pokeweed, when just peeping above ground, and "lambquarters", a luxurious-sounding plant of a pale green and supposed to resemble its name, are "mighty good eatin'; just cook 'em with pickled pork, ham trimmin's, or bacon rinds, and there ain't no better eatin'." Following their assurances came Mr. Hoover and his satellites, and besought us to eat greens. They spoke as if the human race should vie with locusts and sweep everything green off the face of the earth. They told us in figures how much we can save to feed the soldiers on, and they told us in scientific words how our bodies — our livers, if one must descend to such unvarnished language — are stimulated, how various salts which the body needs are contained in "greens", and how almost treasonable it is not to eat them. Seeing the ingenious buttons, badges, and decorations designed for every form of patriotism, I have been thinking that a badge representing a dandelion and bearing the legend, "I eat greens," would prove an incentive in this matter to a badge-loving public.

Well, one may salve her conscience by giving them away, and so this tender young pokeweed and these dainty, pale green lambquarters did their share in conservation. But over in a spot devoted to lilies-of-the-valley one sly pokeweed eluded the keen eyes of the questing greens-diggers; and in this exalted place in the garden its very courage seemed to speak for its life, to demand promotion.

Why not promote a weed to be a flower? This one was so clean, so straight, so rapid in its growth! A tinge of red runs through the leafage and in the stems of this weed, and culminates in the rich red berries of which the schoolboy used to make ink. The fragile white bloom passed and then came the thyrsus of closely-set dark red berries which tempted the tanager. And now the pokeweed stands, the handsomest thing in its neighborhood. When everything else has succumbed to drought — and few blossoms are seen — erect, healthy, fit, stands the pokeweed. Those who are on intimate terms with weeds of course know what it is and perhaps smile at its temerity, but others passing say:

"What a handsome shrub! What is its botanical name?"

As one looks at the efforts some gardeners make to introduce strange and often ugly exotic plants, it seems that

an investigation of our home flora, including the weeds, might be worth while. A large clump of pokeweed on large premises would be a very attractive feature, almost as beautiful as the sumach, which is in reality a promoted weed.

THE ARTICLE by the Country Churchwoman published in THE LIVING CHURCH some time ago, and followed by interesting correspondence from the laity and clergy, has resulted in the forming of a City and Country League, a tentative constitution of which has been sent out to a number of people who have shown interest in this project. This new plan for Church aggressiveness comes as an entirely supplementary and special proposition, not interfering, not overlapping, not filling any place already partly filled, but with honest purpose to do some good and to compensate for a neglect — God knows whose neglect and whether it has been excusable.

The simplest rules govern this organization. There are no "dues" in the ordinary sense of the word, but such gifts as may be helpful to the league and to the isolated Churchman — for this is not confined to Churchwomen. Three officers serve in this first organization; Miss Mary La F. Robbins, Skyland, N. C., is acting secretary; the Rev. T. J. E. Wilson of Hinckley, Minnesota, is acting president, and the Rev. Martin Damer, treasurer.

Mrs. F. M. Marple, the Country Churchwoman, has lately moved to Nampa, Idaho, and, having settled in her home, she at once addresses herself to this good work, begun by correspondence. "This move," she writes, "seemed to suggest a hindrance to her own part in this effort, but instead it has worked for good. We acknowledge very gratefully a kind and cordial Church welcome and a helpful interest in our endeavors. The Rev. Martin Damer, rector of Grace Church (Nampa), who is accepting the office of treasurer, receives the approval of Bishop Funsten. This is an effort," proceeds the letter, "by the isolated themselves, thus differing from ordinary missionary work. But our scattered condition and our lack of organization, and the fact that the main body of Churchpeople are collected in cities and towns, leads us to welcome heartily the coöperation of those Churchpeople who are interested. In fact, without this coöperation our progress will be very much cramped. But we commit all to God, whether much or little is accomplished. Without Him we can do nothing; therefore we need first of all your prayers that we may discern clearly the need of upholding the Catholic faith in the midst of denominationalism."

The constitution states that the League is composed of isolated Churchmen and others interested in learning of the Church, to be sought out by advertising or any other means. The League is "to be held together by personal correspondence, an official center to be made in each diocese which may allot names of isolated people to those willing to assist in correspondence. Other articles follow looking to the visits of a priest periodically, lay services, and other functions of the Church.

Now that this rather difficult matter has been thought out and placed in concrete form, we think our Churchwomen should make a very prompt movement of appreciation and help. Certainly our Auxiliaries should include in their official devotions a recognition of this brave effort to do something for the country Church. And as a proof of this appreciation hundreds of women should send their names, together with a small donation — for no large moneys will be needed at present — to the secretary named above. And may God's blessing rest upon this little seed sown with thoughtfulness and prayer upon the great countryside.

REGARDING INEXPENSIVE CHURCH SCHOOLS for girls: A friend and admirer of the Cathedral School for Girls, Orlando,

Florida, has been telling us something about it. It was founded by Bishop Gray in 1900 and is now under the auspices of the Church, Bishop Mann being president of the board. This school seems to fit the requirements of which we wrote lately, as "a plain school without educational frills, teaching excellently, and where expense is reduced to the minimum". One thing said of it is that especial stress is laid on the branches of general English instruction. While this school was established especially for the girls of Florida, it is open to others, and we have been thinking that this might be glad news to parents of somewhat delicate daughters to whom a stay in Florida would be beneficial. The school building faces a park, and is pleasant and adequate. There are but four scholarships now and these are assigned for the coming year, but the charges seem remarkably reasonable, being \$275 for Florida girls and \$325 for others. The staff of teachers is excellently prepared to give a full high school course, such as will admit to any college. While it is supposed that Churchpeople in general know all about our educational institutions, we are glad to bring this good school into what prominence this page may be able to give it, for, as Bishop Mann says, "it should be better known among Northern people." The rector, the Rev. Roderick P. Cobb, Orlando, will doubtless be glad to send a catalogue.

A LETTER COMES concerning the use of the cross in Roman Catholic cemeteries, about which a paragraph appeared on this page lately. A wish was expressed in this that Protestants would follow this rule of simplicity and good taste.

"I felt sure that there was a mistake in this statement and therefore asked two of my Roman Catholic friends about it. They told me that there was no rule in the matter and that all kinds of monuments were placed in their cemeteries. One of them said that it was only in the burial places of convents that they were confined to crosses, and the other said that the most pretentious monument she had ever seen was in a Roman Catholic cemetery. To make sure of my facts I drove the other day to Holyrood, the largest Roman Catholic cemetery in the vicinity of Boston, and found there every sort of memorial stone, a large proportion of crosses, but many other kinds with ornaments, such as a draped urn and other stones with merely an inscription. Had I not known beforehand I would have thought it a non-sectarian place. I agree with you in wishing that better taste would be shown in gravestones and only Christian emblems used."

The editor did not intend to give the impression that this was an unalterable rule of the Roman Catholic Church, but it happened that the few cemeteries she had seen — quite small ones — contained only the cross as a monument.

THE REV. GEORGE B. PRATT of Chicago has always shown much interest in the old songs printed on this page. In fact, from time to time he has sent not a few, and also the music to them. He has a collection of old songs that would bring a tear of remembrance and sentiment to the eyes of the men and women of a former generation. Mr. Pratt is now 77 years old and still he sings these old songs — "with a cracked voice," he says — to his guitar. The national songs appearing on this page lately have stirred in his memory a song written by his uncle, Thomas Buchanan Read, in Cincinnati, years ago, and which he thinks would make a capital soldiers' song to the tune of old "Sparkling and Bright". Mr. Pratt may well say of it that "it has pep and patriotism galore".

"THE FLAG OF THE CONSTELLATION

"The stars of morn on their banner born
With the iris of Heaven blended;
The hands of our sires first mingled those fires,
And by us they shall be defended.

"CHORUS

"Then hail the true red, white, and blue,
The flag of the Constellation;
It sails as it sailed by our forefathers hailed
O'er battles that made us a nation.

"What hand so bold as strikes from its fold
One star or one stripe of its bright'ning?
For him be those stars each a fiery Mars
And each stripe be as terrible lightning.

"Its meteor form shall ride the storm
Till the fiercest of foes surrender,
The storm gone by it shall gild the sky
A rainbow of peace and splendor.

"Peace, peace to the world is our motto unfurled,
Though we shun not the field that is gory;
At home or abroad fearing nothing but God,
We will carve our own pathway to glory."

Quite different these spirited lines from that best-known poem — quoted in days of youth — of T. Buchanan Read:

"My soul to-day is far away
Sailing the Vesuvian Bay."

It is doubtful whether any modern song will produce the dignified eloquence of these poems of our nation written at an earlier day. Modern poetry, with its whims and vagaries, cannot express these grander sentiments of patriotism. And this is a time when all of these verses should be carefully collected, used when possible in declamation and song, and kept sacredly as a heritage. If we mistake not, T. Buchanan Read wrote also that fine poem, *The Bivouac of the Dead*, a poem that should have a second life now, when our long lists of casualties are coming in.

FOR THOSE GONE OUT FROM THE PARISH

A PRAYER BY THE REV. W. S. SLACK

O Lord Jesus Christ, Who hast promised to be with those who love Thee, even to the end of the world, and Who hast taught us in Thy Holy Gospel that Thou carest for us, weak and wretched though we may be: Be mercifully pleased to take under Thy watchful care Thy servants, who have left (or are about to leave) their accustomed home to travel elsewhere, either by land, or by sea, or by air, in defence of home and humanity. Let Thy mighty wings overshadow them, and Thy stretched-out arm defend them. Grant that in whatsoever place they may be they may always remember that Thine all-seeing eye is upon them; that Thou seest all their ways, and all their thoughts are known unto Thee. Give them courage, health, and endurance, and bring them home strengthened in body, soul, and spirit, if it be Thy will; or else, grant them to be fit and ready to be called to their eternal home, whensoever it pleaseth Thee. All of which we ask for Thy dear mercies' sake, who with the Father and the Holy Ghost livest and reignest ever, one God, world without end. Amen.

THE ULTIMATE AIM OF THE WAR

LOWERING above everything else to-day is the growing conviction that the ultimate aim of this war is to give room in society for the Kingdom of God to dwell—the plain advocacy and application through the Church of those principles of Christian brotherhood which are steadily capturing the imagination and swaying the conduct of rapidly increasing numbers of men who have not counted their lives dear unto themselves. The things which, as they say, we have asked men to die for must be so fused with common life as to make men ready to live for them. The Church and the State, which have expected and executed the great sacrifices of our citizens which make every day in the year a saint's day, must, when the immediate purpose for which the sacrifices were demanded shall have been gained, present to the citizen such a programme of progress and richness as will be recognized by all to compensate for and be commensurate with the pain and loss sustained. There must be a joy set before us which will inspire us to endure the Cross and despise the shame of the moment. It must be worked out and presented now. To-morrow is too late for it. Now is the day of salvation.

It is inspiring and comforting to realize that, if we put the practical inauguration of the Kingdom of God among men as the ultimate aim of this war, we are not impeded from beginning the process forthwith. The Kingdom of God has as one of its main characteristics nearness. It is always available and outward conditions cannot exclude it. We can begin to-day committing our lives to its strong tide. Its restraints and inspirations, individual and social, are here, at hand, for the day, the hour, the moment. Again, it is not even dependent upon victory for its own highest triumph. Indeed, in the later statements of the aims of the war there have been eliminated elements that, had they stood, might have impeded rather than have aided the progress of a Kingdom whose roots are buried in the soil of meekness, humility, forgiveness, and love. The Kingdom of God is never so completely at home as in defeat and humiliation. Otherwise the Cross means nothing. The slow torture of Belgium has made place for the Kingdom in that nation now.

But, of course, the final expression for which we wait is a society as wide as mankind, marked by the main principles of the teaching of Christ. Between now and then there may be many *ad interim* defeats. Those are best able to use victory who have proved themselves able to use defeat to high advantage.—BISHOP BRENT in the *Christian Century*.

THE NEEDLE'S EYE

By LOUIS TUCKER

A MAN once came to the Needle's Eye of Jericho. He had a woman with him and a sturdy twelve-year-old boy. They were bound from Jerusalem to Galilee by the Passover route up the east bank of Jordan, and they came late to the Jerusalem gate of Jericho, not from mischance, but because they had left the Jericho gate of Jerusalem late.

Judea, in the year Nine A. D., was a native state, like the native protected states on the borders of British India now. The Romans garrisoned its cities and kept residents there; but most internal matters, including the policing of roads, were in the hands of the native government, and very badly done. It was therefore dangerous for travelers to stay outside a city wall at night; and the district between Jericho and Jerusalem was especially beset by thieves. Realizing this, the city government of Jericho allowed wayfarers to enter even after the great gates were closed; but, since opening the great gates of a city is a laborious task and not to be lightly undertaken, the city fathers very properly required travelers to pass through the Needle's Eye.

Every fortified place with a great gate large enough to need several men to open it has a Needle's Eye as a matter of course. In Europe they call it a "postern": but in Europe, Asia, Africa, and every other place where there are fortified cities, the little gate, under whatever name, is exactly the same. In European castles it was often used for sorties: but everywhere it was made and planned for the ingress and exit of mounted messengers at times when the great gate was closed; everywhere, therefore, a small gate just wide enough and high enough to lead a saddled horse through. Sometimes it is placed in one valve of the great gate, sometimes by its side; but always it is there. The necessity for sending out mounted messengers at night without opening the great doors is so imperative that a fortified ancient town without a postern would have been as grotesque as a modern town without a telegraph office.

The Jerusalem gate of Jericho had, therefore, its postern or Needle's Eye. It had, also, its very human and therefore rather surly squad of guards, detailed from the garrison and thoroughly unwilling to spend time incessantly opening and shutting a door for people who ought to have started early enough to reach their journey's end before sunset. Therefore they made the people wait and only opened the gate every hour or so, to let the accumulated group come in. It is the regular custom everywhere; and, though inconvenient, is so just that the crowds rarely grumble.

As the man, the woman, and the boy stood at the gate, waiting, they amused themselves looking at their fellow-wayfarers. It was Passover, and therefore moonlight. The ordinary people of a pedestrian country, where there are no railroads and few wheeled vehicles, gathered. There was a priest, and a couple of Levites, coming home from Passover, for Jericho was a priest-city, one of the towns set apart for the use of the Temple-servitors and the priests. As such it was a staid and dignified city, full of people living on their incomes: for both Levites and priests were endowed men, and as such held themselves aloof from the working-classes. There were several merchants, also, ahead of their camels and not unjustly anxious about them: and also quite a number of farmers, with a shepherd or two. The farmers were the most independent. The owner of a dozen acres or so of irrigated land was by no means an unimportant person, and his manner showed it.

When quite a group were gathered outside the Needle's Eye, the camels hired by the merchants and carrying their goods came swinging up out of the moonlit plain. There were three of them, with an Arab to lead each and three or four armed servants of the merchants following for a guard; and they were so large and stately and imposing, and so loaded with bales of goods, that the boy was quite sure that the big gate would be opened for them. Everybody was kind to the little Sons of Precept—the boys who went up to Jerusalem at twelve years old were called "Sons of Precept" and there were thousands of them every year—and with the quick friendliness of boyhood the lad had already made acquaintance with half the people in the group; so he asked one of the merchants if the gates would be opened.

"Oh, no," said the merchant. "The camels must go through the Needle's Eye like the rest of us. The soldiers are too lazy to open the great gate; and even if they were not, the city regulations rightly forbid it."

"But a camel is taller than the top of the gate and wider than its sides."

"Wait, little son, and see."

Yussuf and Miriam, the grown-up people with the boy, smiled and agreed to wait when he asked them. It was very pleasant where they were, for the young night was fresh and cool and the moonlight turned even the dust of the road to frosted silver. When the little gate was opened at last the priest and the Levites went in first and the others filed after, shepherd and citizen and peasant and proprietor all mingled and impatient. The merchants and the boy's people alone waited.

Now, when they first came up to the gate, the servants and camel-drivers had loosened the girths of the pack-saddle of each camel, in addition to half-untying the lashings of each bale. Everything was therefore ready; and the moment the gate was clear the foremost camel was brought up to it and made to kneel. Half the men of the merchants' party leaped to work at its load, lest the soldiers grow too soon weary and shut the gate. Like lightning the bales were unlashd from the pack-saddle and carried through the postern—the Needle's Eye. In less time than it takes to tell it the pack-saddle followed. Then the driver of the camel, whom he trusted, came and stood at his head and urged him forward. The camel tried to rise, but was prevented; then he began to protest, to bubble and groan and to hitch forward on his knees. First his long neck vanished through the postern; then his fore-quarters; then his hump. Groaning, lamenting, yet obeying, with not one bale of all his rich burden left to him, his very pack-saddle gone, his high head bowed, and always on his knees, that camel passed through the Eye of the Needle. Then they put on him saddle and bales again and led him to the inn: and, with the merchant, the boy and his people followed.

Twenty years later Jesus of Nazareth stood by the caravan track outside a village in Perea, sadly watching a rich young ruler who went away sadly; for he had just refused to give his riches to the poor and follow his Lord: for he had great possessions. As they stood there a little group of heavy-laden pack-camels shuffled by, led by one wise and gray old beast which half halted and turned its head and bubbled as it passed. The Master said a word of greeting in the camel-drivers' tongue; then, smiling sadly, continued.

"Behold, it is easier for a camel to pass through the Eye of a Needle than for a rich man to enter into the Kingdom; and yet, whosoever forsaketh father or mother or wife or children or houses or lands for my sake and the kingdom's, they shall be returned unto him sevenfold, with Life Eternal."

SACRIFICE

"The cattle on the thousand hills are Mine;
Naught need I of thy gifts, O man, for I
Sit all complete upon My throne on high."
Thus saith the Lord, where endless line on line
Of angels minister the praise divine.
"Yet, Lord," we answer, "can we not supply
One strain in all creation's melody
To show we seek to join our hearts to Thine?"

God needs no thing of man's, but He will take,
As showing love, or reverence, or fear,
Whatever sacrifice that man may make,
And give, in place, a thousand blessings more.
But offer not from thy vain earthly store:
Thou must an altar in thine heart uprear.

H. W. TICKNOR.

WHOEVER IS confident and boastful because he has great skill, cleverness, power, favor, friendship, and honor, he has a god, but not the one true God. Here thou mayest see how confident, secure, and proud men feel when they have these things, and how timid and despairing if they have them not, or if they lose them. Therefore I say that to have a God means to have something in which the heart puts all its trust. Hence thou canst easily understand what and how much the first commandment demands, namely, the whole heart of man and perfect confidence in God alone, and in no one else.—*Martin Luther.*

Church Kalendar



- Sept. 1—Fourteenth Sunday after Trinity.
 " 8—Fifteenth Sunday after Trinity.
 " 15—Sixteenth Sunday after Trinity.
 " 18, 20—Wednesday, Friday. Ember Days.
 " 21—Saturday. St. Matthew. Ember Day.
 " 22—Seventeenth Sunday after Trinity.
 " 29—Sunday. St. Michael and All Angels.
 " Eighteenth Sunday after Trinity.
 " 30—Monday.

KALENDAR OF COMING EVENTS

- Sept. 5—Synod, Province of the Pacific, Trinity Church, Seattle, Wash.
 " 10—Synod, Province of the Mid-West, Kenyon College, Gambier, Ohio.
 Oct. 22—Synod, Province of New England, St. Paul's Church, New Haven, Conn.

Personal Mention

THE REV. W. E. ALLEN, Jr., rector of St. Michael's parish, St. Michael, Maryland, has resigned, the resignation effective September 1st.

THE REV. WALTER C. BERNARD, secretary of the diocese of Vermont, takes charge of St. Michael's Church, Brattleboro, on September 1st, and should be addressed there in future.

THE REV. C. E. BOGESS has been chosen curate of St. Paul's Cathedral, Cincinnati. His address is at the Cathedral House, 223 West Seventh street.

THE REV. C. F. BROOKINS has accepted the rectorship of Christ Church, Ravenna, Ohio.

AFTER September 1st Bishop DU MOULIN's office address will be 1608 Second National Bank Building, Toledo, Ohio.

THE REV. WALTER P. GRIGGS has resigned St. Stephen's parish, East Newmarket, Maryland.

TAKING advantage of the "slack season," the Rev. S. J. HEDLUND made a two weeks' trip over the Red River Valley Deanery, diocese of Duluth, visiting Crookston, Hallock, St. Vincent, Thief River Falls, Warroad, Mentor, and Pelican Rapids, and holding services in Hallock, Pelican Rapids, and a little union chapel near one of the lakes in Ottertail county.

THE REV. I. FREDERIC JONES has accepted a call to return to the diocese of Pittsburgh, and his resignation as rector of Trinity Church, Bellaire, Ohio, is in the hands of the vestry. He will become rector of the Church of the Messiah, Sheridan, Pa., and will take up residence there the first of October, having also under his care St. George's Church, West End, Pittsburgh.

THE REV. MARSHALL F. MONTGOMERY, who was recently elected rector of the Church of the Incarnation, Great Falls, Mont., and consented to come for a trial period of a few months, finds his health seriously affected by the climate, and will shortly lay down the work.

THE REV. CLAUD B. N. O. READER sailed for France during the week of August 18th, and plans to be away several months. Mail should be addressed in care of F. B. Washburn, 24 North Austin avenue, Oak Park, Ill.

THE REV. DR. W. C. RODGERS is assisting at the Cathedral in Portland, Maine, for the first three Sundays in September.

THE REV. DR. F. C. H. WENDEL will be in charge for six months at Calvary Church, Stonington, Conn., during the rector's absence.

THE REV. W. H. WOTTON has been compelled through ill health to give up the active ministry, and retires at once. His permanent address will be 913 Edgemont street, Los Angeles, Cal.

In War Service

THE REV. PAUL HUMPHREY BARBOUR, curate of Christ Church, Hartford, Conn., has waived his right to exemption, and become a private in the army. He left for Camp Greenleaf, Ga., on August 26th.

THE VEN. WILLIAM S. CLAIBORNE, Archdeacon of Sewanee and East Tennessee, is now in France, and personal mail for him should be

addressed to Capt. Chaplain William Claiborne, Evacuation Hospital No. 2, A. E. F., France. Business communications in relation to the archdeaconry should be sent to the Rev. T. S. RUSSELL, Cleveland, Tenn.

THE REV. EVAN A. EDWARDS, rector of Trinity Church, Lawrence, Kans., has resigned his parish for the second time. Again the vestry has refused to accept it, renewing its grant of leave till the end of the war.

COMMUNICATIONS relating to men of the Church at Camp Grant should be addressed either to the Rev. E. H. MERRIMAN, the Church's clerical representative, or to Mr. E. A. FARNER, at Y. M. C. A. No. 2, Camp Grant, Ill.

THE permanent address of the Rev. C. S. WOOD, now in Europe, will be 47 Russell Square, London, England, care the American Y. M. C. A.

Summer Addresses

THE REV. R. E. BOYKIN passed the month of August with his family in the Virginia mountains.

THE REV. GEORGE S. BURROWS, secretary of the diocese of Western New York, has had charge during August of services in the churches at Chautauqua and Mayville, N. Y.

ORDINATIONS

DEACON

DALLAS.—On the Twelfth Sunday after Trinity, at St. Matthew's Cathedral, Dallas, the Rt. Rev. Harry T. Moore, D.D., Bishop Coadjutor of the diocese, ordained to the diaconate Mr. CHARLES G. LABAGH. The candidate was presented by the Rev. J. Sheerin, rector of All Saints', Dallas, and the sermon was preached by the Rev. Dr. Carrington, Dean of St. Mary's College. Mr. LaBagh has been for nearly twenty years a lay reader in the diocese. He will have charge of a group of missions at Hamilton, Meridian, and Dublin, Texas.

PRIEST

CENTRAL NEW YORK.—The Rev. SAMUEL FLAGLER BURHANS, in charge of St. James' Church, Cleveland, was advanced to the priesthood in his parish church on the Feast of the Nativity of St. John Baptist. Bishop Olmsted ordained and preached. The candidate was presented by the Rev. Ernest C. Tuthill.

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

DIED

CAMPBELL.—Entered into life on August 9th, GRACE CAPRON CAMPBELL, of Brookline, Mass.

"And God shall wipe away all tears from their eyes."

FORSEY.—At the residence of her daughter, Mrs. C. D. Viehoff, 1933 Greenleaf avenue, Rogers Park, Chicago, Saturday, August 10th, JESSIE FORSEY, widow of the late Rev. George Forsey, and daughter of the late Hon. John Rorke, of Carbonear, Newfoundland. Mrs. Forsey, as a young girl, helped draw the first Atlantic cable out of the water to land after the *Great Eastern* had laid it, at Heart's Content, Newfoundland.

NELSON.—At Asbury Park, on July 26th, VIRGINIA, daughter of the late William and Helena Anne NELSON. Funeral services were held at Trinity Church, Asbury Park, on July 29th. Interment at Greenwood.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED for good parish in Western Michigan. Address BISHOP MCCORMICK.

POSITIONS WANTED—CLERICAL

PRIEST, UNIVERSITY GRADUATE, twelve years' experience in Canada, desires parish in United States. Sound Churchman, under 40, married. Would be pleased to correspond with bishops or vestries. Address CANUCK, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, AMERICAN BORN, Southern, children in army, wife only, five years archdeacon; invites correspondence relative to return to city parish rectorship. Address CONSERVATIVE, care LIVING CHURCH, Milwaukee, Wis.

RECTOR engaged in literary work, wishing to be nearer the great libraries, desires part time employment, parochial or educational (Latin). Address T. S. T., care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE, curacy or locum tenency for duration of war. Said to be good preacher and reader. Atlantic coast preferred. Address "BATIFFOL", care LIVING CHURCH, Milwaukee, Wis.

PARISH OR LOCUM-TENENCY for duration of war, desired by priest, free after October 1st. East preferred. Correspondence invited. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, ELDERLY, fairly good preacher; good musician; unmarried; desires work. Salary moderate. Address Z. Y. X., care LIVING CHURCH, Milwaukee, Wis.

MARRIED EXPERIENCED PRIEST wants parish or mission; west preferred. References. Address R. W. C., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST-CHOIRMASTER WANTED in Episcopal church forty-two miles from New York. Must be thoroughly experienced in training boy choir. State experience, education, and salary expected. Address SEMCAN, care LIVING CHURCH, Milwaukee, Wis.

GENTLEMAN TRAVELING ABROAD needs young man as secretary; must be accurate stenographer and typist and exempt from military service. All expenses and small honorarium. Address TRAVLER, care LIVING CHURCH, Milwaukee, Wis.

TEACHER WANTED for small class of girls. Grades 5 to 8 inclusive, in Church institution on Long Island. Salary \$40, with room, board, and laundry. Personal interview preferred. Apply by letter to TEACHER, care LIVING CHURCH, Milwaukee, Wis.

YOUNG ENGLISH or Canadian Churchwoman to teach the grammar grades in children's home in New Jersey. Address THE SISTER IN CHARGE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER WANTED for quartette and chorus choir in Eastern city of 50,000 population. Salary \$800. Address CLERIC, care LIVING CHURCH, Milwaukee, Wis.

WORKING HOUSEKEEPER and a woman to care for small children. Moderate salary. Apply CHURCH HOME, Memphis, Tenn.

CHOIRMASTER (NOT ORGANIST) experienced in training the boy voice and good disciplinarian. Howe School, Howe, Ind.

TEACHER OF CHEMISTRY wanted. Apply at once. RACINE COLLEGE, Racine, Wis.

POSITIONS WANTED—MISCELLANEOUS

GENTLEMAN WOULD BE GLAD to hear from any bishop or priest with a view to working either in a mission or parish. Has had a few years' experience. Will be pleased to give particulars to one so requiring assistance. Could be free within fourteen days after completion of arrangements. Early reply greatly appreciated. United States preferred, especially New Jersey or New York, but Canada considered. Address MISSIONS, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS (CATHOLIC) DESIRES parochial or mission work; would accept moderate stipend with unlimited opportunity. References regarding efficiency and experience. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Thoroughly experienced trainer boy and adult choirs. Voice specialist. Communicant. Married. Best references. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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.

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

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.

TRAINING SCHOOL FOR ORGANISTS and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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.

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

SAINTE MARY'S CONVENT, PEEBSKILL, 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's suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address 133 South Illinois avenue, Atlantic City, N. J.

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 \$4.00 per week, including meals. Apply to the SISTER IN CHARGE.

HOME FOR YOUNG LADIES. Exceptional location. Chaperonage when desired. Satisfactory references given and required. ALPHA O. GOLDSMITH, 12 West 77th St., New York City.

FOR RENT—WISCONSIN

FOR RENT, FURNISHED seven-room summer cottage, at Lake Mills, Wis. Reduced rate, \$35.00 for the month of September. Address WM. E. VANDERVORT, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE—MISCELLANEOUS

BEAUTIFUL HOME NEAR Episcopal church; ten-room house furnished or not; barn, 1-1-3 acres of land with orchard. Property suitable for parish house, "Rest home," or small school. Will send pictures if desired. Address REST, care LIVING CHURCH, Milwaukee, Wis.

PUBLICATIONS

THE THIRD EDITION of *Beyond, A Study of the Doctrine of the Intermediate State*, by the Rev. WILLIAM R. POWELL; rewritten and somewhat enlarged. Thirty letters containing criticisms *pro* and *con* received. These worked into third edition. For sale by Author, 297 E. 37th street, Portland, Oregon. Price \$1.00. A few of the second edition, half price.

HOLY CROSS TRACTS.—"Fearless Statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents per hundred. Descriptive price-list sent on application. Address HOLY CROSS TRACTS, West Park, N. Y.

MAGAZINES

NEEDLECRAFT, 12 months for 50 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

SECOND-HAND BOOKS FOR SALE

DISABLED CLERGYMAN WISHES TO SELL his theological text-books. All in good condition. Some of them new. Rare opportunity for some divinity student. Send self-addressed and stamped envelope for list. Address OPPORTUNITY, care LIVING CHURCH, Milwaukee, Wis.

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 HOUSE OF THE HOLY NATIVITY

at Bay Shore, Long Island, is open to ladies who may wish to make a retreat, or desire a rest for a few days or longer. Address the SISTER IN CHARGE, P. O. Box 679, Bay Shore, L. I.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

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

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

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

MEMORIALS

CHARLES W. RUDDERHAM

In the death of CHARLES W. RUDDERHAM at his home, 6619 Thirty-fourth street, Berwyn, Illinois, on Sunday, July 14, 1918, we, the rector, churchwardens, and vestrymen of the parish of St. Michael and All Angels, feel and wish to express our sense of the great loss to the

Church of one who for four and twenty years had been one of our most faithful and devoted members.

The life of Mr. Rudderham was that of one whose religion consisted not in the abundance of pious phrases, but in the confidence of a sure and certain faith and its outward expression in a well-ordered life. His unflinching devotion to the teaching and practice of the Church, his regular attendance at the hours of worship, his generosity in support, and excellent counsel, his much-appreciated services at all times, and especially as vestryman and one-time choirmaster, make his removal from us seriously felt and his example one to be remembered and emulated.

We extend to the bereaved family, the widow, children, and grandchildren, our deep and sincere sympathy, and commend them to the consolation of the God of all comfort, whose eternal rest and peace we humbly pray for the soul of our departed friend and brother.

Wherefore, be it resolved, that a copy of this resolution and memorial be entered in the records of this parish, and that copies be sent for publication to THE LIVING CHURCH, the Diocese of Chicago, and to the local papers, and to the family of the deceased.

W. A. GUSTIN, Rector,
C. W. MORRIS, Senior Warden,
R. C. MCWHORTER, Junior Warden,
S. EDWARDS, Clerk.

RETREAT

WEST PARK, N. Y.—The retreat for priests at Holy Cross will be held, God willing, in the third week of next September, beginning on Monday evening, September 16th, and ending on Friday evening, September 20th. The conductor of the retreat will be Father Officer, O.H.C. We shall be glad to hear from those who hope to come. A postal card to the GUEST MASTER will be sufficient.

INFORMATION AND PURCHASING BUREAU

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

BOOKS RECEIVED

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

E. P. Dutton & Co. New York.

The Beloved Captain, The Honor of the Brigade, An Englishman Prays. By Donald Hankey. 50 cts. net.

The Great Expectancy. By Margaret Prescott Montague, Author of *Home to Him's Mover, Of Water and the Spirit, Twenty Minutes of Reality*, etc. 35 cts. net.

When Chenal Sings the "Marseillaise", With the Honors of War, Sister Julie. By Wythe Williams. 50 cts. net.

Charles Scribner's Sons. New York.

The New Testament. The Shorter Bible. Translated and Arranged by Charles Foster Kent, Woolsey Professor of Biblical Literature in Yale University, With the Collaboration of Charles Cutler Torrey, Professor of Semitic Languages in Yale University; Henry A. Sherman, Head of the Department of Religious Literature of Charles Scribner's Sons; Frederick Harris, Senior Secretary of the Publication Department of the International Y. M. C. A.; Ethel Cutler, Religious Work Secretary of the National Board of the Y. W. C. A. \$1.00 net.

Longmans, Green & Co. New York.

Visio Crucis. A Series of Meditations on the Last Seven Words. By the Rev. Max S. Wontner, Diocesan Inspector in the Chelmsford Diocese. With a Preface by the Lord Bishop of Chelmsford. 75 cts. net.

MUSIC

J. A. Showalter. Dalton, Ga.

My America. A New Patriotic Song. Words by James Rowe, Author of More Than 13,000 Song Poems. Music by A. J. Showalter, Author and Compiler of nearly 100 Popular Music Books, of which nearly 4,000,000 copies have been sold. Price, 10

cts. a copy; \$1.00 per doz.; \$3.50 for 50 copies; \$6.00 per 100, postpaid. May also be had from Showalter-Patton Co., Dallas, Tex., and Perry Bros. Music Co., Chattanooga, Tenn.

The H. W. Gray Co. New York.

The Office of the Holy Communion, Set to Music Adapted from the Serbian Liturgy. Compiled by Sebastian Dabovitch. Including The Cherubic Hymn, Praise Ye the

Lord, Anthem for Good Friday, Contakion, Anthem of the Virgin Mary. 50 cts. net.

PAMPHLETS

National Industrial Conference Board. 15 Beacon St., Boston, Mass.

Wartime Employment of Women in the Metal Trades. Research Report No. 8, July, 1918.

World's Sunday School Association. 216 Metropolitan Tower, New York.

Year Book, 1918.

Robert H. Gardiner. 174 Water St., Gardiner, Maine.

Suggestions for the Octave of Prayer for Christian Unity. January 18-25, 1919 (January 5-12, Eastern Calendar). Free on application.

REV. DR. STIRES PREACHES IN HOLY TRINITY, PARIS

Denouncing German Frightfulness — Nurses' Units Again Meet at St. Paul's Chapel

New York Office of The Living Church }
11 West 45th Street }
New York, August 26, 1918 }

WORD has reached this city that the Rev. Dr. Ernest M. Stires, rector of St. Thomas' parish, preached a war sermon in the Church of the Holy Trinity, Paris, at a service held in commemoration of the fourth anniversary of the beginning of the war. The sermon received very favorable comment, both at the time of delivery and later, when it was printed in part in the European edition of the *Herald*.

Taking as his text Rev. 14: 7, "Fear God and give glory to Him; for the hour of his judgment is come," Dr. Stires is reported to have spoken in strong terms denouncing Germany for "the exhibition of beastly frightfulness which the last four years have uncovered to the astonishment and indignant gaze of mankind."

Commenting on current matters of allied relations, Dr. Stires is quoted as saying:

"We do not forget poor Russia to-day. Few really understand what her problems have been, or the extent to which we are to blame for failing to send the right kind of help when it was desperately needed. Many millions of thoughtful people in America and among our allies are praying that President Wilson may quickly give his approval to the advance in Siberia of an allied force of Americans, Canadians, and Japanese. It is not yet too late, though

much of the precious hour has already passed."

Dr. Stires paid a tribute to the French people and to their courage and patriotism.

"I recently heard a wonderful story that is quite illustrative of this spirit," he continued. "An elderly woman walked all the way from Bordeaux to Verdun. When she reached there the French officers heard of her feat. They were surprised and questioned her.

"I have come here to the altar of Verdun to give thanks to the great God for the gift which he gave me in five sons—five sons of France—all of whom died in this region of Verdun. I am happy now that I have seen this most hallowed of spots."

"The French officers to whom she talked were greatly touched by her courage and devotion, and they entertained her as best they could. To me, however, I think the incident shows better than anything else that I have seen the great soul of the French."

Dr. Stires expects to remain on the western front for several weeks.

NURSES AT ST. PAUL'S CHAPEL

At this time there are about 750 army nurses in this city under special training for service overseas. On Thursday morning, August 22nd, the members of two units, Rainbow No. 54 and North Carolina No. 65, assembled in St. Paul's Chapel for the blessing of their service flags at 8 o'clock. A celebration of the Holy Communion for the nurses and an address followed. The Rev. Thomas J. Crosby officiated and the Rev. Leicester C. Lewis assisted.

PERSONAL EVANGELISM IN BOSTON CATHEDRAL PARISH

Among the Intemperate and the Criminal—Death of Rev. George Walker — Bishop Lawrence Twenty-five Years a Bishop

The Living Church News Bureau }
Boston, August 26, 1918 }

THE summer of 1918 is now drawing to a close. Many conventions and conferences have been held in New England, and Boston has had more than its usual good share. Many old familiar plans and some new schemes have been suggested for the social and religious betterment of each community.

It is refreshing in the midst of one's bewilderment over the remedies of many physicians to turn to the simple report of the personal work of George Egbert Wright, a lay worker in St. Paul's Cathedral. How keenly conscious is one as he reads this

report that it is only personal work that brings personal results. Mr. Wright reports as follows:

"One of the problems which the Cathedral has been working out is the making over of men who have lost their self-respect and manhood, and their hold on God, through the desire for drink.

"A number of men have come to us who have lost their hold on life, through this habit, but who, through the realization of the presence of God and the efficacy of *constant prayer*, have overcome this appetite, have been regenerated, and become good and useful citizens.

"We have had a number of cases of men who, through *personal touch* and *personal sympathy*, have been led to know God as their Father.

"In this work, we have placed men in positions, supplied them with lodgings, meals, clothing; but we feel that this is only part of the job.

"It is absolutely necessary that we follow them down, and make these same men know something of what the religion of Christ will do for them. As some one has said, such cases must be 'hand-picked', that is to say, it is the personal touch and interest of a brother man that is needed. It is individual work for individuals.

"A case we might cite is that of 'a lifer' in Charlestown prison. This man to-day, behind prison bars as he is, and serving a life sentence, is conscious of the presence of God with him in his every day work. Even in such an environment, and under such adverse circumstances, he is trying to help other men there to know Him who is 'the true Light that cometh into the world.'"

DEATH OF REV. GEORGE WALKER

The Rev. George Walker died in Roxbury on Wednesday, August 21st. The burial service was read at St. Paul's Church, Peabody, on Friday, August 23rd. I did not personally know Mr. Walker, nor was I able to be present at the funeral. I only know one result of his rectorship in Peabody many years ago. I know of one former parishioner, now nearing the three-score and ten and sixth year, making a journey of fifty miles on one of the hottest days of the year just to be present when the Bishop formally returned the body of this beloved priest to our Maker.

(The Rev. Mr. Walker was born in New Brunswick in 1844, the son of William W. and Ann (Woodward) Walker, and was graduated from the Berkeley Divinity School in 1867, whereupon he was made deacon, and in the next year priest, by the Bishop of Fredericton. He became rector of St. Stephen's Church, Schuyler, N. Y., in 1870, and after five years entered the diocese of Massachusetts, in which he remained, in charge of various parishes, until the time of his retirement in 1908.)

BISHOP LAWRENCE REACHES QUARTER CENTURY MARK

On October 5th Bishop Lawrence will have been Bishop of Massachusetts for twenty-five years. Because of the nature of the times he has asked that observance of the occasion be simple. There will be Holy Communion at Trinity Church, Boston, when the Bishop will preach and celebrate. This service will be followed by a luncheon at which there will be no speech-making. It is hoped that all the clergy of the diocese, together with a lay delegation from every parish, will take part in this expression of appreciation.

P. S.—AND POTATOES

The only thing in Boston of special interest this hot summer week to me is that the correspondent of THE LIVING CHURCH has just dug in his garden four potatoes, each potato weighing one pound!

MISCELLANY

The Rev. William Henry Pettus, who completed his course at the Training School for Chaplains at Camp Zachary Taylor last week, has been commissioned a first lieutenant and chaplain in the United States army. Chaplain Pettus officiated yesterday in St.

James' Church, Clarendon Hill, West Somerville, of which he is rector, before reporting for duty, later, at Camp Eustis, Va.
Bishop Mann of Southern Florida, the

brother of Dr. Mann, rector of Trinity Church, Boston, was the special preacher in Trinity Church yesterday morning.
RALPH M. HARPER.

NEW PHILADELPHIA MISSION WILL HOLD FIRST SERVICES

Is Enterprise of the Chester Convocation—Clergy in War Work

The Living Church News Bureau }
Philadelphia, August 26, 1918 }

UNLESS present plans miscarry, the first service at St. Giles', the new mission of the Chester Convocation, will be held on Sunday morning, September 1st. For the present, the hall of the new postoffice building, Chestnut street near the Sixty-ninth street boulevard, will be used for services and Sunday school. An acre of ground nearby, quite the best location in the vicinity, has been secured, on which it is hoped substantial buildings will be erected after the war.

The Rev. A. O. Tarrant, M.D., has charge of the work. Last fall he took a census which showed that there were about fifty Church families in the neighborhood and many others within walking distance. This is a rapidly growing suburb, and houses being built are often sold before completion. Foundations for two hundred houses have been laid in the last few months.

There are many churches dedicated to St. Giles in England, and they are usually found

at the entrance to a city or town. St. Giles', Delaware county, is appropriately named because it is within a block of the Sixty-ninth street terminal of the Market street elevated, which is the western gateway into the city of Philadelphia.

CLERGY IN WAR WORK

The Rev. Dr. Toop of the parish of the Holy Apostles will be in charge of St. George's Church and Club, Camp Dix, Wrightstown, N. J., as a volunteer chaplain, during September, October, and November. Dr. Toop makes the thirty-second priest of the diocese to engage temporarily or regularly in war work. Pennsylvania, therefore, has the proud record of having had almost ten per cent. of its clergy in war service. A list compiled at the Church House shows that six priests of the diocese are commissioned officers in the army, one in the navy, five are Red Cross chaplains, two are in foreign service, one acting as an interpreter with the Italian forces, and the other as a chaplain in the Canadian artillery. Two are with the Y. M. C. A., and sixteen are serving or have served as volunteer chaplains at the military camps and naval stations in Pennsylvania and the adjacent states.

CHARLES A. RANTZ.

or writing paper. To-day, when I go, I shall see scarcely a familiar face, as it is evacuate, fill up again, evacuate, fill up again—room for the new ones! And day and night the procession wends through the bathrooms and on through the operating rooms, where the doctors work, some of them seventy-two hours at a stretch.

"But it is receiving the new ones that keeps one busy. No ceremony. 'Take hold here,' orders a captain surgeon. 'Undress that man.' And I kneel down and begin with his heavy, mud-caked boots. Out with my knife. Cut the laces and the leather. 'Mind that wound!' Tenderly I pull the socks off. Perhaps they've not been off for days and even weeks. Then all their clothing, piece by piece, putting it into a gunny-sack to go to the sterilizer, for—well, you know what cooties are! And then, with what a sigh and grin of satisfaction they feel the clean, cool Red Cross pajamas going on, and the socks! God bless the dear women who have made them. I wish they could see how they are appreciated.

"As one brave fellow shot in the eye said to me last night, 'I have never seen such kindness. Everyone has been so kind. We are not doing the fighting alone. You are fighting with us.' 'We all love you,' I replied, 'and we are mighty proud of you.'

"And how proud we should be! For these fellows are invincible. The boches acknowledge that they never imagined any living thing could come up and through their machine gun fire. Our fellows paid no more attention to it than to rain.

"There's just one thing every wounded fellow wants to know—the news: 'Are we still driving them? Have we still got them on the run?'

"And then, when one settles down to a few moments' conversation, one learns just how this one and that one got his. Here is a man blown by a high explosive shell clean through a door and into a dugout, where he lies unconscious in gas for twenty-four hours. He happens to be an Episcopalian, a lay reader from Ithaca, N. Y. Here's another without a jaw, but they're going to graft on a new one. Here's another reading a New Testament. He is a missionary Baptist from Mississippi. Here's a whole corridor, every one shot through the hips. Here are men without noses, and men without eyes, and men without lips! Oh, the ghastliness of war, the sickening horror of it! But the men are glorious!

"One other note is prominent here. 'My pal, he had his head blown off yesterday, and I'd rather have lost my own life than lose him.' 'My pal! Say, could you get my pal here a bed next to mine?' 'My pal! Say, chaplain, what do you think? We lost each other for six weeks and met on the ambulance coming down here. Can you keep us together?' Friendship! What a wonderful thing it is, my David and my Jonathan."

FROM CAMP BOWIE TO CRIPPLE CREEK

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, who went as civilian chaplain to Camp Bowie, Texas, some months ago when the camp opened, and left there on the recent evacuation of the camp, has gone for a few weeks to a Cripple Creek mining camp under the Bishop of Colorado. Part of his time will be spent as a lecturer at a summer school for clergy. Mr. Godolphin expects to return to Grace Church on the last Sunday in September. The parish has now 121 names on its service roll.

IN EPIPHANY PARISH

The congregation of the Church of the Epiphany is greatly encouraged, according

DR. GEORGE CRAIG STEWART WRITES FROM BATTLE FRONT

Of His Hospital Experiences — Rector Goes From Drill to Mining Camp—Parish Reports

The Living Church News Bureau }
Chicago, August 26, 1918 }

THE Rev. George Craig Stewart, D.D., rector of St. Luke's parish, Evanston, is in Paris doing chaplain's work as representative of the War Commission of the Church. From Paris he has written to the Evanston paper a most graphic letter dated July 20th, telling of his experiences in the hospitals there just after the American soldiers had entered upon their drive in the second Battle of the Marne. In another letter, written on July 23rd, Dr. Stewart tells of preaching at the American church in Paris on the following Sunday, and of celebrating the Holy Communion the following Thursday morning at the English church, St. George's, which is near by. The first letter expresses well the spirit of the fighting men in France, especially of the Americans.

"Paris, July 20, 1918.

"I feel like a slacker to take even time enough off to write you, for the great counter drive is still on, and the wounded are coming in by the carload. Last night I spent at the Ambulance Americaine, Neuilly, from 8 to midnight, and I had already put in a full day there from 11 o'clock on. You see, we cannot stir anywhere outside

of Paris without a ticket of permission, and since a courier must bear our applications personally to headquarters at the front and back, it takes four or five days; meanwhile, one can only wait. But we are in great need of chaplains, just now, and stretcher-bearers, as well as surgeons and nurses, so Crum and I offered ourselves to help the chaplain at the Great Hospital No. 1. I ought to be there now and all night, too, but I just would take the time off to write you. I wish I could get some sleep, for I figure I'm about one whole week shy, but the call, the call of wounded men keeps me going.

"I wish I could tell you clearly all about it. To stand at the gate as the ambulance drives up and see our dear fellows covered with mud, most of them wearing their trench caps, all of them wounded, of course, some grittily trying to hobble along on splintered legs, some shot through the lungs gasping for breath, some groaning with a wound in the stomach, it's terrible—but oh, to speak to them and to see the smile, always; the light of the brave in the eye, always; and to hear a complaint, never! They wait so patiently their turn for the doctor. They minimize their wounds. 'I guess I'm pretty lucky,' said one fellow with an eye all but gone. 'Others are worse off,' says another with shrapnel in hands and arms and legs, and perhaps a bullet through his jaw. Not one sign of selfishness have I seen.

"All day I went from bed to bed cheering the men up, giving them cigarettes or gum

to the rector, the Rev. H. W. Prince, with the progress made in community interest. There is a large inflow of poor to all the streets in the vicinity of the church, and with the aid of Miss Grace E. Wilson, the deaconess, daughter of the late Dr. William White Wilson, rector of St. Mark's parish, and brother of Chaplain Frank E. Wilson, much has been done among these newcomers.

After a great deal of hard work and negotiation the brick-filled site of the old Chicago Homes for Boys, one block from the church, has been cleared, graded, fenced in, and made a tolerable playground for the children of the neighborhood. It is used continually and has proved a great aid in building and holding a class of boys in Epiphany Sunday school, a problem hitherto insoluble. Baseball games have been played there every Wednesday during the summer.

A daily vacation school has been organized at Epiphany this summer for the first time, by Miss Wilson, the deaconess, with a good staff of assistants. Seventy children have been enrolled and the average attendance has been over fifty. It has been a distinct blessing to many mothers, both in superintending the activity of their children and relieving them of much vacation-time responsibility.

Great interest is beginning to develop in the golden jubilee of the parish, to take place the first week in December, on the fiftieth anniversary of the first service held in old Epiphany, then at Throop street, opposite Jefferson Park. A strong effort is being made to increase the endowment fund, and a new trust deed is being prepared, naming a well-known trust company as trustee.

CHILDREN'S SUMMER SCHOOL AT GRACE CHURCH

Grace Church has been holding a successful summer school for poor children. The story is well told by Miss Olive Roberts, leader of the school:

"When the public schools dismissed the last of June, for the summer vacation, the kindergarten became a school for children of all ages. Girls and boys from 8 to 14 years of age came, bringing with them the whole family of younger brothers and sisters.

"They arrived by 8:30 every morning and for an hour or more they amused themselves as they liked. The large girls sewed and crocheted and watched the babies; the big boys played on the swings and teeters, often stopping to give the little people a turn; the kindergarten children played with blocks, dolls, and other toys, and cared for the plants on the roof-garden.

"At 9:30 or 10 o'clock the large boys and girls assembled for stories or handwork with one of the teachers; the kindergarten children went downstairs for songs, stories, and conversation with another teacher; while the older girls still remained at their handwork and with the babies on the roof-garden.

"After this the younger children had lunch. Then everybody, big and little, joined in games for a half-hour. The morning ended with a period of stories and patriotic songs.

"Sometimes we went to Grant Park and had school. In that case, a programme very similar to that which we had at the rooms was carried out, with perhaps more free play in the fresh air.

"On the last day there was a party. The summer had been a happy one for all these boys and girls, and for the teachers also."

H. B. GWYN.

A MODEL LETTER

THE FOLLOWING may be taken as a model letter from a priest to his people with respect to their duty at this critical stage of the war:

"St. Augustine's Vicarage,
"Rhineland, Wisconsin.

"My Dear People:

"General Pershing and other generals of the Allies have said: 'Only the prayers of all of our people can win us the victory.'

"Prayer, therefore, is our most powerful ammunition.

"Our boys are in the training camps and in the trenches. Do you spend your Sundays in furloughs of pleasure, without leave, and without having first used your ammunition?

"Your boy may be in danger in 'No Man's Land' or ill in the hospital of a training camp. Do you dare go off on Sunday for berries or amusement, without having first come to God's House to cast about them the protection of your prayers?

"Our forces overseas are commanded by two convinced Churchmen, General Pershing and Vice-Admiral Sims. They are regular in meeting our Lord in Holy Communion. How long since you have made your Communion?

"If you fail to say your daily prayers and if you absent yourself from church on Sunday, without reasonable cause, you are helping out the Kaiser as much as the one who refuses to subscribe to the Patriotic Fund, buy Liberty Bonds, etc., or as the soldier in the front line trench who refuses to use his ammunition.

"Affectionately your friend and priest,
"CAMPBELL GRAY."

FRENCH GIRLS FOR AMERICAN COLLEGES

AN EFFECTIVE and valuable link in the chain binding France to America is being forged in the arrangements now being made to bring French girls into the United States and to American colleges. Formulated by the Association of American Colleges, with hearty coöperation from the bureaus of education in both France and America, the plan has met a tremendous response, both from the colleges offering scholarships and from the French girls applying for the offered privileges. A committee of the association has already visited several of the larger French cities to confer with applicants, and finds promising girls to a much larger number than the two hundred scholarships now available for them.

The French government has appropriated several thousand dollars to aid deserving young women who seek education in America. Those already selected are highly qualified and thoroughly imbued with the French spirit at a time when France is displaying qualities the world may well emulate. It will be a privilege for our students to associate with these girls, and the colleges may be congratulated for their generous courtesy and broad patriotism.

FOR CHRISTENDOM'S REUNION

IN JUNE, 1917, the Commission of the American Episcopal Church on the World Conference on Faith and Order requested the whole Christian world to observe January 18 to 25, 1918, as a season of special prayer for the reunion of Christendom and for the guidance of the preparations for the World Conference. It is believed that the week was observed by more Christians of more communions and in more parts of the world than had ever before been the case with any such observance. The commission

is now asking for observance of the same period next January for the same purpose.

One of the countries where observance was most general and earnest was India, where, through the National Missionary Council, different arrangements were made in each representative council area according to the different conditions prevailing.

In Bombay each congregation was urged to meet every day for meditation and prayer, and a general meeting of the clergy arranged the plans. The Church of the United Free Church of Scotland and the Hume Memorial Church of the American Marathi Mission were each open for an hour each day throughout the week, as 'places where Christians of every communion could meet for silent prayer and meditation.

The Bishop of Madras, at the request of the National Missionary Council, prepared "Outlines of Meditation and Prayer" for use during the week. These were adapted and amplified and widely circulated and used in Bombay and in other parts of the province by Christians of every denomination.

A joint meeting for prayer in the Anglican Cathedral was held on Saturday, the day after the close of the octave, because that afternoon was considered to be the best time for such a gathering. A small committee, with the Bishop of Bombay as chairman, was appointed by the Bombay Representative Council of Missions to draw up the form of service, which was printed in English, Marathi, Gujurati, and Urdu, the four languages representing the chief Christian communities of Bombay. It had not been possible to print also in Tamil, but many of the Tamil-speaking Christians in Bombay understand either English or Urdu; and many of the rest were able to bring their Bibles and hymn books and so join in the service. The passages from Scripture were read first in English by the Bishop of Bombay, then in Marathi by the Rev. John Malelu of the American Marathi Mission, and then in Gujurati. The hymns chosen were those of which translations existed in all four of the Indian languages, so that each could join in his own tongue. The Cathedral was filled with between seven and eight hundred people of various communions and races.

WELCOME TO AMERICAN CHAPLAIN IN ENGLAND

ON INDEPENDENCE DAY the chaplains of the Mersey Garrison, at Liverpool, England, met for Holy Communion in the parish church of St. Nicholas. This was followed by a breakfast in the Cunard Restaurant, and a business meeting. The Rev. Clarence S. Wood, of the American Expeditionary Forces, was the guest of honor and made an address, following which a resolution of welcome and appreciation was unanimously passed.

"We thankfully regard his presence as the assurance to us, not only of the tremendous reality and power of the help America is rendering to secure victory in the war, but also the vitality of the brotherhood that exists between the American Church of our order and the Church of England."

SPECIAL COUNCIL MAY BE POSTPONED

AS YET sufficient consents have not been received from the bishops and standing committees to justify holding the proposed special council meeting in Western New York to elect a bishop coadjutor. This meeting was to have occurred in September.

ARMY WILL TAKE OVER RED CROSS CHAPLAINS

THE SECRETARY of the War Commission of the Church has received the following communication from the Atlantic Division of the American Red Cross:

"Dear Sir:

"Referring to your letter of August 13th, we have been advised to-day that a cable has been received from overseas instructing that no more chaplains are to be enrolled for Red Cross service and that those now in the Red Cross service will be taken over as army chaplains, providing they are qualified, or assigned to some other department of the work. We are accordingly discontinuing the enrollment of any chaplains.

"Yours very truly,

"(Signed) ERIC ALLEN,
"For Bureau of Personnel."

This corroborates the rumor prevalent for some time that the army was about to take over Red Cross chaplains and give them army commissions. It is not certain, as yet, how this order will be interpreted in detail, but it might be said that this action follows upon a determination on the part of the War Department to unify, or gather under its own control, those serving in any branch of war work.

The executive committee met in Boston on August 16th and discussed the new order of the War Department by which civilian chaplains are deprived of their privileges. It does not feel that it can take definite action, inasmuch as it has not yet received instructions as to the manner in which the order will be interpreted. The committee is thoroughly alive to the critical situation. Meantime the secretary is sending the following letter to all bishops and civilian chaplains:

"At a meeting of the executive committee of the War Commission, held on August 16th, there was a thorough discussion of the recent War Department order, by which the privileges of the civilian chaplains are to be withdrawn, and in which they are given three months, beginning July 24th, for the completion of their work.

"Inasmuch as the executive committee is unable, as yet, definitely to say how strictly the War Department or the local commanding officers will construe this order, it is unable to give any specific advice to civilian chaplains and others at work in the camps. It would, however, suggest that no more civilian army chaplains be appointed and that those recently appointed and not, as yet, at work in the camps, do not leave their parishes or engage supply for such parishes until they have assurances from the commanding officer of the camp in which they intend to work that their position for a definite period shall be guaranteed.

"The executive committee would also advise those at present acting as civilian chaplains to continue at their posts until otherwise ordered by the commanding officer, in the meantime making such preparations as may seem wise for the conclusion of their work and for the return to their former occupation.

"The executive committee would also assure civilian chaplains that they shall not suffer financially in consequence of the action of the War Department."

The executive committee has organized its relationship with the Brotherhood of St. Andrew and the Girls' Friendly Society, and has taken steps toward further organization with the Joint Social Service Commission and the Board of Religious Education. The details of affiliation will be published shortly.

The executive committee has voted that

each student at the Army Chaplains' Training School at Camp Zachary Taylor shall receive from the War Commission \$100 for equipment. This applies to the men graduated from the school on August 15th as well as to those of future sessions. It was also voted that all commissioned chaplains overseas should be allowed monthly a sum not exceeding \$100 for miscellaneous purposes connected with their regiments, such sum to be provided by Bishop Perry from the fund at his disposal in Paris.

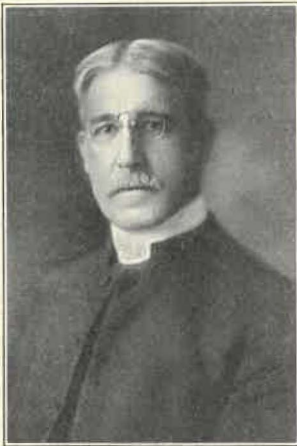
All matters relating to Church buildings were tabled, pending the interpretation which the War Department will give to the present order depriving civilian chaplains of their privileges.

The Rev. Adelbert J. Smith was appointed chaplain at Kingston Avenue Hospital, Brooklyn, term of service to begin September 1st.

One thousand dollars was appropriated for the Joint Social Service Commission for social and religious work in production communities.

DEATH OF REV. W. STROTHER JONES, D.D.

THE REV. WILLIAM STROTHER JONES, D.D., of the staff of St. Thomas' Church, New York City, died at his old home in Alexandria, Va., on August 19th, after a brief illness.



THE LATE REV. WILLIAM STROTHER JONES, D.D.

Dr. Jones was born in Fauquier county, Virginia, in 1852, the son of Major James Fitzgerald Jones and Ann Lewis Marshall, was a graduate of the Virginia Theological Seminary, and was ordained deacon in 1876 and priest in 1877 by Bishop Whittle. Washington and Lee University conferred the degree of doctor of divinity on him in 1894. He served parishes in Casanova, Va., Owings Mills, Md., Fairfield, Conn., Trenton, N. J., and Erie, Pa., becoming an assistant at St. Thomas', New York, in 1912. He was one of the well-known clergymen of the Church, having been a deputy to the General Conventions of 1904, 1907, and 1913. His work as chairman of the committee which raised a fund of nearly \$40,000 made the incorporation of the diocese of Erie possible. He was chairman of the first Standing Committee of the diocese of Erie, was appointed by the chairman of the House of Deputies as the clerical delegate from New Jersey to visit Jamestown and Williamsburg in 1907, and offered the prayer in Congress at the celebration of the one hundredth anniversary of the death of Chief Justice Marshall, of whom he was a great grandson. He was a Knight Templar and a thirty-second degree Mason, served as grand chaplain of Masons in New Jersey for seven years, and was past thrice potent

master of the Lodge of Perfection of Erie. He was also chaplain of the Confederate Veterans' Association of New York.

Dr. Jones married Kate U. Smoot in 1876. Mrs. Jones died in 1886 and he then married Minnie C. Smoot in 1888. He is survived by Mrs. Jones and three sons, J. Smoot Jones, who is in the Quartermasters' Department, Washington; W. Strother Jones, in the Naval Reserve Officers' Supply School at Pelham Bay, New York, and Lieut. E. Harral Jones, who is at present on the U. S. S. *Wilkes* in European waters.

The funeral was conducted in St. Paul's Church, Alexandria, on August 21st, by the Rev. Floyd S. Leach, Ph.D., of St. Thomas' Church, New York, assisted by the Rev. Wallace E. Rollins, D.D., and the Rev. Angus Crawford, D.D., of the Virginia Seminary; the Rev. Milton A. Craft, of Grace Church, Trenton, N. J., and the Rev. Edgar Carpenter of Grace Church, Alexandria. Interment was in St. Paul's cemetery, Alexandria.

WILL PROPOSE A TEMPORARY UNITY

SOME CHURCHMEN who dissent from the action taken by the House of Bishops at its recent meeting are said to be preparing an address to the Christian public in which they will advocate a measure of Christian unity lasting while the war endures. They will then take appropriate action. Bishop Tuttle and Bishop Gailor are reported to have given unofficial approval to the proposed steps.

BEQUESTS

CHRIST CHURCH, Corning, N. Y., receives a bequest of \$80,000 from the estate of Mrs. Oscar William Bump, late of New York City. Mrs. Bump, who died on June 25th, had a summer home at Corning.

UNDER THE will of Miss Alice Keteltas, filed this week for probate in the Surrogates' Court, Grace Church, New York City, will receive a legacy of \$2,100. The testatrix also bequeathed generous sums to domestic servants as well as to relatives and friends.

MEMORIALS AND GIFTS

ON THE Twelfth Sunday after Trinity, the Bishop of New Jersey visited St. Mary's Mission, Atlantic Highlands (Rev. Benjamin Dagwell, priest in charge), and consecrated a new altar, the gift of Mrs. Charles Peck, a faithful communicant and generous friend of the mission. At the same time were blessed the altar cross, likewise the gift of Mrs. Peck, and two Eucharistic lights, the gift of the Woman's Guild.

ALABAMA

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

Mobile Will Have Every-Member Canvass

THE REV. DR. PATTON held a meeting of the parishes of the urban and suburban churches of Mobile on Wednesday, August 14th, in Christ Church chapter house. All parishes were represented and necessary arrangements were made for an inter-parochial every-member canvass in October.

CONNECTICUT

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

Storm Damage—Training Corps Unit at Trinity College — Provincial Synod — Religious Education

DURING A severe thunder and wind storm, which passed over New Haven on the afternoon of the 15th, two of our churches were

damaged. The steeple of Christ Church (Rev. W. O. Baker, rector) was struck and a bolt of lightning hit the roof, burning a large hole in it, and went down through the church into the ground. A large window in Trinity Church (Rev. Charles O. Scoville, rector) was blown out of place by the wind. This window, valued at \$5,000, was installed in 1865 in commemoration of the one hundredth anniversary of Trinity Church, and was made in London.

PRESIDENT LUTHER has received word from Adjutant General McCain that Trinity College has been appointed one of the student army training corps units.

EXTENSIVE REPAIRS and improvements are being made upon the interior of the parish house of St. Paul's Church, New Haven, during the summer months. The Fourth Synod of the Province of New England will meet in St. Paul's Church, October 22nd, 23rd, and 24th.

REALIZING THAT teacher training is vital to the future development of the Church's educational system, the diocesan Board of Religious Education is preparing for an aggressive campaign along this line in conjunction with the International Teacher Training Drive to be held in September and October. On the first three Sundays in October special effort will be put forth to reach all teachers and others interested in leadership in Hartford, Bridgeport, and New Haven, through special gatherings, preachers, and mass-meetings.

FREDERICK SEXTON, a son of the Rev. J. Frederick Sexton, rector of St. James' Church, Westville, and a graduate of Yale University, at present a member of the American Ambulance Corps, has been awarded a citation from the French government for removal of wounded men with the greatest rapidity and comfort over roads almost impassable and under frequent bombardment.

THE CHILDREN of Trinity Garden School at Morris (the vacation school of the children of Trinity Church School, New Haven) presented an adaptation of *Robin Hood* on the lawn of the cottage on the 28th inst.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.
Wednesday Intercessions — Decorating Church Grounds

CHRIST CHURCH, Easton (Rev. Henry Davies, Ph.D., rector), has established a special noon-day service every Wednesday, with war intercessions and the Litany. The response in attendance has been most gratifying.

A MOVEMENT started some time ago by interested laymen throughout the diocese to beautify the grounds around old churches is showing results. Around many of the old colonial buildings, newly decorated and adorned, imposing signs have been placed giving a brief history of the rejuvenated property.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Chaplain's Commission to Archdeacon Webb

ARCHDEACON WEBB has been accepted as a chaplain in the National Army, and has had word from the Adjutant General to the effect that his commission will be forwarded "in due course of time." Bishop Burgess has given him leave of absence, and he expects his orders soon.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Northeast Harbor—Bar Harbor

THE BISHOP visited the Church of St. Mary's-by-the-Sea, Northeast Harbor (Rev. C. F. Lee, rector), in the interests of the missionary work of the diocese on Sunday, August 11th, and preached to a fine congregation of summer visitors and residents. After Morning Prayer he blessed a handsome silk flag, the gift of numerous individuals. The donors have also provided funds to purchase flags of the Allies, to be displayed under the arch leading to the choir. The number of summer residents at Northeast Harbor is much smaller than in pre-bellum seasons, but the spirit of devotion to God and country was never more marked. Many of these residents are represented in the national service, and the absence of young men on this account is very noticeable. A lady who has recently sold her summer cottage at Northeast, but who wishes her name withheld, has donated \$1,000 to the missionary work of the diocese as a thankoffering for many happy summers spent there.

SUMMER WORK at St. Saviour's Church, Bar Harbor (Rev. W. E. Patterson, rector), is progressing favorably, although the number of visitors is much smaller than usual. An offering for diocesan missions of \$1,300, the largest in many years, was recently made, and there was also a liberal offering for Armenian and Syrian relief.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

The Advent Call

MISS GRACE LINDLEY, returning from her far western trip, stopped at Helena and Miles City to present the appeal of the Advent Call of the Woman's Auxiliary. The great distances between parishes in this Rocky Mountain region prevented attendance in any numbers from other parishes; but, besides the Bishop and the Archdeacon of the diocese, there were present at St. Peter's, Helena, one or more delegates from Missoula, Deer Lodge, and Neihart, together with a representative gathering of women of the local parish. Miss Lindley brought a new vision and understanding of the possibilities that await the Church through a union of prayer on the part of its women during the present world crisis and the times no less critical of reconstruction to follow. She received assurance of every cooperative effort from the women present, who, with the Bishop, proceeded to plan how to enlist the many women communicants scattered through the diocese remote from parish or mission. The vision Miss Lindley imparted roused the longing that the untold potential power of the men of the Church by a like mighty union of prayer might be released to inform and mold these momentous times.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop

Dr. Littell Resigns

THE REV. JOHN S. LITTELL, D.D., has accepted the rectorship of St. James' Church, West Hartford, Conn., after twelve years as rector at Keene. While at Keene he founded and conducted the Society of Church Literature, and produced several books, most notable among them being *The Historians and the English Reformation*. Dr. Littell has represented the diocese regularly at the provincial synods and has attended the General Convention. In addition to his

work in West Hartford Dr. Littell will act as editorial secretary of the Church Missions Publishing Company of Hartford. He will take up his new work October 1st.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Lieut. Frank Allen Pattillo Wins Wound Stripe

A SON of the Rev. Charles E. Pattillo, D.D., rector of St. Andrew's Church, Tampa, was the victim of a recent gas attack, and went to the hospital for a few days. Lieut. Pattillo now wears the wound stripe, and reports that his regiment, the Thirty-eighth Infantry, has been decorated with the *croix de guerre*.

SOUTHERN OHIO

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

Funeral of Scotch Aviator

CINCINNATI had its first military funeral in many, many years, when honor was paid to the memory of Captain James Fitz-Morris, M.C., aviator of the Royal British Flying Corps, who was killed on August 14th at the Western Hills Country Club grounds.

Captain Fitz-Morris was one of a party of American and British aviators on a visit to this city. He had vanquished twenty-nine enemy airplanes and escaped many dangers, but a sudden fainting attack as he was rising in his plane caused it to fall and he was picked up dead.

The funeral procession on August 17th was composed of representatives of British, Canadian, and American military and naval forces, the mounted police, the Home Guards, and Boy Scouts of America. The casket was drawn on an artillery caisson and was draped with the Union Jack. The Very Rev. Stuart B. Purves, D.D., Dean of St. Paul's Cathedral, read the service in Memorial Hall, a beautiful building erected in memory of the soldiers and sailors of Hamilton county. He also pronounced the committal at the Groesbeck Mausoleum in Spring Grove cemetery, where the body will rest until instructions are received from the bereaved parents at Stirling, Scotland.

The deceased was a member of the Episcopal Church of Scotland, and St. Paul's Cathedral was offered for the services, but the local committee decided to use Memorial Hall.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

Non-Recognition of Red Cross Chaplains

DISAPPOINTMENT is felt in the failure of the diocese to be represented by its clergy in direct war service, through the sudden promulgation of the order from Washington that Red Cross chaplains would no longer be employed or recognized. As has been already stated in these notes, two priests, the Rev. F. B. Leach of Montpelier and the Rev. A. C. Wilson of Bellows Falls, had been accepted and their passports supplied, after long and tiresome correspondence and negotiations, beginning with May 1st, when the War Commission offered to nominate them for the hundred chaplains then asked for. These clergymen had already, under instructions, secured a part of their equipment, and arrangements were made for carrying on their work during their absence, when within a week of the day they had been summoned to report in New York for final instructions, for sailing within a few days, they received a telegram saying

that all Red Cross chaplains' appointments were cancelled.

The plan for taking all chaplains into direct Government service is very likely wise; but the authorities have throughout shown very little consideration for any other interests, whether parochial, diocesan, or personal. After nearly four months uncertainty, backing and filling, it is not to be expected that parishes or rectors can await further possibilities. The clergymen will settle down to their ordinary work, though in one case, if the War Department should summon the priest to accept a chaplain's commission with an immediate prospect of work overseas, he would feel bound from his previous personal pledges to respond. Y. M. C. A. work (with the distinctly recognized right of the secretary to minister as a priest of the Church to any group or individuals who might seek his help) is now excluded by this new order and by Bishop McCormick's advice which from experience entirely sanctions the line adopted by our own Bishop in his address to the convention in February, that it is not necessary or right for a clergyman to undertake work that can just as well be done by a layman.

A third clergyman of the diocese had been nominated by the War Commission, but failed to pass the medical examination.

WASHINGTON

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

The Nation's Angelus

A SYREN was placed on the Evans building in Washington on August 21st. Purchased by the angelus committee of the district, it will be used to call the people to prayer for victory. It will issue its summons daily at noon, and the people are asked to stop for one minute at that time to pray for the nation's cause.

WYOMING

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

Pioneering — A Ninth Operation — Floods — Holiday House

BISHOP THOMAS, in his visitation to Deaver on July 15th, baptized the first boy born in this town, this being also the first baptism in the town. He then baptized two others and confirmed the two mothers and the two girls he had just baptized, they being presented by the Rev. William H. Haupt, who also presented three candidates at the Bishop's visitation to Powell.

THE REV. WILLIAM H. HAUPT is again compelled to undergo an operation for osteomyelitis of the femur, going this time to the Mayos. This will be his ninth operation for this same trouble in the past fourteen years. He has resigned Powell and upon his return will do such work as he is able at Deaver, where during the past year he erected a parish house, doing much of the work himself.

THE CLERGY of the Basin and Lander deaneries were unable to attend the convocation because of high water, which swept out the bridges.

THE CHURCH HOLIDAY HOUSE at Encampment, recently established, is filling a long-felt need, attested by the number of guests and the well-filled waiting list. This house, next door to St. James' Church, has been put into perfect order and completely equipped as a summer resort for the clergy and the Church organizations. Encampment is famed for its fishing and outing attractions, and through the kindness and foresight of Bishop Thomas a delightful vacation has been given to many district workers.

MRS. M. BELKNAP NASH of Jackson is now serving as president of the Little Helpers of the district, having been appointed to fill the vacancy caused by the resignation and departure of Mrs. R. B. W. Hutt.

CANADA

Religious Education — Church Consecrated — Deaths of Two Clergy in Diocese of Huron — Ordination—Gifts—War Notes

Diocese of Columbia

THE SUMMER school held at St. George's School, Victoria, the first week in July was a great success. Among those who attended it were Bishop de Pencier, of New Westminster, and Bishop Landers of Victoria, Hong Kong. The devotional address was given each morning by the Rev. Professor Cosgrove of Trinity University. There was a series of lectures on Sunday School work, by the Rev. M. A. Hilty, of the General Synod Sunday School Commission. — THE LOSS of Miss Orwin, the teacher of the kindergarten in the Chinese Mission, Victoria, who has gone to take training in Toronto for V. A. D. work is keenly felt.

Diocese of Fredericton

THE RESULTS of Canon Vernon's visit to the diocese (he spent July there) have been very satisfactory. As organizing secretary of the King's College advance movement he has visited nearly all the parishes in the deanery of Kingston, meeting everywhere a hearty response. Total receipts for the deanery, so far, are over \$4,000, of which Rothesay gave nearly \$1,000. Subscriptions to the advance funds amount now to \$76,000, of which \$21,000 was given in the diocese of Fredericton. Canon Vernon expected to spend August in the parishes on the eastern shore of Nova Scotia.

Diocese of Huron

CHRIST CHURCH, Meaford, was consecrated by Bishop Williams on the Eighth Sunday after Trinity, all debts having been paid. Among the clergy assisting in the service was the Rev. Canon McCarroll, of Detroit Cathedral.

ONE OF the pioneer clergy of the diocese passed away in the death of the Rev. Sylvester Smith. He was for many years rector of Christ Church, Forest, where his funeral took place. During his service of nearly half a century, he had charge of several other parishes. He leaves a widow with three sons and three daughters. Canon Smith, of Saskatoon, is one of his sons, and another is overseas.—THE FUNERAL of another of the elder clergy of the diocese, the Rev. J. W. Hodgins, took place July 31st and was largely attended. The service was conducted by Dean Davis, of London, assisted by Archdeacon Mackenzie, of Brantford. Mr. Hodgins' last charge was St. Paul's Church, Stratford. He was graduated at the Western University and Huron College.

Diocese of Montreal

THE SPECIAL service in Christ Church Cathedral, Montreal, August 4th, commemorating the fourth anniversary of the war, was conducted by Bishop Farthing. He had just returned from an extended visitation tour up the Ottawa and Gatineau Valleys, and he left for Muskoka the following day, where he expects to rest for the remainder of the month. The Bishop in his August letter to the diocese makes a strong plea for increase of stipends for the clergy.—MANY IMPROVEMENTS have been made in the country churches during the summer, and a number of memorials to men fallen in the war were dedicated by the Bishop during his July visitation. Of two

flags and a litany desk placed in Christ Church, Aylmer, one of the flags was in memory of Gunner Bruce Lusk, and an alms bason in St. Paul's, Shawville, was given in memory of Corporal John Laundry, who fell at Vimy Ridge.—THE NEW "budget scheme" presented at the meeting of the rural deanery of Bedford by the secretary of the synod was heartily approved.

Diocese of Mackenzie River

NEWS HAS been received from Bishop Lucas of the safe arrival of himself and his party at the far northern post, Chippewyan, after a journey of only five days from Edmonton. The Rev. W. Gibson and his wife, members of the party, were at once placed in charge of St. Paul's Mission there. The Bishop then continued his journey with the rest of the party, three of whom the Rev. A. J. Vale and his wife with Miss Austing were bound for work at Hay River, two others for Fort Macpherson and still two others for Fort Norman, both clergy with their wives. Bishop Lucas thus began the visitation of his vast diocese, which involves a journey of almost 3,000 miles. He hopes to return to Chippewyan in time to enable him to reach Toronto and attend the General Synod in September.

Diocese of Moosonee

AT AN interesting service in the Pro-Cathedral at Cochrane on July 3rd, Bishop Anderson ordained to the priesthood the Rev. A. N. Dixon, lately lieutenant in the Canadian army in France. After his ordination Mr. Dixon departed by canoe to Rupert's House, to relieve the missionary there, the Rev. H. J. Cartlight.

AT THE fortnightly meeting of the clergy of South Moosonee, July 29th, out of nine parishes seven were represented. The preacher at the corporate Communion service was the Rev. J. D. Paterson of St. Mary the Virgin, Toronto. He afterwards gave an address on the Social Service Council's interest in the development of Northern Ontario. The visitors were entertained by Archdeacon and Mrs. Woodall. In the evening a beautiful altar in St. Stephen's Church, Porquis Junction, was dedicated. It was given by members of the congregation of the Church of St. Mary the Virgin, Toronto. A lectern given by other friends was also dedicated. These gifts were to replace those destroyed in the disastrous fire of 1916.

Diocese of Niagara

THE SUPERINTENDENT of the first Welsh Sunday school in Hamilton, St. David's, was



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surprised by a presentation, on his sixty-seventh birthday. The rector of the mother church, St. Stephen's, gave an address in the Welsh language when he made the presentation, to which the superintendent, Mr. W. Davies, responded.

Diocese of Nova Scotia

THE MEMORIAL service in St. Paul's Mission Hall, Halifax, for the late Rev. E. A. Rennie, was largely attended. He was formerly evangelist of St. Paul's parish, and many present remembered his wonderful work there.—AT EVENSONG in All Saints' Cathedral, Halifax, July 21st, a prayer of thanksgiving for success conveyed by cables that day was offered after singing the national anthem.—AT THE annual welcome day of the Cradle Roll of Trinity Church, Halifax, two hundred mothers and babies were present and twenty babies were baptized.

Diocese of Ontario

THE GIFT of Mrs. Lennox Mills, widow of the late Bishop of the diocese, being a sum of \$5,500, to endow the "Lennox Mills Bursary," has been received by the executive committee. It is intended as a memorial of the late Bishop and the deed of gift provides that the interest shall be given to some deserving student at one of the Universities, who is hoping to obtain holy orders. The trustees of the fund are the Bishop, the Dean, and the Chancellor of the diocese in perpetuity.—BISHOP BIDWELL has appointed the Rev. S. H. Tackaberry to be rector of Newboro'.

Diocese of Qu'Appelle

IT IS LEARNED from the reports of the diocesan meeting of the Woman's Auxiliary in Yorkton, that the thankoffering is a great deal larger than last year. At the Quiet Hour the address was given by the Rev. G. H. Davidson of St. Paul's, Regina. Among the questions discussed at the business meeting, that of appointing an organizing secretary was brought up but left over for the next annual meeting. Bishop Harding gave the closing address. The next annual meeting is to be held in Regina.

Diocese of Quebec

THE SEMI-ANNUAL meeting of the diocesan Woman's Auxiliary occurs on the second Friday in November. Morning and afternoon sessions will be held.

Diocese of Rupert's Land

RURAL DEAN BALDOC, of St. Paul's, Middle Church, was the special preacher at the induction of the Rev. E. J. Seeker to the parishes of Christ Church, Selkirk, and St. Clement's, Mapleton. The induction was conducted by Archdeacon Thomas. — THE NEW rector of St. George's, Winnipeg, the Rev. H. D. Martin, hopes to begin work the first Sunday in September.

IT WAS decided at the special meeting of the diocesan Executive of the Woman's Auxiliary to arrange for the Triennial meeting in Winnipeg, in September, that the deanery secretaries should attend the Triennial as unofficial visitors, their railway fare being paid out of the Delegate Fund. The meetings will be held in St. Luke's Church House, Winnipeg, where lunch will be served each day.

CANON TROOP, formerly of St. Martin's Church, Montreal, who has been engaged in work in England, has returned to Canada. In Winnipeg, on July 14th, he preached in St. Luke's Church morning and evening. At the celebration of Holy Communion for the rural deanery he gave the address.—THE REV. C. H. BRISTOLL of Glenboro has been appointed to the Columbia Coast Mission

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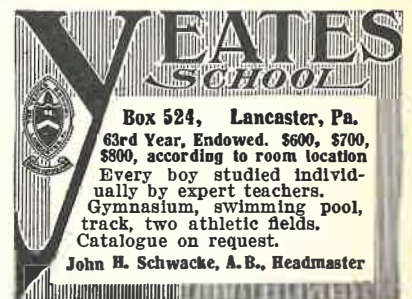
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and will have charge of one of the mission steamboats.

Diocese of Toronto

THERE WAS a large attendance at the laying of the cornerstone of St. Barnabas' parish hall, Toronto, August 6th. Bishop Sweeny was assisted by Canon Dixon and the rector, the Rev. F. E. Powell. The music was rendered by the band of the Salvation Army.—ON THE anniversary of the fiftieth year of the building of the rectory of Trinity parish, Aurora, the parishioners celebrated it by improving the house and bringing it up to date in several ways. Bishop Sweeny conducted the opening ceremony.

THE CONGREGATION of St. Chad's, Earls-court, Toronto, having fulfilled all necessary conditions relative to advancement as an independent parish, have now separated from St. Mark's. The first rector of the new parish is the Rev. A. J. Reid, who has been rector of the united parish for the last seven years.

THERE WAS special music in most of the Toronto churches on "Remembrance Day". In St. James' Cathedral the rector, Canon Plumtre, preached and the Bishop in St. Alban's. The latter in his sermon sounded the note of thanksgiving for "military mercies recently vouchsafed."—THE SEMI-ANNUAL meetings of the Sunday School Commission of the General Synod will be held in St. James' parish hall, Toronto, Sept. 9th and 10th. The triennial report of the committee will be read and discussed by the General Synod on the fourth day of the session, Sept. 14th.—IN THE death of Miss Shanly, July 31st, St. Stephen's Church, Toronto, lost a valuable member. She had been one of the congregation for thirty years and as foundress of the parochial chancel guild, and as Sunday school teacher, her work had been most faithful.—A SILVER set for private Communion was presented to the Rev. W. J. Taylor by the Young People's Association of St. Paul's Church, Toronto, after evensong, August 4th. Mr. Taylor left to begin his duties as chaplain at Valcartier the ensuing week.—THE CURATE of St. George's Church, Toronto, the Rev. J. P. Dykes, has gone overseas to engage in chaplain's work.—THE NOON hour services at Holy Trinity Church, Toronto, on behalf of the men in the war, will be continued throughout the summer on Wednesdays.

The Magazines

THE NATIONAL WAR WORK COUNCIL of the Y. M. C. A. has begun issuing a weekly newspaper published solely for the men about to embark for overseas. It is anticipated that each man will receive only one or two issues while he is in an embarkation camp awaiting his turn to go overseas. The material is such as will appeal to men as they are leaving their home country and is calculated to encourage them in their work. The periodical is entitled *Going Over*. It is bright and admirably edited.

FEW MAGAZINES succeed in attaining so high a general level from one issue to another as the *Quarterly Review*, with the result that in noticing the *Quarterly* one is always faced with an *embarras de richesses* from which to quote. But, of all the excellent material in the July number, the article entitled *The Psalter: Its Contents and Date*, by Mr. C. G. Montefiore, perhaps the best known of the learned scholars of modern liberal Judaism, is obviously the one to merit attention in a Church periodical.

This short survey of some of the results of recent scholarship as applied to the Psalms is prefaced by a beautiful and eloquent tribute to the comfort, inspiration, and help which the Psalms have been and will ever be to countless human souls, Jewish as well as Christian. And this in spite of the fact that they show various imperfections, moral and religious, beyond which both these religions have advanced. (Though, as Mr. Montefiore points out, in Jewish worship these imperfections have been less glaring than in the worship of the Church, as the Synagogue has discriminated carefully between psalms suitable for public worship and those unsuitable.) A brief review of recent discussion—in which generous tribute is paid to the researches of "the distinguished American scholar Briggs"—leads Mr. Montefiore to the view that Davidic authorship must be refused to any of the psalms in our present collection and that, though some of them are pretty certainly pre-exilic, the majority date from the Persian and Greek periods. Next, with regard to the important and vexed question as to the meaning of the personal pronoun "I", he holds that "though it is sometimes representative and sometimes collective, yet, in the great spiritual psalms, there need be no doubt that it is not only an individual who has written the poem, but one who is telling of his own experiences and his own personal feelings and convictions". The question of date has to be settled largely by settling what is the relation of the book to the prophets and their teaching; and on examination it is found that it is the teaching of the prophets in the two hundred years from 740 to 540 that the Psalms not only reproduce but apply; and apply not only to society, but to the life of the individual. This profound religious individualism is brought about by the special relation of Israel to his divine Lord. God is the God not only of the nation, but of each member of it. The depreciation of "the outward" in worship ("Thou desirest not sacrifice") is followed by a recognition of the compromise effected by the Law: the use of "the outward" is regarded as a help to "the inward". "Average man cannot get on without the outward; is it not better then that he should be taught *how* to use it? . . . And the outward and inward tend to coalesce; or rather, the outward tends to become a symbol. The visible Temple becomes a metaphor for that greater, diviner house which is not made by human hands and cannot be seen by human eyes." In passing to the other contributions to this issue, mention must be made of the fair-minded but damning indictment of the conditions found to exist in English prisons by Mr. Stephen Hobhouse, a conscientious objector whose name is well known since his mother stirred up indignation throughout England by publishing a little account of the harsh and illegal treatment meted out to him and others who thought as he did—an account to which Professor Gilbert Murray and Lord Hugh Cecil thought fit to contribute prefaces. American readers would feel happier in reading Mr. Hobhouse's description of the

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cruelties of ordinary prison treatment if they were certain that all prisons in this country had advanced beyond them. Mr. Waldo G. Leland writes in a fairly satisfactory manner of America's First Year of War, though in describing what this country has already done he makes surprisingly little of that universal self-sacrifice which has caused our effort in food conservation to be an overwhelming amazement to visitors from the Allied countries. America in the war is again mentioned in Sir Valentine Chirol's appreciation of Sir Cecil Spring-Rice, a man who, as he points out, truly laid down his life on behalf of his country in this war. "To Spring-Rice the alliance of the two great English-speaking nations was the fulfillment of a life's dream, and its fulfillment in the noblest of causes. For him the great war was no clash of worldly ambitions. It was a phase of the eternal struggle between light and darkness." "The Cross," he said himself, "is the banner under which we fight. . . . We are all subjects of the Prince of Peace, who fought the greatest fight ever fought upon this earth, who won the greatest victory, and won it by His Blood. That is the Cross; that is the sign under which we fight against this hideous enemy. That is the sign under which we fight, and by which we shall conquer."

SCHOOLING CHAPLAINS FOR WAR

WHEN General Pershing cabled his recommendation for three chaplains for every regiment "with assimilated rank for major and captain in due proportion", the journal issuing from Camp Oglethorpe, *Trench and Camp*, was first to approve. "Over there men have learned the great lesson of the survival of the fittest," says a writer in it, "and the fittest are those with the best morale." The work of the chaplains has been found to be one of the strongest features in maintaining the spirit of the troops, so with the demand increasing it is not surprising to find a training camp for chaplains at Camp Zachary Taylor, near Louisville, with near to one hundred attendants, including 2 commissioned chaplains from the regular army, 15 from the National Guard, 13 from the National Army, and 67 approved chaplain candidates. The session lasts six weeks. Previous to the Louisville camp a session was held at Fort Monroe, on Old Point Comfort; but future ones are scheduled for Fort Hamilton, New York harbor. A recent number of the *Outlook* (New York) states:

"Lectures are given to the chaplains on international law, military law, and military rules and regulations, and conferences are held under the direction of experienced chaplains on general subjects connected with their work. Chaplain A. A. Pruden, the commandant of the school, and, we believe, the senior chaplain in the United States Army, has collected funds and erected six well-equipped buildings as recreation centers, which are provided with phonographs, pool-tables, small games, a library with periodicals, free stationery, and opportunities for writing. In addition to the special instruction there have been held drills both in marching and in horsemanship—quite necessary, since the efficiency of the chaplain depends in no small measure on his being able to endure fatigue and hardship, and to make long marches both on foot and on horseback. It is hardly necessary to add that the school has no theological color, Roman Catholic, Protestant, and Jew all being members of the school and sharing equally in its privileges and advantages.

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