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The Living Church

VOL. LIX

MILWAUKEE, WISCONSIN.—SEPTEMBER 21, 1918

NO. 21

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

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SO MANY people are largely animal, giving but a paltry rem-
nant to spiritual things. Their immortal nature is atrophied.
Their life is in the fleeting possessions that they imagine they
have made their own; but a man's life does not consist in the
things which he possesses, for he cannot live by bread alone. It
is the part of wisdom to foster the imperishable life and the
ever-blessed life. Then our life is independent of environment; and
it is dependent upon the life of Christ in us, one with Him through
faith and love. So our life partakes of the everlasting life of
the everlasting God and Father of our spirit, who is the same
"yesterday, to-day, and forever."—A. William Lewis.



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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 21, 1918

NO. 21



“In God We Trust”

CHIS is an official motto of the United States. When it appears and reappears upon our coins in every succeeding design, it cannot be said to be merely formal, or temporary, or ephemeral.

It is a declaration by the government of the United States, and a re-declaration in each succeeding generation and by each successive administration. Definitely, formally, openly, the United States government challenges the world with this positive declaration: “In God We Trust.”

When critical times come, as they come to us now, it is well that the American people should be reminded of their motto. We are making war and preparing for war on an enormous scale. The stories of the conduct of our boys in the recent advance fill us with a splendid pride. They have nobly made good. They have supplied something so worth while to the magnificent armies of the Allies that it—that “something”—was enough to alter the balance from a desponding reception of an enemy offensive to a triumphant, victorious counter-offensive that has already covered nearly two months of continuous advance.

The United States began with the very reverse of the preparation made by Germany. We had next to nothing with which to make war. Even when war seemed looming ahead we were strangely, perhaps criminally, negligent. We did not prepare for what was coming and what came. No doubt we were culpable. We carried our inherited national pacifism too far. But this only indicates that, truly, we are not a materialistic people. We have never, as a nation, put our trust in guns or in armaments. These are necessary, as we well know, when war comes, but if we neglected them too much it is still true that this is better than the opposite fault—that of trusting in *things* as our ultimate defence. The American people mean it: In God We Trust.

IN THAT TRUST the American people have sent to France much more than men and munitions. They have sent the inspiration of a national idealism. And that idealism has taken a very concrete form. The American army advances with the Red Cross, the Y. M. C. A., and other humanizing institutions at its side. The morals of the men, and their

well-being, are the concern of those in authority. The stress is really laid upon the spiritual side of the armament. The suggestion of the old martial psalm, the 68th, is worthy of thought: “The Lord gave the word: great was the company of *preachers*. Kings with their armies did flee and were discomfited.” Because of the “preachers”? It actually looks as though that were the meaning of the psalmist. It was not the great company of *fighters* that discomfited them. Which is only another way of saying that the strength of an army depends upon its spiritual impetus. That impetus must necessarily lead to the use of weapons of war, but it is the impulse, the ideal, behind the weapons, that makes their use effective. Morale is a spiritual attribute.

In God We Trust. Our armies have advanced in that trust. It must keep our purpose unselfish. It must maintain the cause of righteousness and justice among nations. It must compel our advance until the world is saved from the menace of materialism.

In God We Trust. Our boys are far, far from us. Even our imagination can hardly keep up with their movements. They are in dangers of which we can scarcely dream. But the overshadowing wing of Almighty God covers them. Wounds or death may come to them, but these cannot stay the protecting hand of God. He knows. He cares. He watches. His angels are ready to seize any soul that is torn from the body, or to give comfort to any body lying in pain.

In God We Trust. The eyes of some have closed in death. Their poor, torn bodies are laid in graves. But their spirits live in peace and joy. He has taken them to Himself. He is training them for an eternal life of perfection. He is preparing a crown for them. The enemy has been powerless to tear them from Him in whom is our trust.

So, in this trust, America moves on. The hosts of darkness are ranged against her. The power of Satan withstands her. The enemy fights with total disregard of the dictates of honor or of mercy. His broken word, his crimes against nations and against helpless women and children, stamp upon him the mark of the beast.

God has called us to withstand him by force. In God We Trust.

IN recent years the American Church has been singularly free from clergy who recited the Creed in the Church service and denied it outside. We had these, to some extent, a decade and more ago. Their theology and their ethics were of the German sort, and we know now whither they led.

Ex animo

It is something of a shock, therefore, to find Professor Kirsopp Lake not only defending that

attitude but attacking Bishop Henson for repudiating it for himself. In a recent number of the *Hibbert Journal*, Professor Lake says:

“It is a great shock to find Dr. Henson stating that he accepts the Creed *ex animo*, and that it is dishonorable to do otherwise. Dr. Henson has been so generally regarded as a typical Liberal in ecclesiastical matters that it is incumbent on all Liberals who dissent from him to say so at once, and prevent his action from

shutting the door of the National Church in the face of honest and intelligent inability to accept the Creed as it stands. The true position is that we do *not* accept the Creed *ex animo*, because it represents, not our mind, but that of a generation which, however great it may have been, was nevertheless mistaken in its view of the interpretation and authority of the Scriptures on which the Creed is based. As a matter of Church discipline and custom we recite the Creed in our liturgical services, but we desire to see it either dropped or preserved merely as a monument of the history of the Church. It is in this last sense that we accept it."

But Bishop Henson's course has been at least peculiar. As a presbyter he had so successfully conveyed the impression that his position was akin to that of Professor Lake that there were serious, formal protests to his consecration as Bishop of Hereford. Dr. Henson thereupon made this distinct, child-like avowal that he accepts the Creed *ex animo*. The impression was given that he had been grievously misunderstood. His new role was successful. The Bishop of Oxford withdrew his opposition—though many others did not. Dr. Henson was made bishop.

Since then his utterances have again been "peculiar." He has seemed to wish again to be esteemed the "independent" thinker that he had been esteemed before. In convocation he declared that he does not wish to dissociate himself from thinkers like Dr. Sanday, who plainly say they do not accept what Dr. Henson has said he does accept. Perhaps, having served its purpose, he proposes now to repudiate his first declaration in order to take his place once more with Dr. Lake *et al.* The tortuous mental processes of "Liberal" theologians are beyond the comprehension of plain, old-fashioned Churchmen who have never learned how "I believe" can be twisted into "I do not believe" without falsehood, and who "accept *ex animo*" Dr. Henson's adjective "dishonorable" as the only fit description of such a course. The one service that these men perform is that they help us to understand the intellectual and spiritual position of Germany.

We may leave the Bishop of Hereford to fight it out with Dr. Lake, Dr. Sanday, and the Archbishop of Canterbury. But there is matter for sincere rejoicing in that so far no American priest has come forward to support Professor Lake's frank profession of infidelity. Not many years ago there were several conspicuous stars in our firmament, who coruscated denials, rejections, and repudiations on every side, and who would have gloried in declaring, with the Harvard Unitarian-Anglican professor, that they "did not accept the Creed *ex animo*". Where are they now? Where are their successors, if any? Echo answers, Where? There may be one or two bishops prepared to abolish the priesthood for the sake of reunion (provided, of course, that the episcopate remains unimpaired in glory!); there are a few priests who tread under foot the most explicit requirements of Church law—as, *e. g.*, with regard to the "remarriage of divorcees". But neither the one nor the other proclaim their repudiation of that Form of Sacred Words in which Catholic Christendom has summed up the immutable facts of the Faith. No wonder Dr. Lake, in his loneliness, seeks the spiritual companionship of his Unitarian neighbors.

What is the reason of this change? So far as it can be dated, 1906 marks the beginning of a better order of things among us; and the Crapsey trial seems to have been its occasion. Long ago that appears, like ancient history; but its effects are with us. Men whom the ordinary theological debate might have left unmoved were shocked by the suggestion of personal dishonor in connection with the regular official affirmation of what they privately denied.

"Who dares think one thing, and another tell,
My soul detests him as the gates of hell."

It was a leader among "Liberals" that quoted this couplet in justification of his own frank rejection of much that the Church teaches: but when his quotation was turned back against himself, he promptly renounced the priesthood (which he had sought, apparently, under a complete misapprehension), and returned to the communion of the sect with which he had originally been affiliated. Whereupon his severest critics applauded his integrity. Others, examining their position, followed his example. Many more, who had lightly questioned the great Christian verities, moved thereto by a boyish flippancy, the contagion of German pseudo-scholarship,

or the desire to be on the contrary side, took counsel seriously with themselves, saw that *credo* and *nego* were incompatible when said of the same proposition, examined the Church's grounds for the faith that is in her, and denied their denials whole-heartedly thenceforth. Who can find a man to-day, ministering at the altar of any of our churches, who does not believe in the Triune Nature of God, the proper Deity of Christ Jesus, His Birth of a pure Virgin, and His true Resurrection on Easter? *Laus Deo* for the improvement these twelve years have shown, and for the corresponding sense of solidarity among Churchmen of every type and school. A few belated bigots may babble billingsgate against their brethren; but no one takes them seriously, and they have to shriek to be heard at all. Meanwhile, men of the most diverse habits with regard to ceremonial, and the most varied terminology with regard to the Sacraments, are conscious of a true essential oneness as they confess the Incarnation of the Son of God and all involved therein.

THE utilization of the colleges, with their faculties and their curricula, as training places for men actually enlisted in military service, is an experiment of great interest. The government actually takes the students into service, clothing, equipping, and paying them, and then gives them their collegiate instruction in connection with their military training. It recognizes the colleges as serious factors in training men, and recognizes such training of the intellect as a distinct war service.

The plan strikes us as eminently statesmanlike and wise.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 16th:

Miss Lillas P. Morehouse, Milwaukee, Wis.	\$ 5.00
Christ Church, Middletown, N. J.	20.00
H. R.	5.00
A memorial	35.00
J. E. K., Hartford, Conn.	5.00
A Daughter of the King.	10.00
M. R. A., Boston, Mass.	50.00
K. K., Bloomfield, N. J.	10.00
Woman's Guild, St. Peter's Church, Sheboygan Falls, Wis. *	4.00
R. J. Griffith, New Market, Md. *	25.00
Trinity Sunday School, Tyrone, Pa. *	5.00
St. David's Church, Portland, Ore. †	1.00
Total for the week.	\$ 175.00
Previously acknowledged	62,218.30
	\$62,393.30

* For relief of French war orphans.

† For relief of Belgian children.

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

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

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

575. Belle City Temple No. 29, Pythian Sisters, Racine, Wis.	36.50
576. Joan Club, Racine, Wis. (four children)	146.00
577. Mrs. W. S. Lapham, New York City	36.50
578. Vale Honor Guard, Vale, Ore.	36.50
19. James H. Pershing, Denver, Colo.	20.00
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore.	3.00
272. Sunday School of St. Andrew's-by-the-Sea, Hyannisport, Mass.	36.50
335. St. Mark's Sunday School, Johnstown, Pa.—Special Christmas gift	5.00
Total for the week.	\$ 320.00
Previously acknowledged	35,491.03
	\$35,811.03

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:

24. Mrs. Hugh K. Hatfield, Hanover, Mass.	\$ 36.50
25. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich. . .	36.50
26. Corliss Auxiliary of Red Cross of Racine, Corliss, Wis. . .	36.50
27. F. F. V. and C. A. L., Calumet, Mich.	36.50
Total for the week.	\$ 146.00
Previously acknowledged	976.00
	\$1,122.00

[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

A Daughter of the King, La Grange, Ill.	\$ 2.00
St. Paul's Sunday School, Steubenville, Ohio.	75.00

Rev. C. W. MacWilliams, Hutchinson, Kans.....	10.00
Mrs. W. S. Lapham, New York City.....	15.00
A thankoffering.....	50.00
St. David's Parish, Portland, Ore.....	3.00
	\$155.00

SERBIAN RELIEF FUND

A memorial.....	\$15.00
St. David's Parish, Portland, Ore.....	1.00
	\$16.00

POLISH RELIEF FUND

St. David's Parish, Portland, Ore.....	\$1.00
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THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

St. David's Parish, Portland, Ore.....	\$1.00
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FROM GENERAL PERSHING TO THE CHURCHES

GENERAL PERSHING sends the following message to the Churches in America. It is in response to a greeting delivered to him by the Rev. Dr. McFarland, in Europe as a messenger from the Federal Council of the Churches of Christ in America.

"In the name of the American Army in France, as well as in my own name, I thank you for your kind and stimulating message.

"It is the consciousness that the soldier has behind him an undivided nation which enables him, whatever his rank may be, to face his task with courage. We Americans have the added inspiration and encouragement that flows from the example and friendship of our allies, who for four years have been fighting our battles in fighting their own. Standing by their side, we expect not only to vindicate the common cause of justice and honor and righteousness, but also to lay a solid foundation for world peace.

"We dare not claim that, as an army, we have yet achieved that high standard of manhood and conduct upon which the largest human effectiveness should be built; but the ideal of the nation and of the churches is constantly before us. With sincerity and firm purpose we set our faces toward the goal. After all, it is a common fight—yours there and ours here. What is necessary for the manhood of the soldier is necessary for the manhood of the citizen.

"The powerful resources of the nation, which have been placed ungrudgingly at the disposition of the army, are indispensable for the accomplishment of our duty. But we know that mere wealth of material resources or even of technical skill will not suffice. The invisible and unconquerable force let loose by the prayers and hopes and ideals of Christian America, of which you are representative, is incalculable. It furnishes the soul and motive for the military body and its operations. It steadies us to resist manfully those temptations which assail us in the extraordinary conditions of life in which we find ourselves.

"Your message of loyalty to us draws this reciprocal message of loyalty to you. We of the army think with gratitude and emotion of the unflagging service and wonderful trust in us of the Churches at home. May we prove ourselves worthy of it.

(Signed) JOHN J. PERSHING.

France, August 16, 1918."

OUR WHOLE peace in this life consisteth rather in humble endurance than in not feeling adversities. He that knows best how to suffer will best keep himself in peace. That man is conqueror of himself, and lord of the world, the friend of Christ, and an heir of heaven.—*Thomas à Kempis.*

BEGINNING to see duty from above instead of seeing it from below—surrounding it with God—this is knowing what duty is, the opportunity that He and we have together.—*G. Stanley Lee.*

FROM TWO FRENCH CHILDREN

THE following are translations of two letters of thanks from French children sent into the country to regain health through benefactions from THE LIVING CHURCH WAR RELIEF FUND. They belong to our readers and contributors rather than to ourselves.

"Dear American Benefactors:

"We learned by Madame Odier that it is you who contributed to send us to the country.

"I am in a little hamlet in the Yonnie. Every day I go to school, and when I come back I eat good bread, with butter spread on it, and then I go into the fields to look after the cows. When I come back I drink some good milk. Some days ago *la bonne Dame* Odier came to visit us. We got up a little *fête* for her and a little *gouter*. It all went off beautifully.

"While I am being so rested in this lovely place far from the bombs, I am thinking in sorrow of your brave boys who are fighting to defend us. When I grow up and your generous country shall be attacked in its turn, I will go to defend you.

"I thank you with all my heart and I send you all my gratitude and my friendship.

"A little Parisian boy in the country,
GUSTAVE HACKETTE."

"16th July.

"Dear American Friends:

"I want to thank you by this little letter for your goodness, for it is thanks to you that I am here far from the big cannon and far from the bombarding aeroplanes.

"I am indeed content as far as I am concerned, but unhappily my parents cannot be here.

"I want to say to you that if in your turn you shall have need of us we will aid you as you are doing for us now. The good proverb says: *Faites le bien pour le bien.*

"Dear friends, waiting for the time when I can be good to you, I thank you and finish by sending to you the assurance of my warmest affection.

"A grateful little French girl,
"ANDREE SANDOZ."

FOR VICTORY

America, the free,
Fighting 'gainst tyranny
On land and sea.
Destined by God to be
Champion of Liberty
All eyes are turned to thee
For victory.

O God be with our hosts,
Let no vain, foolish boasts
Rob us of power.
Be Thou our sword and shield
Upon the battlefield,
Till Satan's doom is sealed
In victory's hour.

God guide the men who fly
Through wide expanse of sky;
God guard our men!
Through dangerous flights of air,
Through storm or sunshine fair,
Protect their lives and spare;
God guard our men!

Fighting with all our powers,
Let victory be ours;
God help us win!
Forth in Thy name we fare,
Oh, hear a Nation's prayer,
The victor's crown to wear;
God help us win!

MAY L. RESTARICK.

(Dedicated to the Boys of the Second Infantry.)

WE SHOULD MARK and know of a very truth that all manner of virtue and goodness, and even that Eternal Good which is God Himself, can never make a man virtuous, good, or happy, so long as it is outside the soul. Therefore although it be good and profitable that we should ask, and learn and know, what good and holy men have wrought and suffered, and how God hath dealt with them, and what He hath wrought in and through them, yet it were a thousand times better that we should in ourselves learn and perceive and understand who we are, how and what our own life is, what God is and is doing in us, what He will have from us, and to what ends He will or will not make use of us.—*Selected.*

THE SEVENTEENTH SUNDAY AFTER TRINITY

By C. F. L.

THE GRACE OF HUMILITY

THERE is perhaps no Christian virtue less attractive, to the natural, human heart, than that of humility. To some it seems to be a lack of self-respect, a craven and affected condition of mind. But Christian humility is very different from a spirit of self-deprecation, which is flaunted before others in order to curry favor, or to elicit praise. It is the perfection of self-forgetfulness. A man, accustomed to a careful and regular habit of self-examination, knows his good points, as well as his sins and limitations. Any virtue he may possess he knows is not his own, but is the work of the Holy Spirit in his heart.

The keynote of to-day's teaching is humility—lowliness, and meekness of heart. Moses was the meekest of men, yet he was not weak, inefficient, or indolent. Our Lord was God, yet He humbled Himself to take our nature upon Him, to be born of a poor Virgin, to labor for His daily bread, and to die the agonizing death of the Cross. In the collect for Palm Sunday we are told that all this was done in order "that we might follow the example of His great humility".

At this feast to which Christ had been invited, He noticed the guests choosing the chief seats and rooms. We can picture them sweeping in, attired in their beautiful Oriental robes, passing haughtily by those whom they considered inferior, and selecting for themselves the most prominent positions.

It is sad, but notably true, that not only do people want to be first socially, but in Church gatherings and functions they desire the chief appointments, and the most desirable positions. Pride is a root and fundamental sin, entwining itself around other faults; and it is responsible for covetousness, envy, and anger, being one of the seven deadly sins. In manuals for self-examination there are usually more questions regarding pride than concerning the other sins. In a collect against this fault, we pray God "to root out of us all pride and swelling of heart, that we may willingly bear all contempt for His sake, and esteem ourselves lowly in His sight".

To a man who has been successful, who has all his life been praised, and admired, it seems at first well-nigh impossible to use the Litany of Humility. He feels hardly honest in doing so, and it may be a long time before he does pray these petitions sincerely: "From the desire of being esteemed, loved, sought, honored, praised, preferred, Deliver me, O Jesu"; and the still harder requests: "That others may be praised, and I forgotten; that others may be preferred before me in everything, Jesu, grant me the grace to wish."

Who is there who has not found it difficult to offer such requests? But, if the task is persevered in, gradually the desire for human praise diminishes, and the soul is satisfied with the approving smile of Almighty God. In spiritual things, also, there must be lowliness of heart, meekness of spirit, and humility of soul. The highest place of honor was not promised to St. John and St. James, when their mother, full of maternal love, proffered that request for her two sons.

Spiritual pride kills the grace and joy which flow from the sacraments; and only in humbleness and penitence should one seek to make his Communion. But to such the river of grace flows abundantly; and while slaking his thirst, yet—to utter a paradox—it creates a still greater thirst for sacramental joy, and the indwelling Spirit of Christ. Each day the feast of divine love seems more and more to him, and he enters into rest, even while yet here upon this earth. Then, when life draws near its close, comes the call: "Friend, go up higher" — up beyond the carking cares of earthly things, into the peace and purifying rest that awaits us on the other side of the veil. Yet even there we must not desire the highest position, but voice this thought of the sainted George Herbert, when he wrote:

"Give me a standing there, and place
Among the beams, which crown the Face
Of Him who died to part sin and my heart."

MEN are to make the most of their individual gifts for the sake of others.—*Rev. H. P. Liddon, D.D.*

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Seventeenth Sunday after Trinity	Dan. 7: 1-27 Proverbs 2	Revelation 13	Hosea 14	Matthew 7
Monday	Dan. 8: 1-14	Romans 13	Ecclus. 5	Luke 12: 41-end
Tuesday	Dan. 8: 15-end	Romans 14: 1-12	Ecclus. 6: 1-17	Luke 13: 1-17
Wednesday	Dan. 10: 1-17	Romans 14: 13-15: 4	Ecclus. 6: 18-end	Luke 13: 18-end
Thursday	Dan. 10: 18-11: 8	Romans 15: 5-14	Ecclus. 7: 1-19	Luke 14: 1-24
Friday	Dan. 11: 9-27	Romans 15: 15-end	Ecclus. 7: 20-end	Luke 14: 25-end
Saturday Eve St. Michael and All Angels	Dan. 11: 28-end	Romans 16	Job 38 Ecclus. 8	Hebrews 1: 13-2: 10 Luke 15: 1-10
St. Michael and All Angels Eighteenth Sunday after Trinity	Gen. 28: 10-end Daniel 12 Proverbs 12: 1-22	Acts 12: 1-23 Matthew 24: 1-28	Daniel 12: 1-17 Jeremiah 17: 5-17	Revelation 14: 1-13 Luke 15: 11-end

IN times like these, in all crises of world and Church history, thoughtful believers in divine revelation naturally go to the word of God for illumination and guidance; and it is a true instinct that directs us now to two books, one in the Old and the other in the New Testament: Daniel and Revelation. There is a certain analogy between the struggle for faith and morals during the persecutions of the Jews under Antiochus Epiphanes, the troubles of the early Christians in the Roman Empire, and the present epoch.

There are, of course, differences in the interpretation of these two books, more radical, perhaps, than of any other books of either Testament. But the foundation of any right understanding of them must be laid—this much must be conceded to the modern historical method of Biblical study—in a knowledge of the circumstances under which the books were written, or at least of the original use of them. Now there does not seem to be any room for doubt that the book of Daniel, for example, if not composed during the time of Antiochus Epiphanes, was at least used during those troublous times for the purpose of encouraging God's sorely smitten people. That encouragement was given, first, by the story of how Daniel was preserved under similar persecutions; and, secondly, by a philosophy of history, a plan of God, in accordance with which the kingdoms of brute force would at last yield to the triumph of righteousness and the benign but all-powerful sway of a Son of Man.

Now, in order to apply these lessons to our own times, it is not necessary to prove that the "number of the beast" (Rev. 13: 18) means literally any modern individual. Our Lord must be our guide in the interpretation of prophecy's fulfilment; and just as any one who came and worked in the spirit of an Elijah (John the Baptist, for example) was Elijah for all practical purposes (see Mal. 4: 5, Luke 1: 17, and Matt. 11: 14), so any one that behaves like a beast (the Kaiser, for example) is a good enough fulfilment alike of Daniel's kingdoms or Revelation's beast. At any rate, one cannot understand the history of God's people during the period leading up to the Advent of our Lord without taking this view of the Book of Daniel.

For connection with the Eucharistic service, it may be noted that Daniel and the heathen kings are illustrations, respectively, of the spirit of lowliness and of service, on the one hand, and of the pride and arrogance, on the other, that are referred to in Epistle and Gospel; one leading to promotion, the other to degradation.

The evening lessons are keyed specifically to the collect: the grace of God that is designed to lead to right living, not to the salvation of the sinner in his sins. There is nothing that our popular conception of religion, which makes of faith a substitute for right living instead of a means thereto, needs more than a study of the Sermon on the Mount in connection with what are called "the doctrines of grace". We are by penitence and faith, not by our good deeds, brought into right relations with God (justified). But having been thus, through our acceptance of God's free grace, brought into this state, we are expected, in the language of the day, to "make good". "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven."

BLUE MONDAY MUSINGS

By Presbyterian Ignoramus



How purely relative all terms of time are! "Antiquity," for instance: One recalls President Eliot's happy phrase in his address to Prince Henry of Prussia, about the venerable American Republic saluting the new German Empire. I have never seen Tadmor or Palmyra, but there are deserted farm-houses on New England hills which produce an effect of remote, almost prehistoric desolation, even though they date only from the eighteenth century. So an American pedigree going back to the first colonial ancestor is as ancient as a British line reaching to William the Conqueror, since in each case it is to the beginning of a new national life. They took me on a pilgrimage once in a middle-western state to "the oldest house in the country"—built in 1830! An Oklahoma visitor to Harvard College exclaimed, when they showed him Massachusetts Hall, built two hundred years ago, "I didn't know there were houses as old as that!" But, that very summer, American visitors to Oxford were told that Worcester College was too modern to be very interesting—having been erected almost in the same year.

Motoring to Amherst last month, over wooded Massachusetts hills given up to partridges, rabbits, and deer, we passed such a farm-house as I have spoken of above, set sideways to the road, overgrown with raspberry bushes, the windows blank, the chimney crumbling, haunted, we might readily imagine, by ghosts of bygone generations. Here it is, photographed with a view to your contemplation; for under its roof-tree Ozi William Whitaker was born, sometime Bishop of Pennsylvania, and, before that, Missionary Bishop in the Rocky Mountain regions; gracious, gentle, evangelical saint of the old school. Less than a century ago it was, that he first saw the light there; but how remote that time seems!



BISHOP WHITAKER'S BIRTHPLACE
Near New Salem, Mass.

RUDYARD KIPLING has lately been putting on record his impressions of the American army as it passes by Winchester in England: enthusiastically approving they are, too, and without the sneers at people and things from this side the Atlantic. He notes specially the "startlingly low pitched voices", the "deadly-quiet, low-spoken, direct" young men. "One batch of over a thousand averaged 5 feet 10 inches, by 37 inches chest, all very silent, all very soft-spoken, and all with that one look in the inquisitive eyes." Mr. Kipling's ear isn't as keen as it used to be: he makes a Texas regular say "folk" instead of "folks", and be peculiarly interested in the memorial to the *Mayflower* and the Pilgrim Fathers.

One passage is specially interesting:

"And, slowly or swiftly, each out of his own experience, they are recasting their ideas of the English, which, to tell the truth, were first placed in them and their forebears by the Irish. Ask any American of the last generation whence they had their early hatred of England, and nearly all of them will tell you it was from Irish nurse, servant, hired man, or friend. So with these. "But now the wheel has come full circle. England, stripped for the dear life and too busy to know or care, is laid open to them from end to end, as she was and is to our own dominions. "Meanwhile, Ireland, for reasons sufficient to herself—her sons will have to restate them for generation after generation to every race and color in the world—the Ireland that calls herself the beautiful names and strikes the beautiful poses, is not only

demonstrably and damnably out of it, but loudly in alliance with the Hun.

"And since the boys have come to us by sea, and observe that trouble is thickest off the Irish coast, they connect Ireland with submarines.

"Further, some of them think they have been lied to about the English. A man may overlook lies in peace, but he does not care to move toward death with a suspicion that he has been misinformed concerning his comrades in arms by a gentleman who is not only taking no part in the fray, but who also, he believes, prowls along the beach with a flashlight to try and drown him en route.

"Hence comments.

"Here is one: "They've been appealing to Caesar as far back as I can remember. Now that Caesar's come their way they don't seem so crazy to follow him. I'm through with 'em.'"

No denunciation of Sir Edward Carson by T. P. O'Connor, however justified, can roll away this indictment. Remember the *Tuscania*; remember the mob of hooting Sinn Feiners who drowned Col. Arthur Lynch's recruiting speech in Dublin the other day; remember the *Irish World's* miserable alliance with German propaganda in America, and Judge Cohalan's cablegram to the German government. The Americans of Irish blood who are fighting in their thousands on the western front will not forgive the cowards that stoned American sailors in the streets of Cork, to show their enmity to the cause of the Allies.

Mr. Kipling ends with a very common historic blunder. "The *Mayflower*, 180 tons, sailed from Southampton close on 300 years ago. Out of her sailing grew the United States of America."

The *Mayflower* was a great ship, with a wonderful company on board; and we can not honor them too much, so long as we tell the truth about them. But hysterical exaggeration of their part in laying the foundations of our country can do them no real honor. Mr. Kipling forgets (if he ever knew) the settling of Virginia long before the *Mayflower* sailed; he ignores the far greater effect in New England of the Puritan colony at Salem; and he and not a few Americans ought to learn once for all that the basal idea of

a federal republic came to our ancestors direct from "The United States of the Netherlands", whose colonizers were busy along the Hudson before Plymouth Rock had been sighted.

THIS BIT OF FUGITIVE VERSE is worth keeping, I think. The original was found on an Australian soldier who fell in battle—his name unknown.

"THE WAR'S RECOMPENSE

"Ye that have faith to look with fearless eyes
Beyond that tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life,

"Rejoice, whatever anguish rend the heart,
That God has given you a priceless dower:
To live in these great times and have your part
In Freedom's crowning hour.

"That ye may tell your sons who see the light
High in the Heavens—their heritage to take—
'I saw the powers of darkness put to flight,
I saw the Morning break.'"

BLESSED ARE they who are glad to have time to spare for God, and shake off all worldly impediments.—*Thomas à Kempis*.

Synod of the Mid-West

GAMBIER, Ohio, September 14, 1918.

THE fourth synod of the Province of the Mid-West was held at Gambier, Ohio, on September 10th, 11th, and 12th. The attendance was larger than had been thought possible in a place somewhat remote from main lines of travel. The beauty and charm of the historic spot and the academic quiet of the small college town were favorable to the work of the synod. The enjoyment and industry of the body were enhanced, too, by the fact that most of the delegates were lodged in the building of the Harcourt Place Seminary for girls, taking their meals together in the large dining hall of the college commons, nearby. All were guests of Kenyon College throughout the session, and this also added to the house-party atmosphere of the affair.

The synod began with a celebration of the Holy Communion in the College chapel at 10 on Tuesday morning, the President of the synod, the Rt. Rev. Wm. A. Leonard, D.D., being the celebrant, the Rt. Rev. Wm. Walter Webb, D.D., the epistoler, and the Rt. Rev. Boyd Vincent, D.D., the gospeler. The sessions were held in Philomathesian Hall, the meeting-place of one of the ancient Kenyon literary societies. With its table-armed lecture room chairs and its adjoining class rooms for committee meetings, it proved a pleasant and convenient place.

Early in the opening session the committee on the dispatch of business (the Bishop Coadjutor of Ohio, Dr. B. Talbot Rogers, and Mr. Mortimer Matthews) recommended that the sessions should take up successively the subjects of Missions, Religious Education, and Social Service, and it was suggested that evening sessions be held if needful. One of the first acts of the synod was the election to the Court of Review of Mr. E. P. Bailey of Chicago, who had been appointed to that post *ad interim*. The question of the next meeting coming up in connection with elections, and the present system providing that meetings be omitted in convention years, Bishop Vincent urged in strong terms the possibilities latent in the provincial system, asserting that interest would lag and these possibilities would never be realized if the meetings are not held annually. Thereupon it was determined that the next meeting should be held in Detroit on Monday and Tuesday, October 6 and 7, 1919, the days immediately preceding the assembling of the General Convention in that city.

CONSTITUTION OF COMMITTEE

The point was made in the first session, and it was frequently reinforced as the sessions proceeded, that the committees of the synod should be so constituted that their members can get together without too great expenditure of time and money. Some committees had been unable to meet at all; others had held their first meeting at Gambier on the evening preceding the synod, and some had arranged their report by correspondence. The Committee on Missions urged that it ought to be able to meet monthly and to keep in touch by correspondence with all the parishes of the synod, encouraging, suggesting, reminding, in reference to the parish apportionments.

Dr. B. Talbot Rogers strongly advocated asking the Board of Missions to make its apportionment to the synod as a whole instead of making it to the separate dioceses, putting upon the executive committee the business of dividing it among the dioceses.

The Bishop of Fond du Lac made a stirring address on Domestic Missions in which he said that the salaries of foreign and domestic missionaries must be equalized, that appropriations to the two fields must be equalized, that the romance attaching to foreign fields must be eliminated, and the realities of the case brought to the fore.

THE PROVINCIAL SYSTEM

A series of pointed questions in the report on Missions gave rise to warm discussion, and developed clashing opinions as to the whole subject of provinces. Some, feeling the need of something between the diocese and the ponderous and overworked General Convention, urged fearlessness in giving

the synod real work to do and in seeking efficient means for carrying it out; others saw a danger of interfering with the unity of the Church and breaking it up into small bodies. The Suffragan Bishop of Chicago insisted that "it is time for the province to take action which will advance the work of Domestic Missions"; the Bishop of Michigan scornfully protested against steps that would tend to "provincialize the Church". But the preponderating sentiment was in favor of making the synod as effective as possible; resolutions were passed stating that "This synod can advance work within its borders", and "This synod does desire the internal administration of its missionary affairs". And it resolved to request that the apportionments to its dioceses may be made by its executive committee.

The Rev. Francis S. White, representing the General Board of Missions, made a winning speech on the work and problems of the board. The synod elected the Bishop of Western Michigan and Mr. Mortimer Matthews to fill the two vacancies among the representatives of the province on the General Board of Missions.

ELECTION OF EXECUTIVE SECRETARY

No doubt the outstanding work of the synod was the election of an executive secretary, to be secretary of the Provincial Boards of Missions, Religious Education, and Social Service, and to give his time to work within the province. The person unanimously chosen, on the recommendation of the Committee on Nominations, was the Rev. George Long of the diocese of Quincy. Mr. Long considered the matter for a day and then announced his acceptance. His salary is to be provided by an assessment of three cents per communicant throughout the province, and pending arrangements for collecting this he will give part time to the work for such honorarium as the executive committee may think fit. Great satisfaction was felt over the securing of Mr. Long for this important post.

RELIGIOUS EDUCATION

At the session on Religious Education the Rev. J. M. Page of Champaign, Ill., presented an admirable report on Church Work in Universities which the synod resolved to print and send out to all the clergy of the province. Dr. Rogers presented an interesting report on Secondary Schools, which brought out the striking fact that three of the six military academies in the United States recognized by the government are Church institutions. He urged the country's need of good secondary schools under religious influence, and he stressed their need of sufficient endowment. President Peirce of Kenyon spoke most interestingly on the history of Kenyon College, and he invited the synod to go with him on a personally conducted tour of the grounds and buildings, and to listen to a fuller story of the college *en route*. Two such tours were carried out immediately after breakfast on Wednesday and Thursday mornings. The Rev. Paul Micou of the General Board addressed the synod on a national church-student organization.

One of the most interesting features of this session was an address by Dr. Gardner, president of the General Board, on the pressing needs of our day for intelligent and efficient work in religious education. He said that this work must be the rescuing of education from all secularizing influences and the infusing of it with spiritual influences. The General Board has as its field 300,000 homes, 500,000 boys and girls, 49,000 teachers, 750 colleges with 17,000 Episcopalian students, and 12 or 13 theological seminaries. A generation of boys is receiving an education high in patriotism but full of secularizing influences.

Mr. Courtenay Barber of the Brotherhood of St. Andrew addressed the synod by invitation on the recent Northfield Convention and the new programme adopted there; it is, in a word, the extension of their field organization so that every parish will be within reach of a field secretary.

SOCIAL SERVICE

The Provincial Board of Social Service presented two printed reports, one of which lists and describes all of the

Church institutions for social amelioration in the province, the other strongly urging definite steps toward leadership and efficient social service in the province. On the subject of war profiteering it said:

"The reason why the American people have so nobly responded to the call of arms, and the only reason why the Church of Jesus Christ dares to commend our partaking in the conflict, is that we as a nation are committed, through the words of our President, first to fight for world democracy and not for American advantage, and second so to manage our fighting as to prevent the exploitation of the masses of our people for the benefit of the monied few. It would be unthinkable for any Church faithful to the Lord to endorse for one instant either a war for our own advantage at the expense of other peoples or a war wherein the rich were enabled to grow richer while the poor grew poorer.

"There are forces in our country, subtle and powerful, which are ever seeking so to stimulate American conceit as to make us forget our brotherhood with the rest of the world and to seek primarily our own advantage. There are already powerful influences saying in variant form what was originally said by a very great naval officer and a very superficial philosopher: 'My country, right or wrong, my country.' These forces are also opposing, as openly as they dare, such distribution of the cost of fighting as will place the burden upon those best able to bear it. Our President has said that war profiteering in various lines has become notorious. Pressure is being brought to bear constantly upon Congress for the protection of this profiteering. The great forces of labor are making themselves heard in the land and in the halls of Congress, backing up the declarations of our President and the administration as a whole, in opposition to the sinister influences of selfish and privileged interests. It would seem to us a suitable thing that the synod should formally state to the President of the United States, the Secretaries of State and of the Treasury, and the senators from the five states whose territory lies within the province, its determination to back with its moral support: first, our country's determination to seek nothing for itself, through this war or in peace negotiations, which it does not wish for every nation; and second, the administration's policy of so arranging taxation as to protect the masses of our people from unscrupulous exploitation at the hands of propertied and hitherto privileged investors."

Bishop Williams, who presented these reports, made an eloquent and striking speech on reconstruction after the war and the religious problems involved in it. He holds that the standards of the people at home must be materially changed, if our religion is to satisfy and hold the boys when they come back infused with the high standards which have animated them. He believes that the trenches are full of a very real and deep, though perhaps mute, religion. By request Bishop Williams led an informal conference on this topic, on the evening after the adjournment of the synod, which was one of the delightful things of the Gambier visit.

HOUSE OF CHURCHWOMEN IN FIRST SESSION

A memorable feature of this synod was the coincident meeting of the House of Churchwomen, established by the last synod and now meeting for the first time. Its representatives were chosen by the Women's Auxiliaries of the dioceses and the attendance was good. The ladies were lodged with the hospitable people of Gambier, but they had their meals with the synod delegates and their meetings were held in Norton Hall, adjoining the meeting-place of the synod. Bishop Leonard, in his capacity as president, paid them a formal visit, bidding them welcome and Godspeed, and later on a delegation from their body appeared before the synod, bearing for approval their regulations and by-laws and the nominations for their officers. This approval was given by a standing vote. Their officers are: President, Mrs. Homer P. Knapp, Ohio; vice-president, Miss Alice Goldthwait, Michigan City; secretary, Miss E. J. Randall, Chicago; treasurer, Mrs. Joseph D. Herron, Southern Ohio. On Wednesday evening the House of Churchwomen was received by the synod. They remained for the addresses by Dr. Gardner and Mr. Courtenay Barber, and Miss Matthews, of their number, made an address on The Advent Call. This call, said she, has for its purpose the influencing of the homes to which the boys will return. There are to be "messengers" to go into every home, to urge special prayer and new consecration.

The sessions of the House of Churchwomen were occupied mostly with organization and with the consideration of this call. The "regulations" were drafted by a committee of which Miss Matthews was chairman, and the call was pre-

sented by Deaconess Fuller. Miss Ziegler, field secretary of the War Emergency Committee of the Girls' Friendly Society, presented the work of her organization. Secretary White and President Peirce also addressed the ladies.

On Wednesday afternoon, at 5, Bishop Leonard gave an informal reception for all visitors, at his charming old home in the woods, Kokosing. Forest and lawns were at their loveliest, and the spacious rooms and broad verandas gave ample space for the large company to move about and get acquainted.

Dr. Gardner, who has attended some twenty-seven synods, declares that this was one of the most fruitful and helpful provincial meetings that he has known; and all who were there seemed filled with enthusiasm and with hope for the usefulness of the provincial system as it finds itself more and more.

JUSTICE TO GOD AND MAN

[FROM A CONVENTION ADDRESS OF THE BISHOP OF MONTANA]

MEANWHILE another problem was placed before the House. A memorial signed by some hundred members of at least nine different communions, some of them of our own, made an earnest plea for "the subordination of all things divisive", for "one sacrificial offering of all things held to be of value in one great venture of faith for God"; suggesting that "chaplains and ministers, from whatever Church they may come, be commissioned not by their own communion only, but, by joint ordination or consecration, sent forth with whatsoever authority and grace the whole Church of God may confer, bearing no mark upon them but the sign of the Cross." This joint ordination was proposed "as a war measure", and quick decision urged. The memorial was sent out to all the Churches; it was accompanied, as sent to our bishops, by a personal letter from Dr. Newman Smyth, the revered Congregationalist leader, whose name headed the list of signatures. Dr. Smyth appealed to the bishops to act, not in "the canonically limited episcopate" of the Protestant Episcopal Church, but "in whatever authority or grace they may deem themselves possessed as belonging to the historic episcopate"; and cited two cases in English Church history which he regarded as precedents.

The document was a weighty one, entitled to fullest consideration and discussion; weighty both by reason of the names of the signers and by the impressive, learned, and profoundly serious argument. True, the meeting of the bishops had been called in order to deal with other matters—the case of Bishop Jones, and the election of a Bishop for the Philippines; business sufficient to occupy two days. And true, again, if the House had sat for a month, it would have been powerless to revise the Law of the Church so as to give authority to any of our bishops to take part in any such proposed joint ordinations. But every bishop who went to New York had known for nearly three months that this memorial would be presented; and, if presented, it could neither be ignored nor instantly adopted or rejected. No more vital overture in the interest of Christian Unity has been before us in the lifetime of this generation.

What happened? Just what is always happening with our conventions, large and small, general and local. We *must* adjourn by the evening of the second day; the third morning we should be without a quorum; some of our members are already leaving; and so on. Among those who *had* to leave was one who later "excoriated" the House for its refusal to endorse the measure. And a committee, in the press of much anxious business, managed to meet, draw up a report in haste—the haste evidenced by some unfortunate statements which more leisurely preparation would have avoided—the report was read before a House ready to dissolve, was formally and not very heartily adopted; and the bishops were free to go home! One who had a four-days' journey going and four days' returning, having made his arrangements to be five days in New York, could only lament the too great preciousness of the time of brethren who could go to the meeting in a day or less.

I have taken the liberty thus to tell frankly just what happened, and why. It is one of the chronic misfortunes, as it seems to me, of our ecclesiastical gatherings, and will account not only for much ill-considered action, and misunderstood action, but for occasional greater waste of time and for missing of precious opportunities gone never to return.

MANY A ONE thinks he has God and an abundance of all things if he has money and goods. He relies on them, and boasts that he cares for no one. Lo, he has indeed a god, who is called mammon, that is, money and goods, on which he sets all his heart, and this is the commonest idol in the world.—*Martin Luther.*



HOUSE OF BISHOPS OF THE CHURCH IN CANADA, AT GENERAL SYNOD IN TORONTO

Front row, left to right—Rt. Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto; Rt. Rev. J. H. Lofthouse, D.D., Keewatin; Most Rev. G. Thorneloe, D.D., D.C.L., Archbishop of Algoma and Metropolitan of Ontario; Most Rev. C. L. Worrell, D.D., D.C.L., Archbishop of Nova Scotia and Metropolitan of Eastern Canada; Rt. Rev. J. N. McCormick, D.D., Western Michigan (guest); Most Rev. S. P. Matheson, D.D., LL.D., Archbishop of Rupert's Land and Primate of All Canada; Most Rev. F. H. DuVernet, D.D., Archbishop of Caledonia and Metropolitan of British Columbia; Rt. Rev. W. C. Pinkham, D.D., D.C.L., Bishop of Calgary; Rt. Rev. J. A. Newnham, D.D., Bishop of Saskatchewan.

Center row, left to right—Rt. Rev. Isaac O. Stringer, D.D., Bishop of Selkirk; Rt. Rev. J. R. Lucas, Bishop of Mackenzie River; Rt. Rev. William Clark, D.D., Bishop of Niagara; Rt. Rev. J. C. Farthing, M.A., D.D., D.C.L., Bishop of Montreal; Rt. Rev. Dr. Darlington, Bishop of Harrisburg, Pa. (guest); Rt. Rev. David Williams, D.D., Bishop of Huron; Rt. Rev. J. A. Richardson, D.D., Bishop of Fredericton; Rt. Rev. J. F. Sweeny, M.A., D.D., D.C.L., Bishop of Toronto; Rt. Rev. J. C. Roper, M.A., D.D., Bishop of Ottawa.

Back row, left to right—Rt. Rev. C. D. Schofield, D.D., Bishop of Columbia; Rt. Rev. A. J. Doull, D.D., Bishop of Kootenay; Rt. Rev. Lennox W. Williams, D.D., Bishop of Quebec; Rt. Rev. E. F. Robins, D.D., Bishop of Athabasca; Rt. Rev. A. U. De Pencier, M.A., Bishop of New Westminster; Rt. Rev. M. T. McAdam Harding, D.D., Bishop of Qu'Appelle; Rt. Rev. E. J. Bidwell, D.D., D.C.L., Bishop of Ontario; Rt. Rev. H. A. Gray, D.D., Bishop of Edmonton.

[Report of Synod will appear next week]

TEACHER TRAINING AND WORLD WELFARE

THE war will bring changes in our civilization that will go far beyond our present expectation. The world will need a good deal of adjustment and never will be the same as it has been. It will be a better world or it will be a worse world, and the Churches of America must decide which.

When the war is over we must create a new civilization for the world. That will be a long process, but the first ten years will determine its essential direction and character. Will it be pagan, atheistic, agnostic, or Christian? That will depend upon the type and virility of the religious life of the nations around the table where the peace programme is framed, and the influence of those nations in the world's life and work afterwards. America and Great Britain will sit side by side in that council, and work shoulder to shoulder for world betterment in the years following.

The force of the religious life of America is therefore an important consideration. Ecclesiastical organizations will have no place at the council table of the nations, but the men who will sit there representing the American people should know the life and feel the pulse of the nation. If the religion of the people is so Christian and so vigorous and so forceful that our leaders are conscious of it, then religion will influence the terms and purposes of the treaties that will be made.

The Church has here a big task and an almost staggering challenge. Will she, dare she, assume such a gigantic undertaking? As an ecclesiastical organization the Church must maintain a policy of "hands off"; but as an organization to promote the spiritual life of the people she will seek so to relate men to God through Jesus Christ that they will become men who think like God and act like God; and then they will go out into the world of men and of affairs to think God's thoughts after Him. Dare the Church undertake a programme so positive and so practical? Dare she undertake less?

The Churches' chief agency for influencing life and making character is the Church school. Therefore, this agency should be greatly strengthened to enable it to measure up to its possibilities. The school often seems small and commonplace, but it is of such a nature as to exert world influences, for it deals with persons whose character is in the forming and whose lives are yet to be lived. Life is a mighty thing, and when a life is actuated by the spirit of Jesus Christ tremendous results may be expected.

The training of Sunday school teachers for this work

of religious education is the most important task in the Churches' programme to-day. No haphazard effort will suffice. With the purpose and spirit of conquest the Church must meet the challenge of the hour to train her teachers for world welfare.

The teacher training drive of the Sunday School Council, beginning now and working through October among thirty religious organizations, is timely. It gives one objective to all the Sunday schools of America, and the goal is possible and proper. It should be wholly successful.—*Adapted.*

A PRAYER FOR CHRISTIAN INTERNATIONALISM

[SET FORTH BY THE BISHOP OF MONTANA]

O GOD, who hast made of one blood all nations of men, and determined the bounds of their habitation: By the chastisement of this affliction draw them all to Thee; deliver them from the bondage of self-seeking counsels, of sinister intrigue, and haunting fear, into the glorious liberty of Thy obedience, and the security of Thy kingdom. Raise up everywhere, to guide them, men that have understanding of the times, fearless and just, not swayed by clamor or passion, or lust of power. Open the hearts of the people in all lands to the light of Thy holy Gospel; let Thy Spirit go forth to renew the face of the earth. So let the nations rejoice and be glad; dwelling side by side in peace and amity, in mutual helpfulness and neighborly good will, under Him who is King of kings and Lord of lords, Thy Son, our Saviour Jesus Christ. *Amen.*

WHAT GOD LISTENS FOR

IT IS SAID that once, when Sir Michael Costa was having a rehearsal with a vast array of performers and hundreds of voices, as the mighty chorus rang out with the thunder of the organ, and roll of drums, and ringing horns, and cymbals clashing, some one man who played the piccolo far away up in some corner, said within himself, "In all this din it matters not what I do!" and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud: "Where is the piccolo?" The quick ear missed it, and all was spoiled because it failed to take its part.

O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise, He listens for it, and all the music of His great universe is made richer and sweeter because thou givest Him thanks. Bless the Lord, O my soul.—*Mark Guy Pearce.*

SHE'S ONE o' them things as looks the brightest on a rainy day, and loves you the best when you're most i' need o' it.—*George Eliot.*

Aizu-Wakamatsu

By the Rev. JOHN COLE McKIM

SUPPOSE the first impression concerning Wakamatsu of a newly arrived American would be the extreme poverty of the town. If he has already heard of it as a city of great historic interest, he would be all the more surprised to find it such a slattern place. The very circumstances which render it famous are the occasion of its poverty.

For Wakamatsu was formerly the capital of the Daimyo of Aizu, and he was the very last of the great lords of the main island to yield to the imperial forces in the war of the restoration, not fifty years ago. When at last the besieging forces were victorious, there was a sack, and such a fire as makes the accounts of burning Louvain read like the story of a bonfire. The great castle, the pride of all Aizu, was razed to the ground. Then, there was a deportation of gentlefolk, so that, even after peace had been restored, the city—a charred remnant surrounding the ruins of a castle—faced the problem of reconstruction deprived of many of its natural leaders, and, for a time, with no very large share in those imperial favors which were largely and not unnaturally reserved for the southern clansmen (especially those of Satsuma and Choshu) who had taken a leading part in the restoration of the emperor and the unification of his realm.

However, the brave men of Aizu, accepting the fortune of war, erected hovels where there had been houses, made a park of the castle grounds, and so conducted themselves in their new circumstances that they were soon accorded a share in the bounty of the central government. To-day the country has no more loyal citizens than the men of Aizu. Still, they are sorely handicapped. They have to make up for lost time. And in a country where (according to some writers) the people as a whole are generally within a few meals of starvation any handicap whatever is an exceedingly serious matter. The railway did not reach this great city until after the beginning of the century, and it is only within the last three years that we have had direct rail communication with our nearest seaport.

But it is not in material prosperity only that these historical circumstances have worked harm to our brave and ancient city. Modern missionary effort, so far, at any rate, as Japan is concerned, has shown a tendency to wait upon the railroad.* This is not a happy state of affairs, for it often means that those who are most in need of religious aid, and who would the most readily hear the preaching of the Cross, are the very ones who must wait upon the development of cheap and relatively comfortable modes of travel.†

It was within the twentieth century that our first resident priest (the Rev. A. W. Cooke, Ph.D., now in France) was sent to Wakamatsu. He was succeeded after about five years of earnest and effective work by the Rev. W. F. Madeley, in whose time our excellent kindergarten was founded. The present writer took charge at the beginning of 1914. The district annexed to the Wakamatsu station, already a large one, has since been extended so as to embrace a population of over a million.

* So that one sometimes reads in various missionary reports such phrases as: "the extension of the railway to — enabled us to begin work there."

† Not all people realize that walking is the most expensive mode of travel. Any one can prove this for himself if he will walk for a hundred miles along the railway and then make the return trip by train.

We have Christians in the city and its suburbs to the number of about seventy. For these we have Sunday Communion, with sermons twice a month. On the other Sundays I am away visiting substations, and on these Sundays a catechist (the Rev. Timothy Nakamura) takes matins and Litany. There are daily Communion when the priest is in Wakamatsu.

We have a small catechism for the Christian children. Our *fujin-dendoshi* (an office similar, *mutatis mutandis*, to that of *deaconess* in the American Church) superintends a hostel for two Christian high school girls—we have neither room nor funds for a larger number—and we have a certain amount of pastoral work along the usual lines of confessions, sick calls, weddings, burials, infant baptisms, first Communion classes, etc.

We conduct a kindergarten attended by both Christian and non-Christian children — the latter, of course, greatly in the majority. The kindergarten building is used on Sundays for church services, the sanctuary being curtained off during the week.

We are sadly in need of a proper church building, not merely or even principally for the sake of our seventy city or three hundred district Christians, but chiefly "for beauty and for glory". It

does not seem quite consistent for us to send missionaries to teach people to glorify the Only True God and then build a mere hovel to enshrine Him. Of course God can dwell in stables when He is turned away from the inn, and a hovel church can be heaven itself when it is all that Catholics can provide. But when we tell non-Christians that the Lord is in His holy temple we must not be surprised if some of them, at any rate, estimate our regard for the Lord by the sort of temple we erect for Him.

Last but not least is our evangelistic work. To some extent this also is of a routine character. We have a large

"amusing" Sunday school for non-Christian children. It must needs be amusing if we are to secure anything like regular attendance from children whose parents do not think them under any obligation to attend. But with the amusement we do impart a great deal of teaching to a considerable number of the children, and we gain a valuable avenue of approach to the parents. Then, too, the Sunday school enables us to keep in touch with many of our kindergarten alumni.

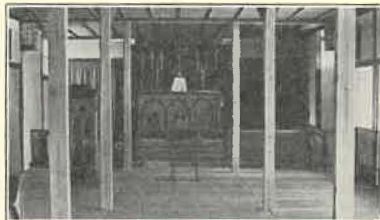
On Sunday evenings there is a Litany, with instructions for enquirers and catechumens.

Occasionally here, as in our other stations, we have a "great preaching", but for this, if it is not out of doors, we frequently use a theater. After the preaching is over there is generally some more or less polite heckling, called *shitsumon*, which can sometimes be turned to good account. Then those who are sufficiently interested to give their names are enrolled as enquirers and asked to attend classes of instruction. After a time, enquirers who persevere are made catechumens, and these are prepared for Baptism.

It is not only after preaching that enquirers are enrolled. The relations and friends of Christians, chance attendants at services, patients in the hospital (which we visit regularly), and others whose interest can not be traced to any definite time or circumstance, and still others who seem to desire little more than to learn English, are constantly presenting themselves.



THE KINDERGARTEN CHURCH AT WAKAMATSU



INNER VIEW OF THE CHURCH AT WAKAMATSU

At the rear are a few benches, of one of which a corner appears at the left. Those in front are expected to sit on the floor.

The Angels with the Seven Trumpets

A Study in the Apocalypse

By the Rev. JOHN H. EGAR, D.D.

I

THE Book of Revelation, considered as an inspired poem, is, in the opinion of the present writer, best characterized as the prognosis of the Mediatorial Kingdom of our Lord and Saviour Jesus Christ. It is not a book of world prophecy, as many commentators assume; but a series of visions inspired by the Holy Spirit, revealing in symbol and figure the principles and progress of the Kingdom administered by ministers and agents of the King, evolving, out of the world that now is, the world that is to be, when the Mediatorial Kingdom has fulfilled its mission, and the King delivers it up to His Father, to receive it again as the Everlasting Kingdom of the Father and the Son (Rev. 11: 15. See also I Cor. 15: 24; II Peter 1: 11).

Some time since, the writer set forth a study of the fifth, sixth, and seventh chapters of this book, in which he departed from the usual line of interpretation and presented the vision there depicted as the inauguration of the Mediatorial Kingdom and the assumption of the sovereignty by our blessed Lord, who thereupon received under his authority the powers and forces of the Kingdom, and the allegiance of all the loyal among its subjects. I wish now to carry on the study on this line to the next vision of St. John, that of the Seven Angels with the Seven Trumpets.

The vision of the seven seals ends abruptly. It will be noticed that in all these visions of seven the seventh is reserved. The course of the world's history is completed in the six; and the seventh remains a mystery not yet unfolded. I do not accept the notion that the Seven Trumpets are the substance of the seventh seal; the sixth seal fulfils and completes the vision of the seals so far as it is revealed. "And when He opened the seventh seal, there followed a silence in heaven about the space of half an hour." (Rev. 8: 1.) "We reach," says Bishop Boyd Carpenter, "in the seventh seal, the eternal quiet of God's presence."

The seer then begins the account of another vision: "And I saw the seven angels which stand before God; and there were given unto them seven trumpets." This vision of the trumpets, I believe, deals with the relation of the Kingdom, as a spiritual power, with the rebellious world which refuses its allegiance, and rejects the message of salvation. Taking this view, I feel that it is mistake to try to explain it as a mere forecast of secular history, as too many commentators do. Dean Alford, approaching it from this side, says frankly that in the details of these judgments there are many particulars which he can not interpret, and adds: "In confessing this I must also say that I have never seen, in any apocalyptic commentator, an interpretation of these details at all approaching to verisimilitude; never any which is not obliged to force the plain sense of words, or the certain course of history, to make them fit the requisite theory."

It is permissible, therefore, to take a different line, and this I propose to do. In what I am trying to explain, I feel the diffidence of one who is exploring a new field, and can not expect my conclusions to be received as final. At the same time I feel that I am on the right track, and wish to present as briefly as possible, in what follows, the view to which my study has led me.

The action begins with an act of worship of the Church of the Redeemed under a form borrowed from the ancient system. An angel stands at the altar. To him is given "much incense to offer it with the prayers of all saints on the golden altar which is before the Throne." It is permissible, after St. John's account of the letters to the angels of the seven Churches, to interpret this angel as representing the ministry of the Church of Christ. And surely we may say that the "incense" which makes the prayers of the saints acceptable before God is the merit of the all-holy sacrifice of the crucified and risen Saviour, which we plead in the

sacramental worship of the Church, and in our own private prayers when we add to each petition, "through Jesus Christ our Lord"—thus mingling the incense with the prayers that they may be fragrant and acceptable.

"And the angel took the censer, and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." What is the meaning of these phenomena? Clearly they are the responses to the divine summons of the four elements out of which, according to the idea of the ancients, the material world is made. The "voices" are of the waters, the thunderings of the air, the lightnings of the fire, and the earthquake is the response of the earth. The material world responds; it, as it were, promises allegiance and obedience, and takes its place in the economy of the Mediatorial Kingdom.

Now the point which I wish to make just here is: That the world, as the habitation of man, with his threefold nature of body, soul, and spirit, is not a mere material compound of earth, air, fire, and water; but has in itself, impressed upon it by its Creator, a physical, mental, and spiritual entity correspondent and responsive to the nature of its principal inhabitant. St. John, I believe, recognizing this vitality of the world (as he does throughout the Apocalypse), makes it in this chapter the foundation of his vision of the judgments that follow the sounding of the first four angelic trumpets.

When we ask what is the relation of the world to man, as he is to live in it for the time of his mortal life, we find it to be threefold. There is, first, the relation to his material, physical being. The world is to nourish him and satisfy his bodily nature, giving him food and clothing, and the means of living not only as the beasts of the field but in the comfort of the products of his labor. Secondly, the world has relation to his mind—his intelligent, intellectual nature—giving him things to think about, to discover, to invent, to investigate, to know; it supplies the means of science, the stimulus to inquiry, and the recompense of knowledge. And thirdly, the world has an appeal to his spiritual nature, to those yearnings of the soul which aspire to the higher life—to the ineradicable instinct of religion which is inherent in the spirit of man. It is this instinct of the spiritual nature which, in the time before Christ, peopled the world with those imaginary beings that made it for mankind a spiritual as well as a material environment—filling the trees with dryads, the waters with naiads, the forest with fauns and nymphs and fairies, placing Apollo in the sun, and Artemis in the moon, and Athena in the air, and Zeus in the heaven above. St. Paul expressly told the Athenians that the times of this ignorance God condoned; that He had made of one blood all nations of men for to dwell on all the face of the earth, if haply they might feel after Him and find Him, though He be not far from every one of us. And we can not doubt that through these imaginations or myths, as we call them, He sent rays of His divine light to shine upon the world in which they lived, to brighten it and to make it glorious—until the time came when the full blaze and splendor of the "everlasting Gospel" should burst upon it, and the eternal Father, the Almighty, be acknowledged as the Maker of heaven and earth, and His eternal Son, our Lord Jesus Christ, as the Light of the World, and the Spirit of the Father and the Son as the Lord, and Giver of Life, and the dispenser of all good.*

The world has a spiritual nature, so far as this at least, that it has a power to appeal to the spiritual nature of man, as well as to his intellectual and to his merely material or

* This appeal of nature to the spiritual in man is brought out, with more force than I have seen anywhere else, by Sir William Ramsay, in the Prologue to that lovely little book of his, *The Education of Christ: Hill-side Reveries*. For its effect upon the people in pre-Christian days, see pages 18 to 28.

bodily nature. And because of this spiritual nature it nourished and sustained the religious instincts of mankind in the days of ignorance, when there was no direct revelation, except to the chosen race of Israel. This spiritual aspect of the world is seen and felt by the religious souls of to-day, giving them that reverence for nature and delight in it which lifts the soul to God, and descends from God to nature, making them look upon it as a consecrated thing, not to be dealt with as "common or unclean", or even as worthless. This reverential attitude of the soul toward nature is, I believe, a spiritual gift to the truly religious, and the source of much of their happiness in the world that now is, because they see in it the divine beauty and goodness and loving-kindness of God, and His providential care of all His creatures.

Coming back to the vision of the Seven Trumpets: Taking the first four together we notice that the judgments which follow them fall upon the physical world, and seem to destroy, in each case, the *third part* of the objects on which they fall. Manifestly it is impossible to give a material meaning to these symbolic phenomena, or to interpret them as applying to the historical developments of the ages. The failure of all the commentators to work out a consistent scheme is the proof of this. To my mind the chief significance lies in the statement that it is the *third part* which is destroyed. The numbers of the Apocalypse are full of meaning. We saw, in our study of the vision of the Seven Seals, that the acts recorded fall into two groups of four and three; and, as we compare them together, we find that the group of four appertains to man's life in the physical world, and the group of three to his spiritual environment. So it is with the visions of the Seven Trumpets and the Seven Vials. The number seven, which is the number of completion, is made up of the number four, the sign of the physical, and the number three, the sign of the spiritual; the physical and the spiritual universe being the completed divine creation, when, on the seventh day, God rested from His labor of creation and saw all that He had made, and behold, it was very good.

Now, these judgments which fall upon the earth, the seas, the rivers, and the heavenly luminaries, are not sent upon them for any sins of theirs, and therefore have no relation to their physical being. They are viewed in this vision as related to the sinful world of men who have rejected the message of salvation, and therefore are aliens from the great multitude who stand before the Throne and before the Lamb. St. John in this chapter, I believe, is declaring the judgments of God upon the common life of the great body of mankind who are "without God in the world". For them the third part, the spiritual part, of the world is taken away. The natural world is just the same in its outward aspect, but they can see no spiritual beauty in it; it imposes upon them no moral law; it is a hard taskmaster compelling them to grovel in it for the meat that perisheth, without pleasure or happiness in their toil. The world is just the same in its mental or intellectual aspect; but it leads such men to an infidel science, to a selfish grasping after the wealth that can be gotten out of it, to a hard fatalism and a misanthropic, cruel conception of life. The world is the same in its material features; it gives "rain and fruitful seasons", but it does not "fill the heart with food and gladness". The soul of man in a godless world is bereft of all the noble attributes of life, and drags on a hopeless existence, until the end comes to send him into oblivion.

This, I believe, is the inner meaning of St. John's poetic vision of the four angels with their four trumpets. The judgment falls upon all parts of the world alike. It is—for the godless portion of humanity—the withdrawal, by a divine fiat, of the *third part*—the spiritual part of its appeal to the nature of man.

The first angel sounds his trumpet, and the third part of the trees is burnt up, and all green grass. There is thenceforth no food, so to speak, for the soul of godless man in the earth he inhabits. He can have food for his body, but not for his soul.

The second angel blows his trumpet, and the third part of the sea becomes blood, and the third part of all the denizens of the sea, and the mariners on the sea and the ships they sail in are destroyed. We are shown how to

interpret this by our German enemies to-day. And it is pertinent to say here, once for all, that when the outward material event shows such a likeness to St. John's poetic figure that it may be taken as a fulfilment of the prophecy, it is because the outward action is the result, in the outward world, of the spiritual judgment that has taken effect in the perpetrator of it. If the Germans had that reverence for the divine in nature which even the pre-Christian heathen had through their mythologies, they would have been withheld by the fear of divine retribution from the wanton devastation of the sacred soil of Belgium and northern France, and from the violation of the sanctity of God's ocean by such crimes as the sinking of the *Lusitania*, and the frenzied fury of their submarine lawlessness.

The third angel sounds; and the purling streams of virgin brooks, and the sunny expanses of wide rivers, are turned by the "fallen star" of godless and greedy science, draining its noxious waste into them, to the foul and corrupt mess which the seer calls "wormwood" (*absinthe* in the Greek); so that they become, as we know the rivers in a great city often to be, the source of disease and degradation to those who dwell by them, and there is nothing there of the spiritual appeal which rests and delights the soul that sees the divine in nature beside the stream of pure water meandering among the forest trees.

The fourth angel sounds, and the sun loses his brightness and the moon her grace and sweetness, and there is an added darkness to the night; and the world has no invigorating, reviving, restoring spiritual influence to bring to bear upon the tired, jaded, sullen soul of the man who is living in a godless world without a God to help or comfort him—"having no hope, and without God in the world." (Eph. 2:12.)

In the opinion of the present writer, this portion of St. John's vision (the first four angelic trumpets) is a symbolic representation of the relation to the material world of the unbelieving portion of mankind that refuses allegiance to the Mediatorial Kingdom of our Lord Jesus Christ. If they will not accept Him their sin is not taken away, and the judgment upon them is the withdrawal from the world in which they live of the spiritual presence of God, the fruition of which in the souls of the faithful makes the difference between the Kingdom of God and the kingdoms of this world.

(To be continued)

OUR LIFE is one. There is a substantial identity between what we are and what we shall be.—Rev. T. T. Carter.

A PRAYER

O Lord God of Hosts, stretch forth, we pray Thee, Thy almighty arm to strengthen and protect all those who have gone forth to fight our battles by land, sea, or air. Endue them with courage and loyalty in the day of battle. Grant that wherever they serve our nation they may, at all times, put their whole trust and confidence in Thee. Increase in them true religion. Make them bold through life or death to put their whole trust in Thee. Look with compassion upon the sick and wounded; give them patience under their sufferings, and if it be Thy will restore them to health and enable them to lead the rest of their life in Thy fear and to Thy glory. Pardon and receive the dying into those heavenly habitations where the souls of those who sleep in the Lord Jesus enjoy rest and felicity. Have mercy upon the fatherless children, and widows, and endue their souls with patience under their afflictions. Comfort all who mourn. Grant that we may prove a nation mindful of Thy favor. Give the spirit of wisdom to those to whom we have entrusted the authority of our government. Direct and prosper all their consultations, to the advancement of Thy glory, the good of Thy Church, and the welfare of Thy people. Strengthen and guide our nation and our allies, that we may labor with valor for the establishment on earth of Thy kingdom of love, righteousness, and freedom. Finally, we pray Thee, O gracious Father, to restore to us the blessings of peace when all nations shall dwell together in Thy faith, fear, and love. All this we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

This prayer, used by one of our clergy at a Bible class meeting in Great Lakes, Illinois, is published at the suggestion of "an Episcopalian sailor" who secured a copy of it for us.

The Foolishness of Preaching

By the Rev. PERCY T. FENN, D.D.

IN the earliest days of the Church preaching was regarded as so important a part of the Church's function that it was practically confined to the bishops. If a presbyter ever preached he did so by episcopal authority and commission. And for any presbyter to preach in the presence of a bishop was considered a peculiar honor.

This information is given to us in Bingham's *Antiquities of the Christian Church*, and he adds: "It was then so much the office and custom of the bishops to preach that no presbyter was permitted to preach in their presence, till the time of St. Austin—that many bishops were highly offended at it, and spake against it; till the consequence proved that such a permission was of good use and service to the Church; and then several other bishops granted their presbyters power and privilege to preach before them."

What a change has taken place since those peculiar days! Preaching, by many of us, is considered our most important function, and even laymen preach! But what is the result of this multitudinous and almost ceaseless preaching?

It would be no exaggeration to say that, of the hundreds of thousands of sermons which are preached from the pulpits of this land every Sunday, scarcely one in ten seems to accomplish anything. This is a severe indictment. Whose fault is it?

Perhaps the fault is evenly divided. It is not that of the clergy alone; neither is it entirely the fault of the laity. The peculiar fault of the laity is their lack of receptiveness; that of the clergy is lack of preparation, and injudicious choice of subjects. And it has been so always.

A great preacher of the seventeenth century once preached to an immense congregation on the Last Judgment. He preached so eloquently, and with such power of persuasion, that many of his hearers were moved to tears, and some of them broke forth into piercing cries of terror, as if the Great Judge were already present and about to pronounce their final doom.

In the midst of this commotion the preacher commanded his congregation to dry their eyes and cease their cries, as he intended to add something still more impressive and terrifying!

When quiet had been restored he spoke as follows: "In fifteen minutes from the time you leave this church, the emotions you have just exhibited will be stifled; the remembrance of the awful truths which have agitated you will vanish away; you will return to your sinful pleasures and your carnal occupations with your usual avidity, and you will treat all that you have heard as a tale that is told."

This is only one illustration of the foolishness of preaching, but it could be multiplied indefinitely by every preacher.

In our hours of gloom and depression we have wondered, again and again, whether we accomplish anything by the effort we put forth. We spend a week in the careful, laborious preparation of two sermons, and we deliver those sermons with all the ability God gives us; and yet, too often we have to wonder whether all this blood-sweat has accomplished anything worth while. So far as visible results go, they seem negligible! And this experience is not unusual; it is shared by the greatest as well as the least of us. There is hardly a priest of the Church who has not at some time or other had to cry out in agony of heart: "Master, we have toiled all the night and have taken nothing."

Our encouragement comes from the fact that God alone knows the good we accomplish by this ceaseless preaching. He has promised that His word shall not return unto Him void, and we must believe His promise. And the parable of the sower seems to warrant the belief—for it is so interpreted by learned commentators—that, although some of the good seed we sow may fall upon bad ground, upon soil that is shallow, or rocky, or among the thorns, yet twenty-five per cent. of it shall germinate, grow up, and bear fruit, some thirty, some sixty, and some a hundredfold. This parable

of the sower is, therefore, a wonderful inspiration to discouraged preachers!

But if our people were only sufficiently receptive, what joy would be ours. The Word of God would then be no longer a lifeless thing, but the power of God unto salvation.

But we must sorrowfully confess that we of the clergy are as much to blame for the foolishness of preaching as are the laity. Often the men and women committed to our care have a real soul-hunger and we fail to satisfy it. They ask for bread and we give them a stone! Some in every congregation are saying to us: "Sirs, we would see Jesus," and we don't seem able to show them the adorable Redeemer. What wonder that we fail!

This failure is frequently due to lack of time for preparation. In these days of social service, and of war activity, we are giving so much time and strength to duties that have little connection with those for which we were ordained, and for the discharge of which we are primarily responsible, that we have little left in which to make adequate preparation for the work of the pulpit. And this usually spells disaster!

A brother priest complained some time ago of the smallness of his congregations—a complaint which, unfortunately, is not uncommon nowadays. When we questioned him about his activities during the week he admitted that he was so absorbingly occupied with the work of the Red Cross, of which he is chairman of the local chapter, that he had no time to make careful preparation of his sermons, or to visit his people. This was simply cause and effect!

We priests must remember, and without any disparagement of the wonderful work which the Red Cross Society is doing for humanity, that our first duty is to the Church, and to that part of it which is our parish. Gifted laymen may be found in abundance for the work of the Red Cross, and for its executive positions, but we can not find the laymen to do the work for which we priests were ordained.

If our sermons are to accomplish anything there must be careful and prayerful preparation. We must work, and work our hardest, if we are to deliver the goods. We have found, from long experience, that real preaching is the hardest of hard work. For God will no longer open the mouth of the ass as He did in Balaam's time!

Whatever we do for God demands careful preparation; this is preëminently true of the preacher's work. Simply to stand up in the pulpit and talk, with little previous or specific preparation, is an insult to God and man. If we are too exhausted, physically or mentally, to prepare ourselves, or if the preceding week has been too full of pastoral or priestly duty to admit of adequate preparation, let us be brave enough to acknowledge it to our people, and they will forgive the omission of a sermon. Better no sermon than one that is bad.

That was a somewhat cruel custom of Dr. Charles Spurgeon's, which required every Bible student over whom he had jurisdiction to go up into the pulpit of the great Metropolitan Tabernacle, on the eve of his ordination, and there and then preach upon a text which was handed up to him by one of the deacons. It was a test sermon and had to be preached before a large congregation of critics.

But that was a wise disposition of a text, which was made by one of those postulants! When he opened the slip of paper he found but the one word, "Zaccheus". Of course he was embarrassed, and so would we have been. He thought for a moment, and then he said: "My brethren, I happen to know but three things about Zaccheus. First, he was a very diminutive man; and I assure you that I never felt so small as I do just now. Secondly, he was up a tree; and so am I! Thirdly, he made haste and came down joyfully; and that is what I intend to do." And he did! And his brevity and his originality won him the success he coveted.

There would be less said about the foolishness of preaching if we were to try to imitate that young man, especially when we are unprepared. But how seldom would

we of the clergy speak of the foolishness of preaching if we were fully conscious of the opportunity God gives us at least once a week, and of the need of those to whom we minister! For before us, every Sunday, are those who have found the way of life almost harder than they can bear. Some have been thrown out of employment, some have lost those whom they loved. Sorrows have multiplied, sickness has visited them, or their hearts have bled from unrequited love. Or sin has gripped and thrown them, and they are indeed weary of earth and laden with their sin. They have come up to God's house with their hearts full of penitence, and they want to throw themselves down at the foot of the cross, and look up at the face of the Crucified, if, perchance, they may catch a glimpse of His tenderness, and feel His absolving love, and so catch a vision of a higher and a richer life.

And the preacher, if he knows all this, has before him an opportunity which the very angels of God might well covet, for he can soothe and heal those souls, and send them forth into a new world, pardoned and renovated. This, brethren of the clergy, is our opportunity—one of the greatest and the noblest God has given to man.

For the end of preaching is not instruction, but character. Lives are entrusted to us that we may mold and beautify them, and make them fit for the adornment of God's great spiritual temple.

Too many of us go pegging away every Sunday, moralizing, expounding, instructing, exhorting in a way, but seldom with transforming power. We preach science, we preach literature, we preach ethics, we preach social service, we deliver war sermons, and we fail to get results. May it not be because we do not preach Christ crucified? In these days when men and women are money-mad, and pleasure-mad, there doesn't seem to be any excuse for any other kind of preaching!

For sermons to-day are not what they were in olden times, and people—the mass of them—do not depend upon sermons as they did once. In those days when men and women thronged to the preacher because he was able to give them the intellectual stimulus they needed, the sermon was the main part of the service, and they were willing to listen patiently for two and sometimes three hours. So great was the craze to hear sermons that the clergy frequently had to rebuke it.

For example, one Sunday a preacher ascended the pulpit of his church and said to the immense crowd that had gathered there: "My brethren, do you know what I am going to say to you to-day?" "No," replied the congregation. "Well, then," said he, "there is no use of my speaking to you," and he came down from the pulpit.

On the following Sunday he put to them the same question: "Do you know what I am going to say to you to-day?" "Yes, we know," replied the audience. "Ah, as you know," said he, quitting the pulpit, "why should I take the trouble of telling you?"

When next he came to preach, the congregation decided to test his powers, so when he put to them the usual question they replied: "Some of us know, and some of us do not." "Very well," said he, "let those who know tell those who do not know."

Unfortunately, we find it difficult to get men and women to listen to our message to-day, and are seldom required to rebuke the craze for preaching! On the other hand, if we fail to deliver the message they want, our pews are empty.

We need not cater to the craze for novelty; we need not, we must not, try to feed our people with spiritual mush. But we must give them the food they need for their soul's satisfaction! Many of us fail right here! For it may be truly said of some of our sermons, as was once so aptly said of the wearisome effort of a brother clergyman: "It was all good, all orthodox; but one of the strongest evidences of the divine origin of the Gospel, to me, is that it stands, and has stood, through ages of such dull and lifeless preaching."

The people don't want long sermons; they want quality rather than quantity; but they want a message that will lay hold of them, and that will help them to meet the great problems of life, and enable them to learn the secret of

victory in their daily battles with the world, the flesh, and the devil.

And all sermons, carefully and prayerfully prepared, and delivered with all the earnestness of which we are capable, are sure to accomplish something, even though we may not see the evidence. And it is not the crowds we need for our encouragement, but the transfigured lives of our people!

We shall never forget a remark made by the late Bishop Coleman of Delaware, when he came to address our chapter of the Daughters of the King. The day had been very stormy, and the streets were almost impassable. We expressed our regret that our distinguished visitor should have come hundreds of miles to speak to a congregation of about forty. And he replied: "My dear brother, I learned early in my ministry that if I could touch just a little handful of souls throughout the whole of my ministry I should not have lived in vain!"

And we, in humbler stations of life, can touch and win souls to God if we do our duty and exercise sufficient patience.

For, look at the results of preaching in all the ages of the Church! See the inspired Apostles go forth from that upper room, clad with the power of God, to preach Christ crucified, in the market-places, until thousands of men and women cried out from the depths of their sin-torn and convicted hearts, "Men and brethren, what shall we do to be saved?" Here is one result of the foolishness of preaching that should make men marvel until the end of time!

Look at the preaching of St. Chrysostom, and how his golden words in Antioch and in Constantinople kept the faith alive when the opposing civilizations of East and West threatened it with destruction. Come down the ages to that of the Crusades. Listen to the preaching of St. Peter the Hermit, and St. Bernard, and see the people flocking by the thousands, under the very appeal of these men, to the Crusades, for the rescue of the Holy Sepulchre. They gave their money, they gave their sons, they gave themselves, crying out with a mighty shout: "God wills it! God wills it!"

Look at the preaching of St. Dominic, in an age when heresies were multiplying, and love to God was growing cold, and remember that, within twenty years from the day he started forth, every nation in Christendom had its preaching friars!

So with the preaching of St. Francis of Assisi a few years later. Under the spell and power of St. Francis the men who joined his order became the great mendicant preachers and the foreign missionaries of that day! So it was with Wesley and with Whitfield. So has it been in every age and in every country. The foolishness of preaching—real preaching—has confounded the intellect of man as it did in the old Greek world in the days of St. Paul; and, without belittling the value of the Sacraments, we believe that without such preaching the world to-day would be pagan.

We have the same opportunity that our brethren of the Church have had, and have used in former years. Let us use it seriously. Let us consecrate our time, our energies, our gifts, to Him who gave them, and let us do our best to preach Christ crucified—the Power of God, and the Wisdom of God!

GOD'S GREATEST

Who is among you greatest? Who is he
That towers the light of all admiring eyes?
Some general, medal-decked with valor's prize?
Or emperor ruling lands from sea to sea?
A painter or a poet, whose high art
Gains laurel garlands and undying fame,
Or, greater glory, wins the human heart?

Such, it may be, rank great with earthly fame;
Heaven's measurement another greatest calls.
God's Son binds tenderly the bruised reed,
Without the Father not a sparrow falls;
His gentle rain drops on the wayside weed;
He watches o'er the growing mustard seed;
God's Greatest to His least of things gives heed.

S. ALICE RANLETT.

THOSE THINGS that a man cannot amend in himself, or in others, he ought to suffer patiently until God order otherwise.
—Thomas à Kempis.

.PIG

By LOUIS TUCKER

THE village of Branchtown is on the backbone of the ridge between the valley of Rapid River and the great sea. The pack-trail from Caesar's town, the main seaport of the country, to the old, old city of Damascus, crests the ridge there; and even yet strange figures travel it. In the old days, when all the world and its merchandise went by pack-trail, it was stranger yet, like a constant parade or a moving museum. Many trudged through the town without pause, of course; but many, too, halted in the square yard under the bare sheds of the old stone caravanserai, to cook the noon-meal or sleep for the night.

The small boys of Branchtown were fairly well educated, even as to books, for the village had its schoolmasters and the Oriental equivalent of what we would now call Compulsory Education; but as to people they were more experienced than many a globe-trotter. Though they did not travel to foreign lands all foreign lands, sooner or later, traveled to them, guided by thin, swarthy Arabs wrapped in bernouses and leading camels. The Branchtown boys knew personally, by sight, almost every great dignitary of the eastern end of the Roman Empire. Herod the Tetrarch came through oftenest, for the place was in his district; but practically every governor, procurator, and petty king in those parts came up the Damacus road from Caesar's town sooner or later, and the boys saw them all. Each had his guard, of course; wild tribesmen of the desert, native troops drilled as Romans, or genuine Roman legionaries themselves, the men who had conquered the world. The boys had opportunity to become skilful and critical in their knowledge of soldiers. As for civilians, the boys knew practically every nation. The most numerous were Jews and Arabs, for Branchtown is in Galilee, and many of the long-distance caravans from beyond the desert came through with Arab camel-men. There were many Greeks, too, for Pompey the Great had given local self-government to ten cities west of Princes' lake, less than forty miles away, and thousands of Greek colonists had settled there. The boys all spoke Greek. Branchtown people used Aramaic among themselves, but all the land spoke Greek when talking to strangers, and he was a dull boy who did not pick it up. There were Persians, too, and Assyrians of Nineveh and men of Babylon; strange, dark men all, and mostly slow of speech. Frequently there were Egyptians. Occasionally men from beyond Egypt came through, black men with kinky wool; or men from beyond Persia, brown men; and once or twice yellow men; and often men from beyond Rome came, men with yellow hair and pinky-white skins. The boys grew familiar with all the types and kinds and races of mankind.

After a boy had grown tired of watching camels and long trains of pack-burros—donkeys—the main attractions were horses, going down to mount the cavalry-regiment at Caesar's town, or an occasional Egyptian or Persian juggler or Greek minstrel. Almost every boy in Branchtown had heard Homer chanted to a group round a camp-fire of camels' dung in the caravanserai. But the greatest attraction of all, except possibly when wild animals were carried through in cages for the Circus at Rome—the greatest attraction of all was Pig. Pig were an abomination in that country. Nobody owned pig. Nobody was allowed to own them. A pig was as foreign as an elephant and much more dreaded. Yet the Greek colony, less than forty miles away, had plenty of pig, and made a pretty penny selling pork to the Roman regiments garrisoned around the lake. It sometimes got up droves from the coast; which droves had to pass through Branchtown and had a baleful attraction, a fearful fascination for small boys.

Once upon a time there was a boy standing with other small boys on the flat clay roof of the low stone caravanserai sheds. Most things in Branchtown were built of clay or stone, for the country had been settled for three thousand years and the timber cut off ages ago. For the same reason there were ruined stone walls everywhere, and from one of them you could climb on the caravanserai roof. The boys used that roof very much as you or I might use the dress circle at a theatre, and looked down to see all the world at its meals. On this particular day they were doubly fascinated

because a squad of Roman soldiers was camped on their way up from Caesar's town and the Greeks of the colony had made use of their protection to drive up a herd of pig from the coast. The Branchtown boys felt about them very much as you or I would have felt if we had been allowed to look down on a pack of hyenas.

Our boy, whose name in his own language was Yeshua Bardawid, was well grown for his age and sturdy, and had a pleasant face and bright eyes that took in everything. He wore, like all the others, a garment like a dressing gown with a cloth sash or girdle, and he was barefoot. Suddenly through the caravanserai gate poked the long bobbing neck of a camel, and the boys began at once to discuss the nationality of the rider.

"He is a Persian! Look at his nose!" said one.

"From Babylon, by the saddle-cloth!" said another.

"From Elam, at the mouth of the Euphrates, by the water-bottle!" said a third, and at a second look they all agreed.

The boys vastly enjoyed such discussions of foreigners to their faces, because it was carried on in Aramaic, which the strangers never understood. The boys always understood what the strangers said because they always spoke in Greek.

The Elamite hesitated when he saw that the courtyard was full of pig, looked at the westering sun to see if he had time to push on to the next village, decided that he had not, and then spoke to the old man whom the Government put there as keeper of the caravanserai. All caravanserais belonged to the Government and were free; but as they gave only shelter, and all travelers had to furnish their own food and bedding and buy fuel and fodder, it was not much expense to the Government. There was always a man in charge, who made his living by the sale of fodder and fuel and by the tips he got from travelers. The old man who was the keeper of this caravanserai brought some fodder for the camel, and the pigs crowded round him. Drawing a coin from his girdle the Elamite leaned down to pay him, and out of the breast of his robe swung a small black leather bag, hung round his neck with a leather thong. He started back at this, trying to conceal it; the string caught on the camel-saddle and broke and the bag fell among the pigs. One of them caught, crunched, and shook it, and from it flew a number of little white things like grains of corn. The swine crowded to get them.

The Elamite, shrieking, leaped from the camel-saddle into the midst of the grunting, squealing mass, and snatched the bag in the very swine's snout. There was a quick flash of tusks, a groan, and the Elamite fell among the surging swine.

The Roman soldiers looked on, much interested. It did not occur to any of them to help. The Greeks, the swineherds, leaped forward hand on knife, but it was to keep the Elamite from hurting the pigs, not the pigs from hurting the Elamite. At that time and in that country nobody helped or took pity upon anyone else, any more than they do now in most heathen lands. To be sure, Jews helped each other; but the few Jews present could not interfere or they would have been made ceremonially unclean by the swine—a disaster compared with which the death of a stranger made no difference. In a few minutes the Elamite would have been trampled and bitten to death if the boy Yeshua Bardawid had not leaned over the parapet and called to the pigs.

He used the swineherd's call, such as every Branchtown boy had often heard though few had learned it. The pigs stopped, which they would not have done for their own masters, and the Elamite rose. He was weak, faint, and wounded, but his half-empty bag was in his hand. Staggering as he stooped he made haste to gather up such of the little round white things as he could find between the cobblestones of the paved court. Attracted by this, the Roman officer rose slowly from his place under the arches of the caravanserai sheds and strolled down to see what they were. The Elamite had spoken to his camel, which was already kneeling, and he was far too wise and too familiar with the ways of Roman soldiers to await the officer's questions. Hastily scrambling into his saddle he gave the word and his camel lurched up to his feet and left the courtyard at:

(Continued on page 695)

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

A CHILD'S CONCEPTION OF A CITY

BENSON Playground in Omaha has elected a mayor in the person of a young girl aged 14. The *Omaha News* asked her how she would manage Omaha if she were mayor. Here's her reply:

"If I was the mayor of Omaha I would make a few changes without any extra taxation to the people, but something that would lessen their taxes. First would be public ownership of all public utilities.

"I would make some extensions of street car lines where really necessary: for instance, from Maple and Military avenue, in Benson, down Military avenue as far as St. Bernard's Church, as there are many people living in that section that are obliged to walk many blocks to the car line.

"Next, I would see that Benson had a park, and a larger playground for children.

"I think all billboards should be prohibited, as they spoil the beauty of a city.

"Benson also should be provided with a public library, and sewerage. I am just giving Benson as an illustration. There are many other sections of Omaha that are lacking in the same manner.

"All vacant lots should be cleaned up by the city, and the labor charged to the owner.

"CECILIA PHALEN, *Mayor of Benson Playground.*"

NEED FOR A PROTESTING CHURCH

Dr. Henry I. Coffin in his Yale Lectures on Preaching (*In a Day of Social Rebuilding*) declares that "so long as industrial relations are unbrotherly the Church belongs in the party of protest. We must keep our own minds, and keep our people's minds, open to welcome changes, however radical, that look toward ampler justice and fuller economic fellowship." Dr. Coffin believes that the clergyman "should be a sower of seeds of radicalism in the minds of the members of his congregation who are apathetic to matters of social advance. He must convince them that a Gospel which expects to alter the world really means vast changes (and it is amazing how many good people expect the world to be redeemed without being changed), that they must be prepared to welcome and assist social and economic upheavals, and that they can not have intimate fellowship with One who from His throne declares, 'Behold, I make all things new,' unless they, too, are renovating an outworn world-order with the newness of Christ's love."

This view ought not to be new to Churchmen who have followed the teachings and preachings of our own prophets like Maurice and Scott-Holland, Williams and Bell.

PUBLIC HEALTH SERVICE AT MILITARY CENTERS

In commenting upon the public health service in connection with sanitation of areas adjacent to military camps and cantonments, safeguarding the health of both soldiers and civilians, Surgeon General Blue has said:

"The value of this work in conserving the health of both the civil population and the military forces can hardly be overestimated. Outbreaks of the major infections, such as cerebro-spinal meningitis, smallpox, diphtheria, typhoid fever, and scarlet fever, have been checked in many instances and new methods have been devised for their control. Advantage was taken of this opportunity to place in operation a system of medical inspection of schools in a majority of those areas. In few of them had any system of health inspection of school children been previously adopted. In this respect many of them were virgin territory for work. Remarkable results have been achieved. In some districts where our methods have been adequately carried out, a reduction of as much as sixty-five per cent. in contagious diseases among the general population has followed. The conclusion to be drawn from these operations is that medical inspection of schools is a vital factor in the preservation of public health."

THE LIQUOR BUSINESS AND FINANCIAL CREDIT

When business men began to refuse credit to liquor men, then the liquor business was proved to be in serious condition. F. W. Haskell, the president of the Carborundum Company of Niagara Falls, who is a member of the board of directors of one of the national banks there, has persistently opposed loaning money to such interests. In commenting on this the *Baltimore Sun* said:

"For the last five years it has been so evident that the liquor interests of this country were as certainly doomed, as it was evident in 1862 to far-seeing men that slavery was doomed, that any banker who in the last half decade has loaned money to any branch of the liquor trade has demonstrated short-sightedness and a lack of banking ability."

LUTHER H. GULICK, who was one of the effective leaders in the recreation movement of the United States, has died at the early age of fifty-three. Perhaps his greatest work was in New York City as director of physical training in the public schools of that city, where he did yeoman service in creating new standards for definite public physical education and recreation. Another phase of his work was carried on through a series of text-books known as the Gulick Hygiene Series, reference to which has frequently been made on this page.

THE CHURCH MISSION OF HELP for girls in Philadelphia is in a healthy condition, being the only society of the kind doing work along these lines. Its methods, as the readers of this department know, are direct and personal with unfortunate girls with Church antecedents. The work is now under the general supervision of Dr. William H. Jefferys, the superintendent of the City Mission, and the headquarters of the society have been transferred to the offices of that organization.

P. W. WILSON, a former member of the British Parliament, in an address before the National Municipal League, declared that England will probably spend after the war any sum up to \$500,000,000 on housing, rural and urban. He also expressed the opinion that housing will be in the hands of the state or the municipalities. The municipalities are working out this system and the state is expected to finance it.

SIX STATES NOW have anti-tipping laws, Illinois, Iowa, South Carolina, Tennessee, Mississippi, and Arkansas, and in last fall's sessions of the state legislatures bills were introduced with the object of ending the practice of tipping in seven other states, New York, West Virginia, Kentucky, Minnesota, Missouri, Colorado, and California. Iowa has recently refused to repeal its anti-tipping law.

AN AMERICAN ASSOCIATION for Agricultural Legislation has been formed to unite agriculturists and economists so as to bring to bear, so far as may be possible, the best brains and practical experience of the country in the solution of legislative problems of an agricultural nature.

A COUNTRY-WIDE INQUIRY into the cost of living has been inaugurated by the Federal Bureau of Labor Statistics. Baltimore was the starting point of the investigation.

THE SOCIAL SERVICE DEPARTMENT of the Congregational Churches has republished our own Joint Commission's pamphlet on *Labor Problems of War Time*.

AN EIGHT-HOUR DAY on all county contract work has been established in Milwaukee county.



CORRESPONDENCE

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

PROPOSES INTERCHANGE OF CLERGY

To the Editor of *The Living Church*:

IN this supreme crisis of the world's destiny, all true Englishmen rejoice that our two countries are fighting side by side on the battlefields of Europe in pursuit of the same high ideals. But, as your own President has reminded us with unique eloquence and force, it is the moral and spiritual factors that count most in such a struggle; they will decide the war more surely than any material forces. And the same factors will be of paramount importance in sobering the difficult problems that will confront the nations when the war is over. In view of this fact, many in this land feel that a closer union and coöperation between the Churches of America and Britain might do much to strengthen those religious influences on which the future of mankind so largely depends; and I am writing to make a practical suggestion, which if carried out would help towards this end.

Would it not be possible, with the consent of the bishops and other authorities, for a number of clergy from our respective churches to exchange their work for a time—say for two years or longer—so that mutual knowledge, respect, and sympathy might be promoted, and the bonds that so happily unite us be knit still closer?

Such a scheme as I suggest would no doubt require careful thought and organization, and there would be some difficulties in the way, but the advantages that would result would, I am convinced, far outweigh the difficulties. Personally I have had the privilege and happiness of welcoming many of your clergy, bishops and others, as well as laymen, at my late home at Leamington in Warwickshire, when they came there before the war in order to visit Stratford-on-Avon, and the Shakespeare country; and, having family links also with the U. S. A., I should be very glad to try to promote in a humble way any further intercourse. I believe that such an interchange as I have suggested would help to cement that union of spirit and feeling of brotherhood that the war has evoked, which, as one of our statesmen has lately said, is "a guarantee of our common safety in years to come, and of the peace and progress of the world".

If this idea meets with your approval, Sir, would you kindly allow it to be discussed in your columns?

Believe me to be, Yours very faithfully,

W. A. BUCK,
Rector of Thurlaston.

Thurlaston Rectory, Hinckley, Leicestershire, England.
August 12th.

COLORED SUFFRAGANS — AND ALSO
• FIELD SECRETARIES

To the Editor of *The Living Church*:

THE matter of the adaptation of the episcopate to the needs of the colored race has practically, at least for the present, been closed by the action of the last General Convention at St. Louis. There is another matter, however, of vital interest to the well-being of colored Churchmen. For many years past, the extremely reasonable but most important request has been made by the Conference of Church Workers, with *absolute unanimity*, for the appointment of some colored priest as "field secretary". All of us could easily understand the long delay in coming to any definite conclusion with respect to the episcopate, but none of us have been able to understand why the Board of Missions has never found it convenient to grant a request continually made, and that with the greatest unanimity.

There is scarcely a respectable religious denomination, or church, having a colored constituency connected with it, in this country, which does not find it necessary, and extremely helpful, to have one or more national officers, field secretaries, or agents, of the colored race, who visit such congregations, collect information, impart information, and help the people of the constituency visited.

We may be ashamed of the little work which we have, but the day is coming when we shall have greater growth. Then it will be seriously regretted that we did not, in the day of small things, preserve the history and records of a great deal of faithful work, sown in tears, by men of more than fifteen years ago. Such an officer is really needed. The living personality of a man of

the race, with consecration and brains, can accomplish wonders in impressing the colored race, and turning their attention to the Church. Then, too, he can collect valuable historical matter which will prove of use in the future. Illustrating this point, I want to quote a few lines from a note of the Rt. Rev. Dr. Woodcock, Bishop of Kentucky. Reading his admirable article in the *Spirit of Missions* on the diocesan history of Kentucky, I observed that the very first educational project, mission, and colored ordination anywhere in the South after the civil war was omitted. I wrote him directing his attention to the same. In reply to my letter he said in part:

"How much I wish that what you wrote me could have been incorporated in my article in the *Spirit of Missions*! This would have been proven one of the most interesting things of all the brief outline. I did not have this interesting information and thank you for sending it to me."

It was a very important item not alone for Kentucky history. It threw considerable light upon the great work in Virginia, for colored people, which came into existence a few years later. The colored clergyman ordained by Bishop Smith in 1866 was married in the same city of Louisville to the young lady who had come from Philadelphia to help him in his school work. They were attracted to the Rev. Dr. Whittle, then a rector in that city, who performed their marriage ceremony. A few years later Dr. Whittle became the Assistant Bishop of Virginia. This couple followed to Virginia. The late Rev. Joseph S. Attwell, who closed his earthly career as rector of St. Philip's Church, New York, was one of the most distinguished and influential colored clergymen this Church has ever had. His ordination in Kentucky in 1866 was the first ordination of any colored man to the ministry of the Church, south of Maryland.

There is far more of interest and value in connection with our work than very many realize, and if our own people knew more of the history and effort of the Church among the race they would be more enthusiastic for her growth.

What can be the possible objection to a colored priest, of eloquence, information, and devotion, laboring under the direction of the Board of Missions towards increasing the membership of the Church among the colored race?

Baltimore, Md., September 12th. GEORGE F. BRAGG, JR.

"THE CHURCH AND THE TIME"

To the Editor of *The Living Church*:

THE assumption still widely prevails that when all men are fully inspired with the spirit of good will the Kingdom of God will have come. Thus we are told that we shall have industrial peace when capital and labor approach one another in the spirit of good will. It must be obvious at once, however, that good will alone can not determine what is equitable and right in the premise—which would be altogether helpless in the face of an Alphonse-Gaston deadlock; and that therefore any settlement upon the basis of good will only must be of the nature of a compromise, a peace without victory for justice, much less for good will itself.

If, therefore, it is the duty of the Church simply to inspire individuals with good will it must be confessed that she has no solution of the social problem to offer. But it is the duty of the Church to preach the Kingdom of God, which consists not merely of members inspired with good will, but also of an outer social order fully adapted to the perfect functioning of that spirit. Therefore the Church must preach that external social order; and that not for itself alone, but preëminently in the interest of the individual good will. For how can the Church inspire men with good will, how can she train up her children in the way they should go, how can good will thrive and prosper and have its perfect work, in a social order which, by throwing the individual upon his own resources for life, condemns him to a life service of self? *Thereby is constituted the throne and rule of Mammon in the world.* Even the Christian minister must bow down and worship! The Pension Fund has only partially relieved him of the necessity of laying up treasure upon earth. Without doubt the main tap-root of all the trouble lies in the fact that the social order in which the individual is compelled to live and move and have his being is so radically and so effectively anti-Christian.

Bad Axe, Mich., September 9th.

C. C. KEMP.

"THE MUSIC OF THE CHURCH"

[ABRIDGED]

To the Editor of The Living Church:

TWO services of "Benediction" have been held at an interval of eighteen months in the same parish church. At the first the *O Salutaris* was sung by choir and people, followed by the Litany of the Blessed Virgin Mary, sung by priest, choir, and people, alternately. Then the *Tantum Ergo* was sung by the entire congregation, a devotional, helpful, and glorious service. At the second service, *O Salutaris* was sung by the choir—a wonderful setting, well sung but quite exclusive—the Litany of the Blessed Virgin Mary, and other hymns, then the *Tantum Ergo*, a most beautiful setting but, as before, all choir. During this whole service the choir did the work in approved operatic style. As a sacred concert it was superb; as a devotional service it was not to be compared with the other.

It seems to be the fashion now-a-days for the choirs to do all the singing, and the more operatic the style the better. Hymns are also less frequently used; and yet what have we which better exemplifies the doctrine of the Church than our best hymns?

San Francisco.

ARTHUR EDWARDES.

To the Editor of The Living Church:

THE Church music of which your correspondent of September 7th speaks so contemptuously thrills me and fills me with spiritual exaltation and joy, especially certain settings of the Creeds, *Agnus Dei*, and the *Gloria in Excelsis*. I cannot make my own music any more than I can paint my own landscapes, but I love both and they add richness and beauty to life.

Besides, consider our faithful choirs, always in their places at rehearsals and twice on Sundays, and contrast them with the people in the pews who go only when they feel like it and when the weather is good—and who love to find fault.

For three years my opportunities of hearing music have been few, and I long for the very music your correspondent holds so lightly.

Yours,

Quincy, Fla., September 9th.

MAY L. MACGOWAN.

"ELIMINATION OF POVERTY"

To the Editor of The Living Church:

THE "Lady Poverty" to whom St. Francis was voluntarily devoted and the specter which haunts the world to-day are two different things. The latter suggests the remark of Bill Sikes to Fagin: "You've been scheming . . . how Bill was to do this and . . . that, and do it all dirt cheap, as soon as he got well and was quite poor enough for your work"—

Mr. Whipple suggests that it might be impossible to get some of the disagreeable work done except by those in dire need. There are people who believe that a much better way would be to make the pay for such work higher than for "easy" work. This would help prevent the feeling of degradation often present, and give those engaged in it a chance to use some of their brain power in inventing better ways of obtaining the same or better results.

Warren, Ohio, September 10th.

L. P. BROWN.

PIG

(Continued from page 692)

full speed from the very first. The officer called to him but he made no answer and only hurried away the faster.

One of the soldiers came forward and looked to see what it was that the Elamite had dropped and the pigs had mistaken for grain. He could only find two or three small ones, for the swine had swallowed some and the Elamite had gathered up most of the rest. He turned them over in the palm of his hand and carried them to his officer, and the two began talking together in Latin.

Two of the swineherds were standing very nearly under the boys and one of them translated into Greek for the benefit of the other.

"It is a pity we did not keep him," he said. "The bag which he dropped before the swine was full of pearls."

"Is there any way to overtake him?"

"No; the camel was a riding-camel. No horse could catch him."

"It is a pity. We could have used them better than he."

I KNOW THAT God is the Father of us all, but I feel His paternity in my nature. Mine is hardly a sense of duty, it is a sense of sonship.—*Antonio Fogazzaro.*

THE CATARACT OF THE IGUAZU *

TRANSLATED BY PERMISSION FROM HEATH'S SPANISH-AMERICAN

READER BY ROLAND RINGWALT

ONE can hardly say what is here. Waters dash along scourged, rushing in a frenzy over a vast plain, reach an immense height and pass into a void, before they leap, tossing up great stones, and rebound, and in the air play athletic pranks, the light adorning them with magical effects. Silver sprays, great jets, sonorous gushes that leap and arch, narrow stretches of water which fall heavily with a sullen roar, and break on the level and mighty rock, passing into gigantic clouds of steam, of immaculate white when they rise floating over the boiling abyss, dyed with carmine, transparent violet, or made like gold dust by the magic sun. After this mighty series of leaps, to the left and to the right, near and far, above, below, in the heights and to the depths, dancing their measures on the rocks, which tremble as they bear the shock, other, other, and yet other leaps, covering a surface of four thousand meters, sometimes with the gliding of a serpent, again with the savage jumps of a jaguar, now slipping along in silence, now gloriously adorned with foam, all run into vertigo; and on reaching the edge of the tall black walls they lose their footing and rush down to the fatal and infinite precipice, and then, below, burst, wasted, roaring, follow their crawling course in a mosaic robe, while from one end to the other of the immense amphitheatre of the cascades, among the noisy dislocations of violence, above the paroxysm a hundred rainbows extend like bridges of peace.

* William M. Evarts, when his long sentences were harshly criticised, used to say, "Long sentences are unpopular, especially among the criminal classes." There is good Spanish authority for longer sentences than are now warranted by English usage, and this translation seeks to be faithful to the original, though at the cost of many commas.

"SACRAMENTS AND UNITY"

It is sometimes supposed that the real presence is the doctrine which divides Christians in the matter of the Eucharist, I do not think that when we come to close quarters it is so. It is, to begin with, notorious that consubstantiation, the "virtual presence," and the symbolical view did not divide Protestants very sharply when it came to opposing Rome, nor are modern Anglicans kept from Rome by transubstantiation nearly so much as by the infallibility of the Pope. Within the Church of England it is much more the ritual acts of recognising or slighting a real presence which disturb people of varying views than fundamental disagreement in doctrine. If the Bishop of Durham can say that at the Eucharist Christ is the invisible priest holding out the Blessed Sacrament to us, and the Bishop of Ripon can allow a real difference between the sacrament before and after consecration, we cannot be so very far from one another. An old Evangelical to whom I often gave Communion used to murmur the words, "Jesus, Jesus," as I approached him with the elements. Did he not believe in a very real presence, and would not his belief have justified the whole ritual of a Roman Catholic church—incense, lights, vestments, and all? . . .

If only we could persuade Christians to cease from affirming too much, and equally from denying too much, about the sacraments, we should probably find ourselves becoming more and more united by using them. And, in fact, this is what is happening. We can hardly imagine a recrudescence of battles over the precise meaning of the real presence. What we all want to get at is the thing symbolized, the presence of a living Christ. . . . Underlying each sacrament there is, I believe, a truth which unites all Christians, and, provided we are none of us in too much of a hurry, we shall rediscover it. The rediscovery is not best made by hasty attempts at external reunion. The present clamor for common communion before we have acquired the spirit of unity is a case in point. Even if Nonconformists and Anglicans are ready to meet one another at the Lord's Table, it is obvious that Romans and Easterns are not so, and the ultimate reunion of all Christians is only retarded by this hurry. Coöperation in silent meetings and in Christian social service has brought Quakers and others much closer to one another of late years than would ever have come about by attempts to bully the Society of Friends into trying the use of sacraments, or, *vice versa*, by Quaker attempts to show the rest the futility of them. As with everything else in religion, so with sacraments: those who use them must show their intimate connection with everyday life if they want to attract others to their use.—*Canon Adderley in the Hibbert Journal.*



MISCELLANEOUS

IT WAS the original intention of the publishers to issue Wilhelm Mühlön's very remarkable diary of revelations under the title, *Devastation of Europe*. Instead, they have adopted the title of *The Vandal of Europe*. Both are equally descriptive, although the latter seems to be the more appropriate. The book has great value not because of the contents, which recite facts now pretty well known, but because they produce German corroboration of those facts. Herr Mühlön was formerly director in Krupp's, so he has been in position to know at first hand concerning the German plans for vandalism. The revelations are in the form of a diary written from the first days of August to November 12, 1914. It is frank and unmistakable in its statements. Under date of August 27, 1914, it says: "Under the direction of the Foreign Office, Germany is now making the greatest and most unscrupulous efforts to win over to the German cause the neutral states"; under date of August 28th: "France is no trader like Germany. Her connections are not for sale." Of the German soldier he says: "Good hearted, but quickly hardened to outrages and inspired by a frightful earnestness as soon as he is bidden to do something frightful." If there is any lingering doubt about the diabolism of the German, let him who doubts read this book, which is a revelation rather than an indictment. The translator (William L. McPherson of the *New York Tribune*) supplies an excellent introduction in which he says: "This book was written four years ago. It is remarkable how little it has aged. There is hardly a judgment in it which has not proved sound." (New York: G. P. Putnam's Sons. \$1.50.)

C. R. W.

CHARLES STELZLE, who has been an efficient social service leader among laboring men, has in his interesting volume, *Why Prohibition*, put forward a strong argument to organized labor to array itself against the saloon and its evils. The book, which is dedicated to William F. Cochran, a member of our own Joint Commission on Social Service, is written in Stelzle's characteristic, straightforward, and snappy style. It marshalls the facts and figures with effectiveness and persuasiveness. The chapter on The Saloon and Social Reform is one of the most striking, showing as it does how the "wets" are almost invariably lined up against social progress in any form. Indeed, one of the strongest factors in the campaign against liquor has been the fact that the liquor men generally, both wholesale and retail, have been aligned with the most evil influences in the community, so that it is difficult for many who believe in personal liberty to support a policy which favors an anti-social factor such as the liquor business has proved itself to be. Mr. Stelzle takes up many of the objections which are urged by anti-prohibitionists and gives thoughtful and conclusive answers to them. This volume is very different from the average run of prohibition books because it is free from invective and abounds in facts and figures that are presented without unnecessary adjectives. In other words, the author does not seem to feel that his standing as a prohibitionist depends upon the use of abusive language and oburgation.

C. R. W.

THE LYMAN BEECHER LECTURES at Yale have won a deserved place for their consideration of the "Ministry of the Church". This year's lecturer was the Rev. Dr. Henry Sloane Coffin, a Presbyterian, and his subject was *In a Day of Social Rebuilding*. The book abounds in apposite illustrations, helpful suggestions, and stimulating points. The author has certainly a happy way of putting things—for the Presbyterians are above all good preachers. Here is one of many examples of his homely, effective way: "A Christian minister must help men to do their business, earn their profits or wages, buy and sell, in an economic order which is unfraternal and often glaringly unjust, while he opens their minds to social sins and enlists them to alter industrial adjustments to conform to the mind of Christ. He must enable the members of his congregation to go by the existing tracks . . . while he attempts to furnish them with better terminal facilities which will bring more of them . . . into the life with God." (Yale University Press. \$1.)

A SERIES of lectures delivered by members of the faculty of the University of Pennsylvania has been published under the title *Religions of the Past and Present*, and edited by the Rev. James A.

Montgomery, Ph.D., one of our own clergy. There are fourteen papers treating of the religions of the world, and giving the presentation not only of their doctrinal and ethical standards, but also of the effect of those religions upon the people who practiced them. Dr. Montgomery himself writes intelligently and thoughtfully of the Hebrew religion. Christianity is treated by two writers: first, as "Early Christianity", and second, as "Mediaeval Christianity". It is rather annoying to find the author of the first of these treating of the subject from an external point of view, showing little more sympathy with his subject than would have been shown with Zoroastrianism or any other early religion. The author of the second subject, Dr. Arthur C. Howland, is, however, especially illuminative of the religion of the middle ages and much more sympathetic than many writers. [J. B. Lippincott Co., Philadelphia. \$2.50.]

THE HISTORY of the interesting and unique diocese of Gibraltar, which, for supervision of Anglicans resident or traveling, extends "from Oporto and Lisbon on the Atlantic to Baku on the west shore of the Caspian", "a distance by rail of over four thousand miles", is written by its present bishop in a volume entitled *The Diocese of Gibraltar: A Sketch of its History, Work, and Tasks*. Continuously refusing to proselyte, the successive bishops of that see have made most interesting history for the Anglican Communion. The marked friendship of the Eastern Churches and the equally marked hostility of the Roman Church have been factors in each of the six episcopates involved. The book is an exceptionally interesting contribution to Anglican history. [S. P. C. K., \$3.00.]

THE DIFFICULT subject of Church advertising is treated by nearly a dozen separate writers in a new volume, *Church Advertising: Its Why and How*, arranged by W. B. Ashley, executive secretary, Church Advertising and Publicity Department; formerly associate editor of the *Christian Herald*. It consists largely of papers delivered before the Church advertising section of the twelfth annual convention of the Associated Advertising Clubs of the World, and contains a great number of really valuable suggestions. The subject is so new, and yet so necessary in the working out of plans for Church publicity, that this series of papers prepared by experts may well have the consideration of all interested in the subject. [J. B. Lippincott Company, Philadelphia. \$1.00.]

IN *The Heart of a Soldier*, by Major Lauchlan Maclean Watt, we have the substance of lectures given by the author, a Canadian chaplain, in various parts of our own country, and much additional matter as well. Major Watt has seen service during a considerable part of the war, and tells in strong language of the conditions which he has found, and the sublime heroism of the men among whom he has worked. It is one more in the long list of valuable books showing the war in its actual activity. [George H. Doran Co. \$1.35.]

THERE HAS lately been published in paper boards a series of collected leaflets bearing the title *Comfort for the Sick*, written by B. P. Nommensen. The material is, for the most part, very excellent and originally came in the form of single leaflets printed on both sides and useful for handing to sick people. In the present bound form there are forty-eight pages, and the booklet is sold at 30 cents, to be obtained from the author, the Rev. B. P. Nommensen, 1231 Kinnickinnic avenue, Milwaukee, Wis.

A USEFUL CARD for the use of altar guilds and others who have the care of the vessels for the Holy Communion has been issued by Mrs. Hugh L. Burleson and is offered for sale at 25-cents postpaid. The card is 11x14 inches, and shows six illustrations for the preparation of those vessels. It was made for use especially in the chapels of South Dakota, but has a wider use as well.

A LITTLE BOOK that will prove very useful for those who are grappling with the difficulty of hastily acquiring some knowledge of the French language is *Rapid Method for French Verbs*, by Roch de Massabielle. It appears to be practical in its suggestions, and convenient for easy use. [Crocker & Co., San Francisco, Cal. \$1.00 net.]

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. 29—Tennessee Spec. Dioc. Conv., Christ Church, Nashville.
- " 29—Consecration of Suffragan Bishop of Arkansas, for Work among Colored People, All Saints' Church, St. Louis, Mo.
- Oct. 22—Synod, Province of New England, St. Paul's Church, New Haven, Conn.

Personal Mention

THE Rev. FRANCIS L. BEAL has accepted a unanimous call to the rectorship of St. Paul's parish, Peabody, Mass., and assumes charge on October 1st.

THE Rev. W. F. COLCLOUGH, for the past nine years pastor of the Presbyterian church at Hammondsport, N. Y., has become a postulant under Bishop Talbot, and is serving St. David's, Bangor, Pa.

THE Rev. J. D. CUMMINS, rector of St. Paul's Church, Centreville, Md., has returned after a month in New England.

THE Rev. HUNTER DAVIDSON has returned to his parish at Kent Island, Md., after a month in the Virginias.

THE Rev. WILLIAM H. DU BOSE, of Sewanee, Tenn., will spend the winter in Philadelphia as a student in the graduate school of the University of Pennsylvania.

THE Rev. FREDERICK HEWITT has accepted a call to be rector of St. Stephen's and St. Philip's Church, Detroit, Mich. He expects to be in residence at the rectory, 688 McDougall avenue, Detroit, by October 1st.

THE Rev. JOHN JOHNSON, who has accepted a call to become rector of the Church of the Messiah, Rensselaer, and of the Church of St. Giles, Castleton, N. Y., is now in residence at Rensselaer.

THE Rev. ROY I. MURRAY, who has been serving abroad as chaplain, has accepted position as master at St. Mark's School, Southboro, Mass.

THE Rev. GILBERT A. OTTMANN has accepted a call to Trinity Church, Trinidad, Colorado, where he will begin work October 1st.

SINCE his retirement some months ago from Hobart College, the Rev. LYMAN P. POWELL, D.D., has been engaged in patriotic speaking daily over the country and is reporting some of his observations in THE LIVING CHURCH.

AFTER October 1st the address of the Rev. FREDERICK S. SILL, D.D., will be 474 Madison avenue, Albany, N. Y. Matter for him as Registrar of the diocese of Albany should be addressed to him at All Saints' Cathedral, Elk street, Albany.

THE address of the Rev. EUGENE L. TOY, D.D., is 539 W. 155th street, New York City.

In War Service

CHAPLAIN E. ASHLEY GERHARD, rector of Christ Church, Winnetka, Ill., is now working in Hoboken, preparatory to going overseas.

CHAPLAIN ANDREW S. GILL has been assigned for duty with the Second battalion, 154th Depot Brigade, at Camp Meade, Md.

THE Rev. FREDERIC W. GOODMAN has resigned the rectorship of the Church of the Ascension, Sierra Madre, diocese of Los Angeles, and will sail for overseas war service early in October.

THE Rev. HARRY A. HANDEL, a curate at the Church of St. Mary the Virgin, New York, has been given leave of absence and will go to France as a Y. M. C. A. secretary.

THE Rev. THOMAS K. LITTLE, rector of the Church of the Messiah, Rhinebeck, N. Y., having received appointment as chaplain in the army, has started for France.

THE Rev. JOHN H. WALKER is spending part of his vacation as a volunteer chaplain at Camp Meade.

THE present address of Archdeacon Webb of Brooklyn, N. Y., is: Lieut. C. H. WEBB, Chaplain, Headquarters First Provisional Regiment, Ordnance Training Camp, Camp Hancock, Ga.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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

DIED

BURCK.—On September 5th, SARAH R. MATHEWS BURCK, mother of the Rev. Carroll Mathews Burck. Interment at Oakwood cemetery, Troy, N. Y.

HUTCHINS.—On Saturday, September 7th, at Albion, Ill., after a prolonged illness, of chronic nephritis, EMILY MATILDA HUTCHINS, in her 74th year. She was daughter-in-law of the late Rev. Benjamin Hutchins, the founder of St. John's Church, Albion. She leaves three children, Mrs. Minnie Shelton, of Urbana, Ill., Francis Benjamin Hutchins, and Miss Amabel Hutchins, of Albion. She was buried on Monday, September 9th, in the family lot in the old Albion cemetery.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

ROOT.—Entered into rest August 25th, at her home in Topeka, Kans., Miss EMMA FRANCES ROOT, A.M., in her sixty-sixth year. For thirty-three years, as pupil and teacher, she was devoted to the College of the Sisters of Bethany, until compelled by illness to resign in 1901.

WANTED

POSITIONS WANTED—CLERICAL

PRIEST.—CONSERVATIVE PRAYER BOOK Churchman seeks permanent work. Best references. South or East preferred. Salary not less than \$1,500, with rectory. Address JAY, 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, CATHOLIC, university, seminary, sings, experienced, desires parish or chaplaincy. Daily mass desired. References. Address JE SUIS PRET, care LIVING CHURCH, Milwaukee, Wis.

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

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

PRIEST, CATHOLIC, having means of partial support, desires small parish or mission. Address SKENEPOIOS, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED—MISCELLANEOUS

WELL-BRED WOMAN WANTED as member of family to assist with housework and care of two children. Convenient country place

two miles from Schenectady; ten minutes' walk from trolley. State salary expected. Address Mrs. CASSIUS M. DAVIS, Route 8, Schenectady, N. Y.

TEACHER WANTED FOR TWO CHILDREN, ages 7 and 10 years, in Church family. Teacher must be able to give music lessons to girl of 10 on piano. State salary expected. Address G. G. M., care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND TEACHER of grammar grade subjects wanted at PORTER MILITARY ACADEMY and Holy Communion Church, Charleston, S. C.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, CHURCHMAN, with good English and Canadian references, desires change to locality in milder climate, where vocal teaching or outside employment for self and daughter offers. Good organist and disciplinarian; interested also in Sunday school music. Full particulars from C. H. CLEWORTH, Pembroke, Ont., Canada.

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

FIRST-CLASS ORGANIST AND CHOIRMASTER desires position; excellent American and English credentials; commence immediately; organ recitals. Address Mr. T. CHALLENGOR, 728 Fifth avenue, Williamsport, Pa.

ORGANIST-CHOIRMASTER WANTED; mixed voices, good organ, splendid teaching field. Salary \$800. Address, with references, FIELD, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER, F.R.G.O., desires change of position; excellent references. Address CANADIAN, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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.

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.

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.

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

PUBLICATIONS

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, New York.

MAGAZINES

EVERYLAND, FOREIGN STORIES, one year, \$1.50; trial copy for three 3-cent stamps. Address JAMES SENIOR, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

THE BOARD OF MISSIONS

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

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

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

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

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

Macmillan Co. New York.

American Social Problems: An Introduction to the Study of Society. By Henry Reed Burch, Ph.D., and S. Howard Patterson, A.M. \$1.20 net.

E. P. Dutton & Co. New York.

The Silent Watchers. England's Navy during the Great War: What It Is, and What We Owe to It. By Bennet Copplestone, Author of *The Lost Naval Papers*. \$2.00 net.

The War Dog. By Edward Peple, Author of *A Pair of Sizes, The Littlest Rebel*, etc.

Lothrop, Lee & Shepard Co. Boston, Mass.

The Banker at the Boarding-House. By Montgomery Rollins, Author of *Money and Investments, Municipal and Corporation Bonds, Stocks and Their Market Places*, etc. Illustrated by Frank T. Merrill. \$1.50 net.

University Press. Cambridge, Mass.

Christian Wisdom. A Key to Lessons in Earth Life. By Franklin E. Parker.

PAMPHLETS

American Friends Service Committee. 20 S. 12th street, Philadelphia, Pa.

The First Year of American Friends' War Relief Service. Bulletin No. 16.

Australian Board of Missions. 242 Pitt St., Sydney, Australia.

Annual Report for the Year Ended March 31st, 1918, Together with Balance Sheets and Statements of Receipts and Expenditure.

T. S. Gough. 115 E. 31st St., Kansas City, Mo.

A World War—A World to Save. A Father's Message to His Soldier Boys. By A. L. Morse, M.S. 25 cts.; \$1.50 per dozen. 100 copies, \$10.00.

United States Fuel Administration. Washington, D. C.

Fuel Facts, August 1, 1918.

RECONSTRUCTION WORK BY QUAKERS

AMERICAN FRIENDS, or Quakers as the better known name has it, have led all other Christian bodies in reconstruction work in Russia and in France. A War Relief Service, started because many Quakers object to war, has expended during its initial year just ended, \$511,000, and the work has been the only American or European agency which has been able to survive in Russia.

The Russian working staff, supported by American Friends, has numbered thirty, about half of whom come from Quaker ranks in England. The district is Buzuluk, with an area as large as Belgium, and lying directly north of the Caspian sea. Here are 100,000 persons, many of them driven thither from Armenia across the desert of oriental Turkestan. The sufferings are described as terrible, and losses by death to have reached 55 in 100. There was not one

doctor in the district. Friends built two hospitals, and bringing in physicians they treated last year 70,000 out patients.

The initial report of these American Friends, just issued, gives pitiful details of children by the thousands in this Russian district who have lost their parents by death and are ignorant of even their names, and who must be cared for or left to starve. The Friends' plan is to erect large numbers of small frame houses, to provide seeds for planting, and to try to make it possible for these people to get a new start where they are, for it is out of the question, so the report states, ever to return them to the districts south of the Caspian sea from whence they came.

In France the work of these Quakers has been along the Marne, some of it near Verdun. The French government has allowed the cutting of trees in the Jura mountains. American saw mills have made possible the construction of fifteen small houses per week, besides the making of crude furniture in large quantities. More than five hundred comfortable country homes have been provided in the Marne district alone. American threshing machines have been taken into French fields, South Dakota way, and grain threshed to the amount of more than one thousand tons. Not merely seeds for farms, but chickens and rabbits in great numbers have been distributed for breeding, in order to raise quickly the food which the people must have. An experimental farm of five hundred acres is now being established in a region lately rescued from the Germans. American Quakers are teaching French peasants modern American farm methods.

Just south of Verdun, in a district in which are forty villages, Friends are now entering upon reconstruction work, not only of farms and homes but of the social fabric, the schools, the hospitals, and the public institutions. Modern farming methods, not at all native to rural France, are being introduced by American Friends, together with up-to-date sanitation—another novelty. It is said to be likely, in this Quaker-made French district, that farm houses will be on farms, and so these numerous French villages, so apparent in the war news, will disappear. This Quaker work is being performed in part by men and women from England meetings, but the leadership is American. The American Friends come mainly from the Orthodox meetings, most numerous in Ohio and Indiana, but some financial help is extended by Hicksite Quakers of Pennsylvania.

BANISHING CHILDISH FEARS

SOME YEARS ago it would have been thought sheer nonsense to talk of a child being afraid when he did not even know he was afraid, says Laura Spencer Porter in a recent number of *Mother's Magazine*. Now, owing to the researches of earnest men and women in the field of psychology, and owing to very exact and modern experiments in psychology, we know that only a very small part of our mental life and experience ever rises into consciousness; and that by far the larger part consists of impressions and tendencies and fears and repressions that are active yet remain hidden as it were under the surface of the conscious. Moreover, it is now well known and established that when the mind is called on to face facts or experiences which for one reason or another are unpleasant or painful to it it has the power and the habit of escaping from those distasteful facts into a set of fancies less distasteful, or, it may be, positively pleasant.

BISHOP GORE REACHES AN AMERICAN PORT IN SAFETY

In New York Last Sunday — Will Go as Far West as Minneapolis — A Gold Star

New York Office of The Living Church }
11 West 45th Street }
New York, September 16, 1918 }

THE Right Rev. Dr. Charles Gore, Bishop of Oxford, and the Rev. Arthur I. Guttery, a prominent Non-conformist minister of England, arrived in this country on Wednesday last. They will take part in the fall speaking campaign of the National Committee on the Churches and the Moral Aims of the War.

The distinguished visitors met representatives of the daily press at the Yale Club. The *Herald* published the following interview with Dr. Guttery and Bishop Gore:

"Asked to define what they regarded primarily as the moral aims of the war, Dr. Guttery, acting as spokesman and with the Bishop assenting, replied:

"To begin with, it is our conviction that



RT. REV. CHARLES GORE, D.D.
A Statue Erected in Birmingham, England.

this war was forced upon us by all Germany and that there was no warrant for it either in the attitude of hostility or suspicion assumed by other nations. Every ally now with us has been brought into the war as a protest against Germany's invasion of the world's peace.

"So that to us war, hateful as it is in itself, has become a moral duty in the interest of securing the only peace that can be established consistent with right.

"That leads us to the corollary that the call to military service becomes a call to a service greater than for any mere nation. It is consecration to a great cause and therefore worthy of the fullest and the best that good men can give. This explains the seemingly strange paradox witnessed in England before conscription, when our churches and Sunday schools gave their best sons to the war and at the same time felt that they were maintaining a perfect fidelity to the Prince of Peace. It was the sacrifice of our best for the common good.

"We feel also, and will endeavor to preach, that war, even when entered upon with the high motives indicated, never can be regarded as a permanent element of civilization. When we have won the victory—

which must be a victory thorough and convincing—we are not at the end of our task. We then must find a way whereby the world may be rid of forms of government or philosophies of power that have led to this and other wars. It is our duty to create a public spirit and opinion by virtue of which statesmen, whose business it is, may devise the means whereby humanity may be released from that scourge.

"The Lord Bishop said he assented heartily to all his associates had said.

"We feel," he added, "that world politics have been left in the past to a few statesmen and to secret diplomacy, and I suppose one of the great necessities for democracy is to learn that it has got to extend its interests until the relations between nations shall have become a matter of interest to the common man. We desire to bring it about that the people should join in feeling that military ambitions and separatist ambitions have been a curse and that a mutual understanding between nations is the only secure basis upon which a permanent peace can be built."

"The Bishop said there is throughout the British Empire, and especially among Church folk, a grim determination to fight on until a peace of right has been established, and a solemn determination not to leave any part of that task to their children.

"The churches," said Dr. Guttery, "are the last places in England to-day in which to look for pacifists of the peace-at-any-price type."

"Right," added the Bishop, "and even among the Quakers and other non-combatant sects you find some pretty good fighters."

"I think," the Bishop continued, "that in emphasizing the moral aims of the war no man has done more than President Wilson. I feel, with Earl Grey and Mr. Wilson, that there must be hopes that after the war there may be a league of nations which believe in liberty and justice, such a league as will make future wars impossible."

"Dr. Guttery said that if he might be permitted to voice a message from the people of England to those of America, it would be that we must carry the cross of this war to the end. He has had two sons wounded seriously in the British army, and

only recently has returned from the battle front.

"I found your American boys there cheerful and wonderfully resolved," said he. "I think they, more than any other of the Allies, realize the cruel necessity that has brought them all together under arms. Your American organization at the front and in support back of the lines is the most wonderful the world has ever seen perfected in so short a time."

"Both visitors expect to remain in America until about the middle of November. The Bishop's itinerary calls for addresses in Washington, Chicago, Cleveland, Atlanta, Omaha, Minneapolis, Detroit, Boston, Baltimore, and other cities."

Bishop Gore preached on Sunday morning, September 15th, in St. James' Church. The following Sunday he will preach in the Cathedral of St. John the Divine at the mid-day service. In the afternoon of the same day he will preach in Trinity Church at 3:30 o'clock.

The Rev. Edmund Brockelbank, chaplain to Bishop Gore and vicar of the Church of the Most Holy Redeemer, London, preached at the mid-day service in Old Trinity on Sunday, September 15th.

A GOLD STAR

In memory of Shepley Nichols, son of the Rev. Dr. Harry P. Nichols, rector of the parish, a gold star has been placed on the service flag of the Church of the Holy Trinity, Lenox avenue.

Mr. Nichols was 26 years old. He was engaged in the cotton business in New Bedford, Mass., when America entered the war. He volunteered at once for service in the navy. A little more than a year ago he was called, and was serving as a quartermaster, first class, United States Naval Reserve Force, when lost overboard from a submarine chaser in foreign waters on August 21st. The body was not recovered.

Shepley Nichols was graduated at Groton School, and at Harvard University in 1914.

STEPHEN M. TYSON MISSING

Sergeant Stephen M. Tyson, pilot-aviator with the French army, and son of the Rev. Stuart L. Tyson of the Cathedral of St. John the Divine, New York, is reported missing by the French War Office. He went overseas in 1916 as an ambulance driver, and on his eighteenth birthday enlisted as a private in the French army.

CHAPLAIN ROLLINS THANKED FOR HELPING JEWISH TROOPS

*And Writes in Acknowledgment—
The Croix de Guerre—Rev. T. C. Campbell Serves in England*

The Living Church News Bureau }
Boston, September 16, 1918 }

THE president of the Associated Young Men's Hebrew Associations of New England, Mr. Albert Hurwitz, has just received from Chaplain Lyman Rollins of the 101st infantry, A. E. F., acknowledgment of a letter of thanks for the splendid service rendered by Chaplain Rollins to men of the Jewish faith. The chaplain's letter, in part, follows:

"Thank you for your very kind and gracious letter, and Lt., now Capt., Bernard L. Gorfinkle, for his good words to you. I hope I am deserving of all these

nice things my friends say of me. At least they are an incentive to one to measure up.

"I don't feel I have done any more for the Jewish lad than a chaplain should, and no more than the Jewish chaplains I have met would do for the Gentile boys.

"I feel I have really become a pretty good Jew as well as Catholic, for I have attended the services of Jewish boys and sat with my hat on. And while I could not keep our own feast of Easter, I did keep the Passover, and for want of real Passover bread ate hardtack. Whenever I have buried a Jewish lad I have used the Jewish prayer-book service and dug up some Jewish boy to say Kaddish. So it goes.

"This life is revealing to us one thing. Jew or Gentile, Catholic or Protestant, we are coming to know and understand one another, and have found that while we have our differences, most of which are born with

us, we are really not so different at heart, brothers and comrades."

WINS THE CROIX DE GUERRE

The Rev. Francis L. Beal of Cambridge has received word that his son, Percy L. Beal, has been decorated with the *croix de guerre* for gallantry in action. He is now in a hospital suffering from wounds and gas.

Toward midnight of July 16th, he, with other men from the medical detachment, was ordered into the trenches as reserve infantry. He was ordered to "stand to", and while on the firing step was knocked out by an explosion. Jumping up, still dazed, he heard a voice in No Man's Land calling for "Doc."

Forgetting that he was supposed for the time to be an infantryman, he jumped over the top of the trench and hunted in the dark until he found four men in a shell hole. While working over one of them the gas alarm was sounded. He put on his mask, but finding it interfered with his care of the injured men he tore it off. He collapsed from the effects of the gas after attending to two of the men.

Another son of Mr. Beal, Ralph H. Beal, has been in the hospital since April from wounds and gas. The last and youngest, Lindsay, 20 years old, has been trying to enlist, but will now be obliged to wait for the draft.

REV. T. C. CAMPBELL SERVES RED CROSS IN ENGLAND

A rector of one of the largest parishes of Boston late last spring received a call as from a clear sky from Ambassador Page, asking him to come immediately to England for six months of special service for the American Red Cross. Being a clear catcher once on Princeton's baseball nine and now (and then too) a consistent Churchman, this rector instantly obeyed. He did not know the American Ambassador at the Court of St. James, nor did he know why he above other good men should receive such an unusual call. But, consistent catcher and Churchman that he was, he immediately acted and let the explanation later come. His special work is now clear, for in the Boston *Transcript* there is the following article:

"A Red Cross hospital in England within twenty-four hours of the front line is what is being rapidly developed at Salisbury Green, Southampton, where Rev. Thomas C. Campbell, rector of St. John's Episcopal Church, Jamaica Plain, is the organization's representative on the ground. This hospital is for the American wounded.

"In a letter just received from Mr. Campbell, he tells of the purchase of a wonderful old English estate of 186 acres which is quite accessible to a port where the ships ply back and forth across the Channel. The manor house is large enough for a small hospital and in one wing there formerly were accommodations for thirty servants. On the estate are six lodges, each a fair-sized house. In addition to the manor house, large army wards are being built, so that on the entire estate there will be accommodations for 3,000 beds, which can be increased to almost any capacity needed. There will be every facility for the pleasure of recuperating patients, and a large dairy farm, with 55 Guernsey cows, will furnish all the milk, cream, and butter needed. A fruit farm and a vegetable garden will supply many provisions. A base hospital unit comprises the personnel, and when the entire plant is ready it is to be turned over to the government.

"Mr. Campbell says the reputation of the American boys is of the best. The women on the street as they see them pass to the

point of embarkation say 'God bless you!' The English comment favorably on their appearance and speak of them as the most promising troops since the first English picked men started across the Channel.

"I see them coming back in shiploads," he writes. "The average number of American wounded returning to England, including the sick, is 600 daily. I see them in the hospitals wounded from gun shot, shrapnel, gas, chemicals, and every sort of weapon. They are just as plucky in the hospital as on the march to France. Our largest rest camps are in or near a big English city. When it was proposed by the Government that rest camps for thousands of American troops should be located here the citizens protested, fearing the evils that might come from having so many American troops in their city streets. But now they love our boys; nothing is too good for them, and out of the hundreds of thousands of troops which have passed through only fifty men have been arrested, and these by the American military police for military offenses rather than for civil misdemeanors."

COMMUNITY SCHOOL OF RELIGIOUS EDUCATION

The Rev. Geo. A. Barrow, rector of St. Luke's Church, Chelsea, has been elected

director of the Community School of Religious Education of Chelsea, East Boston, and Revere. This most unique experiment where Sunday school teachers of all communions meet for training, is being watched with profound interest. Two years of experience, however, would hardly justify one in saying that such a community school is beyond the stage of a hopeful experiment.

THE BISHOP'S ANNIVERSARY

The following invitation has just been sent out:

"The Standing Committee of the diocese of Massachusetts have the honor to invite the clergy of the diocese and their wives, the wardens, vestrymen, clerks, and treasurers of parishes and their wives, and the diocesan officers of the Woman's Auxiliary to a service of commemoration of the twenty-fifth anniversary of the consecration of the Right Reverend William Lawrence, D.D., as Bishop of Massachusetts, to be held in Trinity Church, Boston, on Saturday, the 5th of October, 1918, at eleven o'clock."

The ladies attending the service are invited to a luncheon at Hotel Vendome at 1 o'clock. The clergy, wardens, vestrymen, clerks, and treasurers are invited to a similar luncheon at the Copley Plaza Hotel at the same hour.

THE PHILADELPHIA LETTER

The Living Church News Bureau }
Philadelphia, September 16, 1918 }

A SUMMER SUMMARY

MOST of the clergy have now returned from their vacations, and parishes are resuming the usual schedule of services and activities. Very few parishes attempted to make any improvements during the summer, and St. Stephen's is the only one in which extensive alterations were undertaken. The work at St. Stephen's is not yet done, and the congregation for the present is compelled to worship elsewhere. The changes, which will make this one of the handsomest church interiors in Philadelphia, are financed by the same friend of the parish who a year ago gave the new altar and organ.

CHURCH HOUSE MEETINGS

Monday, September 16th, saw the Church House a center for renewed activity. The Clerical Brotherhood began its meetings after the summer recess with many new members, and the Woman's Auxiliary resumed its work with a meeting of the Foreign Committee.

RETURN OF BISHOP RHINELANDER

Bishop Rhineland will return to the diocese on Wednesday of this week in time for the first service of the clergy retreat and conference at Chestnut Hill Academy. Bishop McCormick of Western Michigan has promised to come to the retreat and will hold conferences on problems arising out of the war.

RE-OPENING OF THE UNIVERSITY OF PENNSYLVANIA

The University of Pennsylvania will re-open Friday, September 27th, and an enrollment of about 4,000 is expected. Because the colleges and universities have now practically become a part of the military establishment, the work among Church students this year will have to be carried on under different conditions. An effort will be made to reach Churchmen in whatever ways are still possible, and information concerning new students should be sent to the Church Secretary, the Rev. John R. Hart,

Jr., Houston Club, University of Pennsylvania.

MEMORIAL SERVICE

A memorial service for the soldiers of Tacony who have fallen in France was held last Sunday evening at the Church of the Holy Innocents. William D. Oxley, eighteen years old, who was killed in battle after having captured five Germans, was honored in the service. He was a communicant of Holy Innocents, and was the first to be killed of more than 500 soldiers who have been sent to France from Tacony.

CONFERENCE ON CITY MISSIONS

The superintending officers of the City Mission Societies of the Church have been invited to meet in conference in the offices and as the guests of the Philadelphia City Mission in Philadelphia on October 30th and 31st next, for discussion of city mission work and the organization of a city mission council. The probable lines of discussion will be under the general heads of organization for fellowship, cooperation in work, legislation, extension in other cities, promotion of efficiency, inspiration, and education of the Church. It is proposed that this first conference be without set addresses. Invitations have been sent out to all diocesan officers known to be engaged in city mission work, but the terminology of the work differs in different cities and it is certain that some have been overlooked or are unknown to the conveners. If there be such officers or other responsible individuals who desire to be included, they are requested to send their names promptly to Dr. W. H. Jefferys, the Philadelphia City Mission, 225 South Third street, Philadelphia.

The Rev. A. L. Millet, at the Philadelphia General Hospital, has been appointed recording secretary for the time being.

CHARLES A. RANTZ.

THERE is great virtue, great might, in united Christian prayers, such as we offer when we are come together in Christ's name. There is a sort of violence in them, holy violence, taking the kingdom of heaven by force.—*Selected.*

CHICAGO PLANS TO RECEIVE THE LORD BISHOP OF OXFORD

Who Attends Religious Congress Next Week — Death of Jenkin Lloyd Jones — Results of "Sun- day" Campaign

The Living Church News Bureau }
Chicago, September 16, 1918 }

A NOTABLE religious congress will be held in Chicago next week, under the auspices of the Chicago Inter-Church War Committee. The congress is of unusual interest to Churchmen because the Bishop of Oxford is one of two prominent religious leaders who speak at the conferences, and address a mass meeting at the Auditorium, for which extensive plans are being made by all the churches in Chicago. The Rev. Arthur T. Guttery is the other speaker from England. The Chicago Inter-Church Committee, which is associated with the National Committee on The Churches and the Moral Aims of the War, and the National Commission on Inter-Church Federations, in the planning and conduct of the National Inter-Church War Work Congress to be held here September 24th to 27th, has sent a call out to the clergy and their congregations of Chicago and the vicinity, to attend these meetings, and to work for them, particularly the mass meeting. The call is signed by the Rev. Herbert L. Willett, chairman, and Mr. Walter R. Mee, secretary. It says:

"Men of national and international reputation are on the programme and the speakers from abroad come to us through the courtesy of the American and British Departments of Public Information. The theme—'International Christian Fellowship in the War'—fitly expresses the purpose of the Congress. It will be a meeting of high tone and fine effects.

"The Congress will be in session four days, the first two days being given over to a secretarial conference attended by visiting Church Federation secretaries from all parts of the country. The open meetings of the congress will be held on Thursday and Friday, September 26th and 27th. The public mass meeting, to be held in the Auditorium Friday evening, September 27th, is of unusual importance. The programme has been planned with great care. The sectional mass meetings, announced for Thursday evening, September 26th, in Evanston, Oak Park, and Englewood, are to be addressed by the leading congress speakers. They are planned largely to serve the community in which they will be held, but everyone attending will be most welcome. We ask that you invite the members of your church to attend the meeting on your side of the city.

"The fellowship banquet to be held at the Auditorium Hotel Friday evening, September 26th, at 6 o'clock, will present an opportunity to meet the congress speakers, federation secretaries, and other out-of-town guests. The open conferences of the congress on Thursday afternoon, September 26th, at 2:30 o'clock, and on Friday morning and afternoon at 9:30 and 2:30 o'clock are planned for ministers and laity. Some of the subjects to be discussed are as follows: 'An Effective Church Federation,' 'A League of Nations the Hope of the World,' 'How to Apply the President's Messages in Our Own Community.'"

DEATH OF JENKIN LLOYD JONES

There died on September 12th, at Tower Hill, Spring Green, Wisconsin, the Rev. Jenkin Lloyd Jones, Unitarian minister in charge of All Souls' Church, Chicago, and founder of the Abraham Lincoln Social Center, at the age of 74 years. Dr. Jones was known outside Chicago, and outside his own denomination, as one of the leaders and initiators of social service here. He has done as a Christian minister on the South Side of the city what Graham Taylor, also a Christian minister, has done on the North Side in social settlement work. Dr. Jones always had an ambition to build a settlement house; and this ambition was fulfilled in the spring of 1905 when the Abraham Lincoln Social Center, seven stories high and completely fitted out, was built. The land and the building cost \$200,000. The house contains a gymnasium, manual training and domestic science equipment, reading rooms, libraries, and lecture and class rooms in which are held classes in religious literature and citizenship.

Dr. Jones, as minister of All Souls' Church, on Oakwood Boulevard, was always a popular preacher on the topics of the day. Although he had served for three years in the Civil War as a member of the 6th Wisconsin Battery, and although he was always known in his clerical life as a hard fighter for the right and for his particular opinions, he was very much a man of peace. In fact, during his last years he lapsed into a weak pacifism, and began advocating peace as early as 1915. He was a member of the Henry Ford peace delegation which sailed from New York in December, 1915, aboard the Oscar II. He resigned from the Chicago Peace Society a few weeks before the United States entered the war because of "the present policy of inactivity of that society".

There has departed from us one of the most picturesque of our religious leaders, a most active and honest champion of men's rights and liberties, one who loved men, particularly the poor, the unfortunate, and the fallen, a loving and a most lovable man. May he rest in peace!

RESULTS OF THE "SUNDAY" REVIVAL

Last spring "Billy" Sunday came and went in Chicago, having preached, as is his custom, in a huge tabernacle perfectly equipped and managed. His methods were similar to those used in other campaigns; he impressed many by his sincerity and directness, amused some by his idiosyncrasies of manner and speech, and offended many others.

Somehow in Chicago "Billy" Sunday seemed to have lost force, perhaps because he was tired, or because he was a prophet without honor in his own country and among his own people. In spite of strenuous efforts by Mr. Sunday himself, in spite of the unselfish assistance given him by the Protestant congregations and their ministers, in spite of Mr. Sunday's generous gift of all the offerings of the Chicago campaign to the Pacific Garden Mission as a thank offering for his conversion there many years ago, "Billy" Sunday did not seem to "take" in Chicago as he "took" in other cities. He offended the good taste of the Protestant clergy here as he no doubt did elsewhere, and some of these Chicago brethren, notably the Presbyterians, have met recently, and have been bold enough to protest to Mr. Sunday and to rebuke him

for his bad manners. These same critics praised the good in the evangelistic campaign, and commended such accomplishments as the establishment of adult Bible classes, the formation of the Chicago Business Women's Council, and the work among the high school and college students. This mixed message, of "kind and firm rebuke" and commendation was sent to Mr. Sunday in the form of a letter or report signed by the Rev. Henry Seymour Brown, moderator, and Professor A. C. Zenos, stated clerk, and was prepared by a committee of which the Rev. W. C. Miles of Oak Park was chairman, and the Rev. W. J. Phan of Bethany Church was secretary. It is the result of a questionnaire sent to all pastors of the 107 churches in the presbytery. We quote:

"There were 5,223 cards given to pastors of our various Presbyterian churches, the signers of which gave the Presbyterian church as a preference. Thirty-two churches reported having received 109 members. If the same proportion prevailed in the other churches not reporting, the total number of accessions was 325. The largest number reported by any one church was twenty-five.

"After getting the views of all the pastors there is no disguising the fact the results were disappointing, although this does not necessarily mean the campaign was a failure.

"We would have been glad if all profanity and all vulgar expressions which really shock the moral sense could have been omitted. We believe, too, that better results would have been obtained if the invitation to trail hitters had not been so indiscriminate, and if greater care had been taken to give those who came forward definite spiritual help."

When the report was read in the meeting of the presbytery, there was lively discussion whether it should be given to the press, and, too, whether it should be sent to Mr. Sunday. The champions of publicity, however, had their way.

A RETREAT

A retreat of the Society of the Oblates of Mount Calvary, for members living in the Middle West, was held at the clergy house of the Cathedral of SS. Peter and Paul from September 2nd to 5th. Father Officer, O.H.C., conducted the retreat, and presided at the conference which followed.

MISCELLANY

There was a patriotic service of unusual interest on Sunday morning, September 8th, at the Church of the Epiphany, when five flags which had been presented were blessed, placed in position, and dedicated by the rector, the Rev. Herbert W. Prince. As the flags of Belgium, France, Italy, England, and the United States were presented, Dr. Francis Hemington, organist, played the national hymn of each country, and the rector spoke of the origin of each flag and the cause of each country entering the war.

Three former choir boys of this parish, Edward J. Blair, Charles L. Collette, and Henry Smale, all have major's commissions in the army, and are all overseas.

The diocesan branch of the Woman's Auxiliary will hold a day of prayer in the Cathedral, on Thursday, September 26th, which will be conducted by the Rev. Professor L. C. Lewis. Services will begin with a celebration of the Holy Communion at 10 A. M., and will close at 3. The offering will be for the work of the Sisters of St. Mary. Luncheon will be served in the mission house at noon at a reasonable cost.

H. B. GWYN.

RECTOR WILL RELEASE CONGREGATIONAL MINISTER FOR WAR WORK

AN INTERESTING EXPERIMENT is to be made at Walton, N. Y., in the diocese of Albany. The minister of the Congregational Church, the Rev. C. S. Wyckoff, has been appointed chaplain in the Red Cross service and his congregation has released him temporarily to engage in such work. Thereupon, after careful consideration of their duty and opportunities in the premises, they unanimously sent a letter to the "rector, vestry, and members" of Christ Church (Episcopal) in the same city, asking that, as their minister had thus been given leave of absence, and they did not wish to add to the demands upon other ministers for a supply in his place, they "cordially, as neighbors, request the rector and his co-laborers in Christ church to enter into such an arrangement with this church as may be mutually agreed upon by their respective officials for the purpose of wisely meeting the unusual conditions imposed by war."

A joint meeting of the vestry of Christ Church and the prudential committee of the Congregational church was thereupon held, as the result of which a plan was outlined whereby the rector of Christ Church should be in charge of both congregations and hold services on alternate Sundays in both churches. Each congregation to retain its identity and maintain its various organizations and its customary activities; each Sunday school to be run as a separate school under its own teachers and officers and with its own system of lessons. Practically the only change involved in the life of each congregation would be in connection with the Sunday services which, however, would necessitate no change in the regular weekly celebrations in Christ Church as they are now.

The action of the Congregational church is the more remarkable because it is not a case of necessity with them, but a matter of deliberate choice. They are the oldest and the strongest religious body in the city, having a membership of about six hundred and numbering among their numbers many of the leading business and professional men of the community. They pay their minister the highest salary of any church in town and financially are abundantly able to secure a man for themselves as a supply. The rector of Christ Church is the Rev. S. R. MacEwan.

The plan, however, has not immediately come into effect owing to the fact that the War Department having announced that it will take over Red Cross chaplains, and the enlistment of chaplains by the Red Cross being suspended, there will be some delay in the departure of the Congregational minister. However he is expecting to leave at his earliest opportunity, either as a chaplain or as a worker in the Y. M. C. A. or otherwise.

BOY SCOUTS AND THE LIBERTY LOAN

A LETTER from President Wilson to the president of the Boy Scouts of America, Mr. Colin H. Livingstone, reveals the fact, unknown to many, that this organization of boys secured for the third Liberty loan a total of 1,322,649 subscriptions, representing over \$200,000,000. This they accomplished apart from the other valuable services by which the Boy Scouts are characterized.

The President has asked that the Scouts prepare to take a similar part in the drive for the fourth loan, which opens in the near future.

CHAPLAINS IN THE MAKING

AT THE last graduation of clergymen who had taken the six weeks' course of training for prospective chaplains, at Camp Zachary Taylor, near Louisville, a photograph was taken of the contingent from the Church. This photograph is here reproduced.

Following is the key, which will appeal strongly to those who have seen these clergymen only in clerical dress:

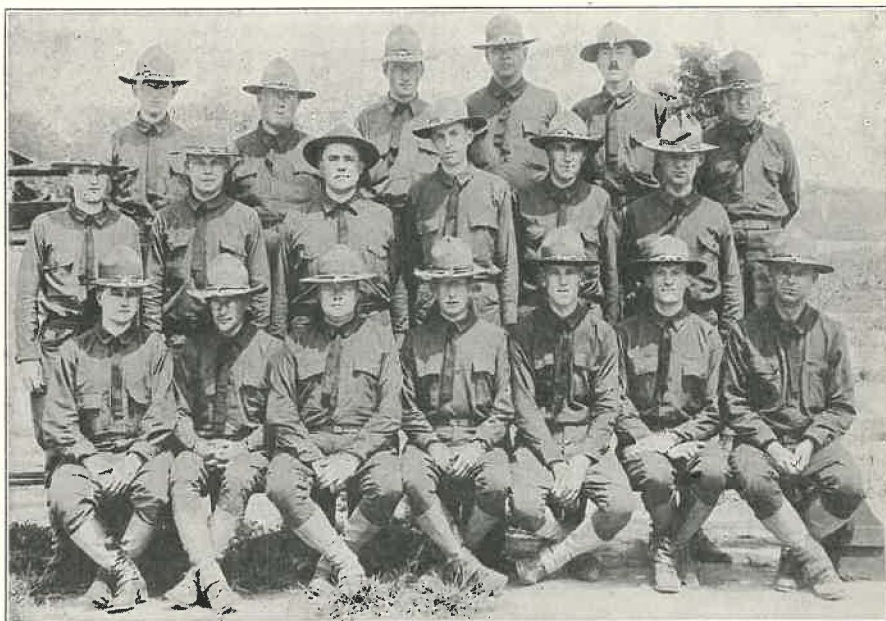
Top row, left to right: The Rev. Messrs. S. R. West, A. H. Marshall, H. Holt, B. G. Burt, *C. W. Baldwin, W. Hellman.

Middle row: The Rev. Messrs. B. S. Levering, G. Ossman, W. H. Pettus, A. B. Gill, H. N. Tucker, *W. A. Williams.

Sitting: The Rev. Messrs. W. H. Ziegler, H. E. Kelly, F. G. Hsley, D. H. O'Doud, E. A. Gerhard, S. G. Dunseath, C. B. Ackley.

* Did not complete course.

These clergymen were members of the fourth class. On August 23rd a fifth class began its six weeks' training, with eighteen clergymen of the Church, or about nine per cent. of the entire class.



CHURCHMEN IN FOURTH GRADUATING CLASS, TRAINING SCHOOL FOR CHAPLAINS, CAMP ZACHARY TAYLOR

TEACHER TRAINING DRIVE

DURING September and October the General Board of Religious Education is joining in the teacher training campaign being conducted by the Sunday School Council of Evangelical Denominations, which represents thirty religious organizations in the United States and Canada. The General Board has sought to secure the interest and coöperation of the provincial boards, and through them to reach the diocesan boards and the clergy. Wherever possible, regional secretaries have been appointed.

The goals of the campaign are described as follows:

1. To secure at least one teacher training class in every Sunday school in North America, meeting at the school hour.
2. To organize a monthly workers' conference in every school, meeting at least ten months in the year.
3. To have a mid-week teacher training class for present Sunday school teachers, in every school where it is needed.
4. To build up a coöperative community training school of religious education for every community where it is desired and practicable; this school to have three functions: (a) to do graduate and specialization work; (b) to train leaders for classes in the local churches; and (c) to provide

central training class facilities for those churches unable to maintain their own classes.

5. To make a definite effort toward helping every school to a right selection and use of current literature and books on religious psychology, pedagogy, and Sunday school organization and management.

THE CHINESE CHURCH SYNOD

SOMEWHAT BELATED REPORTS in regard to the third meeting of the General Synod of the Chinese Church held last spring give fuller particulars than have already been printed. It appears that all of the eleven Anglican dioceses in China were represented by the bishops and also by both clerical and lay delegates, except one—that of West China. One subject of discussion was the relation of the Chinese Church to Chinese congregations in Japan, of which there are several. An arrangement was made whereby, with the approval of two Anglican bishops from Japan who were present at

the meeting of the synod, the Chinese congregations in that country will hereafter be under the jurisdiction of the bishops of the Japanese Church in whose diocese they are located, but the Japanese Church will request the synod of the Chinese Church to arrange for a bishop of the latter to take charge of the work. The Chinese congregations in Japan will hereafter be entitled to send two delegates to the General Synod of the Chinese Church without the power to vote.

English congregations in China have a conference of their own, which was held shortly before the meeting of the synod. A delegation from the former to the synod was cordially welcomed by the two houses of the latter. The Judge of the British Supreme Court in Shanghai read a most courteous and sympathetic letter to the synod; Dean Walker of the Cathedral, Shanghai, appealed for coöperation between the Chinese Church and the English Church; and Mr. Page, of Tientsin, spoke very appreciatively of mission work in China. Bishop Graves introduced the delegation to the synod and the synod to the delegation.

A Chinese assistant bishop having been elected in the diocese of Chekiang, when there was no canonical provision in the Chinese Church for such an office, considerable discussion followed and a canon

was passed legitimatizing such an election. The Assistant Bishop-elect was confirmed, though not unanimously.

DEATH OF REV. STORRS O. SEYMOUR, D.D.

THE REV. STORRS OZIAS SEYMOUR, D.D., president of the Standing Committee of the diocese of Connecticut and rector emeritus of St. Michael's Church, Litchfield, Conn., died Sunday evening, September 8th, from infirmities due to old age. Born in Litchfield, January 24, 1836, he was eighth in descent from Richard Seymour, one of the pioneer settlers of Hartford. His father was Origen S. Seymour, chief justice of the Supreme Court of the state.

Dr. Seymour was educated in the Litchfield School, Phillips (Andover) Academy, and at Yale. A year in Germany was followed by matriculation at the Berkeley Divinity School. He was ordered deacon by Bishop John Williams on May 22, 1861, and advanced to the priesthood in 1862. His first charge was St. Peter's Church, Milford, Conn., where he remained three years, going thence to St. Thomas' Church, Bethel, where he was four years. From 1868 to 1874 Dr. Seymour was rector of Trinity Church, Pawtucket, Rhode Island, and was thence called to Trinity Church, Norwich, Conn., where he remained four and one-half years, when he went to St. Michael's, Litchfield. He was called from there to the rectorship of Trinity Church, Hartford, where he remained ten years, then returning to St. Michael's, where he continued to be rector until 1911, when he retired because of advancing years. The degree of Doctor of Divinity was conferred on him by Trinity College in 1898.

Dr. Seymour was president of the Standing Committee of the diocese; an examining chaplain; a trustee of Berkeley Divinity School; a trustee of the diocese of Connecticut, and chairman of the permanent committee on parochial archives. He represented the diocese in General Convention on several occasions. Dr. Seymour was also president of the Litchfield Historical Society and a member of the Connecticut Historical Society, and had been a member of the free public library for Connecticut since its organization in 1892.

His personal dignity and high character won for him universal respect, while among his friends his genial companionship and gentle humor made him especially dear. The funeral services were held in St. Michael's Church, Litchfield, in which he so long ministered, on Wednesday afternoon of the 11th, and interment was made in the family plot.

ONE DAY'S INCOME PLAN

ON SEPTEMBER 13TH, the One Day's Income Plan crossed the \$100,000 mark. Steadily it forges ahead of last year's record, having reached its present total in eight weeks' less time than it took in 1917. The number of the Plan's friends increases daily, and a great many of its old friends have increased their offerings materially.

One man, in doubling his gift, said: "The calls are many now, but this one must not be overlooked"—which is but a different way of saying what another meant: "I have enjoyed 'doing my bit' in the Plan each year since it was begun, and it gives me pleasure to be able to double my gift this year. It is to the Church, first, that we must give in this great crisis, for it is to the Head of the Church that we are looking for the strength to come through the struggle victorious." Another says: "I have long realized that men become too old for mili-

tary service, but never too old to assist in furthering the Master's Cause."

A chaplain busily at work among the soldiers sends this observation along with his gift: "As one who has seen the direct application of the missionary funds of the Church, I can't forget that those funds need constant additions in these days. However absorbing war work may be—and believe me when I say that it is absorbing in its human interest—it cannot put in the background the real work of the Church, missions." From France comes a similar message from a chaplain with the Red Cross.

SYNOD ADJOURNED

THE PROVINCIAL SYNOD announced to meet at Pueblo, Col., from October 13th to 16th, has been adjourned by the senior Bishop resident in the province. This action was taken because correspondence with delegates showed the improbability of securing a quorum. A meeting of the bishops of the province may be called by the senior Bishop for the same date at a more central point.

NATIONAL EDUCATION

IN CONNECTION with the campaign for national education now being carried on by the Department of the Interior, President Wilson has written a letter impressing the urgent need of maintaining the schools and educational standards of the whole nation during the period of war. After expressing his appreciation of the efforts made under conditions of great difficulty, but with success, the President continues:

"That, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools, or colleges, is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social, and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war, and that the nation may be strengthened as it can only be through the right education of all its people."

The government's campaign is for the maintenance of the schools and other agencies of education at their full efficiency during the war. It will not be out of place for a religious periodical to add that, when he made his catalogue of elements to be added to the foundation of faith, St. Peter gave virtue alone a place of priority above knowledge.

DEATH OF JOHN H. PEYTON

THE SHOCKING intelligence is received of the death of John Howe Peyton, of Nashville, Tenn., a distinguished Churchman, a member of the National Council of the Brotherhood of St. Andrew, and a deputy to the last General Convention. Mr. Peyton was found dead in his room by a sister who went to awaken him. He had been dead for several hours, and the cause was a pistol wound in the temple. No further information has been received. Mr. Peyton was

active in the Church and very highly esteemed by all his fellow-workers.

BEQUEST

THE WILL of E. Ellen Sawyer of Wellesley, Mass., filed for allowance at Dedham, leaves \$1,300 to St. Andrew's Church of Wellesley. To the Woman's Auxiliary is given \$100 and to the altar guild of the church \$50.

ALABAMA

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

Seeking a Bishop Coadjutor

THE NEED of a Bishop Coadjutor has been presented to the diocese by the committee appointed at the last council. This letter states what part of the duties of the episcopate the Bishop will retain. He will continue to act as president of the council, to receive and ordain candidates for the ministry, and to perform other duties agreed upon by him and the Coadjutor. Bishop Beckwith states that he desires to give up all authority in the diocese to the new Bishop, and to assist him rather than be assisted. The question of election will be presented to a special council later in the present autumn.

ALBANY

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

Memorial Services—The War Commission at Plattsburg

MEMORIAL SERVICES were conducted for the late Harold Colthurst Mills, second lieutenant, Sixth Regiment, United States Marine Corps, in St. Luke's Church, Troy, of which his father, the Rev. Seth A. Mills, is rector, on Sunday, September 8th. Lieut. Mills gave his life for world freedom on the battle line in France on June 17th. The Holy Communion was celebrated by the Very Rev. W. P. Ladd, D.D., Dean of Berkeley Divinity School, Middletown, Conn., where Lieut. Mills had spent two years before volunteering for service. A classmate and warm personal friend, the Rev. Henry H. Daniels, preached an inspiring and helpful sermon. In the afternoon a congregation filled the church to the doors and overflowed into the street. Churchpeople were present from all of the Troy parishes, and many from more distant points. The regular choir was assisted by the choir of Apollo Masonic Lodge and a small orchestra. Special selections of Scripture were read by the Rev. Benjamin L. Ramsay, a classmate of Lieut. Mills. The lessons from the Bible, consisting of Wisdom 3: 1-5, Revelation 7: 13-17, and Hebrews 12: 1-3, were read by the Rev. Henry H. Daniels. Dean Ladd spoke feelingly of Lieut. Mills, for whom he had the deepest affection and sincere regard. Harold Mills was "happy in the occasion of his death." It was at a propitious period in the war. Chateau Thierry was the turning point in the second battle of the Marne. Last Holy Week depression came over the allied nations as the German horde continued to advance. General Foch was urged to strike back again and again, but he always said, "Wait". Then, on June 10th, Harold Mills was wounded. At last the time had come to strike and the American Marines were thrown into the thick of the fight. The American soldiers had been gathering behind the lines, until at last, on the 30th of May, the order came to go forward. The Marines were given the post of honor and the Sixth Regiment, of which Harold Mills was a member, was almost annihilated. It was a grand and glorious thing to turn the tide of battle, and perhaps this action in which he fell

mortally wounded will be the great historic battle of the whole war. After Dean Ladd's address, the Rev. Henry H. Daniels announced that an offering would be taken to establish a scholarship at Berkeley in memory of Harold Colthurst Mills. The offering was taken and persons interested may send checks to the Rev. Mr. Daniels at Pittsfield, Mass. Dean Ladd then led the congregation in prayer, after which taps were sounded.

The members of the men's guild of St. Luke's Church then presented a silk American flag and a silk service flag, both of which were dedicated by the Rev. Henry R. Freeman, D.D., whose three sons and one son-in-law are all in the service. Following his address, which touched the hearts of all present, Dr. Freeman pronounced the benediction. Nearly all of the local clergy were present, the Rev. Edgar A. Enos, D.D., the Rev. George A. Holbrook, the Rev. George Carleton Wadsworth, and the Rev. Thomas White, rector of the Church of the Epiphany, Rensselaer, occupying seats in the chancel.

ONE OF the important pieces of work which the Church War Commission has carried forward this summer has been at Plattsburg, the home of the training camp idea. From early June there have been in training from 3,000 to 3,500 college students, of whom ten per cent. were Churchmen. The Rev. Samuel Neal Kent, formerly chaplain of Lehigh University, was sent to assist the rector of Trinity Church, the Rev. Albert Gale. Chaplain Kent spent his time at the post, practically acting as camp chaplain, there being none regularly commissioned. The students were given a celebration of the Holy Communion on Sunday mornings, and then attended the services at Trinity Church in large numbers, both morning and evening. The evening service was given over to the members of the camp and was preceded by an open-air song service conducted by the chaplain from the church steps. At all services men in uniform acted as choristers, flag bearers, or crucifers. This work reached its climax on Sunday, September 8th, as the camp drew to its close. The Bishop Coadjutor of Vermont, acting for the Bishop of Albany, visited this church for Confirmation, and a large congregation gathered to see the rite administered to one officer and twelve students from the post. Two of the candidates had just been baptized by the rector. At the celebration immediately following, the Bishop officiating, the class made their first and corporate Communion. Bishop Bliss preached on *The Character of a Man*.

CONNECTICUT

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

Woman's Auxiliary — Religious Education —
Preaching Mission

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary will be held in Holy Trinity Church, Middletown, on Friday, October 4th. The programme will bear a marked war-time character, and action will be taken as to the coming Advent Call.

A MOST SUCCESSFUL daily vacation Bible school was held in St. Luke's parish, New Haven (Rev. Harry O. Bowles, rector), for six weeks during the past summer. There were eight teachers, apart from the principal, Mrs. Goudey, of whom two were professionals and the others women of the parish. There were from sixty to seventy children present every day.

AFFAIRS OF St. John's Chapel, Forestville, are showing many encouraging features.

The Girls' Friendly have a most flourishing organization, into which fifteen candidates have recently been admitted. The *Christian Nurture Series* has in part been introduced into the Sunday school.

THE FALL meeting of the Hartford arch-deaconry will be held in St. John's Church, East Hartford (Rev. Dr. McCook, rector), on Tuesday, October 15th.

A PREACHING MISSION will be held in St. Monica's (colored) Church, Hartford (Rev. Osmond Henry Brown, missionary), from September 26th to October 6th. The missionaries will be the Rev. Father Field and the Rev. Father Forbes of the S. S. J. E.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.
Increased Missionary Apportionment — Rural Festivals

DEAN DAVIES of the middle convocation is laying special emphasis on the missionary apportionment. Through his enthusiasm and efforts a substantial increase has been made this year in several of the parishes and already the diocese has increased its offerings \$300 over last year to date.

THE ANNUAL festivals of the different rural parishes in the diocese have been very successful. Old Wye parish realized \$300 from its annual festival recently held; All Saints', Longwoods, netted a very encouraging sum, and St. Paul's parish, Kent county, was equally successful.

AT A RECENT meeting of the vestry of Old Wye parish the salary of the rector was materially increased and reports of financial conditions were encouraging.

FOND DU LAC

REGINALD HEBBER WELLER, D.D., Bishop
Guild Hall in War Service

THE GUILD HALL of Trinity Church, Oshkosh (Rev. Edwin W. Todd, rector), will soon be devoted extensively to two branches of national enterprise. First, the local chapter of the Red Cross is to make the guild hall its headquarters for all activities, using the entire main floor, besides spacious storage room in the basement. Next, the hall is to be converted into a great dining-room to serve meals to 250 young men of the Oshkosh Normal School, who will enroll in the student military training corps of that institution. As these young students will be under military discipline and orders throughout their course, and no provision had been made to feed them as a unit, the use of the guild hall happily solves a problem. And incidentally, the women of the parish guilds are undertaking a great deal of work in connection with these two new adventures, while the hall itself, a \$42,000 gift from Mrs. Martha Johnston, extends its usefulness from the parish to the entire community and even to the nation.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Greek Metropolitan Visits Brooklyn

THE METROPOLITAN of Athens, Archbishop Meletios, was in Brooklyn last week, visiting congregations of the Greek communion. A solemn *Te Deum* with an address at the Greek Church of St. Constantine was followed by a luncheon at the Hotel Mohawk, which was shared by about one hundred guests, and at which the Rev. Mr. Lacey of the Church of the Redeemer delivered greeting on behalf of our own communion. The Bishop of Harrisburg delivered an address

of welcome to the Metropolitan at a mass meeting in Carnegie Hall, where the latter made his first public appearance.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop
Commemoration of Treaty of Portsmouth

SPECIAL SERVICES were held in Christ Church, Portsmouth (Rev. C. LeV. Brine, rector), on Sunday, September 1st, commemorative of the signing of the Treaty of Portsmouth in 1905, and of the peace thanksgiving which immediately followed with the Russian ambassadors, Mr. Witte and Baron Rosen, in attendance with their suites. The morning service was Holy Communion, preceded by a dignified procession of acolytes, clergy, trumpeters, color-bearers with the flags of the allies, and detachments of soldiers and sailors. At evensong the special psalter, lessons, and hymns were those of the service of 1905.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop
Conference of Auxiliary and Sunday School Workers

ON THURSDAY, September 5th, there began in St. Mark's Church, Seattle, a two-days' conference of the Woman's Auxiliary and Sunday school workers of the diocese and city. The meetings were opened with a celebration of the Holy Communion, with a sermon by the Bishop of the diocese. Miss E. C. Tillotson of the General Board of Missions conducted the conferences for the members of the Woman's Auxiliary and other women, with special emphasis on the need and duty of the Advent Call. Mrs. W. H. Allison of the Board of Religious Education in her conferences with Sunday school workers and others outlined the Junior Plan.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
A Depot Chapel—Deaconesses—Chaplains

"CHURCH SERVICES in a Railroad Station" sounds quite like the wild west. The station, however, is at Meshanticut Park, a growing residential section of the town of Cranston, on a branch of the N. Y., N. H., and H. railroad. It is a waiting room on week-days and a temporary chapel for St. David's Mission on Sundays. The disused ticket office is a store room during the week for organ, altar, and altar furnishings, and on Sundays it is a sacristy. St. David's Mission began three years or so ago with a Sunday school in a private house. Later, services were held in a schoolhouse which after a while had to be abandoned. The missionary in charge, the Rev. F. T. Hallett, who also has charge of the Church of the Holy Nativity at Thornton and St. Bartholomew's Church, Cranston, happily hit upon the station idea. It will serve for a while, but St. David's Mission must sooner or later have a chapel of its own. The last services Bishop Perry held in the diocese before going overseas were at St. David's railroad chapel, when he confirmed twelve candidates presented by the missionary. "Since that Sunday," the Bishop says in a recent letter, "I have had strange settings for my religious services and I expect still stranger, but among them the scene in the railroad chapel at home will have left its lasting impression of spiritual vigor, and its promise of missionary enterprise."

DEACONESS DAHLGREN and Deaconess Gillespy, the diocesan deaconesses, after a fortnight at the Cambridge Conference, in

charge of the Junior House, spent an active summer at Austin Priory in what might be called wilderness work rather than rural work. They are now at Annisquam for a rest of three or four weeks before taking up their residence at the Bishop McVickar House, from which, during the winter, they go to Coventry and other rural missions.

THE PEOPLE of St. Thomas' Church, Providence, are heartily glad at the return of their rector, the Rev. Burdette Landsdowne, after a year's leave of absence, during the greater part of which he served as a Y. M. C. A. secretary in France. His experiences are a help to him in arousing the people to deeper devotion and higher patriotism. Most of the services during his absence were taken by an acceptable and capable lay-reader, Mr. F. E. Pollard. Neighboring clergy were called upon for celebrations of the Holy Communion, baptisms, and occasionally for other services of the Church.

THE REV. HERBERT C. DANA, long time rector of St. Mary's Church, East Providence, before leaving for his new position as assistant at St. Peter's Westchester, New York, was made conscious of the good will of the people of St. Mary's for him, by the gift of a purse well filled with gold, and a handsomely engrossed set of resolutions. Besides a good rector, St. Mary's has lost a faithful Sunday school teacher and parish worker, Miss Florence L. Everett, who has gone to be a teacher in St. Elizabeth's School for Indian boys and girls at Standing Rock Reserve, South Dakota.

BESIDES THE BISHOP, there are now six priests of the diocese engaged in war service, either as regimental chaplains or Red Cross chaplains. The Rev. S. M. Dorrance and the Rev. C. J. Harriman are regimental chaplains and are as yet in this country. The Rev. A. L. Washburn, the Rev. J. P. Conover, and the Rev. E. P. Smith, Red Cross chaplains, and the Rev. Karl S. Cate, a Y. M. C. A. secretary, are all somewhere in France. The Rev. Israel Harding Hughes and the Rev. Charles W. Forster of Emmanuel church are doing chaplain's work at the naval station and forts in or near Newport.

SOUTHERN FLORIDA
CAMERON MANN, D.D., Miss. Bp.
Wins Wound Stripes

THE SON of another priest of this missionary district wears wound stripes. Lieut. F. H. Ball (son of Rev. W. H. Ball and brother of Lieut. George Armitage Ball, who was killed in action on June 6th) has been wounded in the neck by shrapnel, shell shocked, and gassed. After three years' fighting in France he is now honorably discharged—and being "unfit for further service"—is teaching military tactics at the Horner Military Academy, Charlotte, N. C.

VERMONT
A. C. A. HALL, D.D., LL.D., Bishop
Geo. Y. Bliss, D.D., Bp. Coadj.
Clerical Changes—Conferences

THERE HAVE been several changes recently in the clerical staff and there are now some vacant cures. The Rev. J. Elmer McKee leaves the parish at Vergennes to return to his former position, with enlarged duties, as assistant at St. Peter's, Bennington, where the rector, the Rev. Thornton F. Turner, is in poor health. Mr. McKee is succeeded at Vergennes by the Rev. Hugh David Jones, Ph.D., who was ordained priest by Bishop Hall in June. Dr. Jones was for several years a minister of the Calvinist Methodist Church in Wales. He served his diaconate

at West Rutland under the direction of the rector of Trinity Church, Rutland.

BOTH MISSIONARY and educational conferences are planned at different centers during September and October.

THE BISHOP has sent notice to all the clergy affected concerning registration for national service.

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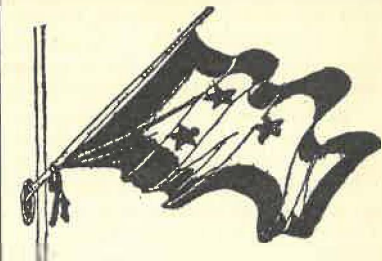
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CHARLES HENRY BRENT, D.D., Bishop

Meeting of Girls' Friendly Society

THE DIOCESAN ORGANIZATION of the Girls' Friendly Society holds its semi-annual meeting in St. Thomas' Church, Bath, on the 21st. A luncheon will be given at 12:30. The offering from the memorial fund of the society will this year be devoted to two institutions in Mexico, the House of Hope Hospital at Nopala, and the House of the Holy Name at Mexico. This fund was instituted in 1893, to be given each year in memory of departed members and associates, and is appropriated at the annual meeting to some missionary work being done by women connected with the G. F. S., or in some district or diocese where the society has a place.

CANADA

Memorial Tablet — Conference of Diocesan College Association—A Summer Chapel

Diocese of Columbia

THE MEMORIAL TABLET to the late Bishop Scriven, in Christ Church Cathedral, Victoria, was dedicated at a special service conducted by the Bishop of the diocese, August 25th. A large number of the clergy were present. The tablet is of brass mounted on oak.

Diocese of Montreal

THIS YEAR the annual conference of the Montreal Diocesan College Association is to be held in St. George's parish, Granby, beginning on the evening of October 29th, and closing on the morning of the 31st. The conductor of the quiet day is to be the Rev. W. T. Manning, D.D., rector of Trinity Church, New York.—THE LADIES' GUILD recently organized in St. Thomas' Church, Bristol Corners, has done good work.—THE ACTIVITIES at the little church at Ste. Agathe Des Mont are many, as numerous returned soldiers who have been gassed, or who have contracted tubercular trouble, are sent there. A weekly service is held specially for the soldiers at the Laurentide Inn and the sanatorium, in addition to daily noontide and evening intercession services.—THE BISHOP is spending the first two weeks of September in Toronto, attending the General Synod. He has received a letter from Mr. Paul Shimmon, representative in New York of the Patriarch of the Assyrian Church, conveying thanks for another remittance sent by the secretary of the diocese of \$384. Mr. Shimmon says: "I am sure that in spite of the fact that Canada is passing through a great tribulation she is yet thinking of her suffering sister Churches in the East." He says also that the clergy might like to speak a few words in the churches about the recent martyrdom of the Patriarch of the Assyrian Church.

Diocese of New Westminster

THE NEW principal of St. Mark's College, Vancouver, the Rev. C. H. Shortt, has been eighteen years engaged in missionary work in Japan, in the diocese of South Tokio. His father, the Rev. Dr. Shortt, was for many years rector of St. John's Church, Port Hope. Principal Shortt begins his work in St. Mark's in the middle of September.

Diocese of Nova Scotia

IT IS now quite decided that Trinity Church, Halifax, shall be restored to the state it was in before the great explosion. It was thought at one time that it might be necessary for the parish to combine with that of St. Matthias', but that plan has been definitely given up. At a recent meet-

ing of the vestry the rector's stipend was increased by \$400. The work of restoring the church is to be proceeded with as speedily as possible.—THE FUND for the King's College Advance Movement is steadily growing and now reaches \$79,000. Canon Vernon, organizing secretary, spent the greater part of August visiting the parishes in Eastern Nova Scotia.

STEPS HAVE been taken to build a summer chapel at Smith's Cove, in the Harbor View Reservation. The Bishop of Fredericton has his summer home there, and the Rev. F. E. Mortimer, rector of St. Mark's, Jersey City, is also a regular summer resident. A cluster of log bungalows makes the colony with not a few American Churchmen among their Canadian friends. Mr. Mortimer has designed the chapel and many of its furnishings; and Miss Estelle C. Ogden, of Boston, has been most active. Overlooking Annapolis Basin, just opposite Digby Gut, the situation is notably beautiful. The chapel is to be dedicated by the name of St. Anne.

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Services are now held in the village Methodist chapel, kindly offered for that purpose; and there is Holy Communion twice a week in Miss Ogden's oratory.

Diocese of Saskatchewan

AT THE autumn meeting of the Council of Emmanuel College, Saskatoon, it was decided to keep the college open in such a manner as is possible during war-time. Dr. Carpenter will lecture till his departure in the end of October, after which other arrangements must be made. A memorial service was held in the college chapel for the Rev. W. Davis of the medical corps, formerly an Emmanuel student, whose splendid work among the Canadian soldiers at the front is well known.

Diocese of Toronto

AT THE MEETING held in St. Adrian's Church, Toronto, to bid farewell to the rector, the Rev. E. A. McIntyre, a purse of gold was presented to him and a gold watch, with other gifts, for his wife and mother. He goes to St. Paul's, Toronto, to be colleague to Archdeacon Cody, who is soon going overseas in furtherance of his work as Minister of Education of Ontario.

SOME WELL-KNOWN speakers are to take part in the Wycliffe College Alumni Conference, from September 23rd to 26th. The quiet hour each morning will be taken by the Rev. R. P. McKim of St. John, diocese of Fredericton. The Rev. W. A. Earp, acting rector of Trinity Church, Montreal, during the absence at the front of Colonel the Rev. J. Allmond, will speak on the religious questions connected with the war and its effect on those in active service. Mr. Earp served two years at the front.

SOME TEMPERANCE DATA

SIR VICTOR HORSLEY, who laid down his invaluable life for the Empire's soldiers in Mesopotamia, was the greatest brain specialist in the world. The following message, which he sent from Mesopotamia, is painfully significant: "The directors of military operations are practically all whisky drinkers, and, therefore, wish the soldiers to drink too. Out here in this horrid climate they actually still issue rum instead of food and sterilized water, and, as a result, we now have cholera, dysentery, and diarrhoea to contend with. Anyone would suppose that no military medical history had ever been written or published. Our gross failures and stupidity are, in my opinion, due to the whisky affecting the intellectual organs and clearness of our leaders. The King is the head of the army; as he went teetotal for national safety, every military mess ought to have followed him. Not one did! It is a repulsive exhibition of selfishness and luxurious treachery to our country."

In the *British Medical Journal* of January 30, 1915, there appeared an article on The Rum Ration in the British Army, by Sir Victor Horsley. The army was then having its first winter experience on the Western front. Everything Sir Victor wrote has received confirmation since. The following is a summary of his indictment of rum:

"The following physiological effects have been observed by military and naval officers to follow from the issue of the rum rations: (1) Decadence of morals. Causation of grousing, friction, and disorder. (2) Drunkenness. Punishments. Degrada-tions in rank. (3) Decadence of observation and judgment. Causation of errors and accidents. (4) Loss of endurance and dimi-

nuton of physical vigor. Causation of fatigue, falling out, and slackness. (5) Loss of resistance to cold. Causation of chill-ness, misery, and frostbite. (6) Loss of resistance to disease (particularly those occurring under conditions of wet and cold), namely, pneumonia, dysentery, typhoid fever. (7) Loss of efficiency in shooting. (Half the rum ration causes a loss of 40 to 50 per cent. in rifle shooting. The navy rum ration causes a loss of 30 per cent. in gunnery shooting.)" It may be added that the 30 per cent. loss of efficiency in gunnery in the navy following the rum ration was confirmed by Admiral Jellicoe.—*The Commonwealth* (Australia).

A PRAYER

Somewhere across the infested sea,
Serving the cause of liberty,

Dear Lord, is my brave son.
I know not how he fares tonight,
But keep him ever in Thy sight,
For I have but the one!

Thou gavest two to bless my life,
But one fell early in the strife—
My first-begotten son!

He with his comrades marched away,
And then a message came one day.
Dear Lord, I have but one!

Then, while so sorrowed and bereft,
Though only he to me was left,
I could not say him nay,
Who urged that duty bade him go—
His country called, he said, and so
How could I bid him stay?

But, O dear Lord, 'tis hard to bear,
With not another child to share
The hearth when day is done!
I can but kneel to Thee and pray:
Be with him through the hellish fray
And keep Thou safe my son!

I know the cause is good and true—
I know that suffering must ensue
Before the fight is won.
Yet bear with me, O Lord, this night;
Be Thou my solace in my plight
And guard my only son!
REUBEN GOLDSMITH,
in the *New York Times*.

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