

The
The Living Church

The State Historical Society
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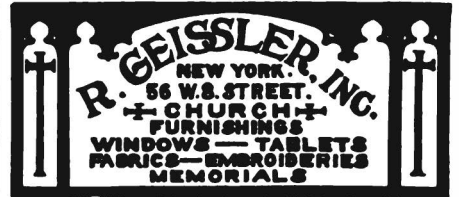
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GOD NEVER makes us feel our weaknesses but that we may be
led to seek strength from Him. What is involuntary should not
trouble us; but the great thing is, never to act against the light
within us, and to desire to follow where God would lead us.—
Fénelon.

The Living Church

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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 1, 1919

NO. 18

EDITORIALS AND COMMENTS

The Church and the State

THE other day, according to the usually accurate *New York Times*, a certain Senator of the United States declared on the floor of the Senate that if the Redeemer of Mankind appeared again upon the earth, and told him that he ought to vote for a League of Nations, he would notwithstanding vote against it. Of course this might be passed over as a piece of idiotic blasphemy unworthy any serious attention, were it not that there seems to be growing a school of political thought among us which frankly substitutes expediency for the will of God. Thus we read the other morning an editorial in a leading western daily newspaper which said that the time had gone by when America could afford to let moral judgments interfere with her manifest duty toward herself.

We are glad that the proponents of such ideas as these are at last becoming frank and aboveboard in their utterances. We rejoice in it because possibly some of the people who have declared that the Church must keep political and economic matters out of her pulpit utterances and her synodical pronouncements can at last see to what their pietism is bound to lead.

A little logical thinking about the fundamental relationship of Church and State ought to be timely about now.

Four courses open before the Church when she considers the State. She may master the State, she may be the slave of the State, she may act as a free critic of the State, or she may abandon the State as hopeless and devote herself to other-worldly asceticism. Absolutely no other course than one of these is possible for her. The first has a good deal in history to commend it. It produced the glories of medievalism. Then the Church controlled to a very large degree economic relationships. It did more for the establishment of a real League of Nations than the world has seen up to this day. However, the general agreement is that it places upon the Church demands too heavy to be borne unless she is willing to sacrifice her very important spiritual influence. The second course we have seen revealed in Germany, where the Church pandered to the materialistic lusts of the Master State. This is the solution of those persons with atrophied brains who at command cry: "My country! Right or wrong, my country!" It is the idea prevalent in many American breasts. How readily our bureaus call the Churches to become agencies of *their* propaganda! How rarely do they recognize that there might occasionally be a request for guidance from the Church in the determination of policies! It is this attitude which the impious Senator we have mentioned beautifully illustrates. He likes to have the feeling that Jesus and the Church back his nationalistic opinions, but he treats with contempt the idea that Christ Jesus and His Church may possibly have something on this question to teach him in his legislation for our country.

The fourth course is a counsel of despair. At times it is justified. When the State is evidently bent for destruction on those rocks of materialistic selfishness which have wrecked all the civilizations in all the ages, God-lovers must withdraw. So did Jeremiah. So did the founders of early monasticism. So, it may be, our children must do in a generation or two. Mr. Ralph Adams Cram in some of his late books has argued powerfully for this attitude. We do not believe it is the attitude that most Christians are as yet prepared to take. Most of us have not wholly despaired of the State, nor do we feel that we have uttered a futile prayer when we ask God at evensong to preserve it.

There remains, then, only the third attitude as at present the one to take. It is admittedly the hardest attitude of them all—a free Church, free from all political entanglements, free from all economic alliances, free to examine in the light of the law of salvation by sacrifice every political effort, every international proposal, every economic scheme and panacea, free to approve or disapprove, free to criticize. Such a Church will make many enemies. She will be beloved by no partisans. Such a Church has never yet existed. We believe it to be a part of the American scheme to make such a Church possible. We believe that this is what is meant, and nothing else, by the statement that Church and State are separated in this country.

Let the Church feel free to commend or attack the State, and any of its policies, in the light of Christ's law, and the learned Senators will not despise His evident opinions.

This is not "writ sarkastic" in the manner of the *Nation* or the *New Republic*. We know how far short of such an ideal our modern Church has fallen. Meanwhile we can hope and pray that such a Church we may help to make.

LAST week's debate in the Senate on the League of Nations seems to us little less than a national disgrace. Apart from the obviously intentional affront to the President, who had requested that discussion be withheld until the matter could be officially laid before that body with some explanation of its details, the present Congress has all it can do to finish its legitimate work before it expires. Subjects that must concern the next Congress rather than that now about to go out of existence have no place for discussion in these final days, with bill after bill of urgent importance not acted upon.

The Debate in
the Senate

And, apart from details that must obviously demand correction, the objections raised to the League of Nations are identical with those that were raised to American entrance into war. We are safe; why should we trouble our-

selves with the adversities of other people? See how rich we are getting out of those very adversities!

Of course the real fact is that we are not safe. When both England and Germany have already built super-zepplins that could cross the Atlantic, drop tons of projectiles, and return to their home bases without needing to touch land, our national safety has forever vanished. And we have demonstrated to the world how feasible is the transportation of great armies across the ocean. But even if we were safe, with the power and strength that this nation has developed, if we should refuse to be a party toward making the world safe from great wars we should be among nations the most despicable. And when such patriots as Reed and Vardaman and Fall and LaFollette are conspicuous among those who enthusiastically clasped Senator Borah's hand after he had played to the galleries in his peroration, those who have upheld our nation and our armies in the greatest crusade of all history may well feel chagrin.

All of which does not mean that the draft of the constitution of the League should be accepted precisely as it stands. But we shall trust that the rank and file of the nation will demand that it be treated sympathetically.

What a pity it is that we must be heartily ashamed of so many of our national legislators!

HOW could President Wilson possibly appoint George D. Herron to any representative position on behalf of the United States?

It would seem incredible and one does not know how to account for it. If we must send moral anarchists to deal with moral anarchists—which we need not do—we might at least have chosen some whose views were academic rather than practical.

We desire to frame our most earnest and emphatic protest against this appointment, and we are confident that we represent the entire Christian sentiment of the land in voicing it. Not even President Wilson can afford to trample upon that sentiment.

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

Table with 2 columns: Donor name and amount. Includes entries like 'A member of St. Paul's Church, Edgewater, N. Y.' and 'Total for the week'.

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Oh, spare us whom Thou hast redeemed, Judge not thy servants—who are vile; And turn from us Thy righteous wrath, Who here confess our guilt and guile.

O merciful and mighty God, Make haste to help us now again, That we may ever live with Thee; Through Jesus Christ our Lord. Amen. CHARLES NEVERS HOLMES.

THE MEANING OF LENT

By THE REV. GEORGE CRAIG STEWART, D.D.

DETACHMENT—that is the first meaning. "The world is too much with us; late and soon, getting and spending, we lay waste our powers." Our lives are cluttered with engagements of every sort: we waste our vitality upon the things that really make no difference; days are a tangled skein of interests that cross and re-cross until the simplicity and sweetness and wholesomeness of Christian living is almost hopelessly obscured. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world." To give up the theater during Lent, and card parties and all the rest, is but one of the wise means which every Churchman employs to correct perspective, to get singleness of vision and of aim, to put the Kingdom of God where it belongs—first.

ENRICHMENT—that is the second meaning. We detach ourselves from many customary and innocent occupations to devote ourselves to the spiritual enrichment of lives which get trodden down into hardness by the going to and fro of the habitual. To break up the soil by penitential exercises, to let the grace of God do its work in the cool and quiet shadows of retirement, to mix the other world with this one by prayers oft and meditations oft, to deepen the life that the seed of the Kingdom may get firm root—this is also our purpose in Lent.

INVESTMENT next—for Lent is not a season of selfishness. We shall miss the biggest meaning of all our self-denials, our prayers, our church-going, unless we find strength rising up within us and demanding tasks to do for the King. "Knowing that He was come from God and went to God, He took a towel and girded Himself and began to wash His disciples' feet." That is the record of our Lord. Lent does not mean Buddhistic dreaming. It means detachment and enrichment only to an issue of helpfulness for others. Do not wrap your Lenten life up and bury it.

D—E—I—there are the initial letters. You see what they mean, Dei—"of God". The love of God, the life of God, the service of God.

A LENT OF GOD.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

THE GREATEST OF THESE IS LOVE

THE most beautiful of all the Sunday epistles is the one appointed for Quinquagesima, so closely related to Lent. Before another Sunday, Ash Wednesday will have carried us into that blessed season. Shall our observance of it be perfunctory because society provides for it, or sincere because the Church enjoins it? If there ever were a period when we ought to use the season of Lent for an honest searching of heart, sincerity in our dealing with things spiritual, turning to Almighty God with fasting and prayer, that time is now.

The value of our Lenten discipline will be determined by the motive underlying it. Hence the key-note of Quinquagesima is charity, or, more broadly speaking, love, which is the essence of the Christian religion. The epistle stands supreme in the world's literature on the subject; while the gospel predicts the greatest act of love in the divine sacrifice, and illustrates it by the miracle of healing.

In our religion are ritual, organization, belief, and experience, but none of these avail without love. He knows most about the Gospel who knows most about love. He is the best Christian who is the most Christ-like, who loves most. Yet, in view of all this, love does not seem to many to be a manly virtue. Why is it? Only because love substitutes God's will for man's ambition. France would not have been devastated, Belgium ruined, and young lives sacrificed, had not the God of love been supplanted in the hearts of many by the god of the jungle. The problems of the Peace Conference would soon be solved if love were the dominant motive in all. The menace of the red flag would disappear if love were enthroned in the hearts of those who bear it. Love is long-suffering toward those who injure, kind to those who do the wrong, generous to those who prosper, modest in its own things, and believes the best of all. It is like the laws of nature: one may break them, but they do not change; one may defy them, but they keep right on; one may use them, and they help him forward. But that does not mean that love is called upon to suffer wrongs that can be righted, nor tolerate conditions where love is left out, nor leave anything undone which shall help to usher in the reign of love. Christian love is life at its highest, and must not be confused with anything but strength.

"The world is full of beauty as other worlds above,
And, if we did our duty, it might be full of love."

God's love in the heart reflects God's image in the life, as the mirror reflects the sun shining upon it. Love is the flame which illuminates all within, the fountain which fills the soul with sweetness, the essence of religion, and the test of character. "As every lovely hue is light, so every grace is love." All the progress of Christianity is toward love, and all that we may become in the future will be in the development of love. That love should keep our inner being sweet and clean; make our home life a joy to all in the house, and our social relations like the touch of the skilled musician who knows which stops to pull out to obtain the sweetest harmonies. Let love reign in your heart.

Sunday—Deuteronomy 15: 1-18. Life is more than goods and chattels. To-day the pendulum is swinging in the arc from the monarch to the mob. The golden mean will be found when men treat each other as brothers.

Monday—St. Mark 10: 32-end. "The Son of Man came to minister, and to give His life a ransom for many." He is our great Example. As we give in love we win in life. The more love spends the more it possesses.

Tuesday—St. Mark 12: 28-34. The commandment to love takes precedence over all else. It is the white light about the throne of God which the spectrum of all other virtues unites to form.

Wednesday—St. Luke 10: 25-37. The sphere of brotherly love is found on every highway. It manifests itself not only in ministering to those who are bruised, but in making the road safe for the wayfaring man.

Thursday—St. John 15. On the night of the betrayal, and facing the Passion, the Master left these words as part of His dying legacy to mankind. This world has been redeemed by love, and through love alone can it realize its redemption.

Friday—Colossians 3: 1-17. As the mind is set on things above, Christ is manifested; the works of the flesh are put to death; and love, the bond of perfectness, reigns in the heart.

Saturday—I Corinthians 13. The greatest thing in the world. This is one of the chapters of the Bible one should learn by heart, and repeat very often.

PRINCIPLES

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF
WESTERN NEW YORK]

I WISH to lay stress on two fundamental principles which, God helping me, will be the foundation of my life as your chief pastor. The first is that we must, in an active way, in all phases of life and in a practical way, recognize that our God is a God who knows human life from the inside and who has identified Himself for all time with the human race. There is absolutely no ray of hope for mankind without the towering fact for the individual and for society—society in its industrial phases and its political as well as its more restricted religious aspects—there is no hope for society without the Incarnation as a living force in the life of each one of us. What can the sufferers to-day do without a profound belief in God, who so loved human life that He could not be kept outside of it, and who could not do anything less than come as man among men to reveal the glory of the Godhead and also to reveal the glory of manhood. What would we think of a God who had had no actual, personal experience in the suffering which you and I know so well because we have been passing through its fierce furnace? What would we think of a God who, standing outside the world that He made, living in the bliss of a distant heaven, looked down and managed His creatures as though they were puppets and part of a great mechanism? It is no such God that you and I worship. The God we worship is one who has so completely identified Himself with human life that every pang that shoots through our heart also shoots through His heart. And He is not a Titan who is overborne and who is defeated in the conflict with evil. He is a God who, in the bursts of evil that are aimed against Him, becomes a supervictor and asks us to unite our fortunes with His.

This brings me to the second fundamental principle. God was made man in Jesus Christ—He was not made "men", He was made "man"; therefore, the individual is cared for by God, as though each one were the only one. None the less, we are cared for not as individual units, separated from one another and not organically united, we are cared for as members of a body, as part of a social whole—and that social whole is the family of mankind.

A short time since, such a phrase as that would have been left chiefly to the missionary, the missionary who was supported generously by a few, tolerated by a considerable multitude, despised by many, and ignored by the majority—but to-day the missionary principle is proclaimed from our high places, and men are saying: "We can no longer live a merely individual, selfish life, we have to live with the practical recognition of our relationship to the whole commonwealth of mankind. No more can America move back into her aloof position; no more can we busy ourselves with mere petty nationalism; all that we think and all that we do must be colored by the fact that our nation is related to all the nations of the world and is, in a measure, responsible for their well-being. If that is true of national affairs, much more is it true of the Kingdom of God—and I beg of you to take your stand by me and make missions throughout the world your chief interest as a diocese. In so doing there is not the least danger of your impairing your own influence or your deepest interest; on the contrary, they will flourish anew. The more vigorously you give yourself to those far interests, the more truly will the light of God's wisdom and love shine upon you and your homes. I am not thinking of money—God forbid! I am thinking of the gift of human life to the Cause. Awhile ago the globe called men to be led to lay down their lives in order that the world might be made safe for democracy. We counted democracy such a precious thing that we were led to give our lives for it. But there is something still greater than democracy to give life to. There is the Kingdom of God that must be spread throughout this world, and, until it covers the world as the waters cover the sea, even a league of nations, however wisely organized, cannot hope to maintain stable and righteous peace.

OH, FELLOW-BEARERS of the load we did not choose, the load we fain would have some other carry if we could, remember this—the burden bearers help the world along. I know not how it is. I know not all the law. I am only sure of this—the fight that each man fights behind his chamber door for courage and for patience and for faith, he fights not for himself alone, he fights for all mankind; he fights as one who is a helper of his kind, as a blood brother of that One who, in little Galilee, obscure, almost alone, was wounded for our transgressions and bruised for our iniquities, and who upon the cross became the Burden Bearer of the human race.—*An Insight.*



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

DR. CHAS. W. ELIOT, addressing the Committee on Legal Affairs in Boston State House February 7th, said: "The time has come when the question of private rights becomes immaterial when the public rights are jeopardized. This is the trend of to-day's

thought, and it has found expression in the enactment of laws along this line." He was advocating the prohibition of bill-boards, but his wise words are as applicable to the prohibition of alcohol shops and of some other evils.

THIS CHOICE BIT of exegesis, etymology, and tommy-rot comes from California:

"ART THOU ONE OF THE 144,000?"

"Send this message to the uttermost parts.

"To all peoples, to all worlds, and to whatsoever things there are in and through all worlds.

"Greetings:

"To ye it is given to receive glad tidings of great joy. The time is at hand. At last the long-delayed divine event is come. The consciousness of the mighty word is now coming back to the soul of man.

"That mighty word long lost and lorn is

"The Greek for 'I am' **EFOHM** (English Ego Em)

"The first placed last **MHOFE** (Reversed)

"And the Last as **WHOLE** (Inverted)
It Was First

"Read then the old and the new name and say: 'I am whole,' that thou mayest be whole, even as thou wert whole in the beginning, art now, and forever shalt be, world without end, amen, amen.

"Verily, thou holy spirit of thou I am whole—thou consciousness of thou I am whole—are again awakening in the whole. Arouse soul, know thou art thou I am whole, and thou shalt be whole indeed!

"For even as thou all-inclusive and eternal I am whole art becoming conscious of thy infinite self in every atom and particle of thy self, so thou every atom and particle of that infinite self art becoming conscious of thy true self—that thou art not a-part of thou stupendous whole, but that thou art thou great I am whole—and other there is none. This is the long-delayed divine event of which the poet-prophets have foretold—

"O worlds! A wondrous love-born man I see,

"Clothed with effulgent immortality,

"By truth set free, moving among the stars.

"This Message Came Through and is Sent out by Rev. John B. Clarke, Message Bearer and Pastor

"THE CHURCH OF COSMIC TRUTH

"For Knowledge, Counsel, Help, and Healing

"All Are Welcome at Cosmic Center

"628 South Alvarado Street

"Los Angeles California, U. S. A.

"Wilshire 2956."

SPEAKING OF FOURTEEN POINTS, "The Nomad", of the Boston *Transcript*, publishes these fourteen points of a good holiday, as offered by Herbert A. L. Fisher, the British Minister of Education. The last of them is specially suggestive for some busy stay-at-homes.

"(1) Plan your holiday carefully, but be ready to abandon your plan on the slightest provocation.

"(2) Never go North when you can go South.

"(3) A change of work is itself a holiday.

"(4) Never drive when you can walk, and never walk when you can ride.

"(5) In a cross-country walk there is seldom time for short cuts.

"(6) A good holiday is like eternity; there is no reckoning of time.

"(7) One of the best fruits of a holiday is a new friendship.

"(8) Stay where you are happy.

"(9) Soak yourself in the atmosphere of a new place before you study the details.

"(10) The best holiday is that which contains the largest amount of new experience.

"(11) Holidays come up for judgment before the next term's work.

"(12) In the choice of holiday books act on the principle that one of the main uses of leisure is to feed the imagination.

"(13) The principal experts in the art of taking holidays are painters, naturalists, travellers, and historians; the worst person to consult is a golfer.

"(14) On occasions a very good holiday can be taken at home if you change the hour of breakfast."

MANY INTERPRETATIONS have been offered of the fact that the armistice was signed at 11 A. M., on the 11th day of the 11th month; not the least interesting refers to chap. 11, verse 11, of the eleventh book of the Bible, *q. v.* But the Dean of Oklahoma, the Very Rev. Frederick J. Bate, finds a deeper meaning; witness these verses, written on Peace Day:

"THE BALLAD OF THIRTY-THREE

"Along the crowded street
With its thousand tramping feet
Of merry-making men,
Shouting and shouting again
The wild acclaim of peace—
He went, all stooped and bent:
Clothing old and worn,
A figure so forlorn
That none would credit the thought
Of his patient mind as he sought
His answer—

"This armistice—

At eleven o'clock, they say,
Eleventh month, eleventh day—
Maybe there's something in figures.
This use of eleven three times
It's like the bell when it chimes
And there's meaning in figure three,
And three times eleven is thirty-three,
Ay, there's meaning in that for me.'

"And down the street he went,
Old and worn and bent,
Hardly hearing the noising
Of the crowd in its rejoicing,
On his puzzle so intent.

"It was in a silent street
Where echoed no tramping feet,
Nor any cheering sound,
That his sought-for answer he found.
For there by a quiet churchyard place
Was a carved figure of One whose face
Gave Peace and Hope and Grace.
While on the stone below was graven
A message to sorrowing hearts bereaven—

"O take this truth
Who mourn for youth,
Its life too early done—
At the age of thirty-three
Died the Man of Galilee
And rose—His victory won.'

"Though old and worn and bent,
Back through the crowd he went,
Clothing old and worn,
The figure that looked so forlorn,
Into the bright-lit street he turned.
But the brightest light
On that radiant night
In the soul of the old man burned.
And of all the songs that men sang
There was none more clearly rang
(Though it was only sung in his heart
Yet the angels, he thought, took part)
"Three times eleven is thirty-three,
Years of the Man of Galilee!
Peace on earth for them and me,
And the whole wide world shall better be
Through the Peace of the Man of Galilee,
Who won His victory at Thirty-three.'

"And on he went, old, worn, and bent,
Clothing torn, a figure forlorn,
With a heart keeping jubilee."

The Saviour or the Senator?

By the Rev. FLEMING JAMES, Ph.D.

SENATOR BORAH of Idaho is reported in the *New York Times* of February 1st to have said in the Senate: "If the Saviour of Mankind would revisit the earth and declare for a League of Nations, I would be opposed to it."

Now, it is worth our while as Christian people to pause and examine that statement; for it voices an attitude not confined to Senator Borah. What did the Senator mean?

He did not mean, I suppose, that the teachings of Jesus are not true—theoretically.

Nor did he mean that these teachings would not be worked out in society—ultimately.

But he did mean, I take it, that now, in this next step, this immediate business of the proposed League of Nations, Jesus is not a safe guide to follow. In spite of noble ideals and true ultimate vision, He is unpractical.

The conclusion is, Don't go to Him for advice. Don't expect to find light on the League of Nations in the New Testament. Even if He should revisit the earth and declare for a League of Nations, don't let Him convince you. He is a Dreamer of Dreams.

Let us see how this attitude toward Jesus is illustrated in the present handling of the League of Nations by Senator Borah and some of his colleagues.

The proposal of the League is unquestionably a call to America to be altruistic. An article quoted from the *London Observer* by the *New York Times* of February 10th puts this fact as well as any puts it:

"Asserting that America is faced now with the choice of Achilles, the *Observer* makes a strong appeal to her to take her full share in the work of the League of Nations, even if it involves intervention in European affairs. 'We (Great Britain) have given such proofs as no other power has given of our sincerity and earnestness in forwarding the League of Nations idea. We have risked the discontent of Britons overseas. We have shown our willingness to pool what our arms have won in the interests of the world's peace and security. We don no halo of saintship on that account, but we appeal to all that is noble and worthy in the American character to stand by us in bringing to full effect the design which has chiefly emanated from the brain and conscience of the President of the United States.'"

Senator Borah does not say so outright, but he seems to feel that the Saviour of Mankind would be in accord with that appeal. Without deciding this point let us pursue the course of the Senator's thought. If Jesus declared for it He would be unsafe to follow, because unpractical. How? The reported utterances of Senator Borah and his colleagues will show.

1. Because America cannot trust the rest of the world. If she makes the necessary sacrifices and generously throws herself upon the good faith of the other powers, she will be taken advantage of. Jesus, by advising her to do this, will get her into trouble and loss. He is too confiding, too optimistic. Better play safe! Keep what we have. Later on, perhaps, etc.

And what will these troubles be?

Overseas aggression in the Americas: the Monroe Doctrine discarded.

Disarmament in the face of Japan.

The duty to intervene in Asia, Africa, and Europe.

Commercial discrimination against America.

Loss of national self-determination.

As to the last, Senator Borah himself is reported to have spoken feelingly on February 4th. After ranking the League to Enforce Peace with Bolshevism, as battering the pillars of the Republic, he goes on to say:

"They (the Soviet enthusiasts) held a meeting at the Poli Theatre. The League to Enforce Peace will begin its campaign in Boston on the 6th day of February, and if they succeed they will ultimately land us precisely where the Bolsheviks would land us, and that is under the control of internationalism."

Upon commercial discrimination and its terrible consequences Senator Reed of Missouri was particularly lurid. In the midst of the distressing outburst occasioned in the Senate by Great Britain's commercial embargo, he is reported to have said (*New York Times*, February 6th):

"... Great Britain, no sooner had she succeeded in extricating her two hands from the mouth of the German war monster, but she proceeds selfishly to put up the bars of her trade against the very race and the very nation that came to her rescue.

"Do I say this to arouse feeling against Great Britain? No... but the British... are going to see to it that Great Britain takes care of herself. And if you set up a super-nation, with Great Britain and France at the head of it, it will employ its powers as England is now employing them for commercial advantage against the rest of the world.

"And then will follow war, bloody reprisal; and of this thing, in this bed of peace, will be whelped litters of war dogs, etc."

2. The second reason that Jesus' advice would be unpractical is that America is frankly not willing to make the required sacrifice. Senator Hale of Maine is reported to have put the matter bluntly (*New York Times*, February 4th):

"The issue comes squarely down to the question whether the people of this country went into the war and carried it through for the purposes proclaimed by the President.

"If the President is right, then let us make a peace that is in conformity with such humanitarian purposes, and in the future let us govern our actions toward the rest of the world in the spirit of sacrifice that these high and extremely unselfish purposes demand. We may have to surrender our sovereignty as a nation: we may have to maintain armies in all parts of the world: we may have to finance and set upon their feet and sustain the less fortunate nations of the world. What does it matter? It is all in the programme, and if that is what we fought for we should be making but a poor showing if we balked at any of these things.

"I do not wish to decry the work of the President of the United States. I have already given him credit for sincerity in his motives, but I believe that his ideals are not the ideals of the vast majority of the people of the United States."

3. The third reason for Jesus' unsafeness is that He unsettles "things as they are". He wants change, and after all, do we want it?

Senator Moses of New Hampshire evidently does not. As reported in the *New York Times* of February 4th he comforts himself and his hearers with the reflection that nothing new will come: it will settle itself down to be the same old world, as it did after the Congress of Vienna.

"I do not think we need bother ourselves about the outcome of the deliberations at Versailles. I have no doubt that the conferences now going on in the Hall of Mirrors will be no different in their great and ultimate results from those which took place a century ago."

And we need not bother ourselves at the prospect!

To sum up: Jesus (if He declared for a League of Nations) would be unpractical, unsafe: Because

1. He bids us trust the other powers, they being probably untrustworthy.

2. He calls us to national self-renunciation, as being in "vast majority" selfishly national.

3. He wants a new order, and we do not—not yet.

Therefore, while admitting the beauty of His ideals and their ultimate realization in society, Senator Borah and some of his colleagues have no confidence in Jesus' advice as to the next step.

It would be well now to let Jesus speak for Himself; as in the Sermon on the Mount and other passages of the Gospel.

He surely does want to bring in something new. The Kingdom of Heaven, He calls it. That is His business with men: not "theoretical" but very practical.

What He has to say to men about it applies immediately. If it is not good for the next step, it is good for nothing.

He demands that what He tells men have right of way over everything else. The Old Testament, the Scribes and Pharisees, are superseded, set aside. "Ye have heard that it hath been said... but I say unto you."

He makes this demand because He claims to see more clearly than any other. In short, He claims to be supremely practical. "Do not depend upon the accepted leaders of your time," He warns the Jews of 27 A. D. "You must go beyond them. Except your righteousness (ideals and con-

duct) shall exceed theirs, you shall not enter into the Kingdom of Heaven." "They are blind leaders of the blind." And if a United States Senator of 1919 A. D. insisted on "opposing" Him—what then?

If now these demands of His involve material loss through the unripeness of the world, He would say: "Take the loss."

On the other hand, how can we be sure they will not work? Who knows human nature and its springs better than He? Indeed, He assures us we shall find the world riper than we think. He calls to great-hearted faith—to trust Him, and go forward!

And then He reminds us that to reject His advice is not to "play safe". This is a solemn hour when the future trembles in the balance. "If the blind lead the blind, shall not both fall into the ditch?" We want no falling into the ditch now.

"And he that falleth on this stone shall be broken: but on whomsoever it shall fall, it will scatter him as dust" (St. Matthew 21: 44).

He said finally to the Jews: "The Kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof." Is that an impossibility for us?

In the same article above quoted the London *Observer* goes on to say it knows that

"the brilliant prospect of material gain looms before the American people if they make the great refusal.

"They are far less strained by the war than any other of the great nations of the world except Japan. They can apply their vast resources to building up a prosperity and leadership in the world's commerce which has never been approached by any nation in history. They have a large army trained, and, as regards a large part of it, inured to war. So far as shipbuilding and armaments go, they can create a fleet which even Britain could not match.

"To some Americans it may seem that the world lies at their feet if they refrain from involving themselves too deeply in international concerns; but the picture is a mirage. America is great by reason of her greatness of soul, by force of ideas, and not by reason of material wealth or power. If she loses her pride of place in the world of ideas she loses all that makes of her people a nation, and the time has come, in the overthrow of the political systems of two thirds of the civilized world, when the value of ideas is to be found only in their application."

Yes, the time has come to apply or to perish. And, if the Saviour of the world is declaring for a League of Nations, to oppose Him is not to play safe.

Since, therefore, Senator Borah has in a way challenged the people of America to choose between him and Jesus as guide in this matter of the League of Nations, we shall have to comply. Which shall we follow? The Saviour or the Senator?

Indeed, I am not sure we should not be grateful to Senator Borah for urging the dilemma. For he has recalled us to what is after all the sure test of our public men. Let us adopt his suggestion, and cause each popular leader to stand side by side with the Master. As he speaks, acts, votes, think of him in the searching light of that Presence. Watch him there.

And as we watch, ask just one question:

Not, Is he a Democrat, or a Republican?

Nor, Does he personally appeal to me?

Nor, Is he sincere? God alone knows his heart.

Nor, Is he furthering my interest?

For all these are beside the point. Ask only:

Is he now, in this immediate issue, following the lead of Jesus?

But ultimately the test must be applied to the people, to each of us. Within the next few months, we say, the Senate will decide the momentous question whether America is to accept or reject the League of Nations. And how will they decide? According as they think the "vast majority of the people of the United States" want them to vote. As Senator Hale said, the issue comes squarely down to the real purposes of the people. Our representatives in the Senate are trying to find out. They have their ear to the ground.

Mr. Taft and the men who met in New York on February 6th urged those who favor the League of Nations to let the Senate hear from them. It is a crisis in which

Christians should not be silent, but by letter and telegram impress upon that body that whatever may be the attitude of individual Senators toward the declarations of the Saviour of Mankind we intend to have His declarations carried out—and carried out now.

LENT'S CRUCIBLE

BY THE REV. ALWIN E. WORMAN

AFTER the Advent, Nativity, and Epiphany of life there comes the period of trial. Carlyle said that all good and great things are born out of the black whirlwind of despair. Anything that is produced must prove its right to exist by surviving the test fires that burn out the dross and leave naught but gold. Many supposedly valuable things have been found wanting when brought to the real test in the crucible of life. Anything proves its real value when it meets the physical, intellectual, and spiritual needs of men; and the music, art, invention, science, philosophy, and religion that do not meet these great needs must be cast into the discard. There never was a great soul who was not born out of fire and who has not passed through his Gethsemane. So we have much in common with the spirit of Lent, and we are brought to a greater appreciation of life by realizing that Christ suffered as we all must in order that He might be able to serve and sympathize with men. "Perfect through suffering" seems to be one of the great laws of advancement. Then, too, many great and good men who lived in advance of their age have been crucified to the cross of public opinion, it being left to another age to recognize their true greatness.

The earth seems darkest just before the dawn because even before the sun has risen his rays of light reach the stars and seem to put them out, leaving a dreary darkness on the earth. But there never was a night so dark it didn't have a dawn, when there was never a fire so hot it didn't leave the gold. So when the Lenten season of human experience comes let us remember that the good and pure in thought, word, and deed will abide forever. There is trash in literature, art, and music, and in the human soul, but God takes care that nothing good shall be lost and wills the fire to consume the rest. After the darkness comes the dawn, and Easter morning always comes no matter how hard has been the way and how long the struggle. And Easter morning becomes all the more beautiful when we realize that Christ, whom we crucified in our thought and affection, has arisen in our soul bringing new affections, new ideals, and new ambitions.

THE PROHIBITION AMENDMENT

[FROM THE COUNCIL ADDRESS OF THE BISHOP OF LEXINGTON]

THE RATIFICATION of the amendment to the National Constitution, enforcing country-wide prohibition one year after the completion of such ratification, namely, on January 16, 1920, is a gift of liberty to the sons and daughters of men, more nearly universal in its application, and more complete in its deliverance, than was the freedom enacted in Magna Charta, secured by our own colonial revolution, established by the Proclamation of Emancipation, and just won at inestimable cost from the tyranny of imperialistic militarism.

The enjoyment of this almost millennial boon of liberty to our whole people, like every other gift of freedom, can only be maintained in its universal application by our unanimous submission of what we claim are our personal rights to that supreme Law, at the foot of whose throne alone all our liberties can remain inviolate. And I refer to this matter at this juncture because it is a service which the Church can render the nation, to help uphold the mighty arm of the Federal Government as it protects the millions of both the slaves and the victims of the passion of drink.

ALL SELF-SEEKING and self-love do but imprison the soul, and confine it to its own home: the mind of a good man is too noble, too big for such a particular life; he hath learned to despise his own being in comparison of that uncreated beauty and goodness which is so infinitely transcendent to himself or any created thing; he reckons upon his choice and best affections and designs as too choice and precious a treasure to be spent upon such a poor sorry thing as himself, or upon anything else but God Himself.—*John Smith.*

The Fourth Synod of New England

NEW HAVEN, Conn., February 20, 1919.

THE fourth Synod of New England met in St. Paul's Church, New Haven, Conn. (Rev. Henry Swinton Harte, rector), on Tuesday and Wednesday, February 18th and 19th. There were seven bishops in attendance. Three others were prevented from attending, Bishop Lawrence by illness, and Bishops Perry and Acheson by absence overseas. There was nearly a full representation of all clerical delegates, and a goodly representation of lay delegates. In the absence of the President, Bishop Brewster of Connecticut was elected chairman, and the Rev. E. J. Dennen of Boston was reelected secretary. The secretary was instructed to send greetings of sympathy and condolence to Bishop Lawrence on his enforced absence, with every wish for his speedy restoration to health.

On the morning of the opening day Bishop Hall conducted a quiet hour for the bishops of the province in the morning chapel of St. Paul's. The subject of the meditations was The Gift of the Holy Ghost for the Office and Work of a Bishop.

It might only be fair to say that the Synod of New England has not yet found itself. There was manifest need of a carefully prepared programme and of just the right sort of men to present it. This defect will, however, in all probability be remedied at future synods by the newly created executive committee. Perhaps the larger value of the synod, as one bishop expressed it, was the assembling of clergy from more or less remote dioceses, giving them a vision of how the Church at large is thinking, and giving them opportunity to meet and hear men at present much in the public eye, and discuss with them some of the great problems of the hour.

The report of the Committee on Holding Provincial Meetings of various organizations simultaneously with the synod reported that in their judgment this movement would be inadvisable. It was however voted that two representatives from each diocese of members of the Woman's Auxiliary, the Girls' Friendly Society, and the Daughters of the King be invited to attend the sessions of the synod with the privilege of discussing there the work of their organizations. A like privilege was also extended to the Brotherhood of St. Andrew in any diocese where there was a provincial unit of that order.

Reports

A resolution was adopted endorsing the League of Nations and likewise entrance by the United States into its membership.

The minority report of the Committee on Coördination was accepted in place of the majority report. This report called for the creation of an executive committee of five of whom the President of the synod should be *ex-officio* a member.

A resolution was passed requesting the bishops of the province to plan, wherever it is possible in their judgment, for the organization of congregations of foreign people. The synod urged the laity to support such work, and by personal study of the problems which these nations represent to acquaint themselves with their more pressing needs.

The synod did not approve the communication from General Convention suggesting the election of a provincial suffragan bishop who might be a suffragan to one of the bishops of the province with the right to exercise his ministry in any diocese. It was considered that such a bishop was unnecessary.

An address of felicitation was ordered engrossed and sent to the new American Greek Bishop who by his consecration now completes the organization of the Greek Church in America.

The report of the Commission on Missions was given in three sections, the Rev. A. M. Hilliker of Rhode Island reporting for the General Board of Missions and the Rev. Thomas Burgess of Western Massachusetts for work done among the various

Missions

racés, while Bishop Parker, chairman, gave the synod in his resumé a vision of the enlarged missionary prospect in the province. Mr. Hilliker reported that three dioceses in the province, Massachusetts, Rhode Island, and Connecticut, have exceeded their apportionments for General Missions. Mr. Burgess said: "The tremendous problem of the Church's ministration to the members of the many races in the United States challenges our attention as never before, because of the war. Americanization is one of the greatest duties before the State. Christian Americanization is one of the greatest duties before the Church." The Commission has published during the last year a tract on *The Church for*

Italians and an English translation of it, and has assisted in preparing the mission study book, *The Emigrant*. Two notable advances have been made during the year. In Boston a chapel for the Italians has been erected at a cost of \$53,000, and the diocese of Rhode Island has placed its Italian work in charge of a trained non-Italian woman worker. Emphasis was laid in the report on our treatment of the emigrant not as "strangers within our gates" but as "friends and neighbors". The need of an Italian Hymnal was also emphasized.

The Rev. Malcolm Taylor, acting chairman, presented the report of the Commission on Religious Education. Among other interesting details, he spoke of the call being extended to the Rev. Malcolm E. Peabody to become College Secretary of the province. The *Christian Nurture Series* is being used in whole or in part in one hundred and fifty schools in the province, more widely in the dioceses of Connecticut and Massachusetts, and these courses are rapidly extending in use, in fact are at present more widely used than any other course. The report urged at least an attempt to maintain one week-day Church school in each diocese. The promotion of summer Church schools in the province was urged, and during the winter the presentation of the ministry as a vocation to young men and boys.

The synod on resolution declined to recommend that the dioceses make the apportionment for the General Board of Religious Education a part of their budget, stating that to do so would be going outside of its function.

The council members elected were: President Kenneth C. M. Sills, Rev. Frances B. Roseboro, and Mr. Allen W. Clarke. It was voted to make the salary of the College Secretary \$3,000 per annum.

The report of the Committee on Nominations was unanimously adopted and the following were elected to fill vacancies on the several Boards and Commissions of the provincial organization:

General Board of Missions—Bishop Perry, the Rev. Robert W. Plant, Mr. Charles E. Mason.

Court of Reviews—Judge Rathbone Gardner and the Hon. Charles G. Washburn.

Executive Committee—Bishop Lawrence, *ex-officio*, Dean Rousmaniere, Rev. Dr. E. de F. Miel, and Messrs. R. H. Gardiner, Judge Peasley, and Lewis D. Learned.

Commission on Missions—Bishop Perry, the Rev. Messrs. A. M. Hilliker, Thomas Burgess, William L. Clark, E. B. Holmes, and Messrs. Henry Lewis, H. H. Hemingway, and Marshall E. Mott.

Commission on Religious Education—Bishop Davies, the Rev. Messrs. F. H. Sill, O.H.C., Malcolm Taylor, Lester Bradner, Ph.D., John W. Suter, Jr., President K. C. N. Sills, and the Misses Lucy Sturgis and Mary M. Patrick.

Commission on Social Service—Bishop Benjamin Brewster, the Rev. Messrs. A. W. Moulton, John McGann, John N. Lewis, and Messrs. Arthur H. Thomas and Robert Woods, Mrs. F. S. Streeter, and Miss Vida Scudder.

The synod on Tuesday evening was entertained at dinner at the Lawn Club by the Churchmen's Club of Connecticut.

A Dinner

About one hundred and forty sat down, including members of the synod and the Churchmen's Club and a number of invited guests. The president, W. C. Pease, acted as toastmaster. The Bishop of the diocese, introduced as the first speaker, was received with great applause. Bishop Brewster said that the problem of the new day with which the Church was confronted was as serious as the period of the Renaissance. He felt that the Church ought to be impressing upon the people the supremacy of right over wrong; that she ought to be putting her inspiration behind the claims of social justice; that it was a natural temptation to-day to court the sure applause that comes from arraignment the Church—to set up a caricature of the Church and then tell how the soldier boy reverts from the Church. What we need is a renewed faith in the Lord and Giver of Life; this means a quickening of life and power. The future beckons on with vaster issues; let our faith be encouraged to enter into that future with "Thy Kingdom come" upon our lips.

The next speaker was the Rev. Henry B. Washburn, D.D., Secretary of the War Commission, whose advertised subject was The Spiritual Results of the War. Dr. Washburn took the liberty, owing to some remark of the president of the club, of changing the title of his address and spoke at some length on How the Money Raised for the War Commission Has Been Spent. At the beginning of his address he said he hoped that the Church would have sufficient imagination to see that the work of the Commission for the next six months would be more valuable than that of any other like period. "Your money," he said, "has been used largely

in the equipment of chaplains. We have been enabled through it to help these chaplains do their spiritual work more effectually. The government has seen fit to give the chaplains a salary and place the men. It lies with the Commission to make the men thoroughly efficient. The value of the civilian chaplain is largely due to the fact that he can stay in the camp and keep up a continuity of spiritual care. Preaching and making addresses, however excellent, cannot be exceeded by personal contact; the individual touch between the soldier and his chaplain gives the greatest value to the civilian chaplain." Dr. Washburn paid high compliment to the Brotherhood of St. Andrew in the camps. It has, he says through a great many able representatives, brought men into contact with our chaplains. He also said the work of the Church Periodical Club has been a wonderful thing, quoting Bishop McCormick's words: "The one Church organization that works well is the Church Periodical Club." Not the least of the good work done by the War Commission has been that of keeping in closest touch with our brethren of other communions, so that the work of God may be truly carried on.

The last speaker was the Rev. Bernard Iddings Bell, chaplain at the Great Lakes Naval Training Station, Illinois, who veritably proved to be "a wind out of the West". Dean Bell's subject was, "What do the boys think of the Church?" He said he would try to act as a reporter or as a sort of a reflector of the life within the greatest naval camp in the world, having at times a population of 52,000 sailors. To minister to this body of men the government sent six chaplains, who have been aided by twelve civilian chaplains from the different religious bodies. In reply to the question of his subject he answered: "They don't think much of it. It hasn't become vital to them. The men regard the Church with the same sort of respect men would give an old nobleman in the years of his senility. It is not that the Church is wrong or that God has failed, but that we have not been on our job in putting the Church where it ought to be. These men are not interested in ethical things, but they are interested in morals and religion. Let us get out of our heads the sentimentality about these men being transformed by putting on their uniforms. The men in the trenches have not seen any special vision, but are more receptive, willing to consider, free and open. They are not, however, interested in the Church. The Church has not appealed to them. The man wants to know more about God, but does not think the Church can tell anything about Him. He has no objection to creeds. What he is concerned about is your belief in the creed you put up to him. The ordinary man is interested in facts but not bothered about the things the fellow who goes to college is troubled over. Christian unity does not bother him but he is worried in getting hold of an organization that can give him what he needs. The men have a feeling that the Church is indifferent to the injustices of the social life and is bound up with the wealthy class; that there is an indefiniteness in our teaching; that we don't preach the things that a man can "take hold of". Dean Bell scored rather severely our present forms of worship, characterizing them as "so sentimental", "so formal", as largely undue veneration for forms of words, and questioned whether we can continue to use these things at the expense of alienated multitudes. He suggested, as possible remedies, first, renewed congregational worship; second, more and more of services that men love and want, the service of the Holy Communion, a revised Prayer Book put into the language of the twentieth century; third, a new consecration of sincerity. We must mean what we say. We must decide as Churchmen that we are going to live differently; that we are going to be simpler people, and that we are going to dominate our surroundings and not let them cramp us. Fourth, we are going to rely less upon opening the church and saying "Come in". We are going to take the Church to the people. We are going to give the Church a vision for missionary work. We are going to carry the Gospel from man to man.

A resolution was passed asking the Commission on Religious Education to get in touch with the heads of all secondary Church schools so as that they might be able to report intelligently on the status of these schools.

The report of the Commission on Social Service was made by the Bishop of Maine, chairman. Bishop Brewster began by saying: "We now face the very important

Social Service

problems which are summed up under the head of Reconstruction problems. Your Commission would call emphatic attention to the need of intelligent direction of the Church's activity in these matters. We ought not to allow the splendid force of Christian social effort, discovered and developed in the war, to be dissipated now that peace has come. In general, then, there should be carried into the reconstruction period that large scale, forward-looking attitude and method which the country adopted during the war and which proved so effective, on the one hand in eliminating the incapable and the degenerate, and on the other in enhancing by decisive methods the physique and morale of the military

and industrial forces, and the Church in the different states and nationally should be prepared to reinforce all well-considered public projects in this direction. In the Province of New England there are in the sphere of social service, broadly speaking, two kinds of fields, the field of the manufacturing community with its tendency to congestion of population, and the rural community, either agricultural or otherwise. The problems presented by these two types are more or less obviously distinct. The Church must increasingly be ready to meet the issues that go, on the one hand, with the threatened decline of standards among agricultural populations and on the other hand with the world-wide movement toward industrial democracy." The report recommended the appointment of at least one field agent whose time shall be solely given to the direction of social work. It emphasized the existing activities of the Girls' Friendly Society with its vacation holiday houses and local rest rooms, and urged further enlargement of these social centers.

The final event was a public meeting in St. Paul's Church on Wednesday evening. Addresses were given by the Bishop of Western Massachusetts and the Rev. Ernest deF. Miel, D.D., both of whom have recently returned from chaplain's work overseas. Their subject was Conditions in American Expeditionary Forces.

Closing Meeting

Bishop Davies said the great lesson the Church needed to learn from the war was to take the initiative—to take the offensive—to learn to attack. He felt it strange to come back from an organization where everybody wanted to be an officer to one in which no one wants an office. Quoting General Petain's words at Verdun, "They will not pass," he said that a battle is lost or won morally. He added: "The great question of the Church, after all, is morale. The source of victory is the right spirit in the Church, i. e., the Holy Spirit."

Dr. Miel made a strong appeal that every means be used to bring the New England boys home. He said they were hungry to get back; that home-sickness is almost a crime; it has got beyond bounds. These boys had been nine months on the firing line and never given a furlough until the armistice. He felt that the problem of the home coming of these boys was the problem of the square deal; the problem of the new democracy; the proof of the recognition of America. Dr. Miel said that the returning soldier expected to see a democratic America, or at least the birth of a new sense of democracy; they already have it in themselves.

The concluding speaker was Mr. Percy Knapp, field secretary of the Brotherhood of St. Andrew, who had for his subject The Army Yesterday and To-morrow.

HENRY SWINTON HARTZ.

A NATION'S PRAYER

God of the free,
May truth exalted be,
May justice dwell with men,
Love come to earth again;
So shall the rule of might
Yield to the reign of right,
Which shall not fail.

God of the brave,
May our flag no more wave
Over the bones of men;
May War now seek its den,
May love's fair banner, white
As Thine own perfect light,
At last prevail.

God of the true,
May our red, white, and blue
Merge with all flags of earth,
That there may come to birth
One nation led of Thee;
Let this its glad song be,
"God reigns! All hail!"

THOMAS CURTIS CLARK.

MEN CRITICIZE the idea of a League of Nations. I think God that there are men who have the courage at least to try. They may make mistakes; they may have to do their work all over again, but they have the courage and the heart to try. And He who has brought us safely through this war will continue to guide us and give us leaders with the wisdom and courage to try to work upon the broad fundamentals of human justice, upon which may be built a permanent peace, not forgetting that Almighty God will bring peace about in His own way and time.—
Bishop Keator.

National Congress for a League of Nations

III.

THE Northwestern Congress for a League of Nations, held at Portland, Oregon, on February 15th and 16th, had the first opportunity for large representative endorsement of the League of Nations covenant, and did full justice to it. As one of the speakers, Dr. A. Lawrence Lowell, president of Harvard University, observed, the Portland meeting was the most important held thus far, because the League first found itself in position to consider the concrete provisions of the compact cabled from Paris. Unqualified approval of what ex-President Taft termed "the great covenant of Paris" was voiced by a thousand delegates from Oregon, Washington, and Idaho, and by the additional thousands who crowded the city auditorium and made up assemblages elsewhere to hear the distinguished speakers. It was accepted as clinching all that the world war for freedom had gained.

"Not a single constructive criticism has been made against the League," said Mr. Taft, who presided. "The purpose of the constitution reported at Paris is to organize a real and permanent league whose first object is to provide for the just settlement of differences between nations and the preventing of war, and for this purpose to limit armament. The second object is to exercise functions in the administration of international trusts, like the government of backward people whom the war has released from the sovereignty of Germany and other central powers. Its third object is to promote coöperation between the nations, with a view to the betterment of the condition of labor in all the nations, and for joint action in other useful matters. Article X of the constitution extends our Monroe doctrine to the world by making it an obligation of the League members to respect and preserve, as against external aggression, the territorial integrity and existing political independence of all states—members of the League."

Mr. Taft also explained how a universal boycott against a covenant-breaking member would be supported by military action, if necessary, so that the outlaw nation would find itself in various stages of war with the whole civilized world—a prospect minimizing the temptation to make war. He further showed that ten or a dozen buffer states would be created, more than half of them independent and the rest under some sort of suzerainty of the League, to curb and make impossible a revival of Germany's dream of Middle Europe. He thanked God that such a great advance toward the suppression of war and the promotion of permanent peace had been taken, and could not see how the Senate could possibly refuse to concur. An agreement to limit our fortifications and our means of attack in consideration of other nations doing the same thing would involve no transfer of sovereignty, he argued; and no reasonable, patriotic, and self-respecting citizen can claim that our sovereignty would be more than a right to freedom of action within the limitations of international law, international morality, and a due regard for the rights of other nations.

"It perverts the glorious idea of a national sovereignty to keep it from helping the family of nations," said Mr. Taft in conclusion. "It perverts our grand federal constitution in order to render helpless for the good of the world what under the providence of God has become the world's greatest power. Will the American people acquiesce in such a small view of our responsibilities to mankind and of our governmental capacity for international benefit? We may be confident they will not."

Meeting the objections of critics that the League is not in accord with the advice of Washington and other statesmen of his day, Dr. Lowell said: "These men were among the greatest innovators that the world has ever known, and they looked the facts of their day fairly in the face. We follow their examples if, in turn, we are innovators and look the facts of our day fairly in the face."

Dr. Charles R. Brown, Dean of the Yale School of Religion, asserted that the war is not yet over. "The victory of physical force," he said, "has been won. It has been

won by superior power, superior in amount and vastly superior in moral quality. But while the victories of physical force may be swift, showy, apparently overwhelming, if they remain nothing more than victories of physical force in their outcome they are always disappointing and their verdicts have to be revised. Moral victories may be slow, silent, intermittent, but in their outcome they are satisfactory and their verdict stands. We now come to the higher and harder victory of the spirit. We do not believe the peace of the world will be secured and maintained simply because people desire it or because they admire it or because they earnestly talk about it. It will come to us only because strong men and wise and good men put their heads together and their hearts together and their wills together, and make peace for all the nations of the earth, and it is to that high course that this League of Nations is addressing itself."

Bishop Sumner made a profound impression at the opening meeting when he declared that no real peace could come to the world until there was a united Christendom. The distinctly religious tone of his address brought a great response from the audience, and his sentiments were echoed by other speakers.

Stating that the Paris covenant for a League of Nations has not been hastily drawn, but that able commissions have been sitting for several years and giving careful consideration to suggested plans and their application to changing world conditions, Dr. George Grafton Wilson, expert on international law, reviewed and explained the salient points. "One of the common objections to the League of Nations is that there has never been a league of this character among the nations up to this time," he said. "Progress is made not by reversion to former methods of political organization, but by moving forward to new methods. Another objection is stated by some to be that it is impossible to form a league. To this one need merely to reply that a league has been in existence since August, 1914. The United States has been in this league since entering the war, and now fourteen nations deliberately propose, after careful consideration and by unanimous vote, that the league relationship shall be made permanent. Carefully considered, the great covenant of Paris for a League of Nations, made public on February 14, 1919, may be called the extension of American principles to a high realization establishing American doctrines for the world."

With vivid memories of watching the arch-conspirators daily prepare for the conquest of the world, Henry Morgenthau, former ambassador to Turkey, urged the necessity of a League of Nations to avoid a repetition of another outburst from maddened brains bringing nothing but murder, devastation, and untold grief. "This war has taught us," he said, "that in the short span of forty years a comparatively insignificant state could develop its people into the most powerful military machine that ever existed. Under the new covenant for a League of Nations this effort would have been arrested in its inception. All nations living under a well-regulated and established government will join this League and will undertake by mandatory method to provide means by which the others gradually can secure for themselves sound government. The war has been a struggle between autocracy and democracy. Democracy cannot be quiescent; it must grow or die. We must not rest content with having defeated temporarily the forces of autocracy. They are merely resting in temporary retirement."

At one of the special meetings, Mr. Morgenthau made a powerful plea for the Armenians, stating that it was for America to prosecute the relief campaign almost alone.

A platform adopted by the congress resolved that a treaty of peace, of which the formation of a League of Nations and covenant is an essential part, shall be ratified by the Senate, and that the United States shall take its proper place among the great powers subscribing thereto, not only for the good of the nation, but for the peaceful welfare and progress of mankind.

SWEDISH CHURCHES INVITE TO WORLD CONFERENCE

A COMMUNICATION has just been received in America from the Federal Council of Evangelical Free Churches in Sweden, addressed to the Free Churches of the belligerent countries participating in the great war, urging upon all Christians the importance of reconciliation with one another in entire forgetfulness of hatreds engendered by the war. The body responsible for this document offers sympathy to the countries still suffering from the awful years just past, and contrasts the Christian ideal of peace on earth with that of the state lately reigning in Europe.

Upon the Church, this letter maintains, rests the burden of bringing into a feeling of perfect brotherly love and understanding the countries which have but recently called each other "enemy". And the Federal Council of Evangelical Free Churches in Sweden signifies its willingness, its eagerness, to cooperate in everything that will bring about this most desirable end.

The principal Churches represented in this federation are the Swedish Mission Society, the Baptist Communion, and the Methodist Church of Sweden, with a total of about 200,000 members.

The officers of a Neutral Church Conference held in Upsala, Sweden, in December, 1917, have also communicated with the Churches in America, stating that invitations to a larger conference will be issued in the near future. The letter bearing this announcement is signed by the Bishops of Christiania and of Seland, and the Archbishop of Upsala, and is accompanied by an outline of propositions for consideration and for guidance:

"Christian unity.

"When our Christian confession speaks of one Holy Catholic Church, it reminds us of that deep inner unity that all Christians possess in Christ and in the work of His spirit in spite of all national and denominational differences. Without ingratitude or unfaithfulness to those special gifts in Christian experience and conception, which each community has obtained from the God of history, this unity, which in the deepest sense is to be found at the cross of Christ, ought to be realized in life and teaching better than hitherto.

"Christians and social life.

"The great mission of the Christian community is to be the salt of the earth and the light of the world. This the evangelical Church can and must fulfil only spiritually by means of her teaching and her life. The Church ought to be the living conscience of nations and of men. Together with Christians in all belligerent countries we feel deeply the opposition between the war and the spirit of Christ. We therefore wish to emphasize some principal points concerning the conduct of Christians in social life.

"1. The Church, which has unfortunately not seldom laid more stress upon that which divides than that which unites, ought to enforce the ideal of Christian brotherhood, arouse and strengthen the judgment upon selfishness, and employ all its powers in the work for the removal of the causes of war, whether these be of a social, economic, or political nature.

"2. Christians ought to feel their share in the responsibility for public opinion; they ought to serve the cause of truth and love in public national and international life as well as in personal relations and to try to understand the assumptions that lie behind the utterances, thoughts, and deeds of others.

"3. The Church ought to educate the nations to a higher and higher degree of self-government.

"4. The Church ought to work for international understanding and the settlement of international controversies through mediation and arbitration.

"Christians and the system of law.

"According to the Christian conception the consciousness of right and wrong, and the system of law and political order that arise from this consciousness, are good gifts from God to man. The Gospel requires for its work at least an elementary legal order. Every existing form of law and justice is incomplete and requires to be developed in proportion as the moral sense becomes more perfect.

"For this reason the Church has in the name of Christ to vindicate the sanctity of justice and law and to demand its further development. In the first place the Church ought to do this with all its might within each separate country, but it is also its imperative duty to support, as far as it lies in its power, the effort for the international establishment of justice embodied in law. It ought therefore to fight against any glorification of violence

and force at the expense of justice and law, and to lay stress upon the axiom that even the acts of nations and states are subject to ethical principles just as much as those of the individual, and that the commonwealth of nations ought to be built upon the principles of truth, justice, and love.

"The Church ought humbly to confess that it has failed in this respect and ought to strive with all its might to rectify its shortcomings.

"The different systems of law both within a single nation and between nations are imperfect and ineffective except in so far as they are inspired by a real inward moral conviction. To produce and further such a spirit of Christian brotherly love, self-control, and mutual righteousness is the foremost duty of the Church in this aspect of life."

In reply, the Federal Council of the Churches of Christ in America has forwarded copies of the report of the committee appointed at Atlantic City to make a special study of the advisability of holding a World Conference of Churches at this time. This report states:

"Three existing groups have already definite plans for such conferences: the World Conference on Faith and Order will deal primarily with the problems of Christian Unity; the World Conference of the World Alliance would confine itself largely to the furthering of international goodwill through the Churches; of course the World Conference on Missions would deal primarily with the great missionary problems of the world. The World Conference which has from time to time been referred to in the offices of the Federal Council of Churches had in mind the more comprehensive object of bringing all the Churches of the world together to consider how in closer coöperation the Churches might face all the great religious and social problems of the time. One question that would thus be before us would be, Could all these conferences be correlated, or should there be a general World Conference of the Churches? We make no recommendations, but simply show the questions that must be considered."

Expression has been given to the hope that these Scandinavian Churches may accept our own invitation to a World Conference on Faith and Order, in substitution for this of their own.

CHRISTUS VICTOR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY]

LET US not fail first to commune with God before we go forth to His work. We have the stimulus of many things courageously attempted and nobly performed. Above all, God has not deserted us. Moreover, His Church has not failed. Let us not become weary nor despondent over the unthinking and unwarranted charge that Christianity has failed in these days of stress and need. On the contrary she never was so triumphant. No; she has not failed. There is no secular institution, no organization of any name, nor all human efforts, social or political, combined, which have done so much as Christianity to keep up hope, sustain motives, and inspire the meaning of spiritual principles. No call for help, no drive for war activities, no arousing of the public conscience, has or could have succeeded but for the influence of Christianity and the service of Christian men and Christian women. Christianity did more to win this war for humanity, by inspiring the principle for which we fought and in furnishing the leaders and the men who triumphed, than all other agencies combined and associated. It is time that the world made this acknowledgment.

And, now the war is over, greater things than war are in demand. It is not the powers which were exerted in war that are able to unite what war put asunder. War may unmake but it cannot remake. The powers which are to remake this world are the truths and power of God who gave us the victory. We trust Him now to give us peace. We did not lose heart and we have not lost hope. War has ended, victory has come, but it is the Christianity which did not fail in war that will not fail the waiting world in its remaking.—*Bishop Woodcock.*

NEVER LET us be discouraged with ourselves; it is not when we are conscious of our faults that we are the most wicked; on the contrary, we are less so. We see by a brighter light, and let us remember, for our consolation, that we never perceive our sins till we begin to cure them. We must neither flatter nor be impatient with ourselves in the correction of our faults. Despondency is not a state of humility; on the contrary, it is the vexation and despair of a cowardly pride—nothing is worse; whether we stumble or whether we fall, we must only think of rising again, and going on in our course. Our faults may be useful to us, if they cure us of a vain confidence in ourselves, and do not deprive us of an humble and salutary confidence in God.—*Fénelon.*

True to Form

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

WILL the boys be different when they come home? How futile all such questions! All of us are different if there has been anything worth changing in us these years past. Never before has so much of tragedy and vividness been crowded into a short period. Never before have Scott's words taken on so rich a coloring:

"One crowded hour of glorious life
Is worth an age without a name."

I do not know about our recent enemy. They have not so behaved as to give us the impression that their crowded hour has been worth a whole age. Their regret at failure no one doubts. Their penitence for sin, their vision of a democratic future, has not been vouchsafed us. We can only hope that they are different; or will grow different.

We know the rest of us are different. Our soldier boys—hurt or unhurt—have reacted to our pride and glory. Trench adjectives are the mere expletives of a limited vocabulary, and cigarettes are simply antidotes to war discomforts or symptoms of nerve strain. Those who worry overmuch concerning them are accessories after the fact of ignorance or make mountains out of molehills. I have sheaves of unpublished stories of the golden boys of Britain, France, Italy, and Uncle Sam. Each returning transport adds new stories to the group. I like to think of that boy with the fractured leg who, as his turn came to be lifted to the operating table, looked 'round at his wounded comrades, and said to the stretcher bearers: "You guys lemme be. Get busy with some that really need a doctor. Then you can look after me—and not till then. Just gimme a cigarette and I'll wait." I like to think too of that cultivated Canadian officer with whom I was talking about the illusion of the Christ in Flanders as though a man of his unusual education would have the usual psychological explanation to give, and who almost abruptly closed the subject with the words: "I beg your pardon, but I *saw* the Christ in Flanders, and I do not wish to talk about the subject."

In traveling the country over this year past I have seen America becoming a new Fatherland. We are better for the sifting we have undergone. We have a new sense of kinship and affection toward our friends beyond the sea who fought our war while they were fighting theirs before we took our place beside them. We are kinder toward each other. We get acquainted far more quickly. We work together in a common cause as we never did before or thought we could.

As night after night I have looked out upon a sea of faces, I have had a new sense of the oneness of the type the war has made out of the many nations settled here. I have felt Miss Bates's dream come true for all America:

"God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea!"

People have sometimes wondered how I could travel so constantly, wear out men of stouter build, keep every appointment, rarely seem tired, and reach so many thousands. Practically all of the patriotic organizations have my record. If one must get up at three o'clock to catch a train there is always time for napping on the train. One thus evens up the score. One speaks more effectively for his nap than for the special preparation which he might have kept awake to make. The afternoon and evening speaking in the summer and the autumn at the county and state fairs, and later on the court house green in half a dozen states when the influenza closed the halls, gave us audiences of 5,000, 10,000, sometimes even 15,000; and by having the platform, whether a table, an automobile, or a chair, placed right with respect to the wind the voice carries no matter where the far edge of the crowd may be.

But the great inspiration was my fellow speakers. Once or twice they wore on me—as doubtless oftener I wore on them—and I talked too long. But with scarcely an exception they brought joyous, helpful comradeship. Once I traveled for a week with a man of courteous manners who never left

me certain whether he was more interested in winning the war than in making terms of peace. In consequence I had to make a Fourth of July speech each time and to stir the audience to new patriotic fervor. I know I bored him. But I never lost my temper or let the audience sag in patriotic spirit.

I had one comrade for a week I wish I might have had for many a week. I was somewhat afraid of him at first. He had campaigned with many of America's famous speakers. But he had not been spoiled. He helped me to my best, and he gave me a chance to hear Americanism at its noblest. Then, too, we had such good times together *en route*. We hit it off together. I wonder if he will ever forget that day when the mountaineers offered to "run us for sheriff" if we would only settle down among them; or that luncheon with Henry Clay's granddaughter and her worthy husband of equally distinguished stock; or that day when as we waited for a train I caught a real pro-German who would have fared ill with the patriotic crowd but for the prompt appearance of an officer of justice who assumed responsibility.

The ermine on the patriotic warpath was most outspoken. By some misunderstanding difficult to locate I was announced to speak both afternoon and evening in the same place when it was necessary to the state programme that I speak in one place in the afternoon and many miles away that evening. I arrived in the afternoon to find several big meetings going on simultaneously and several speakers of national reputation scheduled. My train would not wait. I asked to come a little earlier on the programme in order to keep both appointments. I was so disturbed at the obvious inconvenience thus occasioned that I spoke briefly and with much self-consciousness. But the band immediately followed with "Pack up your troubles in your old kit bag", and my sense of humor was restored. Then as I was starting for the train a judge of international fame mounted the platform, glared at the audience, and began: "If there is anybody here who doubts the justice of the cause for which we fight, the only place for him is the insane asylum or the penitentiary, I don't care which." And I incontinently fled.

There are judges and judges. All are used to weighing evidence. All with whom I spoke had carefully considered all the testimony. Whether fiery in spirit like the first, or gentle in bearing like the second, the case for them was closed. There was a finality in their judgment. They were pronouncing sentence on a criminal. I have a copy of the speech of the second. It took him an hour and a quarter to read it, and when at the end he began to quote Sir Owen Seaman's

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,"

he lost his page, stopped short, and damaged the most complete summing up of the situation with its moral and pacific outlook I have ever heard from any platform.

There were two other judges—one federal, the other circuit—who will always linger in my memory. Judged by the supreme test of getting their case "across the footlights", of winning their audience, they were effective speakers. But it was the after talk with them that counted most with me. They were doing great work for their country. They were dispensing equity with justice. It was well known that disloyalty could not hide in their court behind "conscientious objections" or thinly veiled slackerism. Each was a beacon light for patriotism. Yet each confided to me that they were not doing all they wished. They wanted to get into the trenches. One had passed the physical examination, but there were barriers in the way. The other could not pass the physical examination, and knew there was no use to try. But could I not suggest some short cut? One thought he might join me in regular campaigning; but this was evidently as impracticable as trench life. One had grandchildren, and he wondered what he was to say to them when the boys came home. I remember that I went to sleep that night in the train, after waving farewell to the judge still

on the platform, with a new sense of security that with such men thinking and speaking for her America was safe.

Of the modest Major I have already written. But there is much more I could write. We were together six good weeks. We learned to help each other to our best. The relationship with him became like that established with some noble Frenchmen. They seemed in word and deed day after day to visualize for me the verse of Harold T. Pulsifer:

"France! Britain! When the stars look down
Upon the last great battle place,
Pray God we may have won our crown—
The right to meet you face to face!"

They came over here after months or years on the battlefield and sometimes months in the hospital, maimed, scarred, weary, to help to wake us to our duty by their voice sometimes unused to public speaking. They spent themselves in travel. They often had to eat food less nutritious than they ate at the front. The pitiless publicity their uniform brought was usually more bothersome than the *whiz bang* of the Hun. While I would settle down for a nap between stations there was always someone in honest friendliness leaning over my comrade to inquire: "Have you been to the front? Seen any fighting? Tell us about it."

Once while we were held up a half hour at a railroad junction, my soldier comrade, worn out by inquiries, fled to the obscurity of an empty coach while the local editor to whom the word had quickly passed bore down full speed to interview my friend, whom I saved by acting in his stead. Then as our train pulled out the fine young officer said to me with his engaging smile: "Thank you so much. Everybody is so kind. But I wish some of your pretty American girls would do the interviewing. I could talk for them. I adore them all."

One night we were drawing late into a mid-western city of some 40,000 people. My comrade on that trip was visibly wearing out. At last he opened up his heart to me. A trench trouble had returned. I knew that he must see a surgeon. The well-groomed man in the seat ahead could not but overhear our talk. I found as my soldier companion was leaving the coach that the neighbor in the seat ahead understood the case. Quickly I elicited information about hospitals and surgeons. He proved to be an eminent surgeon himself. That was easy to perceive. We entered into pardonable collusion. He took us both in his palatial car to the hotel, treated my friend like a brother, made proper diagnosis, soon had him under the knife that was to bring the permanent relief, and as I thanked him casually remarked: "I enter the service myself next Sunday and expect to go to France."

We got into the war late. But we got in. We went in for the highest motives. We wanted no money, and no territory. We learned our lesson that we were fighting a war to end all war. The moral responsibility lined every real American face. We all came 'round to the point of view of such men as Lyman Abbott, George Haven Putnam, James M. Beck, and William T. Manning, that America can never be America so long as any wrong remains anywhere to be righted, any grievance to be redressed. That middle western surgeon was simply running true to form. And yet, and yet, as in the weeks that followed I recalled his skill in helping me to get my friend to accept help America was so eager to give him for representative as well as personal reasons, there came ringing through my memory the compliment paid Dr. William McLure in Ian Maclaren's story: "You are an honor to our profession." For he was, and incidentally I do not now recall his name. He was simply an American to me. That is what Americans are like.

I LESS ADMIRE gifts of utterance and bare profession of religion than I once did; and have much more charity for many who, by the want of gifts, do make an obscurer profession than others. I once thought that almost all that could pray movingly and fluently, and talk well of religion, had been saints. But experience hath opened to me what odious crimes may consist with high profession; and I have met with divers obscure persons, not noted for any extraordinary profession, or forwardness in religion, but only to live a quiet blameless life, whom I have after found to have long lived, as far as I could discern, a truly godly and sanctified life: only their prayers and duties were by accident kept secret from other men's observation.—*Richard Baxter*.

THE CHURCH AND THE LEAGUE OF NATIONS

[FROM A SERMON BY THE REV. ISRAEL H. NOE]

THE Church of the Living God must become the leader of thought and the leader of man. She must so realize and live the Incarnate life of the Son of God that she can manifest before men in vivid words of love the power of the Christ Divine to bring a lasting peace to men of good-will. She must not be a camp-follower lagging in the rear of civilization, but she must, in the spirit of the living, breathing Christ, dictate the policies of nations and guide the statesmanship of the world. With the united front of a world-programme she must make known to man that the time has forever gone when she must follow public opinion, but that henceforth she is to be the public opinion. The Church of the Living God must be an international Church breathing once more the song of the angels on Judea's plain. "Glory to God in the highest and on earth peace to men of good-will."

Now as never before is the time for the whole of Christendom to speak. We have defended the Gospel of Jesus Christ. We have appealed to men to rally to the banner throughout the long four years on the plea that we were fighting a righteous war, yea, a holy war. It was a war to make an end of all war. And we believe that we were right. We feel in our heart of hearts that our cause was just, and nothing but a complete victory would have ever satisfied the conscience of Christendom. Men rallied, men bled, men died. Halls were filled and hearts were overflowing with patriotism from one end of the continent to the other. But now the war is over!

I ask in the name of the Great White Comrade in the name of the Christ upon the cross, are we to lose all for which we have given the last full measure of our devotion? It is heart-rending to see even ministers of the mysteries of Christ condemning as impossible the ideals for which Christ lived and bled and died. The old, human instinct must be purged. "Never again" must become the motto of the world. It can be accomplished if only we put forth as much enthusiasm, zeal, and patriotism in bringing about a lasting peace as we did in the winning of the war.

A League of Nations is the salvation of the world. Its ideals are the ideals for which America fought. Its principles are the principles of democracy, Christian brotherhood, and the Sermon on the Mount. America fought not merely for the freedom of Belgium and France but for the freedom of the world. "We fought for the birth of a new world brotherhood, for a common understanding, and a lasting peace which only a mutual world-alliance can assure."

Not even the problems of reconstruction can take precedence over the problem of making an end to war. It is high time to arise and see what God is doing and what He would have us do. It is time for us to realize what our forefathers wrote in the Declaration of Independence, that all men everywhere have an inalienable right to life, liberty, and the pursuit of happiness. It is time for us to rise in the spirit of Lincoln and say the world can no more be half-slave and half-free. No, but it must have a consciousness of brotherhood; and that is something that cannot be proved; it must be created. We must realize that Christianity cannot be Christly without being democratic, and the world can never be democratic unless it is permeated by the spirit of Christ. That is the Church's task. The Church is the greatest power in the world to-day—I speak of that Church which has remained loyal to the Christ and His ideals. That Church must function. It must throw its whole weight, its united weight, behind every movement for the freedom and uplift of man, and one of the greatest of these is the League of Nations.

MORAL REVOLUTION

THERE IS REASON to believe that the present is one of the great turning-points of world history. It is the pivot on which will turn the course of centuries to come. We see signs that herald the dawn of a new day. It is an epoch of transition to an order not the same as that which was before. It is the beginning of a time. We stand upon the threshold of what, in many respects, will be a new world. A new time brings new and unwonted demands. The Church, if it be not a mere antiquarian society, if it is a living Church, must be awake, alert, and all alive to these demands of a new time in order that, doing the Lord's work, it may justify its right to be. The Church, let us not forget, means its members, and means, not "they", but you and me. A living Church will mean that we, its members, are alive in the true sense, each one of us personally. If ever life meant anything, surely it is in these tremendous days. This is an epoch of revolutions. It ought to mean for men and women a moral revolution, a changed attitude toward life, a new appreciation of the privilege and purpose of living, a reaction from shallowness and superficiality, the entrance into a deeper life.—*Rt. Rev. C. B. Brester, D.D.*

A Chaplain's Meditations

By the Rev. EDWIN SELDEN LANE

Chaplain U. S. Army*

I

Base Hospital No. —, A. E. F., France.

"We ought to have a new religion after we get home," Private B. said to me this afternoon as I visited him in Ward 8.

"Ought we?" I replied. "Don't you think that the trouble is that we never quite understood the old religion?"

B. has raised a question of the hour, for the thought he expressed I find uppermost in the minds of many who have been brought face to face with death and have had to fall back on their religion for help. What has happened in B.'s case and in that of many others is, I think, simply this: When he turned his thoughts inward and started to draw on his religious knowledge he discovered he had practically none. What he did have, what he remembered from the teaching of his Church at home, seemed utterly inadequate to meet the situation. All the old teachings of denominational differences, the sermons which interested but taught little, the general routine of suppers and dances in the guild house, his own indifferent attitude to religious things, all these and many others had not only not prepared him to go through the furnace of fire, but also caused such a reaction to it all that he could say: "We ought to have a new religion after we get home."

Now if we are wise I think we will not blame him for his thought. Nor will we unduly fault him for any failure that may have been his to grasp and to hold the Christian truths which he must often have heard, no matter how mixed with non-essentials and unnecessary activities. Rather we must begin this new era which is upon us with a sincere and whole-hearted confession of failure combined with a true spirit of repentance. It will not do us any harm to admit failure, even if we overdo it a little; a real honest confession will be good for our souls. I say "we" and not "the Church" because we must not give ourselves a chance to slip out. The Church was always in possession of the factors which would have made for the avoidance of that which has come to pass. It is we, the clergy, and the people, who were at fault. We followed our own ideas and looked out for our own interests, and lost the Church's message in a maze of fancies.

If we doubt that we need to confess our failure let us ask ourselves a few personal questions, honestly and thoughtfully. Can we answer these with any degree of satisfaction? Who is God? What is His exact relation to this war? What do I know by personal experience about Him? Do I pray? Pray in the sense of real conversation with Him? Or does my prayer seem to go out into the air aimlessly? What is Christianity? What is the Church? Why do we have so many religious bodies? Why do I belong to the one I do?

The experience of war has put these and similar questions point blank to the men overseas, for these are the questions that count. As one man said the other day, "Who is God and what does He have to do with the hell that we have had to go through?" Private B. is therefore right in thinking about a new religion, for these questions will have to be answered. But we will not need to gather in council to invent this religion, for it already exists. All the answers are in the old religion—the Catholic Faith—and when we come to understand what this is, in its simplicity, its entirety, and its perfection, it will seem so new, so fresh, and so satisfying that we will wonder why we have not made use of this treasure long before. Perhaps it is because it has been hidden away in the ore of the accretions of some misguided centuries, and, like gold, the fire has now revealed it in its pristine beauty. We must see it if we will but look.

True and faithful teaching and preaching of the full Catholic faith with its corresponding practice must be the first note of our new religious life.

Here is where our boards of religious education, general,

provincial, and diocesan—yes, and parochial, for every parish ought to have one—will have their great chance with the coming generation. Lack of religious education has been at the root of much of our failure. The religious teaching received in childhood counts most, and that is why the failure over in France is so apparent. When strong men came to pray at the Front the prayer that came to many lips was that of their childhood, "Now I lay me down to sleep"—absolutely inadequate for the situation but instinctive because it had been learned. Often it was the only one.

II

Private M. has just been to see me about what he called joining the Church. He is a fine fellow and his is an interesting case. Back home he had little use for religion and on the night previous to his departure for the cantonment, when his mother asked him to join in family prayer, he managed to avoid it. The remembrance of this incident and the experience of the Front have resulted in a real conversion. He has now a vital personal experience of God. We have talked things over and he wishes to be baptized and received into the . . . Church, to which his family belong. I know little of the tenets of this body, but after I have baptized him into Christ's Holy Church I will write the pastor of the home church all about it and ask that the boy's name be placed on the roll. I hope he will do so.

In relation to the thought of B. the other day, about the need for a new religion, how closely this question of the divisions of Christendom affects it. Here in the army, while the fact of our differences is recognized by the appointment of chaplains from all the various bodies, yet woe betide these same chaplains if they attempt to make unduly much of their own separatist doctrines! There have been few addresses made to the men overseas from the tenor of which one could judge whether the preacher were a Methodist or a Baptist or an Episcopalian, or (if the service were apart from the mass) even a Roman Catholic. All are concerned with what is called "getting at the fundamentals". Nobody feels any the worse or misses the stressing of differences. We were glad to get away from the four churches on the four corners of the cross-roads. Religion has not suffered; rather it would seem that it has gained immensely. "Getting at the fundamentals" in most cases means a return to the simplicity of the Catholic faith, and all the preachers find there a message to which the men will listen, and come back for more. Only those who make much of differences have the empty benches. In justice be it said that few chaplains have given up their definite convictions or have forgotten their special denominational doctrines. But "they have been sunk for the emergency and for the good of the cause". Why should they not remain sunk if it was necessary to sink them in the first place? The logic seems to be quite clear.

Here as in the case of religious education the Church seems to be in a position to meet the need. We already have a Commission on Faith and Unity, and it has done much tilling of the soil. Here now is its chance, and with the machinery at hand and with the lessons which the war has taught we will probably be hearing from this body that it is striking while the iron is hot.

The old religion knew only *one* Church. As St. Paul writes: "There is one body, and one Spirit, . . . one Lord, one faith, one Baptism, one God and Father of all." Surely we cannot improve on this by any new religion? Rather is it not just what we need?

III

As I go through the hospital and see the splendid endurance of the men and the way they bear up under the pain of wounds and of gas (gas is without doubt the invention of the devil of devils). I wonder what will have to be the religious note which will appeal to these men after they get back home. One thing is certain, nothing will except that

* Returned to the U. S. and mustered out January 14, 1919.

which will call forth *the highest and greatest self-sacrifice and service*. These fellows will not take much stock in a religion which will make no more of a demand upon them than was made before the war. Socials and recreational evenings at men's clubs are not fighting Christ's battle. "Pleasant Sunday afternoons" will not be the way to get them to church or to take an active interest in its life. Nor will such things hold those who have stayed at home and done their share quietly and thoroughly in Red Cross and other work and have sacrificed themselves till it hurt to buy Liberty Bonds and Thrift Stamps.

What then will attract and hold? Will it not be found in the appeal which Jesus Christ made to His first disciples—to help in establishing the Kingdom of God on this earth? His first words were: "The time is fulfilled and the Kingdom of God is at hand: repent ye and believe the good news." Thinking this call over carefully in the light of all that is happening, does it not strike us with a new and significant meaning for these days? Is it not time to herald far and wide the call to Christ's standard to wage war to set up the Kingdom of God? This and only this will make the democracy we are out to win a fit place to live in. God made the world a decent place, man has brought evil into his part of it. Christ showed us how we might purify it again, now it is up to us to do it. To banish evil from the world (synonymous with realizing the Kingdom) is the call for this day and generation. Once it is realized what this means it will thrill the blood of all and make them tingle to get into the fight. This and this alone will provide the idealism equal to and surpassing that which the men and women of our country associated with this great war. Why not now a Greater war?

Our social service commissions have their chance in this connection, the opportunity to put to use the experience they have been acquiring during these past twenty years. For a time they had hard going and their work and ideals failed largely of appreciation. Now if they are ready is the golden opportunity to reap the harvest of their arduous and formerly unrequited labors.

As we think over this new note that must be struck, we discover again that it is not new but old—the very essence of the Gospel. The very name of Jesus means: "He shall save His people from their sins!" That men could overcome evil was the central message of the Cross, for in this great tragedy lay the proof that God (Goodness) was stronger than evil and would always conquer in the end—even if it took the shedding of blood and death of His Son.

It is of little moment now that the thought of many of the past centuries has been "other-worldly". We can see how the seemingly insurmountable difficulty of freeing the world from evil led our Christian fore-fathers to transfer the idea of the Kingdom to the other world. But we realize now that Jesus meant that the Kingdom was to be established in this world in which He tarried for a time and in which we and our children will have to live. If only for the sake of our children we must get into the fight to banish evil and bring about the Kingdom. We do not want our children to be contaminated and to live the stumped and miserable lives that we see all around us. Yet as things are at present there is no telling but that they will fall a prey. So we must do *our share* to make certain our prayer that God's will be done *on earth* as it is in heaven.

On the other hand it is of great practical moment that to-day we would have tremendous difficulty in enlisting a returned soldier from overseas in an "other-worldly" task for the Church. The first thing he would ask would be: "What about this world?" But there is reason to expect that there will be a ready response to an appeal for a "this-worldly" Christian life based on the Catholic faith, which as a consequence will count for much not only here but hereafter.

If we can rise to the occasion of issuing Jesus' call in His Name perhaps the new heavens and the new earth foreseen by the author of the Apocalypse await us. Also the sacrifices made in this present war will certainly not have been made in vain.

IV

I had a long talk with an English physician (a Churchman) resident here, though during the war it has been pretty

quiet for him, as there are naturally not many English taking the cure. We discussed the missionary outlook and he spoke of the missions of the English Church and how keenly they are awake to their opportunities after the war. Especially in Africa. The former German colonies offer a big field alone.

Missions certainly ought to come into its own now. Religious Education, Faith and Order, Social Service, all these seem to be providentially ready with their equipment. But not more so than the Church Missionary Society. It was a wise plan which made every baptized person a member, for it is the task of the whole Church to enlarge itself by proclaiming its message to those who have not heard. And indeed every member is vitally concerned in the matter.

If our ideal is to be to banish evil and bring in the Kingdom, it is evident that our viewpoint must be world-wide and include everyone. Else we are doomed to failure from the start. We must mobilize all our potential as well as our available resources for the fight. The war has made the world one, our insularity is a thing of the past. We are now part of the world family and must share their griefs and their joys. Thus there is no ground left for non-belief in foreign missions for there are no foreigners any more. All nations are at the Front. Even from a selfish standpoint it is necessary that these black and yellow men who have fought for our cause should become Christians.

Some years ago someone coined the phrase: "The Evangelization of the World in this Generation." It is a mighty good slogan and ought to come into its own. We have put the task off too long already. It is an idea that we think would have appealed to St. Paul. We can visualize him assuming a Rooseveltian attitude and saying: "Bully! Go to it!"

TO JAMES RUSSELL LOWELL

Born February 22, 1819

Small praise for lips of mine to call thee great:

I have no breath to fill fame's noisy horn,
No laurel wreath thy temples to adorn,
Nor skill to read the Sibyl leaves of fate.
But, passing critic, priest, and potentate,
I'm at the front, when lovers fall in line.
I touch thy lip with love's Amreeta fine,
And, kneeling here, I name thee consecrate.

Love is the wand reveals the hidden wells;

Love is the crucible where gold is tried;
Love's ear hears what no priest is ever told.
For laurel, I bring love's sweet immortelles,
And bind these brows my love has glorified.
O Bard! to do thee homage, love doth make me bold.
LEROY TITUS WEEKS.

OUR UNHAPPY DIVISIONS

[FROM AN ADDRESS BY THE BISHOP OF TENNESSEE]

THE PRESENT divided and broken condition of the Catholic Church of Christ is a deplorable and shameful contrast to that unity for which the Master prayed. And we are all of us members of the Catholic Church—every man and woman who has received Christian baptism. I have consistently held and taught that for more than thirty years. We are all members of the same family: and the family ought to be joined together in a real and efficient solidarity.

The frightful war just ended was a weird and tragic disclosure of the helplessness of the divided forces of Christendom. Our foreign missions everywhere are staggering under our heart-breaking rivalries and competitions. In some sections of this country Christianity itself has almost been extinguished in rural communities by the cold selfishness of our sectarianism. I know one town of 1,800 people where there are eleven or twelve houses of worship, belonging to different denominations, and no resident white minister. I saw a town last year torn with dissensions over a public debate between two popular preachers, while the enemy of all religion blasphemed. And, meanwhile, on all sides, I see opportunities of education, charity, and philanthropy unheeded: and moral questions, like the status of divorced persons, undecided because we are too divided to accomplish anything of real value.

THOU WISELY governest the house Thou hast built, and preventest with Thy mercy all our wants.—*John Austin*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

SUGGESTIONS FOR RECONSTRUCTION

UNQUESTIONABLY one of the most important and suggestive statements with regard to problems of reconstruction is embodied in the first pamphlet issued by the Committee on Special War Activities, of the National Catholic War Council (930 Fourteenth street N. W., Washington, D. C.). Its title is *Social Reconstruction*, and it contains a general review of the problems and survey of remedies. It is at once a comprehensive summary of the more important suggestions set forth by various bodies and organizations, and at the same time itself a contribution to the discussion.

The foreword, which is signed by four bishops, reads as follows:

"The ending of the Great War has brought peace. But the only safeguard of peace is social justice and a contented people. The deep unrest so emphatically and so widely voiced throughout the world is the most serious menace to the future peace of every nation and of the entire world. Great problems face us. They cannot be put aside; they must be met and solved with justice to all.

"In the hope of stating the lines that will best guide us in their right solution the following pronouncement is issued by the Administrative Committee of the National Catholic War Council."

We very heartily commend this leaflet to all who are interested.

PICTURE REGULATION URGED BY WOMEN'S CLUBS

A striking pamphlet on the subject of motion pictures has been issued by the General Federation of Women's Clubs. It is compiled by Mrs. F. B. Blanchard, chairman of the motion picture committee, and has the endorsement of the president and other active members. At the fourteenth biennial convention of the Federation the following resolution was passed:

"Resolved, That the General Federation of Women's Clubs recommend that the women of the various states use all possible effort toward extending the area which is protected by law from the influence of harmful films, asking the legislatures of states aside from Pennsylvania, Ohio, Kansas, and Maryland (where legal censorship now exists) to enact laws similar to the motion picture censorship laws of those states, governors to appoint suitable men and women to administer these laws, and in general making and strengthening public opinion so that there may be authority at hand to cope with an evil which so seriously threatens the proper foundations of society."

AN ELABORATE STUDY of the economic effects of the war upon the women and children of Great Britain has been made by Mrs. John B. Andrews assisted by Miss M. A. Hobbs for the Carnegie Endowment. It is one of the preliminary economic studies of the war being edited by Professor David Kinley of the University of Illinois. It covers the first months of the war; the increase in the employment of women; the organized efforts to recruit women's labor; the relation of women to the trade unions; the control of women under the munition acts; wages, hours of work, problems of safety, health, and comfort. It is to be hoped that a similar study of the effects of the war upon American women and children will be made.

A NEW SCHOOL for social research has been established in New York "to meet the needs of intelligent men and women interested in the grave social, political, economic, and industrial problems of the day". Courses of lectures on important phases of reconstruction will be offered to those who desire to attend. In addition, small groups of specially qualified persons will be organized for the practical investigation of important questions. The work will be arranged with a view of preparing those who desire to enter the fields of journalism, municipal administration, labor organization, and the teaching of social sciences.

A BUREAU KNOWN AS The Working Conditions Service of the United States Department of Labor has been established, its purpose being to examine into the matter of working conditions in the war industries, to determine the standards as to conditions which should be maintained in the war industries; to adopt rules embodying such standards and explaining them; to determine the best means for securing the adoption and maintenance of such standards; and to cooperate with state authorities for the above purposes.

THERE ARE THREE great fears which darken the lives of men. They are the fear of ill-health, the fear of unemployment, and the fear of want in old age. . . . They cast a shadow over the happiness of the working world. . . . The legislature will be proving its responsiveness to the modern spirit if it passes comprehensive health insurance legislation without any unnecessary delay.—*New York Evening Mail*.

WE SPEAK OF class consciousness as a peculiarly socialist product, but it is far more general than that. It is no unusual sight to see one class organizing for its special benefit, and that is based on class consciousness. The only effective offset to this is community organization, and men must strive to think in terms of the whole whether they be considering the city, the state, society, or the Church.

YOUR BODY is your life-time, willing servant. Abuse it, it will be patient; but when it takes revenge it takes it a thousandfold. Give it a square deal, and it will give you a square deal and more—it will give you back pure blood and strong, skilled muscles and a clear brain for your future happiness, your country's service, and the world's work.—*U. S. Public Health Service Bulletin*.

Towards a New World is the title of "Reconstruction Reprint No. 1," published by W. R. Browne (200 W. 86th street, New York). It contains the reconstruction platform of the British Labor Party, together with an introductory article by Arthur Henderson and some explanatory notes. It is a pamphlet very worthy of having at one's hand for reference and rereading.

THE SOLUTION to a problem of social unrest is through the ministrations of social justice. The average worker (the majority) seeks nothing more than a condition of contentment—a family, a decent living wage, a place in the community, the full rights of citizenship. These may be all summed up in "Home".—*The Architect and Engineer*.

THE COLORED GIRL A NATIONAL ASSET is the way the war work council of the Y. W. C. A. describes its work among negro girls. What it has been able to accomplish along these lines is highly encouraging.

"IF WE DESIRE to eliminate Bolshevism, anarchism, and socialism, we can do it in no better way than through our employers of labor."—JAMES COUZENS, *Mayor of Detroit*.

Labor Laws in Reconstruction is the new title of the bulletin issued by the American Association for Labor Legislation.

"HE PROFITS MOST who serves best" is one of the admirable mottos of that great organization—Rotary.



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.

"HOW TO KNOW THE BIBLE"

To the Editor of *The Living Church*:

HOW to Know the Bible, by the Rev. George Hodges, must have been reviewed in many papers. I have not had the advantage of seeing them. I bought the book with large expectations because of the eminence of the writer and the excellence and charm of his style.

Written in these disturbing days when the thoughts of many are turning anxiously to the problems which lie alike before Church and State, it is evidently meant for plain and earnest people. As one of the number of such I beg leave to make a few observations. To enter into a critical estimate of such a work is beyond my purpose and beyond my ability and I can well believe that many who think as I do would feel much hesitation in attempting anything like a reply to such a book.

One cannot but congratulate Dean Hodges on writing on so vast a theme with the clarity, ease, and skill which are there displayed. His language is so forceful and so clear and his marshalling of the facts of the various books of the Bible is so easy and masterful that his meaning is as clear as the day.

I am aware of the injustice of selecting detached sentences from a book, separating them from their context and purpose and so judging or misjudging them. And yet this is perhaps the only way in which a plain person can proceed.

The Bible has long been regarded by us as a wonderful landscape which a man might see from an eminence. Before him lie cultivated fields and gardens, rich valleys, dancing cascades, rivers, lakes, trees, etc.; further off, mountains, snow-capped, with underlying banks of violet, deep purple, and black—the whole an enchanting and glorious picture. But he who descends to the plain, fords the streams, swims the rivers, crosses the swamps, and ascends the mountains will find things for which his view from the hill has only imperfectly prepared him.

To one who has been brought up with the common and traditional view of the Bible modified by many years of reading, study, thought, and experience, but who has nevertheless continued to regard the Bible as preëminently the word of God—to such an one—and I am such an one—Dean Hodges' book comes with a shock of surprise and disappointment.

To those whose duties as lay readers and Sunday school teachers and even missionaries lead them to preach or teach what we call the Gospel and who might naturally be attracted by such a title and such an author, I can well imagine that those pages might come as an anti-climax of faith. How they would appeal to men who for the past four years have lived amid carnage and death, and between times, amid their own fear and pain or those of others, have found time to read the Bible and to associate that reading perhaps with the fervent faith of a mother, a sister, or a wife, I, for one, shudder to think. I cannot think that, under Dr. Hodges' guidance, such men could have any further use for the Old Testament. He says:

"We are not responsible for the Old Testament. We are not under obligation to defend it where by the standard of the new spirit it cannot be defended."

The Bible is inspired—so are Shakespeare, Copernicus, Newton, Washington, Lincoln. The "tribal songs woven together in the *Blessing of Jacob* are still in some measure *hymns of hate*." (*Italics mine*, p. 59.)

"It was important that the Baal religion should be put down because it encouraged the despotism of Jezebel. Elijah, as the prophet of Jehovah, stood for the rights of the individual against the arrogance and usurpation of the Court." (P. 100.) That only!

Speaking of the words of Malachi he says: "It is a sordid argument for a revival of religion. Build the Church, and the Lord will give you corn and wine and oil! Support the Church by the prompt payment of your tithes, your dues, your generous subscriptions, and you shall have good seasons and plentiful harvests!" (P. 155.)

Quoting "Honor the Lord with thy substance," etc., he comments: "The difficulty with this philosophy is that it is contradicted by experience." (P. 198.)

Coming to the New Testament, he thinks it doubtful whether our Lord said: "Depart, ye cursed". "It seems to come to us not from what the Apostle Matthew heard Jesus say, but from

what the compiler of the Gospel of Matthew found in some source of information about which we know nothing." (P. 248.)

He speaks of our Lord's visit to Jericho, "where He was the guest of a publican, to the scandal of all good Churchmen." (P. 252.)

Referring to St. Paul's words to the Thessalonians "concerning the coming of our Lord Jesus Christ," he says: "No doubt, the Thessalonians, whom St. Paul had been instructing, knew what he meant, but now, at this distance, nobody knows." (P. 268.)

He evidently thinks very little of the Epistle of St. Jude, of whom he says: "The writer offers neither criticism nor argument. What he does is to abuse the heretics. . . . The letter contributes nothing to religion but a bad example of ill-tempered and altogether unchristian controversy." (P. 312.)

He speaks of "the vindictive passion of the Revelation of John" (p. 335), and of the "hatred and vengeance of the Revelation." (*Ib.*)

Later on, and speaking of the Bible as a whole, he says: "The Bible belongs not only to the literature of revolution but to the literature of defeat. . . . Jesus Christ was defeated." (Pp. 348-9.)

Now I do not think that in separating those sentences from their context I do any violence to the teaching of the book as a whole. It is almost entirely a work of destructive and in places contemptuous criticism. There are of course tributes of a literary and a moral kind paid to passages from both Testaments. Those tributes are not new, of course. Neither is much of the criticism. Large parts of it have appeared in infidel newspapers and books for at least fifty years. One regrets to see a priest of the Church in evil company.

If this book should go forth as having the *imprimatur* of the Episcopal Church then I, for my part, would not give an egg-shell for its future in the constructive work which lies before her in the "period after the war" which has now arrived.

The Anglican Communion has associated itself with the Bible as Rome has never done. Her great preachers—scholars and thinkers in their generation—have defended it against every kind of unbelief in age after age.

If I believed Dr. Hodges' book I could no longer speak of "the Holy Bible", "the word of God", "a lamp unto my feet and a light unto my path", etc., by any of those affecting commonplace terms which attest its solitary and unapproachable glory; and if the students of the Episcopal schools of learning go forth with nothing more than this I would not give a dollar for their support nor for their chances of bringing men and women to Christ.

No great preachers will move multitudes to repentance on lines like these. I am sure that faulty and even indefensible doctrines such as prevailed earlier in the Church and out of her may possess an unction and an appeal of which I find few traces in this book. I only wish another had written it. I wish it had never been written, or that, being written, it might vanish out of sight. It is perhaps a tribute to the vitality of the Church that it survives such books; but it will not survive in those places where they are read and believed.

Seattle, Feast of the Nativity. FRANCIS R. BATEMAN.

THE EXTINCTION OF THE DIACONATE

To the Editor of *The Living Church*:

ABUSES by long continuance come to be regarded as a part of the settled order of human affairs. A grievous abuse, which has pervaded the whole Western Church for many centuries is the practical abolition of the diaconate. The deacon, who was intended to occupy a permanent office, has been reduced by atrophy to a fledgling priest. The archdeacon, who used to be the chief among the deacons, has disappeared. The title of archdeacon has come to be applied to an officer who is really an archpriest. As a necessary consequence of this departure from the primitive type, the priest is burdened with miscellaneous quasi-secular duties, from which the creation of the diaconate was originally intended to relieve him. There ought to be more deacons than priests; but we have whole dioceses without a single deacon.

A feeble attempt has been made, here and there, to create

perpetual deacons. This attempt has nearly always failed, because the ordinand, at first purposing to remain as he is, finds that sacerdotal offices, which he cannot render, are badly needed, and so he seeks the priesthood as a means of more useful service. And under present conditions in the United States this is almost inevitable.

An effort has been made, also, to supply the defect by means of lay readers; but the number of lay readers, though respectable, is inadequate to our needs. The clergy generally neglect to seek out fit men for this important function, and fail to encourage and instruct them. In many cases a layman, who is peculiarly fit for the work of a reader, is reluctant to undertake that work. In other cases a man might undertake it successfully, but has no power of elocution. If the clergy had more of what is sometimes called "horse sense", they would gain valuable assistance, and the smaller churches would not be, as they often are, closed for want of a clergyman. Beside all this, we are burdened with an inept and ambiguous general canon, which, in the minds of a few, seems to prohibit a reader from wearing an appropriate vestment, such indeed as a mere choir-man wears without any objection.

The perpetual diaconate, then, is hitherto a dead failure, and the employment of lay readers an indifferent success. Can anything further be done? I would suggest the revival of the subdiaconate. A subdeacon would be distinctly a layman; but he would have a status such as a lay reader has not. He could do all that a reader can; he could relieve the clergy of many responsibilities; he might read the epistle, when the celebrant is not assisted by a deacon.

It is almost hopeless to expect that unwieldy body, the General Convention, to inaugurate any "new departure". But every bishop has an inherent power to create subdeacons; and this matter is rather diocesan than provincial. I was in correspondence on the subject with my lamented friend Bishop Williams of Nebraska, when he was suddenly called away. The practical extinction of the diaconate had, to my knowledge, engaged his serious attention.

Williamsport, Pa.

RICHARD H. THORNTON.

PULPIT PROFANITY

[ABBRIDGED]

To the Editor of *The Living Church*:

NOW that the fierce times of fighting are past, many laymen trust that better days are at hand for the pulpit and that they no longer be called upon to hearken to the bloodthirsty, often profane, utterances which the heat of strife called forth from our teachers in righteousness. It has been a shocking experience for us old Churchmen, and one which makes it hard sometimes to listen meekly to the sermons addressed freely to us on the theme of setting a good example to returning soldiers and turning over the new leaf which—we are informed in no uncertain terms—our past as Christians was so unsatisfactory as to demand. It is but human that we should occasionally mentally retort: "Physician, heal thyself."

I give a few instances, where many through the memory. I have heard one preacher quote with approbation a public man's statement that we should do "not our 'bit' but our damnedest". One repeated approvingly the comment of a soldier that our Blessed Saviour (called simply "Christ" in the context) was "a lucky man" because He died for others; and again patriotic utterances have been flung at my bewildered head from a pulpit which might have held a Robert Ingersoll so far as any inward and spiritual grace was concerned, and wherein morality alone—endurance and unselfishness, for example—were lauded, while we were warned against forgiveness of the unforgivable Germans. Not long ago I sat behind two fine young fellows, in church, and saw them start and turn involuntarily to stare aghast at each other as some peculiarly harsh statement was hurled at them by the preacher; so, too, I witnessed recently a visible shudder at one speaker's savage sentence: "The duty of the soldier was to kill Germans, and to kill as many of them as he could!" Perhaps that is true, and yet, when so presented, one recoils back upon the Sermon on the Mount, and assumes momentarily almost a Quaker's point of view.

Last Sunday I was informed from the chancel steps: "The acquirement of Panama may not have been constitutional, but"—gleefully—"if it had not been taken we would not have had the canal yet!" And that same sermon ended with the wonted berating of the congregation because its individual standard was so low that, unless it should be promptly raised, there is no chance of a reconstructed world!

"It is written, My house shall be called a house of prayer. But ye—"

Castleton, February 12th. MARY ELEANOR WHITTLESEY.

IN MISSISSIPPI

[ABBRIDGED]

To the Editor of *The Living Church*:

ST. JOHN'S CHURCH, Aberdeen, is in the heart of the Black Prairie Belt of northern Mississippi. We have good schools and splendid transportation. We are on the Burlington Highway. The South has nothing better to offer.

Of course the rector and congregation of St. John's Church want to get homeseekers who are Churchmen headed this way. The church, built in 1851, is a beautiful brick structure of gothic architecture. One hundred of the best people of the community are communicants. We have no debts to hinder our development and will be delighted to correspond with Churchmen who may want to come South.

Faithfully yours,

J. W. FULFORD.

Aberdeen, Mississippi, February 12th.

THE NEW HYMNAL

To the Editor of *The Living Church*:

A COMMUNICATION, signed G. Mott Williams, is printed in the issue of February 22nd, page 553. The opening sentence reads: "Your New York correspondent has recently mentioned some unfavorable comment on the new Hymnal by the Rev. Dr. Percy Dearmer, well known as one of the editors of the New English Hymnal."

Careful reading of the New York Letters in *THE LIVING CHURCH* will convince the good Bishop of Marquette that he is mistaken in his reference.

Perhaps reference should be made to the Philadelphia Letter, to be found in *THE LIVING CHURCH*, February 8, 1919, page 495. Glen Ridge, N. J., February 22nd. JOHN KELLER.

THE STORY OF THE WOODEN CROSS

[FROM A MEMORIAL ADDRESS BY BISHOP BRENT]

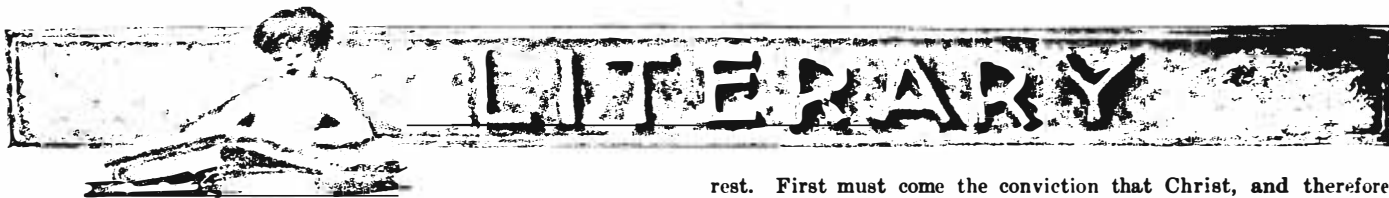
WE CANNOT rehearse the story of each one's going as he went over the top to meet the foe, and found his rendezvous with death on shell-scarred slope or battered hill, or in some flaming town or maze of tangled wire. The same dauntless spirit moved them, one and all. There was something dearer than life. To it they gave themselves and their all, and won the decoration of the Wooden Cross. Here, for instance, is a chaplain whose unstudied cry as the finger of death touched him was: "Father, I thank Thee for this affliction." Not that he courted pain as in itself a blessing, but as an opportunity to show God and men that he was able in all things to be a super-victor. Now it is not a chaplain but a doughboy that is smitten. "Buddy," says his comrade who holds him while his life rushes out in a crimson flood, "Buddy, have you any message for the folks at home?" "Yes," is the prompt reply of the dying Galahad. "Tell them I went as clean as I came." Again, look at that stiff, silent body, much of the glory of its splendid manhood still lingering behind as though loath to abandon the well-knit form. Death in him is not ugly or repulsive. His left hand still clutches the bosom of his shirt which he tore aside in order that his right hand might hold through death his crucifix, the symbol of his faith. He, though dead, speaketh:

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

These men and a myriad more are calling to us, calling to us and bidding us to carry on. If we would still hold to their comradeship we must display in life the spirit they displayed in death. We must live for the things for which they died.

ON BECOMING LIKE GOD

BECAUSE ALL those scattered rays of beauty and loveliness which we behold spread up and down, all the world over, are only the emanations of that unexhausted Light which is above; therefore should we love them all in that, and climb up always by those sunbeams unto the Eternal Father of Lights: we should look upon Him and take from Him the pattern of our lives, and, always eying Him, should polish and shape our souls into the clearest resemblance of Him; and in all our behavior in this world (that great temple of His) deport ourselves decently and reverently, with that humility, meekness, and modesty that becomes His house. We should endeavor more and more to be perfect as He is; in all our dealing with men doing good, showing mercy and compassion, advancing justice and righteousness, being always full of charity and good works; and look upon ourselves as having nothing to do here but to display and blazon the glory of our Heavenly Father, and frame our hearts and lives according to that pattern which we behold in the mount of a holy contemplation of Him.—*John Smith.*



WORLD POLITICS

America's Case Against Germany. In three volumes. New York: The Oxford University Press, American Branch, 35 West Thirty-second street.

These three important volumes prepared by one of America's foremost international lawyers, who is now with the peace delegates sitting in Versailles, are based on official documents. On the title page of the first volume are inscribed these contrasting sentiments: "Know once and for all that in the matter of kingcraft we take when we can, and that we are never wrong unless we have to give back what we have taken," from Frederick the Great's *Les Matinées Royales*; and "The true honor and dignity of the nations are inseparable from justice," from Albert Gallatin's *Peace with Mexico*. Here we have in a nutshell the outstanding difference between German and American policy, and Dr. Scott's monumental work is but an elaboration of these contrasting schools of thought and morals. In his introduction we have the German conception of the State, International Policy, and International Law, set forth in the words of her leaders. Over one hundred pages are devoted to this phase. It is well to have it so definitely stated in this connection. The first volume, which is entitled *A Survey of International Relations Between the United States and Germany*, considers, in narrative form, each issue as an episode and discusses it in the light of the correspondence, the practice of nations, and the views of publicists, including those of Germany. The second volume, entitled *President Wilson's Foreign Policy—Messages, Addresses, Papers*, contains, in President Wilson's own words, every principle which, before and since our entrance into the war, he has deemed essential to a just and permanent settlement of the issues involved. The third volume, *Diplomatic Correspondence Between the United States and Germany*, is the foundation upon which the other volumes are and must be built. This correspondence forms the background for all the President said and wrote to Germany, and constitutes in a very real sense the case of the United States against Germany.

Dr. Scott, who as president of the American Institute of International Law is qualified as few others in this country to comment on the significance of these documents, has construed his editorial duties somewhat too narrowly. He is responsible for the documents included, their translation, and their order, but he has too modestly refrained from interpreting them in the light of his experience and knowledge. We catch glimpses of his views, in his introductions and in some of the quotations such as those that have been reproduced, but he could greatly enhance the interest and the value of his work if he had given us the benefit of his own observations. Perhaps he may have felt he was too close to the events to do so, or too close officially, or perchance he may have in mind an additional volume in which he will embody the results of his own ripe judgment and experience. For the present suffice it to say that his work has been done in a careful, scholarly way and that we have in these volumes the record of our most important international relation, not their least important phase being the admirable analytical index.

In concluding the introduction to the third volume, we have this expression of opinion, which may be all the more significant because of his usual reticence: "We believe that the reasons given are causes, not pretexts; that the motives and purposes are sincere and sufficient; but on all these matters posterity has the final word—for, whether we will or not, *Die Weltgeschichte ist das Weltgericht.*"

CLINTON ROGERS WOODRUFF.

Christian Internationalism. By William Pierson Merrill. Macmillan. \$1.50.

This is an exceedingly sane and sensible book, by one who has been closely identified with the proposed world league to enforce peace, the pastor of Brick Church, New York. The volume discusses some of the difficult problems a League of Nations presents and offers a programme for their solution; but it does more—it lays the foundation for the new internationalism in a thorough and effective interpretation of Christian principles in their application to modern life. Seldom have we seen set forth so clearly the essential principles of Christ's moral teaching in their adjustment to present day conditions, individual, economic, and world-wide.

The book concludes with a statement and elaboration of five principles upon which internationalism—a Christian internationalism, not Bolshevism or world-wide economic socialism—must

rest. First must come the conviction that Christ, and therefore Christians, have to do with the whole of life; then that the history of God's dealings with man has been a growing brotherhood which must rightly have its climax in international brotherhood; that this is so because the cause of the people is God's cause; that internationalism is consistent with national patriotism; and that the whole movement has now become practical as a result of the world war.

Incidentally the author pays a fine tribute to President Wilson and ascribes to his patience and persistent idealism the fact that the nation was led to the point where it saw the world conflict from a great moral height and so moved into it unitedly and with gathering power.

THE VIEWS of the capitalists on the present industrial situation should not be overlooked at this time. It is therefore interesting to note that Sir Charles W. Macnamara, Bart., has gathered sundry of his short essays together in a stimulating volume from the capitalistic viewpoint under the title *Social and Industrial Reform*. He does not believe in the conscription of wealth, although to him the English excess profits tax is on the whole an equitable arrangement. Preaching the independence of labor and capital and their essential unity, he urges that strikes and lockouts must be avoided and he believes this can be accomplished through an industrial council, equally representative of the two elements. Sir Charles has been the president of the Employers' Parliamentary Association, the fifth annual report of which for the year ending December 31, 1916, is published in an appendix. [Manchester: Sherratt & Hughes. Pp. 207. 1918.]

MISCELLANEOUS

The Invitations of Our Lord. By the Rev. J. G. H. Barry, D.D. New York: E. S. Gorham. \$1.50 net.

Dr. Barry is one of the Church's foremost scholars, always a helpful and stimulating writer, and a master of the devotional life. In this latest book he gives us a fine opening chapter on meditation, showing especially that it demands intellectual as well as spiritual effort. It is good to read such a chapter and to have the whole subject of meditation put in a way that makes it clear that the devotional life is not mere sentimentality or religiosity. In the rest of the book, Dr. Barry follows the method of former volumes in combining instruction with devotional meditation. This leads to a sameness of treatment which sometimes becomes a bit conventional; but the book is packed full of thought, and (as always with Dr. Barry) is most suggestive. He leaves something for the reader to do for himself.

PRESIDENT A. LAWRENCE LOWELL'S *Greater European Governments* embodies in abridged and up-to-date form his standard works on the *Government of England and Governments and Parties in Continental Europe*. His purpose is to show how these governments now under such searching attention operate normally in times of peace. Prepared for the use of the members of the War Aim Course in the Students' Army Training Corps, it is of great value to the greatly increased number of people in America who for the first time are manifesting an interest in our European neighbors and how they run their governmental affairs, or rather how they did run them. The book will be of great value to those who, following current proposals of change, will want to compare them with former methods and conditions. It is written with President Lowell's characteristic ease and lucidity of style. [Cambridge: Harvard University Press.]

WHAT OF THE Middle West? What does it think? What does it do? Meredith Nicholson, who is of the West (hailing from Indianapolis), gives us his views on these questions in a chatty, philosophical book which he calls *The Valley of Democracy* and which he believes will become *The Valley of Decision*. Begun before the war and finished after America had entered the lists, it really covers a transition period; but we catch the spirit and the vigor of that great section which has supplied so many of our public men and so many interesting, potential, political movements. His study of Chicago is particularly happy, as is the one on types and diversions. The book is one to be read and enjoyed rather than described and it is heartily commended to those who like to know something about their fellow-countrymen. [New York: Charles Scribner's Sons. \$2.00 net.]



SARAH S. PRATT, Editor

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

HERE are certain delicacies of the human heart which the owners of those hearts would not care about publishing to their fellow-beings, laudable as such delicacies might be. We are all willing to have our sons' names confront us from the honor roll in the Church vestibule; we are all willing to see our own names, our husband's names, on the bulletin board as teachers in Sunday school, as leaders, as members of the vestry. But there is something startlingly crude in proclaiming openly just when one offers a memorial prayer. This department has been told with something of jubilation a plan devised by some altar guild to provide flowers for each Sunday of the year. There has been made a printed list of donors with the date of their flower-giving, and this has been hung in the vestibule "in order", as the enthusiastic young woman writes, "to inspire others to give." Doubtless in all books devoted to the duties of altar guilds there are clear directions in this matter. Having received a large and very important part of our Churchly education before the altar received the detailed attention it now does, we are not an authority, in fact, plead ignorance. But the right thing to do, the tactful way to handle anything so sensitive and sacred as this matter, would seem to be to have the names of the donors—together with the dates of their gifts—in a book kept by the secretary of the guild.

Persons who give flowers on memorial days will rarely forget those days. Persons who give without any special motive except to help the altar guild might need sometimes to be reminded of their dates. But to coerce or try to "boom" the supply of flowers for the altar strikes the writer as an indelicate overdoing of Church duty. The getting of flowers, while it is a beautiful finish to the altar, is not a required part of the worship of God. Bishop Upfold never allowed a flower on the altar—he thought them too frail and trivial for that holy spot. And one of the things which has possibilities of an undue and unnecessary growth in the church is the elaboration of the altar. The things on the altar should not be too many—there, as elsewhere, simplicity is strength.

An altar guild should not be distressed if there is an occasional Sunday without flowers. The great value of the altar guild to a congregation is not alone the care of the altar, but the beauty and inspiration of their example and life, influenced by the reverent and loving handling of consecrated memorials.

IT IS A FINE and fit thing that modern religious thought has become friendly to the drama, and, even better, that this wonderful medium of influence and uplift is being turned back into its original channel. The drama, religious in its origin, serious and pedantic, ran far afield for many centuries, but with the revival of *Everyman* and following it there have come many beautiful dramas, carrying deep religious truths. Our own Church has been alert in using this idea. It is said that the love of "dressing-up" is at the bottom of amateur theatricals; but, whatever is the motive power, there is no more popular form of amusement from the "smart set" down to the country school. Our educational committees have catered to this histrionic fad by furnishing a number of plays and pantomimes, and it has been remarked lately on this page that the societies of younger people in the Church bid fair to become quite stage-struck.

Considering this condition, then, it is good to find productions suitable for Church use written by a priest of the Church who puts into all of his plays carefully expressed teaching. The Rev. Carroll Lund Bates, Rome, New York, has been writing for several years pageants based upon the special feasts and holy days of the Church. These have been

reviewed on this page from time to time and with pleasure we now find that seven of his Church pageants are just from the press in one paper volume. For patriotic purposes, a pageant, *Democracy Saving the World*, is a fine epitome of American history from the time of our independence. The Rev. Carroll Lund Bates at a recent meeting of the General Board of Religious Education was appointed chairman of a new council for the promotion of dramatic art in Church schools, the other member of this council to be nominated by himself. These new pamphlets are published by the Parish Leaflet Company of Hobart, Ind.

AT THE GREAT AGE of ninety-four years, all of which since early manhood had been passed in devoted service to Almighty God as a priest of the Church, the Rev. Thomas Jefferson Taylor recently died at his home in East Lansdowne, Philadelphia. When just after the convention in New York a visit was made to the family of Mr. Taylor at their pretty home, Oakwald, he was alert in his duties in mission work, leaving his home on an early train and carrying on his work with unflagging interest.

But the writer will think of this good priest oftener as a man in mid-life, coming from the East to the little town of Delhi, Ind., where he was rector of old St. Mary's Church for some years. With his wife and family of six children he put into that parish strength and enthusiasm. New things and fine things began to happen under his leadership and it was with poignant regret that the parish said good-bye to this popular family. It was in Mr. Taylor's rectorship that the largest confirmation class of the parish was presented, and in that class two brothers and two sisters of the same family received this rite from the good-looking, portly, and popular Bishop Joseph Talbot, second Bishop of Indiana. St. Mary's was a plain little structure, as churches go now, but to many members of Mr. Taylor's confirmation class it has remained a peaceful, hallowed memory. Two daughters, Miss Mary and Miss Amanda, who were their father's devoted nurses, remain at Oakwald; four sons also represent the family, one of whom, the Rev. Charles E. Taylor, is a priest of the Church.

THE REV. G. B. PRATT of Chicago confesses to being an admirer of the McGuffey readers referred to recently on this page with reference to the late Mr. Roosevelt. The poem, "How Big Was Alexander, Pa?" which we quoted, he says is called "The Child's Inquiry", and his rendition of it shows an error in our quotation—that it was a "tall steeple" instead of "a mountain high". Whichever it was it fitted Mr. Roosevelt, who was both steeple and mountain—the steeple for height, the mountain for strength.

Mr. Pratt writes that the hymn, "How firm a foundation," read as the favorite of Mr. Roosevelt at his obsequies, was retained in our Hymnal mainly by the influence of Bishop Phillips Brooks, when in his first attendance at a triennial convention he made but one speech. That speech was a plea that this old hymn be used in the new Hymnal, as the committee were inclined to leave it out. "Bishop Brooks brought the whole House of Bishops to almost tearful terms as he related his early training in which this hymn had held a part. The old tune to the hymn is not used now. It is found in Dr. Joseph Muenschler's *Church Choir*, printed in Columbus, Ohio, in 1839. I have heard the old musician preach many times at Kenyon. Jackson's *Te Deum* is in that book. I can play it now on a melodeon, written in the key of F. How we did labor over it for Christmas and Easter!"

THE WAR CAMP COMMUNITY SERVICE has called attention to the fact that there is no customary way for women

to render visible honor to the flag, and suggests that the following one be adopted:

"At the approach of the flag raise the right hand smartly till the tip of the forefinger touches the lower part of the headdress above the right eye, thumb and fingers extended and joined, palm to the left, forearm inclined at about forty-five degrees, hand and wrist straight. At the same time look toward the flag. When it has passed drop the arm smartly to the side."

This strikes us as being funny. How do you drop your arm *smartly*, anyhow?

THE GIRLS' FRIENDLY SOCIETY has the most interesting folder illustrated with the various forms of war work of this much-achieving society. It also has a list of things done in the past year. As there isn't space to speak of them, we have contented ourselves with counting them, quite a task in itself. Forty-three varied and useful kinds of work have been carried on, all distinctly war service, many of them simultaneously in different cities. It is a great record and the work has not ceased. The Girls' Friendly Society has become closely affiliated with the War Commission of the Church, and has been recognized as one of the Church's chief agencies working for the protection of girls.

THE *Isolated Churchman*, the small sheet published by the Church League of the Isolated, from Nampa, Idaho, presents its third number. Letters written to the secretary, Miss Robbins, indicate that it is a helpful bond between lonely Church people. An aged woman writes to it: "I am living this year far from the Church, but if I am able will go forty miles to church on Easter."

THE AUXILIARY of Christ Church, Indianapolis, has formed a committee, known as the Auxiliary Extension Committee, intended to devise various methods of interesting women who are just confirmed, and many others, in the Auxiliary. The chairman, Miss Newcomer, is of the opinion that some of the methods of the Advent Call, if used during Lent, might prove helpful in enlisting interest in the work of the Auxiliary.

THE NAMES OF THE HEAVENLY BODIES

BY ROLAND RINGWALT

WHEN the worshippers in the temple at Jerusalem chanted, "He telleth the number of the stars and calleth them all by their names," there were those who thought on a glorious night when Abraham beheld "the spangled heavens a shining frame", and was told that his seed should be numerous as the lights that looked down on him from the sky. But among the Hebrews of long past centuries, as among Egyptians long ere the temple was built, as among Moors long after it was swept away before the Roman onslaught, there were those who looked upward as to a great chart. It might be that they hoped for little knowledge, and what knowledge they had might be alloyed with superstition; still there was a craving to find out something about the mysteries above us, and a sense that through the clouds shone the gleams that guided the hunter in the wilderness and the sailor in the deep. Whether the stars forecast the victory or defeat of armies, whether they predicted the fate of kings, whether they were the thrones of deities or the homes of wandering spirits, they appealed to man. To the devout soul of the past they spoke, and there was no speech or language in which their voice was not heard. Monarchs quivered with eagerness to know what the signs in the heavens might foretell. Navigators felt that with a more accurate reading of the heavens voyages might be lengthened and the list of wrecks cut short. Every man who learned something his father had not known, who could locate one more star than his chieftain, was struggling to solve the mystery of the universe, and felt that his work was godlike, for the Creator had numbered all the host and called them all by their names.

Before the Christian era Greeks meditated on the earth as revolving around the sun, Hipparchus catalogued a thou-

sand stars and more, generations rolled by, and Ptolemy thought out a system that lasted fourteen centuries. Arabs and Jews worked on familiar lines, and in the fifteenth century there blazed out a zeal for astronomy that surprises us. John Holywood, whose name Latinizes itself as Sacrobosco, had written a treatise on the sphere, and between 1472 and 1647 there were sixty-five Latin editions, besides versions in French, Italian, German, and Spanish. Copernicus and Kepler, Tycho Brahe, and Galileo read in the wondrous book of the heavens. Galileo learned that Lippershey, the Dutch spectacle-maker, had made a clever arrangement of lenses, and with "a glazed optic tube" he began to observe phenomena, marking out a path later trodden by Sir Isaac Newton. Newton was followed by D'Alembert, Euler, and Laplace.

Americans remember 1781 because it was the year that George Washington captured Yorktown, but it was also the year that William Herschel, the famous sire of a famous son, beheld Uranus. The deserter from the Hanoverian guards, the professor of music who groaned over the stupidity of his pupils, became one of the most famous of the sons of men. Bacon's assertion that he had chosen "all knowledge" for his province was not more startling than the purpose of this builder of telescopes to search out "the construction of the heavens". Mighty theorists and patient observers had labored before Herschel, but here was an explorer as resolute in his purpose as any of the navigators who ventured into distant seas. His son literally carried the war into Africa, for he bore his instruments almost to Cape Town, and spent four years in seeking the truth from pole to pole. Since those days what have not Proctor and Schiaparelli, Newcomb and Ball, Mitchell and Lord Kelvin, yea, and many others, learned?

One who shall come in the clouds of heaven told us that tares and wheat shall grow together until the harvest. The records of the searches among the heavenly bodies startle us by their confirmation of this truth. Superficial critics tell us that great astronomers like Tycho Brahe and Kepler were driven by poverty or pressure to cast nativities and play the fortune teller for superstitious nobles. This is only the thin covering of the truth; far deeper lies the fact that for centuries the astronomer and the astrologer were often honestly united in the same mind; now superstition clouded a lofty intelligence; now, while seeking a combination of planets for a baron's baby, a genuine discovery was made. Astrology may have done far more good than harm, for it surely urged men to gaze upon the heavens, and if they had not read fortunes there they would have stared on the flying geese and pried into the entrails of the cattle of the shambles. Now, with every year giving us better scientific apparatus, with observatories all over the world, the revival of astrology is as certain as the popularity of a new sport. The space given to zodiacal signs in the newspapers and the increased sale of books on celestial indications are too well-known for any reader to have missed them. Theosophy has priests like the sage who frightened Louis XI.

With the ancient pagan looking up to Mars and Jupiter, with the Arab shuddering at Algol (the Ghoul), with the mediaeval and modern thinker starting from Greek standpoints, with the seamen leaving the coasts of the Mediterranean for the waves of the Pacific, with the wheat-raising farmer and gambler in the grain-pits waiting on the weather bureau, with science and superstition close together, we can see that man has striven to tell the number of the stars and to call them all by their names.

THE TRUE CHRISTIAN is not insensible to what is contemptible—but he bears with it. Because others are weak, should we be less careful to give them their due? You who complain so much of what others make you suffer, do you think that you cause others no pain? You who are so annoyed at your neighbor's defects, are you perfect? How astonished you would be, if those whom you cavil at should make all the comments that they might upon you. But even if the whole world were to bear testimony in your favor, God, who knows all, who has seen all your faults, could confound you with a word; and does it never come into your mind to fear lest He should demand of you why you had not exercised toward your brother a little of that mercy which He who is your Master so abundantly bestows upon you?—*Fénelon*.

Church Calendar



March 1—Saturday.
 " 2—Quinquagesima Sunday.
 " 5—Ash Wednesday.
 " 9—First Sunday in Lent.
 " 12, 14, 15. Ember Days.
 " 16—Second Sunday in Lent.
 " 23—Third Sunday in Lent.
 " 25—Annunciation B. V. M.
 " 30—Fourth Sunday in Lent.
 " 31—Monday.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA
 Rev. A. R. Hoare (in Eighth Province).

CHINA
HANKOW
 Miss H. A. Littell (address direct: 147 Park avenue, Yonkers, N. Y.)

JAPAN
TOKYO
 Rev. C. F. Sweet.

LIBERIA
 Rev. Dr. N. H. B. Cassell.
 Miss E. De W. Seaman.
 Ven. T. A. Schofield (in Sixth Province).

MOUNTAIN WORK
 Rev. George Hilton.

NEVADA
 Rev. S. W. Creasey.

SALINA
 Rt. Rev. John C. Sage, D.D.

WORK AMONG THE NEGROES
 Mrs. A. B. Hunter (during February).

Personal Mention

THE Rev. MANDEVILLE J. BARKER, JR., a Y. M. C. A. worker, has returned from France wearing the only Distinguished Service Cross awarded to a civilian with the American forces overseas. He was gassed four times, wounded twice, and never was in a hospital. He is going to Arizona to try to recover from the effects of his frequent doses of gas.

THE Rev. KARL MORGAN BLOCK has accepted the rectorship of All Saints' Church, Norristown, Pa. He should now be addressed at All Saints' Rectory, Haws avenue, Norristown, Pa.

THE Rev. JOHN BODEN, rector of the Church of the Holy Communion, St. Louis, Mo., has been at the hospital for an operation. Every promise is given of his recovery.

THE Rev. ALBERT E. BOWLES has been placed in charge of the Church of the Transfiguration, Philadelphia, Pa.

ON MARCH 1st the Rev. DUNCAN HODGE BROWNE, who has been chaplain of the 305th Infantry, resumes his duties as rector of Christ Church, New Brighton, N. Y.

THE Rev. W. N. CLAYBROOK becomes rector of Christ Church, Tyler, Texas, on March 1st. Mail for him should be addressed care of Christ Church Rectory, Tyler, Tex.

THE Rev. S. W. CREASEY has recently accepted the appointment as priest in charge of the Church of the Atonement, Morton, Pa.

THE Rev. BENJAMIN C. DECAMP has accepted the curacy of Bethesda Church, Saratoga Springs, N. Y., and is now in residence there.

THE Rev. CHARLES E. EDER has accepted a call to become rector of Christ Church, Ridley Park, Pa.

ON February 16th, the Rev. PHILIP K. EDWARDS took up his new duty as rector of St. Mark's Church, Casper, Wyoming.

THE address of the Rev. FREDERICK FISCHER of London, Ohio, has been changed to 86 Union street.

THE Rev. GEORGE FISHER is now in charge of St. Monica's Church, Washington, D. C.

THE Rev. FREDERICK S. GRAY is now rector of St. Mark's Church, Oakley, Cincinnati, and should be addressed at Box 61, Oakley, Ohio.

THE Rev. Col. ARTHUR P. S. HYDE, of the diocese of Olympia, has been assigned by the War Department to duty with the General Staff, and is now stationed in Washington, D. C.

THE Rev. THOMAS A. HYDE will continue to be rector of St. Mary's Church, Jersey City, New Jersey. The Rev. Parker C. Manzer is assistant, and not rector, as erroneously reported last week.

THE Rt. Rev. ROGERS ISRAEL, D.D., Bishop of Erie, has returned from France and taken up the work of his diocese.

THE Ven. J. B. LAWRENCE, Archdeacon of Albany, and rector of Americus, Ga., who has been in France doing Red Cross work, has sailed for home and expects to take charge of his parish on March 1st.

THE Rev. CLIFTON MACON becomes locum tenens at the Church of the Redeemer, Morristown, N. J., on March 1st. On Tuesdays in Lent he will deliver a series of addresses on the Book of Common Prayer, in All Angels' Church, New York City.

THE Rev. R. E. PENDLETON has accepted a call to St. Mary's Church, Williamsport, Pa. His work there began on February 15th.

THE Rev. WM. CARSON SHAW has resigned as secretary of the Jurisdiction of Western Nebraska, and all communications for that jurisdiction should be addressed to Bishop Beecher, Hastings, Neb. Mr. Shaw is now rector of the Church of the Ascension, Sierra Madre, Cal., and should be addressed there.

THE Rev. HERBERT SHIPMAN, rector of the Church of the Heavenly Rest, New York, has been appointed senior chaplain of the First Army, A. E. F.

THE Rev. PHILIP G. SNOW, rector of St. Paul's Church, Waxahachie, Texas, has been appointed by the Governor of California as honorary delegate to the Pacific Coast Congress for the League of Nations.

THE Rev. LEIGH R. URBAN has gone to France to take up reconstruction work with the Friends' Unit of the Red Cross.

FULFILLING a promise to the late Rev. Dr. Niles, the Rev. WILLIAM H. VAN ALLEN, D.D., is closing a week of Pre-Lenten preaching at the Church of the Ascension, Atlantic City, N. J.

UPON receiving his discharge at Camp Custer, Chaplain WINFRED H. ZIEGLER, U. S. A., will enter upon the rectorate of St. John's parish, Albuquerque, New Mexico. Bishop Howden has appointed him Archdeacon of New Mexico.

ORDINATION

PRIEST AND DEACON

NEW YORK.—On Saturday, February 8th, in Grace Church, New York, Mr. JOHN SAMUEL GILLESPIE was ordained to the diaconate, and the Rev. CHARLES GLENN BAIRD advanced to the priesthood, by the Rt. Rev. Nathaniel Seymour Thomas, D.D., Bishop of Wyoming. Mr. Gillespie was presented by the Rev. John W. Walker, and the Rev. Mr. Baird by the Rev. Charles L. Slattery, D.D. The sermon was preached by the Rev. S. A. Huston. Mr. Gillespie is a senior in the Philadelphia Divinity School and upon the completion of his course will take up his work in Wyoming. Mr. Baird, having been graduated from the Philadelphia Divinity School at mid year, has accepted a position as curate at Grace Church, New York.

CLASSIFIED NOTICES AND ADVERTISING

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 2½ cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each insertion. 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

DE NANCREDE.—At her residence, 12 via Mercede, Rome, Italy, on February 18th, EMILY KEARNY, wife of the Rev. Harry Walstane DE NANCREDE, and daughter of the late John Kearny Rodgers, M.D.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

FORSYTH.—Suddenly in Pittsburgh on February 22nd, EMMA KENNEDY FORSYTH, widow of William H. Forsyth.

"Grant her, O Lord, eternal rest and let light perpetual shine upon her."

SANDERS.—Entered into the joys of Paradise at Tuscaloosa, Ala., on February 19th, WALTER RICHARD SANDERS, JR., only son of Mr. and Mrs. Walter R. Sanders, aged four and a half years.

"Of such is the kingdom of Heaven."

STOWE.—On January 31st, GEORGE F. STOWE, in Green Bay, Wis., formerly communicant and resident at Tyler, Minn.

WANTED

POSITIONS OFFERED—CLERICAL

SECOND CURATE WANTED. In seaboard Catholic parish. Must be single, college man, energetic, good singing voice, experienced S. S. worker and visitor; preferably American-born, must be American citizen. Address, with full information, CAMDEN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

THE REVEREND HEADMASTER of a Church boarding school for boys desires a change and invites correspondence looking toward an engagement in a similar capacity to take effect after the close of the present school year. First class executive and business manager, and excellent record for both business and scholastic success. Will consider salary or business proposition, or will undertake to utilize school property on a partnership basis with the owner. Boys' or girls' school doing college preparatory work considered. Address HEADMASTER, care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Chateau Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, CHURCH OF England, lately returned to the Mother Church from Romanism, desires position as teacher in Church school or as superintendent of institution for children. Highest references. University graduate. Address X. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL CLERGYMAN, LOYAL, Churchman, desires parish or missionary work; would consider chaplaincy in institute. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST desires change. Permanency, Catholic, singer, and preacher, Salary \$1,300. Address DERWA, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

LADY PRINCIPAL WANTED FOR GIRLS' boarding school. Must be good executive and qualified to take full charge of the school. Applicants will state age, salary expected (home in school being provided), and enclose copies of one clerical and three professional testimonials. Address SECRETARY, care LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER WANTED—Elderly lady, Churchwoman preferred, to keep small apartment in Chicago for widower. No children. Address C. L. GRANGER, 3342 Cullom avenue, Chicago.

POSITIONS WANTED—MISCELLANEOUS

CHANGE OF POSITION WANTED BY AN organist and choirmaster of unusual ability and experience; capable of big things. Entirely satisfactory in present work, but desires change for excellent reasons. Concert organist and expert in the training of boy or adult choirs; cathedral trained; devout Churchman. Address EARNEST WORKER, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC ORGANIST AND CHOIR-director desires change to wider field in Catholic parish of large city, preferably Philadelphia. Desires pupils in piano, organ, and theory; boy or mixed choir; good references. Salary must be substantial; ready to commence duties after Easter. Address ELTON, care LIVING CHURCH, Milwaukee, Wis.

TRAINED CATHOLIC PARISH VISITOR, experienced in Church work, as well as in lecturing on Church History, would like position for the autumn. Reference to priests under whom she has worked. Address CATHOLIC CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY LIVING IN HIGH ALTITUDE must change to one lower. Desires employment in settlement or associated charity work as investigator, etc. Well-educated; can play pipe organ. Address ALTIITUDE, care LIVING CHURCH, Milwaukee, Wis.

REFINED DAUGHTER OF CLERGYMAN desires position as governess or companion after July 1, 1919. A college graduate and experienced teacher of five years. References. Address M. M., care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER, EXCEPTIONAL QUALIFICATIONS; voice trainer. A desire for higher artistic and intellectual surroundings prompts change. Address FORTON, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PARISH VISITOR would like position. Reference to present and past rectors under whom she has worked. Address OGANTZ, care LIVING CHURCH, Milwaukee, Wis.

LADY ORGANIST DESIRES POSITION in Brooklyn or Long Island church. Have had many years' experience. Address W. R., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$8.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and vell, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

AUSTIN ORGANS.—WAR OUTPUT restricted, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. AUSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.

ALTAR AND PROFESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, New York.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

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

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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

CLERICAL OUTFITS

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

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. 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, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

REAL ESTATE—NORTH CAROLINA

"Green leaves, and blossoms, and sunny warm weather, And singing, and loving—all come back together." —*Coloridge.*

"Were she come, then should I Recline she had not arrived just one day earlier To keep birthday." —*Coloridge.*

The robins and bluebirds have returned after their winter in Florida.

Homes and lands in the lovely mountains of the South. CHARLES E. LYMAN, Asheville, N. C.

WINTER RESORTS—FLORIDA

S. T. PAUL'S CHURCH, Key West, Rev. C. R. D. Crittenton, rector. All the services of the Church. Key West, only city in U. S. which has never known a frost. Escape the cold, and "Flu"; live longer, live better.

PUBLICATIONS

THE SOCIAL PREPARATION, QUARTERLY of The Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of Church and Religion. Fifty cents a year. Stamps or coins. Address UTICA, N. Y.

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.

SCHULTE'S BOOK STORE.—WE BUY AND sell Theological Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 80-82 Fourth avenue, New York.

MAGAZINES

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

Address the Right Rev. A. S. LLOYD, D.D.,

President of the Board of Missions, 281 Fourth avenue, New York.

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

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

GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. J. DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DEW. WARD, 415 Beacon street, Roston. The Summer School for Church Music meets at the same time and place.

SOCIETY OF HOLY WISDOM

Men and women interested in the formation of a world-wide tertiary order, centred at Jerusalem and providing a rule of ascetic discipline for those obliged to live in the world, are invited to write to Mr. H. C. E. ZACHARIAS, Kuala Lumpur, Federated Malay States. The draft rule will be sent on receipt of 2 s. 6 d.

CHURCH SERVICES

CATHEDRAL OF SS. PETER AND PAUL, CHICAGO

Washington Boulevard and Peoria
Sunday Services: Holy Communion 7:30 and 9 A. M. Choral Eucharist 11 A. M.
Holy Communion: Daily 7 A. M. in chapel.
Wednesdays in Lent: 4 P. M. Bishop Griswold.
(Five minutes from Loop on Madison street cars.)

QUIET DAYS

NEW YORK.—A quiet day for women will be held at Christ Church, Bronxville, on Saturday, March 15th, beginning with a celebration of the Holy Communion at 9 o'clock, and ending with evensong at 4:30. Rev. W. A. McClen-then, conductor. Address Mrs. ROBERT WEBB MORGAN, Bronxville, N. Y.

NEW YORK.—A quiet day for Associates of the Sisters of the Holy Nativity and other women will be conducted by Fr. Hughson, Superior O.H.C., on Saturday, March 15th, at the Mission House of the Church of St. Mary the Virgin, 133 West Forty-sixth street. Apply to the SISTERS.

RETREATS

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A. M. to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by Court street car from Brooklyn bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court street on Carroll street.

BROOKLYN.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on April 5th from 5 P. M. to 9 P. M. Those desiring to attend should apply to the CHAPLAIN, St. Andrew's House, 199 Carroll street, Brooklyn.

NEW YORK CITY.—A day's retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York, on Saturday, March 29th. Conductor, the Rev. Edward D. Evans. Apply to THE MOTHER SUPERIOR, Community of St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

MEMORIALS

EDITH MITCHELL BRADNER

On the morning of February 14th, there passed into the light and life beyond the spirit of EDITH MITCHELL (Murray) BRADNER, wife of the Rev. Lester Bradner. Her death was the final triumph of a great soul and wonderful spirit. Rarely is it given to one to hold the proportion of great duties in such perfect balance as Mrs. Bradner held those of her home, her country, and her Church. Her powers of leadership were not displayed during her hus-

band's curacy at the Church of the Ascension, New York, and his rectorship of St. John's, Providence, owing to the necessary care at that time of her home and children, but after Dr. Bradner's election as one of the secretaries of the General Board of Religious Education her gift as a spiritual leader was shown in various educational conferences, such as at Geneva and Gladstone, and in the institutes throughout the diocese of Newark, and as a member of the Senior Council of the General Board. At her home in Summit, she became successively president of the Woman's Auxiliary and head of the guild of Calvary Church, which combines all the organizations of the parish. Her vision of the Advent Call and her practical suggestions concerning it did much to mould the plans carried out in the whole diocese. Her devotion to religious education was so deep and enthusiastic and her interest in the Church school so intelligent that many of her fellow-teachers as well as her pupils caught the flame of her burning religious spirit. The community so appreciated her sane and splendid executive ability that she was elected, and served until her recent illness, as chairman of the Summit Unit of the Woman's Committee of the Council of National Defense. Mrs. Bradner had the rare faculty of calling out the best in every one with whom she worked in Church and community. Her own mountain top of the vision of her Master and His work shed an unusual light on all problems of Church and society, and enabled her personally to triumph over pain and ill health. Her knowledge of human nature, coupled with her child-like faith in prayer, enabled her, too, to translate the vision of the Christ into the every-day and practical affairs of life. And now, having been "delivered from the disquietude of this world", she surely "beholds the King in His beauty".

BENNETT HESTER GREGORY

The recent passing away of Miss BENNETT HESTER GREGORY, in the early years of her maturity, is of interest to a larger circle than her own large family circle. In her birth she represented the best of the city and county life. Born in the Church, its life was more than a tradition to her. Ever in her place in the public worship, ever ready to do more than her share in the common parochial interests, she has left an exalted example. Gay and social in her life, interested in all wholesome things for the community, she was everywhere a leader, a friend, and an example. She said she "loved her Saviour", and her consistent life bore the stamp of that deep affection.

"Thanks be to God, who hath given the victory through our Lord Jesus Christ."

HIS RECTOR.

St. Stephen's Church, Oxford, North Carolina.

DANIEL HOLMES

At a meeting of the vestry of St. Luke's parish, Brockport, N. Y., February 18th, the following resolution was adopted on the death of DANIEL HOLMES.

One of the oldest living graduates of Yale University, a lawyer of erudition, a wide traveller, the husband of the late Mary Jane Holmes, novelist, long a communicant, and the senior warden of his parish church; in Daniel Holmes there passes from the community, at the age of ninety, a man who stands clearly a loyal Churchman and exemplary citizen.

"Grant him, O Lord, eternal rest;

And let light perpetual shine upon him."

EMMONS PARKMAN BURRILL, Rector.
THOMAS HOPPER DOBSON, Jr. Warden.
HAROLD ALLEN RICHARDS, Clerk.

CHARLES MARTIN NILES

The following resolutions have been adopted by the vestry of the Church of the Ascension regarding the recent death of the rector, the Rev. Dr. Charles Martin Niles:

"Inasmuch as it has pleased our Heavenly Father to take unto Himself our dearly beloved rector, the Rev. CHARLES MARTIN NILES, D.D., it is the desire of the vestry of the Church of the Ascension of Atlantic City, N. J., that their sincere sympathy be extended to the family in their hour of bereavement.

"That the vestry deeply deplore his loss, fully realizing all that he has accomplished for the Church and the community; his unfailing courtesy, his deep reverence and faith, his enthusiasm and humanity, as well as his spiritual character, have endeared him to all his people and all those with whom he came in contact.

"By his removal from our midst his family, the Church, the vestry, the congregation, and the community have suffered an irreparable loss.

"At a special meeting of the vestry of the

Church of the Ascension held January 31, 1919, the above resolutions were unanimously adopted, ordered spread upon the minutes, a copy sent to the family and published in the press."

JOHN B. SLACK, Secretary.

ALLEN SEYMOUR PERKINS

In ever thankful memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal February 28, 1904, in his nineteenth year. *Jeus, meroy!*

Of your charity pray for the repose of his soul.

APPEAL

COMMUNITY OF ST. JOHN BAPTIST

The Sisters of St. John Baptist (of the Episcopal Church) are carrying on charitable work of various kinds, but need immediate help in meeting expenses of three of these works.

St. Marguerite's Home for orphan children, at Ralston, N. J., supports thirty-three children from four to eighteen years of age. Unless we can get help from friends and those interested in poor children, this house will have to be closed.

St. Anna's, Ralston, N. J., for wayward girls, teaches and trains twenty-nine girls from fourteen to twenty-one years of age. Few of these girls have anyone who can contribute toward their support.

Holy Cross House in New York City, 800 East Fourth street, a boarding house for working girls, undertakes to give a refined and good home to the lesser wage earners at \$5 a week.

Each of these houses is full, but we shall have to close one of them at least immediately, unless financial assistance is given at once.

Will you help us? Contributions may be sent to THE MOTHER SUPERIOR, Community of St. John Baptist, Convent St. John Baptist, Ralston, Morris county, N. J.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not available in their local vicinity.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp, for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

- Church of the Ascension, Kent St., Greenpoint.

ROCHESTER:

- Scrantom Wetmore & Co.

BUFFALO:

- Otto Ulbrich, 386 Main St.

BOSTON:

- Old Corner Bookstore, 27 Bromfield St.
- Smith and McCance, 38 Bromfield St.

PROVIDENCE:

- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

- Educational Dept. Church House, 12th and Walnut Sts.
- Geo. W. Jacobs Co., 1628 Chestnut St.

BALTIMORE:

- Lycett, 317 North Charles St.

LOUISVILLE:

- Grace Church.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

- Grace Church.

MILWAUKEE:

- Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

- St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

George H. Doran Co. New York.

American Labor and the War. By Samuel Gompers, President of the American Federation of Labor. \$1.75 net.

The Sky Pilot in No Man's Land. By Ralph Connor, Author of *The Major*, *The Sky Pilot*, etc. \$1.50 net.

Oxford University Press, American Branch, New York City.

The Holy Bible in Modern English. Containing the complete Sacred Scriptures of the Old and New Testaments, Translated into English direct from the Original Hebrew, Chaldee, and Greek Languages, by Ferrar Fenton, F.R.A.S., M.C.A.A., Author of *The New Testament in Modern English*, *St. Paul's Epistles in Modern English*, *The Five Books of Moses*, *The Six Historical Books*, *The Book of Job*, and the *Psalms and Sacred Writers*, etc. With Introduction and Critical Notes and carefully revised throughout. Fifth edition. Cloth, \$4.85 net.

Henry Holt & Co. New York.

Home Fires in France. By Dorothy Canfield, Author of *The Bent Twig*, *The Squirrel Cage*, *Hillsboro People*, etc. \$1.50 net.

BOOKLETS

M. A. House. "Marshfield," Keswick, Adelaide, S. Australia.

Church of St. George the Martyr. "A Souvenir." Profusely illustrated. 85c net.

ORIENTAL RESEARCH

THE AMERICAN SCHOOL of Oriental Research in Jerusalem, which has been closed on account of the war since the end of 1914, will reopen this year. The new director of the school is Prof. William H. Worrell, of the Kennedy School of Missions, Hartford, Conn., a noted Arabist and Orientalist. With him will be associated Prof. Albert T. Clay, of Yale University, distinguished as archaeologist and Assyriologist.

The renovated condition of Palestine promises a new era for the school, which offers great opportunities for those who wish to know the Holy Land at first hand. Information can be obtained from Prof. J. A. Montgomery, chairman, University of Pennsylvania, or the Rev. Prof. George A. Barton, secretary, Bryn Mawr College, Bryn Mawr, Pennsylvania.

ANNUAL CONVENTIONS

LEXINGTON

THE ANNUAL COUNCIL of the diocese of Lexington was held on February 11th and 12th, in Trinity Church, Covington, Ky. (Rev. J. Howard Gibbons, rector). The work of three days was concentrated in two, with morning, afternoon, and evening sessions.

Council opened the morning of the 11th with the Holy Communion, Bishop Burton being assisted by the rector of the parish and the Rev. Alexander Patterson, senior presbyter. The Bishop's annual address, chronicling the great events of the year, and sounding the keynote of service for the future, gave emphasis to the special litany of thanksgiving that preceded.

The organization of the council took place in the afternoon, with the election of the Rev. J. H. Gibbons as secretary, and the appointment of the Rev. H. P. Manning as his assistant.

The following officers were elected:

Treasurer—Mr. Charles H. Edge.

Chancellor—Mr. John T. Shelby.

Registrar—Mr. J. E. Keller.

The Standing Committee was reelected.

Deputies to General Convention: Clerical—The Very Rev. R. K. Massie, D.D., Lexington; the Rev. Messrs. G. H. Harris, Versailles; J. Howard Gibbons, Covington; George H. Harrison, Ashland. Lay—Messrs. A. C. Hunter, Versailles; A. D. Cole, Maysville; J. T. Shelby, Lexington; Henry Higgin, Newport.

Alternates to General Convention: Clerical—The Rev. A. H. Marshall, Lexington; the Ven. F. B. Wentworth, Winchester; the Rev. Henry P. Manning, Danville; the Rev. W. R. Dye, Winchester. Lay—Mr. W. D. Spalding, Covington; Mr. J. A. Edge, Lexington; Mr. W. E. Swift, Dr. W. B. McClure, Lexington.

Special action was taken on the eligibility of women to membership in the council, the report of the committee to which this was referred at the last council being that "in the absence of action by the General Convention there should be no separate diocesan action upon it". Members of the committee and of the council felt that scope should be given the activities and interest of women communicants, but because membership in the governing bodies of the Church affects the Church as a whole, the council directed its deputies to present the question to General Convention.

The standing committee on Church Unity was directed to take steps to place the Church in touch with the proposed plan of the Interchurch World Movement of North America.

Special attention was given the matter of increased salaries for the clergy, and a committee was appointed to bring this matter to the attention of all vestries and Church committees. Also a committee was appointed to select a commission, with power to act, to work out a plan for increasing the present episcopate endowment fund for purposes other than the Bishop's salary.

By resolution adopted, a pastoral will be issued to communicants bringing to their attention the duty of making wills, and in making them to remember generously the missionary and educational institutions of the Church within the diocese, particularly

Margaret College, Versailles, and St. John's Industrial School at Corbin.

Perhaps the first officer of the kind in our Church is Judge Lyman Chalkley, appointed secretary for clerical supply. To him is chiefly due the gradual remanning of vacant parishes and missions. It will be his endeavor to keep always at hand a list of clergymen from whom to supply future vacancies immediately upon their occurrence.

The experiment of holding council meeting soon after the close of the year proved successful. The council recommended that annual parish meetings be held on the Monday following the second Sunday in January, or as soon thereafter as convenient.

The two evening sessions were devoted to Religious Education, Diocesan and General Missions, and Social Service. Reports and addresses were made under each special order. The Rev. J. M. Maxon, the representative to this council from the provincial Board of Religious Education, addressed

NEW YORK BROTHERHOOD MEETS IN METROPOLITAN CATHEDRAL

Addresses by Dr. Manning, Secretary Shelby, and G. M. Reese—Dr. Slattery's Sermon on World Unity—Secretary Daniels

New York Office of The Living Church }
11 West 45th Street
New York, February 24, 1919 }

THE Brotherhood of St. Andrew in the metropolitan district met at the Cathedral of St. John the Divine on Washington's Birthday. Bishop Greer celebrated the Holy Communion and made an address. The Cathedral staff of clergy assisted at this service.

After breakfast, the conference session was held in Synod Hall, Mr. Alexander M. Hadden presiding.

The Rev. Dr. William T. Manning made the principal address and was applauded at several points.

After gracefully alluding to George Washington and his times, the speaker said that these too were trying times, for the foundation principles of our life and civilization are being challenged and questioned. But we are not dismayed. Truth will not suffer from discussion. We believe in frank discussion. This is essential to the life of our country. The reverse would bring death to democracy and our republic.

We must be steady-headed and strong-hearted to defend the truth. That duty we owe as Americans to the world and our own land. The war has brought the world together as never before. We have a sense of our world-citizenship far deeper than before.

We are not misled by specious but false and deceptive teaching on "Internationalism". Teachers of such doctrines dare to scoff at the word "patriotism". They say we should have no special love for our own country; that we must love all countries

the council on Religious Education through Christian Training; the Rev. E. T. Jillson on Christ's Doctrine that "The Field is the World" Considered in the Light of the World War; and the Very Rev. Robert K. Massie, D.D., Dean of Christ Church Cathedral, Lexington, on Social Service.

The Rev. I. C. Hunt, pastor of the Madison Avenue Presbyterian Church, was presented to the council and explained the aim and object of the Lord's Day Alliance of America.

The council was invited to hold its next meeting in Christ Church Cathedral, Lexington.

A VERMONT CORRECTION

FOLLOWING is the text of the memorial from the diocese of Vermont to General Convention, from which a line was omitted in the report of the diocesan convention in THE LIVING CHURCH of February 15th:

"Resolved, That this convention send a memorial to the next General Convention, urging the appointment of a committee to consider the problems connected with the appointment of clergymen to parochial cures, and their stipends, and to submit to that convention such suggested changes as would remedy the difficulties and anomalies under which the Church now suffers in these respects."

and all lands alike. Such men are not to be trusted.

These new notions are contrary to nature, to reason, and to God. God has set us in families and nations, and we must observe those primary relationships before we can observe other relationship. He who loves his own family and his own land is best fitted to help the whole world. That internationalism is good which desires only peace, which will fight for its own home and country and all mankind.

To-day, with Washington in our minds, we see our duty to our own land—to stand for liberty, equality, and justice—so that it may be a better and more Christian place than ever before. Some think the world should be no different. But the world must be made a new and a better world. We must have a better America. The common aims and experiences of the war give us clearer and better visions than we had before.

We as Churchmen believe that religion is indissolubly bound up with love of country. It is the basis of individual life; it is the basis of national life. It is also the basis of a true democracy; of the right sentiment and right moral judgment of the people. It is the only basis and the only guide. Germany rejected the law of God. So did Russia in her pitiable plight. Anarchy and atheism are closely related. Democracy is based on respect for the law of God. Let us make that appeal for the religious life for the good of the nations.

There is great need of a moral awakening—of a renewal of our ideals. Although the war is over, the need remains. Now is the harder task—to take the spirit, stirred in us and our fellow-citizens, and carry it on.

Those coming back, who have done the duty on the other side, will help us in the work of reconstruction.

We are for God and country, the Church,

and the community in which we live! (Great applause.)

Mr. G. Frank Shelby, General Secretary of the Brotherhood, made an interesting address, describing the advance programme and the ways and means devised for carrying it out. He made an earnest plea for the reconsecration of Brotherhood members and other Christian men. For things are not as they should be. There is a false public opinion prevalent among Churchmen. They need to realize that personal service is of obligation even if a man is busy. Certain low standards of Church membership have come because this country has been so prosperous. Prosperity is the greatest enemy of Christianity. It is a busy country and so human life is very complex. The Church, Christian work, and the Master Himself cannot get into the busy lives of men who accept the world's low standards. Our men do not live up to their Christian profession. The world says easy things to men about their conduct and principles. So-called "great men" live according to tempting and low ideals, and become stumbling blocks to newly confirmed men and boys.

We compare our lives with the lives of other men and do not compare them with the life of the Master.

We lack consecrated leadership. Churchmen are leaders in financial, commercial, professional, and business enterprises. The sign boards in a great city show this. But we do not find these men in Church work. We must win them for personal service, for we need their splendid abilities as leaders.

The Brotherhood of St. Andrew for thirty-five years was engaged in laying foundations—a nation-wide work was attempted by a diocesan staff.

The Brotherhood has been a leaven in changing public opinion in the Church. Personal evangelism is regarded more and more as a privilege and a duty. The results of Brotherhood work are greater than we realize.

After thirty-five years of the Brotherhood's life came the period of the war. Our leaders conferred before war was actually declared and they formulated plans for B. S. A. work. This began a new era for our society. We can never go back. Certain policies were remade.

Seventy-six business and professional men from all the States went to camps to group men just as this is done in parishes. They taught men to pray. It was a simple programme, but it was very effective, and splendid results were accomplished. We are proud of the war-work these men have done in the army and navy. Because of their eminently successful work there is a better attitude in the Church to-day toward the B. S. A. Our leaders and members never have had such great opportunities. Bishops, and clergy observe a "restlessness" in the men of their parishes. Requests are made for secretaries to visit parishes and form chapters. These requests are so many that all cannot be honored. God Himself, we believe, has some great programme of work for the Brotherhood.

Two years of war work make the second era. The new era of Development and Advance is just beginning. It is a big job to be undertaken. It is a fine thing that men everywhere are writing that it is a splendid thing.

The advance programme comprises Education and Training. Eight secretaries are to be employed. They are to be sent out in four details from the national office. They will work in a district a little more than two months. By coöperation with the clergy of a district they will get selected men

from the various parishes and missions to form groups for instruction in training periods. The secretaries will lead these men into the doing of practical parish work, such as building up the attendance at the Church service on Sunday evenings, strengthening Bible classes, etc. This plan of work was tried in Belgium twelve years ago with conspicuous success.

It is said that the Church needs leaders. There is need of leaders in the business world. Records show that 90 per cent. of men engaging in business under their own names come to failure. Some men do splendidly only when they are working for somebody else.

This plan develops leaders in Church work, now so sorely needed.

Mr. Gordon M. Reese of Lancaster, Pa., now doing special work for the B. S. A. in Detroit, spoke on the Junior chapter problem. His plan for intensive work is to meet ten boys in a parish once a week, and meet parish groups five days in the week. These boys are later introduced to various forms of parish activities by serving as scouts, acolytes, lay readers, and social service workers. These boys are to be trained physically, socially, mentally, and religiously from ten to twenty years of age, to become leaders in doing good for the parish, the diocese, the nation, and the world.

DR. SLATTERY ON UNITY

Much interest has been taken in the published report of the sermon preached in Grace Church by the rector on Sunday morning, February 16th.

The title of Dr. Slattery's sermon was *The Unity of the World*. After recalling the reasons that made such unity a necessity, he continued:

"Every sane man wants unity in the world. The Germans wanted it, but they strove to win it by force, and failed. The Allies want it, and they know that it can come only by freedom. The only competition which they want is one which shall lead to firmer coöperation. The temptation to win unity by some cheap method is strong in men and nations. We shall need all our integrity, lest we lose our opportunity.

"The only way we can attain the great vision of the unity of the world is by a determined loyalty to the lesser unities. A man, for instance, who has thrown his own loyalty to family relationships to the winds, is not a competent agent to win the coöperation of a disorganized people in the unification of the world. A man who breaks the laws of the community because he thinks them unnecessary cannot hope to build up any unity among nations. Through loyalty to the family, to the city in which we live, to the nations, we tread the straight and narrow road which leads to loyalty to a united world.

"We must remember that the best men of England, France, and Italy have exactly as exalted ideals of righteousness and honor as the best men of our own country. They are not necessarily the men of whom we hear most in the reports from Paris. History has always shown that in a great council the formerly conspicuous person is apt to be overshadowed by some quiet and wise man who rises in the moment to declare a judgment which the reverent sense of the world believes the ruling of God, who thus chooses an unprejudiced and altogether sincere instrument.

"It would not be surprising, if such a man should emerge from the council assembled in Paris. He may be an American; he may be an Italian—we have no monopoly of ideals."

SECRETARY DANIELS AT THE CATHEDRAL

Wars are at an end, Secretary Daniels on Septuagesima Sunday assured an overflowing congregation at the Cathedral of St. John the Divine. The Secretary spoke on behalf of the Interchurch Emergency Campaign to raise \$10,000,000 for after-war religious work. The day marked the climax in the campaign. Men will call the covenant a new *Magna Charta*, said Mr. Daniels, and continued:

"To us has come the honor of living in this eventful day, when in the fulness of time, 'after massacre, after murder,' Christians and Jews and men of all nations and creeds have agreed upon a covenant for the end of all wars of aggression and our ears have heard the bells ring in 'a thousand years of peace.'"

The service at the Cathedral was a sequel to a meeting in the early fall on behalf of the General Wartime Commission of the Churches.

On that occasion Bishop Greer invited the Rev. Dr. Frank Mason North, a Methodist, and the Rev. Dr. William Adams Brown, a Presbyterian.

Yesterday Dr. Brown was again a speaker, and with him was Bishop McDowell, of the Methodist Church.

Many comments were heard after the Cathedral service. Clergymen who were present said they had witnessed a great stride toward Church unity. They said also that Bishop Greer had lived to see his ideal realized—the Cathedral had actually become the community centre of a united Protestantism. But other and unfavorable opinions were expressed.

A NEW YORK CHOIR SCHOOL

When Dr. T. Tertius Noble left York Minster some years ago and came to New York to become organist and choirmaster of St. Thomas' Church, it was known to some that a choir school might be organized in this parish at any time. It is now definitely announced that such a school for choristers will shortly be opened. Such an equipment has been deemed a necessity.

The new school will be located for the present on West Fifty-fifth street, two blocks from the church. Boys between the ages of ten and twelve with good voices and some musical training may apply for admission.

INSTITUTION OF REV. FREDERICK BURGESS, JR.

When on Septuagesima Sunday the Rev. Frederick Burgess, Jr., son of the Bishop of Long Island, was instituted rector of the Church of Zion and St. Timothy, New York City, by Bishop Greer, the keys of the church were delivered to the new rector by the senior warden. The sermon by Bishop Burgess was an uplifting and inspiring plea for reality in religion and true service to the community at large. The congregation taxed the capacity of this large church. After the service, Bishop Burgess, the visiting clergy, and the vestry lunched with the new rector at the University Club, as guests of Mr. Robert L. Harrison, clerk of the vestry.

LECTURE-RECITALS

The chapel of the Union Theological Seminary was crowded again when Dr. Clarence Dickinson gave the second of his course of Historical Organ Lecture-Recitals. His subject was *Liturgical Forms in Use Before the Third Century*. Ancient and modern musical settings were sung by soloists, a mixed chorus, and the choir of the Seminary. Psalms, the unexpended forms of the *Gloria Patri* and *Kyrie Eleison*, *Surreum Corda*, *Sanctus*, *Benedictus qui venit*, *Agnus Dei*, *Gloria in Excelsis*, and hymns were among the selections. A

novelty (except to advanced Church musicians) was a traditional "Leisen" of three stanzas. A soprano sang the story and the chorus sang the prayers. The words are so beautiful, and will be so new to most people, that they may be printed in full:

"A white dove flew from heaven
Down to the waiting earth;
It was the Lord's fair angel,
Who prophesied Christ's birth.
'Hail Mary Maid!' its message sweet and clear,
'Most blest art thou of women and unto God
most dear!'
Kyrie Eleison.

"The gates of heaven shall open,
The Lord of love shall come,
Jesus, our blest Redeemer,
To make with men his home;
The promised Babe is Christ, the Eternal Lord,
By all the hosts angelic from age to age adored.
Kyrie Eleison.

"And when our lives are ending,
The shadows closing fast,
Our hearts to thee for solace
Will turn, Lord, at the last.
From deep distress our prayer to thee shall rise,
In mercy, Lord, receive us in thy blest paradise.
Kyrie Eleison."

Obviously, this selection would serve very well as a carol for the Feast of the Annunciation.

The closing number on the programme—all too short—was a magnificent setting of the *Sanctus* by Widor, for two choirs and two organs. The mixed chorus was massed in the chancel and the choir of the Seminary sang in the organ gallery at the other end of the chapel.

Dr. Dickinson and his choirs gave a profitable and enjoyable afternoon of real music, skilfully interpreted.

LENTEN PREACHERS

The following is the list of Lenten preachers at the chapel of the General Theological Seminary on Monday evenings in Lent at 6 o'clock:

March 10th—The Bishop of Pennsylvania.
March 17th—The Rev. Charles Hutchinson, D.D.
March 24th—The Rev. J. P. Peters, D.D.
March 31st—The Rev. Prof. C. C. Edmunds, D.D.
April 7th—The Rev. G. A. Oldham.
April 14th—The Rev. Prof. C. N. Shepard, D.D.

BISHOP LAWRENCE ADDRESSES THE RECENTLY CONFIRMED

As Part of Twenty Weeks' Campaign — Death of Rev. Henry A. Parker — Recruits for the Church's Service

The Living Church News Bureau }
Boston, February 24, 1919 }

BISHOP LAWRENCE asked all people in the diocese of Massachusetts who have been confirmed during the past five years to meet together in the parish churches yesterday to hear a special message from him. The message was in the form of a special letter which I quote in full because I question whether a more helpful word could be more timely for the unconfirmed as well as the regular communicants of the Church on the eve of this Lent of 1919.

Bishop Lawrence's message is as follows: "My dear Friends:

"I do not believe that you begin to appreciate the interest that the Bishop who has confirmed you has in you. He may not know you or recognize you afterward. He probably will not unless you speak to him; but I and—I know—Bishop Babcock are always glad to have those whom we have confirmed speak to us.

"Recall for one moment the service at which you were confirmed. One day, after preparation perhaps a life-long preparation, or one of months or weeks of consideration, prayer, and decision—you came forward to the chancel, and with high purpose and a spirit of consecration you knelt, and the Bishop's hands were placed upon you, and the prayer was offered that God's spirit would increase in you more and more. You were thus received into the highest privileges of the Church. It was a critical moment in your life; and, no matter how many persons the Bishop may confirm, he cannot forget what it means to each one kneeling before him.

"When, therefore, it came to my twenty-fifth anniversary, I wondered how I could get in touch with each and all of you who have been confirmed. It was impossible for me to meet you all, and so, when I was planning the Twenty Weeks, I said to myself

that I should like to feel that you, each and all, were gathering in your own church to have a little service with your rector, and a personal word from me by letter, as well as from him. Hence it will mean much to me to feel that on the same Sunday all those who have been confirmed by Bishop Babcock and myself are meeting together.

"Many people hesitate about confirmation, and some are never confirmed, because they say they are afraid that they will never live up to their promises. Those who never take any step forward for fear that they may take a step backward never move. It is only those who are ready to make ventures of faith and to run risks of going backward that really make any definite move forward. The heroes and saints are not composed of those who take no chances. Confirmation is a venture of faith. No doubt you have slipped backwards time and time again; but, regretting that you have, I am sure you have moved forward again.

"I doubt if there has been any time in the Christian era in which it is more interesting to take our place in the Christian Church. You have before you a wonderfully interesting outlook. Everybody is in expectation—the feeling of change coming and a new democracy in the air. Your point of view in regard to many questions and many practical problems is going to change from year to year. The vital question for you to answer is, 'What about religion and the Church? Are they going to stand still, or are they also to be so closely in touch with the living issues that adjustments will come which enable men and women to increase in faith as the years pass?'

"Since I was confirmed, many, many years ago, the changes of habits of thought and of practical life have been enormous. They will be greater in the next generation. Your religious future can be met by each one of you in one of three ways. You can stand rigid in everything, never change your opinions of religious habits a bit, never move, and never grow. The result will be that your spiritual life will crystallize, harden, and cease to be a life. You can go to the other extreme, and change your methods and opinions with every movement of thought, with the result that you will be nothing

more than a bit of driftwood on the surface of life. You will have no strength or stability of character, and you will have the serious respect of no one. Or, in the third place, you will, like the living tree, keep the roots of your deeper convictions strongly fixed in the Christian faith: you will, however, have such elasticity of thought and habit that you will, like a living tree, meet the storms and wind and sunshine, swinging and elastic, but always firm, thus ever growing and bearing a richer fruitage.

"What, therefore, I urge is a deep and strong loyalty to the truths of Christ and His Church, guided by an intelligent and thoughtful conscience. This loyalty must show itself in a practical way by habitual faithfulness to the Church. We have no idea of the weakening impression that we give to others who have only a vague interest in the Church if we who are communicants of the Church are ready to put the Church last and everything else first. If the question comes of the convenience of a guest or a motor ride or a pleasant excursion, and we know that our duty is to the Church, and yet—at first occasionally and then habitually—put these things first and the Church last, going when it is convenient or when there is nothing else to do, we have shown to others what little value we put upon worship, and we are gradually disintegrating our loyalty to the Church.

"And when I say the Church, I mean not only the Church at large, but our own parish. Those who neglect their duty to their village are not usually those who do their duty to their nation. Loyalty to the village means loyalty to the country. Those who vaguely express their loyalty to the Church and do not turn in with definite activity to their parish are not the ones usually who do their best by the whole Church. Of course parishes are not all that we could wish; sermons are not always interesting; but what we who are communicants of the Church want to keep in mind is this, that as members of the Church our first question is not, 'What can we get out of the parish?' but 'What can we put in?' I think of men and women now belonging to weaker parishes and missions who have by their devotion so thrown themselves into the work that they have made the parish strong and living.

"You, who have been confirmed in the last five years, will in ten years be the strength or else weakness of the Church. The final testing of the strength of the Church is in the character of its members. You recall the answer of King Albert of Belgium when the Germans rebuked him for not letting them march through. 'You would,' they said, 'have been paid in full. You would not have lost your people and your cities.' 'True,' was his answer, 'but Belgium would have lost her soul.'

"The experiences of the last years have shown people as never before the value of spiritual things as compared with material; the worth of the soul as compared with popular success; and the coming years will reveal a type of sainthood which we trust will be finer and nobler than of any in the past. Keep your ideals. Refresh your spirit and life by daily prayer and the services of the Church. Be faithful at the Holy Communion, and in all humility seek for the finest type of sainthood."

DEATH OF REV. H. A. PARKER

The Rev. Henry Ainsworth Parker of Cambridge died last Monday, February 17th, having been in ill health since the death of his wife in May.

He was the son of William Ainsworth and Mary Iddings Parker, and was born

in Philadelphia, October 14, 1841. He prepared for college at Mr. Bixwell's school in Boston, and entered Harvard in the class of 1864. He served in the Twenty-fourth Massachusetts Infantry during the Civil War. In 1886 he entered the General Theological Seminary in New York, and was ordained deacon by Bishop John Williams in 1868.

In 1886 he became the rector of the Church of the Ascension in East Cambridge, remaining there three years. Then he retired and spent his time in the study of genealogy and history. He is survived by five sons.

A number of clergymen attended his funeral Thursday at Christ Church, Cambridge. Those officiating were Bishop Babcock and the Rev. Prescott Everts, rector of the parish.

RECRUITS

The Rev. Reginald Pearce, rector of St. Andrew's Church, Framingham, made two announcements to his congregation which are of more than local interest. The first is relative to a well-known Congregational minister seeking order in the Church.

"It was a surprise to many Framingham people, and a local sensation to some, when it became known that the Rev. Philip L. Shenck, for five years pastor of Plymouth Congregational Church of Framingham Centre, has not only resigned, on February 13th, but also is to seek orders in the Episcopal Church. It had been a long-feared result, however, to many observers who had worshipped with him during these years, and no surprise at all to his intimate friends who knew how deep and vital were becoming those convictions which led to the change.

"Mr. Shenck has always had a great affection for the services of the Episcopal Church and the spirit of worship inspired by them. He understands and appreciates the standards, methods, and whole atmosphere of this historic Church, and comes into it with strong convictions as to the purity of its faith and the catholicity of its appeal."

His second announcement relative to Miss Knight is of more than local interest because the mere announcement helps to explain how men as well as women are secured for the work of the Church. Decisions for life work do not just happen. Note that Miss Knight has been a charter member of the Junior Auxiliary, a teacher in the Sunday school, a member of the altar guild.

"Miss Florence Gale Knight, a communicant of this parish, on Monday, February 9th, went to New York to enter St. Faith's House, a training school for deaconesses, on Morningside Heights, that city. Her purpose is to receive training which will fit her ultimately for work in the missionary field.

"Miss Knight is the eldest daughter of Mr. and Mrs. Thomas R. Knight. The family removed into the parish from Ipswich six years ago. Miss Knight's interest in the missionary field began in early years, and has been fostered in the local chapter of the Junior Auxiliary, of which she was a 'charter' member. She has also been a teacher in the Sunday school, a member of the altar guild, a lieutenant in the Girl Scouts, and is a graduate of the local high school."

NOTES

The Rev. Theodore R. Ludlow, who has just returned from France, where he has been working among the Chinese, will speak at the regular monthly luncheon of the

Massachusetts Clerical Association at the City Club on March 3rd.

The third and last part of the Bishop's message in the Twenty Weeks' Campaign

will be personally distributed on March 2nd. Over one hundred thousand booklets will be personally given out.

RALPH M. HARPER.

PENNSYLVANIA CHURCHMEN CONFERENCE IN DIOCESAN CHURCH

Listening Also to Addresses—Washington's Birthday at Valley Forge—Lenten Classes

The Living Church News Bureau }
Philadelphia, February 24, 1919 }

A CONFERENCE for Churchmen, arranged by the Brotherhood of St. Andrew, was held on the afternoon and evening of Washington's Birthday, in the Church of the Holy Apostles. Bishop Garland presided at both meetings.

In the afternoon, Mr. A. H. Vautier, of the staff of the University Extension Society, spoke of his experiences as a Y. M. C. A. secretary in France, and the Rev. Robert J. McFetridge, chaplain of the 108th Field Artillery, made an address on Our Richest Opportunity—Will We Meet It?

The evening was taken up with a discussion of the Every-Member Campaign. The Rev. Gilbert E. Pember outlined the programme for Diocesan Week, and the Rev. Dr. Robert W. Patton spoke of the plans for the World Week.

WASHINGTON'S BIRTHDAY AT VALLEY FORGE

Washington's Birthday, always interesting at Valley Forge, was marked by the unveiling of a valuable portrait of Washington, and the installation, in the log cabin on the grounds of the chapel, of a glass mosaic reproduction of Washington's bust. The cabin is a facsimile of those used by the Continental army at Valley Forge during the terrible winter of 1777-1778. The

portrait was presented to the chapel by Dr. Ackerman Coles of New York, and at one time was the property of Washington Irving. The mosaic is the product of the D'Ascenzo Studios, and the shield, on which is superimposed the life-sized bust of Washington, bears the arms of the Washington family.

In the City of Philadelphia an effort was made to raise a fund of \$200,000 to endow the chapel, which was completed about two years ago at a cost of \$250,000. People were stationed for several days in theatres and stores soliciting contributions, and a large committee of women will work till the endowment has been raised.

LENTEEN CLASSES

Two classes for women have been arranged as part of the extra-parochial observance of Lent. One, a mission study class, will meet on Mondays at 10:30 in the Diocesan Church under the leadership of Miss West. The Rev. Dr. Richardson, vicar of the Diocesan Church, will conduct the other class, at the Bishop's House, on Tuesday mornings at 10 o'clock. Problems in personal religion will be studied.

CONFERENCE

A conference on the new Junior Plan, or the week-day session of the Sunday school, will be held on March 3rd, at 3:15 P. M., in the Church House. Miss Lucy Sturgis, who will conduct the conference, has been doing successful work in the diocese of Massachusetts.

CHARLES A. RANTZ.

BISHOP ANDERSON ADDRESSES THE CHICAGO CHURCH CLUB

Tells of Trip Abroad—Consecration of Church at Hinsdale—Gifts to Various Churches

The Living Church News Bureau }
Chicago, February 24, 1919 }

THE Church Club had an unusually well attended and enthusiastic pre-Lenten dinner at the Chicago City Club, on Thursday evening, February 20th. Mr. Courtenay Barbour presiding in place of Mr. Angus Hibbard. The main banquet hall and reception room were thronged with more than four hundred loyal Churchmen and women, gathered to say good-by to their Bishop, who announced his departure on the morrow with the delegation of the Commission on Faith and Order, who go abroad to enlist the interest and help of the leaders of the Roman Catholic and Eastern Churches in the conference looking for the reunion of Christendom. We give the Bishop's statement at some length, feeling that it is of general interest to American Church-people:

"I have been given leave of absence from the diocese for the purpose of visiting Europe and the Near East on behalf of the

proposed World Conference on Faith and Order. It may not be amiss at this time to give an account of the plan and scope of the Conference and of the progress made up to the present time.

"In 1910 the Church appointed a Commission to bring about, if practicable, a World Conference of Christian Churches, in the interest of a better mutual understanding and closer contact; and for the consideration, in Christian charity, of the things which separated them as well as the things which united them. It is believed that such a conference will prove to be a practical step toward Church Unity.

"The Conference is to be world-wide in its representative character. It is unnecessary to say that such a conference, unique in the world's history, sublime in its purpose, requires on the part of its promoters abundant charity, wide sympathy, a capacity for discovering spiritual wealth in unexpected quarters, an open mind that seeks only the truth, a heart that loves the whole brotherhood, a freedom from inherited pride and prejudice, and the cultivation of a catholic and cosmopolitan temper.

"On first thought the bigness of the plan seems to make it impractical, if not impos-

sible. On second thought, however, it is its very bigness which seems to make it possible and practicable. Its wide scope lifts it above local difficulties. It lifts it above the spirit of the age into the spirit of the ages. There is scarcely a nation in the world to-day wherein a national conference for the same purpose could take place. Political complications, educational controversies, social inequalities between established and unestablished Churches—these and conditions such as these make national conferences on faith and order quite impracticable. But a world conference lifts the whole subject above those national and artificial barriers that men erect between themselves. It lifts it above the realm of racial types and local phases. It lifts it above the incidents and accidents and tragedies of history into the clearer vision of the universality of Christ and the unity of His Body, the Church. Multitudinous difficulties automatically disappear as saints and scholars of many lands and Churches meet to contemplate a world Saviour, saving a whole world, through a world Church.

"Between 1910 and 1914 I had the privilege of addressing many religious conventions and meetings in various parts of the United States and Canada on the plan of the Conference. Similar work was done by other members of our Commission. In 1912 I went to the British Isles as the chairman of a deputation. Later a deputation of Protestant ministers was sent to England, as the guest of the Episcopal Church, to present the scheme to the non-conformist Churches. In 1914 a deputation was appointed to visit Europe and the Near East. Preparations had been made for interviews with officials of the Roman Catholic Church, the Church of Russia, the Old Catholic Church, the Scandinavian Churches, and the Protestant Churches of Europe. Just as the deputation was about to sail, the war broke out. This suspended operations in Europe during the period of the war. The Commission now renews its work at the point where it left off in 1914.

"At this writing, fifty-eight commissions and committees have been appointed to cooperate in the World Conference. These include the Anglican Communion throughout the world, Protestant Churches in English-speaking countries and the Old Catholic Churches of Europe. The Commission has not yet formally approached the Roman Catholic and the Holy Orthodox Eastern Churches and those on the Continent of Europe. Correspondence with eminent dignitaries of the Roman Catholic Church and of the Holy Orthodox Eastern Church of Russia, and with distinguished members of the Protestant Churches on the Continent of Europe, and favorable comment on the project by ecclesiastical reviews of the Russian Church, the Greek Church in Athens and in Alexandria, and of the Roman Catholic Church in Spain, give ground for hope that, when peace is established, we shall have the cooperation of most, if not all, of the Churches of Europe and the East." So says our report for 1916.

"The deputation, which has planned to sail on March 1st, will consist of the Bishops of Chicago, Southern Ohio, and Fond du Lac, to be joined by Bishop Brent overseas; the Rev. Edward L. Parsons, the Rev. Dr. Rogers; Mr. Robert H. Gardiner and probably Mr. George Zabriskie. The deputation will divide itself into two parts, each one taking a portion of the work.

"While the war delayed the prosecution of our task, it has probably brought such a conference more nearly within the range of practicability. At a time when nations

are seriously considering a League of Nations, it does not seem out of the way for Churches to give serious consideration to a Conference of Churches."

The speaker of the evening was the Rev. Dr. George Craig Stewart, who gave thrilling account of his experiences as chaplain on the American front. Dr. Stewart, whose adventures have been graphically told by him already in the Church press, joined Evacuation Hospital Number 8 at Meaux on July 26th last, and followed the Americans in their historic drive from Château Thierry to the Argonne. Dr. Stewart's narration was eagerly listened to.

The chairman announced the revised list of Lenten noon-day speakers.

HINSDALE'S CHURCH CONSECRATED

The consecration of Grace Church, Hinsdale (Rev. L. C. Ferguson, rector) took place on Sunday, February 16th. Bishop Anderson, assisted by the former rector, the Rev. E. H. Merriman, and the present rector, celebrated the Holy Communion. The Bishop preached on Making Christians. He said the churches must serve their communities and do all things to make the people Christians. Unless the parish was making Christians it was bankrupt in its purpose and had no further reason for existence. The Bishop said that Grace was this year a leading parish in pledges for missions and he hoped it would always continue so.

At the present time Grace Church possesses land on First street of 158 feet by 262 feet deep.

A new sacristy, rector's study, and choir room, with modern improvements and conveniences, are soon to be erected. The parish now holds property to the amount of \$45,000, exclusive of land, entirely unencumbered.

The present rector came to Grace Church from Trinity Church, Baraboo, Wis., succeeding the Rev. E. H. Merriman, who is now rector at Rockford, Ill.

MEMORIALS AND GIFTS

The rector of Christ Church, Woodlawn (Rev. Charles Herbert Young), has announced to his congregation the gifts of several memorials. In memory of the Rev. Dr. Joseph Rushton, founder of the parish and its first rector, his son, Mr. Joseph A. Rushton, is placing the predella and altar steps of marble. In memory of the Rev. Dr. John McClurkin, for fourteen years assistant to the rector, the congregation is having the sanctuary floor tiled and finished with marble at the communion rail. In memory of Mr. and Mrs. Ambrose S. Delaware and their daughter, Mrs. J. C. Farwell, who were among the first members of the parish, their children are having the choir and nave paved with tile. It is expected the work will be completed before Holy Week.

Mrs. Ida M. Lehmann and family are presenting to the parish of St. Simon's, Chicago, a carved oak reredos as a memorial to Kerlin Lehmann, a faithful acolyte and Brotherhood boy, who died for his country in France.

The Rev. H. N. Hyde, rector of St. Paul's-by-the-Lake, Rogers Park, writes in the current issue of the parish magazine:

"At Epiphany, St. Paul's was the recipient of a loving memorial gift from the children of the late Mr. and Mrs. Thomas Barlow Morris. Mr. Morris was for many years a vestryman and a warden."

A processional cross was presented on Christmas Eve in memory of Richard Cortis, Jr.

MISCELLANY

The endowment fund of St. Chrysostom's parish, Chicago, has been trusted with the

Northern Trust Company and by agreement the income cannot be touched until the principal amounts to \$10,000. It is now about \$5,300. It is probable that this fund will be added to constantly as its utility and probable need are appreciated.

For the first time in many years the parish of St. George's, Grand Crossing, is entirely free of debt, with a small cash balance on hand. The attendance at church is growing, and the choir has been helped by the addition of a number of very good singers of both sexes. A new and efficient choir director, Mr. William Hobson, has also been secured. For reasons which are perhaps obvious the priest in charge has had his name legally changed to one of more American derivation, and asks that he be, hereafter, addressed as the Rev. Dr. William O. Homer.

At the last meeting of the Northern Deanery, at Freeport, January 28th, a beautiful set of books was presented to the Rev. B. F. Fleetwood, D.D., the retiring dean, by his brethren of the deanery, in recognition of his long and faithful service in the office.

At a crowded meeting of the Round Table at the Church Club rooms on Monday, February 17th, Chaplain Thompson, the Senior Chaplain at Great Lakes Naval Station, gave a fascinating account of the Church's work there. Chaplain Thompson was most generous in his testimony to the loyal and able cooperation of his brother chaplains there, especially to the Rev. Bernard I. Bell and to the Rev. H. S. Ruth, his associates of the Episcopal clergy.

It is announced that the Rev. Dr. C. Hubert Carleton, at present assistant at Trinity Cathedral, Cleveland, has accepted a call to be rector of St. Augustine's, Wilmette, succeeding the Rev. Frank E. Wilson, now on war service. Dr. Carleton, who expects to come to Wilmette at the beginning of Lent, is well known in the American Church for his work as general secretary of the Brotherhood of St. Andrew, and for his influence upon boys and young men. He is a graduate of Trinity College, Toronto, and of Brasenose College, Oxford.

H. B. GWYN.

NATIONAL STUDENT COUNCIL

THE EXECUTIVE COMMITTEE of the National Student Council on January 28th extended recognition as "Units" of the National Student Council to Church student organizations at Smith College, Syracuse University, and Hunter College. With units at the Universities of Chicago and Wisconsin the membership in the Council is complete. As the Council has only been working since last September and college conditions were quite confused in the fall, this is a sign of healthy growth.

The Council will hold its next meeting during the General Convention. The synods of the Provinces of the Mid-West and New York and New Jersey have elected their members on the Council, in each case a minister in a college community, a professor, and a student. The Provinces of New England and Washington are expected to take similar action at their synod meetings. As the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service have elected representatives, the Council is fast becoming a semi-official body.

"THE WOUNDED BELL"

SEVERAL WEEKS AGO we printed an extract from a long poem entitled *The Wounded Bell*. Later we were informed that the writer of the poem had become blind—temporarily, we hope—and an appeal was made

for gifts to replace the bell as a living memorial of the author, who was rector of the parish where the bell rang and is now its rector emeritus. A letter from the present rector states that the appeal received but one reply. That, however, came from the McShane Bell Foundry Company and was most satisfactory. It follows:

"In THE LIVING CHURCH of February 8th, we have noted your comments regarding the poem, *The Wounded Bell*, which appeared in the issue of January 25th. We take this opportunity of writing you to say that it would be a great pleasure for us to recast this bell gratis, as a living memorial, as you say, to Father Armstrong, and we will cast on the bell such inscription as you may desire commemorating the fact. The only expense to you in this matter will be the taking down of the bell and the freight to and from our factory. Faithfully yours, McShane Bell Foundry Company."

It is a great pleasure to THE LIVING CHURCH to have had a share in so pleasant an incident.

ARMENIAN AND SYRIAN RELIEF EXPEDITION

THE *Leviathan*, once the *Vaterland*, has had a chequered career. None, however, is nobler than the Armenian and Syrian relief expedition which, 250 strong, sailed from New York harbor on February 15th.

The members of the expedition include sixty Red Cross nurses, twenty physicians, from the specialist to the general practitioner, several laboratory assistants and bacteriologists, forty missionaries, specialists in agriculture, reconstruction aids, expert psychologists experienced with backward children, relief workers, kindergartners, journalists, and writers.

Smyrna, Brousa, Angora, Konla, Caesarea, Tarsus, Marsovan, Adana, Trebizond, Der-el-Zor, Jerusalem, Bagdad, Mosul, Urumia, Tabriz, Erivan, Tiflis, Batum, Soubilak, Bitlis, Harpoot, Mardin, Urfa, and Van are the destinations of the travelers.

BURIAL OF BISHOP GIBSON

THE BURIAL of the Rt. Rev. Robert Atkinson Gibson, D.D., of the diocese of Virginia, who died at the episcopal residence in Richmond, early Monday morning, February 17th, took place at noon on Wednesday, from Holy Trinity Church, Richmond. The Rt. Rev. William Cabell Brown, D.D., who succeeds him as Bishop, had charge of the service. He read the opening sentences of the burial service as he preceded the body of the late Bishop, as it was borne up the aisle of the church by six of his clergy. The Suffragan Bishop of Southern Virginia read the Psalms, after the hymn "Ten Thousand Times Ten Thousand" was sung by the choir. The Bishop of East Carolina read the lesson. The hymn, "Our Blest Redeemer" was then sung. The Bishop of Maryland said the Creed. The Bishop of West Virginia offered the prayers, and the hymns, "Blest Be the Tie That Binds" and "For All Thy Saints" were sung, the latter as the clergy and bearers with the body of the Bishop left the church.

Interment was in the historic Hollywood Cemetery of Richmond, where seven of our Bishops now sleep, two Presidents of the United States, and the President of the Confederate States. Bishop Brown said the committal, and the Bishop of Southern Virginia offered the prayers and benediction. About seventy clergymen were in attendance, including representatives of the dioceses of Southern Virginia, Maryland, and Wash-

ington, members of the advisory board of the Virginia Association for the Preservation of Antiquities, and of the faculty of the Theological Seminary, where a memorial service was held at the time of the burial. Resolutions were passed by the clergy present eulogizing the late Bishop, and promising earnest and hearty support to his successor, Dr. Brown.

CONSECRATION SERVICES IN HISTORIC OHIO PARISH

SUNDAY, FEBRUARY 9th, was a red letter day in the history of old St. John's Church, Worthington, Ohio (Rev. A. J. J. Gruetter, rector), when improvements and additions were consecrated by Bishop Reese. The new altar, reredos, priests' and working sacristy were the gifts of Mr. and Mrs. H. E. Vance. The reredos contains three paintings, Christ enthroned in the centre, and angels on either side representing the Church Militant and Expectant. The altar is of white Vermont marble, the capital of columns being embellished with Passion flowers and lilies.

The church and sanctuary has been beautifully decorated, most of the work being

its first minister and also has given an endowment for the upkeep of her grandfather's burial lot at the rear of the church.

SYSTEMATIC BIBLE READINGS DURING LENT

AN EXPERIMENT in systematic Bible reading is being tried this year in the diocese of Southern Ohio. "The devotional use of the Bible," writes Bishop Reese, "is in my experience its chief value, and the topical reading basis is the best way to obtain this value." Leaflets prepared for distribution through the diocesan clergy present daily topical readings leading up to the subject to be preached about on the following Sunday. The subject for Ash Wednesday is Humility—Dependence on God. The morning and evening lessons for the rest of the week are: Thursday, Luke 1: 49-56, Psalm 71: 12-end; Friday, Ephesians 6: 10-20, II Timothy 2: 16; Saturday, Romans 15: 1-7, I Corinthians 16: 12-15. The leaflet also contains personal prayers for morning and evening, and prayers under the headings of The Presence of God, and Personal Service.



INTERIOR OF ST. JOHN'S CHURCH, WORTHINGTON, OHIO

done by Lamb of New York City at an approximate cost of \$7,000.

Members of the parish repaired and painted all the woodwork of the interior and did other work at a further cost of \$500. St. John's is the oldest church west of the Alleghenies, and it is now one of the most beautiful. Bishop Reese preached at the morning service and also administered the rite of confirmation. Archdeacon Dodshon was the special preacher at evensong. On Tuesday the Rev. Sydney E. Sweet preached and on Thursday the Very Rev. Dean Purves. After this service in honor of the one hundred and fifteenth anniversary of the parish the rector and the ladies of the parish gave a reception. The oldest communicant Mrs. Butcher, ninety years of age, was present at the Sunday morning service. Its first minister was James Kilbourne and the first rector the Rev. Philander Chase, who was elected first Bishop of Ohio in June, 1818.

The election was held in this church and it contains a large memorial tablet in honor of the Bishop, whose first wife is buried under the chancel. The present church was erected in 1830 and is in excellent preservation. In the extension of the sanctuary the old lines of the building were carried out.

Mrs. William Dishler of Columbus has presented St. John's parish with an endowment memorial fund of \$5,000 in liberty bonds in honor of her grandfather, who was

"This coming Lent," the Bishops say in a letter to the clergy, "is the most important in the history of the Church. It is your opportunity to relate the moral and spiritual values revealed in this war to your people, that they may be incorporated in their lives."

The Bishop of Connecticut has set forth a similar leaflet, with weekly topics and daily sub-topics, a daily Scriptural passage for meditation, some guiding thoughts for meditation, and for each week a group of appropriate prayers. At the end is a group of prayers for special occasions, including Marshal Roberts' prayer for a soldier, a prayer for our country, and others for special needs, for parents, for missions, and for all estates of men in the Church.

DEATH OF REV. G. M. MURRAY

THE REV. G. MOSLEY MURRAY, rector of St. Bartholomew's Church, Baltimore, Md., died on the evening of February 15th. He was ordained in 1884 and 1885 by Bishop Whittle, and passed the first ten years of his ministry in Virginia. Then he became rector of St. George's Church, Lee, Mass., which he left in 1899 to accept work in Maryland, where he remained until 1908, being general missionary of the diocese between 1906 and 1908. For two years he was

in Arkansas, as rector at Fort Smith and Archdeacon of Western Arkansas. In 1910 he returned to Maryland as rector of St. Bartholomew's parish, Baltimore, where he spent the remaining years of his life.

RECOVERY OF BISHOP TOURET

ON JANUARY 22nd Bishop Touret underwent an operation for appendicitis at Rochester, Minn. The result leaves no ground for apprehension, and the Bishop expects to be able to resume active work by the middle of March.

MEMORIALS AND GIFTS

TRINITY CHURCH, London, Ohio, has received from Mr. Robert Boyd, president of the Exchange Bank, a gift of one hundred of the new Church Hymnals with music.

MRS. JUNIUS SMITH has presented the Church of the Good Shepherd, Lexington, Ky., a full set of altar books, Bible, Prayer Book, Hymnal, and Missal, in memory of her deceased husband.

THE REV. LOUIS E. DURE, rector of St. Mary's Church, Hillsboro, Ohio, has donated \$500 toward the debt upon the property recently purchased by the diocese for the Holy Spirit Mission, Columbus.

MEMBERS of Christ Church, Sag Harbor, New York, rejoice with their rector, the Rev. Wallace F. Thompson, over the fully equipped Ford runabout recently given him by Mrs. James Herman Aldrich of New York City. It has already proved invaluable in parish work.

ALBANY

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

Cited in Orders—Archdeaconry Meets

FIRST LIEUT. FREDERICK DEV. SILL, son of the Rev. Frederick S. Sill, D.D., rector emeritus of St. John's Church, Cohoes, has been cited in orders for carrying his wounded orderly off the field during the attack near St. Quentin in October. Lieut. Sill is a member of "F" Co., 105th Engineers, which was attached to the British Fourth Army under Gen. Rawlinson and took part in the famous attacks which broke the redoubtable Hindenburg line. He is a graduate of the Rensselaer Polytechnic Institute of Troy. For ten years he was employed as an engineer in the Panama Canal Zone, where he was very active in the establishment of the Church.

THE archdeaconry of Troy met in St. John's Church, Troy (Rev. Henry R. Freeman, D.D., rector), on January 27th and 28th. Evening prayer was read by the rector on Monday night and missionary addresses were made by the Rev. Charles B. Alford and the Ven. Guy Harte Purdy. At Holy Communion Tuesday morning, the Archdeacon officiated, assisted by the rector. The Rev. Charles B. Alford reported no services at Horicon and Pottersville of late. The missionary had suffered from a broken arm sustained in cranking the missionary car, but is now able to be about his work again. The Rev. Alexander B. Murray of Schuylerville reports a great loss of communicants, owing to unemployment, the war, and the epidemic. Among the severest losses which the Church has sustained in Schuylerville has been the death of Sergeant Eugene Towne in France. Sergeant Towne, a devout and earnest communicant, was one of the charter members of the parish chapter of the Brotherhood of St. Andrew. Trinity Church, Granville, has been redecorated and the chimney rebuilt. The Rev. George

Stockwell reported the influenza so severe in his huge mountain parish of ninety square miles that Church work was almost brought to a standstill. At AuSable Forks the church was closed for six weeks. Mr. Stockwell is planning to give every one of his missions Lenten and Easter services. Keeseville has not had a service at Easter in twenty years. The Sacrament has been administered by intinction in these mountain settlements all winter, but the people are anxious to return to the old method. The Rev. Joseph E. Ryerson, who spent five months in France as a Red Cross chaplain, gave account of his experience. The Rev. James Caird read an able paper on Some Thoughts on the Spiritual Life, which was discussed by the Rev. Robert C. Masterton, the Rev. R. A. Forde, and the Rev. Thomas White. The archdeaconry adjourned to meet in the spring at the call of the Archdeacon.

THE WARDENS and vestrymen of Christ Church, Troy, entertained the choir at dinner recently, when informal addresses were made by the senior warden, the choirmaster and organist, the rector, the Rev. George Carleton Wadsworth, and others. The choir has been doing excellent work, and considerable local interest has been aroused in the special musical services on the third Sunday in the month.

CENTRAL NEW YORK

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

Laymen's Activity

WITH A stirring address to the men of Emmanuel Church, Norwich, and of neighboring parishes, Mr. G. Frank Shelby, field secretary of the Brotherhood of St. Andrew, concluded the series of meetings by which the laymen are being organized for work. Already no less than fifty groups, including 500 laymen, have undertaken definite work. The plan to organize a group of active laymen in every parish, one of whom is to be a member of a similar diocesan group, was devised by Mr. Frank H. Pyke of Syracuse, a railroad executive. Through the eight days ending with Septuagesima Sunday, Bishop Fiske, Mr. Pyke, and Mr. Shelby have been presenting the idea to gatherings of men and have met with ready response. In the final address of the series Mr. Shelby told his hearers that, "We are not yet able to comprehend the devastation wrought by war. But in spite of war's destructiveness have come some splendid things, and human nature has been seen at its best as well as at its worst." He told of the work done by the Church for the men in service, and especially by the Brotherhood through keymen and groups of helpers. This successful work suggested the present plan to Mr. Pyke. Two special lines of work are suggested for immediate action, viz.: a campaign for increasing attendance at Church services, or the organization of a men's Bible class. The methods to be followed are those tested in the work of the Brotherhood of St. Andrew. Mr. Shelby related an amusing incident in a parish where the campaign for church attendance was so successful that the church was filled to capacity and so large a crowd was seen in the streets outside that some excitable person turned in a "riot call".

CONNECTICUT

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

Four Years at Winsted—Archdeaconry of New London

BISHOP BREWSTER visited St. James' parish, Winsted, on Septuagesima Sunday, confirming a class. The rector, the Rev. R. V. K. Harris, that day completed four years'

rectorship, during which there had been 100 baptisms, 84 confirmations, 39 marriages, and 91 burials, while the communicants have increased from 300 to 425.

THE CLERICUS of the New London archdeaconry held its monthly meeting in Norwich on February 3rd. The essayist was the Rev. Frederick Leeds and his subject, "If out of a job, what opportunity is offered a man looking for work in the Church of Christ?" The book review was by the Rev. R. R. Graham.

A CHURCH ATTENDANCE campaign is being held at St. James' Church, Fair Haven (Rev. John France, rector), in an effort to get the parish ready for the homecoming of the boys.

THE BISHOP has addressed a letter to his clergy, urging them to make Lent an every-member Lent. He urges special attention to the needs of the younger members of the congregation and suggests the formation of Junior Communicants' Leagues.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.
Moving Pictures—Offering for War Commission

AT IMMANUEL CHURCH, Wilmington, moving pictures are given in the parish house once a week, providing the best pictures in a part of Wilmington where there are no theatres. The proceeds are used to reduce the parish debt.

BY OFFERINGS for the Church War Commission on February 9th, it is thought that the sum asked of the diocese, \$3,750. will be fully raised.

ERIE

ROGERS ISRAEL, D.D., Bishop

More About Bishop Israel's Return

ON FEBRUARY 14th the Bishop of Erie returned to his diocese as quietly as he had left it, nearly two years ago. He was met at the station by a committee of the cathedral Chapter and escorted to the episcopal residence. Sunday found the Cathedral, St. Mark's, and Trinity Churches crowded to the doors, and the congregations listening with intense interest to his descriptions of the Y. M. C. A., hospital work, and "the boys". When the English saw them coming, said Bishop Israel, they said, "Do the Americans think this is a second Children's Crusade?" When the French watched them march through Paris they exclaimed, "Are the Americans sending their Boy Scouts?" In the mud of Northern France the Bishop found a battalion from Trinity College, Hartford. He said: "Boys, how old are you?" Every one straightened up and said: "Twenty-one." He replied, "You mustn't lie to the chaplain!" He found many of the volunteers were only sixteen and seventeen years of age. They were enduring the rigors of army life like veterans.

One of the surprises for the Bishop was the presentation of a thank-offering for his safe return. Knowing that the Bishop would refuse a personal gift the fund is intended for improvements at the Cathedral which he has desired to see made. It is expected it will reach the \$20,000 mark.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Patronal Festival—Bishop Weller to Go Abroad

ST. PAUL'S CATHEDRAL, Fond du Lac, observed its patronal day by a parish dinner in St. Ambrose's Hall, attended by 175 members. The Rev. William G. Studwell gave an inspiring address on The Rehabili-

tating of a Parish. The Rev. A. G. Fowkes, who is assisting the Bishop at the Cathedral, has recently organized a men's club.

BISHOP WELLES will probably sail from New York on March 3rd with members of the Commission on the World Conference on Faith and Order. He is among those selected to seek the participation of the Pope and the Eastern Patriarchs.

ST. AUGUSTINE'S CHURCH, Rhineland, raised last Easter funds to install a central heating plant for church, parish hall, and vicarage, and other improvements. Work on the architect's plans was unavoidably delayed last summer, but has now been completed. Progress now waits on weather conditions.

AMONG THE special Lenten preachers at Trinity Church, Oshkosh, will be Bishops Weller, Webb, and Longley, and the Rev. Messrs. William G. Studwell and Arthur H. Lord. Messrs. Ted Mercer and Tom Farmer will conduct a mission in the parish during the last week of March.

GEORGIA

F. F. REESE, D.D., Bishop
Lenten Services

AS HAS been the custom for a number of years in Savannah, services will be held four days each week during the forty days of Lent. The Rev. D. C. Wright and the Rev. Robert F. Gibson have accepted the invitation to make some of the addresses.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Archdeaconry of Williamsport—Bishop Darlington an Officer of the French Legion of Honor

THE ANNUAL dinner of the archdeaconry of Williamsport took place in Christ Church parish house on February 3rd. Addresses were made by the Rev. Charles P. Tinker, D.D., on Duty to the City, by Dr. Sturgis on Duty to the World, and by the Bishop on Duty to the Region.

The Rev. A. M. Judd was elected Archdeacon. The Archdeacons now in the diocese are: The Rev. William Dorwart of the Archdeaconry of Harrisburg, the Rev. F. T. Eastment of the Archdeaconry of Altoona, the Rev. J. W. Torkington of the Northern Archdeaconry, and Mr. Judd.

BISHOP DARLINGTON preached at the tenth anniversary of the consecration of Bishop Farthing, in the Cathedral at Montreal, on February 11th. He was attended by the Rev. Lewis Nichols as his chaplain. The decoration of an officer of the French Legion of Honor was given Bishop Darlington on the 18th, in the hall of the House of Representatives in the State Capitol. The honor was conferred on behalf of the French Government by M. Edouard deBilly, French High Commissioner at Washington, D. C.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Rev. William Porkess—Service for Servers and Acolytes

ON SUNDAY, February 16th, the Rev. William Porkess preached at a service in the Hanson Place Baptist Church, Brooklyn. It is said that this is the first time in the sixty years' history of this Baptist society that a clergyman of the Church has been the preacher.

THE FIRST annual servers' and acolytes' service of the archdeaconry of Queens and Nassau was held at the Church of the Annunciation, Glendale (Rev. William P. S. Lander, priest in charge), on February 6th.

The Ven. Canon Roy F. Duffield preached. After the service the Rev. Samuel W. Day of Grace Church, Jamaica, was appointed director of an organization to be formed. Mr. Joseph A. Whitton was made secretary.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Lenten Addresses—Bishop Sage

MID-DAY LENTEN services will be held this year as usual in St. Paul's and the Church of the Messiah in the down-town business section of Baltimore, at the latter place under the auspices of the Churchman's Club. At this church, in addition to Bishop Murray and several of the local clergy, the special preachers will be the Rev. Dr. W. H. van Allen, the Rev. Dr. George P. Atwater, and Bishops Mikell, Darst, McCormick, and Du Moulin. At St. Paul's Church the list of speakers includes the Rev. H. Percy Silver, the Rev. Drs. R. Cotton Smith, George Craig Stewart, Robert Johnston, and William E. Gardner, Bishop Fiske, and Bishop Harding.

BISHOP SAGE preached to large congregations on February 9th, at Grace and St. Peter's, Baltimore, and the Church of the Ascension, telling the conditions under which the Church is working in Western Kansas.

THE THIRD of the monthly series of special services of inspiration and intercession, arranged by the Cathedral League, was held at Grace and St. Peter's Church on January 31st. The special preacher was the Dean of the Cathedral at Cleveland.

MILWAUKEE

W. W. WEBB, D.D., Bishop
Anniversary Services at Waukesha

SUNDAY, February 23rd, marked the opening of the seventy-fifth anniversary celebration at St. Matthias' Church, Waukesha (Rev. Clark L. Attridge, rector). The anniversary sermon was preached by Bishop Webb. The Rev. E. A. Larrabee of Nashotah preached at evensong. Monday night a parish supper given by St. Matthias' guild followed by an entertainment in charge of the Goodfellowship Club at which Bishop Webb and Archdeacon Maryon spoke.

Thursday night there was a men's banquet at the parish hall, at which an address on Practical Reconstruction was given by the Rev. Holmes Whitmore.

MISSOURI

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

Parish Semi-Centennial—Proposed Extension in Kirkwood—City Infirmary

THE GREAT feature of the fiftieth anniversary week at the Church of the Holy Communion, St. Louis, aside from the Sunday services, was the Friday evening gathering of friends and former parishioners. The Rev. J. Boyd Cox, rector of Trinity Church, the mother parish, brought greetings from there and urged the keeping of the faith. The Rev. J. J. Wilkins, D.D., spoke of the time when he had been lay reader, Sunday school superintendent, choir master, organist, and vestryman all at one time in that parish. The Church of the Holy Communion had always been the church of the open door. It had never tried to see how many it could keep out by unusual and extreme restrictions, consequently it had been the church of human help. Other speakers were Bishop Coadjutor Johnson, Dean Davis, and the Rev. Messrs. J. Boyd Cox, J. Courtney Jones, J. S. Bunting, and B. T. Kemerer. The main theme of the address was the long struggle

of the parish against adverse conditions. The fifty years in its present location have seen a complete change in the character of the population. The parish is now down town, in a neighborhood of rooming houses and tenements, far removed from the residence of its supporting members. But the parish has held its ground, adapting its ministry to the needs of its neighborhood, and providing equipment for dispensary, day nursery, kindergarten, and an endless variety of social activities. Its large and well-appointed parish house has been freed from debt, and a substantial start made in raising an adequate endowment. The present rector is the Rev. John Boden.

GRACE CHURCH, Kirkwood, has a parish house in mind. A gift of \$5 000 has been received for this purpose and a campaign for \$20,000 more will soon be inaugurated. Some day it is hoped that a group of stone buildings, including church, parish house, and rectory, will ornament the valuable and extensive property owned by this parish. That the congregation's ambitions are not all for self is shown in the record upon which it prides itself that not once, since the apportionment plan has been in effect, has it failed to meet its apportionment, which quite frequently is overpaid.

MISS LULU WELLS, for sometime secretary to the Vicar of St. George's, the Rev. B. T. Kemerer, has been working with Dr. Bradner, of the General Board of Religious Education, recently. Indications now point to her establishment as a permanent resident of New York City.

NEWARK

EDWIN S. LINES, D.D., Bishop
W. E. STEARLY, D.D., Bp. Coadj.

United Lenten Services—Life Work Conference—Archdeaconry

THE THREE churches in Hoboken are planning to hold united services on the Wednesday evenings in Lent, with the three choirs and three rectors present and the visiting clergy bringing the messages. Bishop Stearly, Bishop Talbot, and Bishop Lloyd are to be among the preachers. The services will alternate between the churches, the Three Hours' Devotion on Good Friday being held in Trinity, and a service of preparation for the Easter Communion in St. Paul's on the evening of Maundy Thursday.

THE THIRD of the Life Work Conferences held in the diocese of Newark took place at St. Paul's Church, Hoboken (Rev. Henry Baldwin Todd, rector), on February 20th, with between seventy and eighty present. Addresses were made by Dr. William C. Sturgis and the Rev. Ralph B. Pomeroy. The Rev. Douglas Matthews presided, and the Ven. Malcolm A. Shipley, Jr., dismissed the boys with prayer and benediction. Other conferences were held in Newark and Paterson.

THE WINTER meeting of the Jersey City archdeaconry was held in St. John's Church, Jersey City, on the afternoon and evening of February 11th. After the business session and reports from the archdeaconry missionaries the Rev. John Haight read a paper on How to Induce People to Read More Substantial Books Regarding Religion and the Church. At the evening session the Rev. Henry Bell Bryan read a paper on Lay Readers, Their Training and Use, and the Rev. Warren Van Houten Filkins spoke on Parish Organizations and the Spiritual Life of the Parish; the Ven. M. A. Shipley, Jr., taking the opportunity to speak of the Life Work Conferences for boys throughout the diocese.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop
The Church at Keene

ST. JAMES' CHURCH, Keene (Rev. Howard M. Ingham in temporary charge), has just had a specially successful every-member canvass. The pledges are 250 per cent. above last year for church expenses, while the missionary pledges have much more than doubled. For the first time in five years the parish can look forward to a year without a threatened deficit. A new service flag has just been placed by a special memorial service. It bears three gold stars and 39 of blue. The flag is a gift from Mrs. H. B. Viall. A fine lectern Bible of the American Revised Version has received benediction at the morning service. It is given as a memorial of Mrs. Gertrude Wilson Littell, wife of the former rector, and is the gift of Mrs. George Colony.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop
Parochial Mission

THE REV. A. R. MITCHELL conducted a mission at St. Timothy's Church, Columbia (Rev. Joseph R. Walker, minister in charge), during the week of January 26th. The present church is the outcome of the Sunday school that Mr. Mitchell began in the northwestern section of the city in 1892, while rector of the Church of the Good Shepherd. The mission closed on January 31st, with a confirmation service and sermon by Bishop Reese. Immediately afterward an informal reception was held in the new parish house in honor of the Bishop, Archdeacon Mitchell, and the confirmation class. When the Rev. Mr. Walker took charge of St. Timothy's Church last June, it had had no minister in continual residence for five years. Since that time the congregation under his leadership has remodelled the residence back of the church and transformed it into a parish house and rectory. The lower floor forms an assembly hall, with a stage and necessary equipment.

SOUTHERN OHIO

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

London Mission Will Become Parish—Return of Bishop Reese—Parochial Mission

ON FEBRUARY 7th, members and friends of Trinity Church, London, to the number of one hundred assembled in the basement of the church to consummate plans for the mission becoming a parish. The object was stated by the Rev. Frederick Fischer, minister in charge for the past three years. Mr. Frank Nelson, secretary of the committee, reported a budget of \$2,000 pledged annually for three years. Addresses were made by Bishop Reese, the Rev. C. E. Byrer of Springfield, and Archdeacon Dodshon. The Church in London, a mission for forty-three years, was organized by Bishop Jaggard in 1875, but Church services were held as early as 1855 by the Rev. Mr. Roberts of Worthington. The mission's request to be admitted as a parish will come before the diocesan convention in April.

BISHOP REESE has returned to the diocese permanently, but will continue to handle the work of the War Commission from his office at Room 208, New First National Bank Building, High street, Columbus, Ohio.

JUST BEFORE leaving New York the Bishop was presented with a beautiful leather document case by the office staff of the War Commission. Accompanying the gift was the following note: "Will you accept this gift from those with whom you have been

working for the past seven months? It is given with the affectionate regard of each and every one of us and with the hope that it will be an outward sign of our unflinching respect and loyalty." It was signed by the six members of the staff.

ARCHDEACON DODSHON conducted a mission in St. Paul's Church, Martin's Ferry, from January 19th to 26th. A large number of resolution cards were signed and about a dozen requests were made for confirmation. The missionary gave the thank-offering toward the debt on the new church at Athens.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Roosevelt Memorial—Reconstruction Addresses

ROOSEVELT MEMORIAL SUNDAY was the occasion of a public service at the State Arsenal in Springfield, before a congregation numbering over three thousand people. Two addresses were delivered. The Rev. Holmes Whitmore, on the theme, Roosevelt—Man and Citizen, found a ready response. The other speaker was the Governor of Iowa, the Hon. William Lloyd Harding, who spoke on Roosevelt—His Selection of Men.

THE VISIT to Springfield of the Rev. Holmes Whitmore was the occasion of services and conferences at Christ Church (Rev. Lester Leake Riley, rector) upon Reconstruction Problems.

Beginning with the Sunday morning service on February 9th Mr. Whitmore preached on The Challenge of After-War Problems to the Church. In the evening at Christ Church he continued his reconstruction theme in a further analysis of ecclesiastical and social problems. On Monday morning Mr. Whitmore appeared before the ministerial association and presented the Milwaukee plan of churches organized for community service. In the afternoon he held a conference with parents and teachers on Religious Education. In the evening the missionary and devotional appeal was emphasized. Tuesday was set apart for the women, beginning with Holy Communion and a series of addresses on The Social Message of the Prophets. The afternoon meeting was addressed by Dr. George T. Palmer of the Illinois State Board of Health, and Mr. Whitmore on the health propaganda of the government and with the aid of the moving picture machine the official government film for women, The End of the Road, was interpreted by the speakers to the evident appreciation of all. The evening was set apart for men and Mr. Whitmore spoke of his observations in Ten Weeks in a Training Camp. Dr. Palmer presented the government appeal to men, illustrated by the moving picture film, Fit to Fight. This cooperation of the Church received most favorable comment and response. On Wednesday evening a fellowship dinner of the parish was given in honor of Mr. Whitmore, who spoke on Seeing Jerusalem, a frank analysis of the responsibility of the laity not only in understanding the problems of social reconstruction but in the necessary democratization of the Church.

WASHINGTON

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

Rehabilitation of Grace Church, Washington

THE BISHOP paid high tribute to rector and people in his address to the congregation of Grace Church, Washington, on February 9th. Two years ago the church was so deeply in debt that its doors were about to be closed and the property sold on mort-

gage. Within his rectorate of eighteen months, the Rev. Meade Bolton MacBryde and his congregation have rehabilitated church and parish hall, and placed the church on a satisfactory financial basis, with a fair proportion of the debt paid off. Grace Church is an attractive place of worship and also a social center for Southwest Washington.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Anniversary of Bishop McCormick's Consecration—Debts Paid—Attendance Campaign—New Activity throughout the Diocese

BISHOP MCCORMICK's activities for the past month have taken him to New York, Philadelphia, Cincinnati, Detroit, Grand Rapids, Pontiac, Albion, Chicago, and again to New York. Most of these trips were in connection with War Commission business.

THE THIRTEENTH anniversary of the Bishop's consecration was quietly observed on February 14th. In the morning he celebrated the Holy Communion in St. Mark's Pro-Cathedral and entertained the clergy at breakfast. In the evening he was guest of honor at a dinner given by the Bishop's League. He is shortly to return for further service for the War Commission in France.

ST. LUKE'S CHURCH, Kalamazoo, is making encouraging response to the rector's request that the parish cancel its debt. Several pledges of \$100 were made at the parish meeting.

A CHURCH ATTENDANCE campaign was held at St. Paul's Church, St. Joseph, during Epiphany, with an average congregation 20 per cent. higher than for the preceding six months and 28 per cent. higher than in any previous January. This parish has furnished more than its proportionate share of Red Cross officers, leaders, and workers in the city, and gave the only Red Cross nurse to the country's service. Miss Madeline McConnell is thought to be on the return trip from France.

FROM OVER the diocese come indications of awakening life and earnestness. At Holy Trinity, Manistee (Rev. J. E. Wilkinson, Ph.D., rector), an open vestry meeting with everybody present resulted in a "drive" to raise \$960 to lift a heavy worry of debt. Beginning Sunday afternoon the committees were able to report \$970 on Tuesday evening. This soon ran up to \$1,065 with every dollar paid in cash. The floating debt was wiped out and a balance left in the treasury, which, together with pledges also secured, abundantly meets the yearly budget. This was a spiritual forward movement resulting in larger congregations, a better choir, and an atmosphere of hope and joyousness. Very much of this spirit is manifested in Holland, Battle Creek, Kalamazoo, St. Joseph, Niles, to say nothing of other places not yet heard from, and of Grand Rapids, where it seems chronic.

AT GRACE CHURCH, Holland, the Rev. W. N. Wyckoff is successfully applying suggestions received from the G. B. R. E. for the work of Juniors in the five fields of Christian service. Mrs. Wyckoff is diocesan president of the Junior Auxiliary. About 95 per cent. of the scholars are engaged in some form of week-day extension of the missionary teaching. This school is one of the largest and best among the smaller parishes, and the town is noted for its church-going habits.

THE REV. JAMES HORTON BISHOP goes to St. Paul's Church, Dowagiac, to succeed the Rev. John Wilkins, now in the United States service as chaplain. St. Paul's, one of the

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youngest and most promising parishes in the diocese, was started a few years ago by the Rev. George Huntington, and secured a local habitation by buying the church, including a pipe organ, of a defunct congregation of Universalists for \$100.

ST. THOMAS' CHURCH, Battle Creek (Rev. W. J. Lockton, rector), has paid off a long standing debt on the chapel.

GRACE CHURCH, Grand Rapids, has added to its school a men's Bible class, which is numbered 24th and may fairly be considered the most advanced. The rector, the Rev. G. P. T. Sargent, has been appointed chairman of the publicity committee of the Racine Conference for 1919. The diocesan Board of Religious Education is planning to hold its winter meeting in Grace Church in March, when Miss Withers from New York is expected. Grace Church is rapidly becoming a normal school for training teachers in Church work. Two young ladies of this church are successfully conducting teacher training classes in other parishes, one in Grace Church, Holland, and another in St. John's, Grand Haven.

DEAN POTTER was recently guest of honor at a dinner given by the men's club of St. Mark's Pro-Cathedral parish, when the Bishop, the city clergy, and some of the neighboring clergy were present. In compliment to the new Dean the choir came in during the evening and sang several numbers. The Rev. McVeigh Harrison, O.H.C., held a quiet day at the Pro-Cathedral on February 28th, and lectured in the evening at Grace Church parish house.

CANADA

Synod of Montreal—Change of Name—King's College Outgrows Equipment—Ordinations

Diocese of Athabasca

BISHOP AND MRS. ROBINS have gone to England in behalf of the Indian and Eskimo endowment fund. The English Church Missionary Society is about to hand over this department of work to the Church in Canada, after having sustained it for many years.

Diocese of Columbia

DEAN QUANTON presided at the vestry meeting of Christ Church Cathedral where reports were very good. Over \$5,000 was paid to missionary and other work outside the parish. At the vestry meeting of St. Matthias' Mission, Victoria, three returned soldiers were elected officers for the coming year.

Diocese of Edmonton

THE SUNDAY SCHOOL ASSOCIATION held the January meeting in All Saints' school-room, Edmonton. An address on Early Church Life in the West was given by the Rev. T. W. Scott.—AT THE Anglican Men's Club, on January 21st, there was an address, by the chancellor of the diocese, on Divorce.

Diocese of Huron

ONE OF the best equipped churches in the rural district of Huron, St. George's, Thorndale, has just been re-opened after being remodeled. All the principal furnishings are new.—THE FLEDGES for the coming year in All Saints' parish, Cannington, are almost double those of the preceding year.

Diocese of Montreal

THE OPENING service for the diocesan synod was held at Christ Church Cathedral, Montreal, on February 11th. The preacher was Bishop Darlington, of Harrisburg. The choir was so largely represented that many of the clerical delegates in their robes had to take seats found for them outside the chancel. This service marked the tenth anniversary of Bishop Farthing's consecration to the see of Montreal. Bishop Darlington alluding to this said he had known Bishop Farthing before his elevation to the episcopate. At the opening of the business session after the charge by Bishop Farthing, in a very able address the Bishop of Harrisburg read an original composition entitled *Canada*, a friendly greeting from the United States, expressing brotherly love. The Bishop spoke of the sympathy felt in the States for Britain, and warned Canadians not to believe pernicious tales. Archdeacon Nichols, of Pennsylvania also spoke. The chancellor, Dr. Davidson, thanked the distinguished visitors and assured them that Canadians had a very warm spot in their hearts for their American cousins.—THE QUESTION of a change in the name, from "The Church of England in Canada" to one that is more expressive and comprehensive, was raised at the last session of the General Synod, referred to a committee of that body, and is being passed out to diocesan synods for opinion. Among the names suggested are "The Anglican Church and "The British Canadian Church". Another proposal was that legislation should be sought to change the time of the annual vestry meetings to some time early in January.

Diocese of New Westminster

SOCIAL SERVICE work has been taken up by the Woman's Auxiliary of New Westminster. The superintendent of the chil-

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dren's detention home, in an address on conditions affecting children in Vancouver, spoke of the valuable help of the Woman's Auxiliary worker in his department, especially where official supervision was less needed than the tactful aid of a Christian woman.—REPORTS of the vestry meetings of the churches in Vancouver were most satisfactory. All church organizations were in flourishing conditions, and in spite of the epidemic the finances were most encouraging. In All Saints' the rector's stipend was increased by \$300, with a bonus for the year of \$100. In St. George's the rector's stipend was increased by the same amount. Large additional Sunday school accommodations had been built and paid for.

Diocese of Nova Scotia

THE FUNERAL of the late Colonel Low, who helped so much in the relief of Halifax last year, was conducted with full military ceremonial.—AT KING'S COLLEGE SCHOOL the enrollment is so large that the present buildings are quite inadequate. Important college matters were to be discussed at the meeting of the executive on January 31st.

WHEN THE estimates were passed by the vestry of All Saints' Cathedral, Halifax, the salaries of the clergy were all increased.—SEATING capacity at St. Matthias', Halifax, has been increased three times in a little over four years.—A VALUABLE member of St. Paul's Church, Halifax, Mrs. R. T. Le Pine, died on January 10th. She had taken part in parish activities for the last twenty years. Her funeral was conducted by Archdeacon Armitage.

Diocese of Ottawa

AT THE supper held by the vestry of St. Georges, after the annual meeting, the Bishop of Huron was the speaker. Canon Snowdon, for over thirty years rector, mentioned with feeling the forty members of the Church who were killed in battle, to whom a memorial window is to be erected.

Diocese of Qu'Appelle

THE ARCHDEACON of Moose Jaw presented the candidates at the ordination of priests at Moose Jaw. Two men were advanced to the priesthood. The rector of St. Paul's, Regina, preached.

Diocese of Quebec

AT THE meeting of the Quebec Rural Deanery, in the Church Hall, Quebec, on January 14th, Bishop Williams gave the devotional address. There was Holy Communion in the Cathedral in the morning. A great part of the time was taken by a discussion on Christian Reunion.—THERE is only one French Mission in the diocese, that of St. Ursule, to which the Rev. G. Loisselle has lately been appointed.

Diocese of Rupert's Land

AT THE January meeting of the executive committee it was decided that one Sunday in Lent shall be set aside for an appeal in aid of reconstruction of churches in Halifax, destroyed a year ago. The exact date of the next meeting of the diocesan synod is to be left to the Archbishop.

THE YEAR just passed was the most successful that All Saints', Winnipeg, has ever seen. The woman's guild has reduced the debt on the organ by a large endowment. All liabilities for the parish were met. It has been decided to repair the church by placing a foundation under the west end.

THE PRIMATE, Archbishop Matheson, held an ordination in Winnipeg on January 12th, in St. John's Cathedral, when the Rev. F. H.

Davenport was advanced to the priesthood. The preacher was the Rev. Canon Coombes.—TWO SPEAKERS at the newly formed branch of the Christian Men's Federation of Canada in Winnipeg were the Rev. W. J. Southam and the Rev. C. Woods. This society is intended to federate all the men's clubs of the

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Diocese of Toronto

CANON CAYLEY's son is still in a hospital in England, having been seriously wounded and a prisoner in Germany. His mother has gone overseas to be with him.


THE ROLL OF SERVICE of Toronto University contains 5,308 names, of whom 717 have received decorations. One Victoria Cross is among them.—EXCEPTIONALLY encouraging reports were given at many of the Toronto city vestry meetings. At that of St. John the Evangelist, the year was one of the most active in the history of the Church, although the congregation is growing smaller, many factories being closed in the neighborhood. St. Paul's closed its year with a substantial balance. The Sunday school will subscribe \$1,000 to the endowment fund for Indians and Eskimos.—RURAL DEAN JAMES, of Toronto, has received a letter from the Rev. H. H. Fox, of Detroit, expressing appreciation of the return visit of Toronto clergymen to Detroit.

The Magazines

THE CURRENT number of the *Anglican Theological Review* presents several articles of timely interest to serious students of theology. Prof. Lewis gives several pictures of the earliest stage of Christianity in Russia, from sources hitherto inaccessible to English readers. It is stimulating to find the many parallels between Russian and English Church history. A detailed study of literary style in the Synoptic Gospels is made by the Rev. F. C. Grant, in order to facilitate a clearer apprehension of the sphere and amount of editorial responsibility. Dr. Mercer brings to a conclusion his very thorough study of the Morals of Israel, showing the limits and the strength of Jewish ethical values before the reformation of the Prophets. Dr. Francis J. Hall points out the puzzling features in the history of the doctrine of the Immaculate Conception, particularly in view of the denial of the doctrine by St. Thomas Aquinas. Certain rare copies of the Prayer Book of Queen Elizabeth are presented and discussed by Dr. Muss-Arnolt. The very full and scholarly Old Testament Bibliography is continued under the guidance of Prof. Ackerman. And there are a number of book reviews and notices of unusual interest. Altogether it is apparent that at last the American Church has come up to the level of other large American communions in having a serious and technical periodical for the expression of her theological thought. The many years lack of such a journal has not been to the credit of American Churchmen.

VALUABLE as ever, the *Church Quarterly Review* for January contains much that is worth the attention of Churchmen, very much more indeed than can be indicated within the limits of this short notice. The editor, Dr. Headlam, contributes a brief study of Church Reconstruction, as exemplified by the three reports presented by committees appointed by the Archbishops as a result of the National Mission of Repentance and Hope, dealing respectively with the Worship, Teaching Office, and the Evangelistic Work of the Church. These reports are the fruit of earnest and careful study, coupled with the realization of the fact that the Church, as it is at present, does not

appeal to the mass of the people. Indeed, to use the words quoted by another able writer in this *Review*: "There are the clergy, displaying splendid zeal and self-sacrifice over the task of offering people things which they didn't in the least feel that they needed." What is wrong (and the situation is, in Dr. Headlam's view, "to a certain extent alarming") is here set forth and a policy of "reconstruction", to use the jargon of the day, suggested. It is impossible to give a summary here of the conclusions reached; but they should be read and studied by the clergy of this country also. It is to be hoped that copies of the reports are to be easily available over here. The inadequacy, to use a mild word, of religious education is of course one of the prevailing causes here denoted as responsible for the people's apathy toward the Church. How can they learn without a teacher? The able writer previously referred to, the Rev. A. C. Bouquet, offers some useful suggestions about religious education: "The training of children in the practice of the Presence of God should be our first endeavor. Let God in the school and out of the school be taken for granted. Let us boldly encourage acts of faith, adoration, joy, hope, love. That first, and not any catechism gospel, or instruction. Let there be definite teaching about the Presence of God, and let the head teacher not be afraid to suggest such features as silence, or the prayer of quiet, while all rest a moment in the Loving Sunshine of the Great Head of the Family. Let him encourage his pupils to seek and to recognize the divine, with the most perfect naturalness, in every good and true and beautiful thing that they encounter. Such things as good citizenship and sacrifice for the common weal, class unity and brotherhood, and internationalism so far as it is involved in a league of free nations, all these are implied in the Christian religion, are capable of being taught in such a way as to appeal to the imagination of even very young children, are part and parcel of the recognition of the ever-present Head of the Family, and are absolutely vital for the future of civilization. . . . One of the best ways of inculcating these principles is by intercessory prayer." Next in importance comes the display of the Character of God. The belief in the centrality and absoluteness of God is common to all denominations: surely they could join here. (Mr. Bouquet makes some practical suggestions in this respect.) Third, should come the teaching of the Kingdom. "We are all convinced that Christianity is a corporate life, that Christ must be the Lord of the social as well as of the individual order, that membership of the Divine Fellowship must be real and not nominal; and in dealing with adolescents we find it quite possible to make them understand the positive contributions of the various Christian bodies, and to show that they still have their part to play in ministering to a larger unity in which the various parts will be transcended." This ever-present subject of unity forms the subject of another article in this issue, from the pen of the Rev. Walter C. Adeney, a Protestant minister, who points out three kinds of movements already going on which are full of promise for the future: the union of closely allied groups; the association of people of different religious ideas and Church connections for certain specific objects; and the common scholarship which is more and more shared among the leaders of the various Christian Churches. Disestablishment, The Early Persian Liturgy, The Church and the Ministry, Doctrines of Death, How Is Greek to Be Kept Alive? are other topics well treated.



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