



# The Living Church

The State Historical  
Society X

(Entered as Second Class Matter at the Post Office, Milwaukee, Wis.)

VOL. LXV

MILWAUKEE, WISCONSIN, OCTOBER 8, 1921

NO. 23

## PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

### THE YOUNG CHURCHMAN [Including *The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

**WEEKLY:** \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent. If paid quarterly in advance.

**MONTHLY MISSIONARY MAGAZINE:** 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

### THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

**WEEKLY:** 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. If paid quarterly in advance.

**MONTHLY:** 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

### THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$5.00 per year. To the Clergy, \$4.00 per year.

#### CLUB RATES

**THE LIVING CHURCH** (weekly) and **THE YOUNG CHURCHMAN** (weekly), \$5.85 per year.

**THE LIVING CHURCH** (weekly), **THE YOUNG CHURCHMAN** (weekly), and **THE SHEPHERD'S ARMS** (weekly), \$6.25 per year.

#### FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

**THE CHURCH IN JAPAN.** A quarterly missionary magazine. Price 50 cts. per year.

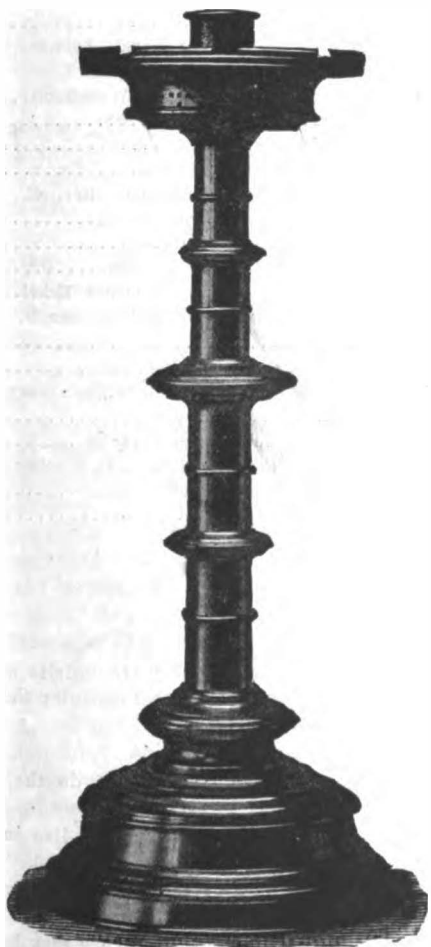
**THE (LONDON) CHURCH TIMES.** Weekly. Price \$3.25 per year.

### THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 85 cents; cloth, \$1.15; postage, 10 to 20 cents.

#### EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.



## ALTAR FURNISHINGS

Of Brass or Bronze

Candle Sticks and Branches  
Altar Desks

ALTAR and PROCESSIONAL CROSSES  
SANCTUARY LAMPS

CHALICES and CIBORIA  
of Sterling Silver

HONOR and MEMORIAL TABLETS  
Of Brass, Bronze or Marble

STAINED GLASS  
Mosaic Panels for Altar or Baptistry

## SPAULDING & CO.

Michigan at Van Buren Street

CHICAGO

**WRITTEN WORK**  
—and—  
**The American Church Sunday School Lessons**

---

*We have Just Published*

**A STUDENT'S NOTE BOOK**  
TO BE USED IN CONNECTION WITH  
**The Primary Department**  
**The Junior Department**  
**The Senior Department**

---

AND  
**The Home Department**

---

OF

**The American Church Sunday School Lessons**

This Note Book has been prepared so that the pupils may have an opportunity to express in definite form their ideas of the lessons

**Price 15 Cents**

*Why Not Send Stamps for a Sample Copy?*

**George W. Jacobs & Co.**  
**PUBLISHERS**  
1628 Chestnut Street                      PHILADELPHIA, PA.

**ALMANACS CONSOLIDATED**

We have pleasure in announcing to the Church the consolidation of the

**CHURCHMAN'S YEAR BOOK**

and

**AMERICAN CHURCH ALMANAC**

with the

**LIVING CHURCH ANNUAL**

**In the future these will be issued as a single publication**

The AMERICAN CHURCH ALMANAC is the most venerable publication in the Church, the number for 1921 being issued as Volume 91. The first issue was for the year 1830, and its publication has been continuous since that year. The LIVING CHURCH ANNUAL was founded in 1882 by the Rev. C. W. Leffingwell, D.D., then editor of The Living Church and has been continuously under the present management since 1885. In 1909 WHITTAKER'S CHURCHMEN'S ALMANAC was consolidated with the publication since which they have been issued as a single work. Thus The LIVING CHURCH ANNUAL now includes the three historic Year Books of the Church, and being the only surviving publication of the kind will naturally be desired by all intelligent Churchmen. The publication for 1922 is now well under way.

PRICES (subject to change by reason of the chaos resulting from the present printers' strike, which may increase the costs so largely that a slight increase in price will be necessary). Paper, 85c. Cloth \$1.15. Postage east of Colorado, about 15c.

**MOREHOUSE PUBLISHING COMPANY**  
1801-1811 Fond du Lac Ave, Milwaukee, Wis.

**THE LIVING CHURCH**

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

Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

**OFFICES**

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).  
New York: 11 West Forty-fifth Street.  
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

**SUBSCRIPTIONS**

UNITED STATES AND MEXICO: Subscription price, \$5.00 per year in advance. To the clergy, \$4.00 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertiser, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter, pages 3 1/2 x 5 1/2 inches, \$18.00; Half pages, 5 1/2 x 7 1/2 inches, \$36.00; whole pages, 7 1/2 x 11 1/4 inches, \$72.00 each insertion. No discounts on time or space contracts.

Not responsible for key numbers unless complete electro containing such number is supplied.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

**PRINCIPAL CONTENTS**

EDITORIALS AND COMMENTS .....	719
Procedure in Revision of the Prayer Book—Answers to Correspondents.	
MILLSTONES—UPPER AND NETHER. Rev. J. F. Weimann....	721
DAILY BIBLE STUDIES .....	722
BLUE MONDAY MUSINGS. Presbyter Ignotus.....	723
CONTAGION. (Poetry). Rev. James P. Burke.....	724
OBSERVATIONS OF MISSIONARY WORK IN ALASKA. Rev. E. J. Randall .....	725
PASSING UNDER THE ROD. Mary Agnes Gleim .....	726
PROBLEMS OF A SMALL PARISH. Rev. J. M. Johnson.....	727
A CENTENARY HYMN. (Poetry). Rev. Edward Henry Eckel...	728
THE ARMY'S SOCIAL SERVICE PROGRAMME II. Col. Arthur P. S. Hyde .....	729
CHRISTIAN UNITY AND JOY. Robert H. Gardner.....	730
BISHOP ANTHONY MITCHELL'S AMERICAN VISIT, William Perry, D.D. ....	731
HOUSES AND SOULS. (Poetry). Maud Frazer Jackson.....	731
OBSTACLES TO MISSION WORK IN CHINA, I—Rev. T. L. Sinclair..	732
"THUS SAID THE LORD." Rev. Wm. Neely Colton.....	733
THE ARMED SERVANT. Louis Tucker .....	734

THEY THAT LOVE beyond the World cannot be separated by it. Death cannot kill what never dies. Nor can Spirits ever be divided that love and live in the same Divine Principle; the Root and Record of their Friendship.

If Absence be not Death, neither is it theirs.

Death is but Crossing the World, as Friends do the Seas; They live in one another still.

For they must needs be present, that love and live in that which is omnipresent.

In this Divine Glass they see Face to Face; and their converse is Free, as well as Pure.

This is the Comfort of Friends, that though they may be said to Die, yet their Friendship and Society are, in the best Sense, ever present, because Immortal.—William Penn.





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

VOL. LXV

MILWAUKEE, WISCONSIN, OCTOBER 8, 1921

NO. 23

# EDITORIALS AND COMMENTS

## Procedure in Revision of the Prayer Book

THE Synod of the Province of the Pacific, at its Salt Lake City sessions in September, adopted a resolution that is so important that we desire to direct especial attention to it. It is as follows:

"RESOLVED, That the Synod of the Province of the Pacific respectfully calls the attention of the General Convention to the importance, for the sake of the missionary work, of expediting the revision of the Prayer Book, and earnestly hopes that it may be completed in 1922 in order that it may be put into use in 1925."

We wholly concur in this desire. But to make it effective, the Revision commission, those who direct the dispatch of business of the two Houses of General Convention, and the officers of the Houses must co-operate, very seriously planning out the work of the next Convention. At least a week of continuous hard work must be given to the subject in both Houses, one-half near the beginning of the session, when each House will begin *de novo* to perfect the report, adopt any portions of it, and send its conclusions to the other House, and one-half toward the end of the session when each House must consider and act upon that portion whose consideration began in the other.

In order to make this possible the first responsibility is on the Revision commission. *Its report must be in perfect literary form.* Every suggestion submitted must be in perfect English, not only grammatical but rhythmical, properly capitalized, and properly punctuated. This would be in marked contrast to its two previous reports, which were so slovenly in preparation and in printing that practically the whole time devoted to the revision in General Convention was spent in trying to make good English out of bad English, or rhythmical English out of awkward English, and even then trusting that somebody-or-other would see that the result was properly capitalized and punctuated after the Convention should be through with it. The great bulk of the debates in the House of Deputies in two Conventions was devoted to the futile attempt to construct good English out of bad English in an open house of several hundred members; to do with the ponderous machinery of convention what competent experts should have done, in advance, around a conference table. For the preposterously small progress in revision thus far made, the commission itself must take, not the whole, but a considerable part of the responsibility. And if for a third time a report should be presented in language, in capitalization, and in punctuation so faulty as to be impossible of incorporation into the perfect English of the Book of Common Prayer without re-writing, we can easily prophesy rebellion in at least the House of Deputies, a positive refusal to begin once more at the attempt to construct good

literature in an impossible manner, and a motion either to refuse to receive or consider the report, to postpone indefinitely the whole subject, or to refer the report without debate to a totally new commission. So the realization of the hope of the Synod of the Pacific depends primarily upon the commission itself.

But only primarily. It must be remembered that thus far not a single really important change has been even considered in the House of Deputies, unless the clarification of the once disputed question of prayers for the departed be so considered. If, after all these years of thought, revision should be ended with nothing accomplished of greater value than has thus far been enacted, the verdict of history could only be that a complete fiasco had been enacted in these serious days of after-war reconstruction, when trivialities are unworthy of a great Church convention. The changes to be finally acted upon in 1922 are still more trivial than any that have resulted from the preliminary action of the two previous Conventions. They are printed in the Journal of 119, pages 610, 611. Except for mere verbal alterations, the addition of an alternative prayer for the President and the repeal of a thanksgiving "For deliverance from Great Sickness" are absolutely the sole accomplishments of the debates of three years ago. Yet the House of Deputies has for two Conventions labored successively over material, especially in the Prayers and Thanksgivings and the Burial of the Dead, only to find that the House of Bishops was unable to reach consideration of the messages transmitting the information. This means a failure to correlate the business of the two Houses such as is deplorable. It is easy to forecast a steady decline in the personnel of the House of Deputies if it shall appear that its time is steadily wasted through causes that can be and ought to be prevented but are not prevented. If the business of the House of Bishops was so congested that it would be impossible for it to consider the subject of Prayer Book revision, the House of Deputies should have had the information in time to prevent the fiasco. But after the House of Deputies had proceeded so far with its work, it is greatly to be regretted that the House of Bishops did not either make a special effort to consider the amendments sent to it, or at least adopt them without debate, leaving the opportunity for careful thought during the next three years and for possible reversal of their position at the next Convention. No vital principle was at stake, and three years could easily have been saved in connection with such proposed amendments.

At this stage we are bound, though we are treading on delicate ground, to say that another cause for this fiasco is

to be found in the delay in transmitting messages from the House of Deputies. The Journal shows that certain amendments adopted in the latter House on the 8th day (pp. 347,348) were reported to the House of Bishops (Message 89) at the end of the 12th day (pp. 154,155); that amendments adopted in the same House on the 10th day (p. 364) were also reported to the House of Bishops (Message 90) on the 12th day (p. 155); that amendments adopted in the House of Deputies on the 11th day (p. 386) were reported to the House of Bishops (Messages 161, 162) on the 14th day (p. 211); while only the amendments to the Burial office, adopted in the House of Deputies on the 14th day (p. 436), were transmitted to the House of Bishops (Messages 152, 153, 154, 155) on the same day (pp. 212, 214, 215).

The Convention was in session only fifteen days. These delays in transmission of messages from House to House seem to have been the immediate cause of the failure of the House of Bishops to act, and the result of it is that the time given by the several hundred busy men who comprise the membership of the House of Deputies was wasted. If our system is such that from two to four days, in a session of only fifteen days, must elapse between the passage of a measure in one House and its reading in the other, then our system makes joint legislation in General Convention next to impossible, and the sessions are not worth attending. Serious business cannot be transacted with such delays. Whatever caused them in the General Convention of 1919 must not be permitted to operate in the Convention of 1922; it were useless for any of us to make the long and expensive trip across the continent unless we can know that they will not occur again.

Moreover we are increasingly anxious over the faulty character of the Journals as printed. We have heretofore commented upon the serious failure of the secretaries in both Houses to segregate the record of action on Prayer Book revision as they were instructed by joint resolution to do. We now find, in delving further into the causes of the fiasco in revision in the Convention of 1919, that in the Message transmitting the final action of the House of Deputies on the amendments that were ratified, having been tentatively adopted in 1916 (Message 13, pp. 58-67), four out of five resolutions—all but the first—are transmitted in language indicating only tentative instead of final adoption, providing not for ratification, but for notification to the dioceses, which is the form of an enacting clause only on tentative adoption for the first time. Also, in the table of "Amendments favorably acted upon by the House of Deputies but which failed of consideration in the House of Bishops" we find included the provisions as to the use of the Psalter including the Table of Proper Psalms for Seasons and Days, the Table of Psalms for Special Occasions, and the Table of Selections of Psalms (page 614 and first portion of 615) that were in fact passed by both Houses, the action of the House of Bishops being transmitted in Message 154 (p. 449). These tables are properly printed, as having been finally adopted, in *The Daily Service*, authorized and certified by the Custodian of the Standard Book of Common Prayer (pp. 50-53). They do not fall within the group of amendments passed by only one House.

Again we must present the unhappy manner in which the record repeatedly states only that "Item 10," "Item 12," etc., was adopted, sometimes noting the page in the report of the commission so that the subject can be identified if one has that report by him, though the Journal itself should give the identification, and sometimes lacking even such reference. And then there are whole paragraphs that cannot be made intelligible by the exercise of the greatest ingenuity; such, *e. g.*, as the following:

"The House went into the Committee of the Whole to consider Report No. 2 of the Joint Commission on the Revision of the Prayer Book, and the President invited Mr. Packard, of Maryland, to take the Chair.

"The House having resumed its session, Mr. Packard reported the action of the Committee of the Whole as follows:

"(6) Insert the words 'in italics' after the word 'Amen.' With this amendment (6) was adopted.

"(9) was adopted.

"(12) The Rev. Dr. Slattery, of New York, proposed the following amendment, which was adopted:

"But, Note, that the last portion may be omitted or that any one of the three portions may be used by itself, and that when the third portion is used alone, the Gloria Patri shall be sung at the end of such portion."

"Mr. Morehouse called attention to the confusion in the numbering of the rubrics, and the whole matter was referred to Mr. Morehouse and the Secretary of the Commission, who brought back the following.

"(12) In the second rubric, page 7, to be made the first rubric, add at the end these words: 'But, Note (as above).'

"(12) as thus amended, was adopted.

"(15) Adopted.

"Instead of (10), the following was adopted:

"(15-b) Amend the second sentence of the third rubric on page 6 by omitting the word *Benedicite*.

"(20) Adopted.

"(21) Adopted.

"(22) The question was divided. The first three lines, except the word 'add.' were stricken out. The remainder was adopted.

"A vote by Dioceses and Orders having been called for upon item (12), it was taken from the Report for further action, and was lost through non-concurrence of Orders by the following vote: Clerical vote: Ayes 41½, Noes 18½, Divided 12. Lay Vote, Ayes 16½, Noes 35½, Divided 9. The remaining items in the Report as above given, were declared adopted." (Pages 346, 347).

[It should be observed that in "Report No. 2 of the Joint Commission on the Revision of the Prayer Book," referred to above, the series of numbering in the suggestions begins anew at No. 1 for each of 22 different schedules, so that in the above record there is absolutely no clue, even with the Report before one, to what it is all about.]

We would not refer to these infelicities in the Journal and in procedure if the matter involved were simply one of expressing good or bad English or of parliamentary order. The difficulty is that the work of General Convention is being made impossible by (a) the failure to transmit messages from House to House promptly, and (b) the faulty manner in which both messages and Journal are expressed. And the history of the present revision is not being incorporated intelligently in the Journal. To read the latter does not enable one to know what transpires in the daily sessions.

So WE RETURN to the resolution of the Synod of the Pacific. It asks that the work of revision of the Prayer Book "be completed in 1922 in order that it may be put in-to use in 1925."

If at the General Convention of 1919 it was possible only to adopt one new prayer (as an alternative), and to repeal one now in the Prayer Book, it is obvious that, conditions remaining unchanged, not only is the hope thus expressed absolutely impossible of fulfillment, but the completion of the task must be measured in centuries rather than in years.

We are now within less than a year of the next General Convention. It is time that its work be taken up for careful consideration.

It is useless to hold the Convention at all unless the evils which render joint legislation so nearly impossible be corrected. A better formulation of its suggestions by the Revision commission, a better correlation of the work of the two Houses by their respective committees on dispatch of business, and a more prompt and accurate service on the part of the secretaries, are the first and most immediate reforms that must be made.

But assuming these, is it possible to hope that the work of revision can be so completed at the coming General Convention that ratification of its action in 1925 can be looked forward to as the final step?

Whether it was wise to begin the process of revision is, undoubtedly, an open question; but having begun, to stop without at least seriously considering every part of the Report seems gravely undesirable. Nothing has been accomplished thus far, finally or even tentatively, except unimportant changes in the daily offices and some additions to the special Prayers and Thanksgivings. There yet remain all the really important proposals for change. Those in the Holy Communion should undoubtedly have the

chief place at the coming Convention. They neither can be nor ought to be adopted without the most careful scrutiny. Moreover the very consideration of them demands some measure both of unbroken discussion and of absence from other distracting questions.

The next Convention will have some very difficult problems, altogether apart from the revision of the Prayer Book, such as must inevitably require a great deal of time. Let us assume—we have no way of knowing—that the commission that has been discussing steps toward unity with Congregationalists shall find itself ready to report a concrete basis for action. Remember how the Concordat, introduced at the last Convention only in the House of Bishops, took up so much time in that House that, after it had been settled there, the innocuous resolutions that grew out of the situation necessarily did not reach the House of Deputies until the eleventh day of the session. Remember that those resolutions required nearly two full days in committee, and with the utmost expedition that could be given, it was the afternoon of the thirteenth day—the session lasting only fifteen days—when consideration of them in the House of Deputies became possible. Remember the bad feeling that was engendered by the short time—two or three hours—that could be assigned to their discussion; that it was necessary to send substitute resolutions to the House of Bishops (on the fourteenth day), that these came back again to the House of Deputies with further amendments made in the upper House, and requiring a new vote. And then remember that, after a half day's debate, there were deputies who went home supposing that they had actually voted on the Concordat itself, simply not comprehending the intricacies of joint legislation, nor the issue that was laid before them, nor the various steps that had brought the subject to them so late in the session. If such misunderstanding occurred in connection with the comparatively simple resolutions of reference, how much time would the Concordat itself have required in the House of Deputies? And then suppose that the Presbyterian plan for unity had also been laid before them?

And suppose either a Concordat or other proposed *modus vivendi* with Congregationalists, and perhaps also the tenders of Presbyterians, shall come before the two Houses of the next General Convention for discussion—not to mention a whole host of other questions of importance—how can it be possible for the Revision of the Prayer Book to receive the continuous, unbroken attention, day after day, that alone can do justice to the subject and make it possible for the work of revision to be tentatively completed at the next Convention?

We submit this last question especially to the experts in legislation in the two Houses, and more especially to those who will have the brunt of responsibility for presenting the report of the Revision commission and guiding it through the two Houses. Answer to the question ought not to be delayed until the sessions begin and the conditions that prevented legislation in 1919 shall do the same again in 1922.

We should be glad if our own columns might be of service in working out the difficult problem. It were well that they be taken up in advance.

### ANSWERS TO CORRESPONDENCE

H. H. N.—(1) The differences between services in different churches cannot be helped under present conditions. Make the best of them. (2) I. H. S. is a Greek abbreviation for *Iesus*. (3) Use whatever title for a priest is customary in your parish. Uses differ.

C. C. D.—Where there is cremation of a body it is better that the burial office should be entirely apart from the act: preferably on interring the ashes in the ground, but otherwise rendered in advance of the cremation.

ENQUIRER.—The Bishop has ruled that the marriage of the priest in question cannot be performed lawfully by a priest of the Church. What would happen if he was otherwise married would, no doubt, be disclosed if the time should come. There is ample canonical provision for dealing with the matter.

THE residue of life is short. Live as on a mountain.—*Marcus Aurelius Antoninus*.

### MILLSTONES—UPPER AND NETHER

BY THE REV. J. F. WEINMANN

THE City Mission with its civic chaplains operates, functions, acquits itself, in the rear of the lines. We are a distance back of the action. The firing-line is on ahead and we the ambulance corps follow on behind. Our ministry is to the bruised and broken, the wrecked and the wrecks, the injured, the unfit, the incompetent, the indigent. We catch up the flotsam and the jetsam, snatch from the burning the brands that were else unnoticed and unloved in the unequal strife. They have fallen by the wayside, have these our heritage. Theirs is the tragic, the dramatic, the known, seen, and "apprehended" fall from the ideal that is the common ideal—of us all.

Stand there and watch them as they slink by—shamed, abashed, humiliated, undone. The van holds them, the prison, the jail, the "pen," the court hospital for nameless ills, the alms house. That old man, that old woman—wards of the city; that young girl, fair yet of face and form, sweet looking, and innocent—but "hurt" by the upper and nether millstones of a too ardent and perchance too trustful physical nature—in a big city and through an unresisted when not irresistible force of circumstances: see them go by.

But for these, too, our Lord died; these, too, are lovable and loved. Our ministry is to them. Our lot is fallen among them, for none is outside the pale of the yearning of God. "Come now and let us reason together." He is not willing that any should perish, but wills that all might come—to repentance.

Do these outcast and segregated appreciate our believing, uncondescending outreach toward them? We think so. Yes, they do. Do they spurn as not for them the offer, the hope, the vision, the ideal painted for them, sweetly, earnestly, and with a song? No, they do not. Are our sympathetic look and tone, our wistful yearning, misunderstood by these so deeply wronged, both by themselves and by a nameless, uncomprehended something? No, it is not misunderstood. There seems to be no presumption. They are not proud of their plight. Rather a felt if not an expressed desire that they, too, might be steadied, strengthened, sheltered.

Unaffected interest and friendship make the whole world kin. Do we succeed with them, these lonely, outcast, imprisoned, indigent, ill, and sinning? Who can tell? We dare not say our prayer and our message and our labor are in vain. It would not be right or of faith. Somewhere, somehow, sometime—God's time—what? "This my son was lost and is found, was dead and is alive." The Woman of Samaria with whom our Lord "talked;" the publicans and sinners, known and unknown, with whom He ate; the suffering and awakened malefactor asking feebly of this Divine Sufferer to be remembered; those many, many others in the "personal" work of our Divine Redeemer—did our Lord "succeed" with these, or did He fail?

We are not always told, and the secret things belong unto God. But of one thing we may be assured with a certain assurance: in the fair lexicon of Almighty God there cannot finally be failure.

Our dress, house, and furniture should certainly be decent and becoming our condition; but Christian simplicity should be our most beautiful adornment. The love of finery is an occasion of numberless sins. It is the cause of much loss of that precious time, for which we shall have to render a strict account at the judgment seat of God. How many useless expenses does this taste for dress occasion, whilst it wastes the greater part of the money which if spent in alms would alleviate the misery of many poor sufferers. . . .

Our dress should be in keeping with our position in society. . . .

If the position which Providence has assigned to us in the world requires that our attire should be more adorned, and our garments of richer material, our heart at least should be a stranger to all these things, so that we say with Queen Esther: "Thou knowest, O Lord, my necessity, that I abominate the sign of my pride and glory which is upon my head—and that Thy handmaid hath never rejoiced but in Thee, O Lord our God."

From the *Manual of the Third Order of St. Francis*.

## DAILY BIBLE STUDIES

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

## October 10—A Simple Faith

Read Proverbs 3:21-26. Text: "For the Lord shall be thy confidence, and shall keep thy feet from being taken."

Facts to be noted:

1. God's assurance to those who follow Him.
2. Those who trust God have no occasion to fear.
3. Confidence in God eliminates many a "Why" from life.

The text for the day is the kind of text that it would be well for each one of us to learn by heart, and repeat frequently throughout the day. It will prove a specific cure for fear whenever fear assaults us. Quite recently I listened to a young man giving an account of some of his experiences in France. He was an aviator, and he told many of the humorous incidents in connection with his first attempts to fly, but underneath all the humor there was a seriousness that could not be mistaken. He had a positively wonderful faith in the providence of Almighty God. "The first time I went up alone in that machine," he said, "I never moved the stick from the time I started until I touched the ground. As far as I know I didn't steer that ship, but I know who did." It was refreshing to hear a young man express his confidence in God in such a straightforward way. That is the kind of confidence that will carry one through the most difficult situations in life.

## October 11—A Need

Read Acts 18:1-11. Text: "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee."

Facts to be noted:

1. St. Paul earned his living as a tentmaker while living in Corinth, and every Sabbath day preached Christ in the synagogue.
2. The Jews in Corinth, as a body, opposed themselves both to St. Paul and his teaching.
3. In a vision St. Paul was commanded to carry on his work without fear, and was assured of his Lord's protection.

There was practically no limit to the extent to which the Jews would go to overcome any opposition, real or supposed, to their religion. They crucified Christ, and followed this up by persecuting and putting to death a number of His followers. In the face of this it required real conviction on the part of any man to go out and preach the Gospel. But St. Paul and the other early evangelists were absolutely convinced that the salvation of those who were given a chance to receive it depended upon their acceptance of the Gospel of Jesus Christ. "There is no other Name under heaven given among men whereby we must be saved." In the face of the cry that one hears today, that it doesn't matter so much what you believe as long as you live right and do your duty to your neighbor, there is needed definiteness and fearlessness in the preaching of the Gospel of our Lord. And this and every other country needs not only a clergy preaching a Gospel that is definite and convincing, but also a laity that is not afraid to speak its mind when opportunity is given. "Be not afraid, but speak."

## October 12—Preparedness

Read II Timothy 4:1-8. Text: "For I am now ready to be offered."

Facts to be noted:

1. St. Paul warns St. Timothy against any possible compromise in his teaching.
2. He also tells him of the time when men will be led away from the truth by false teaching concerning Christ and His Church.
3. St. Paul's splendid confidence in the promise of his Lord.

Death is a subject that few care to discuss. But why should we not be able to discuss death and the future life without embarrassment? Death must come to each one of us, and as Christians we are confident of life after death. Christ assures us of that. In speaking of death one writer says: "But the Christian anticipates death and eternity with a complacency which he derives from Him who hath abolished death and illumined eternity. Talk to him of death, and you talk to him of liberty: you tell him of one who strikes off the dungeon bars and unclasps the detaining gyves. With throbbing soul he cries, 'O death where is thy sting? O grave, where is thy victory?' He knows that if he would be with Jesus he must follow Him through the tomb; and with the pleasure of eternal union with Him in view, he is not only ready to be offered, but he has a desire to depart."

## October 13—Victory Over the Body

Read I Corinthians 9:24-27. Text: "But I keep under my body, and bring it into subjection."

Facts to be noted:

1. The athlete must win a victory over all his appetites, if he would be crowned at the end of the race.
2. The prize before the Christian is eternal life through Jesus Christ.
3. The Christian must keep his body and its appetites in subjection.

"Let no man think that he has prayed heartily against sin, who does not use his utmost diligence to undermine and weaken his inclination to sin. To water a poisonous plant every day, and to pray against the power of it, would be preposterous. St. Paul, we know, complained of a 'body of death,' and of 'a thorn in the flesh,' and he prayed heartily against it. But was that all? No, he also kept under his body, and brought it into subjection, being well assured, that unless the soul keeps under the body, the body will quickly get above the soul. If you would destroy a well entrenched enemy, cut off his provisions; and if you starve him in his strongholds, you conquer him as effectually as if you beat him in the field." If we are to be "ready both in body and soul" we must learn to keep our bodies in subjection.

## October 14—"Thou Fool"

Read St. Luke 12:16-21. Text: "Thou fool, this night thy soul shall be required of thee."

Facts to be noted:

1. Worldly possessions are not the measure of the value of life.
2. "Fool" signifies one who does not perceive what is passing before him.
3. The utter folly of neglecting the development of the spiritual life.

Notice very carefully that our Lord does not blame this man in any way for his success in life. He doesn't criticize him in the least for being a wealthy man. We cannot find that our Lord casts the slightest reflection on the man's method of making his fortune. What then was the difficulty? Why does the Master of the world call this man a fool? "Because he was so taken up with his farm, his crops, his cattle, his buying and selling, that he never had a thought for the higher and momentous interests of life. He neglected the supreme concerns, made no account of them, never took them into his reckoning—the supreme concerns: Death, Judgment, Eternity, God. And this is the reason why Jesus terms him a 'fool.' He had stood confronted by these transcendent and momentous facts, and he had never seen them. He had treated them as though they had no existence" (Smith). The man or woman who allows pleasure, or position, or wealth, to crowd God out of life must come under the same condemnation as the fool in the parable. Christ's condemnation is not pronounced upon those who keep on trying in spite of their failures but it must come upon those who deliberately refuse to try.

## October 15—Why Not?

Read II Corinthians 9:7-15. Text: "For God loveth a cheerful giver."

Facts to be noted:

1. St. Paul urges the people of Corinth to be liberal in their gifts, and to give cheerfully.
2. A public service of this kind not only relieves distress, but results in abundant thanksgiving to God.
3. A willingness to give and to serve is an evidence of fidelity to the Gospel of Christ.

One of the interesting features of war was the way in which both men and women at home worked for the men who went abroad. Both men and women in every walk of life offered their services, and stood willing to do anything demanded of them, and they willingly and gladly worked to the very limit of their ability at any work to which they were assigned, and that without thought of reward or remuneration. In fact many of them gave out of all proportion to their means. Why? Because they believed absolutely in the cause for which this and the Allied Powers were fighting. Just think what would happen in this country if every individual who believes in Christ and His Church were to give of time, and means, and service, in the same generous, willing, cheerful manner. The cause of the Allies was great; the cause of the Christ is greater.

## Prayer for the Week

Grant, we beseech Thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

LET ALL persons of all conditions avoid all delicacy and niceness in their clothing or diet, because such softness engages them upon great mis-spending of their time, while they dress and comb out all their opportunities of their morning devotion, and half the day's severity, and sleep out the care and provision for their souls.—*Jeremy Taylor*.





## BLUE MONDAY MUSINGS

By Presbyter Ignatius

A COOL and blessed rain, after days of drought and burning heat, helps one to understand the exquisite Scriptural metaphors associated with rainfall. Never used except as a symbol of blessing, it needs a dry summer to make dwellers in north-

ern lands fully appreciate the figure. This morning the valley of Chamonix was dusty and sweltering, almost as if in Nevada or Utah—none the better, apparently, for the eternal snows far above. But now, as I sit in my open door, looking up where I know Mt. Blanc is, I can see no sheen of the snow-crown, no glint of the glacier. All is mist-veiled; and the pleasant patter of the rain mingles with the rush of the milk-white Alpine torrent through the village. The fragrance of wet larches drifts across from the lower slopes of the mountain; there is a refreshing chill in the air, and I, care-free, seize the good hour to record various impressions of the summer now rapidly ending.

It was sixteen years ago that first I saw the Haute Savoie. We had been traveling in Italy, my two dearest ones and I. Then came a night in the quaint, clean, mediaeval inn at Domodossola, a glorious day driving over the Simplon Pass to Brigue (how vastly better than the choking blackness of the tunnel), a short railway journey to Martigny, and, to crown all, the wonderful winding ascent through the Valley of the Trient and the Tête Noir Pass, into Savoie and down to Chamonix. I shall never forget the beauty of it all; and I dare believe that those others, in the brightness of perpetual light, remember too, and praise the Creator of all things for having made His footstool so admirable.

Little has changed since then, except that a mighty avalanche has somewhat altered the outline of Mt. Blanc's summit. The narrow street is crowded with mountaineers, appropriately garbed, and with *mondaines* in the latest Paris vanities. Little English is heard: I am the only American at the Hotel des Alpes. The brown-faced guides cluster about the Hotel de Ville, ready to make engagements—some of them men well past middle age, but tough as hickory. Nor is he wise who, inexperienced, attempts any considerable ascent without one of them. I heard only the other day of three travelers who were sure the Dent du Midi was easy. Almost at the top, they sat down in a shady place to lunch, never thinking that the mid-day sun loosens the frost-bound rocks. A huge boulder came leaping down on them, as if thrown by a demon's hand; lesser stones followed. One man was instantly killed, another pinned down, crushed by the weight that had mangled without actually slaying him. The third, frantically trying to free him, failed, and had to go alone to the bottom for help. Fancy his descent! One can understand the old superstitions about spiritual wickedness in high places.

THE WAR has left its mark here, too. A fine monument near the little English church honors the sons of Chamonix who died in their country's service. There are cripples, too, and widows. On a lower plane, one is struck by the new tax imposed on all letters coming Poste Restante. "*C'est la guerre, Monsieur,*" the official says with a smile. And now, too, there is a customs barrier between Switzerland and Savoie, though the examination is even more farcical than usual. I wonder whether all the duties collected on travelers' hand-baggage in all the custom-houses of the world would pay a hundredth part of the officials' salaries. That absurdity reminds me of another: the sur-

vival of passports and *visas*. If there are professional spies left, or traveling criminals, the perfunctory nature of the passport formality at any consulate I have ever visited would make it useless as a safeguard evidently. One cannot help thinking that the whole thing survives to maintain bureaucrats; and, judging by their ill-manners, the particular bureaucrats with whom one comes in contact ought not to be maintained at all except, perhaps, at hard labor for life. Belgium has abolished the *visa* altogether for the nations of the Entente; and American citizens have no longer to get permission from some cheeky jackanapes in an American consulate abroad, when they want to go home. So there are signs of improvement. Entering Switzerland from France some of my fellow-travelers had their purses examined to see if they were taking silver or gold coins out of France. Switzerland, wisely, is abolishing most of her war-time regulations, at the demand of her hotel-proprietors, who felt the result of such discouragements to travel.

ONE IS ALWAYS TORN between the desire to revisit pleasantly familiar scenes and to find new beauty-spots. Sometimes it is possible to do both. I quite lost my heart, the other day, to a clean, bright little town on Lake Lemman, of which I do not remember ever to have heard or read. Midway between Lausanne and Geneva, Nyon is so complete in itself, so independent of travelers and tourists, that it makes a distinct impression. There are a few hotels, not one of them attractive; but, as one climbs up the steep hillside, a wholesome prosperity everywhere to be seen is impressive. Vineyards and terraces surround it; there are glorious views of the Alps opposite, mirrored in the blue of the lake. The usual number of *Pensionnats* appear; and the line of the old fortifications is now a chestnut-shaded promenade, with children playing under their nurses' watchful eyes. Handsome mansions overlook the stone quays. On a shoulder of the hill stands the old castle, now a happy combination of museum, jail, and public comfort station. In front, a tiny stone terrace is a resort for Nyon's philosophically-minded, who sit at ease in the shade of ample trees, and meditate, doubtless, on the mutability of earthly glory. Nor could they have a more fitting place. A Roman mosaic pavement, in the shelter of the castle wall, speaks of what that mighty race of conquerors and civilizers wrought centuries ago. A monument in the court-yard commemorates the gallant Nyonnais who gave their lives in the War of Independence which Vaud waged against Berne in 1798; and a battered coat-of-arms, oft repeated, tells of the noble family that once dwelt there and is now completely forgotten, even as to name, so far as my questionings went. The prospect was ineffable; but while Pearl and Julie, my school-girl companions, bent in absorption over the mountain-indicator which named each peak, I made friends with the tiny laughing youngster, Yvonne Dumont, who made me revise some of my impressions of Vaudois children. It is never safe to indulge in censorious generalizations about people: there are always too many exceptions. Nyon has good shops in abundance; and a monument to Edward Rod testifies to his residence there. If ever you journey along the lake, from end to end, shun the express boats, choose those that stop everywhere, and then arrange a three hours' visit to Nyon, to see if I have exaggerated its singular, demure, unobtrusive attraction.

Far up the lake, just where the Rhone debouches, another tiny town clings to the mountain-side—Bouveret by name. The Swiss-Savoie frontier is only a short walk at St. Gingolphe. The style of building, the type of peasant, changes much; for Bouveret is in Valais, not Vaud, and is Roman Catholic—"not so clean," my Reformed friends pointed out to me, exultantly. Well, as Father Benson

said, *next* is the word that needs emphasis in the proverb about cleanliness and Godliness. But I put aside theological disputes when I crossed to Bouveret. It was to see Madeleine, my little friend of Jersey, St. Malo, and Mont St. Michel eight years ago; now so radiantly lovely, so smiling, so graceful, that the traditional adjective prefixed to "sixteen" has a fresh justification. I hope to have another glimpse of her learned father and herself in Geneva, to-morrow, if all is well.

WHAT A CONTRAST between this quiet valley and the turmoil of a great city! "He who is tired of London is tired of life," Dr. Johnson declared authoritatively: but the most ardent lover of any city should appreciate it the better after a plunge into rural scenes. Three weeks ago I was in the strange remoteness of Dartmoor, high up on Hey Tor, at the moorlands; and though it is only fourteen hundred feet above sea-level, one found quite the effect of the high mountains, in the eager air, the wide prospect, and the silence. It was hard to come down, even for a peaceful Sunday in Exeter.

Years ago, shortly after the war began, I wrote a description of a typical country parish in Dorset, miles from a railway, in the heart of Blackmore Vale; Stagthorpe Parva, I called it. On my road from Devonshire to London and the Continent, I revisited its pastoral serenity, climbed over the downs to a "British camp," swept the horizon from Hardy's Monument to Bull-Barrow, and steeped myself, for a little, in the atmosphere of Wessex. We made an afternoon circuit of the best of it, the Vicar, Grace, his "pro-curate" daughter (now no longer a child as when I first saw her, but a candidate for her B.A., with a Litt.D. in the background of her aspirations), and myself; King's Bon Church, Thomas Hardy calls it, Bon Regis on the map, with its wonderful carved roof, painted and gilded into a panorama of middle-age world-philosophy, and its acoustic jars in scores, unearthed when the church was repaired fifty years ago; Piddletown, with the tombs of the Tubervilles, of whom sprang "Tess": and, best of all, Milton Abbas, from which an American Milton in Massachusetts takes its name. In all England I never saw a more beautiful situation for a religious house; not even Fountains or Rievaulx excels it. The great church was not finished at the Suppression; the choir, with side-chapels, and one tower alone had been erected when the blow fell. Nothing of the building has been destroyed; and there is even preserved the splendid hanging pyx, in tabernacle work of carved wood—though, alas, it does not hang in its proper place, and is empty. Of the old monastic holdings, only the ancient refectory remains, embodied in the ample eighteenth century mansion of the present possessor. Like so many Church lands, it has not stayed in the family first enriched by the sacrilege; and when, in Queen Victoria's day, it was proposed to buy the estate for the Prince of Wales, a fear of God's curse on robbers of temples may have been the decisive reason against the purchase. I wonder why the advocates of Disendowment to-day never propose the disendowing of those who hold Church property by royal favor; the lay rectors, for example. If ever there is a diocese of Dorset, what a cathedral this would make, with the mansion for a theological college!

ANOTHER SET of rural memories returns, as I write: all centering about the Quantock Hills in Somerset. They lie west of Glastonbury and Wells, across the low, dyked land around Bridgewater, where Monmouth's army met defeat when James II was King. Taunton is their market town; and they stretch their wooded slopes along to Bristol Channel. Red deer hide in the coombes, and are hunted as in only a few places left to Britain. Will's Neck, the highest point, is only about 1,200 feet; but from its summit one sees the wide expanse of three English counties and much of South Wales, across the Channel. It is the exquisite village churches, however, that make the region so fascinating for an ecclesiologically-minded traveler; Kingston, Bishop's Lydward, Lydward St. Lawrence, Crowcombe, Monkton, Bagborough, a score of others, with fine towers, extraordinary wood-carving, and one form of

decoration which I do not recall anywhere else in like perfection, the elaborately wrought pew-ends, painted and gilded, each complete in its own design, yet often forming part of a series. In one church, for example, the pews on the center aisle show a church procession, with all the necessary figures; though, unhappily, they have been reset out of their proper order. This special form of Church art was just reaching its height when the Reformation came. The angels in the roof of Monkton church are well worth a long journey, though I doubt if one American a year visits the tiny village. The pathetic fragments of Cleve Abbey ought to be seen, if only that one's imagination may be the better able to figure what an English countryside must have been in the days when there was no work-house, and the Angelus sounded over every valley and hillside. The dortoir and the refectory remain, but the chapel is completely gone, save for the graves of the abbots, whom the farmer's daughter called "Nasturtiums"—a brave attempt at Cistercians, I suppose!

Set on one of the beautiful hillsides, in the heart of the Quantocks, is a great mansion, solid, dignified, eighteenth century. The estate reaches every way, and takes its name from the coombe which traverses it. An exquisite thatched chapel is in one corner of the park, with its own parsonage and chaplain, serving some scores of families, and maintained by the pious bounty of the mistress of the hall. There the Holy Sacrifice is offered daily, and the red light shows where our Lord finds His delight among the sons of men. The formal gardens on the hillside are among the loveliest I ever saw; roses everywhere, an orangery, huge clumps of lavender, box hedges, little water-courses refreshing all, arcades of green. The lady of the manor preserves the best traditions of English devotion, nor is there ever lacking a prophet's chamber under her roof. Daughter of one peer, mother of another, with something exquisitely gracious and girlish about her grandmotherhood, it is impossible to be in her presence without delight; and all the region round about testifies to her unflinching friendliness and good-will. Yet, under the new conditions of confiscatory taxation, it is necessary to close the chapel, to dismiss the gardeners, to shut the hall, whose maintenance is no longer possible. Who profits by this change? Not the poor of Somerset, who will be much worse off, nor the poor of London, who will have no knowledge of it. Gentle feudalism is not, perhaps, the modern ideal of rural society; but it is better than the immediate substitute enforced by the present Government, in its wasteful policy. Destruction serves no good purpose; let Russia testify.

But the Arve raves ceaselessly under my window, as if to bring one back from English memories to the immediate fact that the rain has ceased, and that the sun is shining on the mountain-top. I must not lose these bright hours, even in conversation with you.

#### "SUFFER THE LITTLE ONES TO COME UNTO ME"

Submissive, thou hast bowed thy head  
Unto the Father's will;  
Content to leave with Him thy dead,  
To hear His "Peace be still".  
He asked a little life of thee,  
It was not thine to keep.  
Thou heards't the words, "Come unto Me.  
I give My loved ones sleep".  
In that sweet kingdom of His love  
Thy little one shall rest,  
Safe in the Father's home above,  
Close to His gentle breast.  
Find it all joy to count thy loss  
Only as heavenly gain.  
To share the suffering of the Cross,  
Transcends all earthly pain.

Madeline W. Wyatt



## Observations of Missionary Work in Alaska

THE Rev. E. J. Randall, for twenty-five years rector of St. Barnabas' Church, Chicago, has returned from a most interesting trip to Alaska, having left Chicago on June 6th. One of the reasons for his long trip was to secure some first-hand information of the missionary work in Alaska and that he might be of some help to Bishop Rowe.

He sailed from Vancouver on the steamer *Princess Royal*. The whole of the thousand miles from Vancouver to Skagway was, he says, one glorious ride through the most magnificent scenery of snow-capped mountains and beautiful stretches of the inside channels. From Skagway he took the White Pass and Yukon R. R. to White Horse, Canada, then down the Yukon to Dawson where he found Bishop Rowe, and was guest, with him, of one of the old residents of the city.

An extract from *The Monitor* tells of the work:

On Monday I acted as the Bishop's examining chaplain and examined Mr. Gaither in preparation for his ordination the next day as deacon. This also was my first experience in such a capacity. On Tuesday morning in St. Paul's Church I presented Mr. Gaither to the bishop for ordination as a deacon.

On Tuesday evening it was our good fortune to be able to take the government steamer, *General J. W. Jacobs*, for Circle City where we arrived the following morning. Circle City used to be the largest log-cabin town in the world. It now has a population of whites and Indians of about forty people. Most of the cabins have been torn down and used as firewood. Many still remain, however most of them are either boarded up or windowless. Here at Circle we had services both Wednesday and Thursday evenings and celebrations of the Holy Communion on Thursday and Friday mornings. Practically everybody in town came to one or more of these services.

At ten o'clock on St. John the Baptist's Day, June 24th, Bishop Rowe and I started in a large and cumbersome rowboat on our trip down the Yukon to Fort Yukon. We took turns of an hour each at the oars, Bishop Rowe starting out, and from ten in the morning until nine-thirty at night, excepting a half hour for lunch and another half hour for supper, one or the other of us was at the oars. The current itself is about five miles an hour, so that with steady rowing we were able to make Fort Yukon in eleven hours and one-half, much to the surprise of the people at Fort Yukon, who did not look for us before mid-night. The day was beautiful and exhilarating and the experience was delightful. We saw on this whole trip of ninety miles only one other human being, and no human habitations. Twice on the trip we narrowly escaped running on a bar, but these incidents only added to the interest of the trip.

At Fort Yukon we have a fine log church and hospital, St. Stephen's by name, in a community of some six hundred Indians. Here the late Archdeacon Stuck made his headquarters. His death last November has been a great loss to the work, and he has been most keenly missed by the other workers and by the Indians in whose behalf he had labored long and faithfully. Saturday evening I again acted as examining chaplain for the Bishop in preparation for Dr. Burke's ordination to the diaconate. The ordination of Dr. Burke was really an emergency measure in order to provide for the proper performance of marriages and baptisms among the Indians, as no one has yet been appointed to take Archdeacon Stuck's place. On Saturday evening, also, at the Mission House, was held a meeting of the Indian Woman's Auxiliary. About fifty women and children attended this meeting, many of them squatting on the floor in true Indian fashion. Bishop Rowe made a short address through an interpreter, and I was also called upon to speak to them. The women of the Auxiliary have done beautiful and faithful work in the providing of beaded altar hangings for the church, in securing wood for the heating of the church, and have been helpful in many other practical ways, besides taking

a real interest in the general missionary work of the Church.

I was at Fort Yukon in good time to see the midnight sun, but unfortunately both nights were cloudy and I did not catch a glimpse of this much prized sight until Sunday night after I left Fort Yukon and saw it from the steamer.

On Sunday morning I celebrated the Holy Communion, and at ten-thirty the Ordination service began. The church was filled with a hundred Indians, men, women, and children, with some standing at the door, and it was a most reverent congregation.

On Sunday afternoon the Yukon River Steamer, *Alaska*, came along, and I embarked on this for the trip down the river to Tanana and up the Tanana River to Nenana. Unfortunately, I could not visit our mission at Tanana, as the steamer stopped there in the night and the time was too short, but I saw the church and hospital from the steamer after leaving the town. Unfortunately the hospital here is closed and there is no resident priest, although Deaconess Pick is stationed here as a mission worker. I had twenty-four hours or more at Nenana, and visited our Indian work there which is in charge of the Rev. F. P. Drain, with Miss Blacknoll and the Misses Myrtle and Fern Rose as mission workers. Here we have a mission school with a capacity of twenty-eight children and an excellent work is being done. Many of the children are orphans or half-orphans, and the school is of the greatest benefit to them. On Friday, the first of July, I took the railroad from Nenana to Fairbanks, where I found some splendid and cordial people and was privileged to hold services in our St. Matthew's Church both morning and evening. No services had been held here for some time, and we had excellent congregations. At Fairbanks we also have the George C. Thomas Memorial Library, which was a wonderful boon to prospectors and residents of the town in the gold days that are past, and which is still operating as a reading-room and circulating library for the residents. Two other very pleasant experiences at Fairbanks were some lively games of tennis on a board court and a trip to a large gold mine where the work is carried on by the sluicing and panning processes. I secured what I hope will be some good pictures of this work.

On the morning of July 4th, in company with a gentleman and his wife from Palo Alta, California, I started off in a ramshackle Ford auto on the Government trail to Chitina. Part of the trail was good, some was bad, and some was horrid; and we had an abundance of exercise in frequently having to push the auto up hill or out of holes. Fortunately, on the second day out, we were transferred to another and better car and made the rest of the journey in comfort. Much of the scenery along the trail is beautiful, some of it most delightful and inspiring. It was a novel experience to spend the nights at the various roadhouses on the trail. Beds were clean and comfortable and the meals all along were fine. For the entire three hundred and nineteen miles of this Government trail we passed not a single crossroad. There are only two directions in which to travel.—“coming or going.”

We arrived at Chitina on Thursday night; and knowing that we could not catch the train for Cordova, we telegraphed the night before for the “Speeder,” which is a Ford auto car on railroad wheels. This we took on Friday noon, and had a most wonderful and thrilling ride for one hundred and thirty miles along the Copper River. For eighty miles the road runs along ledges on the mountain-side, with the river sometimes one hundred feet or more below us, and mountains piled high on either side. At some places the river is a raging torrent. We passed several glaciers, near one of which, the Childs Glacier, we were detained for half an hour or more and were near enough to it to see several falls of ice from the glacier into the river. The last fifty miles was over level ground, and about six we arrived at Cordova. Here we have St. George's Church, a beautiful little church both in its exterior and interior, and also the Red Dragon, which was built as a

reading and recreation room in the early days. I held services at Cordova on Sunday morning, and in the afternoon took the steamer, *Almeda*, for Juneau, where I spent six very pleasant and interesting days. On the 18th of July I took the steamer, *Jefferson* for Skagway, where I met Mrs. Randall and my daughters, Evelyn and Maida, and together we took the trip from Skagway to the West Taku Arm, where we had some of the most beautiful scenery to be found anywhere in the north or in the world. On Thursday the 21st, we sailed from Skagway on the *Princess Alice* for Vancouver, and so back to the States.

Bishop Rowe and I left Dawson that night on the steamer *Yukon* for the village of Eagle, where we have St. Paul's mission,—a church for the whites and one at the Indian village for the Indians. Here we arrived on Saturday morning, and on Sunday, after the celebration of the Holy Communion in the church for the whites, went with Mr. Gaither, the missionary, to the Indian village for services there. The Indian church was neat and clean and the altar was covered with the pretty white hangings in preparation for the coming of the Bishop and for the celebration of the Holy Communion. Bishop Rowe confirmed two men and one boy, celebrated the Holy Communion, and preached through an interpreter. Unexpectedly during his sermon he referred to me and asked me to speak for a little space to the Indians. This was my first experience in talking through an interpreter. About thirty-two Indians received the Holy Communion, one of them being a blind girl who had to be guided up to the Communion rail; and another, an old woman, one hundred years or more in age, who could no longer walk on her feet but had to creep around on her hands and knees. Her pathetic figure as she shuffled into the church and as she came forward later to receive the Body and Blood of her Lord, was a sight to put to shame many an able-bodied white man or woman, who for some slight excuse stays away from the services of the Church and from Holy Communion.

Altogether the trip has been a most wonderful and interesting experience, containing, as it has, many novel and thrilling experiences. I cannot but feel that the objects which I had in mind in making the trip to Alaska have been most pleasingly fulfilled, and I cannot also but feel that my making this extended trip without any of the delays which are often so characteristic of travel in Alaska is something for which I am rightfully grateful to Almighty God.

## PASSING UNDER THE ROD

BY MARY AGNES GLEIM

**O**LD phrases, like old words, often lose their original meaning and become associated with ideas wholly different from those which they first expressed. Thus the word *talent*, the name of a Roman coin, had no other meaning than a piece of money until from its association with the parable of the ten talents it was given the meaning of mental ability, the definition commonly known to us. So, too, the phrase *passing under the rod* is now generally associated with wrath, condemnation, the infliction of punishment, but originally it was not so.

In Leviticus 27:32, we read:

"And concerning the tithe of the herd, or of the flock, even of whatsoever *passeth under the rod*, the tenth shall be holy unto the Lord." Here the phrase evidently means that the shepherd held his rod in his hand as the flocks and herds passed by him to be counted for the tithe. Again, in Jeremiah 33:13, the prophet sees a vision of the time when:

"In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord."

This is another picture of the flocks passing under the hand of the shepherd to be counted. Milton uses the word *tell* in a like sense when he says:

"And every shepherd tells his tale (counts his sheep)  
Under the hawthorn in the dale."

In Ezekiel 20:36, 37, the phrase is given a somewhat different meaning:

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

"And I shall cause you to pass *under the rod*, and I will bring you into the *bond of the covenant*."

In the margin of our King James version, "to be brought back into the bond of the covenant" is interpreted "a delivery." Surely in this passage the prophet has no idea of wrath and punishment in mind. The impression left by his words is that of a return to a former condition of protection and prosperity.

The Hebrews were a nation of shepherds, and they thought of the rod as the shepherd's weapon. It is unfortunate that we commonly associate the word with Solomon's proverb, "He that spareth the rod hateth his son," for by doing so we have lost the symbolic idea of the word as used in the Bible, the rod of the good shepherd, used to defend his sheep from their enemies, to count them in the fold, and to lead them back when wandering.

Some of the tenderest passages of the Bible refer to God's care of His people as like that of a shepherd for his sheep. In Psalm 23:4, we have "Thy rod and Thy staff they comfort me," or, as rendered in the metrical version, "Thy rod shall defend me, Thy staff be my stay." In Isaiah 40:11, is the familiar passage beginning, "He shall feed His flock like a shepherd." Christ's assurance (John 10:14-16) that He, the Good Shepherd, knows His sheep and is known of them has comforted many timid hearts. In Hebrews 13:20, He is called "that great Shepherd of the sheep." And who that has read them can forget His last loving words to St. Peter (John 21:17), "Feed my sheep?"

These are only a few of the many passages in the Bible which bring to our minds afresh the fact that the Jews of Palestine were a nation of shepherds, and they thought of the rod as the shepherd's kindly weapon.

The old Greek idea of destiny as an avenging fate that pursues man until the end of life has passed away. The Roman idea of the gods who arbitrarily meted out reward and punishment—gods who could be appeased by sacrifices—no longer has any place in men's belief. Our conception of the universe is that of one governed by laws which "have been since the word began." We believe these laws, whether of the natural or of the spiritual world, are beneficent in their purpose and work for good to all who know and obey them.

This change of belief is shown in our modern attitude toward disease. We no longer think sickness is necessarily an affliction sent by God, a "dispensation of Providence," but look for its cause in some ignorance of the laws of health, or some carelessness on our part regarding them, or in an infection of poisonous disease germs. Our treatment of disease has been revolutionized. We give more attention to preventive measures, and if disease attacks us we build up the body by the means so bountifully given us, pure air, fresh water, simple food, proper physical exercise, and in this way increase our power of resistance so as to throw off the poison which has entered our system.

So too our conception of the moral order of the universe has been broadened and deepened. We know that the inner life is governed by the laws of righteousness, which were established when God created man a spiritual being. These laws are also beneficent in their purpose and work for the good of all who obey them.

Experience teaches us that these laws hold good today as in the ages past. They are the same "yesterday, today, and forever." Only the upright man or woman finds true satisfaction in life. History shows us that these laws are binding upon nations as they are upon individuals. Only the righteous nation endures. If a nation's morals become corrupt, decay sets in. Then it is only a question of time when that nation will pass away and be "as Nineveh and Tyre."

If we, like sheep, have gone astray, if we wander in the wilderness amid thorns and briars, and our Good Shepherd goes out to find us and brings us back into the fold, it is a mercy, not a punishment. The consequences of our short-

(Continued on page 730)

## Problems of a Small Parish

From a Sermon Preached at the Commencement of the Western  
Theological Seminary, Chicago.

By the Rev. J. M. Johnson

THE Dean has suggested that I may help most the men who are going out from the Seminary to-day if I tell you some of the lessons of my experiences in the eighteen years that I have served in our smaller parishes; parishes more difficult than many, though not so difficult as some, in which our own Seminary men have won signal victories. Here at least I may speak with authority; and I feel that, while you may never find the same difficulties that I found, there will be at least some value in warning you of the mistakes that I have made; and in being able to assure you that one of the humblest of God's priests, when he has been confronted with obstacles that seemed to him almost insurmountable, has always found that the grace of God would extend the Kingdom in spite of the mistakes and weakness of the priest He was using.

For after all, the only weakness that will hamper our work is the weakness of trusting in ourselves more than we trust in God. This is a real temptation to a young priest in his first work. The little band of faithful laymen committed to his charge are so ready to respect his office. You may begin your work with all humility; but, as you find your every word received with a respect you have never known; as your people become enthusiastic over your popularity just because you have not been distant and unapproachable; as the people of the community show you the consideration which they believe is due to the new rector; you must beware lest you begin to think that you are a better and a stronger man than you had believed, and to accept as a personal tribute that which is only loyalty to the Church and respect to her representative.

Once let down here, and it is an easy step to have so much confidence in ourselves that when men differ from us, we resent it as disloyalty to the Church. Remember that some of those laymen whose criticism you resent were living the Christian religion before you were born; and they may know much better than you what is the will of God for that community. Be sure that you are not just stubbornly insisting on your own way. When your men differ with you about a policy, get their view-point, pray over it, get the best advice you can, and then make your decision. Let me show you just what I mean.

It was a question of building a new and a larger church, or restoring the old one. Convinced that a new church would make an impression on the community, the priest insisted that all who were loyal would support the plan for a new church. During the week, a leading layman met him on the street, and insisted that he was just as loyal to the Church as anyone, but that they did not need a larger church; that the rector only wanted the credit of building one, and would then go away and leave them to pay the debt.

The priest was shocked and hurt; but, as he thought and prayed about it, he realized that he had been rather self-sufficient, and that really the layman might be right, save that he had not intended to leave the debt. Then he consulted the leading business men outside of his Church, and asked the advice of his friends among the clergy. He was then able to go back to his laymen and say: "You were right when you said that I had made my own plans after no one but myself; but now I can tell you that it is not my opinion alone, but is backed by the best judgment I could get."

The layman did not respond at once, but the next Christmas he sent his rector a generous gift. As he learned that the rector had refused a good call because the debt was not paid, he must have begun to believe in the sincerity of the rector's purpose; for he responded to a plea to clear the Church debt with the largest individual gift, and to-day his priest can count upon him to be the leader in any work that is to be done. Never fail to bring every question of

parish policy to God, and honestly to try to do just what you believe He wills. Even then you will make mistakes in judgment, but your people will follow you, and you will find even the most stubborn parish stumbling-block more loyal than you had ever dared to dream before you knew the real sincerity of the man.

And you must know your people. You cannot love them if you do not know them. Even the "Dearly beloved brethren" will have the ring of literal truth for every soul to whom you speak, if only you know them. I remember a very sullen man, who hardly answered me when I spoke to him at the door, and who would receive Communion at eleven o'clock no matter how great the festival. It was three years before I succeeded in getting into his house. I found that he came home from the factory each night to do all of the housework and care for a wife who had an incurable disease and was feeble-minded as well. The only time he ever left her was for that brief time on Sunday morning, and he never missed but once in eight years. One day the senior warden detected him putting the largest amount on the alms-basin in an offering for Armenia.

Know your people, and you will love them. They may seem dull and narrow-minded at first; but if, as you ring the bell in your routine calling, you pray for guidance in your call; as you come again and again, not forcing them to "talk Church," but just trying to know and love them; they will soon begin to respond. Some day a mother who is not a communicant will tell you how worried she is because her daughter is going to marry a non-Churchman; or that a man whose wife is a communicant, but who has seemed to avoid you, will tell you how he really wants to be confirmed, but is ashamed because he is so old, and how he has never failed to say his prayers. Humbly trying to do God's will and not your own, really knowing your people and loving them because you know them, you will find that God will open a way to the hearts of the most sullen people that ever appalled a young priest.

So much for your people, and the spirit in which you are to come to them; but how about the parish buildings? The old church is dingy and its architecture atrocious; but that memorial window is just beside the pew where the parents of one of your teachers used to sit; and even those hideous seven-branched candlesticks were given by your senior warden, in memory of the mother whose faithfulness and prayers brought him to confirmation long after she was dead. And that parish house; how inadequate it is! They have wanted a new one for twenty years, but there seems no way to get it. Here is where you must teach them to trust God and get along the best they can. It was a travesty on a parish house, and one of our men had made plans for a new one, but we simply could not build it. Then some one suggested that we try to fix up the old one. It was not easy to be enthusiastic with those beautiful plans before us; but we started with only fifty dollars and faith in God. The men of the parish here worked after supper for four months, and raised more money than they had raised in ten years. The rector had worked shoulder to shoulder with his men for four years, and they knew each other; furthermore, they at least had a place large enough for all the parish work. Now they are going to get plans for a real parish house to be built when they have the money, and the dream of years will come true because the people trusted God and did the best they could with what they had.

All these problems you may overcome; but there is that awful list of confirmed persons that stands as a parish liability, the detached adherents. What can you do if the Nation-wide Campaign failed to win them? For you can win them, but only by the grace of God and your persistence and patience; and, after all, you might be worse than

they if you had been so poorly taught and so sorely tried. Be sure that you are constantly praying for them by name, and then persevere. It may take years to bring them back, for they have been years away.

One family two miles from the rectory never came to Church except on Easter. For six years the rector called faithfully, but with no apparent result. Then the father was stricken with a painful disease, and for three months the rector called three times a week. Nothing was gained but the communions of the sick man. Then something happened. I do not know what caused it; but to-day two sons and a daughter from that family teach in the Church school, one son is an acolyte, and another the director of the Brotherhood chapter.

Then there are the young people of your parish. Be a companion with them. Go to picnics, but say a grace at luncheon. Camp with your scouts, but gather them round the campfire for evening prayers. Play ball with them, but do not lose your temper.

How patient you must be with your older young people! If you are tempted to rebuke them sharply for irreverence, try to recall whether you were always as reverent as you should have been in Seminary chapel. Not long ago two of my young men were laughing over some mistake in the service. The next week those same young men, manly chaps, football heroes, came to me to ask in a frank way what we could do to get the young people of the city to dance more decently.

Nor must you expect them to have a deep sense of responsibility; not until you have helped them develop it. The lay superintendent of the Church school bought a new car, and at once resigned his work to permit his Sunday trips. His rector did not say the unkind things he wanted to say. He only told the lad he was disappointed in him, and would miss him until he came back. That car was converted in six months, and was used to round up five young men, the personal confirmation candidates of the repentant superintendent.

Be young with your young people. Enjoy their social life, but use it to know them, and to make them know and like you. Do not force religion on them. Just pray and watch, and you will be surprised at the unsounded depths in even the apparently most frivolous and careless.

I have not touched upon the vital realities of the priest's life; the ministry of the Sacraments. You know from your own experience that the grace of God is in them, and you need only tell others what you know. Nor shall I dwell upon the greatest of joys as you bring strength and comfort to those in sorrow and distress. This is the very sanctuary of your priesthood, which you must enter through your own experience.

Permit me one last message. Do not despair of that vast host of men who come to your men's club but never enter the church. Be a real man with them. Win popularity if you can; but, while you must never obtrude your priesthood, you must never forget it. They will honor your convictions even while they differ with you; but how they pity and despise a man who betrays his commission just to win the applause of a false popularity.

For men are religious underneath. That is a truism whose reality you will discover constantly. Just make them like you because you like them, pray for those you want to get hold of, and await your opportunity. Then, when the time comes, go frankly and say: "I do not want to force my religion on my friends; but, because you are my friend, I wish you would let me tell you just once what God does for us. Then I shall feel that I have done the duty one friend owes to another, and will promise never to speak to you about religion again." Then spend two or three evenings with him, giving him conversational instructions, and stop if he does not want you to go on. Of forty-five men who had not thought of Confirmation but took the instructions to please the rector, thirty-nine were confirmed. The Holy Spirit will win even the most stubborn men, if we do our part.

## A CENTENARY HYMN \*

To commemorate the first century of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Let myriad throats of pipe and voice  
Lift up their anthems and rejoice,  
Our years of missionary zeal  
With solemn thankfulness to seal;  
Accept, O Lord, the fruits we bring,  
Nor scorn our humble offering.

Praise for the Church's pioneers,  
Who sowed with mingled hopes and fears;  
Praise for devoted woman's aid,  
In sacrificial service paid:  
Accept, O Lord, the fruits we bring,  
Nor scorn our humble offering.

Praise for the strife of godly youth  
To spread abroad Thy saving truth;  
Praise for the piety at home  
That prayed in faith, "Thy Kingdom come":  
Accept, O Lord, the fruits we bring,  
Nor scorn our humble offering.

Praise for official guidance wise  
By laymen given the great emprise;  
And children's gifts at Easter-tide,  
A proof of self in Lent denied:  
Accept, O Lord, the fruits we bring,  
Nor scorn our humble offering.

Not yet to Thee all life is won,  
Nor shines the cross 'neath every sun;  
The task for us and ours is set,—  
Help, Lord, and be the challenge met:  
Accept, O Lord, the fruits we bring,  
Nor scorn our humble offering.

To Father, Son, and Holy Ghost,  
Adored, obeyed, from coast to coast,  
Let myriad throats of pipe and voice  
Lift up their anthems and rejoice:  
Accept, O Lord, the fruits we bring,  
Nor scorn our humble offering. Amen.

Edward Henry Eckel.

\*This hymn, set to music by Mr. Clarence A. Marshall, organist of St. Andrew's Church, Fort Worth, Texas, may be obtained from the author, Rev. Edward H. Eckel, Fort Worth, Texas. It may also be sung to the tunes set for hymns 136, 198, 40, 228, or 415 in the New Hymnal.

## THE CLERGY AND THE TRUTH

THE CHARGE has been made that the clergy are afraid to preach the truth boldly because it may interfere with their immediate interests. That is not a just generalization. It is true that in the first group that Christ chose to represent His kingdom there was a traitor, one in twelve. I hope that the proportion has not changed for the worse in succeeding generations. There is a charge against the clergy of class partisanship, especially in connection with the industrial question. But just as in those early days when there was an attempt to buy spiritual advantage, the response came, "Thy money perish with thee!" so from the lips of some of our generation of clergy who have been submitted to the indignity of a bribe, have come the words, "Damn your money!" And let me say, I believe there are very few men who call themselves Christians who would demean themselves in such a way as either directly or indirectly to offer a bribe. I recall one instance where it was stated that the clergy must be properly paid, because if they were not they might take a position that was contrary to the established order of society, an order that it was desired to continue by those who had certain vested interests. The insult of it you at once see. If a dog is well fed he is not likely to bite. I believe that both the clergy and laity to-day are ready to make a bold adventure in the direction of the two-fold law of love, not for the sake of their own individual salvation but for the salvation of the social whole—without which I do not care to be saved.—*Bishop Brent.*



## The Army's Social Service Programme

By Colonel Arthur P. S. Hyde

Department Morale Officer, Panama Canal Department

### II. EDUCATION AND VOCATIONAL TRAINING

**I**N drawing up and announcing its policy for the carrying on of social service work in the army, the War Department has prescribed that there shall be, at each post, an officer designated as the Education and Recreation Officer. He is especially selected with reference to his qualifications, and is given the charge of all activities coming under this head. He is a member of the staff of the commanding officer and as such formulates policies which, when approved by the commanding officer, are put into effect. He is also an executive, in that he presides directly over the post school and the various forms of recreational work, co-operating with the chaplain as far as he is able, in the conduct of the moral training activities.

One of the most important lessons that we learned from the war, the appreciation of which came as a great shock to our people, was that our educational system was not all that had been claimed for it. The degree of illiteracy that became manifest was appalling, nor was this limited to the mountainous sections of the southern states, but was found to exist to an alarming extent in the large cities, and in the rural communities of eastern, northern, and western states, as well. So prevalent was the extent of illiteracy, that it was necessary at each one of the great training camps, to organize one or more development battalions, for the purpose of educating men whose mental development had not advanced beyond the stage of young boys, before it was possible to make soldiers of them. The conditions brought out during the war have resulted in the establishment of the school system in the army.

The National Defense Act which became a law on June 3, 1916, provided for vocational training in the army. No steps had been taken to carry out this plan owing to a reorganization of the existing forces which was necessary immediately following the passage of that act, and the fact that our country became engaged in war soon after. It was perfectly logical therefore, in planning for educational schools, on a peace time basis, that the question of vocational training should have been included. The army schools are therefore organized in two departments, educational and vocational. In the former, courses are given for illiterates; in grade school work to supplement deficiencies of education; and in high school work for the ambitious young men who desire to carry on their studies during their spare hours.

A great deal of difficulty was experienced, with the introduction of the schools, in obtaining text books that were suitable for grown men, yet whose intellects were not fully developed. For example, a primer designed for a child of five would hardly appeal to a man of twenty-five. Such sentences as "See the cat." "Can the cat run?" "Jump and run." would hardly appeal to him, even though he might be an illiterate. His mental development, while perhaps parallel to that of the child of five, necessarily demands dealing with subjects with which the man is familiar. The situation was met by the establishment of what was known as a Development School at Camp Grant, Illinois. The War Department secured the services of a number of educational experts, and as a result of their study and experimentation with students drawn from the garrison of that camp, a series of army manuals has been developed to meet the special requirements of grown men. These have now been in use throughout the army for a year, and have given most excellent results.

The vocational courses are many and varied, depending largely upon local conditions. For example at Coast Artillery stations, emphasis is laid upon machinists' and electrical courses because of the admirable facilities that exist. At practically all posts instruction is given in auto-mechanics and allied branches. These courses are found to be decidedly the most popular. At the large cantonments,

which were for the most part established in farming communities, admirable facilities exist for agricultural courses. Some of these, notably at Camp Lee, Virginia, have been developed to a most successful stage. Business courses form a part of the curriculum in practically all schools, including stenography, typewriting, and bookkeeping. Courses in telegraphy and radio-telegraphy appeal to the interest of the men, and are given in numerous places. Also courses in pharmacy, and allied subjects, in connection with military hospitals, so that it is possible for a man to secure instruction in almost any reasonable and useful occupation.

The effect of the school system is two-fold. It makes for greater efficiency as soldiers, and promotes the usefulness of the individual men, so that upon the conclusion of their periods of enlistment, they may become better citizens upon their return to civil life. In this connection it is interesting to note that the course developed at Camp Grant for illiterates, is called "A Course in Citizenship," the underlying idea being to impress upon men, as they are acquiring the rudiments of an education, their relation to their fellowmen and to the state.

Recruits are now given what is known as the literacy test at the time of their enlistment, and if they fail to pass, instead of being sent to combat units, they are sent first to recruit educational centers, of which several have been established in different parts of the country. There, courses of education and military training can be better coordinated than is possible in a regular garrison with its full military routine. After six months at such a center, these men are then sent to combat units, having learned both the rudiments of the duties of a soldier and of an education.

Education and vocational training in the army are purely voluntary, except in the case of illiterates, and men who are selected for vocational training to perform military duties involving that knowledge. When a man once starts a course, however, he is required to carry it through to completion. The school work, for the most part, is conducted during the afternoons, and usually involves from three to four hours a day.

Until the conclusion of the last fiscal year, June 30th, the work of the post schools was very largely conducted by trained civilian teachers. The advantage of this system was twofold: First, the army was assured of the services of professional men and women who had been through normal schools and whose qualifications were supplemented by years of teaching experience; whereas the average officer or enlisted man undertaking the duties of a teacher would be doing so as an amateur. Secondly, the teachers were enabled to give their whole time to their very important duties; while officers or enlisted men serving as teachers would have this work as just one incident in the routine duties of the day, and consequently could not throw into it the energy and enthusiasm that the civilian teacher brings. Congress in its wisdom, however, has seen fit to eliminate civilian teachers, and has required that the army supply its own instructors. The time this new system has been in effect is far too short to draw any comparisons, but this much can be said; the enlisted men who have been designated as instructors have entered upon their duties with an interest and enthusiasm that is very gratifying.

---

GREAT is their peace who know a limit to their ambitious minds, that have learned to be contented with the appointments and bounds of Providence; that are not careful to be great; but being great, are humble and do good. Such keep their wits with their consciences, and, with an even mind, can at all times measure the uneven world, rest fixed in the midst of all its uncertainties, and as becomes those who have an interest in a better, in the good time and will of God, cheerfully leave this.—*William Penn.*

## Bishop Anthony Mitchell's American Visit \*

EARLY in 1913 he was appointed Hale Lecturer at Chicago, and through the winter worked steadily at the *Biographical Studies in Scottish Church History*. The pains he took with his subject may be measured by one incident that came under my own notice. While attending Board meetings in Edinburgh he said to me one day, "Give me a time-table. I want to go to Dunfermline. and I find that I can just put in an attendance at one meeting here and get an afternoon in Dunfermline. I cannot lecture on Queen Margaret unless I have local color." He returned in the evening, completely satisfied with his inspection of the scene of Queen Margaret's court; and no one can read the second chapter of his *Biographical Studies* without being impressed by the author's accurate knowledge of Malcolm's Tower, Pittencrieff Glen, and the Abbey Church; he has not missed even the fine picture of Margaret and Malcolm by Sir Noel Paton that hangs in the Town Hall of Dunfermline, using this to illustrate the mediaeval account of Malcolm's devotion to his wife.

He looked forward with intense interest to the visit to America; the lectures were well in hand early in the summer, and he was satisfied that with a month's quiet in August they would be quite ready. Suddenly a return of his old malady struck the pen out of his hand. Bitterly disappointed, he hoped against hope, as the days went slowly by, that he might recover in time to finish the work and make the journey. When this was seen to be impossible, he quietly reconciled himself to the abandonment of the project altogether. A telegram from the Western Theological Seminary postponing the lectures till the following spring was the happiest of surprises to him, and his health began slowly to improve.

As his strength returned, and he was able to sit up in bed, he recommenced his task, and, defying the calls of the body for rest, he studied and wrote day after day, propped up with pillows and surrounded by piles of books. The energy of the mind appeared to react upon the body, and in November he was almost himself again. By the spring the work was finished, down even to the footnotes and references which were required when the lectures should become a book.

He sailed with his wife and Dr. Davey Biggs from Glasgow on the 19th of April 1914, enjoyed the voyage thoroughly, and in due course reached Chicago, visiting Quebec and Montreal on the way. The lectures were delivered daily from 7th till 14th May in St. Paul's Church, and when the MS. had been dispatched to the publisher, the Bishop was free to enjoy the boundless hospitality of his new American friends. He won all hearts by the calm sanity with which he exchanged the insular spirit of the Briton for that of the younger country, admiring with frank enthusiasm the wonderful parks and the gigantic mercantile concerns, and even submitting gracefully to the American reporter who headed his report of an interview, "The Bishop of Aberdeen declares Chicago women have reached an ideal stage through their independence." What the Bishop actually said on that occasion is quoted in the report itself, so that one can almost see the Bishop with a twinkle in his eye baffling the reporter with this verdict on the Women Suffrage question. "American Women, and particularly Illinois women, have my congratulations for the way they are handling the situation."

From Chicago he journeyed to New York, where he received the same generous welcome and spent a whirling fortnight, preaching in Grace Church and St. Thomas', seeing the sights of the city, visiting Bishop Greer, going to men's lunch parties and making little speeches over the coffee.—doing, in fact, all the nice things that the warm-hearted Americans like their guests to do, even to residing in a Fifth Avenue flat.

The last and, to him, the most interesting visit in the States was to Connecticut, the diocese of Bishop Seabury, who gave the Church in America the Apostolic Succession which he received in Aberdeen from the Scottish bishops in 1784. There Bishop Mitchell was presented to the Convention by Bishop Brewster, preached at an ordination service, and, what appealed most of all to his historic mind, took the opportunity of motoring to Woodbury and seeing the church in which the election of Bishop Seabury to the See of Connecticut took place. On the day of his visit to Seabury's old home, by some mistake the episcopal vestments both of Bishop Mitchell and of Bishop Brewster had been left behind, but an impressive little service was held in the church at which the Bishop of Aberdeen in gaiters—a garb that, as the Bishop said, was historically not inappropriate to the commemoration of one whose consecrators wore only gowns and bands—gave a short address, describing Seabury's consecration in Aberdeen, and speaking of the ties that bound the Scottish and American churches together.

Of the visit to Connecticut, Bishop Brewster writes:

"It was a privilege to have Bishop Mitchell in our diocese, so closely connected with the Scottish Church, and Aberdeen in particular. It was not my fortune to hear him speak more than once or twice. He was a graceful, interesting, and effective speaker. He was, however, not at all well; in New Haven, for instance, where people from Yale University had been invited to meet him socially, he could not see them on account of a bad attack. His attraction lay chiefly in his personality. Never shall I forget an evening at my house when he read to us poetry in the Scotch dialect. His mellifluous voice gave to Burns a new charm. His visit to America, I am sure, strengthened the bonds between our two Churches and the two countries."

The Bishop's visit was a success from first to last, not least because he gave himself none of the airs that irritate a democratic people. Mitchell heard some good, or, rather, bad stories of bishops from the British Isles who destroyed their whole usefulness by affecting a superiority that intensely annoyed the American people. Here is one of them. An English bishop, on a lecturing visit to an American city, was present at a reception given on his behalf. He was standing at the end of the room, so the story went, with his chaplain the right distance behind him. A citizen of some note approached the Bishop, and, offering his hand with warm effusiveness, without being introduced, said, "How are you, Bishop?" In response, the Bishop stonily turned his head and called over his shoulder to the chaplain, "Do we know this person?"

Even the reporter, who could write of the Bishop's "thoughtful, spiritual face and dignified manner" and "the smile that transfigured his face in conversation," was quick also to perceive "the cordiality of the hand-grasp that made all who met him feel instantly at home with him, as with a valued friend."

### HOUSES AND SOULS

Within a certain town two houses stand,  
Cheaply constructed, box-like, mean affairs.  
One house looks drear and ugly for it bears  
No touch of nature—beauty's sure demand:  
The other house is under arches grand  
Of trees; bright smiles the tiny dooryard wears  
Of flower-faces; many a vine ensnares  
The heart to home, made lovely by God's hand.

Two souls familiar with life's care and pain:  
From lips of one words of repining fall,  
Toil is but drudgery; one hears sweet strain  
Of love, and sacrament does labor call.  
It is with souls as houses poor and plain,—  
When God's hand touches, it transfigures all.  
MAUD FRAZER JACKSON.

\*From the *Life of Anthony Mitchell, Bishop of Aberdeen and Oakney*. By William Perry, D.D. Published by Doran, New York.



## PASSING UNDER THE ROD

(Continued from page 726)

comings are not a mark of God's displeasure; "He does not willingly afflict nor grieve the children of men" (Lamentations 3:33). Therefore to *pass under the rod*, to be counted among the sheep of the Great Shepherd, is not a punishment, but a blessing much to be desired.

Moreover suffering may be of great value to us if by it we gain a wider knowledge of God's laws, both of the natural and of the spiritual world. That knowledge is so great a blessing, the wisdom that comes of it is such a treasure, that we can say with the Psalmist:

"The judgments of the Lord are true and righteous altogether.

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey comb.

## CHRISTIAN UNITY AND JOY

BY ROBERT H. GARDINER

**T**HE deepest joy possible to mortal man is the vision of the infinite and eternal, of a Reality which transcends all mortal conditions and limitations. That vision is not an empty, idle dream, a vain imagining, but the leap upward and forward by the soul which sets it free from the shackles of mortality and gives it a foretaste of the immortality which is the true reality of man. Such a vision is the faith which is the substance of things hoped for, the evidence of things not seen.

So lover and beloved, if God has blessed them with the priceless treasure of perfect love, find their chiefest joy in the certainty that they are not merely two mortals, however close their sympathy, nor even merely two immortal souls, each transfigured by perfect surrender to the other, the two souls already fused in one, preserving the personality of each, but enriching and completing each the other to make now one soul forever. In that unity, they find a foretaste of the perfect joy of fulfillment which will be theirs through all eternity.

For the solitary personality, if it were possible, would not be a unity. Unity and life are the same, for life is the coördination of functions which result in oneness, and in the perfect oneness which is perfect love is found the deepest, richest life. In this we gain a glimpse of the mystery of the Blessed Trinity and of the Atonement. For God is One, not because He is a solitary Person, alone in farthest space, remote from the world, unapproachable by man, but because He is Three Persons in the perfect fulfillment of unity and one with humanity through God the Son made man.

We do not yet comprehend clearly the depth of Our Lord's prayer for the unity of His followers. One of the joys of the immortal life will be the constant growth in understanding His meaning. For the unity for which He prayed is unity in, and as of, the Blessed Trinity,—“as thou Father, art in Me, and I in Thee, that they also may be one in Us.” So He means Christian unity to be an actual sharing in the Life of God, the infinite fulfillment of perfect love. Sharing His Life, and so, one with one another, in Him, we shall have the boundless joy of manifesting to the world His Love revealed in God the Son Incarnate. Is not that part of the meaning of the injunction that we must put on Christ? Is there any joy more infinitely worth while? To catch a glimpse of the possibility of that joy will, if it be a real glimpse, bring us to another joy,—the joy of humility. The true lover, in the presence of his beloved, is crushed to the ground by the sense of his unworthiness. That multiplies his power to love, for it purifies his love from any slightest taint of self, and makes his love creative, redemptive, lifting him out of self to find himself transfigured in his beloved.

So with us in trying to approach the unity which God wills for His people. What are we, that we should dare to seek to share His purpose, to presume to be His messengers to reveal Him to the world? How petty all our criticism of our brethren, our prejudices and sectarianism, our self-righteousness, our confidence that to us alone the whole truth has been revealed! If, in deepest humility, we would seek to comprehend with all the saints what is the breadth

and length and height and depth, and to know the Love of Christ which passeth knowledge, we might find that the joy of redemption is not in escaping hell, or in the assurance of a high place in heaven, but in living in the very Life of God through the Son. So to live means perfect oneness with all who live in Him. Then will His New Commandment that we love one another as He has loved us be the supreme law of Church and world, and we shall have, in some measure, the ineffable joy of helping to establish forever His Kingdom of peace and righteousness and love.

## THE CHURCH'S UNITY

WE HAVE from Holy Scripture, as means and conditions of the unity of the Church, one All-Perfect Author, the “one God and Father of all”; one end to which all tends, the “one hope of calling”; “one Head,” the Head of the Church, our “one Lord”; “one Spirit,” giving life to every living member; the same Sacraments, “one Baptism” and “one Bread,” by which we are all ingrafted into or maintained in the one Body of our one Head; one apostolic descent of the bishops and pastors of the flock, coming down from One; “one” common “faith,” that which was given once for all, with the anathema that we hold no doctrine at variance with it, although an angel from heaven were to preach it. Of these we are receivers only. These if any wilfully reject, they reject Christ. They sever themselves not only from the Body of Christ, but directly from the Head, loosing the band which binds them unto Him. These while Christian bodies retain, they are, so long, like the river which “went out of Eden to water the Garden; and from thence it was parted and became into four heads.” They come from the fountain of blessedness; they flow down to the ocean of the Eternal Love of God; they water the parched land; they cool and refresh the weary and the thirsty in the places which God has appointed for them with the one stream coming down from Him.—*E. B. Pusey.*

## “NONE OTHER GODS BUT ME”

HOW VERY LITTLE even the best of us take in of the vastness and comprehensiveness of God! How few of us realize that our own service is dwarfed and crippled, unless we recognize the place of other individuals, and other races, in His favor! It is in vain to listen while anthropologists teach us by means of custom and folklore how much man has in common with man, unless we deduce from the brotherhood of man the lesson of the Fatherhood of God, and from thence again our own duty to bring that Father, as He revealed Himself to us, nearer to our less favored brethren. The nucleus of all missionary duty lies in this First Commandment.

We sin, therefore, against this Commandment, if we do not recognize that God is not only our God, but the God of all the world—that no nation, no class, no character is indifferent to Him. We sin against it if we do not recognize His universal claim, not only over others—over the whole of human society—but over the *whole* of ourselves. If we keep back any part of ourselves from Him; if we recognize Him as the God of our sorrow, but not the God of our joy; of our affections, but not of our intellect; of our private, but not of our public life; of our childhood or our youth, but not of our maturity of womanhood or manhood; of our deathbeds, but not of our daily lives; of our Sundays, but not of our working days; of our duties, but not of our amusements; if we acknowledge any Lord but Him; if, in a word, we give Him less than our best, less than ourselves, less than our all.—*Elizabeth Wordsworth.*

SIGMUND MENDELSON is an employer of labor who has given his view of labor problems in a suggestive little volume of 171 pages published by the Macmillan Company entitled *Labor's Crisis*, which is characterized by sanity and common sense. It is valuable because it represents the views of a keen, openminded employer. May their number increase!

Let the hands or the head be at labor, thy Heart ought nevertheless to rest in God. God is a Spirit; dwell in the Spirit; work in the Spirit; pray in the Spirit; and do everything in the Spirit; for remember thou also art a Spirit, and thereby created in the image of God.—*Jacob Behmen.*

Excess in apparel is another costly folly. The very Trimming of the vain world would clothe the naked one.

Choose thy clothes by thine own eyes, not another's. The more plain and simple they are, the better. Neither unshapely, nor fantastical; but for use and decency, and not for pride.

If thou art clean and warm, it is sufficient; for more doth but rob the poor, and please the wanton. It is said of the true Church, the King's daughter is all glorious within. Let our care therefore be of our minds more than of our bodies, if we would be of her Communion.—*William Penn.*

## Obstacles to Mission Work in China

### I—Lawsuits

By the Rev. T. L. Sinclair

**A** FOREIGNER in China is a man of some authority. He is not subject to Chinese law but only to his own consul. During the Boxer troubles the mailed fist of the foreigners came down hard on the Chinese and the officials have been more or less afraid of them ever since. The cases in which missionaries take advantage of their power are rare but it is not because they are not asked to do so. The Chinese dread the law courts like poison. They have good reason for doing so. Officials are the most corrupt of all, and money prevails more often than justice, in the law courts. Should a man, justly or unjustly, be sentenced by the magistrate, the sentence can often be alleviated if not entirely revoked by the missionary's writing a letter or sending his card to the magistrate. Therefore many Chinese see in the Church a means of protection. Requests are constantly made of the missionary to send his card or write a letter to the official. Usually they do not go so far as to suggest that the missionary ask that the prisoner be set free, but simply that the official be asked to examine the case thoroughly, an apparently harmless request. Yet it is anything but harmless. Officials, like many others, judge people by themselves. The Chinese often do not mean what they say but expect those whom they address to know what they mean from what they say. The official who receives your card or letter is not concerned so much about what you say as about what he thinks you mean. Usually he thinks that your communication to him means that he has you to reckon with. Although the missionary may know that a Christian is being unjustly punished, he does not, except in very rare cases, send his card or write a letter. He is out here as a preacher of the Gospel and not as a judge. Chinese Christians should stand before the law, on the same footing as non-Christians. Moreover, if the missionary gave assistance in such cases, he would soon have the church full of a lot of rascals who are in it simply to evade the law.

It has been hard to convince both the officials and the people that missionaries are not going to interfere in law suits, and that they mean what they say when they write a letter. However, sometimes the Chinese do for themselves what the missionary will not do for them. When taken before the officials they often say they are Christians. Sometimes it works, sometimes it does not.

A story is told of a man who went to a mission preaching hall and told the missionary that he wished to get some calendars for himself and his friends; Christian calendars are often sold with other tracts. He bought a hundred for a cent each, went home, told the people that the calendars were certificates of Church membership, and that those who had them would not be punished by the officials. He sold them at \$2.50 each and proceeded to disobey the laws as he pleased. The missionary was very much surprised to receive a letter from the officials asking that the missionary withdraw his protection from this man. The missionary found out the truth of the matter, informed the official that he was not protecting the rascal and that the official could proceed to punish him as he thought best, that the calendars were no more than calendars which anyone could buy.

Another story is told of a dispute between two men about some land. One man said he was a member of the Church, and if the other did not yield to him there would be trouble. To convince the other man that he was a Christian he went into the preaching hall and bought a few tracts (which anyone could do). He was not a Christian and was unknown to the missionary. His scheme almost worked.

Such stories may seem impossible, nevertheless they are not only possible but probable.

When a Christian or inquirer is arrested, some of his fellow Christians and perhaps the catechist appear before the missionary and request a letter to the official. Now the missionary may know that in the law courts justice does not always prevail. He also knows that men are often kept waiting an unreasonable time for the examination of their case. Nevertheless he must refuse the request. He gives what seems to him very good reason for his refusal and the representatives of the prisoner, in turn, give what seem to them better reasons why he should grant their request. They do not wish the missionary to ask that the man be set free but simply that the examination be made quickly and honestly; surely a harmless request and one which the foreigner will not refuse for one of his poor and persecuted Christians. The missionary then gives more reasons, they do the same. Finally the missionary, as a last resort, has to tell them point blank that he cannot do what they wish. Then he feels that in their eyes he has been a hard hearted brute who was unwilling to help a poor man get justice, and this when he could have done so at so little cost to himself.

One realizes that in such cases he is dealing with people who see things differently from himself. Their minds simply do not work like ours.

There are two things we have to consider in our work. (one) The good of the Church, present and future, (two) That the Church is an organization which exists for the good of humanity as a whole.

Now the Chinese have not been in the habit of considering the good of the organization. To their way of thinking, the organization exists for the good of the individual. Again, the Chinese are opportunists. They live in the present and trust that somehow the future will take care of itself. They don't worry about the future. If they did they would never have peace. They, more than any people I ever knew, will seize a present pleasure when everything seems to show that their act will bring them future trouble. Therefore in the case mentioned the fact which they see so strongly is that one of their fellow Christians is in trouble. They have probably not considered the future. Sufficient unto the day is the evil thereof.

Another point: the Chinese are individualistic, and not very enthusiastic about the good of the whole. The great majority of them are poor and live in the midst of poverty. The Chinese sees that every one else is looking out for himself. He also sees that in those rare cases where some one worked for the good of humanity, the benefit was very doubtful. He also realizes that there are all around him thieves and robbers ready to deceive and deprive him of that little that he has. He therefore expects little from humanity as a whole and expects to do little for humanity. He always has looked out for himself and he expects to continue to do so. He expects the same of others. Thus the Chinese mind for centuries has been trained along certain lines, and along those lines they habitually move. When we try to explain certain things to them they simply do not grasp the principle which we are trying to explain. Their minds simply do not work that way. We deal with principles. They deal with individual cases. Of course there are exceptions but the above is true of the masses.

Power is something many covet. But when a missionary has talked for about an hour trying to convince and make some of the Chinese see that he will not write a letter to the official, and why he won't (and particularly when it is a matter of life and death), he is by no means thankful for the power which has been thrust upon him. This power has been a burden to the missionary and a hindrance to the Church.

## “Thus Said the Lord”

By the Rev. Wm. Neely Colton

ALL political, social, and ethical questions are, at bottom, religious questions. One reason why this fact is so often forgotten, is that people very generally have given up religious questions. Accordingly they begin their thinking above the foundation. Starting up in the air they reach conclusions which lack stability.

Religious questions are primary. And among these, one of the most fundamental is that of authority. “Thus saith the Lord,” indicates the primal need of the thinking man. But the man of to-day wants assurance that the Lord really said it. And further, he wants to know what the Lord meant.

The religious teacher answers gently, “You must have faith.” He quotes the saying, “The word of hearing did not profit them because they were not united by faith with them that heard.” To which the answer is made, “I am willing to believe, but if I am to accept what I cannot test by my own faculties it must be on sufficient authority.” The question of authority is always ready to emerge. The need is urgent; those on the upper levels of intelligence are the most widely adrift. Many who support religious doctrines have the most inadequate reasons for doing so.

Where, then, are we to look for such truth as may be attained concerning God and His relations with humanity? Even the doubters will generally agree that the most promising quarter is the Christian tradition, embodying, as it does, much from pre-Christian sources. Granted, then, that this tradition does embody the truth which we are seeking, the question arises: “Does the Bible supply the tradition in such form that the individual can possess himself of the needful elements, or is it necessary that he should put himself to school in the Church?”

Protestants, generally, incline to say Yes to the former alternative. Are they right? In the first place, the stream of tradition through the Scriptures has taken up in its course large admixture of matter and local and temporary character; it reflects times and circumstances, and local personalities with their limitations and weaknesses. How are we to sift out the divine truth from its human accompaniments? God’s revelation comes to us through the medium of the human mind; what allowances are to be made? It is not a question of the so-called errors of the Bible. What Mr. Ingersoll showed was the error of many of his contemporaries in the method of their approach to the Bible. It is obvious, however, that the form in which certain parts of the revelation are given is not at all adapted to the ordinary present-day mind.

Thus everything hinges on interpretation. It is that which makes the contact between the revealed truth and the individual mind. As a matter of fact the Bible is to each of us the Bible plus interpretation. We come to it to find what God said, and our minds are already moulded by ideas which represent what men have thought He meant. Few indeed are qualified to make an independent investigation. If anyone has had any early training in religion, the ideas then implanted have left permanent traces. If, later, the mind has experienced a contrary reaction, the effect is none the less evident. In order that a man should approach the Bible without bias, he would have to be brought up outside the sphere of its influence.

If, then, it be granted that the message of the Bible is deeply affected by the varieties of interpretation to which it is subject, does it not follow that the seat of authority is not so much in the Bible as in the Church, which interprets the message of the Bible? And is not this in accordance with the history of the Bible as the record of a message first delivered by the Church? If the Church possessed authority to deliver the message in the first place, authority again to put the imprint of genuineness upon the record by including it in the Scripture canon, shall the Church lack the authority to interpret what it has given? Could such authority be looked for elsewhere? The fa-

mous watchword, “The Bible and the Bible only,” is a delusion and a snare; nobody ever found the Bible alone. The underlying meaning of the watchword seems to have been, The Bible—interpreted by us!”

The impossibility of leaving the interpretation of the Bible to the individual is obvious. But it seems reasonable to suppose that if God entrusted a message to the Church He would have enabled the Church to make its meaning clear. From this point of view the Church becomes an institution of incalculable importance, and the doctrine of “salvation through the Church” has a meaning not based on arbitrary edict but on the necessity of knowledge for life.

Yet the average man of our time, while he might admit the force of this reasoning, would probably say that the conclusion does not seem to fit the facts as he sees them. The Church does not seem to him an articulate being. Its voice may be a voice of authority, but it does not speak. “The Churches” do, but the seat of authority is said to be in “The Church.” The whole argument refers to The Church, and not to the Churches. If logically applied to present conditions it would lead to the conclusion that there is no voice of authority to-day—and that is the conclusion to which many people have come.

And here is where the appeal of the Church of Rome is so persuasive. It is “The Church,” and the conditions are met. The living voice of authority is heard; it is the voice of the Pope. And so multitudes, longing for an authoritative declaration of the truth, find the promise of relief from the burden of their questionings and uncertainties. It is manna in the desert.

But Cinderella’s sisters had to snip off their toes to get their feet into the glass slipper, and those who would adopt the Church of Rome as the authoritative body have to countenance the amputation of all non-Roman branches of the Church. This for many is the *reductio ad absurdum* of Roman logic.

And yet, the need is felt for some authority to proclaim the Word of God in such wise as to afford assurance to all. Such authority is wanting because Christ’s followers have wrecked the unity of His Church by their self-will. The recovery of the principle of authority waits upon the recovery of Church unity.

And unity waits upon desire. The propaganda for reunion should aim at cultivating in the rising generation a profound dissatisfaction with the Churches, and an unwillingness to suffer further for the sins of their fathers. There are many problems, but they are easily solved by the Spirit of Christ. It is impossible to doubt that the Spirit of Christ wants a body which is not rent asunder.

Meantime, the seeker who would hear the voice of The Church can hear it by listening to the undivided Church of the first ten centuries; he can hear it by listening to the concordant voices in which the fundamentals of the truth are proclaimed with unanimity to-day by those branches of the Church which, though separate, acknowledge a common tradition down to the age of Schism. Beyond that, he must choose whatever communion seems to him best qualified to conserve and utilize the fruits of Christian experience and follow its teaching with what trust he can give. It may not satisfy him—this sort of authority—but such an *ad interim* makeshift must suffice until the interim is past and the Church of Christ again speaks with the living voice of the one Spirit in the one Body.

I SLEEP, I eat and drink, I read and meditate, I walk in my neighbor’s pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights—that is, in virtue and wisdom, in the whole creation, and in God Himself. And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns.—*Jeremy Taylor.*

## The Armed Servant

By Louis Tucker

**W**HEN the servant woke it was morning. He would have judged himself on the earth side of death but that he was alone. He rose and his equipment settled into place with a soft clash, metallic and most musical.

Upon his left arm was a shield, very bright. There was a silver cross upon it, emblazoned. He wore full armor. The helmet on his head bore cross for crest, and at his left side hung a short, cross-hilted, two-edged sword, pointed. Over all was a long, white mantle, cross-marked. The whole equipment was familiar, as if he had long used it. He thanked God, lifting his sword. He had expected to be met and guided, but had no need since his promotion came so quietly, in sleep, and he was armed. Armed men, promoted, must report for duty. His captain was in Paradise.

No sooner thought than done. He stood before the gates of Paradise. They were closed. The great gates towered into the mists above, blazing in gold, and a great glory sifted through and sounds of singing; but they were closed. Outside them stood a group of guards, armed like himself.

"Ho, wardens of the gates! Where shall I find my King?"

"Turn back to earth and seek for little children. Your eyes are opened now; death touched them and they see. Look for folk bereaved and heart-broken. When any tempted man is beaten to his knee and prays, the King comes there; or when three folk or more worship together."

"The gates are shut against me."

"When He comes home, press close; none enters here save following the King."

Back to earth sped the armed servant; but, having a goal indefinite, he went more slowly. The number of guards and tempters which he passed was larger than the number of the men, but none assailed him for he was armed. He looked for little children, and found some playing in peace that had been quarreling. Their thoughts hung round them. Their guardians stood by.

"Where is my King?"

"He has passed on."

The armed servant sped as they pointed and found a woman, asleep, on her knees beside her dead. The shadow of great agony hung round her, but now she was at peace.

"Was my King here?"

"Yea, truly."

"Which way?"

"There!"

Then the armed servant came to a great church where one prayed to our Father, and before him knelt many sinners, penitent. So the armed servant knelt and waited till the prayer was done.

"Was the King here?"

"Surely. Behold His handiwork."

"Which way?"

"Where there is most need."

"I need Him most myself, I think," said the armed servant, and paused to think where He was needed most; and, thinking, found himself drawn. So he went to the saddest land, where there is no mercy and where he who falls must lie and where the dead lie unburied and concerning which there are most tears. There he searched between the lines; but finding wounded men, and dying, paused to help them instead. There, hours after, as he knelt to ease the parting breath of one who died, a man came to him, robed in white and girt around the chest with a yellow belt, and spoke, naming him.

"What!" said the armed servant. "You know me?"

"Yes, and thank you."

"What for?"

"For many things; for this man here; for food and kindness and a coat."

"I never saw you, sir."

"You fed a hungry boy; gave a doll to a tiny girl; a convalescent has your overcoat. That was I."

"They are alive today. How can you be all three?"

"Give me your hand."

The armed servant stretched out his right hand and the man took it. There was a drop of blood on the man's palm.

"Sir, you are wounded."

"An old wound only, but at such times as this it troubles me."

"Sir, there is but One, wounded in hands and feet, who counts all gifts to sick and poor as His. Is it—Are you?"

"Yea, it is I."

The armed servant fell at His feet and for a time was silent. Then he said:

"Master, be merciful to me, a sinner."

"Name your sins."

"Lord — I — I — they are too many to remember."

"They shall not be so much as remembered any more. Rise. Give your report!"

"I have sin—I have been a great sin—The gates are shut against—No; I have fought the good fight, I have run the straight race, I have kept the faith."

"Follow thou ME."

Oriel heard me, however, and tightened his grasp on my shoulder. Then I saw that instead of running a single combat, as I thought, Peter was one of a line of detached swordsmen. Whenever one of them advanced a pace or two, it relieved pressure on the others and helped the whole line forward. I could not make out what it was all about, but it was very interesting. The line was pitifully thin. There should have been more of ours. Nobody seemed to kill anybody else, for the armor was proof; but there was pain to it and blood and sweat and weariness and wounds, some of them ghastly wounds. It was fascinating to watch, and terrible.

Finally, when a man near Peter, with his visor down, won forward ten whole paces at once, I heard a cheer, so I looked around. Then, for the first time, I saw that the whole thing was organized. Peter and his line were winning space for a crowd of women and children, where they were safe from swords, though a good many burning arrows came over and fell among them and they needed to use the shields they carried. The whole battlefield was an amphitheatre. Ring upon ring around, the packed multitude leaned forward in their seats, from the sand up and up toward the sky, up and up, till I lost the upper levels against the light: A gigantic funnel of a place. Never was such an amphitheatre. It must have held millions. They surged and rose and wavered with the fortunes of the combat. Then Oriel took his hand from my shoulder.

"Oh, Oriel!" said I.

"It is not well for you to know too much," said Oriel. "They fight to win a way across the arena for all. And it is not well to be amused too much at a good, dependable man-at-arms, whose name is known before the Throne, even if he is somewhat slow-going. Be ashamed."

"I am; but Oriel, you said his name is known before the Throne. How is that?"

"Did you look straight up?"

"I did not think to do so."

"'Tis just as well," said Oriel, and he fell silent.

But a fighting man may have his little peculiarities, if he likes; and since that time I have ceased to be amused at Peter.



## Church Calendar



OCTOBER

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

### CALENDAR OF COMING EVENTS

- Oct. 2-16—Parochial Missionary Conferences, Philadelphia, Pa.
- 11-12—Convocation of Clergy, Diocese of Nebraska, Beatrice, Neb.
- 12-16—Brotherhood of St. Andrew, Norfolk, Va.
- 16—Fiftieth Anniversary of the Woman's Auxillary.
- 20—Southwestern Province, St. Louis.
- 30-Nov. 6—Centennial of D. and F. Missionary Society.
- Nov. 3—Annual Council, Daughters of the King, Trinity Church, Portland, Maine.
- 15—Province of New York and New Jersey, Cathedral, Garden City, L. I.

## Personal Mention

THE REV. DR. JOSEPH CULLEN AYER, JR., professor of Church History in the Philadelphia Divinity School, has, in conjunction with this work, become assistant minister at the Church of the Epiphany, Sherwood, Philadelphia.

THE REV. U. B. BOWDEN, of Yoakum, Texas, has been slowly recovering his health, and will soon return to his work.

THE REV. H. A. BURGESS is priest in charge at Bushnell, Monmouth, and Rushville, Illinois (Diocese of Quincy), residing at Rushville.

THE REV. D. A. CASSETTA has resigned as rector of St. Paul's Church, Put-in-Bay, Ohio, and has accepted a call to Grace Church, Toledo, Ohio. His address is 604 Stickney Ave., Toledo, Ohio.

THE REV. AZAEL COATES of Philadelphia has accepted an appointment to St. Paul's Church, Manheim, and Hope Church, Mount Hope, Pa., diocese of Harrisburg.

BISHOP COLMORE will be in the United States until December 1st, when he expects to sail for San Juan. He can be addressed at 281 Fourth Avenue.

THE business address of THE RT. REV. E. V. SHAYLER, D.D., Bishop of Nebraska, is changed to the Kennedy Building, 19th and Douglas Sts., Omaha, Neb.

THE REV. JAMES H. DEW-BRITAIN, formerly of St. Mary's School, Knoxville, Ill., has accepted the rectorship of St. Andrew's Church, Waverly, Ia.

THE Rev. B. DENNIS has given up his work at San Marcos and Lockhart, Texas, and returned to his home in Virginia.

THE Rev. J. J. DIXON, formerly Dean of Alliance, Neb., is now in charge of Basin and Greybull, as Dean of Bighorn, Wyoming.

THE address of THE BISHOP OF ERIE is 437 W. 6th St., Erie, Pa.

THE REV. DON FRANK FENN, rector of Christ Church, Canon City, vicar of St. Alban's Church, Florence, Col., and chaplain of the State Penitentiary, has been appointed by the Governor to represent the state of Colorado in the coming meeting of the American Prison Association.

THE REV. H. B. GWYN is to be addressed at Naperville, Ill. He continues to be rector at Riverside.

THE REV. R. M. HARDMAN, a retired priest of the Missionary District of South Dakota, is spending the winter at Llano, Texas, and is giving the communicants of this mission the ministrations of the Church. Mr. Hardman at one time was priest-in-charge of Beeville and Kennedy, Texas.

THE Rev. W. O. LESLIE, JR., has resigned as rector of Holy Cross Church, Jersey City, and has become a member of the Newark City Mission staff and also rector of Christ Church, Newark. His office will be at the Diocesan House, 21 Washington St., Newark.

THE REV. FREDERICK LUKE, curate at All Saints' Cathedral, Spokane, Wash., has accepted a call to become rector of St. John's Church, Centralia, Wash., and began his duties Oct. 2nd.

THE REV. R. O. MACKINTOSH has succeeded the Rev. Goodrich R. Fenner as rector of Uvalde and Montell, West Texas. Mr. Mackintosh has been serving the church in the Rio Grande Valley, and has organized the work at Mercedes, Dona, McAllen, and Mission.

THE REV. ROBERT MCCUTCHEON has recently entered upon his duties as rector of the church at Del Rio and Brackettville, Texas. Mr. McCutcheon came from Holy Trinity Mission, Zamboanga, Philippine Islands.

THE REV. LEO GAY MCABEE, of the University of Illinois, diocese of Springfield, has sailed for Manila, to be chaplain to the Bishop and one of the clergy of the Cathedral of St. Mary and St. John.

THE REV. O. E. NEWTON has accepted a call to St. Stephen's Church, Clifton Heights, in the diocese of Pennsylvania, and expects to begin work there in a month or two.

THE REV. JOHN MITCHEL PAGE has begun the ninth year of his chaplaincy of the Church at the University of Illinois. His address for the coming year is 607 S. Lincoln Avenue, Urbana, Illinois.

THE REV. HENRY D. PHILLIPS, D.D., chaplain of the University of the South, and professor of English Bible in the same, has accepted a call to become rector of Trinity Church, Columbia, S. C., and will enter upon his new duties January 1, 1922.

THE address of the Rev. WALTER C. ROBERTS is Union Theological Seminary, cor. Broadway and 120th St., New York City.

THE REV. PHILIP L. SCHENK, rector of Christ Church, Dearborn, Mich., who for the past two years has resided in Ann Arbor, is now residing in the new rectory, built for the church by Mrs. Henry Ford as a contribution to the Nation-wide Campaign. Mr. Ford's father was a founder and vestryman of Christ Church.

THE REV. FREDERICK CONSTANTINE STEVENS has resigned as priest-in-charge of St. Alban's Mission, diocese of Long Island, to become the rector of St. Mark's Church, Adelphi St., Brooklyn, in the same diocese.

THE REV. STEPHEN D. THAW, having accepted a call to St. Paul's Church, Harrisburg, Pa., will enter upon his work there November 1st.

THE REV. EDWARD K. THURLOW should be addressed at Williamstown, Mass., where he is assistant at St. John's Church, with special work among the students at Williams College.

THE REV. DR. EDWIN A. WHITE, rector emeritus of Christ Church, Bloomfield and Glen Ridge, N. J., has removed to 9 Clinton Road, Glen Ridge, N. J.

## ORDINATIONS

### DEACONS

SALINA.—On Sunday, September 25th, in Christ Cathedral, Salina, Kansas, the Rt. Rev. R. H. Mize, D.D., ordained to the diaconate VERNON A. WEAVER, FRANCIS C. REYNOLDS and SAMUEL F. LYONS; the presenter being Ven. C. E. Maltus. The Bishop preached on The Joy of the Ministry and emphasized the help and pleasure that would come through human contact.

WEST TEXAS.—On the 18th Sunday after Trinity, September 25th, at St. Paul's Memorial Church, San Antonio, Texas, Mr. CLAUDE ROBERT PARKERSON was ordered deacon by the Rt. Rev. Wm. T. Capers, D. D., Bishop of the diocese. The candidate was presented by the Ven. B. S. McKenzie. Mr. E. D. Williams, who is soon to be ordered deacon, acted as Bishop's chaplain, carrying the Bishop's pastoral staff. The sermon was preached by the Bishop. This ordination is of more than usual interest to the Church, and especially to the members of the Brotherhood of St. Andrew, for Mr. Parker-son served the Church during the war as one of the Army and Navy Brotherhood secretaries in the camps of Oklahoma and Texas. Mr. Parker-son has served the Church for nearly 20 years as Church army evangelist in England, as an S. P. G. catechist in the diocese of Saskatchewan, Canada, and as a lay-worker in Nebraska and Wyoming before coming to the diocese of West Texas. At the close of the war Bishop Capers took charge of St. Paul's Memorial Church, which is situated right at the center of Ft. Sam Houston as the Bishop's Church for army work, appointing Mr. Parker-

son as his lay assistant with license to preach. He has been at St. Paul's Church three years and has been appointed by the Bishop to continue as vicar.

### PRIEST

TEXAS.—On June 25th, in Trinity Church, Houston, Texas, the Rev. GORDON M. REESE was advanced to the priesthood. The Rt. Rev. Clinton S. Quin, D.D., ordained the candidate and those who joined in the laying on of hands were the Rev. Messrs. L. Valentine Lee, T. J. Windham, Harris Masterson, George Ossman, and Charles Clingman. The Rev. Charles Clingman, rector of Trinity Church, preached, and the Rev. L. Valentine Lee presented Mr. Reese.

The Rev. Mr. Reese is secretary of young people's work in the diocese of Texas and is also young people's pastor of Trinity Church, Houston.

## MARRIED

SAUBER—BURNHAM.—THE Rev. JULIUS C. H. SAUBER, civic chaplain of the diocese of Pittsburgh, to THEODORA BURNHAM, in Boston, on Sept. 17th.

COREY-TORRENCE.—Married on Saturday, September 10th, at All Saints' Chapel, Lake Wauasee, Indiana, by the Rt. Rev. John Hazen White, Bishop of Northern Indiana, assisted by the Rev. Robert M. Hogarth, rector of Church of the Epiphany, Cincinnati, Ohio, MARY FERGUSON, daughter of the late Rev. Geo. Paul and Mary Ferguson TORRENCE to WALTER COOMBS COREY of Cleveland, Ohio. At home after Oct. 1st at 1330 East 115th St., Cleveland.

## DIED

NATTRESS.—At Wellesley Hospital, Toronto, on September 19th, Mrs. JOSEPH NATTRESS (nee Shuttleworth), sister-in-law of the Rev. George Nattress, of the Church of the Advent, Boston. Burial from Christ Church, Brampton, the Rev. R. W. Allen, rector, and the Rev. H. P. Charters, officiating. During the past twenty years the deceased has been a prominent and helpful member of Christ Church parish.

"Make her to be numbered with Thy saints in glory everlasting."

## MAKE KNOWN YOUR WANTS THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements, (replies to go direct to advertiser), 3 cents per word; replies in care THE LIVING CHURCH, (to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

In discontinuing, changing, or renewing advertising in the classified section, always state under what heading and key number the old advertisement appears.

## POSITIONS OFFERED

### CLERICAL

RECTOR WANTED, NORTHERN TEXAS, splendid climate, beautiful church, moderate salary to commence. Can be greatly increased by the right man. Apply giving full particulars to S. C. ASH, Cleburne, Texas.

WANTED—ORGANIST AND CHOIRMASTER at once. For particulars address Box 317 Ridgway, Pa.

**ASSISTANT FOR CATHEDRAL, ALSO** priest for mission. Single clergy. Both positions offered are in Pennsylvania. Salary \$1500. and quarters. CATHEDRAL-436, LIVING CHURCH, Milwaukee, Wis.

**THREE PRIESTS FOR MISSIONARY WORK** in the Northwest. Must have real missionary spirit, and willing to be away from home when work requires. Salary \$1500. and rectory. MISSIONARY-437, LIVING CHURCH, Milwaukee, Wis.

**TWO PRIESTS FOR MISSIONARY WORK** in Southwest. Must have zeal for missionary work, and be devoted to the Church. Salary, \$1800. and rectory. SOUTHWEST-438, LIVING CHURCH, Milwaukee, Wis.

**ASSISTANT FOR LARGE PARISH IN NEW** York State. Single man only. Salary \$1500. NEW YORK-439, LIVING CHURCH, Milwaukee, Wis.

**PARISH IN SOUTH CAROLINA DESIRES** rector. Cultured, well-to-do people. \$2000. and rectory. PARISH-440, LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN FOR MISSION WORK IN** South Carolina. Large opportunity for right man to do institutional work; four points to be taken care of. Salary \$1700. and rectory. INSTITUTIONAL-441, LIVING CHURCH, Milwaukee, Wis.

**ASSISTANT FOR LARGE CITY PARISH IN** Virginia. Must be man who is able to take care of work among young people, and especially work with men in Navy Station. Salary \$1800. ASSISTANT-442, LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**WANTED, BY A NEW ENGLAND BISHOP,** a young man, not under eighteen, desiring to prepare for College or read for Orders. Must be able to drive an auto and accustomed to the Boy Scout Work. Full particulars by addressing F. M. T.-420, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

## CLERICAL

**PRIEST, GOOD PREACHER, WOULD AC-**cept small Catholic parish or mission, partially supporting himself. Address MISSIONARY, care John W. Harris, Woodmont, Conn.

**PRIEST, CULTURED, EXPERIENCED, EDU-**cator, young, vigorous, married, family is now satisfactorily located, and remuneratively employed, but desires parish in or near co-educational college, or university town, in order to begin the higher education of his children. Address H-433, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, SINGLE, AT LIBERTY, UNIVER-**sity and Seminary graduate. Thoroughly experienced. Highly recommended. Address G-443, care LIVING CHURCH, Milwaukee, Wis.

**RETIRING ACTING RECTOR OF A PROM-**inent City Parish—is available for work immediately. Sound Churchman, splendid reader, and speaker—Highly recommended by present vestry and others. Can be secured for City Parish—curacy or temporary work. Medium salary. Thirty-five—unmarried. Address Vestry Box 445, LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**SEXTON, CHURCHMAN, REVERENT, RE-**liable, experienced. desires position of sexton. Can furnish references. Address SEXTON, 432, care of LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED DEACONESS DESIRES PO-**sition as House Mother. Can furnish very best recommendation. Address Deaconess-423, LIVING CHURCH, Milwaukee, Wis.

**WANTED BY A HIGHLY EDUCATED** Churchwoman of years and experience, a position as chaperone or house mother in a girls' school or home. Address A. B. C., care LIVING CHURCH, Milwaukee, Wis.

**MANAGING HOUSEKEEPER WANTS PO-**sition, hospital or institution. References. W-435, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**FLORENTINE CHRISTMAS CARDS \$1.00** and \$1.25 per dozen. Leaflet. C. ZARA, Box 4243, Germantown, Pa.

**WANTED TO BUY OR BORROW COPY OF** "Little Pilgrims and the Book Beloved." Rev. GEORGE G. BURBONCK, Richmond, Indiana.

**AUSTIN ORGANS. REGRET INVARIABLY** follows choice of a cheaper organ. Contracts that at first look inviting because of lower cost turn out to be more expensive in upkeep and never perfectly satisfying in tone. The chorus of approval from the thousand organ owners, continues, as always, unanimous. AUSTIN ORGAN CO. Hartford, Conn.

**CHURCH EMBROIDERIES, A L T A R** Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

**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.

**ALTAR AND PROCESSIONAL CROSSES;** Alms Basins, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40 per cent less than elsewhere. Address REV. WALTER E. BENTLY, Port Washington, N.Y.

**PIPE ORGANS.—IF THE PURCHASE OF** an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

**FOR SALE, CHARMING STATUE OF** THE BLESSED VIRGIN and Child Three feet nine inches high, designed and executed by Robert Robbins. May be seen at EDWIN S. GORHAM'S, 11 West 45th St. Also a statue of St. Joseph, same size, may be seen at the studio, number 5 Grove Court, 10½ Grove St., New York.

**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.

## UNLEAVENED BREAD—INCENSE

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

**S. T. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on application.

**PRIESTS HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

## FOR RENT—FLORIDA

**TO LET, LADIES' COTTAGE, FURNISHED,** ready. DR. BLANCHET, Uppohall, Fla.

## CLERICAL OUTFITS

**OXFORD" EXTRA LIGHT WEIGHT CAS-**sock and Surplice for traveling; one quarter usual weight. Set of Vestments, from five Guineas. SCITS, HOODS, GOWNS, etc. Write for full particulars and self-measurement forms. MOWBRAY'S, Clerical Tailoring Dept., 299 Margaret Street, London, W. I., England, and at Oxford.

## BOARDING—ATLANTIC CITY

**THE AIMAN, 109 S. CALIFORNIA AVENUE,** Chelsea, Atlantic City. Attractive beach-front cottage. Ideal location, large ocean view rooms, excellent accommodations, select guests.

## 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, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

## HOME FOR CHILDREN—NEW YORK

**THE HOUSE OF THE ANNUNCIATION** 3740 Broadway, corner of 155th street, New York, receives crippled, incurable, and unfortunate children between the ages of 4 and 16 years, and is under the care of the Sisters of the Annunciation, who have a regular school for them, and they are also taught needlework.

They are taken to the Summer Branch House, at Wilton, Conn., for several months each year. The corporate title is "SISTERS OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY."

## HOSPITAL—NEW JERSEY

**S. T. ANDREW'S REST, WOODCLIFF LAKE,** Bergen Co., New Jersey; under the care of Sisters of St. John Baptist. Open from May 15th to Oct. 1st. For women under 60 recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

## SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

## IS IT WORTH WHILE?

Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

Continuation of the four existing camps and the addition of others will be possible if members of the Church will give the use of tracts of land and for sites next season.

Interested persons will be furnished with detailed information upon application to the Brotherhood of St. Andrew, 202 S. 19th Street, 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.

## APPEAL

## ALL NIGHT MISSION AND BOWERY

## HAVING COMPLETED

ten years of continuous service, (never has closed night or day), reports feeding 182,000 sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DUDLEY TYNG UPJOHN, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many Bishops and clergymen.

## 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 obtainable in their own neighborhood.

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, no longer 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 production, 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 *Information Bureau*, THE LIVING CHURCH, Milwaukee, Wis.

**Church Services**

**CATHEDRAL OF ST. JOHN THE DIVINE  
NEW YORK**

Amsterdam avenue and 111th street  
Sundays: 8, 10, 11 A. M., 4 P. M.  
Week-days: 7:30 A. M., 5 P. M. (choral)

**ST. STEPHEN'S CHURCH, NEW YORK**

Sixty-ninth street, near Broadway  
Rev. NATHAN A. SEAGLE, D. D., rector,  
Sunday Services: 8, 11 A. M., 4 P. M.

**SAINT LUKE'S CHURCH, NEW YORK**

Convent avenue at West 41st street  
Rev. WILLIAM T. WALSH, rector.  
HEALING SERVICES, Thursdays 10:30 A. M.

**ST. CHRYSOSTOM'S CHURCH, CHICAGO**

1424 North Dearborn street  
Rev. NORMAN HUTTON, S.T.D., rector  
Rev. ROBERT B. KIMBER, B.D., associate rector  
Sunday Services: 8 and 11 A. M.

**ST. PETER'S CHURCH, CHICAGO**

Belmont Avenue at Broadway  
Sundays: 7:30, 11 A. M., 7:45 P. M.  
Week days: 9:00 A. M., 5:30 P. M.

**ST. JAMES' CHURCH, CLEVELAND**

East 55th Street at Payne Avenue  
Sundays: High Mass, 10:30 A. M.  
Daily Mass, 7:00 A. M.

**CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.**

Saint Charles avenue and Sixth street  
Rt. Rev. DAVIS SESSUMS, D.D., Bishop,  
Rev. J. DIRICKSON CUMMINS, Rector  
Sundays: 7:30, 11:00, and 5:00.

**ST. ANDREW'S MEMORIAL CHURCH, DENVER**

2015 Glenarm Place  
Priests of the Associate Mission. Sunday, 8  
11, 8 P. M. service.  
Daily Mass, 7:30, Monday 10 A. M.

**BOOKS RECEIVED**

*Cosmopolitan Book Corporation. New York City.*

*The Pride of Palomar. By Peter B. Kyne.*

*The Abingdon Press. New York City.*

*What Christian Science Means and What We can Learn From It. By James M. Campbell.*

*Engineering Magazine Company. New York City.*

*How to Manage Men. By E. H. Fish.*

*George H. Doran Co. New York City.*

*Roving East and Roving West. By E. V. Lucas.*

*Turns About Town. By Robert Cortes Holliday.*

*The Open Court Publishing Co. Chicago, Ill.*

*A Christian's Appreciation of Other Faiths. A study of the Best in the World's Greatest Religions. By Rev. Gilbert Reid, D.D.*

*Longmans, Green & Co. New York City.*

*Men of Might. Studies of Great Characters. By A. C. Benson, M.A., and H. F. W. Tatham, M.A. New Illustrated edition.*

*American Association for Labor Legislation. New York City.*

*Unemployment Survey 1920-1921.*

*Thomas Y. Crowell Company. New York City.*

*The Quimby Manuscripts. Showing the Discovery of Spiritual Healing and the Origin of Christian Science. Edited by Horatio W. Dresser, author of "A History of the New Thought Movement," etc.*

**Barse & Hopkins. New York City.**

*Bobby Blake on the School Eleven. By Frank A. Warner. (Bobby Blake Series). Illustrated by E. J. Dinsmore. 256 pages, \$1.00.*

*A Treasury of Indian Tales. By Clara Kern Bayliss. Illustrated. Price .75 net. Postage extra.*

*A Treasury of Myths. By Inez N. McFee. Illustrated. Price .75 net. Postage extra.*

*A Treasury of Flower Stories. By Inez N. McFee. Illustrated. Price .75 net. Postage extra.*

**PAMPHLETS**

**From the Author.**

*Catechism on Motion Pictures. By Rev. Wm. Sheafe Chase, D. D., 481 Bedford Ave., Brooklyn, N. Y., Chairman of Motion Picture Committee of the Society for the Prevention of Crime.*

**TWELVE NEW BISHOPRICS  
PROPOSED IN ENGLAND**

*Dioceses to be Limited—Episcopal Timber—School of Church Music—"Self-denial Week"*

The Living Church News Bureau }  
London, September 16, 1921 }

THE committee of the National Assembly of the Church of England which was appointed to consider the creation of new sees has forwarded its report to the Bishops for submission to the diocesan conferences, in order that its proposals may be discussed locally before they are considered at the next meeting of the National Assembly. The committee's recommendations (which are, of course, no more than tentative, are for the immediate creation of twelve new dioceses, apart from those which may be created by the division of the dioceses of London and York. The twelve proposed new dioceses would be divisions of the present dioceses of London, Winchester, Chichester, Salisbury, Exeter, Oxford, Peterborough, Lichfield, Southwell, Manchester, and York. It is further suggested that the division of the following dioceses also calls for consideration in the near future:—Southwark, Chelmsford, Bath and Wells, and Ripon.

Opinion on these recommendations will doubtless be sharply divided, for there are many earnest Churchmen who consider that the multiplication of dioceses will tend to lower the prestige of the bishop's office. It may, however, be urged, in reply to this objection, that it is outweighed by the necessity of laying upon the bishops no greater responsibility than they can reasonably or efficiently discharge. The employment of suffragan-bishops is at the best but a makeshift, and has few upholders. On this point the report itself declares that new dioceses should not be so large as to require more than one suffragan at the most, and that he should be styled an "assistant bishop."

The committee proposes that, if the report is generally approved, a committee be appointed to draft measures giving effect to its proposals. They go on to say:—"It would very likely be necessary that certain dioceses should be grouped together for the purposes of finance and patronage, on the ground that the best unit for spiritual supervision may often be too small for those purposes. The increase in the number of bishops may lead to the need for a multiplication of provinces, but only experience can show either the existence of the need or the best way to meet it." The Committee explains that it sought to cover the whole field, without prejudice to the case of any particular see ready for immediate division. The numbers suggested as generally appropriate to a diocese were (a) not less than about 150 benefices, not less than about 200 clergy; (b) not more than about 250 benefices, not more than 300 clergy. A new diocese

should, however, contain a fair proportion of rural parishes if possible.

The following general principles are laid down:—That the question of accessibility should be kept closely in view. Not only should the bishop be able to visit his clergy, but the clergy should be able, without undue expense, to use the cathedral town as a centre of corporate life. Each new diocese should be formed with a primary regard to its own conditions; the creation of a good new diocese should not be prejudiced by inconvenience caused to the parent see, which could be dealt with independently afterwards. As the income of the Ecclesiastical Commissioners is largely derived from episcopal and capitular sources, the Ecclesiastical Commissioners might fairly be asked to devote parts of their funds to the provision of stipends for new bishoprics.

The report may be said to take a statesmanlike view of the needs of the Church as a whole, and so far as general principles are concerned it is to be welcomed. No apprehension need exist concerning the supply of priests of the right quality for an enlarged episcopate. There are many such who have been considered suitable for overseas dioceses, and they may not unreasonably be deemed worthy to discharge similar responsibilities at home. The truth of this is well instanced in the case of Dr. Furze, Bishop of St. Albans (late of Pretoria); and what an immense gain to the episcopal bench in England it would be if a home diocese could be found for Dr. Frank Weston, Bishop of Zanzibar!

**SCHOOL OF CHURCH MUSIC**

The Summer School of Church Music is being held this week at the Diocesan Training College, Bristol. That staunch advocate of the use of the Church's ancient plainsong, the Rev. A. S. Duncan Jones, vicar of St. Mary's, Primrose Hill, presided at the first meeting on Monday last. In his opening address Mr. Duncan Jones said that their primary object was to help people who wished to have music adapted to accompany the liturgy. They were there to try to help one another to perform the Church service in a more worthy manner. They had in view the parish church rather than the cathedral, and one of the great difficulties which had attended Church music during the last century had been that they had not distinguished clearly enough between what was possible or suitable in a cathedral and what was possible or suitable in a parish church. The kind of worship which they had in mind was that which, roughly speaking, fell under the head of priest and people. That meant that the music that they were aiming at must be for the greater part what was called "congregational," or music which the whole of the worshippers in church could, as far as possible take a vocal part in. But that was not to say that they excluded the idea of a choir.

Many prominent Church musicians are taking part in the summer school, and I hope

to be able to make further reference to the proceedings in my next letter.

#### "SELF-DENIAL WEEK"

Hitherto the Salvation Army has had a monopoly of a special "Self-Denial Week", but the utility of this form of raising money for Church purposes is now appealing to some dioceses in the Church of England. The Diocese of St. Albans has chosen the first week of Advent for this purpose, when all Churchpeople are to be asked to join in going short of something, whether in the way of food, drink, amusements, or smoking, in order to realize a sum of £32,500. Dr. Furse (the Bishop) estimates that ten shillings from each communicant in the diocese would produce £25,000. The Bishop of Chelmsford has fixed a week in October for a similar purpose, and other dioceses are following suit. The most urgent need of the moment is to increase the incomes of the poorer clergy, but there are also building restorations and administrative work which need support.

#### EXCHANGE OF PULPITS

The "return visit" last Sunday of the Dean of Durham (Bishop Welldon) to Westminster Chapel, where Dr. J. H. Jowett is minister, attracted a very large congregation. Bishop Welldon, who is apparently more optimistic than the Bishop of Peterborough in the matter of reunion, declared that once the

principle of inter-communion is established, "all else which may be reasonable or desirable will follow in time." Dr. Jowett and the Dean of Durham having exchanged pulpits, the dean hopes that this practice will spread and become a common incident in the practice of the Churches. But, for all that, it must once more be pointed out that, as things are at present, the premature action of the Dean of Durham in the matter of inter-communion is clearly contrary to the law of the Church, and leaves a painful impression on the minds of loyal Churchmen.

#### AN EPISCOPAL PILGRIMAGE

The Bishop of Southwark, today (Friday) begins a pilgrimage through the Caterham Rural Deanery. He starts from Sanderstead, near Croydon, and the tour will occupy a fortnight. Wearing his episcopal robes, and accompanied by his domestic chaplain, with pastoral staff, the Bishop will walk in procession from parish to parish. At the boundaries of each he will be met by the local clergy and laity. In addition to conferring with the clergy, the Bishop will call on the sick in their homes, visit schools and hospitals, preach in parish churches, and address gatherings of parishioners. He will also speak at wayside services, many of which will be held around village war memorials.

GEORGE PARSONS.

dresses were given by the Archbishop of Algoma, the Bishop of Qu'Appelle, and Archdeacon Burgett. The Union is strongly opposed to any idea of admitting ministers of Protestant communions to Holy Orders in the Church of England without Confirmation.

#### CHURCH CONSECRATION AT JACKSONVILLE, ILL.

BISHOP Sherwood had the pleasant opportunity on Sunday, September 25th, of consecrating the new Trinity Church at Jacksonville, Ill. At the same time a font given by the children of the Sunday school was blessed and several of the children were baptized. The rector, the Rev. J. F. Langton, preached the sermon.

The site for the church was the gift of Mr. Dennis Rockwell. The original church was consecrated by Bishop Kemper in 1836. It was remodeled in 1867 and destroyed by fire in 1918. The present edifice takes its place.

#### CHICAGO CLERGY AT MEETING OF DEANERY

ABOUT FIFTY of the clergy of Chicago and immediate suburbs met at Berwyn for the first fall meeting of the Northeastern Deanery, held in the parish at that suburb on Monday, September 26. Mr. Joel D. Hunter, manager of the Chicago Charities, spoke on the outlook for the winter especially for the unemployed, stating that the city no longer has a municipal lodging house, that the difficulty of lodging the unemployed has become very great, and that the number who would need help in the city during the winter would reach from one hundred thousand to three hundred fifty thousand people. The Rev. E. J. Randall gave an interesting illustrated address on his summer travels in Alaska. The session closed in an interesting manner with the turning of the first sod for the parish house, which is to be moved from its present site and rebuilt in order that a new church may be erected on the site of the present parish house. The Dean, the Rev. J. H. Edwards, officiated.

#### A NICKLE FOR GOD

THE FORMER rector of St. Thomas's Church, Taunton, Mass., has written an incident under the head, "A Nickle for God," which might well be copied in many a parish calendar. The paragraphs are as follows:

"I have just wrapped up and deposited twelve dollars in nickels," said the treasurer's assistant to the rector the other day. That remark set the rector thinking. A nickel for the Lord! Except for the copper penny, the smallest sum that could be given; and there were 240 nickels in the plates on two Sundays. A nickel for God! For the child, taken out of his allowance of a few cents a week, an adequate and generous gift; but for the man or woman? A car fare is 10 cents; an ice cream soda costs 15, with a tax besides; an admission to the movies 15 or more—but a nickel for God!

"A man sat in the pew. His new hat was beneath the seat: it had cost him \$7. His gloves were beside him; he had paid \$4 for them on Friday. He had stopped on his way to church to have his shoes polished and had paid 10 cents for the shine. He had taken a friend to the theatre the night before, had a little supper afterwards, and had not thought the bill of \$8 too much for the fun. He had a shave and paid 15 cents for it with alacrity. He had bought a box of candy for his wife and it had cost, etc.

## CANADIAN SYNOD MEETS IN HAMILTON

### Resolutions to restore the Invocation—The Revised Prayer Book—Anglo-Catholic Union.

The Living Church News Bureau }  
October 16, 1921 }

THE General Synod of the Church of England in Canada convenes at Christ Church Cathedral, Hamilton, Ontario, on Wednesday next, October 5th. The preacher at the opening service will be the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York. The synod will probably be in session for a fortnight, and is likely to be one of the most important yet held.

The House of Bishops and the three boards, the Missionary Society, the General Board of Religious Education, and the Council for Social Service, have all been meeting this week in Toronto. It is understood that the House of Bishops is likely to present to the synod important recommendations regarding the Lambeth proposals on Christian unity. The third day of the session is by canon devoted to the work of the Missionary Society, the fourth to that of the General Board of Religious Education, the fifth to that of the Council for Social Service. Unfinished business left over from the last session (1918) includes the following resolution of Dean Shreve, of Quebec, respecting the Canon of the Eucharist:

"That whereas, the Scottish Branch of the Church has long enjoyed the use of the Ancient Order of the Prayer of Oblation and the Invocation of the Holy Ghost in the Canon of Consecration of the Holy Communion;

"And whereas, the American Church has had the happiness of the authorized use, almost from the earliest moment of its national existence, of the same beautiful and appropriate order:

"And whereas, the Mother Church in England is moving on the work of Revision, along the same lines of improvement of the office;

"And whereas, it is highly desirable that in following the custom of the early Church, all might be brought into closer union with each other;

"And whereas, the Invocation of the Holy Spirit rightly emphasizes the all-important work of the Holy Ghost in this sacred mystery;

"Therefore, Resolved, that the General Synod of the Church of England in Canada does hereby restore the ancient heritage of the Church, by authorizing, for permissive use, the Prayer of Oblation, and the Invocation of the Holy Ghost in the Canon of Consecration, according to the arrangement in the American Book of Common Prayer.

The debate on this motion will be looked forward to with great interest, opponents of it having already circulated tracts against it.

The Bishop of Ottawa will move in favor of the restoration of the word "Holy" before "Catholic and Apostolic Church" in the Nicene Creed, as soon as it can be done by due authority. A canon proposing to give official status and support to the Brotherhood of St. Andrew in Canada is to be introduced by Canon Seager, the new provost of Trinity College. The report of the executive committee contains a valuable report on the training of candidates for Holy Orders. The report of the beneficiary committee will contain important recommendations on the establishment of a Dominion Pension Fund Canon. The revised Canadian Prayer Book will be up for confirmation by this synod, having been adopted at last session and subsequently approved by the various provincial synods.

The Anglo-Catholic Union took advantage of the other gatherings in Toronto this week to hold a largely attended meeting in St. Thomas' parish hall, Toronto, when ad-

# ST. PAUL'S CHAPEL RE-OPENED

*Special Services for the Event—  
Church Normal School—  
Oratorio at St. Bartholomew's.*

The Living Church News Bureau }  
New York, October 3, 1921 }

**A**FTER being closed for more than two months, St. Paul's Chapel, on lower Broadway, was formally re-opened at noon, on Michaelmas Day. The work of renovation has been thoroughly and tastefully accomplished.

At this festival service the Holy Communion was celebrated by the Rev. George Cox. The Rev. Dr. William Montague Geer (vicar-emeritus) read the Gospel, and the Rev. Dr. Joseph P. McComas (vicar of St. Paul's), read the Epistle. The full choir was present and sang the *Missa de Angelis*, Mr. Edmund Jaques being the organist and choirmaster. A very large congregation was present.

On Sunday, October 30th, the 155th anniversary of the opening of St. Paul's Chapel will be duly observed.

The Business Women's Club has been so useful and successful that a similar association for young business men may be formed in the near future.

### NORMAL SCHOOL WORK

The New York Church Normal School has published a very attractive booklet describing its plans and methods of work for the year about to begin. It is expected that centers will be established in Westchester county and Staten Island, as well as in Manhattan and The Bronx. Full information as to places, times, courses, and re-

quirements, may be had from the Rev. George Farrand Taylor, Principal, 240 East 31st Street, New York City.

### ORATORIO AT ST. BARTHOLOMEW'S

At Evensong in the new St. Bartholomew's Church, Park Ave. and Fiftieth St., on Sunday, October 9th, and on the three Sundays following, Mendelssohn's *Elijah* will be sung in full, a portion of this oratorio each Sunday. All seats are free at these services and a cordial invitation is extended to music lovers and their friends to attend. Mr. David McK. Williams is the parish organist and choirmaster.

### TAKES BOYS TO THE COUNTRY

The Rev. Dr. Joseph G. H. Barry, rector of the Church of St. Mary the Virgin, recently entertained a score of boys at St. Mary's Summer Home, Keyport, N. J., during a week-end and gave them the benefit of a quiet day during their stay by the seaside. This, it is believed, was a unique blending of opportunities for religious worship, instruction and recreation, for boys only.

### SEMINARY REUNION

The alumni of the General Theological Seminary will have a mid-winter reunion on Tuesday, January 17th, at the invitation of Dean Fosbroke. Besides the usual chapel services and the annual dinner in the refectory, there will be various exercises in Sherred Hall, and opportunities for class and group reunions. It is planned to distribute invitations and programmes at least a month before the reunion.

The annual meeting of the Seminary trustees will be held on Wednesday, January 18th.

# NATION-WIDE CAMPAIGN IN BOSTON

*Institutes to be Held—Slack Vestries—One Parish did not Borrow.*

The Living Church News Bureau }  
Boston, October 3, 1921 }

**T**HE Nation-wide Campaign will be thoroughly emphasized in the Diocese of Massachusetts during the last two weeks of October and early November. Eleven institutes in strategic centers of the diocese will be conducted by the Rev. William H. Milton, D.D., and Mr. Lewis B. Franklin, national treasurer of the Church. These institutes are for the definite training of leaders for the parish conferences which are to follow the institutes early in November.

The institute for the training of workers in the Greater Boston area will be held in St. Paul's Cathedral, on Monday and Tuesday, October 17 and 18.

The institutes for the other areas of the diocese will be held, according to the following schedule:

- Mon., Tues., Oct. 17, 18—  
Trinity Church, Boston.....Dr. Milton
- Wed., Thurs., Oct. 19, 20—  
Grace Church, New Bedford...Dr. Milton
- Ascension, Fall River.....Mr. Franklin
- Fri., Sat., Oct. 21, 22—  
St. Paul's, Brockton.....Dr. Milton
- St. Paul's, Malden.....Mr. Franklin
- Mon., Tues., Oct. 24, 25—  
St. Stephen's, Lynn.....Dr. Milton
- Wed., Oct. 26—  
Diocesan men's meeting in Trinity

Church, Boston.

Thurs., Fri., Oct. 27, 28—

St. Andrew's, Framingham...Dr. Milton  
Trinity Church, Haverhill..Mr. Franklin

Sat., Sun., Oct. 29, 30—

St. Anne's, Lowell.....Dr. Milton  
Grace Church, Lawrence...Mr. Franklin

### CHURCH SCHOOL UNION

The annual meeting of the Church School Union of the diocese will be held in Trinity Church, Boston, on Saturday, October 15, from 11 a. m. to 4 p. m. In the morning addresses will be given by the Rev. John W. Suter, Jr. "The New Organization of the Diocese for Religious Education," and by Bishop Lawrence, "Teachers and Club Leaders Recruiting for the Ministry and the Mission Field."

In the afternoon, following the luncheon for the clergy and delegates, the pageant, *Rebecca*, will be presented in Trinity Church. This pageant will be presented by the members of the Church of Our Saviour, Longwood, under the direction of Miss Dorothy Parker, a member of the diocesan commission on Church pageantry and drama, as an illustration of what can be done in a local parish in the field of pageantry. The pageant and all other features of the annual meeting are open to the public.

### SLACK AND OTHER VESTRIES

This is the season of the year when the rector ripens into vexation, and the venerable vestry into vanity. The rector is

frankly vexed because he finds it exceedingly difficult to mobilize a 100 per cent vestry for the fall meeting. The vestry is vain, in assuming an intimate acquaintance with the parish financial affairs, to which it has not given the slightest thought for three months. In asking a prominent layman recently about the low spiritual ebb in another diocese, I was told that the vestries had gone to seed, good men who still held the most important lay official positions in the parish, and yet doing no work, thus successfully discouraging anyone else from doing anything.

A refreshing exception to the average slacking vestry is seen in St. Paul's vestry, Brockton. In writing in his parish leaflet of his September vestry meeting, the rector, Dr. Matthews, said: "It was a great treat to the rector to have such an enthusiastic meeting of the vestry on the 15th to start the season's activities. We usually do have enthusiastic meetings, and nearly 100 per cent attendance, which speaks well for a body of seventeen men. But for some reason or other the first meeting each season is apt to be a rather tame affair, due perhaps to the loss of our active stride during the inactivity of the summer. This first meeting found us moving with the admirable St. Paul's speed.

The Rev. Charles Tabor Hall, rector of St. John's Church, Arlington, announces that "at a special parish meeting, September 20th, the constitution and by-laws of the parish were amended so that the vestry now consists of nine men, three to be elected each year for a term of three years, no member to be eligible for re-election till one year has elapsed after expiration of his term of office; fifteen members constitute a parish-meeting quorum; the vestry is given power to fill vacancies in its membership until a new member is elected at the next annual parish meeting. These amendments must be approved by the standing committee of the diocese before becoming operative."

### MISSION AT HAVERHILL

The Rev. J. Malcolm-Smith announces that the Rev. F. S. Penfold, D.D., rector of St. Stephen's Church, Providence, will hold a mission in Trinity parish, Haverhill, Mass., in November. I recently met a Haverhill woman, a loyal Roman Catholic, who was temporarily thrown out of work on account of the depression in the shoe business, and was serving as a maid in a home near Boston. I asked her if she knew the Episcopal minister in Haverhill. She did not know him personally, and yet her face brightened, as she told me several incidents, revealing the affection felt by Roman Catholics, Greeks, and Protestants for the rector of Trinity Church, Haverhill.

### MUSICAL SERVICES AT TRINITY CHURCH

A special musical service at 4 P. M. last Sunday at Trinity Church, Copley square, had been arranged by Ernest Mitchell, organist and choirmaster. He had the assistance of the vested choir of fifty men and boys. Mr. Mitchell's programme was as follows:

Prelude—"Chorale," de Maleingraeu. Anthem—"Magnificat and Nunc Dimittis in B flat," Stainer; "The Lord Be a Lamp," Benedict; "A New Heaven and a New Earth," Gaul; Psalm 150, Franck.

The service was followed by an organ recital at five o'clock. RALPH M. HARPER.

### RECTORY AT ROCKLAND, MAINE

St. PETER's parish, Rockland, Maine has recently acquired a rectory, located at 34 High St.

## PENNSYLVANIA OPENS SERIES OF MISSIONARY CONFERENCES

### New Missionary to the Philippines—Miscellaneous Items.

The Living Church News Bureau  
Philadelphia, October 3, 1921

THE Diocese of Pennsylvania has taken up vigorously the national program of the Nation-wide Campaign for this centennial year and is preparing for parochial missionary conferences throughout the diocese. So soon as this plan had received the endorsement of the executive council in the early summer, the Bishop addressed a letter to each rector asking his consent to the holding of such conferences in his parish. Considerably more than half of the rectors have replied consenting to the holding of these conferences and fixing dates. The conferences will begin October 9th, and continue until the end of the month. The work of preparation of leaders for these conferences begins Sunday, October 2nd, and continues throughout the week. On Sunday, several pulpits of Philadelphia churches will be occupied by special speakers, including the Rt. Rev. Hiram Richard Hulse, D.D., Missionary Bishop of Cuba; the Rev. Dr. Wm. H. Milton, and Mr. Lewis B. Franklin. The diocesan institute for the instruction of leaders will begin Monday, October 3rd, in the Church House, and be continued Tuesday and Wednesday, in Holy Trinity Church. These instructions will be under the leadership of Dr. Milton and Mr. Franklin. Sixty-five leaders, including clergy and laity, both men and women, have been selected for this educational work.

In the larger parishes the conferences will hold two sessions daily for three days. In rural sections parishes will hold three sessions the same day. By this educational plan it is hoped to disseminate missionary

information, and to awaken real interest in the great projects of the Church among many who have hitherto been indifferent.

#### MISSIONARY TO THE PHILIPPINES

Miss Margaret M. Kilburn, one of the youngest of the staff of missionary workers of the City Mission of Philadelphia, is going to the Philippine Islands as a missionary. Miss Kilburn will leave for Manila early in November. The young missionary is a native of East Orange, N. J., and came to Philadelphia after her graduation in 1916 from the East Orange high school. During that period she has been actively identified with Church work in this diocese. For more than a year she has been in charge of the James C. Smith Memorial Home at Oakbourne, Chester County, which is under the supervision of the City Mission, as a home for needy convalescents.

#### EMERGENCY FUND FOR DIOCESAN INSTITUTIONS GROWING

During the early summer it became evident that the thirty or more charitable and educational institutions of the diocese would need more financial support than would be forthcoming from the moneys raised by the Nation-wide Campaign. A ways and means committee, with Mr. Morris Earle as chairman, was organized. The goal set for the emergency fund was \$50,000. Money and pledges received to date amount to \$32,514.05.

#### RETREAT FOR SOCIAL WORKERS

Through the hospitality of Deaconess Colesberry, a short retreat for Church social workers was held at St. Martha's House, beginning Friday, September 30th, and closing with the Holy Communion at 7:30 A. M. Sunday, October 2nd. The conductor of the retreat was the Rev. Dr. George L. Richardson.

THOMAS S. CLINE.

## CHICAGO NOTES

The Living Church News Bureau  
Chicago, October 3, 1921

A BEAUTIFUL memorial window has been placed in the baptistry of Emmanuel Church, La Grange, between the windows already erected there to the memory of David B. Lyman and Frank S. Borwell. This latest window, the gift of St. Mary's Guild, is to the men of Emmanuel Church who served in the Great War, and bears this inscription: "To the greater glory of God, and to the honor of the young men of this parish, who at the call of their Country, gave their services to the Cause of Liberty and Humanity in the World War, 1917-1918. Presented by St. Mary's Guild."

#### THE MESSAGE OF THE RESCUE MISSIONS

OUR BIG CITY missions are good indicators of social and industrial conditions in their midst. The Madison street district contains many of these bright spots, our own Cathedral Shelter being nearby. One of the best known and most extensively patronized by the "down and outers" is the Bible Rescue Mission. It was established by John Stewart in 1901 in the lodging house district of West Madison street, and in what has always been considered the barrel house district. It is to this neighborhood that the large number of railroad laborers, lumber jacks, and the general floating population come when they arrive in Chicago. On the street corners, almost

any evening, one will find hundreds of men congregated, and they are entertained by various street orators. It is here that socialism, bolshevism, atheism, and all manner of teaching contrary to the Word of God is propagated.

The superintendent's report for August shows an attendance of 3,386, with 169 "coming forward to the altar." Meals were provided for 1,335, beds for 78, clothing 10. There were six hospital visits, four jail visits, five Gospel car meetings, and 47 street meetings, besides a large distribution of tracts, Gospels, New Testaments, and Bibles.

But hard times are having their sad effects in this most commendable and needful field, for the receipts have fallen about \$300 per month under the budget estimate. The donations for August were \$305, the basket collections \$123.67. Added to the bank balance July thirty-one of 85 cents, gave a total for the month of \$429.52. The expenses for the month were \$385.12, leaving a bank balance of \$44.40. The institution is two months behind in paying the superintendent's salary, one month behind in rent, and there are various outstanding bills.

#### ANNUAL DAY OF PRAYER

THE ANNUAL Day of Prayer for the women of the diocese was observed at the Church of the Atonement, Edgewater, on

St. Michael and All Angels' Day, beginning with the Holy Communion at 10:30 A. M. and closing at 3:00 P. M. The Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston, conducted the day and gave a series of most helpful addresses to the large number of women present.

#### COLORED CHURCHMEN OF SOUTH CAROLINA IN COUNCIL

THE TWELFTH ANNUAL COUNCIL for the Colored Churchmen of the diocese of South Carolina convened in the Church of the Epiphany, Summerville, September 21-22. The council opened with the celebration of the Holy Communion and a sermon by the Rt. Rev. Wm. A. Guerry, D. D., Bishop of the diocese. The Bishop in his sermon stressed the importance of the missionary work of the Church, and urged the clergy and delegates to adopt the Church's programme for the celebration of the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society of the Church and the jubilee of the Woman's Auxiliary. The Bishop was assisted in this service by the Rt. Rev. H. B. Delany, D. D., Suffragan Bishop of North Carolina, Archdeacon Baskerville, and the Rev. John B. Elliott.

Immediately after this service, the council went into organization, and Bishop Delany read his annual report, which was a review of the visits made by him during the past year. The Bishop's report was inspiring and encouraging, and showed that progress was being made throughout the archdiocese both numerically and financially.

Throughout the council, subjects of deep and vital interest to the growth of the Church and the religious development of the people were discussed by the clergy and laity. Archdeacon Baskerville made his annual report, which was very comprehensive. The Archdeacon said in part: "During these days of lawlessness and mob violence, our Christian responsibility is tremendous and imperative. We must stand up as Christian heroes for righteousness and peace. There is no place for retreat or surrender. Brethren of the clergy, I strongly beg you not to become discouraged at occasional disturbances between the races. As ministers of the Gospel of Jesus Christ, we are not to be pessimists but optimists. We are not to be preachers of strife and hatred, but preachers of righteousness, of love, and peace, on the basis of the religion of Christ."

The Bishop of the diocese spoke in glowing terms of the Archdeacon's address and offered the following resolution:

"We, the clergy and laity of the Colored Council of the Diocese of South Carolina, wish to express our very deep and heart-felt appreciation of the generous gifts received from friends of the colored work both within and without the diocese.

"We desire to place on record our unqualified endorsement of the splendid work of our devoted Archdeacon. His labors in the Master's service are worthy of all praise, and we pray God's richest blessings upon his work and pledge him our unbounded support."

The Rt. Rev. K. G. Finlay, D. D., Bishop Coadjutor of the diocese, delivered a stirring address on the Nation-wide Campaign, which was well received.

The council closed with a special service on Thursday, at which time the Rev. M. A. Hollins of the A. M. E. Church, the Rev. A. W. Ambler, rector of St. Paul's Church, Summerville, and the Bishop, the Rt. Rev. W. A. Guerry, delivered convincing addresses.

The Woman's Auxiliary held its annual meeting at the same time as the council and



the reports showed marked progress in the work. Mrs. William P. Cornell, president of the white branch, delivered an interesting address at the meeting. Archdeacon Basherville submitted the following recommendations:

1. That we carry out as far as possible, in our parishes and missions, the programme of the 100th anniversary of the founding of the Domestic and Foreign Missionary Society.

2. That we strive to pay our Nation-wide Campaign quotas in full.

3. That each parish or mission endeavor to hold a preaching mission for the purpose of increasing our communicant list.

4. That we tender our white friends within and without the diocese our profound thanks and appreciation for their sympathetic and Christian interest in our mission work.

5. That through the Bishop of South Carolina we request the Province of Sewanee to consider the advisability of establishing a place for the training of women as deaconesses and the work of social service.

6. That we cooperate heartily and promptly with inter-racial committees working in our respective communities.

7. That we memorialize the convention of the Diocese of South Carolina for representation in that body, which will allow us to have a part in the election of our bishops and the deputies to the General Convention.

CLERGY PREVENT A LYNCHING

AN UNUSUAL AFFAIR transpired at Meeteetse, Wyoming, on a September day when three of our clergy visited the place in order to hold a missionary service. The service being completed, and the clergy having adjourned to a room in the hotel, there was a commotion and outcry outside, and a group of men were discovered apparently about to kill their victim. The clergy, the Rev. J. J. Dixon, the Rev. Wm. H. Haupt, and the Rev. H. H. Daniels, rushed to his defense. The ringleader in the mob poked a gun in Mr. Haupt's face, demanding that he keep out of it. The clergy continued their exhortations and protection of the victim until finally, police officers arriving, the latter, a criminal, was taken to jail and the crowd dispersed.

NEW CHURCH IN WYOMING

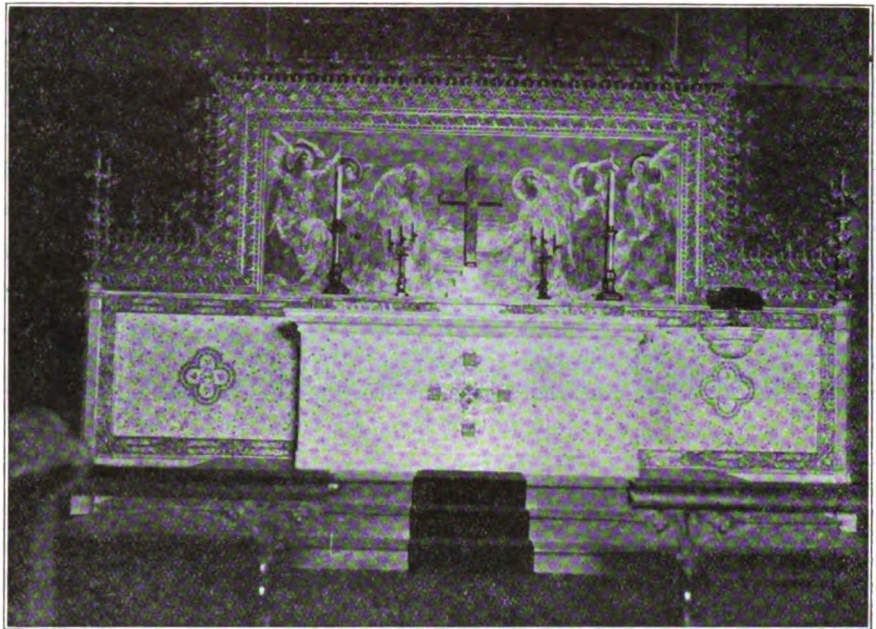
ON SEPTEMBER 4th was held the first service in the new St. Paul's Church, Dixon, Wyo. At the opening service, the vested choir made its first appearance, the Archdeacon preached, and seven children were baptized. A Confirmation class of nineteen was recently presented by the vicar.

In Dixon all building material must be hauled from the railroad over sixty miles away. However, the people under their vicar, the Rev. Frederick C. Wissenbach, who was also the architect, have completed a beautiful little compound. The old church, moved and joined to the rectory, serves as the parish house. The new church joined to the parish house stands parallel to the rectory, the parish house forming the back of the three-sided square which has a depth of twenty feet. The slope and line of the roofs of the buildings are identical, and cement walks join the different units of the group. The outer wall is made of cobblestones, as far as the sills of the windows, the remainder being of frame. The inside walls are plaster, painted stone-gray. The seating capacity is 110. The furniture of Oregon fir, stained dark brown, includes a rood-beam, a paneled altar-rail, paneled reredos and an altar nine feet in length.

FIFTIETH ANNIVERSARY AT WORCESTER

THE FIFTIETH ANNIVERSARY of the parish of St. Matthews', Worcester, Mass., celebrated on September 21st, the name day of the parish, was a joyful event. A new reredos containing a beautiful mosaic, the Adoring Angels, had been erected as the gift of the Ladies' Parish Aid Society. At the anniversary service, the Bishop of Western Massachusetts instituted the rector, the Rev. William Smith, in his rectorship, and preached the anniversary sermon. "This is the fiftieth anniversary of the founding of this church," said the Bishop. "God was surely at the beginning, and has encouraged the people ever since. I know the names of many on this parish roll who are faithful and loyal. This anniversary is marked in

fessor of Liturgies, has gone to the Western Theological Seminary, Chicago, where he is filling the chair of Church History. The Rev. Fleming James, Ph. D., formerly rector of St. Paul's Church, Englewood, N. J., has come to Berkeley as professor of Old Testament History and Literature. Dr. James is an Old Testament scholar of wide reputation, and has been acting as professor of that subject in St. Faith's Training School for deaconesses, New York City, for some years in conjunction with his important parochial duties at Englewood. Dr. James will continue to lecture at St. Faith's School in connection with his duties at Berkeley. Another addition to the faculty is that of the Rev. George A. Barrow, Ph. D., rector of St. Luke's Church, Chelsea, Mass., who will be lecturer in Theology. Dr. Barrow holds his doctor's degree from Har-



REREDOS AT ST. MATTHEW'S CHURCH, WORCESTER, MASS.

an especially happy way. The debt is wiped out. Various improvements have been installed, and the old love and confidence between Worcester churches is coming back. This also is my own tenth anniversary as a bishop. God has been patient with me and blessed me. Besides congratulating you on your anniversary, you have my good will and love. Fifty years are but a finger's breadth in the cons of time, but, if loyal, God is the end of all."

A notable factor in the service was the music under the direction of the organist, Mr. Alfred H. Booth, who has served in that capacity for forty-two consecutive years and in that time has never missed a single service. Fully fifteen hundred people, including a considerable number of the clergy from nearby points, greeted the rector and his wife at the reception that followed.

A new lighting system has also recently been installed in the parish, and new candlesticks have been placed upon the altar. In order that the church might be consecrated on the anniversary day, \$15,000 was raised for payment of the debt within a period of three weeks.

WORK BEGINS AT BERKELEY

THE SIXTY-SEVENTH year of Berkeley Divinity School, Middletown, Conn., began on Wednesday in the September Ember week with choral Evensong, at which Dean Ladd made a brief address of welcome to the students.

There have been several changes in the faculty. The Rev. Percy V. Norwood, pro-

vard University, and has been instructor in the Diocesan Training School for Teachers in Massachusetts. The Rev. William B. Lusk, rector of St. Stephen's Church, Ridgefield, Conn., will give a course of lectures in Homelitics, and the Rev. Dr. E., deF Miel, rector of Trinity Church, Hartford, and one of the board of Berkeley trustees, will be in residence at several periods during the year, giving courses in Practical Theology. The Rev. George B. Gilbert, of Middletown, diocesan missionary of Middlesex County, will continue his interesting and valuable course in Rural Church Administration, with occasional field visits by the students where they may see Mr. Gilbert's methods in actual operation, and take an active part in them.

The entering class this year is larger than at any time since the war, when the unusual conditions caused such a general falling off in the number of students in divinity.

NEW VIRGINIA HOME FOR GIRLS

ON SEPTEMBER 22nd the executive committee of Southern Virginia made the Episcopal Home for Girls a diocesan institution. This was done on an urgent request from the trustees who agree to put the Home under the complete control of the diocese. But the diocese is not at present able to render the financial aid needed for changes and improvements. The Home began with the Nation-wide Campaign in Greenville. Mr. and Mrs. George W. Field have since given Walnut Grove, their old family home, with 70 acres of land. The

matron "put herself on the plate" for the Home in the Nation-wide campaign. This excellent work is being done in the rectory of Meherrin parish under Miss Edith M. Gage, the matron. The Rev. Norman F. Marshall is in charge. It is planned to run a small home, but it is hoped to provide accommodation for many more than the present eight children. Little more can be done, however, till changes have been made in the building. Mr. Marshall, who is rector of both Meherrin and Emporia parishes in Greenville Co., lives at Emporia. The Home is near Purdy, but the post address is Rural No. 1, Jarratt, Va.

#### PARISH HOUSE FOR ROSELLE, N. J.

ON SUNDAY AFTERNOON, October 2nd, Bishop Matthews laid the corner stone of the new parish house of the Church of St. Luke



PARISH HOUSE, ROSELLE, N. J.

the Evangelist, Roselle, N. J. The occasion marked the completion of three brick buildings which have been erected during the fifteen years' rectorship of the present rector, the Rev. Clarence S. Wood. In 1910 the present church was consecrated by the late Bishop Scarborough. It has a seating capacity of 400, and is valued at \$70,000. In 1915 the rectory was added at a cost of \$12,000. The new parish house is estimated to cost \$40,000. A feature in connection with the parish house is a large athletic field, which is being laid out for baseball, football, and general athletic purposes. The plant within a few months will be one of the most complete in the diocese. Already a group of devoted laymen are planning the erection of a parish school at the southeast corner of the athletic field.

Roselle is a residential town ten miles from New York.

#### FIFTIETH ANNIVERSARY IN CHAMBERSBURG, PA.

THE FIFTIETH ANNIVERSARY of Trinity Church, Chambersburg, Pa., the Rev. Harvey P. Marks, rector, was observed on Sunday and Monday, Sept. 26-27. The Rev. Francis C. Woodard, a former rector, preached at the services, and Mr. Thomas J. Brereton read a carefully prepared and complete history of the parish. Monday was signalized by the meeting of the Archdeaconry of Harrisburg, which took advantage of the occasion for its meeting. At the evening service addresses were made by Rev. Mr. Woodard, Rev. Dr. Swentzel of St. Luke's Church, Brooklyn, who was rector about forty years ago, and who left that parish for St. Luke's Church, Scranton. The minister of the Reformed Church spoke conveying the good feeling of the Christian people of the city to the congregation of Trinity Church. Bishop Darlington made the final address.

Addresses were also made by Archdeacon Dorwart and Rev. Mr. Robinson, secretary of the archdeaconry, and executive secretary

Judd. Trinity parish is historic, in that it dates back of the civil war, and retains traditions of John Brown, who planned and prepared largely for his invasion in that city. It was there he received curiously shaped boxes supposed to contain "books", but which tradition says contained rifles. It is said that John Brown was accustomed to "take up the collection" as it was termed in the Fifties.

Dr. Swentzel recalled the fact, that, he was accustomed to go on a hand car from Chambersburg to Shippensburg for services in the latter named place, and thus was begun the Church's work there. Mr. Brereton in his History recalled the names and memories of many who have passed on, war heroes of the olden time, and also some who have done stalwart work in more modern days. He has been an interested and active worker, and vestryman there for years.

#### GREETING NEWCOMERS IN IDAHO

THAT SPIRIT of enterprise and zeal which is responsible for the achievements of the century of missionary endeavor that will be commemorated in the Centennial of the Missionary Society, has a timely illustration in the splendid effort just put forth by Bishop Touret, of Idaho.

Last June, twenty-eight families of Brooklyn, New York, abandoning all ties which bound them to associations of a life time, fared forth in a modern caravan of motor cars under the leadership of Captain William D. Scott, to begin anew in far-off Idaho, on a tract of land which has been set aside for them by the officials of that state. Bishop Touret read of the venture in the newspapers, and at once got in touch with the leader of the caravan.

Ten days ago the modern pilgrims neared their future home, strangers in a strange country; but advancing to meet them with the right hand of fellowship extended was a missionary representative of Bishop Touret. Before a tree had been felled or a spade of earth turned on the spot where a new town will spring up, the Church enveloped these pioneers in its welcoming and protecting fold. The following letter adequately tells this story of modern missionary service. It is written from Twin Falls, Idaho, under date of September 23, and breathes that spirit of applied Christianity which is the glory of this rounding-out century of the Missionary Society.

"The twenty-eight families, coming with William B. Scott from Brooklyn in auto trailers, in what is popularly known as 'Scott's Modern Caravan,' have reached their destination on the Roseworth irrigation tract, 25 miles south of Buhl, Idaho. The priest-in-charge of the Church of the Ascension, Twin Falls, and of Trinity Church, Buhl, the Rev. Charles Glenn Baird, met the caravan in advance at Burley, Idaho, to greet the members and extend to them a welcome from the Church in Idaho. Mr.

Baird went immediately to Buhl, and when the pioneers arrived, he enrolled the names of all Church members among the party and arranged for a service of welcome in the school-house on the Roseworth tract in the near future.

"There are ten families of Churchmen in the caravan of twenty eight families. Our Church has easily the largest representation of any of the Churches claiming adherents among the new settlers. It is obvious that we have an immediate responsibility in ministering to the new comers, and Bishop Touret is making definite plans to meet this need. For the present, Mr. Baird will hold occasional services at Roseworth, and a clergyman will be placed in the field within a few months.

"Among the settlers is one man who has had several years' experience as organist and choir-master in the Brooklyn churches.

"The land is already being cleared of native sagebrush and prepared for crops. Men from the Extension Division of the Agricultural College are on the ground and are assisting them in preparing their farms for cultivation".

#### RECORD ENROLLMENT AT HOBART

WITH THE LARGEST enrollment and the largest entering class in its history, Hobart College opened formally on September 23rd. The hundredth year of Hobart's history also opened at the same time. Dr. Bartlett's address at the opening ceremonies in the chapel was one of inspiration and, at the same time, a reminder to the students that the centennial year was also a serious year, not only for Hobart but for the world at large.

#### LETTER TO WARDENS AND VESTRYMEN

THE REV. FRANCIS L. BEAL, rector at Peabody, Mass., has addressed the following terse letter to his vestrymen:

"Wardens and vestrymen are *picked* men, selected by the parish, not because they are "good fellows", but for *leaders*, leaders in spirituality, as well as for their clear headed business qualities.

"The parishioners look up to their wardens and vestrymen to 'set the pace' for them in spirituality, devotion, and loyalty, to the Master, His Church, and to the rector, as called of God and set apart for holy things. They are the rector's right hand, helping him in all his efforts to keep the parish strong and efficient for righteousness.

"It is a great honor, and a great responsibility. In order to meet it as Christ would have us, rector, wardens and vestrymen must be deeply in earnest, closely united, and above all, frequently at the altar together as a body.

"Corporate Communion for the wardens and vestrymen next Sunday at 9:45. I hope every member, without exception, will be there."

#### BISHOP PAGE HONORED

THE RT. REV. HERMAN PAGE, D.D., is now provincial head of the Church for the eighth province. The honor was conferred on him at the recent synodical meeting of the eighth province at Salt Lake City. The eighth province which takes in all of the district west of the Rockies, is probably the largest of the eight provinces into which the United States has been divided. The synodical meeting was attended by some fifteen bishops, as well as many of the clergy and laity.



### NEW PORTO RICAN RECTORY

THE MISSION of El Coto de Manati, Porto Rico, the Rev. John F. Droste, priest-in-charge, has completed a new residence for the priest. For a number of years the rector lived in a modified "peon shack", which had become untenable. The foundation was laid in June, the Rev. F. A. Saylor coming over from Mayaguez to superintend the construction.

### WEEKDAY SCHOOL OF RELIGIOUS EDUCATION

A VERY SUCCESSFUL Weekday School of Religious Education has been organized at Grace mission, White Sulphur Springs, Montana, by the Rev. Ralph F. Blanning, the missionary in charge.

The Church school meets every Wednesday afternoon from four to five o'clock. The Christian Nurture Series of lessons and helps are used. It has been impossible for the missionary in the post to conduct a Sunday school, on the ground of failing to secure trained teachers and a competent head to supervise the work during the rector's absence from the mission. Under the present arrangement of a weekday school, religious education for the children of the community (there are very few Church children), with the splendid Christian Nurture curriculum, is possible. The missionary is able to be present at every session to supervise the work. The attendance of both children and those who feel they are beyond Sunday school age has been surprising; there has been little difficulty in securing competent teachers with teacher training. Once a month, on the missionary's Sunday at the mission, the Church school meets in the church for a young people's service.

But the Church school has not been confined to the children. On the evening of the day for Church school, taking advantage of a fire in the furnace, there is a service for adults, at which Church instruction is given to all the members of the congregation and others who will attend, using Course No. 9 of the Christian Nurture Series, with some elaboration and additions. So successful has been the class for adults that the missionary is going to carry out the idea in all the missions of his extensive field during the fall and winter months.

### TEXAS GIRLS WORK FOR THE AUXILIARY

THE YOUNG PEOPLE'S Service League of the Diocese of Texas is having its share in the work for the Emery Fund and the Jubilee celebration of the Woman's Auxiliary. There is a long established tradition that girls and young women cannot be "forced" into an interest in the Woman's Auxiliary; the girls of Texas are being given a chance to shatter this tradition. The Young People's Service League works on the basis that all boys and girls need is a chance; they do not often fail when they have been given a fair one. Summer camps are a part of the chance the Church is giving the young people in Texas, and of those privileged to attend them, the Church, in turn, is expecting a great deal.

The leaders of the young people's work in Texas, and of the camps, work on the supposition that girls and boys will be interested in missions, if they get the right idea, which in the past so few of us have gotten. So "Missions" was taught at Camp Allen and is emphasized in all Y. P. S. L. programmes-without apology and without fearing for a moment that it is expecting too much of young Churchmen to de-

mand an intelligent interest in their Master's work. They got the interest and they dared even to present quite strongly the call to life service. The results of this will be known only in the years to come. However the girls of the diocese are now being given a chance to translate some of this interest into action. They are studying about the Emery Fund and are contributing to it—to the work of the Woman's Auxiliary.

A letter has been written by the associate secretary of the Y. P. S. L. to every girl in the diocese, telling her of the Emery Fund and asking that she have a part in it. Emery Fund leaflets accompany these letters. Each branch of the Y. P. S. L. will have a meeting this fall devoted to the Fund and the work of the Woman's Auxiliary in general. One League writes to the diocesan office that they are having an early morning swimming party, followed by the observance of the "Morning Watch" (an echo of Camp Allen) and breakfast cooked in the woods by the lake shore. At this early morning service, the subject for the study and prayer is The Emery Fund. Contributions in money are coming in from girls all over the diocese—but more important than any offering of money, vital as this is, will be the fact that the girls now know what the Auxiliary is and that it is partly their responsibility.

And they are responding to it. One Camp Allen girl sent a check for \$5.00 saying that it was her monthly contribution to charity and that she knew of nothing that she would rather give it to than the Emery Fund. A "Camp Allen-girl-to-be" (aged 10) who longs for the time to come when she can be a real camper, writes that she heard about the Emery Fund from a camp girl in her family and that she wants to have a share in it too with the older girls. "I have some money of my very own and I hope you won't mind if I send some to the Emery Fund."

And still people say that the Woman's Auxiliary cannot be made interesting to the young women of the Church. Texas says, "Give them a chance." We believe the Y. P. S. L. is pointing the way.

### LATEST INFORMATION RESPECTING THE BROTHERHOOD CONVENTION

FINAL ARRANGEMENTS for the Norfolk convention of the Brotherhood are now completed. The convention days are Wednesday to Sunday, October 12 to 16. The outstanding features of the convention will be three daily "Quiet Talks on the Bible" by the Rev. Dr. Griffith Thomas; "Family Prayer", by the Rev. Dr. E. L. Woodward, Dean of Education in Virginia; an address in Convention Hall on "The Church's Teaching Mission" by the Rev. Dr. W. A. R. Goodwin, of Rochester, N. Y.; the Convention Missionary Service, with Bishop Overs, of Liberia, and Canon Skey, of Toronto, as speakers; a service for the presentation of the "Call to the Ministry," with Bishop Guerry, of South Carolina, and Rev. Dr. Hubert Carleton, of Chicago, as speakers; the preparation for the Corporate Communion, to be conducted by the Rev. G. Ashton Oldham, of St. Ann's Church, Brooklyn; and the "Charge to the Convention", on Sunday afternoon, by Bishop Darst, of East Carolina.

An important part of the programme will be the pilgrimage to Jamestown and Williamsburg, occupying all of Friday. A special steamer will be used in going to Jamestown Island, automobiles will transfer the large delegation to Williamsburg, and from

there back to Newport News and Norfolk a special train will be chartered.

It is expected that as an informal part of the convention programme, representative speakers will be present to discuss the latest plans of the Nation-wide Campaign, the Church Mission of Help, and the work among the foreign born. Bishop Davenport, of Easton, is announced for an address on the work of the Church among seamen.

Special rates and excursions have been announced from six different sections of the country, namely: New Orleans and Atlanta, St. Louis and Cincinnati, Chicago and Indianapolis, Detroit and Pittsburgh, Toronto and Buffalo, and Boston, New York, Philadelphia, and Baltimore.

For immediate information regarding any detail, inquiries should be addressed to Mr. Robert M. Hughes, Jr., Box 317, Norfolk, Va.

### ENTHRONEMENT OF BISHOP WARD

A BEAUTIFUL SERVICE of enthronement was held in the Cathedral of St. Paul, Erie, Pa., on Tuesday, September 27th, when the new Bishop of the diocese, the Rt. Rev. John Chamberlain Ward, was formally inducted into his office. Nearly all of the clergy and many lay representatives of the diocese were present. At 10:30 A. M., the procession entered the Cathedral which was filled to overflowing. Bishop Whitehead assisted in the services, and pronounced the solemn words of induction after the Ven. Martin Aigner, D. D., president of the Standing Committee, had welcomed the new Bishop, in a felicitous speech, at the chancel steps, and together with Mr. Turner W. Shacklett, the treasurer of the diocese, representing the laity, had conducted him to the chancel.

In his brief address, which won all hearts, the Bishop said, among other things, "You have placed upon me a great responsibility which I neither sought nor wished. There is only one way by which that responsibility can be met, and only one way in which we can work together, and that is the old, old way of the fellowship which the Master taught, the fellowship which leads to a richer and higher life. I pray that it may be ours as we come together to carry on the work of this diocese. From the trenches of France I have learned that the surroundings of worship are unimportant, compared with the act of worship itself, and as we carry forward our work, may it be in the fellowship of Jesus Christ."

The new Bishop was the celebrant at the Holy Communion which followed.

In the evening there was a community reception which was largely attended by the citizens of Erie, regardless of Church affiliations.

The Bishop will occupy the Episcopal Residence at 437 West Sixth St., which has been thoroughly overhauled, while his brother, Hamilton Ward, Esq., of Buffalo, has, at his own expense, completely furnished and equipped it. Among the gifts received by Bishop Ward were his robes from his own parish (Grace Church, Buffalo); the pectoral cross from the "Country Parsons"; the ring from the clericus, and the pastoral staff and set of vestment cases from the clergy and laity of the diocese.

### CARING FOR UNIVERSITY STUDENTS

ST. MARK'S CHURCH, Moscow, located at the seat of the University of Idaho, has recently spent over \$400 on repairs to the rectory and parish house. The fund was raised entirely by the women of the parish. The parish plant is now fairly well equip-

ped to minister to the large number of Church students who are attending the University this year. The rector, the Rev. H. H. Mitchell, reports that out of a total of 850 students, eighty-eight are communicants of the Church—more than one-tenth of the enrollment of the institution.

#### NEW MISSIONARY DISTRICT IN JAPAN

AT A SPECIAL SESSION a year ago, the House of Bishops divided the Missionary District of Tokyo into two parts, setting aside the northern portion of the principal islands in Japan as a new missionary district. This action was in accord with similar action by the General Synod of the Nippon Sei Ko Kwai, which had similarly divided its Diocese of Tokyo and created the Diocese of Tohoku in the northern portion. The American district, therefore, is identical with the Japanese diocese.

Few people realize the great extent or the enormous population of the Diocese of Tokyo. The distance from Tokyo to Aomori, the northernmost station, is almost exactly the same as the distance from New York to Buffalo. The population is about twelve million, a larger number than in any state in the United States. The Rt. Rev. John McKim, D.D., has led and organized the Church's work in this great district since 1893. With the steady growth of the work under Bishop McKim's leadership and the development of strong congregations and Japanese initiative, it seemed wise to the General Synod of the Nippon Sei Ko Kwai, meeting in the spring of 1920, to divide the Diocese of Tokyo by setting off the northern half as the District of the Tohoku. Tohoku is the name given to the northern section of Japan's main island. It includes the following *Ken* or prefectures: Miyagi, Fukushima, Iwate, Aomori, Yamagata, Akita. Its physical aspects, in many respects, resemble those of Scotland. It has an area of approximately 13,344 square miles. Its population is approximately 5,872,100. Its people are hardy and vigorous, devoting themselves chiefly to agriculture. Tohoku's main city is Sendai, about 225 miles north of Tokyo. It is an educational center having an Imperial University with its four colleges. The population is over 100,000. This is likely to be the see city of the new district. The District of Tohoku has 21 congregations, 12 clergy, and 20 communicants.

In setting aside the diocese, the Synod was of the opinion that, for the present, it would not be necessary to elect a bishop. Bishop McKim therefore continues in charge of the new diocese as well as of the present Diocese of Tokyo.

The Diocese of Tohoku was organized at a diocesan synod held in November 1920 in the City of Sendai. The standing committee, to act with the Bishop in Canonical and ecclesiastical matters, is composed of the Rev. T. Kata, Rev. S. Maekawa, E. Kawaguchi, and T. Shimizu.

The council of advice, to act with the Bishop in missionary administration, is composed of the Rev. W. F. Madeley and Rev. S. H. Nichols.

#### NEED OF ST. LUKE'S HOME, NEW YORK CITY

A PRINTED STATEMENT has been sent out by the Trustees of St. Luke's Home for Aged Women at Broadway and 114th St., New York City, in regard to the character and needs of that institution. The Home, it is explained, is for aged gentlewomen, communicants of the Church, who are in

need of such a home. Established in 1852 with only one room and one inmate, it has, in the seventy years since that time, afforded a refuge and Christian home for a large number of the daughters of the Church. At the present time, there are eighty-two beneficiaries and thirty members of the staff. The administration cost is nearly \$60,000 a year. Less than half this amount is received annually from endowments, leaving nearly or quite \$30,000 a year to be raised. The high cost in recent years, and the many calls upon Church people for other needs, have resulted in a considerable deficit, which, say the trustees, would be alarming were it not for their confidence that the Church people of New York will meet the need when it is presented to them. The trustees ask for assistance in three ways—by large increase in the endowment, by corporate contributions from churches, and by annual subscriptions from individuals. They are hoping that there will be sufficient response to this statement to relieve the trustees from immediate embarrassment and also from the inevitable anxieties of the future. They ask that checks drawn to the order of St. Luke's Home for Aged Women be mailed to the Rev. Dr. H. Percy Silver, 25 East 35th St., New York City. Dr. Silver, Dean Robbins, and William H. Burr constitute the sub-committee of the trustees that has presented this need.

#### THE ORDER OF THE THOUSANDFOLD

THE UNIQUE TITLE named above is that of a group of Church people, chiefly in the East, who have bound themselves "to pray daily very earnestly to be made a thousandfold more useful than ever before." The intention of the Order is that those who will co-operate by prayer and by service in the work of the Church, paying no dues, not waiting to be elected or enrolled, will have their names "written in Heaven and the angels will know the number, though it may be hidden from us." The initiative in the Order was taken by the Ven. F. W. Neve, Archdeacon of Southern Virginia, Ivy Depot, Va., who will send literature and information on request.

#### ANNIVERSARY AT WINNIPEG

ST. ALBAN'S CHURCH, Winnipeg, celebrated its fourteenth anniversary on Sunday, September 18th. Large numbers attended the services of the day, the rector, the Rev. H. Cawley, preaching at 8 and 11 a. m., and the Rev. P. Heywood at 7. On Wednesday, following the anniversary festival, the mission church, a daughter of St. Alban's, was opened with dedication services by the Primate. For upwards of eighteen months services have been carried on by the rector of St. Alban's in a tea room, and the new church now open for worship is the first church in the municipality of Fort Garry. The Rev. R. C. Johnstone donated a hand some oak lectern and Bible in memory of his wife, while among other gifts are a cross and a set of Communion linen.

The City-wide Mission, which is to be held in Winnipeg this fall, will commence in St. Alban's Church, Fort Rouge, with the Rev. F. B. Boulton, of Crosby-on-Eden, Carlisle, as the missionary.

#### OPENING OF THE DU BOSE TRAINING SCHOOL

THE OPENING EXERCISES of the Du Bose Memorial Church Training School at Mont-eagle, Tennessee, occurred on September 21st. The training school has come into being in response to the great need for a ministry for

## Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late  
King Edward VII

Stained Glass Mosaics  
Church Decorations  
Memorial Brasses, etc.

Designs and Estimates on application to  
**Heaton, Butler & Bayne (N. Y.), Ltd.**  
437 Fifth Ave., Knabe Building, N. Y.

## THE GORHAM CO.

Fifth Avenue and Thirty-Sixth Street  
New York

Designers and Manufacturers

—of—

## Church Furnishings

—in—

Gold, Silver, Brass, Bronze,  
Marble Mosaic, Wood, and  
Stained Glass

## SPAULDING & CO.

Representing the Gorham Co.'s  
Ecclesiastical Department

## Church Furnishings

In Gold, Silver, Bronze, and Brass.

Memorial Windows and Work in  
Marble and Wood given Special  
Attention

Send for Our New Catalogue

Michigan Ave. and Van Buren St.  
CHICAGO

## What Christian Science Means

And What We Can Learn From It

By

JAMES M. CAMPBELL

Its short chapters will appeal to the busy man  
and woman of the hour.

NET. \$1.25. POSTPAID

THE ABINGDON PRESS

New York

Cincinnati

## Keep Your Silver Shiny!

WITH THE E-Z POLISHING CLOTH

Keeps your hands clean. Requires  
no paste, powder, or liquids. *Just  
rub!* Saves time, money, energy.  
A wonder for silver, silver-plate,  
nickel. Nothing better for  
Church silver. . . . . **25c**

Send 25c to Dept. F.

THE JAMESON - BOYNTON CO.

64 India St., Boston, 6, Mass.

rural and general mission work. The Rev. W. H. Du Bose addressed the friends of the school, who had gathered in the chapel in large numbers, speaking on the inception of the school and paying a deserved tribute to the Rev. W. S. Claiborne, through whose efforts largely the work has been commenced. Bishop Green, of Mississippi, spoke on the organization of the school and read telegrams and letters bearing good wishes and congratulations from many distinguished sources. Mr. W. A. Sadd, President of the Board of Trustees, Bishop Knight, Vice-Chancellor of the University of the South, the Rev. Mercer P. Logan, D. D., and others, also spoke. Holy Communion was celebrated by Bishop Green and a luncheon with informal talks was afterwards served outdoors under the beautiful trees of the campus. The school has received thirty applications for admission, although it can accommodate only twelve or fifteen students. Those selected are men of the best type successful in secular endeavor, and give promise of having more than usual ability for the ministry.

**PROGRESS AT ROXBURY, MASS**

St. James' parish, Roxbury, for a second summer, has not borrowed externally or internally to meet its current expenses. Internal borrowing from the mission funds is the more pernicious of the two. The rector of St. James' makes clear the secret of this success as he writes: "Not very long ago it was felt to be very doubtful whether we could, as a parish, go through all the slack season of summer, with most of our people away for longer or shorter periods, without borrowing money to pay our current bills. This borrowing had usually been done from our accumulated missionary funds paid in through the weekly pledge-envelopes. Two years ago the vestry felt that this was not a justifiable method of doing business, inasmuch as the missionary money really belonged to the Church-at-large and should be remitted to its proper destination regularly and without delay. It was therefore voted that such remittances should be made thereafter regularly once each month throughout the year. To help make this possible without financial embarrassment, we were all urged to keep up our pledges and other obligations steadily through the summer whether we were in town or away. This is now the second summer that we have followed this plan and it has proved perfectly feasible. It has not been necessary to borrow a cent to keep up with our pay-roll and other current obligations."

**NEWS IN BRIEF**

LONG ISLAND.—The first meeting of the New York Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles, for the coming year, was held at St. James church, Lafayette Ave., Brooklyn, the Rev. Edgar M. Thompson, rector. There was a *Missa Cantata* with incense, the rector being celebrant, followed by luncheon and business meeting in the guild hall. To succeed the Rev. Samuel W. Day, deceased, who had been secretary for a number of years, the Rev. John Whiting Crowell was elected. The Rev. Joseph P. McComas, D. D., vicar of St. Paul's Chapel, Trinity parish, gave a most encouraging account of the state of the Church in England and Wales, and described certain services and churches attended in France, all during the past summer. The first meeting for the season of the Brooklyn Clerical League was held on Oct. 3rd at the University club, an address being given by the Rev. John E. Gus-

tenberg, rector of St. Michael's church, Brooklyn, on "The Religious Spirit in the Realm of Business."

NEBRASKA.—The administration office of the Diocese of Nebraska has been removed to the Kennedy Building, 19th and Douglas Sts., Omaha. Bishop Shayler and the officers of the diocese are to be addressed in the future at this new address. The annual Corporate Communion of the Woman's Auxiliary was held in Trinity Cathedral, Omaha, on St. Michael and All Angels' Day, Bishop Shayler being the celebrant. The Rev. Lloyd B. Holsapple, rector of St. Barnabas' Church, Omaha, delivered an interesting address on his three months' tour of Serbia as the guest of Bishop Nicholai. Delegates from the diocese who attended the provincial synod at Denver also reported on the sessions of that council. The girls from Brownell Hall comprised the choir for the choral Eucharist.

OREGON.—Initial steps for setting up the local organization in connection with the General Convention, to be held in Portland in 1922, are being taken by the Diocese of Oregon. The personnel of the various committees will be announced shortly. The September number of the *Oregon Churchman* was an illustrated one, looking forward to the convention. It contained a letter of greeting from Bishop Tuttle, an article by Bishop Gailor and messages from Bishop Sumner, the Governor of the state, and the Mayor of Portland. It also contained articles describing the municipal auditorium, where the convention will meet, and the scenic attractions about Portland. Oregon deeply appreciates the action of the Synod of the Province of the Pacific, in voting \$500 toward the initial expenses. Civic leaders, as well as Churchpeople, are enthusiastic over the coming of the convention to Portland. A visit from the Rev. B. T. Kemmerer has stirred up much new interest in the Nation-wide Campaign. The Ven. H. D. Chambers is convalescing from injuries sustained when his auto skidded over an embankment near Tillamook. He was badly bruised and cut, receiving hospital treatment, but is now able to attend to his duties although still suffering from the effects.

PITTSBURGH.—An innovation in the diocese is the inauguration of a Church Normal School, under the leadership of Miss Charlotte E. Forsyth, diocesan superintendent of religious education. The aim of the school is to help those who are teaching in the Church schools, and those interested in preparing themselves to teach. The schedule provides for two terms of five weeks each, the first term during October and November, and the second term during Jan-

**The Demand For Christ**

By  
**BISHOP JAMES W. BASHFORD**

These addresses discuss subjects that lie at the throbbing center of the world's life and hope.

**THE ABBINGDON PRESS**  
New York Cincinnati  
NET, \$1.50, POSTPAID

**THE SPIRIT OF MISSIONS**

Is the logical point of contact between the Church at home and our army of workers in the field. If you are not already a subscriber, the present issue is a good one with which to begin; if you are a regular reader, be a missionary yourself and make it known to others in your parish.

**THE SPIRIT OF MISSIONS**  
"The Best Missionary Magazine Published"  
281 Fourth Avenue, New York City

**Memorial Windows**

When the noble craft known as stained glass is used for commemoration, you will be greatly interested in seeing photographs of the most beautiful - some of them are in the form of color-photographs - **Charles J. Conrick**

**CHURCH METAL WORK**

of the highest order of design and craftsmanship. Alter Ornaments and Communion plates. Reproductions of Museum examples a speciality. Send for book 56, stating requirements.  
**F. OSBORNE & CO., Ltd.,**  
Art Craftsmen in all Metals Estab. 1874  
27 Eastcastle Street, London, W. 1., England



**CHURCH VESTMENTS**

Casocks, Surplices, Stoles  
**EMBROIDERIES**  
Silks, Cloths, Fringes  
**CLERICAL SUITS**  
Hats, Rabats, Collars  
**COX SONS & VINING**  
72 Madison Ave., New York

**AN OPEN LETTER**

**To the Rt. Rev. Bishops, and the Rev. Clergy, of the Holy Anglican Church, Dispersed Throughout the World**

**The Society of SS. Peter and Paul**

of 32 George St., Hanover Square, London W., is compiling by request a CARD INDEX, or complete Directory, of all the Anglo-Catholic Churches, and their clergy, in the whole Anglican Communion. And for this purpose this letter is being inserted in the chief Anglican papers.

I would be grateful if you would write to me personally, care the S. S. P. P., giving me what information you are disposed to make public, about your Church, your Clergy, your services, etc. In return I shall have pleasure in mailing you our full new list of all literature issued and distributed by this Society. May I remind you that all the preaching of all the priests of our whole Communion can never reach one tithe of those people who desire instruction in the Faith, and who can only obtain it by means of literature.

For the Society of SS. Peter & Paul (Ltd)  
**DESMOND L. MORSE-BOYCOTT, Chaplain**

Diocesan and Parochial Magazines, please copy.

uary and February. Each term will consist of five intensive sessions on five evenings of successive weeks, to be held in two centres, that together will cover the territory fairly well, Calvary, Pittsburgh, and Christ Church, North Side, on Tuesday and Wednesday evenings. The programme will be divided into periods, the first covering opening devotions and instructions in the principles of teaching for all enrolled; and the second period will be devoted to grade conferences and superintendents' conferences. A meeting of diocesan and parochial officers of the diocesan Woman's Auxiliary was held on September 23rd, at the country home of the president, Mrs. Charles Baily, at Oakmont, with ninety-four delegates in attendance. Plans were made for the winter's work, all the personal boxes in the diocesan allotment being placed. Consideration was given to the observance of the Fiftieth Anniversary of the Auxiliary in October, with distribution of envelopes for The Emery Fund. The money required to erect the Mrs. Ormsby Phillips Memorial House, for Dr. James and other women doctors in China, is in hand and the Auxiliary is preparing for the furnishing of the house. A quiet day is to be held in December, and the fourth ingathering of the United Offering will probably be held in November.—A class in current events in the Church is to be held at the monthly meetings, with *The Spirit of Missions* as a text book. At the October meeting Bishop Overs, of Liberia is to speak.

PORTO RICO.—Miss Ellen Hicks, superintendent of St. Luke's Hospital Ponce, is starting a new nurses' home in conjunction with the hospital.

SPokane.—A most successful Sunday School Institute was held at Wenatchee recently, and lectures were given by the Rev. H. I. Oberholtzer, of Tacoma, and the Rev. Herman Riddle Page, of Okanogan. The rectory of Holy Trinity Church, Spokane, which was recently burnt, has been fully overhauled and partly rebuilt, so that its appearance today is a decided improvement to the property. The new Parish hall of St. David's Church, Lidgerwood, Spokane, is now completed, and being a much needed accommodation, will really help to advance the work, of which the Rev. John G. Larsen, vicar of Epiphany Church, Hillyard is in charge.—The Ven. George H. Severance will make his headquarters at Spokane, and in the taking up of his various appointments will be assisted by the Rev. Turpin Daughters, formerly of Ritzville, and the Rev. Henry J. Gurr, formerly of Chelan, who will both make their home at Spokane. The Spokane Church Normal School, which is under the department of religious education, of which the Rev. B. A. Warren, of Walla Walla, is chairman, has commenced its work under the superintendency of the Rev. H. I. Oberholtzer, director of religious education for both the District of Spokane and the Diocese of Olympia. The principal is the Rev. Lindley H. Miller, vicar of St. Peter's Church, Spokane, whose special work will be that of instructing on "Child Nature". The faculty consists of local Church school teachers, with the assistance of Deaconess Christable Corbett. The course will consist of two periods of five evenings each, meeting on Monday evenings at All Saint's parish house, Spokane.

WYOMING.—A guild for women, and a club for men, have been established at St. Thomas' Church, Lovell.—St. Andrew's Church Thermopolis, Rev. H. H. Daniels, vicar, has purchased four lots in a more central and suitable location and the church will be moved and remodeled as soon as the funds are available.—The Rev. J. J. Dixon,

Dean of Alliance, Neb., has taken charge of Basin and Greybull, as Dean of the Big-horn. He has a very nice church at Basin, but a much larger congregation at Greybull, with, unfortunately, an unsightly chapel off to one side. Greybull is the largest and busiest town in this part of the state, and a new location and a good church are imperative needs. It is not only a division point of the Burlington railway, but the center of one of the largest and richest oil fields of the state.—The Rev. D. R. Blaskie has charge of Park County parish, a parish larger than Delaware and Rhode Island combined, with three churches and a number of preaching stations.—Services are maintained at Frannie, where a number of ex-service men have settled on homesteads.

We persist in walking by sight and esteeming this existence Life, and the end of this existence Death; whereas, rightly viewed, this existence is but a stage in mortality, and so-called Death a step onwards to the fulness of immortality. Each one of us is, as it were, a limb of God, with the potentiality of perfection, and gradually, through the experience of multiform error, to be developed into the full exercise of spontaneous and joyous activity.—R. W. Corbet.

#### THEOLOGICAL SEMINARIES

New York

#### General Theological Seminary

CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.

Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Pennsylvania

#### THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, 816 S. Tenth Street, Philadelphia.

Virginia

#### The Protestant Episcopal Theological Seminary in Virginia

The ninety-ninth session opens Wednesday, September 21, 1921. For catalogues and other information address THE DEAN,

REV. BERRYMAN GREEN, D.D.,  
Theological Seminary,  
Alexandria, Va.

#### COLLEGES AND SCHOOLS FOR BOYS

Indiana

#### Howe School

A thorough preparatory school for a limited number of well-bred boys.

Applications must be filed soon to secure a place for the next academic year.  
For catalogue address  
Rev. CHARLES HERBERT YOUNG, Rector,  
Box K, Howe, Ind.

New York

#### TRINITY SCHOOL

139 West 91st Street, New York  
Founded 1709  
Primary, Grammar and High Schools.  
Prepares for all Colleges.  
212th Year Begins Monday, Sept. 27th.

Tennessee

#### SEWANEE MILITARY ACADEMY

In heart of Cumberland Mountains, elevation 8000 feet. College preparatory. 40 acre campus 2000 acre added domain. Vigorous outdoor life. All athletics. R. O. T. C. Episcopal. For catalogue address Supt., Box 668, Sewanee, Tenn.

#### COLLEGES—MEN—WOMEN

New York

#### HOBART COLLEGE (for Men)

#### WILLIAM SMITH COLLEGE (for Women)

GENEVA, N. Y.

100th year opens Sept. 20, 1921.

Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Charles H. Brent, D.D., LL.D.,  
Chancellor.

Rev. Murray Bartlett, D.D., President.  
For information address the President.

#### DEACONESSES' TRAINING SCHOOLS

New York

#### The New York Training School for Deaconesses

Prepares Women for Religious Work as Deaconesses, Missionaries, or Trained Workers in Religious Education and Social Service. Address

Deaconess Dahlgren or Deaconess Gilroy  
St. Faith's House,  
419 West 110th Street, New York

#### COLLEGES AND SCHOOLS FOR GIRLS

Connecticut

#### WYKEHAM RISE, Washington, Conn.

A Country School for Girls. FANNY E. DAVIES, L.L.A., Principal.  
Boston Representative, MABEL E. BOWMAN, A.B., Vice-Principal, Cohasset, Mass.

Iowa

#### Saint Katharine's School

Davenport, Iowa

Under the care of the Sisters of St. Mary. Healthful and beautiful situation high on the bluffs overlooking the Mississippi. School recommended by Eastern Colleges.

Address  
The Sister Superior

New York

#### Saint Mary's School

Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address  
THE SISTER SUPERIOR



**CROUP OR WHOOPING COUGH**  
**ROCHE'S** HERBAL **EMBROCATION**  
 Believes promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.  
 W. EDWARDS & SON, London, England. All druggists or E. FOUGERA & CO. 90-92 Beekman St. N.Y.

**CHURCH WINDOWS**  
 AND MEMORIALS IN STAINED GLASS BRONZE AND MARBLE  
**Jacoby Art Glass Company**  
 Dept. 15 270 St. Vincent Ave., St. Louis, Mo.

  
**MENEELY BELL CO.**  
 TROY, N.Y. AND 220 BROADWAY, N.Y. CITY  
**BELLS**

**McSHANE BELLS CHIMES PEALS**  
  
**McSHANE BELL FOUNDRY CO.**  
 Baltimore, Md., U. S. A. Established 1856

**GEISSLER, INC.**  
 NEW YORK, N.Y. 56 W.S. STREET  
 CHURCH FURNISHINGS  
 WINDOWS — TABLETS  
 FABRICS — EMBROIDERIES  
 MEMORIALS

**CHURCH BELLS SCHOOL**  
 Ask for Catalogue and Special Donative Plan No. 60  
 ESTABLISHED 1888  
 THE C B BELL CO HILLSBORO, OHIO

**MENEELY & CO. WATERVLIET**  
 (West Troy), N. Y.  
 THE OLD CHURCH CHIME BELLS  
 MENEELY & CO. FOUNDRY

**MEMORIAL WINDOWS**  
 Our windows are delightful melodies of color. Perfect drawing and artistic workmanship assured by my European training. If you are interested, send for illustrations of some of my windows.  
**ELLWOOD POTTS,**  
 Workrooms, 5438 Market St., Philadelphia, Pa.

**The Whole Church will be Singing**  
 the Ekel-Marshall Centenary Hymn  
 "Let Myriad Throats of Pipe and Voice"  
 In the Oct.-Nov. Missionary Celebration  
 When Once Clergy and Choirmasters  
 Have Seen a Copy  
 Leaflet Hymnal Size, Words and Music, \$1 per 100 and postage, Any Quantity.  
**St. Andrew's Church, Fort Worth, Texas.**

# The Salt of the Earth and Other Sermons

By the Rev. AMOS SKEELE, S.T.D.

Edited, with a Sketch of his life, by FRANCIS LESEURE PALMER. 240 pages, 3 illustrations. Price, \$2.00. Postage about 20 cts.

Dr. Skeele was rector of the Church of the Epiphany, Rochester, from 1881 until his death in 1914, and became one of the most prominent of the clergy of Western New York. His biography is an interesting bit of the history of the Church in that diocese and his sermons such as will be read with interest. In addition to seventeen sermons printed in full there are extended extracts from six others and from three essays.

Dr. Skeele was recognized by the discerning as a preacher of unusual character, original, illuminating, inspiring. Dr. Converse described his literary style as "clear-cut as a cameo". This volume is edited by the author of *The Life of Bishop Gilbert* and will be of interest to all who seek for Christ's teaching in modern, thoughtful expression. The essay on Psychological Research is of special interest at this present time.

**Morehouse Publishing Co.**

1801-1811 Fond du Lac Ave., Milwaukee, Wis.

# THE LITURGY

Being the Order for Holy Communion from the (American) Book of Common Prayer: the Order of Administration with the Music necessary for the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend EDWARD S. TALBOT, D.D., Lord Bishop of Winchester. Edited by PERCY DEARMER, M.A., vicar of St. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FRERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of St. Saviour's, Southwark.

Red leather, French morocco, Turkey grain, leather lined, gilt edge, \$30.00  
 Postage about 25 cents

This handsome volume, rubricated and adorned with woodcuts, is a magnificent edition of the Order for the Holy Communion arranged for Altar Use.

The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface by the Rt. Rev. E. S. TALBOT, D.D., Bishop of Winchester, the Kalendar, including the English Black Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays, according to the English Book.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days and for Ordination Services.

Last of all, with a distinct Title Page, come "Additional Collects, Epistles, and Gospels for the Proper Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1886.

St. Patrick. Authorized in united (Irish) Dioceses of Ossory, Ferns, and Leighlin.

Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Deceased, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book-making as to deserve place in all fine libraries. It will of course be recognized that those offices not contained in the Book of Common Prayer require the authorization of the Bishop of the diocese before they may lawfully be used.

It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (here used) and that of the American Book.

The American edition has been out of print during the War, but is now again in stock. Published, in conjunction with the publishers of the English edition, by

**MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.**



## "Deadly Dull"

That is the ordinary man's judgment of religious books, especially of books that are at all doctrinal. But religion need not be stupid. It can be made interesting and fascinating. And BISHOP FISKE writes

### *Books That Are Different*

Every layman, therefore, who cares enough about the Church to wish to know its teaching; every possible convert who could be brought to know; every teacher who ought to know; every clergyman whose business it is to teach others to know—should own

### *The Faith By Which We Live*

A Plain, Practical Exposition of the Religion of the Incarnate Lord

by the

RT. REV. CHARLES FISKE, D.D.,  
Bishop Coadjutor of Central New York

*The Church Times* (London) "unreservedly commends it. *The Churchman* praises its warmth of feeling and vigorous directness." *The Living Church* says it "has increased our debt of gratitude to one who has a remarkable talent for making religion interesting to the average man."

**MOREHOUSE PUBLISHING CO.**

*Cloth: Pages XII plus 322: \$1.50 and Postage*

**NOW READY**

**The Year's Volume  
by the Bishop of London**

is

## **THE SPIRIT OF PEACE**

"The Spirit of Peace—that is what we want to-day", begins the Preface. "None of our problems are really incapable of solution, not even the problems of Russia, Ireland, or of Industrial Peace at Home, and still less of the Reunion of Christendom, if the real Spirit of Peace, the will to find a way of Peace, was present. These Sermons and Addresses spoken at various times and in various places during the last two years are part of a ceaseless effort to produce this Spirit of Peace in the World."

The sermons contained in this volume amply set forth the spirit thus stated by their author. There are four sermons preached during Advent and Christmas 1919, seven during Septuagesima, Lent, and Easter, three in Ascensiontide, six on Trinity and After, and two in Advent 1920.

The Bishop of London is probably the foremost popular preacher in the Anglican Communion and his successive volumes of sermons are awaited with great interest.

Price \$1.40. Postage about 15 cts.

**A Single Sermon by the Same Author**

## **THE VISION OF PURITY**

A sermon preached in connection with the Lambeth Conference in Westminster Abbey

**By the Bishop of London**

Paper, 10 cents. Postage 1 ct.

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave.

Milwaukee, Wis.

## **The Episcopal Church ITS MESSAGE FOR MEN OF TODAY**

BY

**GEORGE PARKIN ATWATER**

Rector of the Church of Our Saviour  
Akron, Ohio

A valuable book for the Churchman; for those "seeking the Church", and for those whom the Church is seeking.

This book interprets the Church and its services, answers the usual objections, attracts the casual attendant, and instructs the inquirer.

A *Sailor* writes: "I read it from cover to cover. It is the best book I have ever seen on the subject, written in a plain way so that any boy could understand. After reading it my Church is of greater value to me than ever before."  
SAMUEL H. SAYRE.

A *Soldier* writes: "I am deeply grateful for this book which is so enlightening to young Churchmen."  
FRED C. HEIL.

William F. Peirce, President of Kenyon College—"For presenting the elementary information about the Church in an instructive and interesting way, I know no volume that is nearly so good."

Hon. F. W. Dallinger, Member of Congress: "A very timely book, and one which ought to be of great service in explaining to the man on the street the real character of the old historic Church of the English-speaking race."

Bound in cloth. . . . . \$1.00

Bound in paper. . . . . .60

Postage Extra

**Morehouse Publishing Company**

MILWAUKEE, WISCONSIN

**NOW READY**

## **THE PARISH**

**Its Life, Its Organization, Its Responsibility,  
and Its Divine Contacts**

A Handbook for the Clergy and Laity, by the Rev. WILLIAM A. R. GOODWIN, D.D., rector of St. Paul's Church, Rochester, N. Y. With Introduction by the Rt. Rev. Chas. H. Brent, D.D., Bishop of Western New York. *Cloth, 150 pages. Price, \$1.50.*

This is an exceedingly practical book relating to the management of a Parish and the work of a Parish Priest. "No rector of a parish," says Bishop Brent, "can fail to get benefit from a close study of these pages." "We must recognize", he continues, "that organization well carried out is not a burden but a relief. It is a labor-saving device. This, however, does not mean that it is a means by which a lazy rector can shift personal responsibility from himself to a machine." "It is intended to aid men who are already bent on using their vitality up to the hilt, to use it effectively and economically."

Contents: The Church as a Living Organism; The Organization of a Parish; The Teaching Mission of the Church; Church Teaching and the Reconstruction Problem; The Pastor and His People; Parish Harmony Notes; Worship and Service.

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave.

Milwaukee, Wis.