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VOL. LXIV

MILWAUKEE, WISCONSIN, FEBRUARY 19, 1921

NO. 16

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FOLLOW CONSCIENCE where it leads you, and sooner or later your very errors will educate you and you shall come to truth.—*H. R. Haweis.*

The Living Church

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EDITORIALS AND COMMENTS

The Shortage in the Ministry

THE shortage is acute. According to the figures in the last *Living Church Annual* we have 5,987 clergy, of whom not to exceed 5,000, and probably less, are engaged in parochial and missionary work; and we have 9,031 parishes and missions to be served by these 5,000. Worse still, last year's gain in parishes and missions was 445 while the gain in clergy was but 27. The fact that the clergy are aided by 3,139 lay readers makes it possible for fairly regular Sunday services to be maintained in nearly all the parishes and mission stations, and the clergy divide themselves among the lay-manned churches and give the sacraments as frequently as they can. It is a makeshift, but it keeps things going; how inadequately appears from the fact that our communicant list scarcely grows at all, and in many dioceses the increment does not equal the annual loss by death and otherwise.

We have lately printed a most serious communication addressed to the several bishops by the Department of Religious Education's Committee on Recruiting, Training, and Admitting Men to the Ministry, in which it is declared that the ratio between ordinations to the diaconate and communicants has continuously widened during nearly a century, from 1 to 234 in 1826 to 1 to 2,035 in 1916, and also that it took nearly twice the number of communicants to produce one such ordination in 1916 that it did in 1886.

The deans of our five eastern theological seminaries have issued several leaflet publications in recent months in the hope of arousing the Church to the seriousness of the condition. The most recent of these bulletins, dated for St. Andrew's day, begins with a stirring call from the Bishop of Massachusetts, and continues with pithy articles on the subject, the call of the House of Bishops asking the clergy to preach on the subject on the Third Sunday in Advent, and various analyses of the statistics of the Church. Thus, in a given diocese, over a term of thirty years in which the Bishop had kept the statistics, it appears that of 87 clergy whose names had been on the diocesan roll only 17 per cent. had come from Church families in this country, and only 33 per cent. of the number were born in the United States. Thirty-four per cent. were natives of the British Isles, 27 per cent. were Canadians, and the remainder from other countries. Whether this was a representative diocese is not stated, but it seems impossible to question that the great bulk of our clergy are not "to the manor born" either on the side of nativity or, if American-born, on that of Churchly training.

As for the prospects in the immediate future, the deans are anything but reassuring. They present the following figures:

"In 1916 our five eastern seminaries had 256 students.

To-day they have 179 students.

In 1916 there were 466 candidates.

In 1919 there were 306 candidates.

"In 1916 there were 692 postulants.

In 1919 there were 393 postulants."

We are bound, however, to receive these statistics with some grains of allowance, and to dissent from the inferences that appear to be drawn.

We may assume that the deans have accurately counted the students in their respective seminaries. The discrepancy between 256 in 1916 and 179 to-day is serious, but the interruption of study and preparation by three years of war and return from war amply accounts for it. As to the comparative statistics of candidates and postulants, the deans do not cite their authority, and we feel bound to challenge the figures. If we express a partiality for the statistics annually gathered for *The Living Church Annual* it is only because we know somewhat of how statistics are made—these and others. According to that authority, in the publications of the last eight years, the comparative figures are not at all those cited by the deans but are as follows:

	1920	1919	1918	1917	1916	1915	1914	1913
Postulants	388	374	393	387	400	389	345	327
Candidates	310	306	336	391	444	430	443	424

Thus the decline in numbers may be said to have begun with the first war year (1917), to have become worse during the second (1918), and still worse during the year of demobilization (1919); while both as to candidates and as to postulants a slight improvement is noted in 1920. This is precisely what one would anticipate. It only means that when men are being drafted for a foreign war they are not also enrolling as postulants or as candidates for orders. They ought not to be. Between the 692 postulants whom the deans ascribe to the year 1916 and the 400 actually reported for that year in *The Living Church Annual* there is a considerable variation. We confess to a fondness for deans; but our estimable fathers of the eastern seminaries will pardon us if we suggest that a little of the higher criticism might wisely have been applied to those figures. We never have had any approach to that number of postulants.

As a matter of fact the real figures are rather reassuring than otherwise. From 1913 to 1917 the numbers of postulants were less than those of candidates, which could only mean that the situation was growing worse; as the candidates were ordained, a lesser number were taking their place from the ranks of the postulants. The recruiting for the army and navy delayed the promotion of postulants to candidates; men went to war and retained their *status quo* on the bishops' records. The number of candidates was decreased by ordinations, but as postulants, being largely engaged in war work when not actually in the army, were not pursuing their natural preparation for candidacy for orders, the number of postulants remained almost stationary from 1917 to 1920. It is to the credit of our young men that new postulants were not being created;

they were needed somewhere else, and there would be a suspicion that men were applying for orders to evade the draft if there had been an addition to the number at that critical time. The decrease in the number of candidates (by ordination), the failure to supply their places from the number of postulants (because the studies of these had been interrupted), and the failure to add new postulants because the right sort of young men were enlisting in the army, is exactly what the figures ought to indicate, and is not, in the remotest degree, a matter for reproach or for anxiety. The figures for 1920, the first year after demobilization, show that improvement has already begun. The candidates who had been ordained during the previous year had been replaced by an equal number from the ranks of postulants and four over, while enough new men had been accepted as postulants to replace those who had become candidates and fourteen over. The figures, rightly understood, afford cause for congratulation and in no sense justify the gloomy prognostications that follow the table in the bulletin referred to. We may expect that the recovery from war conditions will be slow, because the hiatus of two years or more in cessation of study cannot be overcome immediately; but, so far as the comparative statistics, rightly analyzed, afford a basis for indication, there is no ground for a pessimistic outlook. Indeed, during the seven years from 1913 to 1920 inclusive the gain in postulants reported is nearly nineteen per cent., in spite of the war, while the gain in communicants was slightly over nine per cent. Surely we ought to be greatly encouraged.

WE HAVE WRITTEN this because the tendency to gloom in viewing the conditions that one finds in the Church ought to be challenged. Men talk about the failure of the Church. The Church has *not* failed. The Church did not keep America out of war; no, and it ought not to have done so. The Church undoubtedly "failed" in Germany and Austria, if any organization in those lands deserves to be called the Church; but in western nations the Church, like her Master, seized scourges and helped to drive the money changers out of the temple of humanity—and would have deserved to be wiped off the earth if it had not done so. Let pacifists deplore the fact that the Church was not like unto themselves; the rest of us are proud that it was not. Let Churchmen stop this outflowing of pessimism and thank God for the red blood which flows from the veins of Jesus Christ through the manhood and the womanhood of the Church.

The fact remains that we need more clergy. Parish after parish, with hundreds of cultured families enrolled, sends none of its sons into the ministry. Moreover, it is suggestive to note that with the increasing talk about Christian unity, and about the evils of proselyting, the number of sectarian ministers who receive holy orders in the Church has greatly fallen off. There were six of these ordained in 1920—though it is quite likely that some escape the statistician's grasp; there were 24 in 1916. The Church is being thrown more on her own resources—and in spite of that we have the remarkable fact, already cited, that postulants are actually increasing twice as fast as are the communicants.

We need more clergy, but not so badly that we need any but the best. The deans are right in saying that "quality is vastly more important than quantity".

We need better system in utilizing the clergy that we have, better facilities for placing them in appropriate work, better arrangements whereby men can be kept off the list of the unemployed, a better system of promotions, a system whereby young clergymen may spend a few years in the mission field without forfeiting the opportunity for advancement on their return. These are glaring needs in connection with the supply of the clergy; abuses that need correction even more urgently than we need additional clergy.

We need bishops and rectors who will go to the young men in our high schools, the sons of the "first families" in our parishes, and say individually to John and Tom and George—"We want you!" John or Tom or George may be able to show his bishop or his rector that he has a vocation to some other life; bishops and rectors are not infallible in interpreting the will of God for the individual; but the burden of proof may properly be placed upon each of them to show that the call has not been given to him. We are much too vague in seeking out the men whom the Church needs in her ministry.

The clergy, and especially the bishops, need to become very personal in their call.

"God give us men!"

A REVIEWER in the *Churchman* whose signature of E. S. D. may perhaps reveal his identity expresses some indignation as to Dr. Sparrow Simpson's recent book, *Broad Church Theology*. The author's method, he says, "is to select a few modern writers . . . and by extracts from their writings to prove to his own satisfaction that they hold a Sabellian view of the Trinity" and that one of them "reduces Christ to 'a purely human Person'." "For those who dislike Broad Churchmanship, and who wish to have their dislike confirmed without being put to the trouble of thinking", he adds, "the book will have distinct value."

We venture to say that this is not an adequate statement. It should be remembered that the author is writing of *English Broad Churchmanship*, and that is as different from what we may speak of as the American Cambridge school as though both were not described by the same words. The *English Broad Churchman* is in the Church as an "establishment"; there being no "establishment" in America, men of the same type are generally not Churchmen at all. We have very few men in the American Church whose position would be adequately represented by the writings that Dr. Simpson discusses. Yet as he is not writing about Americans, why should an American reviewer take offense? We are confident that the book does adequately treat of English Broad Churchmanship in general, though obviously not in detail.

Bishop Mott Williams recently wrote in *THE LIVING CHURCH* that, in the three Lambeth Conferences that he had attended, he had "met English bishops, in many ways admirable and impressive men, who yet raised doubts in my mind whether they would be Churchmen at all had it not been for the establishment." This is the type analyzed by Dr. Simpson.

Surely an American Broad Churchman would not wish to be placed in the same class with these. But would he deny that these men are representative English Broad Churchmen?

And if American Broad Churchmen resent being classed with these variegated English specimens, why do they use the same term by which to describe themselves? For though some appellations have been applied to groups of men by their enemies, the particular designation of certain groups as "Broad" was the result solely of their own diagnosis of themselves.

It is reassuring that a representative of American Broad Churchmanship, such as we take this reviewer to be, is not satisfied to be classified by the sort of effusions which Dr. Simpson has collected and discussed in his *Broad Church Theology*. And we may add that we have such regard for the constructive portion of those who use that designation for themselves in this country that we should have expected as much. They are not such men as Dr. Simpson is dealing with.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

February 21—God Does Pay

READ Job 1: 1-12. Text: "Then Satan answered the Lord and saith, Doth Job fear God for naught?" (Verse 9.)

Facts to be noted:
Disregarding man's possible motives, God certainly pays, in three ways at least:

1. In certain material benefits.
2. In promises of heavenly rewards.
3. In character and happiness.

In the devil's sneering question, it is difficult to tell whether he doubts most God's payment or man's motives. There can be no doubt of God's rewards. "The gift of God is eternal life." Now as to man's motives. Surely there is nothing unworthy in a motive for righteousness. A man who adopts a course of life without a reason is a fool. God's whole appeal to the world is an appeal to man's choice. The keynote of the Old Testament might be summed up in the solemn charge, "Choose ye this day whom ye will serve"; while Christ's dread warning—"The wages of sin is death"—can well be taken as the ultimate reason for the Incarnation. The power of choice is man's divine prerogative.

February 22—The Equality of God's Justice

Read Romans 5: 12-21. Text: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Verse 19.)

Facts to be noted:
1. Historically and practically, sin, entering through one, corrupts many.
2. So the righteousness which was in Christ Jesus, entering through one, saves all who seek it.
3. We pass on sin or righteousness with every moral decision we make.

I well remember my first doubt concerning the justice of God. "A man and a woman taste the 'forbidden fruit' and all people, thereafter, are open to the attacks of sin." That was in childhood. God's years have taught me something of wisdom.

I have learned to doubt my doubts and to believe my beliefs. Something happened in Eden much deeper and more significant than the "eating of an apple". This much I know, sin entered into the world. The first door through which it passed was the door of disobedience. Thus only does sin come to-day.

Furthermore, I have learned to exonerate all my ancestry from blame for any fault of mine.

Then, too, I have learned somewhat of the deep significance of Calvary. There, One purchased righteousness for all.

Granted, for sake of argument, that sin and death came by Adam's act; so, in the divine economy, righteousness and life came by Jesus Christ. Are not God's ways equal with the equality of infinite justice?

February 23—Obedience the Rule of Admission to the Kingdom

Read St. Matthew 21: 28-32. Text: "Jesus said unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." (Verse 31.)

Facts to be noted:
1. The first son of the parable refused, but eventually obeyed.
2. The second son promised but refused to obey.
3. Obedience is the first law of the Kingdom.

These words of the text were literally true. Already there were in Christ's band of believers, which formed the nucleus of His Kingdom on earth, those who had been publicans and those who had been harlots. They had made no pretensions, like the type of Jew to whom Christ was speaking, to fulfill the law of God. In fact, they had refused to obey when they started out on their professional career. Yet, coming in contact with Christ, they were convinced of His divine authority and became obedient to His moral code.

February 24—God's Choice of Abraham

Read Genesis 18: 16-33. Text: "For I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

Facts to be noted:

1. God chose Abraham to father His chosen people because of his ability to command and receive obedience.
2. God's people must be versed in obedience.
3. Abraham was about to see the end of two mighty cities, as a warning to his descendants, should they disobey the moral laws of God.

The fate of Sodom and Gomorrah, so rightly deserved, was witnessed by Abraham, upon whose soul it must have left an indelible impression. Upon his descendants was engraven the fear of moral degeneration to such an extent that they stand out among their contemporaries in history as a nation of singular rectitude.

If anywhere to-day, in America or elsewhere on the earth, God is raising up to carry on His work a new nation, it must be one on whose national consciousness shall be burned deep the hatred of all sins which defile the body and condemn the soul.

February 25—Christ the Stumblingstone

Read Romans 9: 18-33. Text: "Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed." (Verse 33.)

Facts to be noted:

1. From this and other passages of Scripture we gather that there is a "hardening" process which takes place in the heart of the unrepentant.
2. This process seems to be definitely allowed by God.
3. When men refuse to accept the will of God, that act becomes ever afterward a stumblingstone in the path of a possible return.

Eden's flaming sword, turning either way to keep the gate of the garden, is a symbol of a certain factor in sin oft neglected in man's contemplation of disobedience.

There is that fatal quality in sin which—to use another figure—burns the bridges behind us.

We marvel to-day at the tremendous difficulty of the conversion of the Jews. Under that terrible curse, "His blood be on us and on our children," the old Israel stubbornly, through all the generations, refuses to accept the Messiah. He is their "stumblingstone" and "rock of offence" over which they must clamber with utmost difficulty to win a place in the kingdom of "the true Israel of God".

As for us, the same is true. Sin robs Christ of all the qualities of the patient Saviour. He becomes our stern and awful Judge. That which should make the way home easiest becomes a stumblingstone in our path. God "gives the sinner over to a reprobate mind" and the return is fraught with difficulties and anguish, remorse and tears; and sometimes, the way is lost forever.

February 26—The Voice of a Man

Read St. Mark 1: 1-17. Text: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." (Verse 3.)

Facts to be noted:

1. God was about to speak to the world through His Son.
2. First, however, He spoke through the voice of a man—announcing the Son.
3. That Son began His ministry by selecting men whose voices should carry His Gospel to the ends of the earth and, through others, to the end of time.

Some say that "thinking" men do not go to church. This I am prepared to admit if you will grant me that a "thinking" man is one still engaged in the process of thought who has worked out nothing to its logical conclusion. "Inconclusive" thinking—not too much thought—is one of the weaknesses of our day.

Place the "thinking" man where you will on Sunday—on the links or stream, in his fast moving car, or in his inglorious easy chair at home. I'll tell you where you can find the "thoughtful" man every Sunday. He is to be found in his church. He has definite thoughts and plenty of them to show for his more youthful years of much thinking. He has definite ideas about his immortal destiny.

Why does he go to church? To get new thoughts. He can listen to men floundering around in the process of idle "thinking" in his office or at the club or on the street—wherever it is popular for men to "flock".

There is one place to-day where the thoughtful man can always get more "thoughts" by which to live aright. And that is the House of God.

And the reason is this. God speaks to this generation, as to every other, through "the voice of a man". Such a man can be found elsewhere, perhaps, but he can always be found in a Christian pulpit. Wise men have learned this simple truth. "Thinking" men may, if they think often and hard, and to a conclusion.

[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.]

NOTES ON THE NEW HYMNAL—LVII

BY THE REV. WINFRED DOUGLAS

HYMN 425. "For the beauty of the earth". This hymn now first introduced to our use originally consisted of eight stanzas, to be sung at the Holy Communion; it was contributed to *Lyra Eucharistica* in 1864. The five stanzas chosen make an excellent Thanksgiving hymn, especially for children. Gounod's familiar pleasing tune better suits these words than it does "Christ, whose glory fills the skies", for which it is insufficient.

HYMN 427. "My country, 'tis of thee".

HYMN 428. "God bless our native land".

Of the seventeen hymns comprised in the next section, National Days, nine are new: They are Hymns 427, 429, 431, 432, 433, 434, 438, 439, 441, and 442. Hymn 435 has been enlarged and restored. This department contained but seven numbers in the Hymnal of 1892. The expansion, the greatest in any section of the work, is of course due to the war; yet it is significant that six of the nine additions are not, properly speaking, war hymns, but rather hymns of national responsibility for the reign of liberty, justice, truth, and peace. In the natural reaction from the very extensive use of national hymns during the war, are we not now in danger of neglecting in our worship the more difficult, though less spectacular, crisis through which our country is passing to-day? I plead for the frequent use of these new and inspiring songs which both aid and express our sense of corporate national obligation in God's service.

The first of these, now under discussion, was written in 1832 for a children's Fourth of July celebration in Park Street Church, Boston, by Samuel F. Smith, then a theological student at Andover. Afterwards he became the most distinguished of Baptist hymnologists in this country. The words long accepted as our national hymn are more than ever needed to-day; for they recognize the preservation of liberty as a duty to God, its Author: and liberty was never yet more endangered from without than it now is from within. Dr. Smith's hymn was not in the last Hymnal; although its final stanza was there combined with two others written in Germany in 1815 by Siegfried Mahlmann. These now form a separate hymn, No. 428.

The familiar melody has been widely used as a national anthem, not only in England, but on the continent of Europe: so widely, in fact, that it might well be chosen as the international anthem of the future: except that, somehow, internationalism does not move one to song, as does patriotism. The air was first printed in *Harmonia Anglicana* about the middle of the eighteenth century. Its traditional harmonies are given at No. 428: they ought to replace the very dull part-writing of the version too long familiar here, and reproduced for convenience at No. 427.

HYMN 429. "O say can you see".

Many persons are shocked by the appearance of *The Star Spangled Banner* in our Hymnal. In time of peace, but few of us would probably use it in the ordinary services of the Church: but in time of war the national anthem is a symbol which belongs there, just as the flag belongs there. America appropriated the tune very early. It was composed just before the Revolutionary War by John Stafford Smith of the Anacreontic Society, a wild and jovial London Club. The original words were a bacchanalian ditty entitled "To Anacreon in Heaven". They should have read, "On Olympus". But on June 1, 1798, at the anniversary meeting of a society of very different stamp in Boston, "the Patriotic Song of 'Adams and Liberty', written by Mr. Thomas Paine (not the freethinker), was sung and re-echoed amidst the loudest reiterated plaudits." Thus the *Columbian Centinel* next day. The author, who afterwards changed his name to Robert Treat Paine, wrote nine stanzas. Patriots did not then lack vocal courage. During the next Presidential term, staid Philadelphia contributed to the tune other similar words, "Jefferson and Liberty". The melody was therefore completely disassociated from its bacchanalian implications by the time that Francis Scott Key wrote the present words in 1814. "The circumstances attending the poem were sufficient to arouse a poet. Mr. Key had come to the British fleet in Chesapeake Bay as an envoy from President Madison, to request the release of a non-combatant. The British commander, fearing that Key would betray the preparations for attack which were actively going on, detained him until the bombardment of Fort Mchenry, below Baltimore, should have ended. Imagine with what anxiety the American gazed toward the fort on the morning of September 14, 1814, after the night's bombardment. When he saw the Stars and Stripes floating above the fort, he wrote the first stanza of the poem on the back of an old letter. Released and on his way to Baltimore, he composed the remaining verses. He carried it to the office of the *Baltimore American*, where it was at once published as a broadside. It was labelled from the first, 'To be sung to the tune of 'Adams and Liberty'."



BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I NTERESTING news comes from Calcutta. Sir Nicholas Beatson-Bell, Chief Commissioner in Assam, is about to retire from his political career to take holy orders. He is 54 years old, and has been Governor of Bengal, having occupied many other important places in the Indian Civil service. He is a graduate of Balliol, Oxford, and was a famous golfer. Now his services have been accepted by the Oxford Mission to Calcutta, and he will serve his novitiate under Fr. Douglas, M.C., in the Bengali village of Behala, living native-fashion, bare-foot, in a mudfloored, palm-leaf-thatched hut. Sir Nicholas, on his ordination, will go to Backergunje as village priest.

I HAVE WAITED TWO MONTHS for some disavowal of what seems to me a tragically uncharitable and untrue utterance attributed in the daily press to Bishop Joseph F. Berry of the Methodist Episcopal denomination, presiding at the semi-annual meeting of the Methodist House of Bishops, in Atlantic City last November. Everyone knows that the Methodist "Discipline" reckons dancing, card-playing, and theatre-going as amusements inconsistent with a devout Methodist's rule of life. But to call them "iniquities", and to declare that actors and dancing-teachers are unfit for membership in the Church, is another matter. The Actors' Equity Association sent a communication to the meeting, asking: "Does this ban apply to all professional dancers, including those on the stage? Are folks in the theatrical profession equally barred from your valued membership?"

"Dancing masters are our brothers and sisters in the amusement profession, hence injustice done them is also resented by those of the stage. In the name of the theatrical profession, as well as speaking for the dancing masters of the country, the Actors' Equity Association reiterates its indignation."

Bishop Berry said he considered the communication an "affront".

"The paper has received only silent contempt," he asserted.

"Dancing and theatre-going are placed in the same category as games of chance, and both of them are specifically prohibited. Inasmuch as we prohibit these iniquities, we could scarcely be expected to admit to membership those who are responsible for their promotion.

"No attention whatever has been paid these people. If they are sane they give no evidence of it by any of their public declarations. The fact that they would address a communication of this nature to a body like the House of Bishops of the Methodist Episcopal Church would be regarded as very good evidence if an effort was made to prove a case of insanity.

"We desire no advice or dictation from such a source. Our silence upon the matter is the best evidence of the contempt with which we regard the alleged communication. I doubt if there is a dancing master or actor anywhere in the world who is a member of the Methodist Episcopal Church. We regard the institutions with which they are identified as directly inimical to the Christian life."

If good Dr. Berry knew as many stage people as I do, he would have refrained from any such cruel and anti-Christian characterization of the dramatic art and those associated with it. There are bad plays; there are hideously vulgar dances; there are wicked people on the stage; there are special dangers attached to the life behind the footlights. Admitted, without argument; and by none more readily than by an intelligent actor. But every word of that, *mutatis mutandis*,

can be applied to other arts. *E. g.*, there are bad books; there are hideously vulgar illustrations; there are wicked people who write for a living; there are special dangers attached to the literary profession. But what ignoramus would thunder anathemas against books and authors and illustrators in general, with no better warranty than those admissions? Our Methodist brethren lay great and justifiable emphasis upon their loyalty to the Bible. Let them remember the great drama of the Book of Job, the dramatic action of Levitical worship, David dancing before the Ark. And if they repudiate those as "Old Testament", let them recall how our Saviour figured the heavenly rejoicings over a sinner returned as "music and dancing", and set forth (with all reverence he it said) a drama as the one act of corporate worship established by Himself. I had far rather have the dance of the seises in Seville Cathedral than the orgiastic ululations of an old-fashioned revival; and I prefer Shakespeare or even Sir James Barrie to a "brief pep meeting" on Sunday morning, such as was recently commented on in this column. Christianity is positive: "not dancing, not theatre-going, not card-playing"—those are nowhere indicated as the threefold rule of Christian perfection. To be sure, "Piscopal pious" is a phrase current among some malevolent Protestants; but I recall with pleasure the good Bishop's rejoinder, who, being asked if he believed in dancing, answered with apostolic sweetness, "Not as generally necessary to salvation!"

THERE IS A SPLENDID OLD CHURCH in Saffron Walden, Essex, England, closely connected with New England by reason of the Minot memorial erected there some years ago by American representatives of that ancient family. The Bishop of Chelmsford recently dedicated five new statues there: the Blessed Virgin, St. James, St. Nicholas, Dame Bradbury, and John Leche, vicar there in the fifteenth century. Prior to the service Mr. E. W. James, J.P., wired to the Bishop as follows: "On behalf Protestants Saffron Walden I protest against your proposed action blessing idols and conniving at restoration of images our fathers destroyed."

Isn't that a bit of the really Dark Ages?

A GOOD STORY is told by a French friend concerning General Petain, whose slow advancement in the great war was attributed by some to anti-clerical prejudice in the French war office. When colonel, he was asked to send in a return of the names of his officers who attended mass regularly. Suspecting that this meant possible discrimination against them, he answered: "The Colonel of this regiment sits in front of his officers at mass, and therefore does not know the names of those who attend. Petain." *Bravo!*

MR. ALDOUS HUXLEY, grandson of Huxley the scientist and of Matthew Arnold, has just published a book of verses, quite unlike what his pedigree suggests as likely. Here is a bit called *Frascati's*, which might apply to many a "jazz" palace of our own, alas! or supplement the first part of Vachel Lindsay's *Congo*. When shall we be delivered from barbarism?

"Bubble-breasted swells the dome
Of this my spiritual home,
From whose nave the chandeller,
Schaffhausen frozen, tumbles sheer.
We in the round balcony sit,
Lean o'er and look into the pit
Where feed the human bears beneath,
Champing with their gilded teeth.
What negroid holiday makes free
With such priapic revelry?
What songs? What gongs? What nameless rites?
What gods like wooden stalagmites?
What steam of blood or kidney pie?
What blasts of Bantu melody?"

COLORADO CHOOSES COADJUTOR

AS reported in THE LIVING CHURCH last week, the diocese of Colorado has elected the Rev. Fred Ingley as Bishop Coadjutor, thereby settling admirably the problem of a year or more.

The council met on the Feast of the Purification in St. John's Cathedral, Denver. After an early celebration and morning prayer, there was an induction service for lay readers. This latter service, practically reviving one of the minor orders, qualifies men whom the Bishop intends to employ in reading the service in missions and parishes without rectors.

Referring in his address to the approaching election of a Coadjutor, Bishop Johnson said:

"The diocese has decided to elect a Bishop Coadjutor at my request. In specifying the duties of the Bishop Coadjutor I was guided in large measure by the opinion of a very representative group of clergy who expressed their unanimous opinion that the Bishop should continue to reside in Denver, that the duties given to the Coadjutor should be a division of labors rather than a division of territory, and that the Bishop should retain the administration of diocesan affairs within his jurisdiction whatever might be the practical division of work. They also expressed the idea that the Bishop and Coadjutor should visit the parishes and missions of the diocese alternately. In selecting a Coadjutor I ask you to select a man full of missionary zeal, human sympathy, and unquestioned loyalty to the faith and worship of this Church."

An informal ballot resulted in the nomination of thirteen clergymen, no speeches being made. After luncheon, during formal balloting, three more names were added.

The names: The Rev. Messrs. Robert B. H. Bell, B. W. Bonell, Thomas Casady, B. D. Dagwell, Henry S. Foster, Frederick Ingley, G. A. C. Lehman, H. R. A. O'Malley, Gilbert A. Ottman, C. H. Shutt, Neil E. Stanley, Francis S. White, D.D., George Craig Stewart D.D., Ernest deF. Miel, D.D., C. L. Slattey, D.D., and Henry Watts—twelve out of sixteen being resident in the state.

A two-thirds vote being necessary, the Rev. Mr. Ingley was not chosen until the fourth ballot. Upon motion the election was then made unanimous. Dean White of Cleveland had ranked second.

The business session opened with the usual routine. An excellent attendance was due largely to interest in election of a Coadjutor. A report on St. Luke's Hospital stated that the new wing, with laundry and heating plant, etc., was nearing completion. The debt will be about \$200,000, but a legacy may be applied to reduce this amount. An appeal was made for young women to take the excellent course offered for trained nurses.

The trustees of the diocese congratulated clergy and laity upon acquisition of the "Dean Hart Memorial House" at Evergreen through the generosity of Canon and Mrs. C. W. Douglas. The house will admit fifty guests at present, and can be enlarged to become a regional as well as diocesan conference center.

The Bishop read his address at noon, confining himself very largely to the relation of the diocese to the Nation-wide Campaign.

"I firmly believe that our Church people are the very best people in the nation, and when they can be made to realize the need and the blessing of giving they will accomplish the impossible. They need to be stirred by the Spirit, for there is something there to stir. We want something more than

"Organized religion, carefully led
In the name of a cautious, statistical Christ."

If we are to accomplish this we must organize and train."

The Bishop commended the Lay Service League, and asked that it be made a definite canonical body with specific duties.

The Standing Committee was reelected, as was also the diocesan treasurer.

After adjournment clergy and lay readers met at dinner at St. Andrew's Church, where addresses were made by Dean Bonell, Mr. W. W. Grant, Mr. Hudston, Bishop-elect Ingley, and others. A quiet day in St. Mark's Church on Thursday was led by the Rev. H. S. Foster.

"GOD HAS NOT given us the spirit of fear." The world about is pathetically afraid: afraid of the bolshevist; afraid of the Teuton; afraid of the Oriental; afraid of the Jew; afraid of the critical mind; afraid of free speech; afraid of the unconventional; afraid of learning. No priest can lead to day for God whose heart shares in these shivering fears. God reigns. Kingdoms may rise and wane. What of it? Civilizations die and new ones come to birth. What of it? Men who are fools pay bitterly for their folly. What of it? Be not disturbed. "For fixed His Word, His saving power remains; God's realm shall last, His own Messiah reigns." The world turns; the Cross stands. Change and decay in all around we see. Before a priest can really matter he must have found within himself such a vision of God that he can share an inner peace with Him who sits between the Cherubim, be the earth never so unquiet.—Rev. B. I. Bell.

OUR FOREIGN RELATIONS

A LETTER in the Correspondence pages of THE LIVING CHURCH inspired the following response from the Rev. James L. Barton, D.D., Secretary of the Foreign Department of the American Board of Commissioners for Foreign Missions of the Congregational Church:

"The Honorable Everett P. Wheeler,
150 East 72nd Street, New York.

"My dear Mr. Wheeler:

"I want to thank you for sending me the January 1st copy of THE LIVING CHURCH with your notable letter on the subject of America's responsibility in Armenia, etc. I wish this letter might be spread on the editorial pages of every publication in the United States. One's heart becomes weary and sick at the narrowness of the point of view of many so-called statesmen and of editorial writers in this country. If the United States had been ready to throw the weight of its influence and a small American gendarmierie, under the leadership of men like General Harbord, into the Turkish situation soon after the armistice, hundreds of thousands of lives would have been saved and the political condition of the country, extending from the Aegean Sea to the Caspian, and from the Black Sea to Palestine, would to-day have been quiet and orderly; and I am sure that that whole area, instead of being the recipient of American charity, would be a contributor in the commercial world. The timidity of our American leaders and their unreasoning conservatism, bound hand and foot by tradition, and, worst of all, by politics, which blinded the eyes of the American people as a whole to the real issues at stake, have allowed these conditions, extremely bad two years ago, to proceed into conditions vastly worse with almost no light shining in at the present time.

"America is necessarily a missionary nation. Unless it wants to face another world war which will wreck civilization it must be ready to discuss national steps that will have for their end not necessarily the increase of American wealth but which will guarantee the peace and good order of the world. America holds a position in this respect which it never held before and which can be held by no other nation on the face of the earth. And unless we are ready to catch the vision of a tremendous responsibility with an opportunity of which every American might well feel proud, we will yet be called upon to defend our right to exist. The salvation of America lies in that great fundamental truth that he who would save his life shall lose it, but whosoever will lose his life shall find it.

"I did not intend to write at such length but you have rendered again as so many times in the past a real service to a great cause.

"With every personal regard, I remain,

"Faithfully yours,

(signed) JAMES L. BARTON."

THE MISUSE OF OUR CHURCHES

CERTAIN incidents in the parish of Calvary Church, Pittsburgh, have caused the rector and his colleague to announce that hereafter there shall be no evening weddings in the church except under exceptional circumstances; and the Bishop of the diocese, having had similar experiences, made the following declaration in his address at the annual convention:

"It is the obvious duty of the Church to stand behind any bold witnessing for truth in the face of a gainsaying world. To be a prophet has never been a popular role; witness Jeremiah and others of the Old Testament times, Savonarola of later years, and many a martyr of recent date. Said St. Stephen, 'Which of the prophets have not your fathers persecuted?' To utter warnings, to instruct the ignorant, to combat the vicious, to rebuke the worldly, to disregard the unreasonable, is a function of the ministry which is conspicuous by its absence in the priesthood of many of us. Too often we seek refuge in generalities. All honor to any, therefore, who speak with authority and declare, 'Thus saith the Lord', whether men hear or whether they forbear. The Church has a right and a duty to declaim against lawlessness in social customs, against immodesty of dress, against extremes of worldly fashion, against the insulting intrusion of frivolities into the Place where God's Honor dwelleth, against the unveiled head in public worship, against disregard of apostolic teaching and sober Church tradition. Said St. Paul, giving the final authoritative word, 'If anyone seem to be contentious, we have no such custom, neither the Churches of God.'

"Our church buildings have been ill used long enough by a really arrogant class of thoughtless and irreverent people. I would that all our clergy and Church folk would set their faces and utter their protest against all such invasion by the fashionable world into sacred things."

FEW PERSONS have sufficient wisdom to prefer censure which is useful to them, to praise which deceives them.—*La Rochefoucauld.*

**ENGLISH TRIBUTES TO
GEORGE WASHINGTON**

A BIBLE, the gift of King George V. of England, will probably rest upon the lectern in the Washington Memorial Chapel at Valley Forge, which was built to commemorate the struggle of the colonists against King George III. The lectern itself was given as a memorial of Washington's services as a chaplain in the British army.

A letter from Canon Burroughs, chaplain to the King, states that his majesty favors the idea, which was conceived at the chaplain's recent visit to Valley Forge—and suggests that a formal request be made. The Bishop of Pennsylvania has prepared such a request, asking that the Bible be given as a present to the American people, a symbol of the spirit of peace.

"Washington, as you know," stated the Rev. W. Herbert Burke, rector at Valley Forge, in a recent newspaper interview, "was an English soldier as well as an American soldier. When the Indians ambushed General Braddock's army and killed its leader the chaplain was severely wounded. Washington officiated at General Braddock's funeral, reading the services from a Prayer Book. It is just one of those incidents which should serve to unite the two countries even more strongly."

A recent visitor at Mount Vernon tells of another tribute from an English source to the memory of Washington. "I found this beautiful tribute to General Washington hanging in the living room. I have not seen it in print anywhere, and your readers will surely like to see it."

This second tribute was written at Washington's grave in 1833 by Dr. Andrew Reed, an English philanthropist:

"The brave	"WASHINGTON The wise	The good
"Supreme in war,	"WASHINGTON in council.	and in peace
"Valiant without ambition	"WASHINGTON Discreet without fear	Confident without presumption
"In disaster, calm :	"WASHINGTON in success, moderate: in all, himself	
	"WASHINGTON	
"The hero, the patriot, the Christian,		
"The father of nations, the friend of mankind,		
	who,	
"When he had won all, RENOUNCED ALL:		
	and sought,	
"In the bosom of his family and of nature,		
	"RETIREMENT	
"And in the hope of religion,		
	"IMMORTALITY".	

SUNDAY OBSERVANCE

(FROM THE ANNUAL ADDRESS OF THE BISHOP OF KENTUCKY)

SUNDAY observance is a matter of weighty concern and well merits our best efforts to meet conditions which secularize the Lord's Day. But not in such a manner nor by the employment of such means as to alienate men when we would seek their cooperation. It is a time for Christians themselves to live as though they were Christians; to keep the day in such a way as will not encourage others to desecrate it, and, above all, not to be partakers in any form of non-observance and desecration. This is no time to minimize belief and reverence and worship. If we belong to the Church, then let us live among men every day as though we belong to her; but let us never bemean her in the eyes of others nor profane the Day of our Lord by lowering our spiritual ideals to the level of careless and indifferent living. The world would not flee at us nor be guilty of a sneer if it called upon Christians to show what difference Christianity makes in social life, in politics, in marriage, in character, and in all associations. This challenge all sincere Christians could squarely and fearlessly meet. It is the Christians who could not who limit the Church in her contact and influence with the great un-Churched world. The weakness of the Church is the weakness of her own members. Let us prove how the Christian life may and should be lived, let us show how Sunday should be kept, but let us not take part in anything which, in the name of Christianity, attempts the un-Christian thing of compelling men to observe a religious institution by invoking the aid of secular law. If we fail to win men by influence and example, it is a confession of weakness and exercise of tyranny to resort to legal repression.

A BLESSED THING it is to die here, that we may live there. "And nothing is so sure as death, and nothing so uncertain as the time. I may be too old to live; I can never be too young to die. I will therefore live every hour, as if I were to die the next."—*Selected.*

IF THOU WILT make any progress in godliness, keep thyself in the fear of God, and affect not too much liberty.—*Thomas à Kempis.*

IN A MARKET PLACE OF ARMENIA

BY PAXTON HIBBEN,
Late Captain, U. S. Military Commission to Armenia

A I came into the market place of the capital of Armenia, a great open space, surrounded on three sides by low buildings, most of which had been all or partially destroyed by fire. It was filled with people—ragged refugees, native merchants, sellers of watermelons, grapes, pears, cucumbers, and some fresh meat. There were little plots scattered about the cobblestone pavement where second-hand merchants had laid out their wares—rusty hinges, a nail or two, broken old knives, a few battered tin dishes, the ubiquitous samovar, a few—a very few—earthenware or copper cooking utensils. No junk dealer in an American town would consider this domestic salvage worth bothering with. But to the destitute refugees it was a display of luxuries whose very uses they had almost forgotten during the years of exile. Not a pair of shoes; not even a broken pane of window glass—nothing but the flotsam and jetsam of war and destruction. And about these pitiful displays of the wreckage of broken homes, silent groups of refugees passed and repassed in aimless, shuffling wandering—wide-eyed at the sight of so much that they had lacked so long.

A little farther, we crossed a green park, with flowers and walks and benches, a relic of the method of Imperial Russia—the same park that graces Grodno and Tver and Samarkand and Vladivostok—wherever the double-headed eagle of Russia has made his nest. But here in far Armenia it served a purpose quite different from its perennial use as the twilight meeting place of soldier lovers, from the farthest reaches of the Russian Empire, with the native maidens—the subtle method of amalgamation which, as the years passed, was binding the vast empire into a conglomerate rather than a composite whole. Now it had become a great open-air dormitory for hundreds of homeless wanderers huddled together to combat the cold.

We turned a corner. Suddenly across the dirt sidewalk we saw the thin figure of a woman lying, barring our path. Her clothes were the merest rags. Her face was pinched and seemed transparent. Her mouth was a little open and her eyes staring. As we approached, she did not move. I stooped and put my hand against her cheek. It was quite cold. She had been dead for hours. But no one had noticed. People had passed and repassed, thinking her simply sleeping still, too weary to drag herself from under the feet of passers-by. No one had cared. Perhaps in one of the American orphanages a child of hers was being fed and clothed and taught to read and write. Perhaps in some retreat in the hills above the Arax river, her husband kept guard of the road below, lest raiding Tartar bands sweep to the Armenian capital and lay it waste. Perhaps, however, she was the last to go—the children dead on the long, ghastly march from Turkey, the husband one of the 10,000 who held the rear guard against the advancing Turks, who died one by one that the women and children might go safe. Who knows?

The American girl gave a little cry and sat on the ground. She took the dead woman's head in her lap and closed her eyes and cried over her and crooned to the ears that would hear no more.

"Oh, you poor thing!—you poor starved thing! And nobody cared—nobody cared!" she said over and over.—*Holland's Magazine.*

CHRISTIANITY AND COMMERCE

BY THE REV. ALAN PRESSLEY WILSON

COMPLETING my devotions I rose from my knees and seated myself that I might feast my eyes upon the art windows and mural paintings. I was visiting in the city and naturally wanted to see a church about which I had heard so much. Seated away in the rear, in a dark corner, I was in position to view the windows as the morning sun shone through them. The first window was dreadfully disappointing and prejudiced me against all the others. I tried to look elsewhere and forget what I had seen but it was impossible.

The window referred to contained a large and, with one exception, delightfully conceived I H S monogram; but, viewed from a distance, it reminded one of the \$ mark. The H was light and shadowy while the I and S were elongated and stood out in heavy relief. The two letters reminded one of the stroke passing through the S to make the \$ sign. I wanted to examine the other windows closely, but the effect of the sacred emblem made to look like the \$ mark was so revolting that I was constrained to rush out into the street.

Back in my room at the hotel I mused over the matter in a calmer frame of mind. I felt sure that the commercial taint had not invaded that particular church, for I knew something of its spiritual life; but what of the impression that \$ mark must make upon pilgrims not so informed?

I am glad that I do not know the name of the artist, nor yet that of the manufacturer responsible for placing such a window!

A Scandinavian Church Conference

By the Rev. Albert Nicolay Gilbertson

FOR the first time in the history of the Church, Swedes, Norwegians, and Danes have been conferring with each other about her work among them. During a whole week of October they met in conference in New York City. By a happy coincidence the opening date was also the one hundredth anniversary of the birth of Jenny Lind, "the Swedish Nightingale". Her noble character, devout religious life, love and care for her countrymen settled on these shores, expressed in her generous support of the Church's work among them, were fittingly acknowledged in a set of resolutions adopted by the conference.

All sessions of the conference were held in St. Bartholomew's Swedish Chapel (Rev. Eric G. Ericson, pastor). Beside the Swedish-speaking clergy present our Norwegian and Danish fellow citizens were represented, the former by the Rev. Albert N. Gilbertson of Malden, Mass., and the latter by the Rev. R. Andersen of Brooklyn, N. Y., who, though a Lutheran clergyman, is deeply interested in Church unity and specially licensed by the Bishop of New York to preach in our churches whenever invited to do so.

The delegates met for corporate Communion in St. Ansgarius' Chapel of the Cathedral of St. John the Divine on the first day of the conference. The Rev. Dr. J. G. Hammarsköld celebrated and used for the first time the copy of the Swedish Church Manual presented to the Cathedral by Archbishop Söderblom of Upsala, Primate of the Church of Sweden. It was a great inspiration to meet in this beautiful chapel, itself a notable tribute of the Church to the Scandinavian race and its contributions to the cause of Christianity in both the Old and the New World. One could hardly help visualizing the Master Himself, surrounded by personages such as St. Ansgarius, the Apostle of Denmark and Sweden, St. Olaf, the patron saint of Norway, Martin Luther, the great reformer, and Gustavus Adolphus, the hero-king who gave his life for the cause of Christian liberty, looking down upon the little flock of devoted workers with words of blessing flowing from His gracious lips, and the others responding with a heartfelt Amen.

At the close of the service Bishop Burch, who with the Dean of the Cathedral had been present in the chancel, cordially greeted the delegates with words of welcome, interest, and coöperation.

The first subject considered was that of a proper name under which the work should be known. The unofficial title, "Swedish Mission", was deemed unsatisfactory; first, because the work embraces Danes, Norwegians, and Finns as well as Swedes; secondly, because the word "Mission" has often been misunderstood and interpreted to mean proselytizing, a conception entirely alien to the work, inasmuch as its object is solely and simply to gather into the fold of the Church the bewildered and unconnected children of sister Churches of similar faith and historic heritage of intercommunion. Hence the conference expressed the hope that the Presiding Bishop and Council would authorize a more satisfactory title. This recommendation has already been favorably acted upon, and the designation now is "The Scandinavian Association of the Protestant Episcopal Church". In this connection it may also be of interest to mention that the conference adopted a new seal designed by the Rev. L. J. Unggren to embody the nature and character of this association.

The Rev. Thomas Burgess, Secretary for Work among Foreign-born Americans, favored the conference with a visit and an illuminating address on the Church's policy in her relation to Scandinavians. He pointed out the splendid contributions these nationalities have made towards the development of our country, and how the Church ever since the colonial times has considered it her inherited duty to extend a helping hand to the numerous Scandinavians who had not found a spiritual home in any other communion. The Church cannot shirk her duty to coöperate with other Christians, Catholics and Protestants, in the effort to build

up a strong and unified American nation imbued with the spirit of Christ. Hence her organization of a special department for this purpose, thus proving herself inclusive, and not the opposite, in her relations to the foreign-born masses settled on our shores.

It was a matter of deep regret that serious illness prevented Bishop G. Mott Williams from being present. His thorough familiarity with the languages and history of the Scandinavian peoples has enabled him to do more than any other American for the great cause of fellowship and unity between Anglican and Scandinavian Churchmen. To his strenuous and untiring efforts, under great physical pain, the last Lambeth Conference is to a great extent indebted for much of the materials that shaped its policy towards the Scandinavian National Churches. The conference acknowledged the validity of Swedish orders and recommended full intercommunion with the Church of Sweden. Since then two English bishops and one Greek archbishop have participated in the consecration of Swedish bishops in the Cathedral of Upsala. In a paper which Bishop Williams had taken the trouble to write for the information of the delegates, he gave a short résumé of his work at the Lambeth Conference with reference to the Scandinavian Churches, dwelling upon the now accomplished and unhindered intercommunion with the Swedish Church, and the attitude of the Conference towards the other Scandinavian Churches and their communicants.

In connection with a few remarks on the attitude towards the Church of Norway, the Bishop made the following interesting statement:

"It may not be generally known here, though it is of course well known in England and Norway, and I have it from Norwegian sources, that the reason the Bishop of Sodor and Man does not sit in the Convocation of York is that Man was a kingdom by itself and the bishop for that island and Southern Hebrides had his mission from the Norwegian Church. I see no unsurmountable reason why, if disestablishment comes, as it seems sure to in England, the Bishop of Sodor and Man may not again be free to act in assisting Norse consecrations. I hope it may be so."

Dr. Hammarsköld related his experiences as chaplain to Bishop Williams during his visit to England and the Lambeth Conference, and also touched on the ecclesiastical status of the Scandinavians according to the interpretation of the bishops of the whole Anglican Communion. He expressed the hope that the friendly attitude of the Conference would ultimately lead to intercommunion with all Scandinavian Churches.

The Rev. R. Andersen and Dr. Gilbertson spoke on the "Past and Present Relations between the Anglican Communion and the National Churches of Denmark and Norway". It was voted by the conference to have these addresses printed for circulation throughout the Church. Pastor Andersen outlined the various attempts made in Denmark by loyal Churchmen to have the apostolic succession restored through the Church of England, with which its own Church had always been on the most friendly terms, and why these attempts, so far, have failed. But he could see the time coming, when the desire of many hearts should be accomplished. For fuller information concerning the *de facto* intercommunion between the two Churches he referred to a historical work on the subject which he is publishing in the Danish language, and which may later on also appear in English. Dr. Gilbertson pointed out that Christianity came to Norway via England alone and that St. Ansgarius and his workers had nothing to do with its introduction there. He called attention to the strong national movement in the Norwegian Church, which is throwing off, piecemeal, the incrustations of Danish influence and domination during the centuries after the Reformation, which are looked upon by the Norwegians as constituting their Dark Ages. He demonstrated that it was by royal mandate, and not by

ecclesiastical authority, that the old bishops were removed wholesale from their sees—whereby a breach in the succession arose, which so many Churchmen in both Norway and Denmark earnestly desire to see healed again.

The mission fields were discussed by Dr. Hammarsköld and by the Rev. Philip Broburg, General Missioner for the Northwest. The former reported that in the Eastern States missionary work had been done in forty-one different places during the last thirty-two years. While this work had been discontinued at many stations it had served the purpose of directing the Scandinavians to, and in many cases connecting them with, our English-speaking parishes. He emphasized this point still further by declaring that this is the very form the work must take in most places, especially where the Scandinavian population is not large enough to warrant the organization of foreign-speaking parishes and missions. The latter spoke of the great opportunities for effective work in the great Northwest, where more Scandinavians have settled than in any other part of the country.

In introducing the important subject of Christian Americanization, the Rev. W. E. Harman, of Litchfield, Minn., emphasized the following points:

"In discussing the subject of Christian Americanization, we are prone to deal entirely with those whose cradle has stood on the other side of the Atlantic.

"Christian Americanization differs from ordinary Americanization, which cannot, in the true sense, be called Christian because in most instances it lacks the Christian spirit.

"By Americanization we mean an endeavor to make good, loyal, and law-abiding citizens of all who dwell within our borders, whether their cradle has stood on the other side of the Atlantic or whether they first saw the light of day in the land of the free and the home of the brave.

"While it may be true that a larger percentage of the so-called undesirable element has come here from foreign shores, yet we know that there is a large number born in this country who need to be made good citizens, and, above all, Christian citizens. We know that many of the leaders of the radical element in this country, which is threatening our land and civilization, are native born. In my home state where the Scandinavian element predominates, it was found that not one of those who were arrested during the war for sedition were born in the Land of the Midnight Sun; but that a majority of them were born on our own shores. I infer from this that what we need to-day is something more than merely to make Americans—we need to make good Americans, or, in other words, Christian American citizens.

"How are we going to do it? There is only one power in the world that can do it—the Power of Jesus Christ; and the Church, the guardian and dispenser of His truth, is the only institution able to make Christian American citizens.

"As I said at the beginning, when we speak of Christian Americanization we think primarily of the foreign-born, and possibly we include their children. Now the first thing for the Church to do in regard to the work of Christian Americanization is for her to realize her power, her opportunity, and her duty in this line of work.

"The Church cannot perhaps do all, but she can do, in the deeper respects of life, more than any other organization or instrumentality if she will.

"I would like to go into details and dwell upon how this work can best be accomplished, but the practical way would be for each congregation or clergyman to adapt themselves to local circumstances and the people with whom they have to deal. The same method does not work among all nationalities.

"It is not necessary for me to say that we need churches where services can be conducted in the language of the people we wish to Americanize, and clergymen to minister in that language.

"There is power in presenting religion to any people in their home language, the language they learnt at their mother's knee. For the carrying out of this work successfully, it should be under the direct supervision of one who thoroughly knows the language and understands the customs and temperament of the people. Another essential thing for the carrying on of this work is money. From a mere business point of view, there is no more hopeful investment of funds

than the giving of money for the appointment of shepherds of these thousands of people.

"But there is a larger demand and a more important one. Money is only the expression of the will and purpose. It is the mere instrument through which the work is done. The demand is personal; the appeal is individual. We must actually show that every person, no matter where his cradle had stood, is our brother; Christ died for him as truly as for the man whose ancestry goes back to the *Mayflower*. Heaven holds out the same hope for all. This personal work goeth not forth by mere formality, nor by a simple contribution of money. It is accomplished in exactly the same way that Christ Himself accomplishes the salvation of the world—He gave Himself.

"We must treat them with honesty and equity, not as aliens or with condescension but as citizens and as brothers. We must make them feel that we recognize what they can do and have done for us. If we treat them as brothers they will listen to the elder brother, but usually not until then.

"To the question, 'How can we best aid the process of Christian Americanization?' I would say that the Americanization is very simple—be human—in the slang of America, 'Have a heart!'

All members of the conference were greatly interested in this subject, and lively discussion contributed much to a clearer conception of what can and ought to be done.

CHRISTIANITY, CONSERVATIVE AND REVOLUTIONARY

[FROM THE CONVENTION ADDRESS OF THE BISHOP COADJUTOR OF CALIFORNIA]

CHRISTIANITY is at once the most conservative and the most revolutionary force in the world. It is revolutionary because it is utterly intolerant of the present order. Its eyes are on the Kingdom of God. It sees the hideousness of the kingdoms of this world in the light of that vision. It applies such a test as that given in our Lord's approval of the summary of the law. "Thou shalt love thy neighbor as thyself", with unsparing directness to our present ideals of national and social life. Merely to think out the implications of that word is to see that if the five hundred millions who call themselves Christians should to-day begin to act upon it the whole structure of modern life would go down like a card house in a storm.

But on the other hand it is the most conservative force in the world. It sanctifies all the sweet and beautiful aspects of life, the home, the family, friendship, art, and literature. It exalts law and order and impartial justice. It believes in tradition and custom and every precious inheritance of the ages because it believes in man and sees in man's corporate life some adumbration of the ideal life in the Kingdom. It believes in love and truth and purity. Its methods are methods of persuasion, not of violence. It knows that no social order can be formed upon anything but the common will of man if it is to last. Above all things, it looks to God as the one final arbiter and in trust turns to Him for guidance. Its attitude is that which the Bishop has so significantly expressed as "filialism". God is the flaming Judge of wickedness, but He is also the loving Father who guides only where hatred and bitterness and prejudice are put aside and love and ardent desire to know the truth are present. In the complex and baffling world of to-day, Christianity, led by that glowing vision of the Kingdom, has to find the way along which we must go to realize that Kingdom.

That means as a practical matter that all the innumerable questions which surge upon us have to be submitted to the searching test of the will of God as revealed in Christ and through Christ in the principles and methods which belong to Christ's Kingdom. Christianity lays its hands upon them all and asks what standing they have in the light which floods from the vision of the Kingdom and in the methods which are those of the Kingdom. International relations, armament and disarmament, league of nations, industrial and social conflicts, labor unions, open shop, property rights, marriage and divorce, and the relation of the sexes must be faced and studied. What is their meaning when judged by the revolutionary intolerance of the Kingdom? What when judged by the conservative appeal to the undoubted treasures of our heritage? Above all we have to ask that fundamental question, "What is the real meaning of life in this great industrial world in which we live?" What do we really live for, whither are we going? What are we seeking? What are we trying to do as we multiply production and extend markets? What, in a word, is the final judgment of God upon a world in which material ends bulk so large?

The Separated Churches of the East in America

By Paul Shimmon

THE recent illuminating articles on the work of Americanization which appeared in *THE LIVING CHURCH* have given us the vision of how the Church is meeting this challenge. I have read those articles with keen desire and pleasure and would like to state a few facts pertinent to the subject.

The article by Dr. Wigram on the services of the Patriarchal family of the Nestorian Church (*THE LIVING CHURCH*, November 6th) pours a great deal of light on what Mar Shimun's family, in whom the succession to the Patriarchate under the present system remains, has done for our people. We in this country, while saved from the horrors of the later years of the war, have done "our bit" to make that burden lighter and have stood by the Patriarch even at the point of being misunderstood (for a time) by our people.

It was our desire that, if possible, Lady Surma, who was visiting Great Britain, might also visit the United States. This visit has for the present been postponed, and Surma Khanim has gone to the "home land" where she and others like her are sorely needed to pour peace in the scattered and divided flock, and to plan a future home for them. For on that very sore question our little flock is fearfully divided.

In America there are two groups which concern the Episcopal Church, and a third group, or even a fourth, with whom we have to deal if an effective Americanization work is to be done. The two groups which concern us are the Jacobites and the Nestorians. In the latter group there are some Russian Orthodox Assyrians who also, I believe, have a very kind feeling towards the Episcopal Church.

The Jacobites are mainly scattered in Rhode Island, Massachusetts, New York, and New Jersey. They have only one priest in America, but many deacons, who, when occasion requires, assist the priest in services from the Syriac (Aramaic) liturgy. I have come in contact with their priest and their editor of a struggling but decent little paper printed on a mimeograph. Unfortunately both of them speak very little English, and neither of them speaks modern Syriac—the language of the Nestorians—and their pronunciation of the Old Syriac is different from ours, so that we have no common language in which to talk. It is the curse of Islam that the sons of the same race, having one mother tongue, should be unable to converse in one common language understood by both.

The Jacobites have another good leader, a scholar and an author, Isya Joseph, Ph.D., with whom I have had some dealing. The last time I saw the Rev. Koorie Hanna Koorie (who is above a priest in rank and below a bishop), at the Church Missions House, he assured me that he was willing to do any thing which would be the means of bringing an understanding with our group of the Nestorians, and would join in writing to both the Nestorian and the Jacobite Patriarchs for their coöperation and guidance as to how to create and carry on friendly relations, at least in America.

There was, during the war, and in the time of arranging for peace, in Paris and London a rapprochement between some of the Jacobites and the Nestorian group on matters of "national" policy, and a national association was organized in America and for a time carried every thing before it. During the last six months a quarrel of a very bitter kind has arisen between the leaders about money matters. It were far better that we had not joined than to be associated for a time under false methods and be worse off than before. It may be said to the credit of the Jacobites that the Church party among them stood aloof. When the time came, however, to do something for their bishop, Mar Aprim, in London, their priest took the lead and they sent him a good purse to carry on his work.

The Nestorians are scattered in New York, Connecticut, New Jersey, Pennsylvania (Philadelphia), Illinois (Chicago), Indiana (Gary), Michigan (Flint), and in California. By the word "Nestorian" in this connection I refer to the group who are either of the Nestorian Church or of those who have left it, like the Presbyterians, Baptists (the latter a mere

name and not a reality in numbers), and the Russian Orthodox of Urumia, Persia, who seem to have no leaders in America and are absorbed for the present. In America those who come from Persia are far more numerous than those from Kurdistan (Turkey); I would say ten to one or thereabouts.

Of the four or five independent tribes of Mar Shimun's dioceses who shine and give luster in times of war and in all their history there are scarcely a handful here of the more numerous and warlike, the Tiari. The Tkhuma people, the next more numerous at home before the war, have a very nice little group, mainly affiliated with the Presbyterians, led by a very able and godly minister who looks after the Presbyterian work in Chicago. The Baz tribe has a handful of men here, but they have given us the most wonderful war general, a gallant and brilliant man with a varied and wonderful record, Agha Petros. He and Malick Khoshaba, of Tiari, with David, the brother of the Patriarch, were the idols of our people. The people from Mar Bishu, the diocese of the Metropolitan of Mar Yosip, have given us the mother of the present Mar Shimun, a very fine young Metropolitan, the uncle of the present Patriarch, Eshai Mar Shimun, and the present Metropolitan of India, Mar Timotheus, where there are about half a million of Christians of St. Thomas, who, with the Anglican Church, are trying to bring about a real Christian union with the Free Churches of Protestant affiliations in India.

The bulk of the Assyrians of Persia in America are not of the dioceses of Mar Shimun, and the American Church has not come in contact with them to any great extent in the work of Americanization. But all those who have studied in our schools, colleges, and seminaries, the Yohannans, Neesan, Dooman, Eshoo, the late Elia Mar Elia, Dr. Shlemon Werda, Dr. Jacobs, the late Rev. Isaac Shlemon, and the Shimmons, are Urumia men who studied formerly in the American schools at Urumia and made their mark in the American institutions.

I said above that the Jacobites have only one priest in America. I wish I could say the same of the Nestorians. The Nestorians have three or four real priests also, but we must acknowledge with deep agony that the so called "Chaldean, Assyrian, Nestorian priests" who have the world for their field of operation and are constantly begging are not from Urumia, are not Jacobites, do not belong to other tribes of Mar Shimun, but to one single tribe from Jilu, and the diocese of the Bishop Mar Sergius, and half a dozen little villages in whom this cursed habit of roaming the world took root about fifty years or so ago. I have been told by one of them who should know, that some three to four hundred of these fake "priests and deacons" infest the whole globe and, in the name of charity or orphanages which do not exist, soil the good name of all the oriental Christians, and dampen the spirit of coöperation here in America. In speaking of this group I do not wish to cast remarks on anybody, for I myself and all the seven great families of the Malicks of Urumia, Mar Bishu, etc., are said to be descendants of the Malicks of Jilu when, some three or four hundred years ago, our forefathers fled from a Kurd who desired to take into his harem the only sister of seven brothers; then these killed the Kurd in question and fled to all parts of Persia and Kurdistan. But it is a historical fact that our forefathers went into China and India to preach the Gospel, while these other men have reversed the order and are in China, Japan, India, United States, South America, Cuba, and all the "islands of the sea" and Europe as well, selling their merchandise on manufactured seals of bishops, etc., and raising funds for orphans who exist on paper only; and some of the money is even used in doubtful ways.

Nor do I mean to imply that none of this exists at all among some others of our people, or among Armenians, etc. Even among us there can be found such men who, in the name of patriotism, charity, or otherwise, have robbed churches in the same way that Charles Ponzi robbed the

good Boston people, even though "Charles" the Italian was from Boston, but not of Boston. But what I do mean to say is that until we ourselves recognize this peril, and educate our people to a sense of its abhorrence, we will not gain the respect of the American people. I write these things because twice, when some of us tried to see things done in America in the Church, this element has frustrated our efforts. They poison the opinion of those Assyrians whom this Church in America wishes to befriend, and these in turn bewilder the American Church officials who wish to befriend us. The greatest curse of the element like this with which the Church deals is that, when they see or imagine they see any money in the Church, which may be forthcoming for the benefit of the separated Churches of the East, they try all fair and foul means to get hold of it for themselves.

In writing this supplement to the article by Dr. Wigram, whom I had requested to write something to help keep the relief of the Assyrians of Mar Shimun before the Church people, I have a very clear objective in view. The American Church, in its work of Americanization, is trying to assist all races in America. It has kindly thought of helping our race. A way has been shown the authorities of how to help us. Intrigues, secret plottings, have put us all in doubt as to who is who. But what I have recommended has been first taken up with His Grace the Archbishop of Canterbury and has had his general approval. The same thing was done about the Jacobites and the Nestorians in America. I went a step further and consulted even the Presbyterians and Baptists as to a general line of work to redeem this one nationality on the altar of whose fortune I am willing to stake my all. For while some of my college and seminary friends are bishops and rectors of large institutional churches, I am, after a lapse of twenty-three years, only now becoming a postulant and a candidate for holy orders for the simple reason that I have been suffering for the supposed heresy of poor Nestorius, even though I was never a member of the Nestorian Church. Then I am supposed to be one with the Presbyterians in America, because I happened to have a personal friendship and regard for the secretary of their foreign mission board, whom I regard as the greatest Assyrian statesman in America. But I served for years as an acolyte in the English chapel; I swung the censer and kneeled down and rang the Sanctus bell at the Holy Communion as if I were a born ritualist and Nestorian; while when I worship at the Cathedral of St. John the Divine I do not seem to be out of place at all.

I have a very clear vision of the redemption of this once great and powerful nationality and Church. Through the sense of this vision I would like to consecrate the rest of my life. I am willing to be accursed that this race may begin to live. To be redeemed this race must be saved from suicide—the spirit of quarrelsomeness, jealousy, plotting, and what Dr. Wigram calls "rikki"—wilful stubbornness. To learn the use and abuse of trust funds must greatly assist a race whose many characteristics have been vitiated in coming in contact with the demoralizing Moslem world. Here in America we have a duty to them, but not that of each Church trying to raise a little altar to the gods of Assyrian ambition as their whims may dictate.

The Vision of Ezekiel, who prophesied a few miles from where our people are refugees now, is to me very clear. Such visions do not often come to groups of ordinary men or even of prophets. Ezekiel and *Ezekiel only* saw the vision of the dry bones. Through process of education, through good will, good feeling, frankness, honesty of purpose, through real and earnest Americanization and Assyrianization, I can foresee God redeeming this once powerful people. Give us an opportunity to make a trial on American soil of creating brotherliness between Jacobites and Nestorians, between Protestants and Chaldeans (Roman Catholic of our race), between Russian Orthodox and Baptists, etc. The masses of our people are dying for such a thing. The growing generation is being lost to the Church here and the Church abroad because of the mean spirit of the priesthood and commercial people of every kind, whom some are cursing for falling short of the glory of God. Whatever we do here has its echoes in the homeland. We cannot be separated from them. No Americanization is complete which does not take into stock real Assyrianization abroad at the same time.

It is the good Assyrian Churchman who also makes a good American Churchman. Let us not smother the spirit of patriotism which these people possess; but, like St. Paul, let us see that it is consecrated to the altar of nationality, Assyrian first, American next. St. Paul cried aloud, "Hebrew of the Hebrews", of the tribe of Benjamin, the son of Israel, a Roman citizen; still he became the greatest Apostle the Church has ever seen in all times—the greatest citizen of the Church.

If there is any ambition left in me it is to serve this race in its totality. I insist on this because through the consecration of the sense of nationality they will reassert their great Christian missionary spirit. The sectarian spirit has killed our nationality, for the simple reason that the Assyrian (Syriac-speaking Semite) is first and foremost a *religious* man. Now this is unlike other Christian races of the Near East, Greek, Armenian, and Syrian proper. These have other instincts which have a preponderance in their life. With us Church comes first. Let us go backward to Nestorius, to Jacob Bar Adaeus, to the split of the Chaldeans, the Presbyterians, the Russian Orthodox, and heal this wound in the body of this Church. Then I can tell you that within the life of some who may read this a complete transformation will come, and these same dervishlike fake priests shall become the priests of the Church of the Living God.

Has the Church not caught the spirit of the Lambeth Conference? "The purpose of God for the nations, as we conceive it, is that they should form a fellowship as of a brotherhood or a family. They are intended, as nations, by love to serve one another. They are intended to develop distinctive gifts and characters, to contribute them to the common good. There is no place in this ideal for jealousy or hatred, for ruthless competition, or for the ambition to conquer and enslave . . ." If America can catch this vision it will be the richest nation in the world, for it will bring to the altar of the Master the ideal traits of all the nations which go to make this most wonderful collection of nations that we call AMERICA.

The separated Churches of the East have a great deal to contribute as well as to learn. I can assure you they intend to do some house-cleaning themselves. Only they don't really know who is crooked and who is not.

ADORATION

O Salutaris Hostia!

Reigning majestic in silence

On Thy throne,

Give of Thy silence to the soul

That kneels adoring Thee its goal,

O pleading One!

Till all is hushed, Thy Voice alone.

O Salutaris Hostia!

"I give for the life of the world

My Flesh," He said.

Jesus and God are One; O Kingly Love,

Reigning on earth and yet above,

O Saving One!

O Manna, feast of Living Bread.

O Salutaris Hostia!

Wine of His Blood, life-giving source

For every soul;

I thirst, I drink and live; 'tis I no more.

But He in me, and prostrate I adore,

O Holy One!

Victim of Love to make us whole.

O Salutaris Hostia!

Salvation's pledge; O living Bond

Of love and peace;

God of the Eucharist, look Thou on me,

My soul adoring mounts toward Thee,

Triumphant One!

Fountain of love, without surcease.

KATHARINE ASHTON.

THE CATHEDRAL FUNCTION

[FROM THE SERMON PREACHED BY THE REV. B. I. BELL AT THE INSTALLATION OF THE DEAN OF ST. LUKE'S CATHEDRAL, PORTLAND, MAINE, ON THE FEAST OF THE PURIFICATION]

THE leading figure in a cathedral is no priest. The dean himself is subservient to another person, the bishop. It is the bishop's seat, his "cathedral", the place he occupies as proper director of activities, which gives the church its name of "cathedral". The bishop is a diocesan, not a parochial person. The ministry of himself or of the church which is his cannot ever be restricted to a mere parochial group of souls and interests. Through and by means of this church the Bishop is to act as pastor of his city and of those outlying portions of the state which look to his city as a center. This Cathedral church exists to enable the Bishop the better to lead in the doing of Christ's work in all Portland and all Maine.

But what does it mean to do the work of God in Portland and in Maine? What is involved? Brethren, the doing of the work of God, while a difficult thing, is a very simple thing, insofar as the Church's duty is concerned. The Church's function is not complex. Many people seem to think that it is. They keep maintaining that it involves elaborate machinery, complicated organization. They so loudly and continually insist that this is so that the wondering world has begun to regard the Church as much like an estimable old lady with a great desire to be useful who thinks that she is commissioned of Heaven to meddle a little, but not enough really to matter, in every single neighbor's business. It is a pathetic thing to observe the Church on tiptoe to do good and yet devoid as often it seems to be of any notion concerning its real business. As a matter of fact there is only one legitimate activity for the Church. That is to spread abroad a truth and a friendship: the truth that life to be successful must be patterned on Jesus' life, that service makes men great, and self-seeking makes them little and pitiable; and the friendship of a human God, Jesus the Incarnate, whose comradeship in prayer and sacrament can impart, to those seeking to live according to that truth, courage, and will, and strength. To offer to Portland and to Maine, especially in their civic and state problems, Christ's philosophy and Christ's communion—that is the business of this Cathedral.

Bishop and Cathedral together you have a great task—to sow abroad in the city as such and in the state as such the truth that God has confidence in men and loves them; that He loves us so truly that He came down and lived and worked and suffered and died for us; loves us in terms of sacrifice of His very Body and Blood of Life; loves us so that He bids us to follow only where He Himself has led the way in selfless service; loves us so that He counts on us to live for more than wealth—for the brothers and for brotherhood.

Toward every phase of life in Portland, in the face of every problem, educational, governmental, industrial, social, which confronts the city, and in the face of those possibly even greater similar problems which confront the country-side, God counts upon your Bishop to speak, for Him, His unvarnished truth, to set forth His standards of judgment, to proclaim His inevitable justice, to present His solvent of true love, to make manifest His hatred of oppression and exploitation, on the part of any person or any class, to affirm His placing of the child's welfare as the central social thing to be conserved, to offer His comradeship to those who serve and to those who make for peace built upon sure justice. And God depends on this Cathedral to help the Bishop do all this. It may be that the primary function of a parish church is to make parishioners Christian. It is primarily the function of a cathedral church to mobilize Christianity and to protect it against the common problems of humanity.

How the world does need that this shall be done! Life is to-day corrupted by self-seeking. Christ's Cross of self-renunciation is well-nigh forgotten where it escapes misunderstanding. These are the days of wretched irritabilities—irritabilities which for the moment are internationally quiescent not because of a love for peace so much as of international exhaustion, but which are by no means quiescent industrially. These are days of crude greeds, when men and classes and nations seem obsessed, quite unlearned after all the school of blood and sorrow, with the longing to grab all that is grabable. These are days when most of the sons of the Most High God seem to be seeking for meaning for their lives in the multitude of possessions. These are days when the Beast has well-nigh mastered the Spirit in every art: when music has degenerated into jazz and dancing into graceless sensuality. These are days when literature has been well-nigh suffocated by floods of drivel poured out by the popular magazine. These are days when the multitudes judge all things by a quantitative standard, measuring learning and education and religion by standards similar to those used in estimating shoats and pumpkins at the county fair. These are days of triumph for that mediocrity which democracy always produces when idealism has

been extracted from it. These are days when few men have patience for clear, honest thinking; days of the short-cut; days of the jerry-built; days of the just-as-good. These are unhappy days when men and women, having been persuaded to sell their birthrights for messes of pottage, find the pottage growing bitter to the taste.

Into a world like this—for, I take it, Portland is not utterly different from the other cities of our world or Maine exempt from the diseases which are eating the heart out of life everywhere else—goes forth, in the name of Christ, your Bishop, largely through the aid of, largely speaking and acting through, this, His Cathedral church.

BISHOP, MYSTIC, AND PATRIOT

BY THE REV. E. HERMITAGE DAY, D.D.

AS these words are being written, Bishop Nicholai Velimirovic, Bishop of Zhitchea in Serbia, and Bishop-elect of Ochrida, is crossing the Atlantic. He will spend three months in America. His primary mission is to organize in America the Serbs of his own communion, but he will also have the opportunity of addressing American Churchmen and of visiting American universities.

Bishop Nicholai is one of the great personal forces in European Christianity, and especially in his own Church, the Serbian branch of the Holy Orthodox Eastern Church. In England he has won all hearts and the warm affection of English Churchmen, who hope from his visit to America something of that result which came of his exile in England.

Bishop Nicholai comes of a typical Serbian family, of the town of Valjevo, not many miles distant from Belgrade, to the southwest of the capital. As a boy in the school of the town he heard his schoolmaster quote Shakespeare. "Who is this Shakespeare?" the boy asked; "I must know more of him." The resolution which he formed as a child of ten bore fruit. He made, as a student for the priesthood, his studies in several countries, in Russia, in Switzerland, in Germany, in France. Then his desire was fulfilled. He came to England, and spent nearly a year in close study, mastering not only the language, and adding it to the others which he already spoke, but English history and even the English mind. He returned to Belgrade to become professor at the University of Belgrade, in the seminary of St. Sava, and one of Serbia's most renowned orators. When the war broke out he served as chaplain in the army, and after a short time went to the United States to rally his countrymen there to the national cause.

Returning through England to Serbia, he found that the great retreat of the Serbian army over the Albanian mountains had taken place. His fatherland was in possession of the enemy. He stayed in England to help his countrymen and especially the theological students for whom the English Church was making provision, that Serbia at the end of the war might not be found wholly without priests. Soon, without any effort on his own part, he became well-known. He was asked everywhere to plead the cause of his country, to lecture on its history, to speak to gatherings of Churchmen. He preached in many English churches, and in St. Paul's Cathedral, by permission of the archbishops and bishops, and everywhere men perceived that here was indeed a man of God, afire with devotion, penetrating their minds, in touch at every point with modern problems, yet firmly rooted in the ancient faith.

His first visits both to America and to England had not made him known, except to a small circle. It may be expected that his second visit to America will repeat the experience of his second visit to England. To know Bishop Nicholai, even to hear him, is to recognize in him a prophet, and to love him.

Bishop Nicholai is an ardent friend of reunion: in particular, of the reunion of the Orthodox Church of the East with the Anglican Church. Towards this he has made perhaps the largest contribution that has been made by any man living. He has interpreted the East to the West, and the West to the East. He has prayed with us, and preached to us, and written for us—he published while in England several books in English—and arranged coöperation in many good works. The English-speaking peoples are very near his heart. He is anxious to learn from them; he has a vital message for them.

Perhaps an English priest who has learned from Bishop Nicholai more than he can ever put into words may venture to express the hope that countless American Churchmen may have the opportunity of sharing what he himself has gained in intercourse. To know Bishop Nicholai is to get a new conception of Serbia, her Church and her people, to renew one's hope for the reunion of Christendom, to be spurred to new effort to make the message of the Church effective for our time, to learn anew the meaning of a patriotism which, loving its motherland supremely, is bound by no narrow limits, but loves all peoples in Christ.

DIOCESAN CUSTODIANS' QUESTIONNAIRE

By MRS. MALLORY TAYLOR,

Honorary Custodian of the U. T. O., Diocese of Atlanta.

DO you collect the Offering every six months and place it where it will draw interest?

Do you have a special date in fall and spring when it shall be collected?

Does each point know the date and the reason for the two collections?

Do you try to get a box to each place where there is only one Churchwoman?

Do you explain to her that the box connects her with the women workers all over the world so she need never feel lonesome or useless?

Do you have all the points send to you for boxes and literature, so you can keep in touch with them? If they are too dead to wish anything you will thus understand that they need a little judicious "hustling".

Do you insist, as far as you can, that the Offering shall be placed on the altar, during a service, at least once a year? This is very important as it visually raises it to the highest point of women's work.

Do you insist that each person's offering be kept private, so the poor will not be humiliated? We know Christ's blessing always went to the poor, though fortunately for some of us He also sometimes blessed the rich.

Do you insist on every woman giving what she can, instead of large amounts only from the few? Twenty women cannot properly represent a parish of three hundred.

Do you insist on the responsibility of the Offering for Souls?

"Let none whom He hath ransomed fail to greet Him,
Through thy neglect unfit to see His face".

Do you insist that the opportunity of the Offering should be appreciated and seized? An English missionary said: "We have nothing like the Offering in England. I think it is the most beautiful thing I ever heard of."

Do you insist that parochial selfishness shall be educated not to interfere with God's work in the U. T. O.?

Do you write a personal letter to your points several times a year dealing out praise or encouragement?

Do you send them reports of the synods of your province or the Triennial, so the stay-at-homes can get some of the inspiration? The more your diocese feels you are thinking of and trying to help them, the more they will think of you and try to do what you desire.

Do you insist that the U. T. O. prayer be used daily by the custodians and that they urge the holders of boxes to use it also?

Do you urgently request that each branch of the Auxiliary have at least two meetings a year with a U. T. O. programme, presumably the meetings when the U. T. O. is collected?

Do you constantly refer to and explain the greatest Offering, the Offering of life?

Do you insist that every rector in the diocese shall understand the U. T. O.? If they learn it is not just a woman's fad they will become interested.

Do you insist that every rector shall not only understand but help by his influence the U. T. O. in his parish, calling to his mind the Bishop's exhortation at his ordination. "The Church—whom you must serve—His Body, and if—any member do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault". One clergyman said as he returned the papers and leaflets given to him to explain the Offering: "You have thoroughly inoculated me; I will do what I can for you."

Do you insist that each parish have a custodian, separate if possible from the treasurer of the branch, who will make it her object not only to collect the Offering but to push it?

Do you earnestly suggest that the custodian say a few words or read an article about the U. T. O. at each Auxiliary meeting so that it will be kept constantly before the women?

Do you always remember "Not that we are sufficient of ourselves to think anything as of ourselves but our sufficiency is of God", and that the dear Lord was among us as "he that serveth"?

SOLDIERS OF THE KING

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF TEXAS]

OUR Armageddon is to be fought between those who do not believe in God and a divine revelation, and those who do believe. Whether or not this latter class always accentuated that belief in the exact terms most familiar and satisfactory to us is a matter of secondary importance. They who are not against us are with us, and should be welcomed as brothers and comrades in arms, and only courtmartialed and shot when known and confessed to be traitors or deserters from the Holy Cause, and even then effort to persuade men to accept the truth is wiser and more Christ-like than abuse and cursing for the rejection of it. "If thy brother hear thee, then thou hast won thy brother."

THE SEATS OF THE MIGHTY

[FROM AN ADDRESS DELIVERED BY BISHOP LLOYD IN THE
CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY,
IN MEMORY OF BISHOP BURCH]

THIS diocese has been mightily blessed in that it has constantly had as Bishop men whose hearts God has touched. But the refined cruelty of the religious is proverbial. It is easy for the Church in the security of her order and orthodoxy to separate herself from the misery and heartbreaks of those to whom she was sent to interpret the infinite love and patience of the Father of all men. It will be for the blessing and strengthening of the Church if the gentleness of our late Bishop stirs in us all a divine ambition to strive to exemplify in ourselves the human kindness of our Lord.

Nothing is so apt to make one forget one's obligation to be kind as conscious security from the dangers or suffering of which one is spectator. So it is not to be wondered at that the Church also, being mortal, should in the security of her prerogative seem to lose sight of that which she would be quick to claim as her dearest privilege—the right to make her own the suffering of the most obscure, and to shed tears for the sin of the least one.

Long service makes it easy for the servant to lose sight of the fact that he is a servant, and to assume the attitude of master and dispenser; so it is not to be wondered at if the Church has at times acted as though she might in her own power pass judgment on human life; thus finding not excuse but necessity for hardness and cruelty, if perchance the deposit of the Faith seemed to be assailed.

We think of such painful exhibitions as belonging to the far away past, and happily the pushing back of mankind's horizon may be safely relied upon in the future to prevent evil from receiving Christian sanction. And yet the same tendency will be present in human nature until the day dawns when all shall have come to the measure of the stature of the fulness of Christ, and it will be likely to find expression as long as there are timid and weak men who may find themselves clothed with authority; or where there may be one whose stupid ambition tempts him to appropriate the honor which belongs to his Lord. For it is pathetically true that the shortest road to unquestioned authority is by way of the ruthlessness which makes the weak ones afraid.

Evidence that such evil things have no essential part in human nature is found in the contempt that they stir in men's hearts even while they are acclaimed. So also the conviction that they must pass away is confirmed by the Revelation of the truth about human life shown us by our Lord Jesus Christ. It is not without reason, therefore, that we may confidently look forward to the day when the Church shall have finally outgrown those limitations which hinder His Mission as they contradict the truth which she was sent to proclaim.

As her life becomes more developed she will express human nature more truthfully. As she is able to draw all men unto her by the same cords which made our Lord irresistible, those ugly things will disappear which seduce men into believing that divine gifts may be attained by evil means. Yet there is only one way by which this which we know shall be, can be attained—the same as that revealed by our Lord when He showed how beautiful is human nature and how all that is evil in it shall pass.

In drawing them near to Himself by the understanding love He poured out on them, our Lord made the first Christians able to desire those things which He showed they were able to possess. Through the ages since, the same understanding love has led men to abhor the evil, until to-day, though many refuse to receive them because they cost so much, those graces which the Christ revealed as expressing truly human life are recognized as the ideal which mankind must attain before a right social order can be established.

THE CALL OF THE MINISTRY

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF NORTHERN INDIANA]

THE desperate cry is going out for an increase in candidates for the ministry. From all sides pleas come to urge upon the clergy great activity in directing young men with whom they come in contact and whom they may influence to consider the sacred ministry as a privileged calling. It has often seemed strange to me that some priests succeed in directing so many to holy orders while others have none, absolutely none, to whom they can point with pride as having influenced them to this privileged work. The ranks of the clergy are so depleted that it is a matter of necessity for the future of the Church that every priest should be alive to his duty in this respect and furnish some men to carry on the work to which he has devoted his life.



CORRESPONDENCE

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

APPRECIATION OF NEW YORK PAPERS

To the Editor of *The Living Church*:

WITH a few other brave souls, impervious to discouragements, I joined in the task of inducing editors and owners of the great daily newspapers of New York and the country to treat Church news as they treated other news. The editors ridiculed us. That was thirty years ago. Eight or ten years ago our task had won out. Able men and women on the staffs of Boston, New York, and many other papers began asking information. They informed themselves about Church affairs, and were supported by newspaper owners.

The death of Bishop Burch, the election of the Rev. Dr. Manning, and the news of these events contained in New York papers, are striking illustration of the change in three decades. No news was ever better handled, it seems to me, than was the Church's news regarding the recent special convention of the diocese, preparations for it, and its outcome. Liberal space was given. Editorials were written. Intelligence, accuracy, sympathy, appreciation of the importance of the office, the debt of the public to the Church, all these were admirably treated and reported. Great public interest obtained. The one break by one paper cut no figure, and had no influence in the election. Never before did the Church stand out before the public to better advantage, never before was Christianity better presented in its news.

Upon the staffs of the great dailies, the *Times*, the *World*, the *Herald*, the *Tribune*, the *Sun*, the *Globe*, the *Evening Post*, the *Brooklyn Eagle*, the *Brooklyn Times*, are to-day men and women expert in all Church affairs, and able to report and write accurately concerning them. The gain to Christ's cause, to New York's advance, is tremendous. The gain to the dailies themselves is equally so. It is worth while for Christian people to know of this progress and to utter words of appreciation of it.

New York, January 28th.

EUGENE M. CAMP.

LABORERS FOR THE HARVEST

To the Editor of *The Living Church*:

THROUGHOUT the Church the dire need of recruits to the sacred ministry is being voiced by both clergy and laity. This is well, and every possible means of drawing young men this way ought to be used. But it has occurred to me that the only definite charge upon this subject which was given by our Lord to the Church is being neglected, "Pray ye the Lord of the harvest to send forth laborers".

With the exception of the short petition in the Litany there is not a prayer in our liturgy carrying out this command of our Lord. In my humble judgment, there should be a prayer to that end incorporated in the regular prayers of "morning" and "evening" prayer. It is to be hoped that the Committee on Revision will not overlook this great lack in our Prayer Book.

WILLOUGHBY N. CLAYBROOK.

Christ Church, Tyler, Texas, Sexagesima.

AGAIN, TERMINOLOGY

To the Editor of *The Living Church*:

WHY do we not say what we mean? We Churchmen seem to have the unhappy faculty of not calling things by their right names. "Protestant Episcopal Church!" We are not a Protestant Church, although we have some Protestants in the Church. We are the American branch of the Catholic Church. Then why not say so? "Presiding Bishop and Council!" Not euphonious to say the least. Why not the Church Council?

In THE LIVING CHURCH of January 15th is an account of a joint debate on the subject "Sunday—How should its Observance be Regulated by Law?" by two eminent Philadelphians, one a Philadelphia lawyer, Mr. George Wharton Pepper, the other a Philadelphia priest, the Rev. Floyd W. Tomkins, D.D. The subject of the debate is all right. "Sunday . . . regulated by law." Among other things Mr. Pepper said the new law should emphasize "prohibition of unnecessary business or industry on

the Sabbath". Why in heaven's name should we prohibit business or industry on Saturday? "Six days shalt thou labor." If we must work six days, but not on the Sabbath, which is Saturday, it will be necessary to work on Sunday.

Dr. Tomkins took the position that it was nonsense to talk about keeping other commandments, if Christians deemed it wise to set aside the commandment relative to the Sabbath day.

I believe the great majority of Christians do deem it wise to set aside the commandment relative to the Sabbath day, for we are Christians and not Jews or Seventh Day Adventists. When we mean Sunday, why do we not say Sunday and quit talking about the Sabbath? Why do not the revisers of the Prayer Book change the Fourth Commandment to read, "Six days shalt thou labor, but remember the Lord's Day to keep it holy"?

OLIVER DOW SMITH.

All Saints' Church, Syracuse, N. Y.

PROPOSING A FITTING MEMORIAL

To the Editor of *The Living Church*:

THE late Archdeacon Stuck felt for the Indians of Alaska an almost paternal solicitude, and when they were threatened with the loss of their food supply, through the opening of salmon canneries on the Yukon river, it distressed him deeply. His failure to secure for them government protection was a sore trial and may very likely have been a contributing cause of his death.

There are many who would delight to honor the memory of the beloved Archdeacon—and a very beautiful way would be to help in carrying forward the project that was so near to his heart. If members of Congress found themselves besieged with letters and petitions in behalf of the Alaska Indians, it would wake them up to a sense of their duty and might lead to the necessary action. For there is no reason in the world why the natives of Alaska should be deprived, because of their remoteness, of the protection accorded to those of the same race in this country.

Thus the influence of the Archdeacon would be perpetuated and the darling desire of his heart achieved. And it would not only be a tribute to the heroic missionary, whom every body admired and loved, but a practical philanthropy as well.

New York, January 21st.

EUGENIA BLAIN.

LAY BAPTISM

[CONDENSED]

To the Editor of *The Living Church*:

I WOULD like to suggest to the Commission on Prayer Book Revision a rubric or statement in the Baptismal office. It is that direction be given that any person, in case of a dying child or even adult, if it is not possible to secure a priest in time, shall baptize the dying. In the case of an adult it must be done on request of the dying person. Of course every well instructed Churchman or Churchwoman knows enough to do this, but in my ministry I have met with many cases where children have been permitted to die unbaptized just because the parents could not secure a priest and they did not know that in such cases anyone could baptize.

Maquoketa, Iowa, January 29th.

W. M. PURCE.

ARCHDEACON STUCK'S PARENTAGE

To the Editor of *The Living Church*:

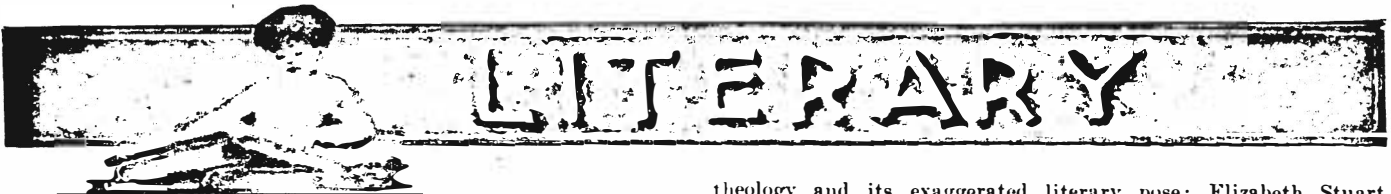
IN a recent letter which I received from Miss Stuck, a sister to the late Venerable Hudson Stuck, she asked: "Will you disabuse people's minds, as far as you are able, of the error current in America that my brother was the son of a clergyman? Our father was a business man, having for the greater part of his adult life an interest in a large timber business."

Will you please make a statement to this effect in THE LIVING CHURCH?

Very truly yours,

Sewanee, Tenn., February 2nd.

ROBERT G. TATUM.



The Apocalypse of John. Studies in Introduction, with a Critical and Exegetical Commentary. Isbon T. Beckwith, Ph.D., D.D. New York: The Macmillan Co. 1919. xv + 794 pp.

It is a cause of pardonable pride to American Churchmen that the most finished exposition of the Revelation of St. John that has yet appeared should be the work of one of their own scholars. Half a life-time of laborious research, years of reflection, and long practice in the teacher's art, underlie and explain the maturity of judgment, the deep spiritual insight, and the expository skill displayed on every page of this volume.

The encyclopaedic introduction is itself a veritable mine of information nowhere else so conveniently collected or so readably set forth. This alone is sufficient to give the book a unique place among works of the kind. Among the subjects dealt with in the numerous monographs and special studies here contained are: The Eschatological Hope (its evolution is traced from the earliest age to the New Testament era), The Times of the Apocalypse of John, The Theology of the Apocalypse, etc. The treatment varies as the occasion demands, and though the average reader is constantly borne in mind the specialist will not want for a fresh statement, even where there can be no fresh solution of the many vexed questions involved. The monograph on the Two Johns of the Asian Church is a masterly survey of that intricate problem. If the writer feels convinced of the Apostle's Asian sojourn, and even inclines towards the traditional opinion as to the book's authorship, the critic of different mind must acknowledge that all dogmatism has been carefully avoided, and that the question of the personality of the author is treated always as subordinate to that of the canonicity of the book and its religious value. A fine literary sense pervades the exhaustive essay on the Unity of the Apocalypse. The writer never forgets that we have to do with a *book*, and that, while the use of earlier materials is to be fully allowed for, no method of source analysis can be said to have succeeded which fails to recognize the organic character of the work as a whole.

The test of a Biblical commentary lies in the question, Has it caught the spirit of the sacred writer? Does it *interpret*? Has it fanned the cold embers into flame and kindled the reader's spirit anew with the glow of the ancient message? Has it disengaged the permanent truth from its temporary setting? And no other book of the Bible so taxes the interpreter's power in this respect as does the Revelation. To keep the religious note dominant while answering all the claims of science—this demand, when realized, makes a commentary great. Dr. Beckwith has achieved this difficult task. Hearing the prophet's voice behind all the apocalyptic trappings, he has made him speak afresh to our age. And what age has needed more to hear the solemn message that "the eternal God is through all the movements of history, through all the course of the world's empires, surely working out His purpose"? One wonders whether in the rising generation the Church will find any hand capable of maintaining the lofty standard set by this veteran scholar.

C. B. HEDRICK.

A People's Life of Christ. By J. Paterson-Smith. New York: Revell. \$3.50 net, pp. 505.

A new Life of Christ! An ambitious thing to attempt, so often has the story been written and from so many viewpoints. But this is just the book many of us have long been looking for; just what some of those who write books could wish to write themselves.

The title exactly describes the work; it is a Life of Christ for the people, "everyman's" story of the gospel narrative. It is wholly unnecessary (so widely known are his books) to say that the author has a remarkable talent for expressing in the language of every-day people thoughts which appeal to the average man. The old, old story is here told in a modern way, with all the skill and human interest of modern biography. Every chapter a vivid picture; the material so well marshalled that the reading of it is a pleasure and the interest never flags.

Every generation needs a new interpretation of the Life of Christ; how many we have had! Edersheim's scholarly work, with all its knowledge of Jewish lore; David Smith's *In the Days of His Flesh*, with its technical detail for the student, and its full examination of critical material; Didon, with his wealth of devotional exegesis; Dawson's modern story, with its *very* modern

theology and its exaggerated literary pose; Elizabeth Stuart Phelps' book of wonderfully beautiful word paintings, lovely comparison in the earlier chapters. but for the Christian believer irreverently daring in its later effort to probe the soul processes of the Master and (of course) Unitarian in thought and general trend; briefer monographs by Stalker and others; Farrar's famous *Life*, the most popular and widely read of them all, scholarly without being technical, but too long for general reading, marred by over-moralizing and by the author's inability to write anything but flowery English; Wilson's *The Christ We Forget*, excessively Protestant in tone, narrow in its interpretation, which just misses being satisfyingly popular. He is a brave man who dares attempt the task again.

But how glad we are that Dr. Paterson-Smyth made the venture! His book ought to be as popular in our day as Farrar's was in his; it has all of Farrar's picturesque appeal, without his wearisome verbiage and sentimental exuberance. It is a *Life of Christ* for to-day, told to meet present needs, with an understanding of the social implications of the Gospel; satisfying the hunger of the heart (so keen since the great war) for some definite revelation of the unseen world; with a clear and certain answer to the question, "What is God like?"

May the book, in these days when the high price of books is a serious hindrance to the student, find its way into every parson's study and then into the homes of his people! C. F.

The Eucharistic Office of the Book of Common Prayer. By Leslie Wright. New York: The Macmillan Company, 1919. \$1.40 net, pp. 128.

Here is another volume of that excellent series of Handbooks of Christian Literature. Its purpose is to furnish in compact form some knowledge of our Anglican rite for students, teachers, and laymen. It is simply written and clear in presentation. It contains nothing new, but shows the origin of our Eucharistic Office, and discusses the service intelligently and helpfully from beginning to end.

SAMUEL A. B. MERCER.

A Student's Book of Inscriptions. By Edward Dickinson. Houghton Mifflin Co. \$1.00.

An anthology of prose and poetry, giving inspirational thoughts on nature, beauty, comradeship, growth, life's task, etc., beautifully printed, with a brief introduction. Useful for such as fancy collections of quotations, especially for preachers and speakers who like to use one pertly, now and then, with a show of wide culture!

IN DR. W. F. WILLOUGHBY'S *Government Organization in War Time and After* we have a survey of the organization of the federal government for the prosecution of the war and a perspective of the mobilization of the nation in its civil aspects. Beginning with a general examination of the war powers of the President, Dr. Willoughby analyzes the administrative problems of the war and describes the organization and operations of the special agencies created to meet them. As elements in the general mobilization he covers industry, foreign trade, food, fuel, transportation, shipping, labor, finance, and public information, together with others of more limited scope. His book is, as was to be expected, a comprehensive and scholarly study redundant with those facts which are needed if we are to get a clear idea of the great work which America did in mobilizing her resources. The volume is one of the series of Problems of War and Reconstruction, published by D. Appleton & Co., New York, and covers such special services as those of the National Research Council and the National Advisory Committee for Aeronautics; public information, exemplified by the Committee on Public Information and the Censorship Board; industry, controlled by the War Industries Board; foreign trade, controlled by the War Trade Board; food, controlled by the Food Administration; transportation and communication, controlled by the Railroad Administration and the Post Office; shipping, controlled and supplied by the Shipping Board and its Emergency Fleet Corporation; labor, mobilized by a large number of agencies; finance, controlled by the War Finance Corporation and the Capital Issues Corporation. The effect of these war-time agencies upon federal administration during the reconstruction period is considered in the concluding chapter.

Church Kalendar



- Feb. 1—Tuesday.
 2—Wednesday. Purification B. V. M.
 6—Quinquagesima Sunday.
 9—Ash Wednesday.
 13—First Sunday in Lent.
 16, 18, 19—Ember Days.
 20—Second Sunday in Lent.
 24—Thursday. S. Matthias.
 27—Third Sunday in Lent.
 28—Monday.

Personal Mention

The house address of the Rev. R. W. ANDREWS is 48 Minami Cho, 1 Chome, Aoyama, Tokyo, Japan, where all personal mail should be sent. Mail for Mr. Andrews as treasurer of the American Church Mission should be sent to 53 Tsukiji, Tokyo.

THE REV. EDWARD J. BATTY should be addressed at Libertyville, Illinois.

PRESIDENT BERNARD IDINGS BELL of St. Stephen's College was the preacher at Wellesley College on Quinquagesima Sunday.

ALL communications for the Standing Committee of West Texas should be addressed to the secretary, the Rev. UPTON B. BOWDEN, 401 E. Hugo street, Youkum, Texas.

THE REV. A. L. BYRON-CUTTISS, rector of Christ Church, Willard, N. Y., celebrated his twenty-fifth anniversary on February 14th.

THE REV. WALTER B. CLARK is priest in charge of the Church of the Advent, Williams-ton, and St. Martin's Church, Hamilton, N. C.

COMMUNICATIONS for the secretary of the Standing Committee of the diocese of Northern Indiana should be sent to the Rev. WILLIAM J. CORNICK, Plymouth, Ind. The Rev. L. C. ROGERS of Mishawaka is secretary of the diocese.

THE REV. PETER EDWARDS, until recently a Presbyterian clergyman, has been accepted as a postulant for orders, and is in charge of work at Lisbon, N. D.

THE REV. ROBERT J. EVANS has accepted a call to the curacy of the Cathedral of All Saints', Albany, N. Y.

THE REV. J. M. FRANCIS has assumed charge of St. Paul's Church, Marshalltown, Iowa.

THE REV. J. HOWARD GIBBONS, secretary of the diocese of Lexington, should be addressed at Frankfort, Ky.

ON account of ill health the Rev. D. VINCENT GRAY of New Kensington, Pa., will remove to the diocese of Spokane.

THE REV. F. S. GRAY has assumed his duties at the Church of the Good Shepherd, Pittsburgh, Pa.

THE REV. GEORGE M. IRISH, rector of Trinity Church, Lancaster, N. Y., for the past twenty-one years, has resigned to take effect on April 15th.

THE REV. HARVEY B. MARKS will on the Third Sunday in Lent take up his new work as rector of Trinity Church, Chambersburg, Pa.

THE REV. EDRED MAY has become curate at St. Peter's Church, Albany, N. Y.

THE REV. HARRY E. RAHMING of Kansas City has removed to Denver because of the serious illness of his wife. He will have charge of the Church of the Redeemer in Denver.

THE address of the Rev. BENJAMIN LOUIS RAMSAY is 35 Chestnut street, Springfield, Mass.

THE address of the Rev. GEORGE E. RENISON is Cass Lake, Minn.

THE REV. HARRISON F. ROCKWELL, rector of St. Andrew's Church, Buffalo, N. Y., should be addressed hereafter at 386 Franklin street.

THE REV. RUDOLPH E. SCHULZ has accepted a call to the rectorship of Christ Church, Warren, Ohio, and will begin his duties there March 1st.

COMMUNICATIONS for the secretary of the Standing Committee of the diocese of Sacramento should be addressed to the Rev. WILLIAM S. SHORT, Church of the Incarnation, Santa Rosa, Cal.

THE Presiding Bishop has appointed the Rev. WILLIAM S. SLACK of Alexandria, La., to be Recorder of the General Convention, in place of the Rev. Herman Cope Duncan, D.D., deceased.

THE REV. L. NORMAN TUCKER will on March 1st become rector of St. James' Memorial Church, Pittsburgh, Pa.

THE REV. GILBERT R. UNDERHILL, rector of St. Mark's Church, Hammonton, New Jersey, has resigned, to take effect March 1st. He will remain in Hammonton for the present.

THE REV. BASIL M. WALTON will soon take charge of St. James' Church, Lenoir, N. C.

THE REV. G. G. WARE is in charge of Trinity Church, Hoquiam, Wash.

THE REV. EDWIN WEARY conducted a preaching mission in St. Mary's Church, Hillsboro, Texas, from January 30th to February 4th.

COMMUNICATIONS for the secretary of the diocese of Milwaukee should be addressed to the Rev. HENRY WILLMANN, 308 West Bluff street, Janesville, Wis.

THE REV. CHESTER WOOD of Lansing, Mich., is supplying at St. Andrew's Church, Emporia, Kansas, pending the call of a rector.

ORDINATIONS

DEACONS

CENTRAL NEW YORK.—At Trinity Church, Syracuse, on February 2nd, Bishop Fiske ordained Mr. EDGAR LEGARE PENNINGTON to the diaconate, acting at the request of the Bishop of Atlanta. The candidate was presented by the Rev. George D. Ashley, the Rev. E. J. Gates read the Litany, the Rev. A. A. Jaynes preached, the Rev. Dr. Wm. M. Beauchamp read the preface to the ordinal, and the Ven. H. W. Foreman was the epistoler. Mr. Pennington, a native of Georgia, has been living in Camden, N. Y., for some months, winning back health impaired by war experience. Graduating from the University of Georgia in 1911 he was for a year principal of the Raleigh School, but returned to the University, graduating a second time as bachelor of laws in 1914. Volunteering for duty in the navy, for eight months he served on the *Astoria*, and was transferred to the *President Lincoln* shortly before it was torpedoed, 450 miles out of Brest. He was with the chief officer on a raft when the German submarine made the latter a prisoner of war. This exposure affected his health, although he served as ensign at the Brooklyn Navy Yard and at Norfolk until released from service. He was received as a postulant by Bishop Nelson of Atlanta in 1916.

IOWA.—MR. JAMES COLLETTI, teacher in the Central High School, Davenport, was ordered deacon on February 6th. Mr. Colletti came from Italy when three years old. He is a graduate of Columbia and studied theology in the Episcopal Theological School at Cambridge, Mass. Bishop Morrison officiated at the ordination and the sermon was preached by the Rev. Dr. Rudd. Mr. Colletti will continue teaching, and will have charge of young people's work in the Cathedral parish, as assistant to Dean Hare.

PRIEST

OHIO.—In St. Philip's Church, Cleveland, on Tuesday, February 8th, Bishop Leonard advanced to the priesthood the Rev. GEORGE A. BAILEY. Presenter, the Rev. Wallace M. Gordon; preacher, Archdeacon Dodshon of Southern Ohio. The above, with Archdeacon Webber, the Rev. Messrs. F. B. Avery, D.D., F. G. Harkness, John S. Banks, Lucius W. Shey, and George H. Trickett, assisted in the laying on of hands.

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, now difficult to secure.

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

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

We will be glad to locate musical instruments, typewriters, stereophones, 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.*

BOOKS RECEIVED

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

George H. Doran Company. New York City.

Russia in the Shadows. By H. G. Wells. Author of *The Outline of History*. Mr. *Brilliant Sees it Through*, etc. Illustrated. Price \$1.50 net.

E. P. Dutton & Co. New York City.

Lessons in Meditation. By Edith Armstrong Talbot. Price \$1.25 net.

Morehouse Publishing Co. Milwaukee, Wis.

The Salt of the Earth. And other Sermons. By Amos Skeele, S.T.D. Edited With a Sketch of His Life. By Francis Leseure Palmer. Net Price \$2.00.

C. P. Putnam's Son. New York and London. The Knickerbocker Press.

Social Evolution. By Benjamin Kidd. New Edition Revised, With Additions. Net Price \$2.50.

Charles Scribner's Sons. New York City.

The Christian Preacher. By Alfred Ernest Garvie, D.D., M.A., Principal of New College, London. International Theological Library. Net Price \$3.50.

PAPER BOUND BOOKS

Morehouse Publishing Co. Milwaukee, Wis.

What a Churchman Ought to Know. By Rev. Frank E. Wilson, Rector of Christ Church, Eau Claire, Wis. Author of *Contrasts in the Character of Christ*. Price 15 cts.

PAMPHLETS

The American Jewish Committee. New York.

The "Protocols", Bolshevism and the Jews. An Address to Their Fellow-Citizens by American Jewish Organizations. Published December 1, 1920.

Reprinted by The Department of Christian Social Service of the Presiding Bishop and Council. New York City.

The Social Task of the Church. As set forth by the Lambeth Conference of 1920. Extracts from the Encyclical Letter. Resolutions. The Report of the Committee on Industrial Problems. Compiled by the Rev. Chas. K. Gilbert, Executive Secretary of the Social Service Commission. Single copies 25 cts.

Morehouse Publishing Co. Milwaukee, Wis.

Prayer Book Revision Papers. Proposed new material recommended for incorporation in the Book of Common Prayer by the Joint Commission on Revision. Reprinted from the Second Report, 1919.

- I. Prayers and Collects. (Price 12 cts.)
- II. Offices of Instruction. (Price 10 cts.)
- III. Various Short Offices. (Price 20 cts.)
- IV. Office for the Burial of a Child. (Price 5 cts.)

Issued by authority of the Joint Commission on the Revision of the Book of Common Prayer.

St. Ann's Church of Morrisania. New York City.

The Messenger. Containing Reports of Work from January 1920 to January 1921. Annual Number 1920.

MAGAZINES

Longmans, Green & Co. New York.

The Pilgrim. A Review of Christian Politics and Religion. Vol. 1, No. 2, January 1921. Edited by William Temple. Price 85 cts. each.

BULLETINS

Free and Open Church Association. Philadelphia, Pa.

Forty-fifth Annual Report of the Free and Open Church Association.

National Lutheran Council. New York City.

Annual Report of the National Lutheran Council. December 7, 1920.

Premier House. Southampton Row, W. C. 1, England.

The Needs of Europe. Its Economic Reconstruction. A Report of the International Economic Conference called by the Fight the Famine Council, and held at Caxton Hall, Westminster, on the 11th, 12th, and 13th of October, 1920. Price 2/6 net.

CHURCH BUILDING FUNDS

THE ANNUAL report of the American Church Building Fund Commission shows 1920 the most active year in its history. By support of the Commission 129 churches, rectories, and parish houses have been built in the United States, China, and Japan, involving loans of \$262,200 and gifts and grants of \$54,225. Since organization of the society the grand total of loans has been \$1,313,376.22; of gifts and grants, \$342,737.88.

Four-fifths of the permanent fund has been placed in the hands of the Church for use; the balance will last but a few months with the present demand for loans. The entire income, less operating expenses, has been given away, and if the work of the society is to develop the permanent fund must be increased by offerings, donations, and legacies. Every dollar does double duty, first as a loan, and later as the source of income for gifts.

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THROUGH THE
CLASSIFIED DEPARTMENT
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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. Memorial matter, 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, 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.

DIED

CORNMAN.—**JULIA LEIGHTON CORNMAN** at South Weymouth, Mass., on January 26th, aged 69. She leaves her husband, Colonel D. Cornman, and two sons, Daniel R. and Leighton R.

NEWELL.—**WILLIAM CRABBE NEWELL**, suddenly, on February 4th, at his home, Brookline, Mass., aged 68 years. A devout communicant of the Church of the Advent, Boston. Jesu, mercy!

PENDER.—At Tarboro, N. C., on January 28, 1921, **SALLIE PIPPEN**, wife of James PENDER, and daughter of the late William Mayo Pippen, in the 57th year of her age. "It is not death to die."

WILLIAMSON.—**WILLIAM H. WILLIAMSON**, organist and choirmaster at St. Paul's Church, Milwaukee, for many years, and who had also trained the choirs at All Saints' Cathedral and St. James' Church, passed to his rest on February 8th, age 60. He was esteemed one of the finest organists in the Middle West.

WILLIAMSON.—In Troy, N. Y., **STEPHEN H. WILLIAMSON**, vestryman of Christ Church for twenty-five years, warden for four years, and deputy to diocesan convention since 1907. *Requiescat in pace!*

MEMORIAL

HENRY OSBORNE JONES

The clergy of the Camden Clericus of the diocese of New Jersey desire to place upon record some token of their respect and esteem of their late member, **HENRY OSBORNE JONES**, priest, whose soul passed into the rest of Paradise, Saturday afternoon, January 1, 1921, the Feast of the Circumcision, having served his Lord and Master faithfully and having the testimony of a good conscience, in the communion of the Catholic Church.

He was born in Philadelphia, May 1885. He was ordained to the diaconate on May 21, 1910, in Nashotah Chapel (St. Mary the Virgin) by the Rt. Rev. William Walter Webb, D.D., and advanced to the priesthood on June 6, 1911, in St. Paul's Cathedral, Fond du Lac, Wisconsin, by the Rt. Rev. Charles Chapman Grafton, D.D., and became a curate of that Cathedral immediately.

His short ministry of ten years was spent almost entirely in this diocese. Serving a year as curate at St. James' the Less, Philadelphia, he then came to St. Stephen's, Camden, N. J., where he was rector for six years, going in the spring of 1918 (March) to St. John's in the Wilderness, Gibbsboro, N. J., where his death occurred.

One feels that in his case, as in many, however fully the record of his life and service may be given, the best cannot be told. That belongs to those only who knew him intimately—his family and parishioners—the unwritten record of what he was as a man and priest, in the simplicity, sweetness, and charm of his character; alike in his labors and relaxations, so sympathetic and hospitable, so considerate and kind.

He had endeared himself to every member of the clerics by his genial manner, his cheerfulness, and readiness to accept any task committed to him. His simple and unaffected goodness was characteristic of a life of devotion to the services of the Church, which he served from his youth up.

His death leaves a vacancy in our number. He will truly be missed and lamented.

To his wife, father, and brothers, we tender our fullest sympathy in their loss and we assure them that throughout the diocese, more especially in this southern part where he labored, there is felt not only the most profound respect for the memory of him who has been called away, but that a warm appreciation of his most excellent qualities of mind and char-

acter is cherished with affectionate regard in the hearts of those who knew him.

We place upon record our thanksgiving for the earthly life of a noble Churchman, and for the passing into the larger life of a loyal priest of the Church.

"May he rest in peace, and light perpetual shine upon him!"

MARTIN S. STOCKETT,
RUDOLPH E. BRESTELL,
Committee.

SARAH DOWS HILLS

In unflinching memory of **SARAH DOWS HILLS**. Born February 19, 1832. At rest, February 19, 1905.

The tribute of her sons: John Dows Hills, Reginald Hills, and George Heathcote Hills.

POSITIONS OFFERED

CLERICAL

RECTOR WANTED FOR SMALL CATHOLIC parish. Must be college graduate and willing to spend mornings in teaching. Salary \$2,000 but no rectory. Apply to the Rev. F. L. CARRINGTON, Rural Dean of Galesburg, St. Mary's School, Knoxville, Illinois.

RECTOR FOR CHURCH IN WESTERN Penn-sylvania. Good salary, with rectory adjoining church. Active man not over forty-five, of pleasing personality. Must have good references. Address P-328, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, CATHOLIC CHURCHMAN, NOT ex-trême, thirty-one, University graduate, energetic, experienced, very successful, good references, seeks larger field of work as curate or rector. Address B-331, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, YOUNG, ACTIVE, good preacher, reader, of ten years' experience, desires parish or curacy. A centred work having possibility of growth wanted. Best of references. Address A-323, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CITY EXPERIENCE, DESIRES assistantship, permanent or temporary. Capable preacher, teacher, reader, and visitor. Musical. Best references. Apply R-334, care LIVING CHURCH, Milwaukee, Wis.

AN EXPERIENCED YOUNG PRIEST requires parish in the South or Southern California. Preacher and Organizer. Apply to T-330 care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, GOOD preacher and organizer. Highly recommended. Address E-324, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER NOW engaged in prominent city church desires a parish with a boy or mixed choir. Communicant, loves church work and a good working parish. Essentials, good organ, good field for teaching voice, organ, piano. Excellent references; and has reputation of maintaining a large choir and fine choral services. Address FRGUE-340, care LIVING CHURCH, Milwaukee, Wis.

GENTLEMAN DIRECTING SOCIAL and recreational activities of metropolitan parish wishes change. Thorough Churchman, able executive, successful organizer, good speaker, experienced traveller. Not afraid of hard work. Prefer congenial surroundings with spiritual opportunities to large salary. Missionary work very acceptable. CHURCHMAN-329, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER NOW engaged, communicant, single, thoroughly qualified, open for position; fond of boys, successful trainer, tone, discipline. Essentials: modern organ, field for voice, piano, organ, choral society. References, present rector, others. Address RECITALIST-307, care LIVING CHURCH, Milwaukee, Wis.

BY CLERGYMAN'S DAUGHTER, POSITION as companion, or secretary; nine years graduate nurse; eight years in business; good education; typewriting, stenography. Institution or private family. References. Address: SECRETARY-333 care LIVING CHURCH, Milwaukee, Wis.

ORGANIST—DESIRING POSITION, TOWN or city in diocese of Ohio, would prefer Cleveland or near, where business opportunity is offered or position as clerk. Address F-335, Care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY WITH COLLEGE education desires position as governess to children or companion to elderly lady. Excellent references. Address SISTERS HOLY NATIVITY, 228 Juneau avenue, Milwaukee, Wis.

ORGANIST-CHOIRMASTER WITH highest qualifications and unusual experience seeks change. Salary not first consideration. Boy choir specialist. Churchman. Address C-332, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires to make a change. Thoroughly experienced and progressive. Address H. C.-326 care the LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—This factory now has a record of over 1,000 organs, an amazing proportion of them monumental, and famous cathedral, church, and auditorium instruments.

A steadily increasing number of orders come without solicitation. No organs have the Austin record of reliability in action. AUSTIN ORGAN CO., Hartford, Conn.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILL, 2604 Thirty-sixth street N. W., Washington, D. C. Tel. Clev. 1915.

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ALTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, N. Y.

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

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CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed especially for travelling, and complete set of Vestments (from Five Guineas.) Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. I. (and at Oxford, England).

BOARDING—ATLANTIC CITY

SOUTHLAND.—PRIVATE COTTAGE delightfully located within two minutes' walk of the Beach and Hotel Traymore. Bright rooms. Table unique. Managed by Southern Churchwoman. 133 South Illinois Avenue, Atlantic City.

BOARDING—CONNECTICUT

ST. JAMES' CONVALESCENT AND REST Home, Norwalk, Conn., for working women. Young children admitted with mothers. Board \$6.00 per week. Apply to ST. JAMES' CHURCH, 31 East Seventy-first street, New York.

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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.

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ST. ANDREW'S CONVALESCENT hospital, 237 E. 17th St., New York; under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sunparlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

SCHOOL FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 per year. Application blanks sent on request.

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LARGE SANCTUARY LAMP, GENUINE Italian antique, in perfect condition, can be had for \$50. A life sized statue of the Blessed Virgin can be had for \$175 in antique gold and color. Also Gothic Stations of the Cross decorated in antique gold and color by Robert Robbins, 49 Christopher street, New York, at \$75.

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A LOCK FOR EVERY CAR—APPROVED by the Underwriter's Laboratories. Saves you 15 per cent. on insurance premium. Absolute protection from theft. Ford \$6.50, Overland "4", Dodge, and Chevrolet "490" \$8.00. All other cars \$15.00. Easily installed. SIMPLEX CORPORATION, 2212 Michigan avenue, Chicago.

MISCELLANEOUS

THE REV. MORTON C. STONE ASKS AID in securing a copy of Geldart's *Manual of Church Decoration and Symbolism*, for use in experimental work in religious education. He will buy if possible or borrow for six months if the owner prefers. The book is out of print. Address 9538 S. Winchester avenue, Chicago.

"ECCLESIASTICAL COLLARS"—"HAND Made". Are most beautiful. Demand from your dealer the "YALE" Brand Clerical Collars of refinement. Made in special sizes, the Anglican and Roman styles. Your minister will appreciate our catalogue. Kindly send us his name and address. YALE MILLS, Troy, New York.

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MADONNAS OF THE GREAT MASTERS In color. Also other religious subjects. Post card size. C. ZAHA, Box 4243, Germantown, Pa.

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MR. EDGAR C. THOMPSON WILL conduct a small party of boys over Europe during summer vacation. Exceptional educational opportunity for your boy. Address: ALPENA, Michigan.

GENTLEMAN PREPARING EDUCATIONAL tour of American national parks during the late spring and summer months, will take small group of red blooded boys of teen age, who enjoy outdoor life. Exceptional opportunity. Personal supervision and instruction: best references; Churchman. Address 329, care LIVING CHURCH, Milwaukee, Wis.

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Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral).

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington Blvd. and Peoria St.
(Five minutes from the Loop via Madison St. cars.)
Sunday, Holy Communion 7:30, 8:30, and 11:00.
Week-days, Holy Communion, 7:00 A. M.
Preacher, Feb. 13th, Rev. Charles L. Street.
Preacher, Feb. 20th, Rev. Sheafe Walker.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
The Rev. Norman Hutton, S.T.D., rector.
The Rev. Robert B. Kimber, B.D., associate.
Sunday Services:
8:00 A. M., Holy Communion.
11:00 A. M., Morning Prayer.
4:30 P. M., Evening Prayer.

CHRIST CHURCH, CHICAGO

65th street and Woodlawn avenue
Sundays, 7:30, 9:30, 11 A. M.
Choral evensong, 7:45 P. M.
Work-days, 7:00 A. M., Thursdays, 6:30 A. M.
Rev. HUBERT J. BUCKINGHAM, rector.

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Only City in U. S. which has never seen frost.
Sundays: 8 and 11 A. M., 7:30 P. M.
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13th avenue and Vine street
Rev. CHARLES H. BRADY, rector, Rev. CHARLES H. MARSHALL, rector emeritus.
Sundays: 8, 11 A. M., 5 P. M.

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15 East Ninety-seventh street.
The Most Reverend ALEXANDER, Archbishop:
Rt. Rev. PATRICK, Vicar General;
Very Rev. LEONID TURKEVICH, Dean.
Divine Liturgy (Mass) (Slavonic), 10 A. M.
Solemn Vespers (English), 5 P. M.
English speaking priests may be found at the Cathedral House, 15 East Ninety-seventh street.

ST. LUKE'S CHURCH, EVANSTON, ILL.

Dr. George Craig Stewart, rector
Sundays: 7:30, 11:00, and 4:30.
Open all day and every day.
N. W. R'y or "L" to Main street, Evanston.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The Brotherhood is organized in parish chapters and local and diocesan assemblies. It conducts each year a series of training campaigns for helping men to become efficient parish workers. The work of the Brotherhood is mainly parochial and includes the usual forms of corporate and personal service. Associate Membership is possible for those who feel themselves unable to become active members.

The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

THE BROTHERHOOD OF ST. ANDREW,
Church House, Twelfth and Walnut streets,
Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

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

APPEALS

MULTIGRAPH WANTED

Will some generous Churchman give a used Multigraph (not Mimeograph) for use of the Church Chaplain at the University of Arkansas, where it is desperately needed? Reference, the Rev. Paul Micou, 289 Fourth avenue, New York. Address P-328, care LIVING CHURCH, Milwaukee, Wis.

RETREATS

NEW YORK—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 18th, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Canon Underhill of England. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, St. Andrew's House, 199 Carroll street, Brooklyn. The church, which is one block west of Court street on Carroll street, may be reached by Court street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court street car.

NEW YORK—The annual retreat for acolytes for Greater New York and vicinity will be held under the auspices of St. Joseph's Sodality in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on Saturday, March 12th, from 5 P. M. to 9 P. M. Those desiring to attend should notify the Chaplain, St. Andrew's House, 199 Carroll street, Brooklyn, New York.

NEW YORK—A Mid-Lent Retreat for women will be held on Thursday, March 3rd, from 8 A. M. to 4 P. M. in the Church of St. Mary the Virgin, 139 W. Forty-sixth street. Conductor, the Rev. J. G. H. Barry, D.D. Those desiring to attend will please notify the SISTERS OF THE HOLY NATIVITY, 133 West Forty-sixth street.

NEW YORK—A retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, on Saturday, March 12th. Conductor, the Rev. C. N. Lathrop. Apply to the MOTHER SUPERIOR, Community of St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

ANNUAL CONVENTIONS

SUMMARY

ARKANSAS held a routine session, which was "the best ever held".—CALIFORNIA adopted a resolution giving women votes in the convention, and gave them equal place in the lay membership of the new Diocesan Council.—KENTUCKY'S routine session successfully closed a successful year.—LEXINGTON revised its canons to conform to the general canons, and celebrated the twenty-fifth anniversary of diocese and diocesan.—OLYMPIA passed a canon organizing a "Diocesan Council" after the national plan. The Bishop announced that alterations would be asked in the canons so that women would have added privileges.—OREGON looked forward to entertaining the General Convention next fall. It favored enactment of a national law on marriage and divorce, and state law providing one day's rest in seven. It petitioned for Prayer Book services for children.—NEVADA passed a canon providing for Bishop and Council, and another making the woman's guild ex-officio member of the Bishop's committee in each mission.

ARKANSAS

• THE COUNCIL met in St. John's Church, Fort Smith, on January 26th and 27th. The Rev. Louis G. Wood and the Rev. W. Aimison Jonnard conducted conferences.

The council unanimously favored the National-wide Campaign for which pledges in 1920 were overpaid. The Rev. Charles Collins was reelected treasurer for the Campaign.

Bishop Demby spoke of the colored work and its needs, and the council agreed to do definite things to advance it.

No changes were made in the Standing Committee but Mr. S. A. Perrot of Van Buren was elected diocesan treasurer.

The Woman's Auxiliary met concurrently with the council. All reports were good. Mrs. C. R. Shinault of Helena was reelected president.

The next council will meet in Christ Church, Little Rock.

CALIFORNIA

THE CONVENTION met in Grace Cathedral, San Francisco, February 1-3. At the opening service Bishop Nichols was celebrant and read his annual address, in which he spoke of Progress in the Status of Womanhood in the Church. "In my annual address of 1918, I quoted from the original documents bearing upon the creation of the House of Churchwomen and other data of its evolution, and then ventured to raise the question of deliberately considering the wisdom and expediency of further adjustments of its constitutional power. That it was not inopportune has been shown not only by many signs of a deepening interest in the question in the General Convention of 1919 and on the part of our Church womanhood in general, but by the prominence given to it by the Lambeth Conference of 1920, resulting in the resolution that 'Women should be admitted to those councils of the Church to which laymen are admitted and on equal terms.'"

A report on this matter embraced two separate plans, "A" and "B"; the first suggesting that matter originating in either House be referred to the other for confirmation; the second giving men and women equal representation and power in the convention.

Consideration of these plans or others was set for an evening session in which the members of the House of Churchwomen were invited to participate. The recommendation of this session that "women should be given the right to vote in convention" was adopted by the convention, though no further action could be taken. But this action bore fruit in further legislation when, in formulating a new canon on The Diocesan Council established, provision was made that of eight lay members of the Council four should be

women elected by the House of Churchwomen

The Diocesan Council canonically adopted at this convention appoints the Ordinary as president of the Council and chairman of each of five departments.

The usual joint session of the convention and House of Churchwomen was held on the afternoon of the second day, when reports of Church agencies were made.

On the evening of the first day a missionary mass meeting in the Cathedral was participated in by the clergy and united choirs of the Bay Cities, filling the large choir of the Cathedral, with over a thousand of the faithful in the nave. Addresses were on Christianization of the World, the Non-Christian People, and the Social Order.

The annual convention of the Young People's Fellowship was held in Grace Chapel on Wednesday evening with representatives of over twenty parochial chapters.

On Thursday evening a service under auspices of the Daughters of the King, the Brotherhood, and the Girls' Friendly Society was held in Grace Cathedral.

On Friday the annual service and meeting of the Woman's Auxiliary was held in Grace Cathedral.

Standing Committee and the secretaries were reelected.

Churchwomen met in Grace Chapel 1-3.

The usual dinners of the House of Churchwomen and of the clergy were held on the Monday evening preceding the convention.

KENTUCKY

THE COUNCIL held at Christ Church Cathedral January 26-29, was preceded by the annual meeting of the Woman's Auxiliary. On St. Paul's day, the sixteenth anniversary of Bishop Woodcock's consecration, the annual dinner was given by the laymen of Louisville at the Pendennis Club. The speakers were Gardner K. Byers, who read a message of appreciation from the Governor and spoke on the Challenge of the New Day; W. W. Thum, whose subject was Values, and the Rev. Dr. John B. Robinson, who urged the importance of the ministry as a life profession. The Bishop was particularly happy in his response.

Delivered at the opening service in the Cathedral on Wednesday evening, the Bishop's annual address was particularly strong and vigorous on the Nation-wide Campaign, lack of candidates for the ministry, Sunday observance, the laxity of present social conditions, and marriage and divorce.

Thursday and Friday were devoted to business. No important changes were made in the canons. A resolution proposing to strike out the word "male" before the word "communicants", in the canon relating to election of the vestry, was referred to the committee on canons. Women, however, already vote at parish meetings, a privilege they have used in this diocese for fully a quarter of a century.

The Standing Committee was reelected, as were most of the boards and committees.

In view of the fact that in 1922 the Cathedral will be one hundred years old, the Bishop appointed a special committee to arrange for the appropriate celebration throughout the diocese. The council adopted resolutions favoring national disarmament and "adoption of the most effective measures for securing the stable and permanent peace of the world", and endorsed the action of the Lambeth Conference in this regard.

The House of Churchwomen held its second annual session at the same time, uniting with the council, of which it is a part, in the opening service Wednesday evening and in the corporate Communion Thursday. A joint session of both houses on Friday morning heard special reports and a masterly address on the Church Service League delivered by the chairman of the National League, Miss Eva D. Corey of Boston. As many of the clergy were inspired to start parish units of the League, time was devoted to ask Miss Corey questions about it. The House of Churchwomen adopted a

revised set of by-laws and formed a diocesan council of the Church Service League.

Addresses to the council on the two afternoons were made by Canon Henry Russell Talbot, on the National Cathedral, and by the Rev. B. T. Kemmerer on the Nation-wide Campaign.

The diocese has sustained a serious loss in the removal of John J. Saunders, the efficient and faithful secretary for twenty years or more, and resolutions were adopted to that effect. The Rev. W. F. Renneberg, experienced as Mr. Saunders' assistant, took his place.

LEXINGTON

FOR THE first time in its history the diocese passes from "the debtor to the creditor class", increasing its offering of \$3,016 for mission work in 1919 to \$11,850 in 1920. The diocese is now giving practically twice what it is getting.

In addition, the triple celebration—the twenty-fifth anniversary of the diocese and of the consecration of its first and only bishop, and the one hundred and twenty-fifth anniversary of the founding of Christ Church parish, Lexington—was coincident with the welcome presence of women as lay delegates to the twenty-sixth annual council, a substantial increase to the episcopate endowment fund, and the dedication of the Bishop Burton Community House, the first of the new buildings erected by the Church of the Good Shepherd, Lexington.

January 30th to February 1st were the gala days. The anniversary services were held on January 30th, and the council on January 31st and February 1st, in Christ Church Cathedral, Lexington, with several services in the Church of the Good Shepherd also. Many clergymen attended the anniversary services on Sunday at the Cathedral; and throughout the diocese, where services were held by clergy or lay reader, the short historical sketch prepared by Miss Kate Scudder, Historiographer, was read in place of the sermon or address.

Appropriate services celebrated the anniversary in Lexington. Holy Communion was celebrated at the Church of the Good Shepherd. The Sunday school commemoration took place in the Cathedral, the address being made by the Rev. T. L. Settle. The schools of Lexington joined representatives from schools throughout the diocese in this service. The anniversary services proper, held in Christ Church Cathedral, consisted of the Holy Communion in the morning, and a special order of evening prayer, in both of which many clergymen participated, the Cathedral choir rendering soul inspiring music. The Bishop of Southern Ohio, one of Bishop Burton's consecrators, preached in the morning, and at the evening service the Bishop of Kentucky, at whose consecration Bishop Burton assisted, delivered the sermon.

The offerings at all services were for increase of the episcopate endowment fund. Delegates from various congregations presented their offerings, which, with those reported from other churches, amounted to practically \$15,000. The diocese plans to increase its endowment by \$20,000 in three years.

On Monday, in the Cathedral, Lexington, the council convened and after Holy Communion organized, in the Cathedral parish house, with election of the Rev. J. Howard Gibbons, secretary, and the appointment of the Rev. H. P. Manning as assistant secretary. Routine business preceded and followed the Bishop's address, in which warm welcome was accorded the women deputies, an appeal made for completion of the episcopate endowment fund, and development of the Sunday school urged as the special aim and endeavor for 1921.

The full and detailed report of the committee on canons, to bring diocesan into line with general canons, was adopted.

The closing event of the anniversary was the dinner in the Cathedral parish house, a delightful occasion, surpassing all former events of the kind. Bishop Woodcock responded to the toast, The Anniversaries We Celebrate; Edwin R. Morrow, Governor of

Kentucky, to Religion the Basis of Morality; and Bishop Burton to Retrospect and Prospect. Dean Massey was a pleasing toastmaster.

Closing day completed elections and routine. During the day business was interspersed with short addresses from two visitors. The Rev. Gardiner L. Tucker, field secretary of the Board of Religious Education of the Province of Sewanee, gave a brief statement of the board's work, and the Rev. B. T. Kemmerer addressed the council in the interest of the Nation-wide Campaign.

As a fitting close came the dedication of the Bishop Burton Community House, the first of the new buildings erected by the Church of the Good Shepherd, Lexington (Rev. T. L. Settle, in charge), on the evening of February 1st. A dinner preceded the service.

The dedication was as impressive as the building was attractive. The Bishop and Dean Massie were in the chancel in addition to the minister in charge. The Bishop's address was most appropriate.

With "cords lengthened" and "stakes strengthened" the diocese enters upon a new quarter of a century of service, conscious of manifold blessings.

Elections: Treasurer, Mr. C. H. Edge, Lexington; chancellor, Mr. C. M. Harbison, Lexington. The Standing Committee was reelected.

MISSOURI

OUR MISSOURI correspondent writes that because of office condensation the convention report published February 5th seems to say that the Missouri branch of the Woman's Auxiliary had made gifts of \$14,000,000, besides individual donations and specials. This was Miss Grace Lindley's statement as to the accomplishments not of Missouri but of the national organization.

OLYMPIA

THE CONVENTION was held in St. Luke's Pro-Cathedral, Tacoma, on February 1st and 2nd, the Bishop of Spokane preached at the opening service. Dean James was reelected secretary. In the afternoon the Bishop read his charge. He spoke very frankly concerning the shortcomings of the diocese in the Nation-wide Campaign, but stated that many advantages had accrued to the diocese in virtue of it.

The Bishop said that the House of Churchwomen had failed to function largely because it had never been treated seriously as a coordinate body. He said that alterations in the canons would be asked for in virtue of which thereafter women would be elected delegates on the same terms and with the same conventional privileges as men. He was careful to point out that this was not intended to substitute women for men in the convention but to permit of the election of an equal number of women after the male delegates had been elected in any parish or mission. He justified the innovation by the suggestions of the Lambeth Conference, some of the bishops at which were apparently ready to go much further in according powers to women. He also announced that in future two deaneries instead of three would be maintained, the Rev. C. S. Morrison subsequently being nominated to the one and the Rev. G. G. Ware to the other.

The most important event of the convention was the presentation of a proposed new canon "of the Bishop and Council" The somewhat clumsy title was altered to the more euphonious one of "Diocesan Council". The canon provided for nomination by the Bishop of nine presbyters and nine laymen, of whom six in each order were to be elected to constitute the council under presidency of the Bishop. The canon provided for five departments.

The canon passed unanimously to go into effect at once. The convention was almost entirely devoted to business, which was finished before adjournment had arrived. One of the consequences of the election of the Council will be that the convention will, in future, have less "business", and what

there is will be presented in more succinct form. On the other hand more time can be assigned to speakers and writers if desired. It will be an advantage if they are, and they may save conventions from falling into a perfunctory routine. On the Standing Committee the Rev. F. R. Bateman and Mr. C. C. Bronson succeed the Rev. C. S. Morrison and Mr. J. B. Kinnie.

OREGON

ALERT AND constructive in the truest sense, the annual convention of this diocese looked forward to the General Convention to be held in Portland in 1922.

The convention was held in the Pro-Cathedral of St. Stephen the Martyr, Portland, January 26th and 27th. In his annual address Bishop Sumner stated that the full use of the municipal auditorium for the entire time of the General Convention had been secured and that Oregon would be able to offer the best facilities and conveniences at the disposal of any convention of the General Church in many years.

"The question of financing the convention should not be a source of anxiety to us," said the Bishop. "Many conventions have been held in Portland and financed by the citizens. I am quite sure the citizens in general as well as the Church people will give it their generous support. The coming of the convention will be of inestimable value to us in its educational and inspirational aspects. It will also be of tremendous help to the city and the Church to have these thousands of people come from all parts of the country to see and to know the Church, the people, and the country of the Northwest. I urge the clergy and the laity to begin at once to set in order all Church properties that they may be in an attractive condition physically when our visitors arrive."

The Bishop was authorized to appoint committees and proceed with other arrangements for hospitality to the guests of 1922, providing every facility for housing the General Convention. As a matter of fact, the whole city of Portland is keenly interested in this great event.

The convention took a strong stand on the divorce question, favoring enactment of a national law on marriage and divorce and printing the canon on the last page of the Prayer Book. It also declared for legislation in Oregon providing one day's rest in seven and went on record as opposed to professional prize-fighting in Portland.

The Board of Church Extension was empowered to carry on all the affairs of the Nation-wide Campaign, so far as they affect this diocese. Initial steps were taken to increase lay representation in the diocesan convention from three to six delegates for parishes and from one to three for missions. The Commission on Revision and Enrichment of the Book of Common Prayer was petitioned to insert in the Prayer Book a simplified form of the Office of the Holy Communion and another Office for Worship, suitable to the intelligence of children. Action was taken for stronger financing of religious education, and the Bishop was requested to designate a Church School Day.

Elections: Chancellor, Judge Woodson T. Slater; treasurer, Mr. Roger W. Hastings; secretary, the Rev. John D. Rice; assistant secretary, the Rev. T. F. Bowen; registrar, the Rev. E. H. Clark.

On the Standing Committee, Mr. C. N. Huggins' name replaces that of Mr. J. L. Etheridge.

A great inspirational mass meeting at the Pro-Cathedral on the eve of convention was addressed by the Bishop of Alaska, the Bishop of Spokane, and the Bishop of Oregon. These same speakers also delivered addresses at a laymen's banquet.

NEVADA

THE CONVOCATION was held in Trinity Church, Reno, January 23rd to 25th. The six missionaries attending had to travel 3,618 miles. Six out of the eight men at work in Nevada have come in during the past year to fill vacancies. Little legisla-

tion therefore was enacted. A canon providing for the Bishop and Council was adopted, and a canon was passed making the president of the woman's guild a member *ex-officio* of the Bishop's committee in organized missions. Reports showed many new buildings secured for the Church.

The Bishop in his charge strongly denounced the practice of obtaining money for the Church through dancing and card parties.

"I have nothing to say about these as forms of amusement. Your participation in them is wholly a matter of your choice and decision as families and individuals. But there is so much that is wrong often connected with both in Nevada when they are public affairs, that I have very decided objections to raising money for the support of the Church by these means. I wish to reiterate my judgment given five years ago at convocation that money should not be raised for the Church by dancing and card parties and such should not be given for money under the auspices of any Church organization. For the good name of the Church I urge clergy and people to heed my protest and take this stand. . . . Nothing but an aroused public opinion will ever obtain proper reforms, the rights of the people and the enforcement of law. The open violation of the prohibition law, the prevalence of gambling and prostitution, all of which are winked at and often connived at by public officials,

the laxness of divorce procedure, are against the rights of the people to live in decent communities and to bring up their families under proper conditions, to say nothing of the peace and dignity of the state of Nevada. Jesus Christ is the greatest radical of history and if His second coming is soon, I think He will find few with whom to fraternize. He not only denounced divorce but other social sins."

NORTH TEXAS

CONVOCATION met in St. Andrew's Church, Amarillo, on January 23rd. The sermon was preached by the Rev. Mr. A. Donaldson Ellis. Bishop Temple's health had so far recovered as to permit him to preside throughout the entire convocation.

The Nation-wide Campaign committee reported half the 1920 quota paid and several congregations overpaid. A budget of \$9.10 per communicant was adopted for the coming year, to include a quota for the district.

Stirring addresses were delivered both to the convocation and the Woman's Auxiliary by the Rev. J. A. Ten Broeck and the Rev. W. E. Gardner, D.D.

Mr. C. J. E. Lowndes was elected district treasurer.

The Bishop was presented with a silver loving cup and leather vestment case in honor of his tenth anniversary. The presentation occurred at a reception tended the delegates.

DEATH OF A WIDELY KNOWN CANADIAN RELIGIOUS WORKER

Toronto Convent Loses Reverend Mother—Opening of Addition to Winnipeg School—And of New Church at Halifax

The Living Church News Bureau
February 11, 1921

THE Reverend Mother of the Convent of St. John the Divine, Toronto, passed away on Wednesday. In her the Canadian Church lost one of its most capable and devoted women. She was born at Belleville in 1837, and was the daughter of the Rev. John Grier, at that time rector of Belleville. Another sister, who passed away recently, was for many years principal of the Bishop Strachan School for Girls. Before taking up her work in the Sisterhood of St. John the Divine the Reverend Mother had been married to Charles Horace Coome, whose death preceded hers by forty years. She was responsible for the foundation of the branch of the sisterhood in this city, and also of the Church Home for the Aged on Bellevue avenue. In addition, she was active in establishing the Bishop Bethune College, Oshawa, and a branch of the Sisterhood of St. John at Regina.

At St. John's College, Winnipeg

The annual commemoration and prize giving at St. John's College and College School, Winnipeg, was one of the most successful in its history. What added chiefly to the interest was the formal opening of the new addition to the college building. This addition makes provision for a commodious new dining-room which will seat about 300, a number of bright and lofty class rooms and dormitories, and a fully equipped hospital. The cost of these improvements will be about \$63,000. The added building is to be known as Hamber Hall, in memory of the late Eric Hamber, for many years a valued member of the College School, and deputy head master for the latter years of his life. The Primate, who as chancellor presided at the ceremonies, paid a well deserved tribute to his former friend and colleague. The alumni of the college and school, always

loyal, made a handsome contribution to the building fund (some \$20,000), and have guaranteed to pay the balance remaining within not more than three years.

Opening of the New St. Mark's, Halifax

The new St. Mark's Church, Halifax, has just been opened and dedicated by the Archbishop of Nova Scotia. The occasion was no ordinary one to any member of the congregation, while to many it was a time of inexpressible significance. The catastrophe on December 6, 1917, utterly destroyed the old St. Mark's, rich as it was in association, and decimated the congregation, while scarcely a family does not mourn members killed on that dreadful day of the explosion, now three years ago. Inevitably then, some sadness, since memory was busy, mingled with the joy of the opening service. The church which is of brick, is a beautiful Gothic building. Begun only last summer, it is a place of which the congregation may well be proud. The wood work in the sanctuary is of quartered oak.

The daughter of St. George's, St. Mark's, is as an independent congregation forty-three years old, the first rector having been the Rev. Mr. Winterbourne. He was succeeded by the Rev. N. Lemoine, who ministered faithfully to the people for thirty-two years, during which the church was the church of the royal navy, and the scene of many notable services. It became popular with Anglicans all over the city and on Sundays many people from the south and west ends were almost invariably to be seen in the congregation, which grew so rapidly that successive enlargements were necessary. Those days are past. St. Mark's entered a new era with the beginning, on November 10, 1919, of the pastorate of the Rev. George M. Ambrose, the present rector. The new north end of Halifax—the north end of reconstruction and rehabilitation—opens to it new opportunity and a future worthy of its past.

Toronto Down-Town Church Workers' Association

The Toronto Down-Town Church Workers' Association, formed to carry on home missions and social service work, has just held a successful annual meeting at St.

James' parish hall, with a corporate Communion at Holy Trinity Church. Nineteen parishes represented on the executive supply nearly six hundred associates. The actual work is carried on in six parishes of the congested district, with headquarters for the workers at the association house on Dundas street.

Bishop Reeve presided. An interesting set of lantern slides was shown by Miss McCollum, directress of the work, and an address was given by Archdeacon Ingles, chairman of the Diocesan Council for Social Service. The statement of the treasurer showed that the income had been \$22,418, as against \$17,058 of the previous term of fifteen months, financial success being indicative of that achieved on other lines.

On behalf of his wife the Rev. A. E. McIntyre presented the report of St. Faith's Home in Beverley street, a place where girls taken from the street are helped mentally, morally, and physically. The youngest inmate this year was a baby of four, brought in by a kindly policeman, who had found her in a raid on a house of ill fame. St. Faith's was this year asked by Commissioner Chisholm to become a detention home for girls awaiting trial, a tribute which speaks volumes.

Mrs. T. H. Youmans told the story of the associates, who number over 500, and her tale was chiefly of "Moorelands", the summer place on Lake Simcoe named for the beloved president of the Association, Canon Moore of St. George's.

Miss H. D. McCollum continued the delightful history by relating kindnesses showered upon the home by friends in Beaverton, of the baker who gave it an orange shower, and the iceman who put seats in his wagon and took the mothers for a drive. A total of 514 children, mothers, and business girls had a holiday at the home last summer, and among the infant guests there was not one "bottle baby".

Anglican Club Projected for Western City

A project to form an organization along the lines of the Canadian Club among the Anglican Churches of Regina is being discussed by the men of the congregation of the city. The proposal was brought up by Canon Davidson at the annual meeting of St. Paul's parishioners. As outlined by the Canon, the club will be on a social basis, meeting periodically for refreshments and the entertainment of distinguished visitors. A committee is being named by the rector of St. Paul's to carry the idea to the other nine parishes and missions.

Miscellaneous Items of Church News

Archdeacon Draper, of Louisburg, aided by nearly all the Anglican clergy in Cape Breton, assisted at the dedication of the new St. Paul's Church, Port Morien. It is only a year since the old church burned down.

The Rev. Canon H. C. Dixon of Trinity Church, Toronto, has resigned, to take effect April 1st. Canon Dixon in a letter says it is impossible for him to continue in charge of what is "admittedly the most difficult parish in the city". The resignation is absolute, as his physician will not allow him to continue. Canon Dixon is one of the best known clergymen in Toronto, and has a very large part in the charitable work of the city.

The Bishop of Toronto set apart as deaconesses Miss Evelyn Jay, the welcome and welfare worker of the Council for Social Service in Toronto, and Miss Morton who is attached to St. Clement's, Toronto. The service was held at St. Alban's Cathedral, the special preacher being Archdeacon Ingles.

Dr. N. W. Hoyles, for over twenty years president of the Upper Canada Bible Society, recently resigned. He has been elected honorary president, the first to receive this distinction.

On Sexagesima Sunday the work of the Council for Social Service was presented to the congregations of our Church throughout Canada. In many places special preachers were secured.

The Rev. A. C. Calder, rector of the

Church of Holy Trinity, Chatham, Ont., has been elected president of the Social Service Council of the city of Chatham.

The Rev. W. S. G. Bunbury, rector of St. Luke's Pro-Cathedral, Sault Ste. Marie, is returning to the diocese of Quebec. He has been appointed rector of the parish of St. Anne, Richmond, Quebec, in which he served for a short time before coming to Sault Ste. Marie.

The Rev. Principal Waller was elected

president of the Western Ontario Bible Society at the annual meeting on February 1st in London.

Father Frere is giving some of the mid-day addresses this Lent both at St. James' and Holy Trinity, Toronto.

The Rev. Canon Shafford, rector of the Church of St. James the Apostle, Montreal, has been elected to succeed Dr. Robert Johnson as chairman of the Montreal branch of the Bible Society.

AMERICA MUST THINK OUT THE PROBLEM OF CHURCH UNITY

Says Bishop Nicolai—"If Religion Perishes, Europe Perishes"—Episcopal Oversight—Other Metropolitan Notations

New York Office of The Living Church }
11 West 45th Street }
New York, February 14, 1921 }

THE Right Rev. Nikolai Velimirovich preached in Trinity Church on Sunday morning, February 6th, to a large congregation, after an address of welcome and introduction by the rector, the Rev. Dr. Manning.

The visiting prelate said among other things:

"Russia to-day is like a flaming sword. And I feel like saying that this shows what will happen to European society unless it is spiritually and morally awakened to a reality of the teaching of Jesus Christ."

The preacher further remarked that in Europe people were looking to America to effect Church unity.

"They expect you will bring about a reconciliation. You are in a position to think more clearly than we are. If religion perishes Europe perishes. In the crisis of the world, when religion has died civilization has died."

Bishop Nikolai preached the same afternoon in the Cathedral of St. John the Divine to a large congregation.

He is considered one of the most distinguished prelates of the Serbian Orthodox Church, and is widely known among all English-speaking peoples, in England, America, Canada, and Australia. The honorary degree of doctor of divinity has been conferred upon him by the University of Glasgow.

EPISCOPAL OVERSIGHT

Bishop Lloyd has returned to parochial duties in White Plains. Fulfilling a promise made to the late Bishop Burch some months ago to give episcopal assistance, the Rt. Rev. Dr. Hugh L. Burleson has arrived from South Dakota and is making visitations for confirmations and other episcopal ministrations. Bishop Burleson has office hours in the new Synod House.

CATHEDRAL NOTES

The usual Washington's Birthday service and conference for the Brotherhood of St. Andrew will be held at the Cathedral of St. John the Divine on the 22nd. At 9 o'clock there will be a corporate Communion and the Rev. Dr. William T. Manning, Bishop-elect, will make an address.

From 11 to 12:30 a meeting will be held in the new Synod Hall, the Chancellor of the diocese, Mr. George Zabriskie, presiding. The Bishop Coadjutor of Newark will speak on The Call to the Ministry. An address by the Rev. Dr. Albert E. Ribourg, lately of St. Alban's Cathedral, Toronto, and now rector of St. Andrew's Church, Harlem, will close the meeting.

"SOCIAL PRINCIPLES OF JESUS"

The Rev. Charles K. Gilbert, executive secretary of the Social Service Commission of the diocese, and Honorary Vicar of the Cathedral, conducts a "discussion group" on Wednesday afternoons of Lent, at 4 o'clock, in the Chapel of St. Ansgarius. The

discussion will follow Rauschenbusch's *Social Principles of Jesus*, with particular consideration of practical application of Gospel principles to modern social problems. All who attend are urged to share in the discussion. This is not a series of lectures or debates but an attempt, through united thought and prayer and study, to arrive at clearer understanding of the obligations laid upon the individual Christian by the problems of the present world order.

CHURCH MISSION OF HELP

The annual service of the Church Mission of Help of the diocese occurs in Trinity Church on February 27th at 4 o'clock. The Lord Bishop of Korea will preach and Dr. Manning will lead in intercessions.

The Church Mission of Help, begun in 1910, when Dr. Manning brought together a small group at Trinity Rectory to consider "the most pathetic and tragic evil of human life", was conducting a three-day institute. Dr. Manning was elected Bishop of the diocese. Nine-two persons attended from eleven dioceses.

The sessions were opened on January 25th. The corporate Communion, the quiet hour at Trinity Chapel, consideration of the Church's approach at the one evening meeting, by the Rev. Francis B. Blodgett and by Mr. John M. Glenn, preceded morning and afternoon discussion of the social aspects of the problem.

The principles of social work, and the facts to be borne in mind if one were truly helpful to the wayward or delinquent, were presented by Miss Mary E. Richmond. On Tuesday afternoon Mrs. L. Frederic Pease, secretary in the diocese, opened the discussion on difficulties in dealing with the mal-adjusted girl.

At another session the problem was considered from the standpoint of health by Dr. Victor C. Pedersen, of St. Mark's Clinic, New York, a Churchman. He drew an impressive picture of the significance of social diseases, and the importance of education. At still another session Dr. Bernard Glueck, of the New York School for Social Work, brought the institute to see the serious moral aspects of the problem as presented by the psychiatrist.

In the closing session Miss Mary Van Kleeck of the Russell Sage Foundation pointed out the importance of adjustment of the wayward girl within the field of industry.

RUSSO-ENGLISH SERVICES

Following sale of the American Orthodox Catholic Church of the Transfiguration, the English services of the Orthodox Church were suspended for a while, but are now being held in the Cathedral of St. Nicholas, 15 East Ninety-seventh street. Solemn vespers will be chanted in English by the full choir of the National Seminary at 5 P. M. Later on a mass in English will be said one Sunday in the month, but is impossible at present through a canonical regulation in the Russian Church which forbids more than one celebration at an altar on a given day. Vespers will be conducted under lead of Archimandrite Patrick, who has just been made vicar general of the archdiocese. The Archimandrite plans to make these services promote the cause of a reunited Christendom by inviting clergy of the Anglican

Communion to preach, displaying the similarity of teaching in the two communions.

The newly appointed vicar general has been invested with authority to represent Archbishop Alexander in all matters touching relations with other Christian bodies and with secular organizations.

LENTEN PROGRAMMES

These preachers will speak at the 11 A. M. and 4 P. M. services at the Cathedral of St. John the Divine:

February 20th—Bishop Rhinelander; the Rev. Dr. Judge.

February 27th—The Dean; Canon Harrower.

March 6th—The Dean.

March 13th—The Rev. Raymond Knox; the Rev. Theodore Selgwick, D.D.

March 20th—The Dean; the Rev. G. A. Oldham.

On the Wednesday afternoons in Lent there will be a series of Social Service conferences in St. Ansgarius' Chapel of the Cathedral, led by the Rev. Charles M. Gilbert.

The special preachers at the mid-day services in old Trinity Church have been announced. These services, beginning at 12:05 and ending punctually at 12:35, are held on week-days except Saturdays. The Rev. Dr. Henry Lubeck was the appointed preacher on Ash Wednesday and the two days following.

February 21-25—The Rev. William F. Pelree, D.D.

February 28—March 4—The Rev. Bernard I. Bell.

March 7-11—The Rev. James E. Freeman, D.D.

March 14-18—The Rev. Samuel S. Drury, L.H.D.

March 21-25—(Holy Week, including the Three Hours Service on Good Friday), the Rt. Rev. John Cragg Farthing, D.D., Bishop of Montreal.

Daily and Sunday services will be held as usual during Lent in St. Paul's Chapel of Trinity parish. In addition there will be sermons on Wednesdays after the Litany service at 12 o'clock noon. It is expected that the preaching will begin at 12:15, and the sermons will be on Social Service topics.

During Lent the Church of the Holy Communion will have an evening service whose feature will be a series of Bible moving pictures. Five reels have been secured, setting forth impressively our Lord's passion and His crucifixion. Every week-day there is a 7:30 celebration, and one at noon on Tuesday and Thursday.

Lectures on the Tyson Lecture Foundation will be delivered during Lent by the Rev. Stuart L. Tyson on Mondays at 11:30, beginning February 7th, on Studies in the Bible, at the Church of the Heavenly Rest; on Tuesdays at noon, beginning February 15th, on A Modern View of the Bible, at St. Bartholomew's; at 8:15 P. M., in St. Peter's Church, Morristown, N. J.; on Wednesdays at 5 P. M., beginning Ash Wednesday, alternately at St. Ann's and Grace Churches, Brooklyn; at 8 P. M., at Christ Church, West New Brighton, on St. Paul; on Thursdays at 5:30, beginning February 10th, in St. Paul's Church, Chestnut Hill, on The First Three Gospels; which lecture will also be delivered on Fridays at 11 in Wilmington, Del., at Mrs. Felix DuPont's; on Fridays at 5 P. M., at St. James' Church, N. Y., beginning February 11th, on Some Apocalyptic Literature.

MILWAUKEE WOMAN'S AUXILIARY

AT THE ANNUAL MEETING of the Milwaukee branch of the Woman's Auxiliary, held in the chapel of St. Paul's Church, Milwaukee, Miss Harding reported \$1,422.67 already collected for the United Thank Offering. The proposed budget was accepted as follows: For the Bishop's Purse, \$150; Nation-wide Campaign, \$750; Traveler's Aid Society, \$50; Expense Fund, \$100; total, \$1,050. To this is to be added \$1,000 for the Supply Department.

Thirty-five branches, with a total attendance of 124, responded at roll call, a large increase over last year. Mrs. Herbert N. Lullin was elected president, and Mrs. Edgar Tallmadge corresponding secretary.

MASSACHUSETTS CHURCH SEES SIGNS OF PROFITABLE LENT

And Perhaps a Nation-wide Revival Later—Dr. van Allen on Meditation

The Living Church News Bureau | Boston, February 14, 1921 |

MASSACHUSETTS has entered the most hopeful season of Lent for many years, perhaps in any year of the past. The weather in the beginning is ideal, and has been ideal during the entire winter. Snows and rain cannot seriously interfere with the individual's resolution for observing the entire Lenten season, because the first part of the resolution has already been realized. Attendance in the larger city churches and even in the smallest parish church I have heard from is twenty per cent. larger than in any previous year. I am wondering if this increased attendance is nation-wide, if the spiritual slump during the years after the war is not over, and the day for real revival of things spiritual has not arrived. Whatever may be the new changes into which we are entering, I do not see any sign of a desire to return to spiritual normalcy. Something more real and vital is at hand.

Dean Rousmaniere in the Cathedral calendar this week in writing on An Interesting Lent expresses what seems to be the heart of this new spirit. He says:

"There are Church people who do not welcome Lent cordially because, however valuable it may be, it seems to them to lack interest. Such people can secure for themselves a worth while Lent if they will take the trouble to make it interesting, rather than depend upon the Church to make it interesting for them. If a man, for instance, should decide with himself that he would study the language of religion afresh, would try to learn what the Word 'God' stands for, what the Church means by the Love of 'God', and what the experience is which is described as *prayer*, he would find

Lent an almost exciting period. Then if he went on to endeavor to make his worship with his fellow parishioners a joyous event, putting his whole heart and mind into it, as he would into a meeting of his fellow directors, or his fellow workmen, he would be sorry when Lent ended. He might even resolve never again to let a Sunday pass without taking his place in church. And suppose that we all should make a more difficult experiment still this Lent, namely, express our reverence for God by honoring and serving our neighbor every day, our own belief in the love of God by generous acts of love and justice toward others in their need. We should fail continually, but we should succeed often enough to feel the kindling enthusiasm of a great and interesting experiment in living."

DR. VAN ALLEN ON MEDITATION

A timely paragraph on Meditation is written this week by Dr. van Allen, which could well appear as a Lenten quotation in many parish calendars. He writes:

"We fuss too much and think too little in all departments of life. Constant activity is the pattern we follow, even though we scarcely know why: running about, talking incessantly, or reading hurriedly, attending committee meetings so as to make sure of a quorum being there, participating in 'drives', organizing victory—or defeat! Necessary perhaps; but vastly more effective if we replenish our batteries sometimes. To meditate is to think continuously and contemplatively about some special truth. Specifically, it is to take some Word of God (perhaps a single verse of Scripture) and, shutting out other matters, turn our minds expectantly upon that, hoping for some direct message from God out of it. Silence is necessary, withdrawal from society is desirable. One can make a good meditation in five minutes; for experts, half an hour is short. Rightly undertaken, the time of meditation is the most fruitful of the day. Try it."

RALPH M. HARPER.

PHILADELPHIA CHRISTIANS IN PRAYER FOR CHRISTIAN UNITY

Many Religious Bodies Taking Part—Other Lenten Activities and Plans

The Living Church News Bureau | Philadelphia, February 14, 1921 |

A NEW precedent for Philadelphia will be established at historic old Christ Church on Monday afternoon, February 14th, when representatives of many different religious bodies will unite in a service of prayer for Christian unity.

The invitations, signed by a group of prominent ministers of various communions, are addressed to the clergy and include two lay representatives from each congregation. The service will last one hour (3 to 4) and will be devoted entirely to prayer. There will be no addresses. In this movement Philadelphia is following the example of Boston. The Very Rev. Dr. Rousmaniere, Dean of the Cathedral Church of St. Paul, Boston, quoting the Lambeth Appeal for Unity, issued a call for united prayer. He said: "If we think in the spirit of unity we must also pray in the same spirit." Referring to the prayer for unity in the Book of Common Prayer and to the Collection of prayers for unity issued by the Commission of the Church on Faith and Order the Dean adds:

"It is still more important that men and women of the various Christian bodies shall

hold meetings for common prayer in behalf of unity. We hope at an early date to offer such a meeting each week at the Cathedral to all Christians who desire to join their prayers with ours. Why should we not look forward to a series of such meetings for prayer in behalf of unity to be held in turn in several of our churches? It would not only be a sight acceptable to the God and Father of our Lord Jesus Christ if Episcopalians should go to a Congregational church for the fellowship of prayer, or the people of any denomination join with those of another, but such a modest beginning of unity in the recognized presence of God might result in a more intelligent understanding of one another's aims and traditions and in a heartier way drawing together in loyal and sacrificing service to the needs of men in the name of the Master."

Since this utterance by the Dean the services of Common Prayer for Unity have begun at the Boston Cathedral. Philadelphia now follows the noble precedent.

The invitation is signed by the following leaders of various religious bodies: Philip M. Rhinelander (Episcopal), Arthur C. Baldwin (Baptist), William V. Berg (Congregational), Irving S. Chenoweth (Christian), Edwin Heyl Delk (Lutheran), Edward Yates Hill (Presbyterian), Gladstone Holm (Methodist), J. M. S. Isenberg (Reformed), Charles M. Jacobs (Lutheran), W. Beatty Jennings (Presbyterian), Carter

Helm Jones (Baptist), Paul S. Leinbach (Reformed), Alex MacColl (Presbyterian), Nathaniel Melhorn (Lutheran), Rufus W. Miller (Reformed), W. S. Mitchell (Methodist), John Mockridge (Episcopal), Edward S. Nende (Methodist), Frank P. Parkin (Pennsylvania Bible Society), Augustus Pohlman (Lutheran), Charles M. Schaeffer (Reformed), Louis C. Washburn (Episcopal).

PRE-LENTEN RETREAT FOR PASTORS

Another new precedent was recently established under the auspices of the Inter-Church Federation of Philadelphia. A pre-Lenten retreat was held for the ministers of the city in the Central Congregational Church on February 8th.

"It is the hope of the Federation," stated the invitation, "that this initial retreat will be of such helpfulness to the pastors that it will become an established institution."

The speaker at the evening session following the retreat was Dr. Robert E. Speer of New York, president of the Federal Council of Churches of Christ in America.

A third new feature of the Federation programme is a series of Lenten noon-day services to be held in Keith's Theatre on Tuesday, Wednesday, Thursday, and Friday of each week. The Sundays in Lent have been chosen for a concerted action among the communions of the Federation to promote Church attendance.

Mr. Edward H. Bonsall is treasurer of the Federation and takes an active interest in these progressive plans.

LENTEN CHARGE TO THE CLERGY

At the pre-Lenten retreat for the clergy at the Pro-Cathedral last Monday morning the Bishop charged the clergy not to slight the cultivation of the mind.

He proposed that the clergy undertake a bit of common Bible study during Lent, viz., a careful first hand study of St. Paul's second Epistle to the Corinthians in the Greek.

The Bishop suggested that meetings of groups of the clergy be arranged to confer and compare notes on this biblical study.

He invited the clergy to make use of the library in the episcopal residence Monday afternoons and promised to meet them there each Monday at four o'clock.

The Bishop suggested that the clergy read some work of classic and standard Theology—preferably Anglican. He mentioned such authors as Illingworth, Moberly, Du Bose, Westcott, Hort, and Swete.

"Do not hesitate to reread some great book you have studied before," he said. "I always try to reread Moberly's *Personality and the Atonement* every Lent."

Thirdly, the Bishop recommended the reading of a great biography. "Choose," he said, "some thoroughly good and Christian man of out-standing character, ancient or modern, clerical or lay, and live with him a while."

The Bishop also enjoined upon the clergy the daily reading of morning and evening prayer either in public or private.

He urged renewed emphasis upon the cure of souls, and said communicants had first claim upon the care of the clergy.

"The communicants are the most neglected of our people," he said. "We are prone to let them drift. During Lent we should meet them frequently. By pastoral calling and informal conferences the clergy should strengthen the communicants in the faith and practice of religion."

LENTEN PROPHETS HEARD AGAIN

Philadelphia makes much of noon-day services during Lent. Prominent speakers from far and near are heard daily at the Garrick Theatre, St. Stephen's Church, and Old Christ Church.

On Ash Wednesday the Rev. Dr. Louis C. Washburn opened the series at Christ Church.

Dr. Washburn recalled Washington's emphasis upon morality and religion as the indispensable props of America; and Franklin's speech in the Federal Convention: "after four or five weeks of continual reasonings with each other we are groping in

the dark to find political truth; and scarce able to distinguish it when presented to us; how has it happened, sir, that we have not hitherto thought of humbly applying to the Father of Light to illuminate our understandings? In the beginning of the contest with Britain when we were sensible to danger we had daily prayers in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. And have we now forgotten that powerful friend, or do we imagine we no longer need His assistance? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. I beg leave therefore to move that a minister of God be invited to come and lead us in prayer for divine guidance and strength."

Urging the need for communion with God in these tense times, Dr. Washburn told of Mayor Moore's invitation to a score of representative religious leaders to consult with him over the serious moral problems of the city; the persistent outbreaks of vice and crime; gambling and dope traffic. Speaking of their discussion of the necessity for elevating the tone of certain theatres and dance halls and moving picture places and for the sane enforcement of the Sunday law, Dr. Washburn said we need to think of this burning issue in other terms than those of the mere legalist who bases his defence of the Lord's Day on the musty law of the commonwealth. Nor will the last word have been said when we make the evidently pertinent distinction and protest against commercialized amusements on Sunday. The paltriness of such apologetics must be replaced by a resolute lifting of the whole subject to its true level. The Master's great saying, "the Sabbath was made for man", carries a deep and abiding imperative. It is only by an unintelligent misquotation of it that it can be used as an excuse for self-indulgent animalism. The Lord was justifying His unwearied service to others: His conception of the man for whom the one day rest in seven was made was of him with his highest potentials. "Straight and convincing must be our witness to the great spiritual principle that one day in seven has been divinely ordained for poor and rich, young and old alike, in which to seek the Kingdom of God and His righteousness; and that, if this nation is not to be swamped in spiritual illiteracy, the hebdomadal concentration upon the things of the soul must be maintained."

LENTEN OFFERING OF \$50,000

The Church schools of Pennsylvania hope to reach the objective of \$50,000 in their Lenten offering for missions this year. Last year they gave \$47,161 which was a proud record. A clarion call has just been issued by the Department of Religious Education to break all records this season.

MISCELLANEOUS ITEMS

An inter-parochial class to study the Needs and Activities of the Church will be held on the six Monday evenings of Lent in St. Luke's Parish House, Germantown. The leader will be Mrs. H. A. Pilsbry, educational secretary of the diocese. This class is open to both men and women. All the parishes in Germantown and Chestnut Hill will be represented.

There will be some change in the Sunday services at St. Clement's during Lent. The Litany will be sung in procession before the high celebration, instead of a processional hymn. The first four invocations with which the Litany opens will be sung before entering the church. Then the procession, with incense, will pass up the centre aisle and down the north side, and again up the centre aisle into the choir. The shortened form of the Litany will be used, ending with the first collect. The introit will be sung at once.

Since the Litany will be sung Sunday mornings, it will no longer be used for the

Sunday evening service. Instead evensong will be sung with the choir, with the officiant in his place in the clergy stalls.

A new memorial window in the chancel of St. George's Church, Philadelphia, in memory of Earl W. Friday was presented by his parents, Mr. and Mrs. Louis Friday. The window is divided into two sections by a mullion in the middle. In one section is portrayed St. Gregory the Great of Rome in full pontificals and in the other, St. Augustine of England clothed in habit of the Benedictine order.

THE FORUM IDEA

The forum idea seems to be growing in popularity with Church people in Philadelphia. The Diocesan Church Forum has its weekly sessions at the Inasmuch Mission Monday nights. The Church Club has also adopted the idea. The recent discussion of the place of women in the councils of the Church attracted wide attention, and it has been suggested that the club arrange a forum discussion of the Church Army proposition in the near future.

Meanwhile the Forum idea is being taken up in parishes. The Rev. Gilbert Pember, rector of St. Michael's Church, Germantown, writes favorably in his parish paper of a proposal that "we should have in the parish an open forum for the men and boys of the parish, where they would themselves face the problems of our common life as Christian citizens and Churchmen.

"For a long time I have been conscious that as a parish we were not facing the problems of the Church and of life in any sort of united way. This is especially true of our men and boys. We never get together to discuss the things that ought to be on the consciences and in the minds of Christian men."

A NEW CHURCH

Members of the building committee of Zion Church, Wyoming avenue, have decided to award the contract for building the edifice. The committee has been given authority to raise \$10,000 a year for three years. The diocese has given \$20,000 to the building fund.

THE CALL TO THE SACRED MINISTRY

An annual meeting for men and boys will be held under the auspices of the Senior and Junior Assemblies of the Brotherhood of St. Andrew and the Church Club of the diocese at the Church House on Washington's birthday, afternoon and evening, beginning at 3 o'clock.

Mr. Geo. Wharton Pepper has been announced as one of the speakers. Special emphasis will be laid upon the call to the sacred ministry.

The general secretary of the Brotherhood upon his return from an extended tour in the South a few days ago stated that there was no lack of young men and boys who were thinking about the ministry as a life work. But there is a serious lack of older persons who are alert and ready to discover them and give them wise counsel.

THOMAS S. CLINE.

ON AN ISLAND OF HAITI

LESS THAN forty miles from Port au Prince, Haiti, and fifteen miles from the mainland of Republic, lies the Island of Gonava. Probably nowhere else is there an island less touched by civilization. So far as white men are concerned it is to all intents and purposes an undiscovered land. A few miles back from the coast, it is as it was before Columbus, save that the inhabitants are now descendants of African slaves instead of Carib Indians.

The theory that Latin America is fully occupied by the Church of Rome is nowhere more perfectly contradicted. So far as known, no Roman priest or other missionary has ever set foot there.

But the American Church is at work. From L'Archaic our clergyman makes frequent trips, and the Rev. Mr. Lloyd of Port au Prince states that a thousand people come to the services.

Startling opportunities open up in the Haitian Republic.

LA GRANGE CHOIR ENTERS THE CHICAGO CONCERT FIELD

In Loop Entertainment — Chicago Deanery—Woman's Auxiliary

The Living Church News Bureau
Chicago, February 14, 1921

EMMANUEL Church, La Grange, has had a new choirmaster for the last two years in Mr. William Ripley Dorr, who has organized a choir of boys and men, numbering more than eighty, including probationers, under constant training. With the exception of two paid tenors from outside La Grange, every member gives his services freely.

Emmanuel Choir, says Mr. Dorr, is conducting a vigorous campaign, first, to show that the boy choir is the ideal medium for expression of sacred music, and to counteract the present slump in the efficiency of boy choirs; second, to introduce a higher standard of music into the Church repertory; and third, to help to put the singing of Church music onto the plane of serious choral art.

The choir gave a sacred concert in Kimball Hall on Sunday afternoon, February 6th. The concert was largely attended and favorably spoken of by musical critics of the daily press. Not for many years has any of our choirs attempted to enter the Chicago concert field. Many numbers sung were compositions in seven and eight parts unaccompanied adapted to the best choral societies. This the choir could do partly because it has a counter-tenor chorus of fifteen adolescent boys singing the alto part. The choir has sung in different parts of the state, chiefly in and around Chicago, and has had a large hearing.

CHICAGO DEANERY

The Northeastern Deanery, now designated the Chicago Deanery, held its pre-Lenten meeting at St. Barnabas' Church (Rev. E. J. Randall, rector), on February 7th, the Rev. J. H. Edwards presiding. About forty of the clergy were present, including Dr. William Van Antwerp, who recounted to the delight of his brother clergy some of his early reminiscences in the ministry. After the opening service Dean De Witt spoke of the serious demand of men for the Church's ministry and the particular part of the Western Theological Seminary in trying to meet the call. It is significant that this lack of men comes up in some form or other at nearly all diocesan gatherings of the clergy. It may well be made a standing subject.

After luncheon Mrs. Mary Bartelme, assistant to Judge Arnold of the Juvenile Court of Cook County, told of some harrowing cases she has had to deal with. Between nine and ten thousand cases of juvenile delinquency are dealt with each year in this particular court, and Mrs. Bartelme asked interest and help to make for better conditions among our young people.

DIOCESAN WOMAN'S AUXILIARY

The February meeting of the diocesan Woman's Auxiliary was held at Washington Hall on February 3rd. The morning session was full of thrilling interest. Reports of committees were listened to with enthusiasm.

The Church has a real duty to help solve the many questions that have arisen in the city because of the steady influx of colored people. The problem is now confined to no one section of the city, even affecting the suburbs. Mr. Hall, president of the Urban League of colored people, organized to promote a better relation between colored and white people of Chicago, told how successful the League had been in overcoming difficulties arising from misunderstanding. He asked the women to show their sympathy by becoming associate members of the League. Dr. Jean Zimmerman, lately home from a long stay in China, told of experiences there

and conditions in the mission field. Seldom, says the secretary of the Auxiliary, has such a deep impression been made on our Chicago Churchwomen as was made by Dr. Zimmerman's tale. The offering, unusually large, was sent to our work in China. Miss Mather of Cleveland, in Chicago for a few hours on her way to California, spoke of progress made for the Emery Fund. The new branch of the Auxiliary at the Church Home for the Aged has now thirty-six members. The branch was addressed by Mrs. Randall, the president, at its first meeting. Miss Jane Pierronet is the president; Mrs. Ross, vice-president; and Miss Duke secretary of the new branch.

The afternoon programme was in charge of Mrs. George Biller, who held an officers' conference on the year's work. Mrs. Biller is returning to the Church Missions House from a long journey of inspection in the Western States. Everywhere, Mrs. Biller said, there was evident a new activity and enthusiasm. The Nation-wide Campaign had worked miracles in many places, and the re-organized work of the Auxiliary was making a strong appeal everywhere.

The young people's society of St. Luke's, Evanston, Gamma Kappa Delta, is filling a real need. Every Sunday after evensong these young men and women have supper together in the parish house, the attendance averaging between 70 and 80. Then an appointed speaker addresses the club for twenty minutes, and games, music, and singing fill the rest of the evening. The society is now starting a Bible class which meets under lead of the junior curate every Sunday morning at 9:30.

The rector of St. Luke's offered the invocation at the gymnasium in Evanston on February 8th, when the Northwestern University's new School of Journalism was inaugurated.

Eighty-six members are now enrolled in the first confirmation class for 1921 in St. Luke's, most of these being adults. The Wednesday addresses by the rector attract large and increasing audiences. Confirmation is to be administered on Palm Sunday.

ROUND TABLE

About forty of the clergy attended the meeting of the Round Table at the Church of the Ascension, Chicago. A quiet hour was given by Dr. Stewart on the well known hymn, "And Now, O Father, mindful of the Love". After luncheon the Rev. Dr. Bartlett of Hobart College spoke on the need of candidates for the ministry. Ninety per cent of the students entering Hobart, many of whom enter the ministry, come through the influence of their rectors. The Rev. Francis Gavin, S.S.J.E., spoke of his recent journey to Greece and his survey there of certain conditions in the Orthodox Church. The theology of the Greek Church he found mostly German. A great barrier separating the Orthodox Church from our own is, he thought, a widespread Erastianism, taking on many forms and phases, all fatal to the life and progress of the Church. The Rev. W. B. Stoskopf gave a helpful address on How to Keep Lent, giving a short sketch of it, and commenting on the means of penance, preaching, meditation, and services. As usual at this time there was some criticism of the nature of the noon-day services held in the "Loop". The criticism was friendly, and with it was an appreciation of the work of the laymen responsible for these services. Prevalent opinion among the clergy was that fewer preachers from outside should take these services, and more of our local clergy. Dr. Hopkins gave another talk on music, coming well after his inspiring address of the same subject at the last meeting. He laid special stress on music for Lent, illustrating at the organ.

THE NEW CHICAGO PARISH

The Rev. E. J. Randall writes of the splendid work done at St. Luke's Church,

admitted as a parish at the last diocesan convention:

"St. Luke's Mission, founded some forty years or more ago, for a time was one of the flourishing missions of the diocese, but of late years it has had a struggling but brave existence. The whole district has changed in character, and St. Luke's has naturally suffered. It has seemed at times as if the work were hardly worth while, and yet all these years St. Luke's has been contributing to the strength of others while having a constant struggle for its very life.

"The Rev. H. L. Cawthorne, priest in charge since 1898, has done a splendidly faithful service. For some years St. Luke's was burdened with a debt of \$6,500, upon which the diocese was paying interest.

"During the many years when pledges for the diocesan and general missionary work were taken in the old perfunctory way at the convention, St. Luke's Mission, year after year, pledged amounts which ought to have put to shame many a stronger mission and many a strong parish. Probably no congregation in the diocese gave to missions in larger proportion to its strength. We congratulate the faithful priest and people of St. Luke's."

H. B. GWYN.

UNITY CONFERENCE IN MAINE

AT THE request of the Commission on the World Conference on Faith and Order, Bishop Brewster held a conference of local ministers of Bangor and Old Town during his visitation at St. John's Church, Bangor, January 31st. He had distributed among the ministers beforehand the four topics pertaining to the faith of the reunited Church, set forth by the subjects committee of the Geneva Conference.

The conference at Bangor showed a very excellent spirit. After presentation of the subject by the Bishop, who read extracts from the Geneva report on Faith, remarks were made by several ministers, including three professors of the Bangor Theological Seminary, voicing deep convictions regarding Faith, and a sympathetic attitude toward reunion. The conference promoted mutual respect, with appreciation of the importance of the questions involved, and the need of constant prayer.

Similar conferences are arranged in different parts of the diocese, such as Waterville and Augusta, and more will be arranged later.

CHRISTIAN UNITY CONFERENCE AT ST. LOUIS

BISHOP COADJUTOR JOHNSON was chairman of the committee in charge of arrangements for the Middle West Christian Unity Conference held at the Second Baptist Church, St. Louis, February 2-4, and attended by delegates from eighteen different states representing fifteen different faiths. The general impression made, one of great hopefulness, indicates a general awakening to the need and possibility of closer unity if not complete union. A spirit of tolerance and courtesy characterized the sessions, which does not mean, however, that there were not at times decidedly sharp lines drawn, or that it was always possible to avoid a sort of religious "stepping on toes".

Bishop Talbot, who presented the Lambeth Appeal, compared the need of Christian unity to the great cry of the world for unity among the nations. "The whole world to-day is moved by the thought of fellowship, and we feel more than ever the incongruity of our lack of fellowship in the Christian Church. Never since the division in the Church of Christ took place has the need of union been felt as it is now. The world war burned into our very souls the weakness of a divided Christianity. We saw that as a power to preserve peace among men the Church did not seriously count. Whatever explanation or defense there may be, it is plain that our divisions are a disaster to the cause of Christ. A divided Church is gradually but surely giving us a non-believing world."

Bishop Talbot stated that it was with

a clear comprehension of this that the Lambeth Conference made its appeal, and he said that the great stumbling block seemed to be to agree upon a common ministry, the general articles of faith being generally accepted. He urged adoption of some form of constitutional episcopate.

The Rev. Peter Ainslie, D.D., the presiding officer, laid stress on the epoch-making value of the conference in bringing together in friendly sessions so many different denominations, and declared unity of Christian forces the greatest issue of the world to-day. "We can never solve the problem of unifying Christendom by communions working apart."

Fifteen-minute talks on "What Does my Denomination Mean by the Church and by Christian Unity?" were made by representatives of several Churches. Most interesting was the intense eagerness of each speaker to present the vital parts of his own faith and at the same time to express his perception of the plain necessity for closer union.

The Very Rev. Samuel McComb, Dean of the Maryland Cathedral, compared the tolerance of the present day with the intolerance of past times.

By far the greatest enthusiasm among the delegates as a whole was aroused by the "Philadelphia Plan", presented by Henry W. Jessop of Philadelphia, who framed it. He declared that while the "Philadelphia Plan" might be called the first step, the Lambeth Appeal is the "second step". The doctrinal basis of the plan was shown to be a summary of the outstanding things in which the various Churches believe.

The discussion following was led by the Rev. C. C. Morrison of Chicago, editor of the *Christian Century*, who was afterward appointed chairman of the committee on findings.

Another speaker who emphasized the importance of bishops was the Serbian Bishop Nicolai Velimirovic. He told of the 450,000,000 peoples of the Eastern Church who, through centuries of guidance by bishops, would find it almost impossible to accept an ecclesiastical system in which bishops played no part.

No one more than foreign missionaries recognizes the necessity of unity, was declared by both Dr. Morrison and the Rev. Arthur J. Brown, D.D., secretary of the Presbyterian Board of Foreign Missions. Both told of the speedy recognition by the missionaries that dogmatic distinctions were pitiful things indeed when it came to work among the heathen. Churches must face the fact, Dr. Brown said, that Christians of Asia would unite regardless of action in America and Europe, because of the tremendously strong clan feeling among Asiatic people. If later they come to division, it will be through issues of their own and not on alien ones. A sundered Church fighting against the united forces of evil is fighting at too fearful a disadvantage. And a united front is necessary to press the fight against Moslemism.

Robert H. Gardiner, secretary of the World Conference on Faith and Order, said it had taken ten years of patient, prayerful effort to develop the field and desire for oneness of faith. It was being done by persuading Christians to adopt the new method of seeking in love and patient humility to understand and appreciate one another. Probably the only direct and friendly reference to Roman Catholic dignitaries was made by Mr. Gardiner, who spoke of Cardinal Gibbons and Archbishop Glennon as men of "great vision who recognize that Christianity is a great sham unless Christians as Christians forget their nationalities and their national desires for power and domination". Perhaps no event of the entire conference served to bring out so strongly the more tolerant feeling of the Church.

The importance of groups of friendly people as better influence than skilled diplomats was presented by the Rev. C. S. Macfarland, General Secretary of the Federal Council. A certain diplomat in Europe had asked him recently to say certain things to people in America, adding that: "They

would not believe me if I said it." True friendliness can come only through closer unity, he said.

The Rev. Frederick Lynch, D.D., editor of *Christian Work and Evangelist*, said the nations of Europe had learned through the war that the only way to live in peace was through learning to live together. There is a new yearning over there for a spirit of unity.

SERBIAN RELIEF FUND

THE TREASURER of the Serbian Relief Fund, Mr. S. F. Houston, of Philadelphia, sends a report of expenditures, too long to be reproduced, showing that the greater part of the fund at his disposal, much of which was received through THE LIVING CHURCH, was administered through the Rev. Sebastian Dabovitch and Archbishop Dimitri of the Serbian Church. Father Dabovitch has lately returned to America from an extended tour through his home land.

LENTEN NOON-DAY SERVICES

THE ONLY noon-day service in Baltimore this year begins promptly at 12:20 in St. Paul's Church. Bishop Harding and Bishop Mikell speak next week, Bishop Fiske the week after.

Union services in Albany are held at St. Peter's Church at 12:05, the speakers for the next two weeks being the Rev. Messrs. M. L. Yates and E. J. Hopper.

Cincinnati churches are combining to support services at the Lyric theatre. The Rev. Sidney E. Sweet is the next week's preacher, services beginning at 12:05.

Bishop Weed is in charge of services in the Republic theater, Jacksonville, Fla. Out of town clergy, for the most part, make up the list of speakers.

Daily services throughout Lent begin at 12:15 on the second floor of the Merchants' Exchange building, San Francisco. Among the speakers, besides our own clergy, are representatives of the Roman, Methodist, Congregational, and Presbyterian Churches.

Noon-day services at Buffalo, N. Y., are held in St. Paul's Church. The Rev. F. H. Nelson, D.D., and the Rev. R. N. Willcox speak next week, and the Rev. C. N. Lathrop the week following.

The Richmond Clericus and the Brotherhood offer special services for men at St. Paul's Church, Richmond, beginning at 1 o'clock, five days weekly. The speakers for the next two weeks are the Rev. C. W. Gilkey and the Rev. F. W. Tomkins, D.D.

In Syracuse, N. Y., all denominations unite in services at the Keith theater, the rector of Trinity being the Church's representative.

In Buffalo the Brotherhood holds noon-day services at St. Paul's Church.

THE FAMINE IN CHINA

ALL FIVE of the northern provinces of China are affected by the famine which covers a zone of 100,000 square miles with 45,000,000 people. Without help, 15,000,000 will die; already 10,000 die daily. In nearly a year and a half of continuous drought, the rainfall has decreased from a normal 25 inches to less than 3. Unless halted, this famine will break up civilization in North China; a vast region will collapse commercially, economically, and morally, for a generation to come.

A friendly nation is in deep distress, in the grip of the worst calamity in history. China in these last few years has learned to trust the United States.

IN THE FOREIGN MISSION FIELD

ENGLISH MISSIONARY authorities say that in no part of the world is the movement toward Christianity so strong as in West Africa. In a single year there have been more adult baptisms in Nigeria than in any other mission field of the Church of England during a corresponding period. Unlike the mass movements in India, every stratum of society is equally involved, so that winning Nigeria for Christ is no empty phrase. It is possible within the present generation,

though not with the missionary forces available. One missionary has charge of a district containing 160 scattered churches besides many villages where inquirers have not yet reached the stage of building a church for themselves. These African congregations are entirely self-supporting. They do not appeal for funds but for leaders who can train others to teach the countless thousands appealing for knowledge of God.

After many delays due to a desire not to offend Mohammedan feelings and leaders, the Church of England has at last established a separate diocese in Egypt and the Soudan. The first Bishop is the Rt. Rev. Llewellyn Gwynne, for a number of years Bishop of Khartoum but known as the Suffragan of the Bishop in the diocese of Jerusalem and the East. Egypt and the Soudan have hitherto been included in that diocese.

CREED AND CHRISTIAN LIFE

SPEAKING of the New York rector who would eliminate the creeds from the principal part of the Prayer Book, the *Montgomery Press*, a secular paper published at Kensington, Md., says:

"There is something radically wrong with this clergyman, who, of course, has no proper place in the Church. It is worth while to take notice of his sensational utterances since they may be used by thoughtless persons in an attempt to show the failure of Christianity.

"It isn't Christianity that is a failure, but the lack of it which makes failures of so many men. It isn't the creed that keeps men out of the Church, but it is the absence of positive religious belief that makes failures of many so-called Church people.

"The Anglican Church has been a tower of strength since the beginnings of Christianity because of its well-defined religious belief, summarized in the creed. It has kept the faith through two thousand years.

"Men get along with any sort of a creed, or without any creed, when things go smoothly, but the inevitable hour comes when human help fails. Life is a mystery, death is a mystery and the future is a mystery. Beside the grave where life's treasures lie, the grief-stricken heart asks for proof; it demands that consolation which comes from conviction; vague doctrines, broad and progressive principles, will not suffice. And in that hour solace is found only in that faith which falters not."

ARCHDEACONRY SUPPORTS BISHOP DARLINGTON

ON FEBRUARY 7th the archdeaconry of Williamsport, diocese of Harrisburg, passed a resolution about efforts toward unity. The subject, it declares, is uppermost in every Christian heart. It recounts that the Joint Commission to Confer with the Eastern Orthodox Churches and Old Catholics has done a notable work in bringing Eastern and Western Christianity closer together than they have been for a thousand years, and brought about clearer understanding and a more sympathetic attitude as to certain matters which have hindered intercommunion. It declares that Bishop Darlington, as chairman of this commission, "has performed a service of incalculable magnitude to the true Catholic conception of Christianity, and has brought to light the real vision and true conception of Catholicity itself, and has shorn it of that narrow construction which would confine it to a Western interpretation only," thus laying a real foundation. The archdeaconry expresses deep gratitude that it has been given to "our Bishop" to perform this great work, declares full and hearty accord, tenders sympathetic cooperation, unqualifiedly dissents from criticism recently published, and earnestly regrets the appeal thus made to party consciousness within the Church.

A feature of the meeting was the laymen's banquet, held in the Williamsport Community House. For the first time women were admitted to the banquet. The guest of honor was Bishop Gailor, who made a

strong plea for the foreign element in the country. Bishop Darlington spoke on Our Relations with the Eastern Churches. He said that Church union is really possible. He brought with him by request many presents given him by Orthodox Eastern prelates on his visit last summer. These were exhibited and created much interest. Among them was a complete set of vestments worn by Eastern Bishops. These had been worn by Bishop Nicolai of Serbia in Trinity Church and the Cathedral, New York, on February 6th, Bishop Nicolai being the preacher on both occasions.

DEAN CHAMBERLAIN BECOMES CANON MISSIONER

THE VERY REV. ALWARD CHAMBERLAINE, Dean of St. Michael's Cathedral, Boise, Idaho, has resigned after eighteen years in that district, and becomes Canon Missioner under Bishop Davenport of the diocese of Easton.

During his ministry in Idaho, Dean Chamberlaine labored for three years among the Mormons, two years at Blackfoot, and among the Indians on the Fort Hall Indian reservation, two years on the new Twin Falls irrigation tract, four years in the Coeur d'Alene mining district of north Idaho, two years as Archdeacon of western Idaho, and for the past five years as Dean of St. Michael's Cathedral.

Dean Chamberlaine has been president of the Council of Advice and was a delegate to the General Conventions of 1916 and 1919. For four years he has been correspondent for THE LIVING CHURCH.

He will take up his new work in Easton about April 1st.

DEATH OF DEAN DEVALL

THE VERY REV. FREDERICK DU MONTIER DEVALLE died suddenly from a stroke of apoplexy on Tuesday afternoon, February 8th, at Memphis, Tenn. The Dean had had all the services on Sunday at St. Mary's Cathedral, and had preached with unusual vigor and earnestness. He is survived by his widow, Mrs. Ellen Johnson Devall, and two children, Frederick, Jr., aged 18, and Ellen, aged 18.

The Holy Communion was celebrated on Wednesday morning at the Cathedral by the Rev. Arthur H. Noll, LL.D., senior canon, and was attended by the whole congregation and the members of St. Mary's School, of which he was chaplain.

Funeral services were held at 3 P. M. on Wednesday at the Cathedral by Bishop Beatty assisted by the local clergy. The interment was on Thursday in New Orleans, where Bishop Beatty also had the services assisted by the clergy of New Orleans.

Dean Devall was born near Baton Rouge, La., in 1876, and was educated in the public schools, at St. Stephen's College, and the General Theological Seminary. He was ordained deacon in 1899 by Bishop Sessums and priest the following year by Bishop Weed of Florida.

He was assistant at Trinity Church, New Orleans; rector of St. Luke's, Memphis; St. Andrew's, Chicago; Ascension, Montgomery; and had been Dean of St. Mary's Cathedral since 1917.

Dean Devall was president of the Standing Committee and held other positions of trust and honor in the diocese, besides serving his congregation and community faithfully and intelligently.

EXECUTIVE ORGANIZATION FOR TENNESSEE

THE BISHOP AND COUNCIL of the diocese of Tennessee was organized on January 28th. Bishop Gailor presided; Bishop Beatty was also present. The Rev. Dr. A. H. Noll was elected recording secretary. The following departments were organized: Missions, Rev. Dr. Loaring Clark, chairman; Religious Education, Rev. C. T. Wright; Christian Social Service, Rev. Dr. Henry Phillips; Nation-wide Campaign, Rev. Prentice A. Pugh; Publicity, Rev. James R. Sharp; Finance, Mr. George M. Darrow.

Nashville was selected as headquarters, with the Rev. James R. Sharp as executive secretary and an executive committee.

JERUSALEM AND THE EAST MISSION

FOLLOWING the death of the Rev. Dr. McKenzie, and at the request of Bishop MacInnes, Bishop Gailor has appointed Bishop Garland as treasurer for the Palestine fund.

Bishop Garland writes of a new era opening for work in the Holy Land. Since last summer the large jurisdiction of Bishop MacInnes has been divided and Bishop Gwynne, formerly suffragan, has been installed as Bishop of Egypt and the Sudan. For the first time since the period of the Maccabees there is a Jewish governor in the Holy Land, Sir Herbert Samuel. His lessened territory enables the Bishop in Jerusalem to devote more time to developments in Palestine and Syria, and progress has been made since the armistice. But some advance awaits a generous Good Friday offering from the Church in America.

Bishop MacInnes in a letter to the clergy reports all debts of the past paid off and all special expenditures completed. War damages have been made good for the most part. In appealing for an increased Good Friday offering, however, the Bishop states that these unusual expenditures have left the mission without funds for extension. "Every day opportunities to mould and influence the thoughts and lives of people in the Holy Land are being lost because we dare not undertake fresh responsibilities. We need at least £5,000 a year more than we have at present."

BEQUESTS

THE WILL of the late Catherine Hutchinson Hinsdale leaves \$1,000 to St. Matthew's Church, Kenosha, Wis.

A BEQUEST of \$2,000 to Grace Church, Town of Union, N. J., is made in the will of Miss Margaret Miller Tracy, formerly a member of the Union Hill parish.

MRS. MINNIE KALCHTHALER, of St. John's parish, Pittsburgh, Pa., left the following bequests: St. John's Church, \$2,500; St. Barnabas' Home for Incurables, Gibsonia, \$1,000; the Episcopal Church Home, Pittsburgh, \$500.

THE DIOCESE of Central New York is a residuary legatee in the estate of the late Sarah M. Goodyear of King Ferry, N. Y. Subject to a life interest bequeathed to a relative, the diocese will in time receive an additional \$9,000, making a total gift of from \$19,000 to \$24,000. Former Archdeacon Cooke is an executor.

MEMORIALS AND GIFTS

A SILVER ciborium has been presented to Trinity Church, Geneva, N. Y., by Mrs. Wilder of Rochester, in memory of her sister, Mrs. Ernest Coxe.

THE HONOR ROLL of St. John's parish, York, Pa., for the world war, unveiled on January 6th, contains seventy-six names, opposite five of which stars are affixed.

A GIFT of \$1,000 to the Rev. Henry B. Bryan and \$500 from parishioners of Grace Church, Van Vorst, Jersey City, N. J., have been added to the parish endowment funds.

A STERLING silver wine flagon, water cruet, and wafer box have been presented to the Church of the Messiah, Gwynedd, Pa., by Mrs. Benjamin L. Baird and family, in memory of her nephew, William Barlotette King, who died in January 1919. Members of the Baird family also presented a silver alms basin in memory of their brother.

THERE HAS LATELY been presented to the Church of the Advent, Indianapolis (Rev. George H. Richardson, rector), a chalice in memory of the late William E. Edmunds, a faithful Churchman of that city for many years and an early vestryman of St. Paul's Church. The gift was made by a daughter of Mr. Edmunds, with her husband, Mr. and Mrs. James F. T. Sargent.

ON JANUARY 14th, at St. James' Church, Hendersonville, N. C., the Rev. H. B. Wilson,

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director of the Society of the Nazarene, blessed a pair of seven-branched candlesticks given by Mrs. R. M. Oates in memory of Margaret Locke Ervin Holt and as a thank-offering for revival of the gift of healing in the church.

ST. MATTHEW'S CHURCH. Chicago, has recently received a memorial in the shape of a baptismal font, the gift of Mr. and Mrs. James Grindrod, in memory of Mrs. Grindrod's mother, brother, and two sisters. The font is entirely hand-cut, of Bedford olitic limestone. The square base is inscribed "In memoriam Ida, William, Johanna, and Lillian Howard," the column is fluted, and the top simple and dignified, with four bosses, each with a plain, embossed cross.

ON SUNDAY, February 6th, the Rev. James Cosbey, rector of the Church of the Good Shepherd, Buffalo, N. Y., dedicated a memorial prie dieu, of oak, designed by Charles Rohlf, the originator of "mission furniture". On the front is carved the text from the Psalter, "We took sweet counsel together: and walked in the house of God as friends." Below a central cross is the brass plate bearing the inscription:

"To the glory of God
and in gratitude to Him for my friend,
BERTHA BARBARA BACH WALKER,
July 26, 1920.

This memorial is placed by
Mary Richards Berry."

The prie dieu is to be used in front of the Bishop's chair which is a memorial to Bishop Walker given by the same donor.

THE TILING of the sanctuary, chancel crossing, and chancel aisle of St. Paul's Church, Springfield, Ill., has been completed. A new communion rail was added to the furnishing of the church at Christmas time. The Rev. Charles A. Hayden also presented a thank offering of a new missal stand of carved quarter-sawn oak to correspond with the other altar furnishings. Miss Cornelia Bowen furnished the materials and Mr. Hayden did the delicate and difficult work of lining and furnishing the tabernacle on the new altar. Mrs. Charles Ridgely recently presented two Eucharistic candlesticks in memory of her two sons, William Barrett and Edward Ridgely. The money is in hand to decorate the church as soon as the weather permits and then St. Paul's will be completed. About \$20,000 will have been spent when all is done. Mrs. Charles A. Starne, a communicant who recently passed away, remembered in her will the parish church, the rector, the orphanage, and the missions of the diocese.

NEWS IN BRIEF

A MISSION will be held by Messrs. Ted Mercer and Henry H. Hadley at St. James' Church, DANBURY, Conn., beginning March 13th. Missions will also be conducted by them in the next five weeks at Saginaw and Detroit, Mich., New London, Middletown, and Danbury, Conn.—Work will be started early in the spring on the new parish house of St. John's Church, DANBURY, Conn.—On January 15th began a social service conference in New Haven, Conn., conducted by Dean Ladd.—A branch of the CHURCHMAN'S ALLIANCE has been formed at Christ Church, New Haven, Conn., with sixty-one members.—The COLORADO CLERICUS met at St. Mark's Church, Denver, on January 4th, when the Pension Fund was discussed, also matters pertaining to St. John's College, Greeley, Colo.—At the annual meeting of the COLORADO AUXILIARY at the Cathedral in Denver on February 1st, Mrs. Frank Bishop was elected president and the Auxiliary voted a \$400 scholarship for St. John's College, Greeley.—An exhibition of ECCLESIASTICAL ART is being held in Denver.—The Bishop is holding a mission in Denver Cathedral during the first part of Lent.—A Church School Service League has been organized at Zion Church, GREENE, N. Y.—The EXECUTIVE SECRETARY of the diocese of Central New York reports that eighty-two parishes and missions have pledged over \$2,500 less than last year, but that the pledges are in advance of \$7,000 over last year's receipts.—Aurora, N.

Y., is making plans for week-day RELIGIOUS EDUCATION.—The old parish house of St. Thomas' Church, HAMILTON, N. Y., has been remodelled.—The clericus of the DUBUQUE DEANERY, Iowa, passed resolutions advocating public catechising of confirmation candidates, and establishment of a permanent diaconate to extend the ministry and to permit of larger work for laymen.—St. Paul's parish, MARSHALLTOWN, Iowa, has purchased a rectory.—The rector of St. John's, Cedar Rapids, Iowa, has been instrumental in organizing two COMMUNITY CENTRES.—Mrs. Maud Ballington Booth on January 23rd addressed a large audience at Trinity Cathedral, Omaha, on the Volunteers of America.—The Rev. Carl M. Worden, "the boys' parson", has been elected superintendent of an Omaha home for needy boys, established in a fourteen-room residence, valued at \$30,000, recently purchased by a masonic board of eighteen trustees.—St. Luke's parish, SCRANTON, Pa., has added 125 new subscribers to its Nation-wide Campaign Fund.—St. Mary's Church, READING, Pa., has been completely restored after the fire of 1919, at a cost of nearly \$12,000.—The Nation-wide Campaign Fund has appropriated \$50,000 for the VIRGINIA Diocesan Missionary Society for this year. This will enable the society to take over the salaries of women workers in the mountain districts, hitherto paid from funds raised by the Archdeacon and clergy. The society will now have eighty missionaries. The board of trustees of the new CHURCH SCHOOLS in Virginia, at a special meeting on February 1st, gave reports of the three schools now in the system, there being nearly four hundred children enrolled. Two more schools will be opened presently.—The fifteenth anniversary of the consecration of Bishop McCormick in WESTERN MICHIGAN was celebrated with appropriate services on Sunday, February 13th, and with an anniversary dinner at the Pantlind Hotel, Grand Rapids, on the evening of the 14th.—The first issue of West Missouri's official organ the *Signet* has appeared, edited by the Bishop and diocesan secretary. It is devoted exclusively to reading matter, and is to contain no advertising. The initial issue was financed by the Woman's Diocesan Society, later issues will depend upon subscriptions. The paper will unite the sec city and other parts of the diocese—especially the scattered communicants.

The annual meeting of the Priests' Fellowship of the diocese of Connecticut was held at Christ Church, New Haven, on February 1st. Bishop Brewster made a meditation on the sins of exclusiveness and partizanship. The Rev. W. O. Baker and the Rev. L. B. Howell read papers.

At the CONVOCATION of WAYNESVILLE, which met at the Church of the Holy Cross, Tryon, N. C., on February 2nd, the speakers were Archdeacon Griffith, the Rev. Albert W. New, and the Rev. Willis G. Clark. A quiet day was conducted by the Rev. Milton O. Barber on February 3rd, the meditations being on the meaning of our Lord's Temptation.—At the February meeting of the BINGHAMTON (N. Y.) CLERICUS the Utilization of Laymen in Parish Work was discussed by the Rev. E. C. Tuthill.—Bible class teachers in various denominations will give Sunday evening addresses before a recently formed men's BIBLE CLASS at All Saints' Church, Syracuse, N. Y.—The BROTHERHOOD OF ST. ANDREW took the service on Ash Wednesday at St. John's Church, Auburn, N. Y., there being no rector.—On Ash Wednesday evening fire in the basement of St. James' Church, ALTMAR, N. Y., caused a loss of several hundred dollars, covered by insurance.—In IOWA most of the parishes have special Lenten week-day services conducted by their own priests, and many have corporate Communion for some organizations each Sunday morning.—Services and parish meetings of St. Andrew's Church, Buffalo (soon to be sold to the colored congregation of St. Philip's Church), will be held temporarily in CHRIST CHURCH chapel of Trinity Church, Delaware avenue.

A banquet and public reception was tendered to BISHOP MIZE on February 8th

at the First Methodist Church in Salina, Kansas.

Educational

THE UP-STATE ALUMNI of St. Stephen's College met at the University Club, Syracuse, N. Y., on January 24th, and organized to promote effective interest. The president is the Rev. C. S. Champlin; the secretary and treasurer, the Rev. J. A. Springsted. The association will meet four times a year. The next meeting will be at the University Club at Syracuse on April 11th.

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The Magazines

THE FIRST VOLUME (six months) of the S. P. C. K. magazine, *Theology*, has come to an end, and a bound volume gives us the opportunity to review its contents. There have been many papers of value in the realm of theology, of history, of comment on contemporary events such as the Lambeth Conference, the Anglo-Catholic Congress, the Geneva Conference. There have been thoroughly intelligent reviews of current religious literature. The magazine is one that should be well supported. The Macmillan Co. are American agents.

PROGRESS OF THE COLORED RACE

CHIEF JUSTICE WALTER CLARK of South Carolina, making an address at St. Augustine's School, Raleigh, N. C., incorporated into his speech facts a general knowledge of which might help greatly in producing better understanding between the races. Facts and figures became really eloquent as a picture of the marvelous progress of ten million people toward a higher plane in life amid inconceivable difficulties and discouragements.

Colored people in the late war aided the government by buying \$225,000,000 of Liberty bonds, and made other large contributions to war activities. In the United States colored men own over 700,000 homes, and seventy-five per cent. of them can read and write. The percentage would be larger but for the illiteracy of the older negroes in the South who had no school advantages. The colored people have 500 colleges, or other high institutions of learning, worth in equipments and endowments \$22,000,000 and supported by themselves with aid from the states and some assistance from the funds spoken of, and other contributions. In the whole Union there are 1,800,000 colored students in the public schools. The expenditure for education of the colored race in the South is annually \$15,000,000, of which \$500,000 is contributed by themselves, besides their share of the tax. They own 45,000 churches with 4,500,000 members, and the value of their church property is \$90,000,000. Throughout the South, especially in Texas, there are colored men owning 500 to 5,000 acres each.

In a publication issued by the United States Department of the Interior in 1918 it is said that "No other racial group in the United States shows a better adjustment in their relations with the white natives than the 10,000,000 of negroes (now 11,000,000). In the fifty years since freedom, illiteracy among them has decreased from 90 per cent. to 30 per cent. One million colored men are now farmers, either as renters or owners; over a quarter of a million of them being owners, and the total amount of land owned by them aggregates over 20,000,000 acres." It is further said that they are "capable of progress and their white neighbors have not only looked with favor upon their struggles but in many cases have given substantial aid, outside of that furnished by the State governments. It is clear that the masses of the colored people are just beginning to appreciate the possibilities of their gaining an independence financially and improving their moral standards, and attaining a higher grade in the comforts and conveniences of life. But they are still retarded by the lingering ignorance and poverty of a portion of the race, and the still unfavorable conditions in which a large part of them are compelled to live. The decrease of illiteracy and the increasing ownership of land and other property are sure evidences of the inherent worth of the colored people and of the genuine friendship of their white neighbors."

It appears that there are in the South more than 50,000 colored men engaged in business as bankers, lawyers, doctors, and in various other business other than farming. There are now in the South 100 banks owned and operated entirely by colored men, having an aggregate capital of three and one-half million dollars and doing more than \$50,000,000 business annually. The center of colored population, which at the first census in 1790 was near Petersburg, Va., is now in Northern Alabama. Much more information could be given from the official reports of the almost marvelous progress which the colored race has made along these lines. The race has furnished, and from the South, orators, painters, sculptors, authors, poets, musicians, lawyers, doctors, and bankers prominent in their professions.

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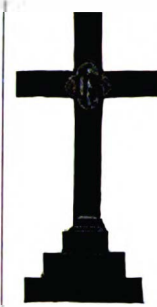
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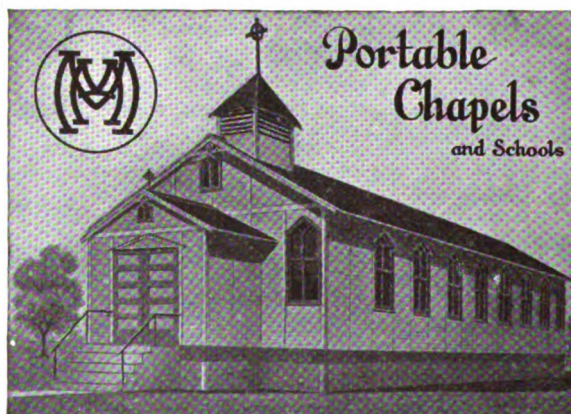
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Dr. James H. Dillard, in a recent address says: "Never in the history of the world has any race in the same length of time made such progress in physical, intellectual, and moral improvements as the colored race has done in the last sixty years. There are still thousands who are uneducated, thousands who are very poor and in need of moral advancement." And he added, "Never before in history during the short period of sixty years have two races—thrown together as these two races—been known to make such approach towards satisfactory adjustment. . . We forget that a period of 56 years is a short time in history; that habits of thought and habits of feeling are not changed overnight. It takes time for individual habits of thought and individual habits of feeling to change. It takes even longer for the habits and morals, and customs of a whole people to change, and we have got to be patient, as Carlyle said, 'yet awhile'."

It is absolutely impossible for any man, much less any race or large body of people, to live solely for and to themselves. None are above the need of sympathy nor can they withdraw themselves from their duty to others. What affects one race will as surely affect others. If ignorance is permitted to abound, the security of property is shaken. If slums are permitted to exist, the diseases there bred will invade the palaces of the rich. If injustice is perpetrated, and those in power and authority do not punish and repress it, the foundation of government is impaired. Truly in this world we are "our brother's keeper."

WHERE PEACE DWELLS

THE IDEAL HOME is a dwelling place of peace. Have we made as much of this as we should in ordering our household activities? Haste, multiplied cares, anxiety, over-lapping programmes have broken into the inner calm. If there is any place where the members of a family have a right to expect peace, contentment, and joy it is within the walls of the place which they call "home". Many called such are merely households, dwelling places, some are little better than boarding houses and lodging apartments. We parents need to emphasize this for with the Christian peace is a fundamental characteristic of home.

You recall that Jesus in sending out His disciples bade them say on entering a home, "Peace be upon this house." This peace was to abide as a special benediction during their presence and remain as a fragrance after their departure. If the husband was quarrelsome, the wife a nagging spirit, the children disobedient and disrespectful, no disciple would remain, for they came to establish the reign of spiritual peace, and to do so were commanded to abide with those who were worthy. They came to represent the Prince of Peace, who abides only in the hearts of those who walk softly and live to His glory. He dwelleth not in the heart that warreth.

At the center of the whirling, boisterous, death-dealing tornado there is said to be perfect peace. A Christian household is like that, a hallowed spot where faults are forgotten, or better, covered with a garb of charity, for they must not be overlooked; a place where instruction is given in character building and diligent effort made to eradicate that which is unprofitable for righteousness; a veritable Garden of Eden wherein are grown the graces of the spirit. In the home, as nowhere else, its members are understood, the heart confirmed in goodness, the mental, moral, and

spiritual equilibrium established and a balance secured which carries safely through unexpected changes, trying experiences, and disappointments.

Jesus found a few such restful homes within the shadows of whose portals He refreshed Himself. But Jesus continues to walk the earth knocking at the doors of homes everywhere seeking entrance. Oft and anon the door is opened and the divine Guest who partakes of the meal presently becomes the host and the household sups with Him about whom all the household activities are henceforth to center.

Bless God for such homes, from which sojourners going forth may pray with Matthew Arnold:

"Make it mine
To feel amid the city's jar
That there abides a place of thine
Man did not make and cannot mar."

—JOHN B. WALKER, in *Western Christian Advocate*.

GREATER EFFICIENCY IN SHORTER HOURS

PART OF the work of the Research Department of the Commission on the Church and Social Service is, through legislation, to prevent night work for women. The League found that in Passaic, N. J., with a population of 68,000, 15,000 worked in the textile mills, among whom were many young married women who worked five nights a week, going home to take care of the children only when it was nearly time for their husbands to begin their daily work. They found that the accommodation provided for them lacked dressing rooms, rest rooms, adequate washing facilities, and seats. So fatigued were some of the women that they would not infrequently fall asleep over their looms. The reason they gave for this night work was that the wages paid to their husbands were insufficient.

Investigating the long day in the steel industry, it was found that certain plants have inaugurated the three-shift system in which men work eight hours a day. But the number of men employed twelve hours a day is greater than those in the three-shift system. Mr. Drury, formerly of the Economics Department of Ohio University, practically visited all the three-shift plants and reported that the men were so glad to get shorter hours that they were willing to make substantial concessions in daily wages. However, a 25% increase in hourly rates has been found ample to compensate men for a four hours' loss in pay, and the increased cost of steel production is almost negligible in the light of the increased efficiency of the workers. It was noted that the seven-day week usually accompanied the twelve-hour day.

"WILL SOVIETISM ever gain a foothold in China?" President Pott of St. John's University, Shanghai, was asked, after an address.

"No," he answered, "because China has peasant ownership of land. Every peasant takes pride in his holding."

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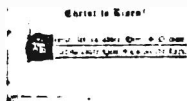
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- 103. RISEN TO-DAY. Christ above the tomb with adoring angels. First two verses of Hymn 112, "Jesus Christ is Risen To-day."
- 104. CHRIST IS RISEN. Florentine illustration (*Fra Angelico?*). Verses by Bishop Coxe:

"Come, the stone is rolled away; See the place where Jesus lay; See the lawn that wrapp'd His brow; Here the angel sat but now. 'Seek not here the Christ,' he said; 'Seek not life among the dead.'

"Seek we then the life above; Seek we Christ, our Light and Love. Now His words we call to mind: If we seek Him we shall find; If we love Him we shall go Where the Rose and Lilly grow."

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- 201. "Christ is Risen!" "Behold I am alive for evermore. Amen. And have the keys of Death." Figure of the risen Lord bearing Key and Cross. Carol,

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"Woman, why weepest thou? Behold, I am alive for evermore."

Figure of the weeping woman at the tomb with risen Christ in background. Verse by Bishop Coxe:

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