



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

VOL. LXIV

MILWAUKEE, WISCONSIN, MARCH 19, 1921

NO. 20

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

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

THE YOUNG CHURCHMAN
[Including *The Missionary Magazine*]

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

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

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

THE SHEPHERD'S ARMS

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

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

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

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$3.75 per year. To the Clergy, \$3.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and **THE YOUNG CHURCHMAN** (weekly), \$4.50 per year.

THE LIVING CHURCH (weekly), **THE YOUNG CHURCHMAN** (weekly), and **THE SHEPHERD'S ARMS** (weekly), \$4.90 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

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

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

THE LIVING CHURCH ANNUAL
and
CHURCHMAN'S ALMANAC

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

EVENING PRAYER LEAFLET

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

NOW READY

THE PARISH

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

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

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

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

MOREHOUSE PUBLISHING CO.

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

A Prime First Mortgage Issue

Yielding

Eight per Cent

☞ Subject to prior sale we offer the bonds of an established company, engaged in a fundamental industry, with earnings and assets so large as to protect beyond question the principal and interest of the issue.

☞ The main plant of this company is located on New York Harbor, the land alone being worth \$1,000,000 more than the amount of the bonds.

Ask for Circular No. 1088-G

Peabody, Houghteling & Co.

Established 1865

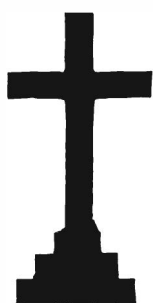
Incorporated 1918

10 South La Salle Street, Chicago

DETROIT
CLEVELAND

NEW YORK

ST. LOUIS
MILWAUKEE



Church Furnishings
In Gold, Silver, and Brass

**CHURCH and
CHANCEL
FURNITURE**

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street MILWAUKEE, WIS.

SPAULDING & CO.

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.

Memorial Windows and Work in
Marble and Wood given Special
Attention

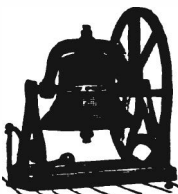
Send for Our New Catalogue

Michigan Ave. and Van Buren St.
CHICAGO

McSHANE

**BELLS
CHIMES
PEALS**

McSHANE
BELL FOUNDRY CO.
Baltimore, Md., U. S. A.



Established 1856

Heaton, Butler & Bayne
Glass Stainers

By Appointment to the Late
King Edward VII

**Stained Glass Mosaics
Church Decorations
Memorial Brasses, etc.**

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



Memorial Windows

When the water tank known as Stained Glass is better you
for consideration, you will be greatly interested in seeing
photographs of my recent windows - Some of them
are in the form of color glass - Some are in the form of
Charles J. Connick



**MENEELY
BELL CO.**
TROY, N.Y.
AND
190 BROADWAY, N.Y.C.
BELLS

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1889
THE C. S. BELL CO. HILLSBORO, OHIO

MEMORIAL TABLETS of
exquisite design and craftsmanship
also **CHURCH METAL WORK**
Send for booklet 56, stating requirements
F. OSBORNE & CO., Ltd., Established 1874
27 Eastcastle St., London W. I., England

MÖLLER PIPE ORGANS

The highest grade instruments. In twenty-
seven hundred churches. Every organ designed
and built for the church and service for which
it is to be used. References: St. Bartholomew's,
New York, United States Military Academy,
West Point, New York, or any other church
using the Möller Organ. Booklet on request.

M. P. MÖLLER,agerstown, Maryland



CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING
72 Madison Ave., New York

THE LIVING CHURCH

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

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

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and
publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure
to receive the paper, it is not discontinued at expiration (unless so ordered), but
is continued pending instructions from the subscriber. If discontinuance is desired,
prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.75 per year in
advance. To the clergy, \$3.00 per year. Postage on foreign subscrip-
tions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.75 per year in
advance.

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

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS, 3 cents per word.
Marriage and birth notices, \$1.00. Death notices (without obituary),
free. These should be sent to the publication office, Milwaukee, Wis.,
and reach there not later than Tuesday morning for the issue of that
week.

DISPLAY RATE: Per agate line, 15 cents.

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

Address advertising business to **C. A. Goodwin, Advertising
Manager.**

PRINCIPAL CONTENTS

POEMS. By the Rev. John Mills Gilbert "Pilate saith unto Him, What is truth?"—"He bearing His cross went forth"—"From the sixth hour there was dark- ness"	603
EDITORIALS AND COMMENTS The General Administration of the Church—Acknowl- edgments	604
HYMN FOR GOOD FRIDAY. By Richard Osborne, M.D. (Poetry)	606
DAILY BIBLE STUDIES	607
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas. LXI.	608
PERSONAL MENTION, ETC.	609
DR. TEMPLE'S OPPORTUNITY TO CRYSTALLIZE GREAT MOVEMENT. The London Letter. By George Parsons	611
DEACONESS AND MISSIONARY TRAINING IN CANADA CHURCH. The Canadian Letter	612
THE NEW YORK NEWS LETTER	612
PRESIDENT BELL IN BOSTON URGES A SANER CHRISTIANITY. The Boston Letter. By the Rev. Ralph M. Harper	613
PHILADELPHIA EXPERIMENT IN WEEK-DAY RELIGIOUS TRAINING. The Philadelphia Letter. By the Rev. Thomas S. Cline	613
WILL CHICAGO'S CATHEDRAL BE A MODERN "INNOVATION"? The Chicago Letter. By the Rev. H. B. Gwyn	614

HE WHO sits above the waterfloods is still working out His
ways, and man's extremity is, as ever, God's opportunity. But
if we are to be real sharers in this task of divine reconstruction,
and fulfilling of God's purposes for the human family, it behooves
us to do our utmost by prayer and effort to repair the breaches
which human waywardness has wrought in that instrument which
He has designed, and through which He has chosen especially to
work out humanity's salvation—the Church of the Living God, the
One, Holy, Catholic, and Apostolic Body of Christ. For until
these wounds are healed the Church must present herself as a
house divided against itself; and, because the Saviour's prayer
for a unity in the "one fold" remains unfulfilled, His enemies
continue to triumph, and the forces which make for righteousness
are thwarted.—*Bishop Howden.*

A **FAITHFUL MAN** shall abound with blessings, even fellowship
with the Lord of blessings. "It is this fellowship which it is the
believer's privilege to enjoy. Give Him, then, no divided heart;
offer no half service. Out of His blessed fulness He proffers the
strength to follow Him fully."—*Anna Shipton.*

The Living Church

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

VOL. LXIV

MILWAUKEE, WISCONSIN, MARCH 19, 1921

NO. 20

"PILATE SAITH UNTO HIM, WHAT IS TRUTH?"

Bound before Pilate as Thou art, O Christ,
Thou leavest undefined
The Infinite Reality, too vast
For Pilate's mind.

For the brief moment, Thou, so sharply crowned,
Wearest at Pilate's side
The mocking robes that men had coarsely used
The Truth to hide;

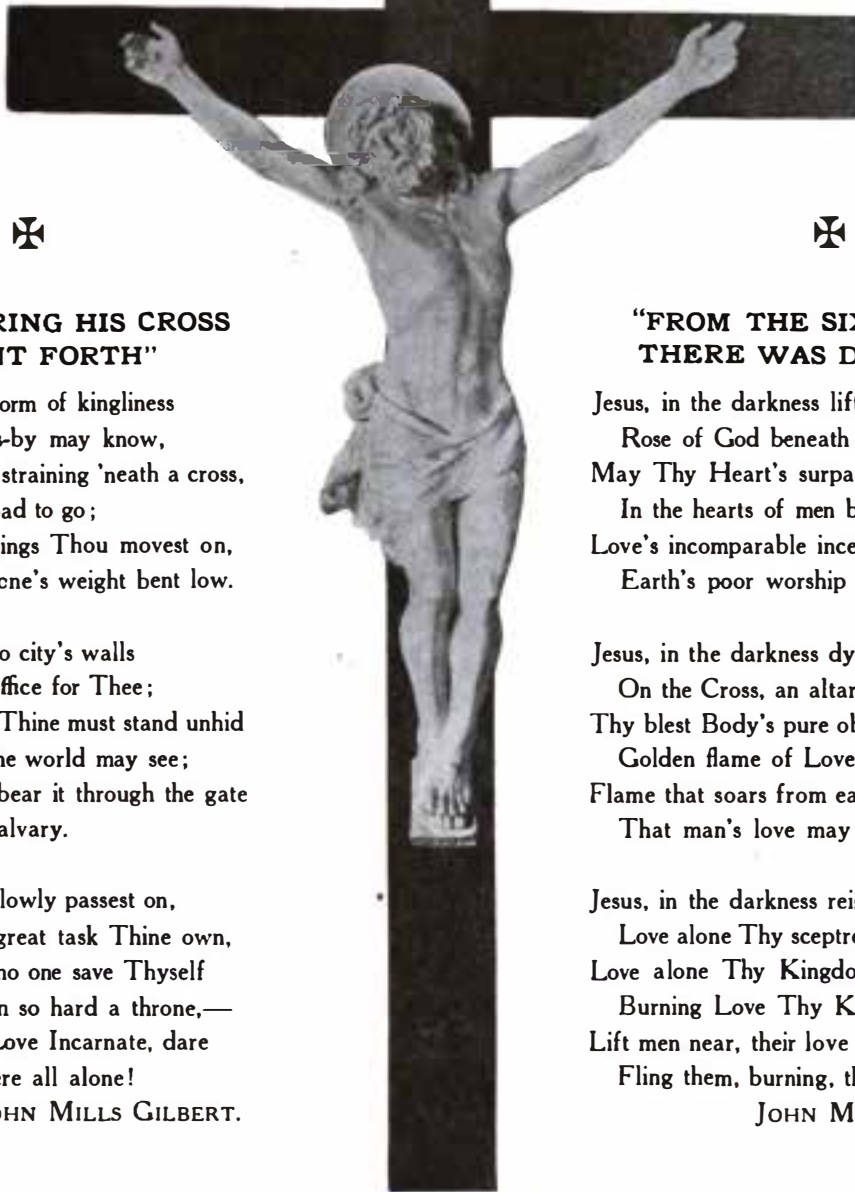
Then silent turnest, patient, calm, and brave,
All the long day to teach
The Living Truth, too full of mystery
For hurried speech.

Rough road of pain, steep slopes of Golgotha,
The Cross—these Thou shalt take
At Pilate's bidding, and of these hard things
Thine answer make.

And Pilate will not see, nor understand;
But some at last will learn
How Thou Thyself art Love, and Life, and Truth,
And to Thee turn.

And some, beneath the Cross, will yet cast lots
For garments Truth once wore,
Whilst Thou, unvestured, offerest the Self
Whom they ignore.

JOHN MILLS GILBERT.



"HE BEARING HIS CROSS WENT FORTH"

Thou hast no form of kingliness
That passers-by may know,
Who see Thee straining 'neath a cross,
So hard a road to go;
Yet King of kings Thou movest on,
By Thy throne's weight bent low.

The circle of no city's walls
May well suffice for Thee;
Such throne as Thine must stand unhid
Where all the world may see;
So Thou dost bear it through the gate
To set on Calvary.

And as Thou slowly passest on,
The whole great task Thine own,
Thou knowest no one save Thyself
Would claim so hard a throne,—
No one, save Love Incarnate, dare
To reign there all alone!

JOHN MILLS GILBERT.

"FROM THE SIXTH HOUR THERE WAS DARKNESS"

Jesus, in the darkness lifted,
Rose of God beneath the thorn,
May Thy Heart's surpassing fragrance
In the hearts of men be borne;
Love's incomparable incense,
Earth's poor worship to adorn.

Jesus, in the darkness dying,
On the Cross, an altar bare,
Thy blest Body's pure oblation
Golden flame of Love doth wear;
Flame that soars from earth to heaven
That man's love may follow there.

Jesus, in the darkness reigning,
Love alone Thy sceptre's might,
Love alone Thy Kingdom's measure,
Burning Love Thy Kingdom's light,
Lift men near, their love to kindle;
Fling them, burning, thro' Earth's night!

JOHN MILLS GILBERT.

EDITORIALS AND COMMENTS

The General Administration of the Church

LET us now seek to obtain a true perspective of what the American Church is trying to accomplish through its reorganization.

The difference between the Church under the old and under the new regime is the difference between the United States under the Articles of Confederation and under the Constitution. In both cases a loose federation of local units proved, relatively, a failure, and was supplanted by a single national unit. The American Church is now such a national unit; but the process of getting its people, from babies to bishops, to *think nationally* has not yet been accomplished. In the nation it took a civil war to do this; in the Church it may require some similar commotion—and the sooner it comes, the better.

When it was proposed that the Church should function through a national governing body and an executive it was not maintained that this was the cheapest possible form of government. Bishop Fiske challenges alike every sort of expenditure that is incidental to the new consolidation. He shows not the remotest sympathy with anything for which money is spent other than for the maintenance of missionaries in the field. To him everything else is "overhead". "Over \$800,000 is to be spent in central office expenses, printing, advertising, publications, travel, publicity, and *other appropriations of like sort*. . . . You plan to spend *fully one fifth for central office expense*." All of this expenditure is simply massed together as constituting those "overhead charges which no careful business house would dream of allowing to stand." Between the "actual work which we accomplish" and the "central expense"—summarized above—there is a distinction which he calls "appallingly disproportionate."

This is to view the national organization of the Church simply as a collection agency. Its function is to raise money. That raising money involves some legitimate expense Bishop Fiske frankly recognizes; his claim is that all these "overhead charges" are "disproportionately large". So they are—on his hypothesis. And it is an hypothesis that is so unworthy of a Churchman of the calibre of Bishop Fiske that we are confident that he will indignantly repudiate it. And then—because he is just and analytic and loyal—he will read his letter all over again. He will try to make his charges fit in with any other conception of what the national organization is for. He will try to find just one faint indication in his letter that he appreciates anything whatever that the national organization of the Church is doing except the raising of money.

And he will fail. Because his letter is susceptible of no other interpretation. The \$800,000 that he challenges is not itemized, so that we cannot tell exactly what it includes, but that figure can be established only by assuming that the field expenses for missions, with, presumably, the amounts to be paid on the old deficit and the reserve for interest, are legitimate, and that everything else is to be accounted only the overhead expense of raising the money for those purposes; for beside the appropriations for those three purposes only \$874,125 remains to the entire budget, and Bishop Fiske challenges \$800,000 of that amount. So what Bishop Fiske really objects to is everything that does not pertain to raising money for missions as it was done under the old order, except to the extent that the unitemized expenditure of \$74,125 is not challenged, presumably as being the Bishop's conception of the proper amount of overhead expense in raising from three to four million dollars.

So also we find in his letter no indication of appreciation of the attempt to save the lapsing communicants from becoming the lapsed; none for the attempt to stop such net losses in communicant rolls as his own diocese—not one whit

worse than all the other dioceses—illustrated in its latest published statistics; none for the work that the Department of Religious Education narrated in that brief but pithy summary that we printed in the very issue that contained Bishop Fiske's letter—"religious instruction to 3,000 boys and girls excused from public schools", 7,000 college students "advised, inspired, and held true to the Church", a serious attempt to stem the evil of our decreasing supply of clergy, a careful survey of Church boarding schools, "thirty summer schools training 5,000 teachers and parish workers", a "series of Christian Nurture studies* that is awakening a more intelligent appreciation of the Church in over 150,000 homes", the teaching value of pageants in over 1,000 churches, more than fifty dinners and conferences for high school students "where over 5,000 of our youth heard the call of the Church for life service in the ministry" and elsewhere; no appreciation of the spiritual results of a Nation-wide Campaign that has revived and strengthened spirituality in countless numbers of places and could have done so in Central New York (if it did not) quite as truly as elsewhere if only it could have had the consecrated enthusiasm of the head of the diocese to give it magnetism and force; no appreciation of the attempt just starting to organize the collective conscience of the Church for social service; no appreciation of the stimulation and guidance in conducting parochial missions given by a commission (of which Bishop Fiske is a member, and which, we are informed, quite properly both asked for and received travel allowances for its members who attended one or more meetings for the consideration of their work) whose thoughtful and stimulating report we printed in last week's issue; no appreciation for the work that is being done by the Woman's Auxiliary, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Church Periodical Club, the Church Service League, the Guild of St. Barnabas, two European churches that without such assistance must have been surrendered to the chaos of devilry that envelopes Europe, or for that of the Army and Navy Commission.

No, for not one of these things for which the new national organization of the Church spent money last year and for which it expects to spend still more money this year, does Bishop Fiske show the first gleam of sympathy or of appreciation. These are the appropriations that he masses together to make the \$800,000 of "overhead charges" "which no careful business house would dream of allowing to stand". They are that "fully one fifth", "mind you, one fifth of what you 'expect' to secure the coming year". They have the fatal defect that they do not produce revenue. "I respectfully protest", says Bishop Fiske, "against such a budget".

And we have not the slightest doubt that the ability of the Church actually to make these appropriations will be seriously affected by reason of this protest. It may have been made impossible. Thus does one realize how far-reaching, for good or for evil, are the deeds that any one of us may perform.

BUT LET US GO BACK to the financial side, assume the very lowest conception of the purpose of the new machinery that has been established in the Church, and see what it has done.

Bishop Fiske assumes throughout his letter that the ratio of "overhead" should be computed solely upon the amount which passed through the Church's national treasury

* It should be explained that the cost of the Christian Nurture Series to the national Church is limited to the expense of developing the underlying system, of compiling the material, of editing and sifting and securing constructive criticism of each article in advance of publication. The risk and expense of the actual publication are borne entirely by the publishers, and the Department of Religious Education receives revenue in the form of royalties from those publications.

in a year. But the Nation-wide Campaign, on its financial side, must be credited with whatever increase is above the normal in diocesan and parochial funds and in increased salaries to the clergy, as well as with the increase in the income of the national funds. Thus we learn that in addition to the increase of \$1,602,521.01, or more than 112 per cent., in the national consolidated fund, there was a very marked increase in diocesan revenues throughout the country, while in only 1,175 parishes that have been tabulated—less than one seventh of the whole number—there has been a net increase in parochial revenue of \$1,288,147.69, or 61 per cent. Unfortunately we have no summary of the increase in diocesan revenues for all the dioceses, but we find reported for Central New York that its contributions for general purposes were increased last year from \$25,889.85 to \$56,375.58 or 118 per cent.; for diocesan purposes from \$18,765.04 to \$46,940.62 or 150 per cent.; and that in 44 parishes (all that are reported) the revenue for parochial purposes was increased from \$84,561.42 to \$121,051.66 or 43 per cent. It is perfectly clear that it has not been usual for the revenue for diocesan purposes in Central New York to increase 150 per cent. in a single year. Obviously the "overhead charges" of the Nation-wide Campaign were a considerable factor in producing that remarkable increase. Yet Bishop Fiske seems to forget this unprecedented advance in his own diocese. The whole assumption that underlies his letter is that the national overhead should be contrasted with the size of the national fund raised. The real fact, of course, is that *all* the abnormally increased revenues of the Church, general, diocesan, and parochial, and not for one year but for three years, comprise the sum on which the percentage of overhead cost should be based. How generally the diocesan increases have paralleled that in Central New York we cannot say, the figures for only a small number of dioceses being before us. Maryland increased her general contributions 300 per cent., her diocesan contributions 445 per cent., her parochial revenue 91 per cent.; Massachusetts, general 30 per cent., diocesan 633 per cent., parochial not reported; Washington, general 127 per cent., diocesan 256 per cent., parochial 74 per cent.; Bethlehem, general 116 per cent., diocesan 246 per cent., parochial 64 per cent.; Georgia, general 385 per cent., diocesan 146 per cent., parochial 48 per cent. These are haphazard returns, and too few of them are in our possession to warrant any certain conclusions, but it would certainly appear that the total increase for diocesan purposes as a result of the Campaign is, both actually and relatively, even greater than the results for national purposes, and that the increased revenue for parochial purposes is in total a still greater amount and in ratio not much under. Bishop Fiske's indignation as to ratio of overhead expenses, even if the facts were as he supposed them to be, must certainly have been greatly lessened if he had remembered to base those expenses on *all* the increased revenue that the Campaign produced instead of on only its smallest third.

And some one rises to say that because the Church started to raise a general fund of \$28,000,000 in a three-year period and raised only a little more than \$3,000,000 of the amount in its first year, the Campaign was a failure. Well, it was a failure of the same sort that our Lord made upon Calvary, for He died to save all the world yet not all the world is saved; a failure of the same sort that every priest in every parish is making every year, for no priest is able to bring *all* his people to the highest possibilities of their spiritual natures, yet such he earnestly tries to do. Calvary is our comfort in this our failure; but—the failure of those who try, and who accomplish a considerable part of what they undertake to do, yet not all, is a failure that they share with their Lord, and *He* knows what it means. Blessed are they who try, and who contribute their utmost in the trying. Results belong to God.

WITH THIS WE ARE THROUGH. We are not sorry that the issue has been raised. In other publications of the Church and in much general conversation we have found just that same misconception of fact that runs through Bishop Fiske's letter. The reason that the Nation-wide Campaign was such an unprecedented success, both spiritually and financially, is that great numbers of people worked at it with an enthusiasm and a determination that were the marvel of the Church.

And the reason that it was not the complete success that was hoped for was that plenty of other Churchmen did not. Perhaps it may not be out of place to say that from no other diocese in the country did such invariably pessimistic reports as to possibilities and as to anticipated results come to us throughout the Campaign as from Central New York, where our own diocesan correspondent seemed to feel, rightly or wrongly, that the whole diocesan sentiment was against the Campaign and where enthusiasm for it was anything but general. In that depressing atmosphere—if it was rightly interpreted by our correspondent—the increase of contributions was really remarkable; great numbers of the laity, with not a few of the clergy, obviously saw what the Campaign really meant, and because they saw, both general and diocesan contributions were more than doubled in a single year. We do not question that the Bishop Coadjutor loyally helped in this work. But—if only he could have contributed *enthusiasm*! If only he could have seen beyond their salaries and their travelling expenses in those various travelling representatives of the national Church who were at his service and at the service of the diocese, in the quest of promoting a spirituality among the people that should express itself in service and in giving! If only he could have seen something more than an overhead expense in the publications that were made as a help to this work—a help that was useless unless it merely supplemented personal work. [His own admirable pamphlet, *If I Were a Layman*, was one of those publications.] If only, at this stage of development of our national work, he could see in the organization of the Church something bigger than a collection agency, and in the work that the Church is trying to do with the money that is placed at its disposal, something more than an extravagant overhead!

For the question at issue is not whether the publications are well made or badly made, the travels, even "from coast to coast", foolish extravagances, the advertising "most of it useless". These are details that we have tried to meet one by one, but they do not go to the root of the matter.

Are we to view the Church's national organization as designed to promote and deepen internal work as well as external? Educational work as well as missionary? To reach the apostates and near-apostates and heathen in Central New York parishes as well as in Africa or China? To promote spirituality or to raise money?

Shall we go back to the period when each of the Church organizations made its separate appeal for funds and when there was no coördination between them?*

To the period—only two years gone by though it already seems incredibly remote—when a million dollars a year was the utmost that the Church could raise for missionary purposes? To the period of annually recurring deficits?

Shall we relapse again into indifference to the annual drift of communicants away from the Church, and to the fact that diocese after diocese chronicles a net loss in communicants year by year?

Shall we go back to a system in which the Church was devoid of an executive head and without a council? Shall we be a national Church or a federation of congregations?

These are some of the questions that are raised by Bishop Fiske's letter. It does not represent that calm leadership and thoughtfulness which we have learned to expect in its author. We cannot believe that it is his final word on the subject. It was published hastily and surreptitiously without his permission, and we shall anticipate that it will be followed by such a thoughtful reconsideration of the subject as will be worthy of him. The columns of THE LIVING CHURCH are at his disposal for the purpose.

But if it were not for his letter we should still have been obliged to meet the issues raised in it. That is why we have devoted so much attention to it.

And though experiments made under the new system

* It is impossible to say what amount is saved in avoiding duplication of effort and in material by this coördination, but an example from work not yet coördinated will serve as an illustration. The Church Pension Fund has not yet been coördinated with the national organization. Soon after the official Department of Publicity began publishing its two periodicals designed to reach respectively the general public and the workers in the Church, the Church Pension Fund began the publication of a regularly issued periodical. There is not the slightest reason why the publicity properly required by the Church Pension Fund should not be given in these other publications, and the separate publication established by that Fund seems an absolutely inexcusable duplication of expense, paid for by money that belongs to the Church. Yet such duplication is inevitable and unavoidable where there is no coördination between the official forces created by the Church.

may often prove faulty, and though "one hundred per cent. efficiency" has certainly not been obtained, and never will be, and though much of the work of the organization is experimental, and some of it on a temporary basis, we shall be greatly surprised if the sober sense of the Church as a whole does not endorse the new and revolutionary policy which, instituted by General Convention, only becomes comprehensible to the rank and file of Churchmen when they see how very differently the new organization assesses values and proceeds to its work than had ever been dreamed of before.

WE are again grateful to be able to acknowledge 37 additional contributions aggregating \$295.74 to THE LIVING CHURCH SUPPLEMENTAL FUND; a total of Saturday, March 12th, of 191 contributions with a total of \$2,342.92.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

Class 8, Emmanuel Church School, Athens, Ga.	\$ 1.15
Ascension Mission School, Detroit, Mich.*	12.20
T. E.	300.00
Woman's Guild, Christ Church, New Brighton, Pa.	30.00
Two members of St. Mark's Church, Toledo, Ohio*	5.00
St. Mary's Church, Napa, Calif.	13.00
M. L. W.	5.00
Girls' Friendly Society, Christ School, Arden, N. C.*	6.00
St. James' Church, Payette, Idaho.	17.45
Harold Wingate, Jersey City, N. J.	5.00
St. Paul's Parish, San Diego, Calif.	6.00
A friend, Philadelphia, Pa.	3.00
Mrs. W. S. Claiborne, Mont Eagle, Tenn.	5.00
St. Peter's Parish, Hazleton, Pa.	10.00
Eric W. Austin, Lyndhurst, N. J.	1.00
Deaconess Anna L. Ransom, Sendal, Japan.	5.00
Samuel C. Fry, Montoursville, Pa.	15.00
In memory of J. C. B.	10.00
Grace Church School, Ellensburg, Wash.*	5.00
Miss Mary B. Dunlap, Eutaw, Ala.—a Thankoffering.	2.50
St. John's Church School, Detroit, Mich.	63.00
Christ Church Cathedral, St. Louis, Mo.	62.50
Christ Church Cathedral School, St. Louis, Mo.	1.10
Anonymous*	4.00
St. Mark's Church, Orchard Park, N. Y.	14.10
Church of the Redeemer, Orangeburg, S. C.	15.00
Mrs. J. Walcott Thompson, Salt Lake City, Utah.	5.00

* For relief of children. \$ 622.20

EUROPEAN CHILDREN'S FUND

Adele A. Schember, St. Louis, Mo.	\$ 5.00
Holy Trinity Church School, Oxford, Ohio.	3.55
St. Faith's House Girls, Oxford, Ohio.	2.20
Mrs. Jean Nelson, Pittsburgh, Pa.	10.00
Holy Trinity Church School, Zamboanga, P. I.	8.00
St. Luke's Church, Callistoga, Calif.	5.00
St. Mary's Guild, St. James' Church, Wilmington, N. C.	25.00
Miss M. E. Jones, Waco, Texas.	10.00
St. James' Church School, Bucyrus, Ohio.	5.50
St. Paul's Parish, San Diego, Calif.	13.00
Church of the Ascension, Chicago, Ill.	10.00
Emmanuel Church, Elmira, N. Y.	17.00
L. S. G., Atlantic City, N. J.	10.00
All Saints' Parish, Grenada, Miss.	111.93
Eric W. Austin, Lyndhurst, N. J.	2.00
Woman's Auxillary, St. Alban's Church, Danielson, Conn.	1.00
Calvary Church School, Pittsburgh, Pa.	2.72
Christ Church Cathedral, St. Louis, Mo.	63.50
Christ Church Cathedral School, St. Louis, Mo.	2.00
St. John's Church, Salem, N. J.	26.41
Birthday pennies, Primary Dept., St. Stephen's Church School, Harrisburg, Pa.	10.00
Friends of children	57.47
Mrs. J. Walcott Thompson, Salt Lake City, Utah.	5.00

\$ 406.38

CHINESE FAMINE SUFFERERS' FUND

Marina L. Purdon, New York City.	\$ 5.00
Rev. J. E. Ingle, Raleigh, N. C.	20.00
Mrs. Frank M. Cary, Lafayette, Ind.	5.00
Cash	3.00
T. E.	500.00
Mrs. Charles T. Boehm, Baltimore, Md.	10.00
A communicant of the Church in Charlotte, N. C.	5.00
Christ Church, San Antonio, Texas.	22.75
Two members of St. Mark's Church, Toledo, Ohio.	5.00
Women's Guild of St. Paul's Church, Peoria, Ill.	25.00
L. & A.	4.11
St. Peter's Church, Hebron, Conn.	29.60
Epiphany Church, Vacaville, Calif.	17.65
St. James' Church School, Kent, Wash.	10.00
Mrs. T. E. G.	5.00
M. L. W.	5.00
St. Peter's Church, Sheridan, Wyo.	54.85
M. B. R.	2.00
A member of the Church of the Messiah, Detroit, Mich.	5.00
St. Paul's Church, Centerville, Md.—Special.	8.00
St. Alban's Mission, Fullerton, Nebr.	5.37
Rev. A. W. Farnum, Hendersonville, N. C.	10.00
St. Luke's Church, St. Albans, Vt.	55.35
Christ School, Arden, N. C.	21.00
G. F. S., Christ School, Arden, N. C.	10.00
Bennett E. Seymour, Central City, Colo.	5.00
St. James' Church School, Bucyrus, Ohio.	5.50
St. John's Parish, Ames, Iowa.	32.11
Church of the Holy Comforter, Charlotte, N. C.	45.00
Harold Wingate, Jersey City, N. J.	5.00
Trinity Mission, Cedar Rapids, Nebr.	1.65
St. Stephen's Mission, Silver Creek, Nebr.	3.81
Unorganized Mission, Belgrade, Nebr.	2.50
Trinity Church, Boonville, N. Y.	3.80
Church School Service League, Christ Church, Indianapolis, Indiana.	1.00

St. Paul's Parish, San Diego, Calif.	105.75
Church of the Ascension, Chicago, Ill.	10.00
Agnes D. Miller, Asbury Park, N. J.	5.00
Anonymous	60.00
A friend, Philadelphia, Pa.	3.00
Anonymous	10.00
Latin Class, Sewanee Military Academy, Sewanee, Tenn.	2.00
English Class, Sewanee Military Academy, Sewanee, Tenn.	4.00
Mrs. W. S. Claiborne, Mont Eagle, Tenn.	5.00
Eric W. Austin, Lyndhurst, N. J.	2.00
In memoriam of S. A. and D. V.—A Churchman.	5.00
Roy Willis, St. Paul, Minn.	6.25
Mrs. J. Ogden Hoffman, Church of Good Shepherd, Radnor, Pa.	50.00
H. L. S., Norwalk, Conn.	5.10
E. L. S., Norwalk, Conn.	6.10
Mrs. John W. Walker, Meadowbrook, Pa.	5.00
St. Mark's Church, Glen Ellyn, Ill.	5.00
St. Mark's Church, Ashland, N. H.	5.00
St. George's Church, Schenectady, N. Y.	183.12
In memory of Lt. Arthur H. Marsh, Chaplain.	12.00
St. Mark's-on-the-Hill, Pikesville, Md.	15.00
A communicant of Christ Church, New Haven, Conn.	10.00
Clift MacKirdy, Des Moines, Iowa.	10.00
St. John's Church, Milwaukee, Wis.—Additional.	4.00
In memory of J. C. B.	10.00
Rev. Jos. H. Harvey, St. Louis, Mo.	5.00
St. John's (Swedish) Church, Galesburg, Ill.	6.00
K. C. F., Marquette, Mich.	10.00
Grace Church Communion Alms, Hartford, Conn.	10.00
Mrs. Edwin Wilson, Eutaw, Ala.	5.00
St. Paul's Church, St. Joseph, Mich.—Additional.	1.00
St. Mark's Church School, Milwaukee, Wis.—Additional.	3.02
Christ Church Cathedral, St. Louis, Mo.	36.00
Christ Church Cathedral School, St. Louis, Mo.	10.00
Anonymous	4.00
Trinity Church, Clarksville, Tenn.	11.00
St. Mark's Church, Groveton, N. H.	14.36
St. James' Church, Skaneateles, N. Y.	21.00
C. M. H.	1.00
Mrs. Dr. Marshall, Berlin, Md.	5.00
Mrs. J. P. Dale, Whaleyville, Md.	1.00
Rev. H. M. Babin, Chicago, Ill.	5.00
Tuesday Club, Valley City, N. D.*	40.00
St. Andrew's Guild, St. Andrew's Church, Lawton, Okla.	16.50
Miss Blanche F. Hamwood, Howell, Mich.	1.00
Church of the Redeemer, Orangeburg, S. C.	18.93
A. E. Welluz.	1.00
S. B. Blanch.	1.00
Holy Trinity Church, Iron Mountain, Mich.	3.00
Two communicants of All Hallows' Church, Wyncote, Pa.	15.00

* For relief of children. \$ 1,731.28

SERBIAN RELIEF FUND

Rev. J. E. Ingle, Raleigh, N. C.	\$ 20.00
K. C. F., Marquette, Mich.*	5.00

\$ 25.00

* For relief of children.

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

T. E.	\$ 200.00
------------	-----------

BISHOP ROWE FOUNDATION FUND

Anonymous	\$ 1.00
Elizabeth Dana Marble, Boston, Mass.	5.00
Mrs. W. S. Claiborne, Mont Eagle, Tenn.	5.00

\$ 11.00

PADEREWSKI FUND FOR POLAND

G. F. S., Christ School, Arden, N. C.*	\$ 6.00
St. John's Church, Salem, N. J.*	20.00

\$ 26.00

* For relief of children.

RUSSIAN REFUGEES' RELIEF FUND

Miss Blanche E. Hamwood, Howell, Mich.	\$ 1.00
---	---------

NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

HYMN FOR GOOD FRIDAY

To close the Three-Hour Service (Sung kneeling until last verse, then all standing)

Before Thy Cross, O Son of Man,
With stricken hearts we bend the knee,
As only contrite sinners can,
Who kneel in deep humility.

Before Thy Cross, O Son of God,
With sorrowing souls we bend the knee;
And mourn the dark and heavy load
Of sin, whose burden fell on Thee.

Thy love was met with shame and scorn;
Yet Thou didst bear, how patiently,
The nails, the spear, the crown of thorn,
On Calvary's sad and awful tree.

With such a Sacrifice as this,
Our duty and our joy should be,
Saved by Thy death from sin's abyss,
To take our cross and follow Thee.

So, rising up, we stand and sing:
O risen Lord! we worship Thee;
And now, O death, where is thy sting?
And where, O grave, thy victory?

RICHARD OSBORNE.

DAILY BIBLE STUDIES

THE SEVEN WORDS FROM THE CROSS

HISTORY records no more stupendous event than Calvary—no personality greater than His who was chief actor. Surely what He said in those three hours must surpass in significance the words of any other; and perhaps nothing that He Himself said in the three crowded years of His public ministry can be fraught with more significance for us.

“Seven times He spake—seven words of love.” Shall we not follow, step by step, through these blessed days of Holy Week, the profound and searching thoughts which find expression in these “words” of crowning love? In our reading, then, we will follow the events of His closing week, but in our texts His words from the Cross.

March 20—Palm Sunday—The Day of Triumph

Read St. Matt. 21: 1-11. The First Word: “Father, forgive them, for they know not what they do.” St. Luke 23: 34.

Facts to be noted:

1. Forgiveness belongs to Christ. He put the word into our language.
2. It was never harder to grant than at this hour.
3. On it we depend, and our hope of forgiveness rests upon our power to forgive.

Here is the acid test of one's Christianity. Can you forgive? When someone has taken away, or tried to take away, your good name, can you forgive? When you have been doing your utmost and all your motives have been misinterpreted and ridicule and slander seem to have been your reward, can you forgive? When in the hour of greatest need and greatest distress you are forsaken by the very people you felt sure could never fail you, can you forgive? That is the question for all of us. And when we turn to our Lord for His teaching and His example we find Him there on Calvary's Cross with the cry on His lips: “Father, forgive them.” Can you forgive?

March 21—Monday—The Day of Authority

Read St. Matt. 21: 12-22. The Second Word: “To-day shalt thou be with Me in Paradise.” St. Luke 23: 43.

Facts to be noted:

1. This is the promise to the dying thief.
2. It has been called the one “death bed” repentance recorded in the Bible.
3. Doubtless it has brought more personal consolation and assurance to the dying than any other sentence in literature.

This promise of the dying Sinless-One to the dying sinner is our best answer to the query of the ages: “After death, what?” Largely upon it is based the Christian belief in a realm and a period of peace and joy just beyond the gates of death. I firmly believe that what was said to the thief is said to all who like him can pray: “Lord, remember me when Thou comest into Thy Kingdom.”

With that dear promise ringing in his ears, nothing else mattered. Just around the corner of his dying anguish lay the Kingdom of Love. Oh, that we may hear that promise, sweet in its divine assurance, when we, each one in his turn, approach the lonely hour of departure!

Tuesday—The Day of Prophecy

Read St. Matt. 24. The Third Word: “Woman, behold thy son.” “Behold thy mother.” St. John 19: 26-27.

Facts to be noted:

1. This particular day of Holy Week is more generally referred to as the day of “Controversy”.
2. As to the Third Word from the Cross, it breathes the highest spirit of filial devotion.
3. It sets the mark of divine approval upon the character of St. John.

Filial and fraternal affection blend here in a beautiful way. The Master was thinking vast thoughts in those holy hours of suffering. His mind must have swept the ages as He contemplated the completion of His divine mission.

And now, as it were, from the realm of the infinite and eternal His thoughts returned to the mother whose head was bowed with speechless grief. So ever does the mind of God turn from the vast thoughts of the infinite to heed our pathetic little griefs and to bless with a word of consolation.

And there was John. And for him all was lost but his great love. Almost as if the Master were to say: “I value it beyond the power of words,” He breathed: “Behold thy mother.”

And since that day, all down the years, women have borne sons who, grown to manhood, have come so to love that son of Mary, until they see in every woman's eyes, for His dear sake, the light of that holy thing which men call motherhood.

Wednesday—The Day of Retirement

Read St. John 17. The Fourth Word: “My God, My God, why hast Thou forsaken Me?” Matt. 27: 46.

Facts to be noted:

1. There is an interesting coincidence between the fourth day and the fourth word.
2. Christ on that day was not found.
3. For a little while our Lord felt as though He had been completely forgotten even by His Father.

Why did our Lord hide Himself on that fourth day? Where was He? What was He doing? The answers are not recorded but surely we can be reasonably sure of this: He was in some quiet place in communion with His Father preparing for the awful conflict that was before Him. He was preparing for that moment when that cry of anguish fell from His lips, “My God, My God, why hast Thou forsaken Me?” If He hadn't made such preparation how could He have endured? It must be the same with us and we must learn this lesson. There come into our lives those awful moments of anguish when we feel as if even God Himself has forsaken us. How shall we meet such moments? As our blessed Saviour did.

Thursday—The Day of Fellowship

Read St. Matthew 26: 17-30. The Fifth Word: “I thirst.” St. John 19: 28.

Facts to be noted:

1. The climax of the Passion is past.
2. Our Lord's cry of physical suffering.
3. His cry down the ages.

It was on the cross at the time of His physical suffering that our blessed Lord uttered this cry. And a Roman soldier heard His cry and did what he could to satisfy that thirst. Since the day of the crucifixion that cry of our Lord has been more than a cry that resulted from physical suffering. It is the cry of Christ for human souls. He looks at the group that stands about the Cross; at the imperial city filled with its multitudes; He looks down all the ages into these lives of ours, here in this our day, and cries to you and to me as He hangs there weak and suffering.

Good Friday—The Day of Suffering

Read St. Matt. 27: 31-50. The Sixth Word: “It is finished.” St. John 19: 30.

Facts to be noted:

1. In this one brief sentence the Master announces the completion of the world's greatest task.
2. In the ecstasy of completion neither pain could triumph nor death appall.
3. The victory was won and the Master knew it.

“It is finished.” What is finished? As we stand and look back at the hill of Calvary shall we not say in reverent thankfulness the long pain and agony are finished? A rude cave's shelter, and a manger bed; a home of toil; a life all a stranger to earthly comfort and rest; a ministry distorted and misunderstood; days of distress and nights of unrest. All this was finished. And then the cruel passion of this bitter day. The crown of biting thorn, the awful scourging, the bitter cross. All this is finished. And prophecy is finished. It is fulfilled. The seed of the woman has crushed the serpent's head. The redemption of mankind has been accomplished. The seal of pardon and salvation is stamped upon the ages of human life. It is for man to accept or reject. It is finished. (Greene.)

Saturday—The Day of Rest

Read St. Matt. 27: 62-66. The Seventh Word: “Father, into Thy hands I commend My spirit.” St. Luke 23: 46.

Facts to be noted:

1. The body of Christ rested in the tomb on Saturday, while His spirit dwelt in Paradise.
2. His friends mourned His loss and made ready for the final burial.
3. His enemies, all unconscious, contributed to the proof of His resurrection by guarding against fraud on the part of His friends and deception on the part of the Master. They sealed the tomb with the official seal. Thanks to His enemies, the proof of the genuineness of His resurrection is forever established.

The struggle is over. Gone are all the pain and anguish, gone all that terrible sense of loneliness; a sweet peace pervades His whole being; and with a cry of joy He exclaims: “Father, into Thy hands I commend My spirit.” It is a cry of triumph no less than a cry of joy. There is a life beyond the grave and for that life this is but a preparation. To many the greatest fear is the fear of death. Why should it be so? There is naturally sorrow at the prospect of parting with friends and loved ones in this world; but what a blessed thing to try to live that when the time comes for one to go into the nearer presence of God one may be able to say with the Saviour, “Father, into Thy hands I commend my spirit,” and know that all is well, and once again to pray the prayer of the little child:

“Now I lay me down to sleep,
I pray the Lord my soul to keep.”

[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—LXI

BY THE REV. WINFRED DOUGLAS

HYMN 444. "Ring out, wild bells, to the wild sky". This little section of Tennyson's *In Memoriam* is hardly a hymn; but it has found its way into many hymnals, and now into ours. It should be welcome to many in the home circle, and might even conceivably be sung at a "watch night" service in church. The aimless crowds whose raucous cacophonies with cowbells and policeman's rattles overpower the sound of Trinity chimes on New Year's eve would be better occupied than they usually are, should they utter these pleasing Victorian sentiments inside the church. But there is a danger to be guarded against sedulously in this kind of singing: the danger of substituting an emotional outpouring of pious and excellent platitudes for the stern acts of will and the effective resolves and the clear thinking and the valorous love that will alone "ring out the darkness of the land" by the grace of "the Christ that is" *now*, and ever shall be.

HYMN 445. "O God, our help in ages past".

These superb stanzas are from Dr. Watts' paraphrase of the Ninetieth Psalm, with the first word changed from "Our" to "O" by John Wesley. They promptly drew to themselves the granite-ribbed strength of the mighty tune so long inseparable from them. It had been originally composed eleven years earlier, in 1708, for a paraphrase of the Forty-second Psalm. The tune is almost certainly by Dr. Croft, who was then organist of St. Anne's, Westminster. It is sometimes mistakenly attributed to Henry Denby, as in the *Oxford Hymnal*: but this claim is thoroughly disproved.

The tune must be sung slowly and majestically; *never* faster than sixty notes to the minute, while in large churches with everybody singing fifty would be better. The first phrase of the tune is common to many composers from Palestrina on. Bach made use of it in the great triple fugue for organ known in England as St. Anne's Fugue: it has really no connection with the hymn-tune, but may very fittingly be played as postlude after a service in which the hymn is sung. Many fine organ compositions have been actually based on the tune, the latest of which is probably the set of Variations by Philip G. H. Goepf of Philadelphia.

HYMN 447. "For thy mercy and thy grace".

Written in 1841 by Henry Downton, then a post-graduate student of Trinity College, Cambridge University; afterwards a priest.

The tune was composed in 1623 by Orlando Gibbons, the last of the great sixteenth century school of composers in England, for a metrical paraphrase from the Song of Solomon. It was in that year that he became organist of Westminster Abbey.

HYMN 448. "Father, let me dedicate".

This is one of the additions to our collection. It was written by Lawrence Tuttielt while he was vicar of Lea Marston, Warwickshire, England, and first published in 1864 in a work of his with a somewhat biological sounding title—*Germs of Thought on the Sunday Special Services!*

The tune *Dedication* was composed for these words by Myles B. Foster, for many years organist of the Foundling Hospital in London, and choirmaster of St. Alban's, Holborn.

HYMN 449. "Jesus, still lead on".

Three of the stanzas of this very beautiful hymn were translated by Miss Jane Borthwick from the *Seelenbräutigam* of Count Nicholas von Zinzendorf, Bishop of the *Unitas Fratrum*, who visited the Moravian Missions of Pennsylvania in 1741. The second stanza is from his *Glanz der Ewigkeit*.

Both of the tunes are of distinguished merit; one is primarily for congregational use, the other for the skilled choir. *Rochelle*, as it is now dubbed, was composed by Adam Drese in 1698 for other words: but so perfectly did it blend with Count von Zinzendorf's poem that it is almost universally known as *Seelenbräutigam*. The neglect of this exquisitely beautiful melody as the primary setting for its own words in our previous Hymnals is inexplicable. Its gracious rhythm, its smooth diatonic curves, the gentle glow of its warm tenderness should make this one of the favorite melodies of the Hymnal. Care should be taken to allow the dotted whole notes their full three beats: and at the close of the fourth line of each stanza there should be allowed an extra beat for breath.

St. Wilfrid appeared in slightly different form in the Parker Hymnal. Prof. Hall's alterations in his new version are for the better. The result is a choir tune of real beauty; its expressive melody supported by admirable part-writing in a purely religious style: a most effective choir recessional.

THE PASTORAL INSTINCT is the greatest evidence of the Good Shepherd. It never came into the world until He came. The hospitals of to-day are the greatest evidence of the Great Physician, and this living tide of service which we see is the greatest evidence of One who laid down His life for His sheep.—*Bishop Ingram*.

SUDDEN DEATH OF REV. J. H. McILVAINE, D.D.

[BY TELEGRAPH]

THE community of Pittsburgh are much shocked by the sudden death of the Rev. Dr. McIlvaine, rector emeritus of Calvary Church, on Monday evening, March 14th. Run over by an electric truck. Funeral services at Calvary on Wednesday afternoon.

THE KEEPING OF LENT

WHEN the churches were less Christian, they used to delight to shock each other. The Unitarians flaunted their parish house dance at the Methodists, and the Sunday base-ball game of the Episcopalian young men was a red rag to the Presbyterians. The Baptists and Disciples delighted to announce how many Congregationalists had been immersed, and all the evangelicals showed their independence of the Church year by giving dinners and entertainments in Lent. The community that has churches acting in such spirit still is somewhat belated, but unhappily such communities may be found. The keeping of Lent by the eating of fish will never appeal very much to those who are not conscious of a "Catholic" tradition, but there is no reason why the whole body of believers in Christ should not unite in making one season of the year so outstandingly religious that Christianity would give a fresh challenge to the community. Hence Protestants have laid to one side their old time antipathy to the Christian year as an unauthorized device and this year as never before the call to repentance will go forth, and the gospel for the sinner will be preached with vigor. The devotional life ever needs revival, and there is something that is seasonal in the very spiritual constitution of man. In many churches there is renewed emphasis upon Bible reading and prayer. Central Church of the Disciples in New York in conducting its every-member canvass is bringing to the attention of its members certain great devotional books which are recommended not only for Lenten reading but for habitual use. Let each Church find its own way of deepening its religious life, but it can set no higher task for itself than to start the sap of a spiritual spring-time rising through the whole body of its membership.—*Christian Century*.

LENT

THE call of Lent this year is of especial importance to all Christians.

Countries are being devastated by disease, and cold and starvation claim for victims millions of innocent women and children.

Priests and ministers of thousands of villages, towns, and cities are without people and churches.

These unthinkable conditions are due to the sins of mankind. America is at peace. Our parishes and churches are intact; our people uninjured, our priests and ministers untrammelled.

Yet our sins have contributed a large share to the awful conditions of the rest of the world.

"For our sins are we justly punished."

The call of Lent is to repent, confess, and forsake our sins.

The fate of the world depends upon the obedience of mankind to this call.

From the beginning this was so, but man refused to hear.

Finally God sent His Son to emphasize the importance of this, that by Christ's life, suffering, death, and resurrection man might be convinced of the dire necessity for obedience to the divine laws governing body, mind, and spirit.

To man's degenerate nature alone this obedience was and is impossible.

Our Lord in His humanity gathered up the human race and by union with Him in His Body, the Church, made it possible through ordinance and sacrament for man to regenerate his nature, renew his strength, and to become a fellow worker with God in bringing life and health and peace to our distracted race.

In view of this, no one may deny the right of Christ through His Body, the Church, to call us to set apart a season for reflection and devotion; for self-denial, self-restraint and self-culture: by which in union with Him we may rid ourselves of evil habits of mind and body, of coldness and indifference to His love, and to renew in us the health and spirit of the living God.

Let us brave the ridicule of the thoughtless and the wicked and withdraw from entertainments and amusements, restrict our diet, control our passions and give more time to serious thought and reading, to private and public worship, to meditation upon spiritual and eternal truths, to kindly deeds and generous giving both at home and abroad.—*Bishop Israel*.

BE THOU always prepared for the fight, if thou wilt have the victory.—*Thomas à Kempis*.

Church Kalendar



March 1—Tuesday.
 " 6—Fourth Sunday in Lent.
 " 13—Fifth (Passion) Sunday in Lent.
 " 20—Sixth (Palm) Sunday in Lent.
 " 24—Maundy Thursday.
 " 25—Good Friday. Annunciation B.V.M.
 " 27—Easter Day.
 " 31—Thursday.

KALENDAR OF COMING EVENTS

April 12—Erie Spec. Conv., Cathedral of St. Paul, Erie, Pa.

Personal Mention

THE Rev. J. G. H. BARRY, D.D., conducted a quiet day at St. Agnes' Chapel, Washington, on March 10th.

PRESIDENT BERNARD I. BELL of St. Stephen's College conducted a quiet day for college women at St. Margaret's Convent, Boston, on March 6th.

THE Rev. WALTER E. COOK assumes his duties as priest associate on the staff of the City Mission, Rochester, N. Y., about April 12th.

PROFESSOR LYFORD P. EDWARDS, Ph.D., on March 7th lectured at Princeton on English Christianity and the English Guilds.

THE Rev. WILLIAM GRAINGER became rector of St. Luke's Church, East Hampton, Long Island, on February 1st.

THE Rev. WALTER G. HARTER has accepted a call to St. Paul's Church, Gardner, Mass., and his address after April 1st will be St. Paul's Rectory.

THE Rev. LEOPOLD KROLL, for many years in charge of the Hawaiian work of St. Andrew's Cathedral, Honolulu, has accepted the rectorship of St. George's Church, Newburg, New York, to enter on his duties there the first Sunday after Easter.

THE Rev. HERBERT LEIGH LAWRENCE, rector of Grace Church, Menominee, Mich., has recovered his voice lost from the effects of smoke in a fire where he was rooming just before Christmas.

THE Rev. W. F. PARSONS has accepted a call to St. Peter's Church, Weston, Mass.

THE Rev. A. F. HENRY SERENT has accepted a call to St. Andrew's Church, Brewster, N. Y., to take effect April 1st.

ALL communications for the diocese of Southern Ohio should be addressed to the Rev. STUART B. PURVES, D.D., secretary, at 223 W. 7th street, Cincinnati.

THE Rev. R. D. VINTER has accepted the rectorship of Christ Church, La Crosse, Wis.

THE Rev. W. C. WAY has accepted a call to St. John's Church, Wausau, Wis., to begin April 1st.

BOOKS RECEIVED

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

Holy Cross Press. West Park, N. Y.
The Work of Prayer. By James O. S. Huntington, O.H.C. Price, 50 cts. net.

Charles Scribner's Sons. New York.
Quicksands of Youth. By Franklin Chase Hoyt. Presiding Justice of the Children's Court of the City of New York.

D. Appleton & Co. New York City.
Contemporary French Politics. By Raymond Leslie Buell. With an Introduction by Carlton J. H. Hayes (Professor of History in Columbia University).
Economic Development of the United States. By Isaac Lippincott, Ph.D.

Harcourt, Brace & Howe. New York City.
A Short History of the American Labor Movement. By Mary Beard.

Houghton, Mifflin Company. Boston, Mass.
Hospitable England in the 70's. By Richard H. Dana.

The Macmillan Co. New York City.
Present-Day Problems in Religious Teaching By Hetty Lee, M.A. A Book on Methods of Religious Teaching for Teachers, Parents, and Training College Students.

C. P. Putnam's Sons. New York City.
Peggy Stewart, Navy Girl. By Gabrielle E. Jackson, author of *Peggy Stewart at Home, Silver Heels, Three Graces Series*, etc. Price, \$1.75 net.
The Blue Wound. By Garet Garrett. Price, \$1.75 net.

Longmans, Green & Co. New York City.
The Political Aspects of St. Augustine's "City of God". By John Neville Figgis, Litt.D., Late of the Community of the Resurrection. Price, \$2.50 net.

Daughaday & Co. Chicago, Ill.
Music in Worship and the Spirit of Chivalry. By the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago. Price, \$1.25 net, cloth binding; 75 cts., paper binding.

BULLETINS

Chusch Building Fund Commission. 281 Fourth Avenue, New York City.

Annual Report, January 1921. The American Church Building Fund Commission. Established by the General Convention of the Protestant Episcopal Church, October 25, 1880.

Department of Publicity. 281 Fourth Ave., New York City.

Bulletin No. 3. *Suggested Diocesan Programme for Religious Education.* Issued by Department of Religious Education.

Bulletin No. 4. *The Pearl of the Antilles.* Issued by Department of Missions and Church Extension.

Bulletin No. 5. *Summer Schools and Their Cooperation.* Issued by Department of Religious Education.

Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1921.

CATALOGUES

Catalog of Grafton Hall. An Academy and Junior College for Girls. Under the Auspices of the Episcopal Church. Fond du Lac, Wisconsin.

PAPER COVERED BOOK

Longmans, Green & Co. New York City.
"Show Us the Father." By Dianna Ponsonby. Price, 30 cts. net.

YEAR BOOKS

St. Bartholomew's Parish. New York City.
Year Book of St. Bartholomew's Parish—1921.

Hartford Seminary Press. Hartford, Conn.
Year Book of the Hartford Seminary Foundation—1920-1921. Including the Hartford Theological Seminary, Hartford School of Religious Pedagogy, Kennedy School of Missions. Vol. VII., No. 4.

The New York Protestant Episcopal City Mission Society. New York City.

The Mission News. Vol. XXXII., No. 2. Eighty-ninth Annual Report, 1920, of the New York Protestant Episcopal City Mission Society.

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, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist. In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

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

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. 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

BENEDICT.—Entered into rest, on March 2nd, at her home in Franklinville, N. J., EUGENIE THERESE BENEDICT, daughter of the late Andrew D. Benedict, and Adeline J. Norton Benedict, and beloved sister of Lilla C. and Laura E. W. Benedict. The burial office was read at Christ Church, Vineland, N. J.
 May she rest in peace!

"I heard the voice of Jesus say,
 Come unto Me and rest;
 Lay down, thou weary one, lay down
 Thy head upon My breast.
 I came to Jesus as I was,
 Weary and worn and sad;
 I found in Him a resting-place,
 And He has made me glad."

BLISS.—At Long Island College Hospital, Brooklyn, New York, February 21st, HELEN WHITE (associate, Sisters of St. Mary, Memphis), beloved wife of Wm. G. Bliss.. Funeral from St. Luke's Mission, Katonah, N. Y.

BOWERS.—Passed into the rest of Paradise on March 7th, IRENE BOWERS, a faithful Red Cross nurse and devout Churchwoman, dear cousin to the Rev. Gilbert R. and Mary A. Underhill. Funeral at St. Mark's Church, Jersey City; interment at New York Bay cemetery.

May light perpetual shine upon her!

SISTER VIRGINIA.—SISTER VIRGINIA of the Community of St. Mary, daughter of the late Samuel BURKE, departed this life on March 5, 1921. Interment on March 7th, at St. Mary's Convent, Peekskill, N. Y.

STIMPSON.—WILLIAM EDWARD STIMPSON died at St. Luke's Hospital, St. Louis, on March 11th. Burial from Church of the Holy Communion, Maywood, Illinois, on March 14th. Beloved husband of Martha R., father of William E., Jr., and the Rev. Killian A. Stimpson.
 May he rest in peace!

TITUS.—On March 4th, at her residence, 301 West 107th street, New York City, MARY AUGUSTA BEDELL, wife of the late James Bloodgood TITUS. Funeral service from St. Agnes' Chapel, West Ninety-second street, and interment at Kensico, March 9th.

"Though she be dead, yet speaketh".
 May her soul rest in peace, and light perpetual shine upon her!

MEMORIAL

WILLIAM M. PETTIS

The news of the death of the Rev. WILLIAM M. PETTIS, D.D., of Washington City, will awaken many tender and affectionate memories in the hearts of the host of friends in Tennessee, Mississippi, and Kentucky who knew and loved him during the years of his active ministry.

Dr. Pettis was ordained to the diaconate by Bishop Wilmer of Alabama in 1865, and from that time until his virtual retirement some years ago he was a conspicuous figure in the councils of the Church. His dignified presence, his exquisite courtesy, and his large-hearted sympathy made him a welcome guest in every home, and the exercise of his pastoral office was a benediction to his people.

A fine type of the gentle, thoughtful, faithful priest of the Church, he has passed to his reward in the ripeness of age, in the confidence of a certain faith, and in perfect charity with the world.

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

THOMAS F. GAILOR,
 Bishop of Tennessee.

POSITIONS OFFERED

CLERICAL

PRIEST FOR SUNDAY SERVICE, JULY 10th. and September 4th, inclusive. Address Rev. C. W. ROBINSON, Christ Church, Bronxville, New York.

A LOCUM TENENS IS DESIRED FOR A short period of aggressive parochial work. Reply, Mid-Western-342, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

TWO OR MORE INSTRUCTORS IN ORDERS wanted at Church School for boys. Right salaries for right men. Address RECTOR-346, care LIVING CHURCH, Milwaukee, Wisconsin.

AN ORGANIST-CHOIRMASTER FOR CHRIST Church, Sharon, Conn., position made vacant by death of J. Forbes Carter, organist for past thirteen years, fine organ, women's voices, good field for pupils, only Churchmen need apply. Address C-343, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR DIRECTOR FOR BOY CHOIR, who can hold boys, train the boy voice, and maintain discipline. Chance for local position as instructor of vocal music. Address RECTOR-352, care LIVING CHURCH, Milwaukee, Wis.

WANTED, FOR 1921-22, AS MASTER IN the grammar department of a Church school, an unmarried man with teaching and playground experience. Apply ST. ALBANS SCHOOL, Washington, D. C.

POSITIONS WANTED

CLERICAL

RECTOR OF NEW JERSEY PARISH invites correspondence with vestry seeking rector. Salary \$1,700 and rectory. Economy-350, 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, and for the past eight years, engaged in a large city parish, desires larger field. Recitalist, widely known boy voice trainer, 13 years experience, a great favorite with boys. Would do some boys' work in connection with regular duties, if desired. Choral Society Conductor, also teacher in private schools. Address F-349, 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.

WELL EDUCATED AND EXPERIENCED young woman of refinement desires position as companion or secretary to some elderly woman. Would accept governess for small child. References exchanged. Address POST-OFFICE BOX 608, Jonesboro, Arkansas.

POSITION AS CHAPERONE OR companion to lady travelling abroad for the summer. Best references exchanged. Address all communications to APARTMENT I, The Gladstone, Eleventh and Pine streets, Philadelphia, Pa.

BY CLERGYMAN'S DAUGHTER, POSITION as Secretary to clergyman or Bishop, or in a law office. Eight years' experience. Stenography-typewriting. References. Address: SECRETARY, care LIVING CHURCH, Milwaukee, Wis.

AN EXPERIENCED DEACONESS DESIRES position as Church worker or preceptress in a girls' school, college, or institution. Address B-355, care of LIVING CHURCH, Milwaukee, Wis.

A POSITION AS NURSE FOR INVALID lady or gentleman travelling abroad for summer. References exchanged. Address D, 204 S. Forty-first street, West Philadelphia, Pa.

DEACONESS THOROUGHLY QUALIFIED and experienced desires parish work in a small town. Address WORKER-354, care of LIVING CHURCH, Milwaukee, Wis.

REFINED WOMAN COMPANION LADY, semi-invalid, growing girl. Good seamstress. Willing assist housework. Telephone 378, J. CLIFFSIDE, Edgewater, N. J.

A WIDOW DESIRES A POSITION AS nurse companion to invalid. References given and requested. Address S-347, care LIVING CHURCH, Milwaukee, Wis.

POSITION AS NURSE TO LADY TRAVEL-ling for summer. References exchanged. Address D, 204 S. Forty-first street, W. Philadelphia, Pa.

PARISH AND CHURCH

AUSTIN ORGANS.—Contract for the enormous Eastman organ at Rochester, 178 stops, goes to Austin along with several smaller contracts just closed. The smaller will have the same proportionate care in tonals and solid workmanship as the larger. Dominating influence of Austin organs universally acknowledged. AUSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.

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

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

ALTAR AND PROCESSIONAL CROSSES; Alms 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.

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

FOR SALE.—TWO MANUAL ORGAN AND choir stalls for 30; very reasonable. Address D-348, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

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

SAINT MARY'S CONVENT, PEEKSKILL, New York. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

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.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

HOSPITAL—NEW YORK

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.

FOR RENT—VIRGINIA

FURNISHED COTTAGE ON SALT WATER, 28 miles from Cape Charles, high elevation, healthy. Fine fishing, crabbing, boating. Church family desired. Address Mrs. ROSE D. WETMORE, Wardtown, Va.

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.

AUTOMOBILE ACCESSORIES

AGENTS AND DEALERS. TO ACT AS OUR representative in your locality, selling the Universal Water Circulating Pump for Fords, which prevents motor overheating. Quick sales, 100% profit. Small investment required. Write to-day for our proposition. UNIVERSAL APPLIANCE COMPANY, 186 5th St., Dept. B., Milwaukee, Wis.

FOR SALE

TYPEWRITERS FOR SALE, IN excellent condition. Remington No. 6, \$20.00. Oliver No. 3, \$20.00. Oliver (billing machine), \$35.00. These machines are now in use, but are to be replaced by extra wide carriage machines for special work. Address C. A. G., care LIVING CHURCH, Milwaukee, Wis.

SOLID SILVER COMMUNION SERVICE. Altar Linen. Address RECTOR-351, care LIVING CHURCH, Milwaukee, Wis.

THE CHURCH SERIES TRACTS BY REV. Wemyss Smith are for sale by Mrs. WEMYSS SMITH, 80 Wethersfield Ave., Hartford, Conn.

TRAVEL

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.

FOR SALE—MERCHANDISE

PIPE ORGAN, JOHNSON MAKE, 27 STOPS, Two Manuals. Now in use. May be examined in place before removed to make room for new organ required to meet demands of enlarged congregation. Episcopal Church. Immediate delivery for cash. Address, Chairman, S. MANDRELSON MEEHAN, Mt. Airy, Philadelphia, Pa.

MISCELLANEOUS

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

LOOSE LEAF BOOKS. A GENUINE leather Cover. Loose Leaf Memo Book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK Co., Box 6, Sta. L, New York City, Dept. 22.

LEARN LATIN BY CORRESPONDENCE, the latest, easiest, and best method. No text-books required. Apply Box 180, Athens, Ontario, Canada.

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

CHURCH SERVICES

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.

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.
March 13th, the Rev. E. H. Merriman.

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

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

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.

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.

CHRIST CHURCH, SAVANNAH, GA.

The Colonial Parish of Wesley and Whitefield
Sundays: 8 and 11:30 A. M.; 8:15 P. M.
Rev. JOHN DURHAM WING, D.D., rector.

ST. URIEL'S, SEAGIRT

Jersey Coast
Daily Mass, Sundays, 7:30.
Solemn Sung Mass, 10:30.

CATHEDRAL OF ST. NICHOLAS, NEW YORK

Orthodox-Catholic
(Holy Eastern Confession)
15 East Ninety-seventh street.
The Most Reverend ALEXANDER, Archbishop:
Rt. Rev. PATRICK, Vicar General;
Very Rev. LEONID TURKOVICH, 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. PAUL'S CHURCH, BROOKLYN

Clinton and Carroll Streets
Palm Sunday—Street Procession at 10:30 A. M.
(Gounod's Sacred Heart Mass (with orchestra).
Good Friday—Mass of the Pre-Sanctified;
Singing of the Reproaches (men's voices),
10:45 A. M.
Preaching of the Passion by CANON UNDERHILL OF ENGLAND, 12 M. to 3 P. M.

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.

coöperation with the parish priest, can confidently depend to make the necessary sacrifices, and to do the necessary work, in furtherance of that great and splendid purpose with which the Anglo-Catholic Congress fired the minds and hearts of so many thousands of Christians." The motto of the Fellowship is therefore the motto of last year's Congress—"The Conversion to our Lord of those, both at home and abroad, who do not as yet acknowledge Him as their personal Saviour."

Among other items on the published programme may be noted the continuation of the same zeal for the Church abroad which showed itself so remarkably at the Royal Albert Hall last summer, when over £44,000 was collected for this purpose; the formation of a body to be called "The Congress Preachers," who are to carry the message of the Congress throughout the kingdom; the inauguration of a campaign for the holding of meetings in public buildings in town and country, at which Catholic faith and practice shall be clearly explained; and the creation of committees to consider the question of religion in public, secondary, elementary and other schools.

In view of the fact that, although it is only two months old, the Fellowship already has members in the United States, Canada, France, Italy, India, Australia, Central Africa, New Zealand, and Palestine, the promoters are hopeful that this venture will, with the blessing of Almighty God, achieve important results.

DEAN FARRAR'S WIDOW DIES

There passed away at Chiswick on Monday last the soul of Lucy Mary Farrar, widow of the late Dean Farrar of Canterbury. Mrs. Farrar possessed a quiet but strong personality, which counted for much wherever her lot was cast—Harrow, Marlborough, Westminster, Canterbury, all felt her influence. A model housewife, mother of ten children, she yet found time to enter fully into her husband's pursuits at two public schools and two Cathedrals, and she corrected the proofs of all the Dean's published works. Mrs. Farrar was buried yesterday (Thursday) beside her husband in the cloister garth of Canterbury Cathedral.

DEATH OF BISHOP MYLNE

On Saturday last there passed to his eternal rest, after a long illness, the Right Rev. Lewis George Mylne, for twenty-one years Bishop of Bombay (1876-1897), and subsequently, for more than twenty years, assistant-bishop in the dioceses of Salisbury and Worcester. Bishop Mylne was in his 78th year, and had spent by far the larger part of his life in episcopal orders, having been consecrated at the unusually early age of 33, he was, in fact, one of the very few surviving bishops consecrated by Archbishop Tait.

A High Churchman of the old school, Bishop Mylne would have tolerated no scheme of reunion which would have disparaged or obscured the sacrament of Confirmation. Those who were privileged to hear any of his Confirmation addresses will ever remember the manner in which he drew out the truth of the sacramental gift of the Holy Spirit in the laying-on of hands.

GEORGE PARSONS.

DEATH OF REV. C. C. WU

THE REV. C. C. WU (Ng), Chinese priest in the district of Shanghai, died at Zangzok January 3rd after a paralytic stroke. Mr. Wu, one of the oldest clergy of the mission, was ordained deacon in 1882 by Bishop Williams, who came from Japan that year expressly to ordain clergy in China, Bishop Schereschewsky being unable to act by reason of illness. He was ordained priest in 1902 by Bishop Graves and served at St. Peter's, Sinza, and later at Zangzok, where he has worked many years. Mr. Wu had two sons in the ministry, Rev. N. T. Wu, who was in charge of the station at Tsing-poo and who died in 1914; and Rev. Y. C. Wu, who was ordained deacon in 1920, and is on the staff of the Yangchow Station.

DR. TEMPLE'S OPPORTUNITY TO CRYSTALLIZE GREAT MOVEMENT

And Give It Tangible Results—Unique Position of London Churchwardens — Dr. Chase on Ministry of Women — Fellowship of Servants of Christ

The Living Church News Bureau }
London, February 18, 1921 }

THE Life and Liberty Movement ended up its "London Week" with further enthusiastic meetings, crowded assemblies being the rule until the end of the series on Friday evening. The speeches were again marked by stimulus and encouragement, and yet, when one comes to analyze the sum total of them all, it is difficult to pick out any definite programme. It is true there exists a principle—the principle of fellowship—but fellowship is only the inspiration of a programme; it is not itself a programme. It is therefore a danger that the energies of the Movement may be frittered away, and that no one will know what it really stands for. It is at present held together by the wonderful personality of the Bishop of Manchester, and by the trust and admiration which its members feel for him. On Dr. Temple, therefore, rests a great responsibility, and one doubts not that he will seize this great opportunity, and give his loyal followers the necessary lead.

LONDON CHURCHWARDENS

An interesting situation is likely to arise as regards churchwardens in the City of London, should the Parochial Church Councils Powers Measure pass into law before Easter, when the next elections are due. City churchwardens are in the unique position of not having been (for four hundred years, certainly) appointed as in modern parishes. Democratic from the very beginning, the City parishes have not usually given their rectors power to appoint even one churchwarden.

The control of large sums of money has warranted the custom of appointing men of substance, latterly non-resident by necessity, and not infrequently other than Churchmen. The difficulty, indeed, has been to win the consent of the right kind of man to accept office at all, especially when three or four parishes have been united and as many as sixteen churchwardens (at St. Nicholas Cole Abbey, for instance) have had to be found for one church! One parish could be named whose total income is over £6,000, and its wardens are by right governors of an important educational trust. How far will these rights and privileges be interfered with by the new measure? Are churchwardens going to be appointed by the parochial meeting and the vestry (it appears to be unfixed as to how the two shall be summoned)? If wardens are to seek permission for spending anything from the newly-elected body, and to render accounts to them, it is feared that few men will undertake the office.

DR. CHASE ON MINISTRY OF WOMEN

Dr. Chase, Bishop of Ely, addressing a meeting of the Mothers' Union in the Church House last week, spoke on the Ministry of Women, and in the course of his remarks pointed out that it was suggested that women ordained as deaconesses should read those portions of the regular and appointed Morning and Evening Services which were not restricted to priests, and the Litany, and should preach occasionally—with the approval of and under conditions laid down by the Bishop and the parish priest. If he (Dr. Chase) were asked for his approval he would make his decision dependent on the desire or willingness of the Parochial Church Council. But if the matter were left to the independent action of different dioceses and parishes, it might lead to grave complications and difficulties, and as a consequence a settlement might be postponed, or even frustrated. In these circumstances he considered it highly desirable that the Convocations of Canterbury and York should act in common agreement on the question.

If this course was adopted (continued Dr. Chase), possibly they might have to wait somewhat longer than they hoped for the accomplishment of their desire, but certainly there would be no disposition to prolong the delay unnecessarily. In view of the recognized advance in the education of women and the revolution in their position in political, municipal, and social life, he thought the Church would act wisely to allow some of these ordained women to preach occasionally at the appointed services, and also to allow laywomen to take part in and speak at services other than the regular services.

BETTER REPRESENTATION OF CLERGY

When Convocation meets next week, the most important business before it will be the consideration of the recommendations of the Committee which has prepared a scheme for the better representation of the clergy. As regards the Province of Canterbury, it is proposed that the parochial clergy, beneficed and unbeneficed, shall be represented by one Proctor for every hundred clergy; in the Province of York the proportion would be one in seventy. Only two Archdeacons are to sit for each diocese, and since several dioceses have three Archdeacons, this would mean a substantial reduction in the official element. Canons representing cathedral chapters are to disappear, which would reduce the official representation even more extensively; but since the Deans will retain their seats, no injustice will be done to the cathedral bodies.

AIMS OF FELLOWSHIP OF SERVANTS OF CHRIST

The "Fellowship of Servants of Christ", to which I briefly referred in last week's letter, has just put forth another pamphlet, in which the purposes of its promoters are set forth more fully than in their preliminary publication of December 3rd.

What is aimed at (to quote from the latest pamphlet) is "to form in every parish a roll-call of effectives upon whom they, in

DEACONESS AND MISSIONARY TRAINING IN CANADA CHURCH

**Reports Show Extent of Work —
Presentation of "Everyman" —
A. Y. P. A. — Diocese Relin-
quishes Grant in Force for 200
years**

The Living Church News Bureau }
March 12, 1921 }

THE Church of England Deaconess and Missionary Training House, Toronto, the only institution of the kind in connection with the Church of England in Canada, held its annual meeting last Thursday. The treasurer, Mr. W. D. Thomas, reported that the expenses, including social service work and fresh-air outings for poor mothers and children, had totalled \$20,742. Mrs. W. D. Reeve gave an account of the associates of the house, who number 365 and look after replenishing its cupboards and making outfits for the needy, while the junior associates devote their energies to making baby clothes.

An average of 303 lives were touched weekly through the classes in the house, the mothers' meetings etc. The visits have totalled 2,162; thirty-one clinics were held, 163 maternity cases and 164 medical cases were treated.

Archdeacon Ingles testified to the good work of the house and Miss Connell, head of the training school (which had 25 students in the year), said she hoped that the greater certainty given the work of women by the findings of the Lambeth Conference would result in a greater number of recruits for the needed branch of the Church's work.

The feature of the evening was an interesting address by the Bishop of Toronto on the work of the Lambeth Conference Committee on the Ministry of Women. The Bishop pointed out that the Lambeth findings are practically in force now in Toronto, Archbishop Sweatman, who brought the matter of women's work before the Lambeth Conference of 1897, having made provision for the use of deaconesses in his own diocese, a beginning carried on by Bishop Sweeny.

The whole matter is to be fully discussed by the House of Bishops next September, with a view to submitting definite recommendations to the General Synod at Hamilton the first week in October.

*St. James' Cathedral Community Players
Present "Everyman"*

The Bishop of London is reported to have said at the conclusion of the performance of *Everyman* at the Church House in London, England: "It was the finest sermon we shall have this Lent." In Toronto this "fine sermon" has just been presented by the St. James' Cathedral Community Players in an understanding way.

Music from the organ preluded the play, the theme of which was explained by "Docteur" Prof. Cosgrave, robed in cassock and college gown. The hall was dimly lit by candles in tall candlesticks and the illusion of mediaeval mysticism created by the simple stage setting, by the cowled monks who came forth to light the candles, and by the garb of the players, had its effect upon the audience, which was deeply impressed. In accordance with the wish expressed on the printed programme there was no applause.

With the A. Y. P. A.

One thousand members of the Anglican Young People's Association of Toronto assembled at the annual rally in St. Barnabas' parish hall last evening. Twenty-two churches in the city and suburbs were represented at the best rally in the history of the association.

The banner for the largest membership was awarded to St. Anne's Church, with 171 members, 119 being present at the rally.

St. Margaret's Church, New Toronto, carried off the banner for the largest proportional attendance, the full membership of 28 being present. The banners were presented by Mr. Clarence Bell, honorary president of the local council.

The Very Rev. Dean Owen of Hamilton delivered an address on the necessity for exercise in service for the development of spiritual muscle. He said that the A. Y. P. A. provided opportunities for the all round development of young people.

Newfoundland Relinquishes S. P. G. Grant

The diocese of Newfoundland, which has received for over 200 years past from the S. P. G. contributions towards the stipends of its clergy, is voluntarily relinquishing the grant, and has intimated that it hopes to make in future some return for the society's bounty.

English Teachers for Canada's West

The twenty-ninth party of teachers—consisting of ten members—sent out by the Fellowship of the Maple Leaf left Liverpool on the S. S. *Canada* on February 10th last.

Of these one was of degree standing, five were fully trained certificated teachers, and the other four will teach for a few months on a permit, eventually entering the normal school in Regina in January 1922. Two more parties are being formed for March and April, but no others will leave England until Dr. Lloyd again brings out a large party on August 4th. These English teachers, doing remarkably well in the schools of the West, have received a very warm welcome, both from the government and the local school trustees.

Miscellaneous Items of Church News

Canon Carlisle of Windsor, Ont., has been appointed a juvenile court judge.

The Rev. Canon Harris of Mahone Bay, Nova Scotia, accompanied by his wife and daughter Ruth, have left on a trip to Vancouver. The recently appointed Canon has faithfully ministered to St. James' parish, Mahone Bay, for 38 years. This will be the first Easter in which he has been absent from his congregation.

The Rev. Dr. Cayley, rector of St. Simon's, Toronto, Mrs. Cayley and Miss Margaret Cayley, left Toronto last week for Atlantic City. The Rev. Dr. Cayley has been ill for some weeks.

Bishop Williams of Huron consecrated St. Stephen's Church, Sandwich South, diocese of Huron, on Sunday, February 27th.

THE NEW YORK NEWS LETTER

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

PRAYER FOR THE BISHOP-ELECT

AT the request of the Bishop-elect, the Standing Committee of the diocese has authorized the use of the following prayer until the consecration:

"Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold thy servant now called to the Office of Bishop in this Diocese; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that, both by word and good example, he may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen."

DR. STIRES OBSERVES ANNIVERSARY

The Rev. Dr. Ernest M. Stires has been rector of St. Thomas' Church for twenty years. Formal mention of this fact was made on Friday afternoon, March 11th, at one of the daily services, when the Rev. Dr. James B. Wasson, chaplain of the Strangers' Welfare Fellowship, said in his address:

"As an administrator, Dr. Stires has made St. Thomas' Church one of the strongest, most forward looking, and spiritually fruitful parishes in the diocese."

LENT IN ST. PAUL'S CHAPEL

The sermons and addresses on Wednesdays during Lent in St. Paul's Chapel, Trinity parish, have been a great success. The speakers have been furnished by the Social Service Commission of the diocese, and have spoken as experts in various branches of work.

The Rev. Dr. Archibald R. Mansfield, superintendent of the Church Institute for Seamen, made an interesting address on March 9th, describing the many activities of that busy institution. A full description of the projected radio-medical service was given. Equipment is now being installed on the roof of the Church Institute, which will receive and transmit wireless messages 2,000 or 2,500 miles out at sea. In case of grave sickness or accident, a message will be sent by the ship to the institute station. This will be sent to a neighboring hospital and surgeons or physicians will send advice

needed in such cases by using the same wireless system.

Arrangements are also made for libraries on ships to be linked with schools on land, thus giving seamen an opportunity to improve their education.

Another agency of the institute has already demonstrated its value—the bureau for locating missing men. A monthly bulletin is sent to all points where seamen are likely to assemble or visit. The bulletin contains the names and descriptions of the missing men. During last year about 900 names were printed on such lists. About 600 of these missing men were located.

The superintendent told the story of a young man who walked up to the bulletin board not long ago and saw his name listed. He went to the office and asked what he was wanted for. A letter directed to him was delivered. When he opened the envelope and read the letter the young fellow suddenly collapsed.

It was learned that the letter was from his parents, from whom he had been separated for some years. The family had moved here from Europe some time ago and were then living in The Bronx, so the family reunion was easily and quickly made.

G. T. S. ALUMNI

The Rev. Robert P. Kreidler has accepted his election as essayist at the annual meeting of the associate alumni. General Theological Seminary, and will have for his subject *The Stabilizing of National Character*.

It is likely that the various events of commencement week will have a revised grouping this year, which will enable visiting alumni with opportunities for spending one or two days to enjoy a greater number of events than in former years. The new schedule will be published shortly with all details.

THE CALL TO THE MINISTRY

The Rev. Bernard Iddings Bell, preaching before the sub-treasury in Wall Street on March 5th, said in part: "There is good precedent for going into a financial district with an appeal for prophets and priests. Jesus called one of His chief apostles, Matthew, from the customs-house. There are many like him in Wall Street, men now busy making money whom God is calling to help Him make men, people who will never be happy until they get where God meant them to be. One profession is not essentially more holy than another; but you must be

quite sure you are doing the sort of thing God meant you to do. Most of the customs collectors Jesus left where they were; but one of them He called to the ministry. The world needs priests and teachers of God today, needs them grievously. For what is the function of such a man? It is to do just what is needed most to-day, to persuade people to know themselves to be, and to assist them better to become, sons and daughters of God, creatures of some dignity. When a man loses his sense of human dignity, his realization of Sonship to God, he becomes, in his own estimation and in his

conduct, just a somewhat more intelligent beast. It is on that level, with few exceptions, that men and women are living right now. Nations think in terms of the hunting pack. Industry and business are run on a dog-eat-dog basis. Men have degraded the arts to an animal plane. Humanity has lost its self-respect. Without this nothing else really matters. Without it we become individually unhappy, industrially disrupted, internationally anarchic. Jesus is looking for men who know this as He knows it, and are willing to help Him restore a greater semblance of humanity to the human race."

a stretch and maintain efficiency. We want low-priced coal whenever we need it. But Mr. Plain Citizen is still indifferent to the crime of child-labor in coal breakers; and it was only the efforts of a few 'sentimental radicals' and labor leaders that made possible any national protest against child-labor here and elsewhere. Similar instances might be cited in almost every industry. Representatives of the painters' union recently stated in these columns that sprayers increased the dangers of occupational disease. That is no argument with the public; occupational risks, hazards, and diseases are not to be considered when a job can be done more cheaply. And so long as this attitude lasts, it is going to be hard to get the workingman to sympathize very deeply with the public.

"The cure is not 'back to work'. It is not 'increased production and efficiency'. It is a fundamental change in the spirit of our industrial and business life. We must substitute 'service' for 'profit'; we must seek to produce men rather than things; we must remember that life and health are more important to the community than either wages or dividends; and we must seek cooperation in service, rather than control through conflict. We have already seen many gains in this direction; and in almost every case labor has led the way. Is it too much to ask that now, when they are regaining the upper hand, the employers take the lead, and by their own example show both labor and public the way towards a more wholesome and more efficient industrial order?" RALPH M. HARPER.

PRESIDENT BELL IN BOSTON URGES A SANER CHRISTIANITY

*And Seeks to Present Basic Facts—
Rev. Dubose Murphy Writes
about the Problem of Social
Justice*

The Living Church News Bureau
Boston, March 14, 1921

THE liveliest Lenten preacher Massachusetts has seen for some years was President Bell, of St. Stephen's College, who gave the noon-day Lenten addresses at the Cathedral last week and attracted enormous crowds. On the same days, each evening, he conducted a mission at St. Stephen's Church, Lynn. The Boston papers gave unusually good reports of the noon-day addresses. They were all in the spirit of the letter which President Bell wrote in advance, at the request of the rector, to the members of St. Stephen's parish. The letter in part read:

"The world is in revolt and revulsion against life as it has grown to be. Especially our younger people feel that things have become intolerably crass and dull. Life seems somehow to have lost its joy. All that is possible is to make a compromise with it and cynically endure it, or else rise up and smash things. Many people think that religion is responsible for a good deal of this, and they suppose that religion is therefore one of the things against which they are in revolt.

"As a matter of fact, it is against wretched caricatures of Christianity that this feeling is directed. Some of us have ourselves missed the point of true Christianity and are confusing the false with the true in our own minds. As a matter of fact, real Christianity, the sort that made the saints, is as much against things as they are as the most insurgent modernist can be. Christianity is not to blame for the baldness and boresomeness of life as it now is. Its important dogmas are the basis of a better, happier, saner, and jollier world.

"The purpose of our mission is to get at the basic facts of our faith, the principles of God which, rightly understood, make men able to see what's wrong with the world. When a man knows the Christian God as He really is, he has lit on 'the way out' of this gloomy old twentieth century.

"I hope you will come to the mission and bring your friends. I am not going to deliver pious platitudes or to hurl denunciations. I am going to do my best to talk about God."

A LETTER ON THE PROBLEM OF SOCIAL JUSTICE

The question of continued justice to the workingman is becoming tremendously important in Massachusetts. Anything seems liable to happen. The laboring man feels, without inadequate cause, sullen over the drastic reduction in wages, and is apprehensive over the nation-wide drive against the labor union. The Rev. Dubose Murphy, curate of the Church of the Epiphany, Dorchester, wrote a letter in the Boston Herald last week in defense of the labor union. The letter has received considerable attention. In it Mr. Murphy said:

"The most distressing fact in the whole industrial problem is the utter indifference of the 'public' to the genuine needs of labor. How many of those who read this either know or care whether or not the clothes they are wearing were made by child labor or in a sweat-shop? We want our mails delivered promptly and efficiently, regard less of wages or working conditions in the postal service. We want our trains run on time, and we demand safety for passengers (not necessarily for employes). But it took a series of disastrous wrecks to arouse the public to the fact that trainmen and signalmen could not work 12, 16, or 20 hours on

The Living Church News Bureau
Philadelphia, March 14, 1921

CHURCHMEN interested in the movement for correlation of secular and religious education will be keen to learn of a notable experiment being made at the Chapel of the Mediator, West Philadelphia (Rev. Phillips E. Osgood, vicar). The public schools of Philadelphia have not yet granted the pupils excused time for religious training. Whatever week-day religious instruction is given must therefore be conducted outside of school hours. It is the hope of Mr. Osgood that a demonstration of the ideal even on the optional voluntary basis will lead the school authorities to recognize the sooner the earnestness and sanity of the Churches.

The Mediator schools are a venture of a purely parochial organization. A public school teacher, Miss McKinlay of Boston, has been added to the chapel staff as director of Christian Education.

In an article which appeared to-day in the *Church News* of the diocese Mr. Osgood for the first time makes public the details of the unique plan. He says:

"So far as the Sunday aspect is to be considered, it rests upon this affirmation: 'Sunday school must not allow itself, even by its success, to become a substitute for Church worship.' The principal function of Sunday is worship. The family pew should hold its own once more. The child feels that to be most worth while in which he participates with his elders. 'Children's services' cannot give the child the thrill of 'the great congregation'. With a bit of definite preparation for worship the child may intelligently and joyously share in the main service of the day with the rest of the family of God.

"At 10 o'clock Sunday mornings the choir stalls and front pews of transept and nave are filled with junior and senior scholars. The hymns, psalms, and special collects for the ensuing service are located, explained, perhaps given a bit of story association, and practised. Church year symbolism and ritual details are explained. Then there is

a 'school sermonlet', usually with chalk and whiteboard illustration; envelope offerings are gathered into class envelopes; monitors have taken the attendance. The bell in the tower begins to ring and the scholars are dismissed to meet incoming parents or temporarily provided 'worship sponsors'. After fifteen minutes the morning service begins. Juniors may go home before the 'grown-up' sermon; seniors remain throughout. The presence of the children distinctly adds to the alertness and zest of the congregation.

"Kindergarten and primary kiddies have their regular school session during the morning service, that parents may surely attend service unencumbered of the littles wrigglers, who are not quite able to enter into the adult service. Yet these littles folk come over to church for the last portion of the service, after the sermon, to get their touch with and sight of those final moments.

"The weekly cycle runs Friday, Sunday, Tuesday. Friday, lessons and impression; Sunday, worship expression; Tuesday, mission expression. . . .

"The system has been in operation only three months. We are only beginning to commence to get ready to start, one may easily realize. Possible ramifications of educational organization of parish interests are not even guessed as yet. But the degree of intelligent, loyal cooperation on the part of parents, church officials, and organizations is heartening, the average of active registration comfortingly near that of former years. Voluntary contributions, largely unsolicited, have practically made the director's salary a free gift to the work. Parishioners advocate the idea to their friends elsewhere. The snowball grows as it rolls. We pinch ourselves to be sure we do not merely dream our happiness in the venture.

"If the venture is significant at all, it is because the realization of the necessity of some such venture everywhere is dawning. Only for the sake of the general movement is this specific venture worth the mention beyond the confines of the parish. That general movement, however, is strongly, surely consummating. God speed the day!"

WILL CHICAGO'S CATHEDRAL BE A MODERN "INNOVATION"?

Steel and Cement Offer Suggestive Possibilities — Community Work at Chase House — War Scholarships — The Woman's Auxiliary

The Living Church News Bureau }
Chicago, March 14, 1921 }

THE Cathedral of SS. Peter and Paul, declared to be the oldest Cathedral of the Church in the United States, opened for service on Easter Day 1861, was destroyed by fire on Sunday, March 6th, as reported in THE LIVING CHURCH last week.

The firemen confined the fire to the Cathedral, which was almost completely destroyed inside. The altar, the reredos, the memorial tablets, and other well known memorials were badly marred, the windows and the organ (where the fire is thought to have started) were totally burned. The interior is to-day a sad spectacle of charred, tangled wreckage. Fortunately the clergy house, the mission house, and Sumner Hall, the parish house, were all saved. By 11:30 P. M. the fire was out. The walls are standing and may be used for rebuilding.

Nearly \$80,000 in insurance was carried on the Cathedral property, part being on the clergy house.

No definite plans have been made for rebuilding on the present site. The City Mission work will of course still go on, and for the time being St. Andrew's church at West Washington Boulevard is being used for the services.

True to the spirit of Chicago, the talk of building anew was begun almost before the fire was out. The Bishop and the Cathedral chapter have made no definite plans, but have been greatly encouraged by the general interest, and have been cheered by the words of notable persons within and without the Church. Mr. Gilbert K. Chesterton, who happened to be in Chicago at the time of the fire is reported to have said:

"Chicago should seek to erect the finest Gothic cathedral ever attempted in America. It should be of modern steel construction."

Jarvis Hunt, the architect, declared: "The glaring need of Chicago is a cathedral that expresses the dignity of religion in the midst of the community." The style, he said, should be historic, representing the best in ecclesiastical architecture combined with modern construction and design.

An editorial in the *Tribune* of March 9th reflects very wisely the opinion of thinking people. It reads:

"The burning of the Cathedral of SS. Peter and Paul has started some speculation as to the possibility of replacing it with something less imitative and conventional than religious architecture in our time has thus far produced.

"Is it possible to produce a sincere and original expression of the religious spirit in the materials of our day? So far as the materials go, there would seem to be no reason for doubt that a genius could work in steel and cement or stone with even more tremendous effect than the men who conceived the sky piercing spires of the Gothic or the mighty pillars of the Egyptian. The material, the skill, are adequate, no doubt. The effects achieved by the skyscraper indicate what might be done even in the following very closely, though more daringly, the ideas of the Gothic church.

"But material and skill are not the sources of beauty. The deeper question is whether the religious spirit as it exists to-day is sufficiently intense and sufficiently idealistic to produce its own architectural expression.

"A copy of a famous minster designed by some bustling architect in a hustling office overhanging a modern street, and slapped up, between strikes, by workmen largely

agnostic, is not going to speak very intimately of or to the religious soul. The country meeting house is, we suspect, a better because a truer piece of art.

"However, the ideas and emotions which are the basis of religious life remain, and in their profound appeal should bring forth again forms lofty and moving. If modern life seems to have turned away from them so that the creative genius of the individual no longer feels that powerful current of human will and belief which seems essential to the production at least of certain forms of art, we may have to wait for a new age to produce a new art form worthy to express the religious spirit."

COMMUNITY WORK AT CHASE HOUSE

Chase House, next to the Church of the Epiphany at West Adams street and Ashland boulevard, recently acquired by the Church as a diocesan community centre, is being actively operated under the Rev. M. W. Ross, secretary of the Department of Social Service. Miss G. E. Wilson, deaconess at the Church of the Epiphany, interestingly comments on the beginning of the work:

"You who have visited Chase House know what a splendid place it is for a Church community centre. The diocese has spent a great deal of money putting the house in order and some of the parishes and individuals are furnishing the rooms. The kindergarten is already in full swing. Soon the library will open and societies and organizations of different kinds will be meeting in this house.

"On Monday, the 14th of February, the kindergarten opened with a valentine party attended by eighteen happy children. On the first day of March the enrollment had increased to twenty-seven. This is a much needed work in our locality. The nearest kindergartens are connected with the public schools too far from this immediate neighborhood for the little people to attend and in all three of the nearest schools the kindergartens are over-crowded.

"Our Epiphany Church School has agreed to furnish this kindergarten and already we have given a generous donation, but we hope to do much more."

FRENCH WAR SCHOLARSHIPS

Two scholarships in French universities have been established as memorials to Paul Cody Bentley, Chicago's first war hero, and Lieut. Charles Patrick Anderson, son of Bishop Anderson, who lost his life in France.

The surplus funds of the American Field Service, which amounted to \$20,119.74 when the armistice was signed, have been set aside to perpetuate the scholarships.

Lieut. Christian Gross of Fort Sheridan and Forrest Hamilton Murray, a graduate of Harvard, receive the scholarships this year.

WOMAN'S AUXILIARY

Even Washington Hall, where the Woman's Auxiliary has met for many months, is not large enough for the regular gatherings. On March 4th, the hall was completely filled. Miss Hallie Williams of St. Agnes' School, Kyoto, spoke for half an hour in a most charming and appealing way, and after a vivid picture of conditions at St. Agnes' set forth the need of proper equipment for the school building. The day's offering was given for this object. Miss Williams is a U. T. O. missionary. The women of the diocese through the parish branches of the Woman's Auxiliary gave many years ago over \$1,000 for finishing St. Agnes' school. Bishop Anderson introduced Bishop Nicolai of Serbia, who spoke most earnestly of sad conditions of people and Church in Serbia. Afterwards a luncheon conference was held by the executive officers and visiting committee, to discuss ways and means for increasing the particular work of visiting.

Christian cheerfulness and hope seems al-

OXFORD TEACHERS' BIBLES

You will find an OXFORD TEACHERS' BIBLE, with its wonderful References and Helps, an invaluable aid in Bible study and in preparing your Sunday School lessons. The Helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date.

AT ALL BOOKSELLERS
CATALOG UPON REQUEST

Oxford University Press American Branch
35 West 32nd Street New York City

RELIGIOUS BOOK WEEK

March 13-20—Put good books in your home, especially an OXFORD BIBLE, for every member of the family



THE SPIRIT OF MISSIONS

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

THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published"
281 Fourth Avenue, New York City

GOOD FRIDAY ADDRESSES

The Sacrifice of the Best

And Men's Attitude Towards It. By E. TYRRELL-GREEN, M.A., Professor of Hebrew and Theology, St. David's College, Lampeter. Cloth, 75 cts. Postage about 6 cts.

Addresses on the Seven Words from the Cross as Revealing the Ideal Life. Also five Addresses on Attitudes Towards the Cross.

This little book, in which the illustrations of the theme are largely drawn from incidents of the War, has just been received in a shipment from England.

MOREHOUSE PUBLISHING CO.

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

MOWBRAYS

Margaret St., Oxford Circus, LONDON
and at High Street, OXFORD

SUPPLY EVERYTHING for the CHURCH

Illustrated Lists of Textile, Metal, Wood, or Clerical Tailoring Departments free

ways to prevail at these gatherings, which are a cure for present day pessimism in the Church. From every hand the reports are good.

The closing prayers at the morning meeting were read by the Rev. H. B. Brown, priest-in-charge of the new mission for colored people, St. Andrew's, Evanston.

H. B. GWYN.

CONFERENCE AT POUGHKEEPSIE

A GROUP of eighteen ministers of Poughkeepsie and vicinity representing Presbyterian, Dutch Reformed, Congregational, Methodist, English Lutheran, Baptist, and Friends, together with certain of our own clergy, were in conference on Monday, March 7th, at Christ Church, Poughkeepsie, New York, on various important subjects affecting their individual and corporate activities. The meeting was planned by the Rev. Dr. Cummins, rector of the parish, who was the host on the occasion. The conference was opened by Holy Communion at which all those in conference received.

Then followed a series of discussions based upon four subjects: (a) Observance of the Christian Sabbath; (b) Bolshevik and Socialistic Movements and their relations to organized religion; (c) The relation of the local churches to local religious and philanthropic institutions; (d) The special observance of Holy Week.

DEATH OF REV. W. M. PETTIS, D.D.

THE REV. WILLIAM MONTROSE PETTIS, D.D., of St. Thomas' Church, Washington, died on March 1st, after a brief illness in his winter home at Orlando, Florida.

Service was held in Orlando by Bishop Mann and Dean Glass ere the return trip to Washington, where the funeral was held from St. Thomas' Church on March 5th, the interment being in the cemetery connected with that church.

Born in Williamsburg, Va., on October 14, 1837, Dr. Pettis had a long and fruitful ministry. He was a graduate of William and Mary College and received his degree from Kenyon. In 1865 he was made deacon by Bishop Wilmer, and was advanced to the priesthood by Bishop Green in 1867, his ordination being the first at Sewanee.

His first work after ordination was at Holly Springs, Miss. Among other charges were Paducah, Ky., Newport, Ky., Clarksville, Tenn., and Chattanooga, Tenn. His later years were spent in Washington, D. C., where he had charge for some years at Grace Church, Georgetown, before becoming assistant at St. Thomas'.

Dr. Pettis is survived by six children.

A CABLEGRAM FROM ATHENS.

THE BISHOP of Harrisburg has received the following cablegram from Athens, dated March 8th:

"Right Reverend James Darlington, D.D., Bishop of Harrisburg, Harrisburg, Conn.

"In view of the cruel decision of London Conference to revise Sevres Treaty, which decision threatens to bring about fresh subjugation of Greek and Armenian Christian populations to their Turkish oppressors who during last six years have massacred or otherwise done to death fifteen hundred thousand Christians and are still busily engaged in this dreadful occupation, the United Committee of the Unredeemed Greeks appeal to your reverence and through you to the great American nation, ever the ready champion of the rights and liberties of oppressed peoples, with the earnest request that the people of the United States be made acquainted with the firm resolve of the entire Greek race to perish in the defence of their rights, as even incompletely recognized in the said Sevres Treaty, rather than accept the unjust and unjustifiable decision of the London Conference.

"The Unredeemed Greeks cherish undying gratitude to your reverence, and to the people of the United States, for the generous championship of their cause in the past, and trust that the same whole-hearted support

will not fail them in this present terrible emergency.

"Signed:

PRESIDENT COBAIS, SYNNEPHIAS N. G. KYRIAKIDES V. VAYANOS. SOPHOCLES HUDAVERDOGLU D. DONYSIADIS, D. S. MALANTIDIS."

CLERGYMAN INJURED, WIFE KILLED, IN ACCIDENT

THE REV. WILLIAM G. PENDLETON, D.D., headmaster of the Virginia Episcopal School at Lynchburg, Va., was badly injured and his wife was killed in an automobile accident on Tuesday, March 8th.

The car in which they were driving plunged from a bridge near Lynchburg. Mrs. Pendleton died in a very few minutes, and Dr. Pendleton was badly injured about his back and arm, but will, it is hoped, recover.

CONGRATULATIONS FROM THE KING OF BELGIUM

AMONG the great number of letters of congratulations on his election to the episcopate of New York, the Rev. Dr. Manning has received the following autograph letter from the King of Belgium:

"My dear Bishop:

"It is with feelings of deep pleasure that I have been informed of the news of the great task and high dignity which have been conferred upon you. Knowing your unfailing sympathy for Belgium, I am anxious on this occasion to express to you my heartfelt congratulations.

"Yours most sincerely,

"ALBERT.

"Brussels, the 11th February, 1921."

The letter was transmitted through the Belgian embassy at Washington with the following note:

"AMBASSADE DE BELGIQUE WASHINGTON, D. C. "March 7, 1921.

"Right Reverend Sir:

"By order of the King, I have the honour to send you, under this cover, an autograph letter which His Majesty has been pleased to write to you, and which I received for transmission from His Majesty's Secretariat.

"I am, Right Reverend Sir,

"Yours very sincerely,

"BARON DE CARTIER.

"To the Right Reverend

"Dr. Manning.

"Bishop of New York,

"Holy Trinity Church,

"New York City."

DEATH OF REV. HENRY THOMAS

THE FUNERAL of the Rev. Henry Thomas, former rector of St. Matthew's parish, Prince George county, Maryland, who died at his home in Hyattsville on February 26th, was held on February 28th in Pinkney Memorial Church, Hyattsville. The Rev. J. H. W. Blake officiated and Bishop Harding, the Rev. P. Parker Phillips, D.D., and the Rev. Charles McAllister assisted. Interment was at Bealsville. The Rev. Pickney Wroth, officiated at the grave, assisted by the Rev. Walter Griggs and the Rev. Charles McAllister.

Mr. Thomas, who retired from the active ministry in 1917, was born at Woodville, Md., in 1852, the son of John Caleb and Maria Ellen (Hawkins) Thomas. He received the master's degree in arts from Trinity College in 1880, having graduated from the Virginia Theological Seminary in 1878. He received holy orders at the hands of Bishop Pinkney in 1878 and 1879. He was twice married, to Rosalie Poole in 1885 and to Mary de Welden Breneman in 1912.

From 1878 to 1888 Mr. Thomas had charge of St. Peter's Church, Poolesville, Md.; from 1888 to 1899, of Trinity Church, Martinsburg, W. Va.; from 1899 to 1901, St. Peter's Church, Smyrna, Del.; from 1901 to 1904, of Calvary Church, Asheville, N. C.; then of churches at Laurens and Newberry, S. C. (1904-5), and Washington, D. C. (1905-8), and finally of the Pinkney Me-

THEOLOGICAL SEMINARIES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.

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

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

COLLEGES AND SCHOOLS FOR BOYS

New York

ST. STEPHEN'S COLLEGE Founded in 1880

An undergraduate college of Arts and Literature, with degrees of B.A. and Litt.B.

Unanimously endorsed by both houses of General Convention. Authorized college of Province of New York and New Jersey.

Scholarship vouchered for by the Education Dept., State of New York.

Fees, \$500, covering all expenses.

Write the President, BERNARD IDDIGS BELL

Anandah-on-Hudson, N. Y.

DEACONESSES' TRAINING SCHOOLS

New York

The New York Training School for Deaconesses

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

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

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

Saint Katharine's School
Davenport, Iowa

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

Address The Sister Superior

Missouri

MISS WHITE'S SCHOOL FOR GIRLS

Boarding and Day Departments 4158 Lindell Boulevard, St. Louis, Mo. Opens September 15, 1920. The Reverend J. Boyd Coza, Rector of Trinity Church, St. Louis, Chaplain Address Mary Josephine White, A.B., A.M., Principal

New Hampshire

St. Mary's School Concord, New Hampshire

A homelike school for girls. College preparatory and General Courses. Thirty-fifth year opens Sept. 15. Miss LADD, Principal.

New York

Saint Mary's School
Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y. Boarding School for Girls

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

Wisconsin

MILWAUKEE-DOWNER SEMINARY

MILWAUKEE, WIS. On campus of Milwaukee-Downer College. An accredited college preparatory school for girls and finishing school for those not entering college. Music, Art, Domestic Science, Athletics. Catalogue S 15.

morial Church, Hyattsville, Md., from 1908 to 1917.

FIRE AT CORBIN, KY.

THOMAS HALL, the three-story building used as store-room, dormitory, and class rooms, of St. John's Collegiate Institute and Industrial School, Corbin, Ky., was completely destroyed by fire on February 26th, caused, presumably, from a short-circuited electric wire in the loft of the third floor. One hundred and sixty-five pupils, the largest number in the history of the school, are now dependent upon the inadequate accommodations provided temporarily in Wilkins cottage and Bonton dormitory, which buildings are also being used for class rooms.

This is a serious loss, for during the unpropitious conditions of the past four years the continuance of the school, under its principal, Archdeacon Wentworth, has been little short of miraculous. The filled linen closet was completely destroyed, also a large quantity of second-hand clothing, the reserve stock of its community store, and the building, valued at about \$10,000, contents at \$2,000; total insured for \$8,100. The same building, at present prices, would cost \$20,000. Archdeacon Wentworth writes: "We must have an adequate building, or close the school". Those interested in the school may send their aid to Archdeacon F. B. Wentworth, Winchester, Ky.

CHINA FAMINE FUND

A CABLEGRAM received from China bearing the signatures of Bishops Graves, Roots, and Huntington is as follows: "The famine is very severe. Appeal for famine relief funds." Bishop Graves writes that the Shanghai relief society had contributed \$350,000 up to November 25th, and that the Chinese government, though hampered by some unscrupulous officials, is showing an unprecedented disposition to raise money and distribute it honestly. Bishop Graves is a member of the Shanghai Foreign Committee which had up to January 1st raised considerably over one million dollars. The Church of England is caring directly for the feeding of 58,200 people. All money received at our missions for famine funds and Chinese Christians is promptly devoted to famine work undertaken by the Church of England Mission in North China. It is to such work that all sums are delegated that are cabled by the Presiding Bishop and Council. The native Chinese women belonging to the Woman's Auxiliary beyond Shanghai meet regularly to make clothing. Places outside the compounds have contributed clothing and other materials, which are shipped to interior stations for distribution. Several American missionaries in China are devoting their services to the famine relief, and Bishop Huntington of Anking writes also of some of his Chinese clergy being delegated for that work. \$2,500 has been raised in his diocese.

NEWS BRIEFS

EAST CAROLINA: Bishop Darst recently addressed the Wilmington Kiwanis Club in St. James' Church, and the Rev. R. E. Gribbin held a similar service in St. John's Church for the Rotary Club, being assisted by the Rev. Frank D. Dean. On March 4th in St. John's a service of intercession for the new administration was widely attended by people of all communions and political parties.—GEORGIA: Suffragan Bishop Delany will attend the colored diocesan council in St. Athanasius' parish, Brunswick, on April 19th. Canon Talbot of Washington lectured at Savannah on the National Cathedral.—IOWA: Bishop Webb conducted a retreat for the girls of St. Katharine's School on March 3rd.—Students sent by St. Katharine's have creditably passed mid-year examinations at the Universities of Illinois, Colorado, and Wisconsin, at Wellesley and Sweetbriar.—MARQUETTE: The diocesan convention will this year be postponed from January to the third Wednesday in May. The Nation-wide Campaign recently brought

to its climax in Grace Church, Menominee, has quintupled mission offerings and trebled parish support. At the new school of Religious Education, using the Christian Nurture Series, the attendance has trebled, and a teacher training class and a men's class have been established.—MILWAUKEE: Bishop Nicolai, the distinguished Serbian traveller, spoke last week at the City Club, holding his audience in rapt attention for an hour as he gave utterance to the high ideals of his native land in patriotism and in religion. Rev. Dr. Egar celebrates his ninetieth birthday on March 15.—MICHIGAN: Bishop Williams confirmed on February 20th at St. Paul's Church, Jackson, the largest class (63) in the history of the parish founded in 1839.—NEW JERSEY: The congregation of Trinity Church, Asbury Park, recently presented to the rector, the Rev. H. R. Bennett, a Ford sedan.—SOUTHERN OHIO: The standing committee of the diocese was organized with the Rev. Charles E. Byrer as president and the Rev. Stuart B. Purves, D.D., as secretary.—WASHINGTON: Memorial services were held at the Church of the Epiphany by the Rev. Percy F. Hall and the Rev. James E. Freeman, D.D., for Miss Nannie Randolph Heth, president of the Southern Relief Society for nineteen years. The question of continuing to allow reputable wholesalers to sell wine for sacramental purposes will be heard before the bureau of internal revenue this week. A recent order limited the sale to wholesale druggists, but protest has been made by our Church, the Roman Catholics, and the Lutherans, on the ground that the regulations will make future purchases uncertain.—WESTERN NEW YORK: The Hobart College chapter of the Brotherhood of St. Andrew has been reorganized, and held its initiation service in the chapel on March 13th. President Murray Bartlett had charge of the service, assisted by Dr. J. B. Hubbs, the chaplain.

ALL PRAYER BOOK CHANGES

that have been finally authorized by General Convention are incorporated in their proper places in

The Daily Service

which contains (complete) The Order for Morning and Evening Prayer, Together with Prayers and Thanksgivings and the Order for The Use of the Psalter, as modified by the Action of General Convention in the Years 1916 and 1919.

There will be no complete edition of the Prayer Book embodying the authorized changes until the process of revision is completed—which will probably not be for several years.

Board cover, 30 cents.

Black cloth cover, 40 cents.

Postage about 4 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue,

MILWAUKEE, WIS.

SOCIETY OF SS. PETER AND PAUL

(Limited)

32 George St., Hanover Sq., London, W.
Cablegrams: Leadership, London

Anglo-Catholics and the Future
B. R. DAVIES. Cloth 5/-.

My Rosary
ROBERT KEABLE. 2/-.

How and Why
The ornaments, vestments, and customs of the Church. 4d.

Bethlehem Tableaux
C. B. STABBY. 5/-.

The Origin and Growth of the English Parish
O. J. REICHEL, B.C.L., M.A., F.S.A. 1/6.

The Blessed Service
Poems on the Communion. E. M. MILLS. 2/6.

The Mass for the Reunion of Christians
1d.

A Manual of Christian Doctrine
By a Priest on the Mission. 2/6.

A Handbook of the Christian Religion
H. B. YOUNG. 5/-.

The Church Expectant
WILFRED KNOX. (On the Dead.) 5/-.

Friend I Do Thee No Wrong
(On Anglican Orders and Rome.) WILFRED KNOX. 2/6.

The Votive and Requiem Missal
For all votives and requiems. Small 5/-.
Large 7/6.

Private Devotions for Men
J. B. PEIRSE. 1/-.

To the Band of Hope
(For the newly ordained.) J. F. BRISCON. 1/6.

The Palmerman
ARTHUR TOOTH. (The priest who suffered imprisonment for ritualism in the early days of the Catholic movement.) 3/6.

The Masses of Eastertide 1/6.

The Masses of Whitsuntide 1/6.

The Anglican Missal
From 21/- "The Guinea Missal." Prospectus on application.

NEW CATALOGUE READY FREE

By REV. T. T. WALSH

The following are now supplied by

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.

Prices named are for present stock only—quantity limited.

Why be a Professing Christian? 5 cts. each. \$3.00 per hundred.

Departed Souls. 10 cts. each. \$7.50 per hundred.

Facts and Principles pertaining to the Episcopal Church. 5 cts. each. \$4.00 per hundred.

Why Use Forms of Worship? 3 cts. each. \$2.50 per hundred.

The Antiquity of the Church of England. 5 cts. each. \$4.00 per hundred.

Episcopal Church Merits. 5 cts. each. \$4.00 per hundred.

Nelson Prayer Book and New Hymnal

Nelson's Imprint a Guarantee of Excellence



Prices 50 cents to \$20.00

Conforming to the Standard adopted by the General Convention of the Protestant Episcopal Church

THE PRAYER BOOKS published under Certificate of Approval from the Custodian of the Standard Prayer Book.

THE NEW HYMNALS as authorized and approved for use by the General Convention of the Protestant Episcopal Church in the United States of America in the Year of Our Lord, 1916.

Made in four sizes of type, on fine white paper and thin India paper, and in a great variety of bindings from the low priced cloth editions to the handsome combination sets in beautiful Morocco, Levant, and Sealskin covers.

For Sale by All Booksellers

THOMAS NELSON & SONS

383-385R FOURTH AVENUE

NEW YORK