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THE LIVING CHURCH

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**Decently and in Order**

(Pastoral Suggestions by the Rev. WM. C. DE WITT, D.D.)  
 Price \$1.50; by mail \$1.60), receives an extended review  
 in the

**Scottish Chronicle**

which says:

Every clergyman ought from time to time to read, in addition  
 to more serious theological works, a book on "Pastoralia," and we  
 can recommend this volume for the purpose. Dr. De Witt writes  
 with twenty year's experience as a parish priest, and with the  
 business-like originality which we expect from America, and no  
 one can fail to get many valuable suggestions from him. He deals  
 with the clergyman as priest, as pastor, and as rector (i. e., ruler and  
 organizer), and insists that none of the three aspects should be  
 emphasized at the expense of the others. . . . The book is strongest,  
 as one might expect, on the practical side. On the organization of the  
 parish, the raising of money, the management of vestries, choirs and  
 other bodies, on clerical marriage, and many minor matters, it is  
 most valuable, though we look in vain for a discussion of the "Appor-  
 tionment" scheme. Delightfully characteristic of America is the  
 assembling of the whole congregation to meet the Bishop (who has  
 sent a telegram) "at exactly 12:45 P. M., for a word of welcome and  
 a four-minute reply." Those who want to know how to do this  
 (and the same plan will serve for many other emergencies) must  
 buy and read this book. We will only say there that the method is  
 derived from Tammany!

**The Scottish Chronicle**

also writes as follows of

**An Exposition of the Litany**

By the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont  
 (Boards, 50 cts.; by mail 55 cts.):

Bishop Hall speaks very modestly about the value of this book:  
 but, like everything else he writes, it is a thorough and scholarly  
 bit of work—clear, simple, penetrating. It is in reality an instruc-  
 tion on Prayer—for whom and for what we should speak to God.

Published by

**THE YOUNG CHURCHMAN CO.**  
 Milwaukee Wisconsin

# The Living Church

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NO. 8

## EDITORIALS AND COMMENTS

### “And Was Made Man”

**A**MIDST all the strife and confusion that abound throughout the world, the Christmas message still speaks of Peace. The world is weary. Hatred and suffering and death have not blotted out the splendid scenes of heroism and love and vigor of which war is also full, but they have formed an appalling contrast to these. Humanity is crying out for relief.

The warring Powers must themselves work out the problem of what shall be sufficient guarantees of peace and justice to warrant the dispersal of the hostile armies. Once again the angels sing of the way to peace. Men can forget that way, but they forget it at their peril. There is no peace worth having except the peace that proceeds from the Son of God. The Incarnation is not merely a lesson; it is the entrance of God into humanity, so that humanity may be lifted up to God.

Men raise curious difficulties as to the Incarnation. There are those who stumble at the Virgin Birth. And yet the Virgin Birth, so far from being an exception in God's ordering for humanity, is the vindication of His refusal to make an exception to natural law. Theologians may well appeal to medical science and to biology to dispel these objections. From the union of man with woman proceeds a new life that reproduces the life of the parents—that is to say, that reproduces purely human life. Can human reproduction give birth to a god?

Assume that the living God would enter into humanity and become Man. He could not come in the natural order of human generation without tearing down the whole of natural law. If human generation produced God as the offspring of human parents, then there is no order in all of God's universe. Then human parents can never know what their offspring may be—not even that it will be human. Then two and two may sometime produce five. Then two parallel lines may sometime meet. Then the sun may some morning rise in the west and proceed toward the east. Then the law of gravitation may at any moment be suspended.

For there is nothing in all the economy of nature that seems more fixed than that the reproduction of species must proceed after the kind of the parents. Human parents, acting by natural generation, cannot produce a god. God would not, God could not, defy His own natural law by causing a god—much less by causing the only-begotten Son of the Eternal God

—to take the place of the purely human child that alone may rightly be born in the natural order to human parents.

How then could God possibly send His Son, whose life had no beginning, into humanity? God could descend from the heavens as the lightnings descend, in a flash. He might choose that all the hosts of heaven might bear Him company. In the splendor of the Light of Lights, in the magnificence of the courts of heaven, in the effulgence that was dimly prefigured by the Shekinah, He might, indeed, come to earth. But He would then be an external God. He would inspire awe and fear, but He could not inspire love. He could then force men, but He could not draw them. He could enter into a dwelling house, to the great consternation of its occupants, but He could not enter into a human heart. He could give riches and power to His disciples, but He could not give them a sacrament that should enshrine His broken Body and His poured out Blood. Yes, God might have come to earth in a form external to man, as the gods of the pagan world were wont to come, and Paganism, of one form or another, would then be the last word in human religious aspiration. Jehovah would be as Apollo or Mercury. And we should be dead in our sins.

But it was love that brought the Son of God to earth. Living from eternity, no human parent could give Him life. Yet He yearned to bring His life into intimate relationship with us, whom He loved. Without ceasing to be Son of God He would also become Son of Man.

There was no precedent for this act. Biology had provided no way, for never before had God become Man. Evolution could not suggest a means, for the race could not evolve from God to Man. Only by an unique act, suitable to accomplish a purpose that should be fulfilled once only in all the long aeons of time, were it possible for God to become Man.

He chose to come, not externally to man, but intimately as Man. He preferred not power but great humility. Having life from all eternity, He could not receive life from earthly parents; but He could honor Motherhood by entering into a human mother, not to obtain life from her, but to enter into humanity, God become Man, and so make Himself one with His creatures, that He might lift them up into His godhead.

He chose out of all humanity a maiden who could answer



to the Divine proposal, "Be it unto me according to Thy word." Taking her chaste body, He made it a tabernacle for Himself. Of the substance of that body, by His divine fiat He created a body for Himself. Never was Motherhood more perfect, more beautiful, than the motherhood of her whom the power of the Highest had overshadowed. Godhead and Motherhood were alone the effective agents in the Incarnation. And when, in the fulness of time, the angels bowed their heads in awe unutterable, and a little Baby nestled in His Virgin Mother's arms, a new thing had been accomplished in the human order, though no natural law had been violated. God had become Man. The Ever-Living had entered into time. He whom the heaven of heavens could not contain lay helpless on a manger bed.

Strange, strange, that with the lessons of biology before them, men could ever suppose that God could be created by human parents. How little, even after the lapse of nineteen centuries, we have succeeded in presenting the evangel of the Incarnation to human appreciation.

But once each year the choirs of earth take up again the angels' song. Not now in the seclusion of a stable is the Little Child born. In every heart He seeks a home. A sacramental Presence is offered to those who will receive Him. God is still Man, and He yearns ever constantly to draw men into Himself.

AND NOW THE WORLD is at war. The Christmas bells are unheard because of the roar of cannon and the screech of shells. Hate blackens all the earth. The way of peace is still open to men but the nations are not walking in it.

If the dominant Churches of England, France, Russia, Germany, and Austria could see their way to appeal to the religious sense of their own and the other nations, outlining programmes of peace that should be couched in terms of justice to all, and exchanging those views with each other, a first step might be made. But war compels nationals of the different sides to have no intercourse with each other and so prevents the direct exchange of amenities between the Churches of the different lands. Our own American Church appointed, at the last General Convention, a Joint Commission to Promote the Desire for Peace and International Friendship. Might not that Commission take the initiative in seeking to draw the Churches of the different lands together, obtaining the view of each as to the attitude that *all* the nations—including their own—ought to take? The helplessness of the Christian Church has proceeded too far in this War. Heretofore we of the American Church had no organ through which her good offices of brotherhood might be extended. This new Joint Commission gives the opportunity. Would it not be well that it be embraced?

For the Church to take this step would not involve the difficulties that prevent the President from formally tendering the good offices of the American nation. The Churches of the several lands would represent a large part of the organized conscience of their lands but they would be entirely unofficial. The function of our own Church would be to ask of these other national Churches that they would state their own view as to what steps, by each and all the parties at issue, should be taken to ensure peace. At the outset, at least, this American Church would give no advice of its own; it would only take the initiative in gathering the views of the religious element in the several lands. We believe this to be a rightful function of the Church and eminently worth while. The Joint Commission recently appointed must feel that it is bound to find a way to give expression to the earnest hope of American Churchmen that the way to an universal peace founded upon justice and brotherhood can be and must be found.

THE ANGELS are singing a very subdued *Gloria* this year. Yet it is Christmas, and Christmas everywhere, even in the trenches.

Let us help the suffering where we may. The readers of THE LIVING CHURCH are showing themselves very generous indeed—as they always do in the face of need. We appreciate the avalanche of relief contributions that has come upon us in recent weeks. What it means to sufferers in many lands is told in letters and articles and pictures which we are glad to print.

God bless those who are giving in this way. God bless their gifts and accept them for Himself. God bless those who are applying the gifts in practical channels.

And God grant that the way of peace may shortly be revealed to the nations, and that they may be led into it.



**W**HETHER the Allies ought, or ought not, to give serious attention to the German tender of peace is a matter for them to decide, and American advice might easily seem to be an impertinence.

#### The German Tender of Peace

But America is interested in securing international justice and international peace. We have the same interest in this contest that the consumer has in such an outbreak between employer and employee at home as either cuts down the output of some necessary commodity or unreasonably adds to its price. Just as the public is more and more recognized as an interested party in internal conflicts, so the neutral world is a party in this international conflict. We are not merely innocent bystanders in a dispute that concerns others alone.

And so it would seem entirely proper that the President, in tendering the German overtures, should say frankly and cordially to each of the Entente Powers that he would welcome the opportunity of similarly transmitting to the Central Powers the views of the former group as to what are conditions precedent to peace. This would involve no comment whatever upon the sufficiency of the German terms nor the slightest interference with the discretion of the Allies in expressing their own. Each party must be presumed to know what it is fighting for and it could not be an impertinence for the United States to assume that the Allies have a definite conception of what settlement of war and safeguards for future peace ought to be secured before they can lay down their arms. To assume that it would be improper for this invitation to be extended by the President is to assume that the Allies either have no policy or that they are fighting for the mere sake of making war, neither of which is an assumption that any of us would care to make.

We do not question that there are tactful and proper ways whereby the Administration can act in this delicate matter and not even seem to be guilty of an impertinent intrusion.



**L**ETTERS from the Rev. Dr. Watson, of Paris, and Archdeacon Nies, of Munich, tell of the relief work which each is doing. Dr. Watson has enclosed a letter for publication which will be found in this issue. He is hoping that many

#### War Relief

Americans will assume the support of particular French children, agreeing to continue that support for two years at a cost of ten cents per day, sending remittances quarterly in advance, the total investment promised by each benefactor being \$73.00, distributed over two years. The benefactor will receive a photograph of the child he is to assist in this way, and it is asked that direct correspondence between the two may be instituted, that the personal touch may be accentuated. THE LIVING



CHURCH will be pleased to serve as intermediary in receiving the names of such benefactors, and the *Young Churchman* will also seek to be a medium between child benefactors in America and the French children whose care they will assume. The children remain in their old homes with the widowed mothers. Copies of letters to their benefactors from a number of these children have been sent to us.

From Munich Archdeacon Nies writes that his war prison chaplaincy has been extended to include service among British prisoners of war in Baden, in addition to the like service which he has performed during the past year or more in Bavaria. "My need for relief funds does not decrease," he writes, "especially as many new British wounded have arrived in my district." The Archdeacon states further that at the "express request" of the American Embassy, under whose guarantee he is working, he will not feel at liberty to write concerning details of this work, but, he adds, "this I can say generally, that my experience with regard to the good treatment of prisoners here is the same as that conveyed to you by the Rev. Mr. Lowrie of Rome, and, like his, is very favorable." It will be remembered that Mr. Lowrie wrote very enthusiastically in regard to the Italian arrangements for Austrian prisoners of war.

May we suggest to our exchanges in England that their readers might be interested in knowing of this service which the American Church is performing in looking after the physical comfort and spiritual well-being of British prisoners of war in Bavaria and Baden? The expense is entirely met, we think, through THE LIVING CHURCH WAR RELIEF FUND, since we understand that Archdeacon Nies has no other resources available for the purpose.

THE LIVING CHURCH family are magnificently supporting both this and other relief funds and we feel proud of them. Perhaps some who made no Thanksgiving Day offering will wish to send a Christmas offering for the purpose.

The following is the list of receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 18th:

S. R. L., New York City	\$ 25.00
Christ Church, Rochester, N. Y.	5.00
"H.", Mishawaka, Ind.	10.00
St. Andrew's Church, Meriden, Conn.	5.00
Church of the Holy Comforter, Gadsden, Ala.	13.17
Rev. H. G. England, Church of the Holy Comforter, Washington, D. C.	12.75
F. J. W., Muskegon, Mich.	5.00
Baptismal Fee	1.00
Rev. and Mrs. George Lynde Richardson, Philadelphia, Pa.	10.00
Trinity Church, Victoria, Texas	12.36
Mr. and Mrs. W. L. Picard and daughter, Mrs. N. B. Hardy, Jackson, N. C.	2.00
"In memoriam George F. Ockford"	5.00
W. T. M.	20.00
Holy Trinity Church, West Chester, Pa.	3.75
A member of Christ Church, Raleigh, N. C.	50.00
St. Stephen's Church School of Delmar, N. Y.	2.00
L. L. G., Philadelphia, Pa.	1.00
"K. K.", Bloomfield, N. J.	10.00
St. Luke's Church, New York City	25.00
In loving memory of E. A. and F. C.	10.00
St. James' Church, Goshen, N. Y.	5.46
Miss Basiline Prince, Athens, Ga.	5.00
Trinity Church, Seneca Falls, N. Y.	21.36
A member of Christ Church Cathedral, S. Louis, Mo.	20.00
St. Mary's Church, Reading, Pa.	14.34
Zion Church, Manchester Center, Vt.	6.15
St. John's Sunday School, Vinita, Okla.	10.00
In memory of "Emmy Joe"	5.00
A. C. L. and E. H. L.	5.00
A. C. C. in memoriam	10.00
Miss E. L. Larrabee, Chicago	5.00
St. Peter's Church and St. Alban's (So.), Portland, Maine	3.30
A member of Langley Parish, McLean, Va.	2.00
St. John's P. E. Church, Langley Parish, Va.	22.30
St. Paul's Church, Big Suamico, Wis.	1.27
St. Paul's Church, Petersburg, Va.	2.50
Mrs. F. M. Hutchinson, Sewickley, Pa.	25.00
"In memory of I. S. S."	5.00
St. Mary's Guild, St. Thomas' Parish, Falls City, Nebr.	2.00
St. Andrew's Sunday School, Jacksonville, Fla.	10.00
St. Paul's Church, Mishawaka, Ind.	25.00
Christ Church, Bordentown, N. J.	18.00
Mary H. Wolcott, Utica, N. Y.	10.10
St. Paul's Church, Concord, N. H.	5.00
Miss M. L. Purdon, New Rochelle, N. Y.	5.00
St. John's Church, Franklin, Pa.	18.00
A communicant of St. Mark's Church, Evanston, Ill.	20.00
A member of Calvary Church, Syracuse, N. Y.	7.50

E. H. L., Grinnell, Iowa	2.00
Church Training and Deaconess House, Philadelphia, Pa.	20.00
Total for the week	\$ 535.31
Previously acknowledged	36,156.15
	\$36,691.46

- \* Relief of French orphans.
- † For Belgian relief.
- ‡ For French relief through Dr. Watson.
- § One-half for French relief through Dr. Watson; one-half for prisoners in Germany.
- \*\* French orphans \$11; relief work through Archdeacon Nies, \$5.
- †† One-half for Belgian relief; one-half for French relief.
- ‡‡ \$2.50 especially for Blind French Soldiers' Fund.
- §§ For relief of prisoners in Germany.
- \*\*\* For work in Geneva.

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

FOR THE ARMENIAN AND SYRIAN RELIEF FUND

Christ Memorial Church, Danville, Pa.	\$ 10.00
St. Peter's Church, Gulfport, Miss.	9.05
St. Peter's Sunday School, Gulfport, Miss.	1.95
St. Peter's Church, St. Paul, Minn.	16.63
Baptismal Fee	1.00
St. Stephen's Church, New Hartford, N. Y.	12.00
Christ Church, Bordentown, N. J.	16.00
A. C. C. in memoriam	15.00
Church of the Redeemer, Rochester, N. H.	22.70
Mrs. W. D. Pratt, Indianapolis, Ind.	5.00
Christ Church Cathedral, Lexington, Ky.	5.00
Trinity Cathedral, Omaha, Nebr.	34.26
"Thank offering", Newton Lower Falls, Mass.	10.00
Anon., New York City	1.00
St. Peter's Church and St. Alban's (So.), Portland, Maine	8.28
All Saints' Parish, Easton, Md.	5.43
Emmanuel Sunday School, Miles City, Mont.	10.00
Church of the Ascension, Waltham, Mass.	.50
St. Peter's Church, Stovall, N. C.	5.00
Holy Trinity Church, Townsville, N. C.	7.00
St. Andrew's Church Omaha, Nebr.	5.00
St. Michael's Parish, Brattleboro, Vt.	7.00
H. L. S., Norwalk, Conn.	5.05
E. L. S., Norwalk, Conn.	5.05
St. John's Church, Massena, N. Y.	14.82
All Saints' Parish, Los Angeles, Calif.	14.30
Christ Church Cathedral, Louisville, Ky.	104.36
Church of the Incarnation, Santa Rosa, Calif.	28.15
St. Luke's Episcopal Church, Hot Springs, Ark.	18.41
St. John's P. E. Church, Langley Parish, Va.	22.29
Bishop Tyler's family Thanksgiving Day offering	7.00
St. Augustine's Church, Kohala, Hawaii	68.50
Friends, Milwaukee, Wis.	20.00
St. Paul's Church, Petersburg, Va.	2.50
Christ Church, Quincy, Mass.	14.56
T. J. A., Detroit, Mich.	10.00
Brownell Hall, Omaha, Nebr.	13.08
Junior Auxillary, St. Peter's Church, Springfield, Mass.	2.00
Trinity Church, Seneca Falls, N. Y.	25.00
St. Luke's Church, Ancon, Canal Zone	8.90
St. Paul's Church, Panama	8.85
E. Episcopal Sunday School, Keyser, W. Va.	12.45
Junior Auxillary, Christ Church, Canon City, Colo.	1.40
St. Mary's Church, Reading, Pa.	1.00
All Saints' Church School, Norristown, Pa.	5.50

ALBANIAN RELIEF FUND

Mrs. Harriet E. Burwell, Bristol, Conn.	\$ 2.00
Friends, Milwaukee, Wis.	1.00
A member of Calvary Church, Syracuse, N. Y.	2.50
Trinity Church, Seneca Falls, N. Y.	25.00

BELGIAN RELIEF FUND

Mrs. F. R. Dickerson, Hartford, Conn.	\$ .25
Brownell Hall, Omaha, Nebr.	10.73
Anon., Redlands, Calif.	5.00
St. Bartholomew's Church, Brooklyn, N. Y.	12.00
St. Mary's Guild, St. Thomas' Parish, Falls City, Nebr.	4.25

POLISH RELIEF FUND

Holy Trinity Church, West Chester, Pa.	\$1.00
"Ivyside", N. J.	1.00
C. M.	1.00

SERBIAN RELIEF FUND

St. Peter's Church and St. Alban's (So.), Portland, Maine	\$1.00
St. James' Church, Goshen, N. Y.	5.46
	\$6.46



ANSWERS TO CORRESPONDENTS

CATHOLIC SUBSCRIBER—(1) A pamphlet by the Bishop of Fond du Lac on *Religious Orders in the Anglican Communion* (The Young Churchman Co., 10 cts.) gives the information briefly.—(2) We do not find the address of an American "Society of the Divine Compassion."—(3) When a priest of a Religious Order is elected Bishop he is released from the Order. Two American bishops now living are former Religious.—(4) Vows are taken for life in the Religious Orders but have sometimes been dispensed for suitable cause.



## CHRISTMAS DAY

BY THE REV. WILLIAM H. BOWN

**C**HRISTMAS DAY brings before us the birth of our Lord, "who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin."

To Him we raise the Triumphal Hymn of praise: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord, Most High. Amen."

The collect brings before us the petition "that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit"; and happily there is but one mind among us at this season of Christmas festivities as to the spiritual profit that may be derived from its rightful use.

The epistle presents the revelation of God in Christ in contrast with the revelation of God under the Old Covenant; and then characterizes the old revelation as imperfect, while it shows us the perfection of the new revelation in Christ by a description of His incomparable dignity as our Mediator, until we see all the wonderful rays of revelation of the Father united in the pure and perfect light of His only-begotten Son.

It is all a proof of our Lord's superiority over the angels, both in person and office; and a most remarkable illustration of the mystery of the Incarnation of the Word; so that from the actual sight of God in the flesh we are raised to the contemplation of things invisible, but full of glory.

The gospel, with far-reaching vision and great catholicity of spirit, proclaims the place which our Lord holds in the history of the universe, and identifies Him most emphatically as the only-begotten Son of the Father, "whose kingdom shall have no end."

Such is the testimony afforded by the collect, epistle, and gospel for Christmas Day, to the truth of the teaching of the Day that He "took man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man."

No doubt, notwithstanding this blessed truth, there are those among us who keep Christmas in a spirit which is doubtful of, or indifferent to, the heavenly descent of the Saviour; who merely recognize the outward attractiveness of the picture of the Birth at Bethlehem; who, because of the horrors of war, and the devastation of lands, and the destruction of homes, forget that from the manger crib to the Ascension Day was one long line of effort in behalf of peace and good-will among men; and, because of these things, they fail to acknowledge Him.

But, God forbid! If we reject Him or His teaching, we shall part with our highest incentive to reverence for our own nature, and in so doing we shall lose sight of the only adequate basis of ethics, and the only true foundation of human society.

We accept the Incarnation of our blessed Lord, and we can see in it something of the supreme wisdom and goodness which called us into being to love God with all our hearts and our neighbors as ourselves.

Yea! We believe more than this—we believe that it was He who taught us that all that we do and all that befalls us wears another aspect since His Advent.

"To Thee, then, O Jesu,  
This day of Thy birth,  
Be glory and honor  
Through heaven and earth;  
True Godhead incarnate:  
Omnipotent Word!  
Oh, come, let us hasten  
To worship the Lord!"

## THE NEW LECTIONARY

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

CALENDAR—THE FOURTH SUNDAY IN ADVENT, WITH CHRISTMAS WEEK

4th Sunday in Advent	Gen. 8, 15-17 or Isalah 62	Rev. 4	Zech. 2 or Micah 5, 2-9	Luke 1, 57-end or I John 4, 7-end
Christmas Day	Isalah 9, 1-17	Matt. 1, 18-end	Isalah 7, 10-16	I John 5
S. Stephen, Martyr	Gen. 4, 1-16	Acts 6	Wisdom 4, 7-15	Acts 7, 59-8, 8
S. John Evangelist	Exodus 33, 7-end	John 13, 21-35	Isalah 6, 1-7	II John
The Innocents	Jer. 31, 1-17	Matt. 18, 1-14	Baruch 4, 21-30	Mk. 10, 13-27
Friday	Gen. 11, 12, end	Acts 7, 2-8	Isalah 29	Titus 2, 11-3, 8
Saturday	Gen. 13	Romans 12	Isalah 30, 1-26	Heb. 1, 1-12

**T**HE first Lesson on Sunday morning is the account of God's Covenant with Noah; and in it we pass from the severity of God's Judgment to the divine mercy. God's covenant with man in and through Nature is at once the basis of all that God will thereafter do for the sons of men, a connecting link between this and Creation itself, and also leads up to Christmas. More-

over, the rainbow of Hope, born of tears and sunshine, "is the symbol of grace as ever ready to return after judgment and to stay the evil from proceeding so far as to accomplish a complete destruction. Such also is the import attached to it when forming a part of prophetic imagery in the visions of Ezekiel (1, 28) and of St. John (Rev. 4, 3)" (Fairbairn, *Typology of Scripture*, vol. I, page 247). We have accordingly given Revelation 4 as the second lesson, notwithstanding its use in course reading on Friday evening after the First Sunday in Advent. The Old Testament alternative lesson is Isaiah

62, with its promise of salvation to come for the whole world.

The selections for week days following the Fourth Sunday in Advent give place, of course, on four days this year, to those for Christmas and the other holy days. On Friday we resume the reading of Genesis with the Call of Abraham, the introduction into human history of a new principle whose climax is seen in the Incarnation and to which the Christmas canticles make specific reference.

Sunday evening is also Christmas Eve—hence the choice of lessons. Luke 1, 57-end, the Hymn of Zacharias, finishes the introduction to the Life of our Lord and is backed by God's promise through Zechariah to come and dwell with His people. The other New Testament selection leads up to Christmas with its "Beloved, let us love one another," and the first lesson is Micah's prophecy of Bethlehem as the birthplace of the King.

The week-day lessons, as in the morning, refer, of course, to Christmas and following holy days, and on Friday we resume the course reading of Isaiah, the New Testament selections being topically selected, the Book of Revelation having been completed the week before. Isaiah 30 is a discussion of flesh and spirit, and fitly followed by the Hebrews selection on the Birth of Him who was "the Word made flesh" by the power of the Spirit.

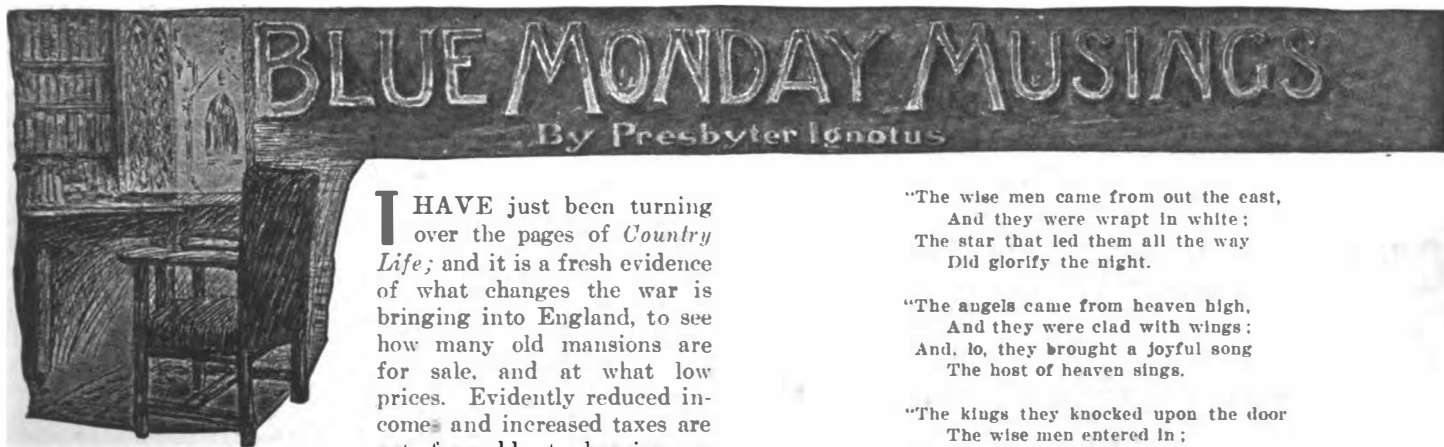
NOTE:—In answer to an inquiry on the subject, I will say that the only authorized lectionaries now are: First, the existing Prayer Book Lectionary and, secondly, the New Lectionary adopted for permissive use by the last General Convention. Those of 1910 and 1913 are no longer permissible. Also, while there is no law compelling anyone to use the New Lectionary against his will or judgment, the commission desires the fullest possible expression of opinion from the Church on its report, and unless clergymen will actually use the trial lessons they will not be in the best position to advise for or against.



## THE INCARNATION

O Lord, Thy greatness highest Heaven could not contain,  
Yet Thou in wondrous love didst deign  
To be incarnate, born in great humility,  
A lowly manger cradling Thee!

HARRIET APPLETON SPRAGUE.



I HAVE just been turning over the pages of *Country Life*; and it is a fresh evidence of what changes the war is bringing into England, to see how many old mansions are for sale, and at what low prices. Evidently reduced income and increased taxes are not favorable to keeping up

great estates, and I gather that an unofficial movement is already on foot to multiply small holdings, and to put parks under cultivation. Whatever means more intense cultivation of the soil, and an increase of free-holders, will be no doubt desirable in the end, as making England better able to feed herself; but, on historic and aesthetic grounds, it seems a pity. What lovely houses they are! Surely domestic architecture never has reached such perfection anywhere else, as in England; and I do not wonder that the German Crown Prince patterned his new mansion after an English country-house, however displeasing that was to some of his ultra-patriotic critics.

Here, in the advertising pages, is a superb old Queen Anne house, standing in a park of two hundred and fifty acres, a river winding on its borders. Over the leaf a fifteenth century half-timbered house in Shropshire is illustrated, opposite which one sees a most fascinating picture of a Tudor gate-house, leading into a wonderful courtyard, the whole dwelling erected in Henry VII's time, and less than two hours from London, by train. An Inigo Jones manor-house, built in 1650, surrounded by a park of seven hundred acres, looks as if it had just come out of a romance; and my eyes hesitate between an Elizabethan manor-house, with oak panelling throughout, and a Jacobean dwelling, with great yew hedges, and walled gardens.

If I were rich, I should be tempted to buy Cloakham House, which carries with it the Lordship of the Manor of Axminster; and yet, even as I come to that conclusion, I see a castellated building just on the border between Scotland and England, and my heart fails me. Talk about Castles in Spain! An English country-house is far more desirable.

One thing, however, in all the advertisements is striking to an American, and shows that in certain departments we have improved upon our cousins overseas. Here, for example, is a beautiful old house I know well in Hertfordshire, whose present possessor finds it evidently too much to keep up. It has nineteen bedrooms and two bathrooms, according to the advertisement! Some others advertise twenty-five bedrooms, and two bathrooms; while for a smaller house, of ten or twelve bedrooms, one bathroom is proudly mentioned. Reading that delightful story of Ian Hay's, *A Man's Man*, recently, I smiled at the description of an assemblage outside the single bath-room door of an ample mansion, in the early morning; the daughter of the house, two young men, and the hero, ready to make a rush for the next turn after the dilatory old gentleman inside had finished splashing. Contrasted with the other accessories of the life depicted in the story, it seemed absurd enough.

But I wish our rich people had taste enough to discover architects who could match those exquisite old houses with which England is gemmed. Too often the American establishment of that type is costly, "palatial", but tasteless, frigid, out of harmony with its setting and local traditions. There are some which suit: what a joy to enter them! But alas! they are rare.



How EXQUISITE this poem by Sara Teasdale, in *Harper's Magazine!*

"CHRISTMAS CAROL.

"The kings they came from out the south  
All drest in ermine fine;  
They bore him gold and chrysoprase,  
And gifts of precious wine.

"The shepherds came from out the north,  
Their coats were brown and old;  
They brought him little new-born lambs—  
They had not any gold.

"The wise men came from out the east,  
And they were wrapt in white;  
The star that led them all the way  
Did glorify the night.

"The angels came from heaven high,  
And they were clad with wings;  
And, lo, they brought a joyful song  
The host of heaven sings.

"The kings they knocked upon the door  
The wise men entered in;  
The shepherds followed after them  
To hear the song begin.

"And Mary held the little child  
And sat upon the ground;  
She looked up, she looked down,  
She looked all around.

"The angels sang through all the night  
Until the rising sun;  
But little Jesus fell asleep  
Before the song was done."



I FOUND THIS anonymous poem among old papers put away twenty years ago. It is surely worth reprinting. Does anyone know who wrote it?

"AND THERE WAS NO ROOM FOR THEM IN THE INN"

"A little cry goes shivering  
Between the night and morn,—  
The holy night of wonder,  
When God on earth was born:  
A shadow in the darkness  
Across the lighted pane—  
This is Thy time, O Son of Man,  
And hast Thou come again?"

"It is Thine image only,  
The likeness of the Son,  
Whose home was Mary's bosom,  
The sole begotten One;  
Thine image, marred and broken,  
Born of the world's long sin,  
That wanders wide this Christmas night  
And no man takes it in.

"Thy crownless head in Bethlehem  
Lay in the manger poor;  
For Thee no fire was lighted,  
There swung no open door;  
O'er all Judea's hillsides,  
In all her cities fair,  
There was no room save one poor stall  
For David's Lord and Heir.

"And still the child and mother  
By many a weary way,  
Through ages lost and lonely  
Go wandering far astray  
Homeless, by red-lit windows,  
Where children round the knee  
Crowd close to hear of Him who came  
A Babe in Galilee.

"They hear from echoing belfries  
The first glad tidings rung,  
And round God's shining altars  
Christ's Mass in splendour sung,  
They crouch, athirst and hungered,  
They knock, and are denied—  
And outcast, as of old, they keep  
The world's great Christmas tide.

"Thou Child who borest earth's sorrows,  
We give Thee, as we gave,  
Only the bitter bread of tears,  
Only the cross and grave.  
But Thou, O Son of Mary,  
In that Thy Day of Doom,  
Shalt hold the Shining Gates of Heaven  
Where we would fain find room.

"Grant us, O Judge tremendous,  
When we as outcasts stand,  
To see beside an open door,  
The stretching of Thy Hand."

## A LETTER FROM THE ENGLISH ARCHBISHOPS

Presents the Intended Lasting Effect of the  
National Mission

BISHOP OF LONDON ON EPISCOPAL REVENUES

*The Living Church News Bureau*  
London, November 27, 1916

THE Archbishops of Canterbury and York have written a letter, from Lambeth Palace, addressed to the faithful of their provinces, with the following heading: *The National Mission—and After: A Reminder to the Clergy and Laity of the Church of England*. The two Primates point out there is a danger lest it should be thought that the National Mission of Repentance and Hope will be over when its message has been delivered during the closing months of the year:

"The truth is that only then will the main work of the mission begin. Were it to end in December, 1916, it would be a failure. It will fulfil its purpose only if January, 1917, finds us girding up the loins of our mind for a new start. Therefore, even before the message has been fully delivered, we feel bound to guard against the dangers of any time of reaction, listlessness, or uncertainty. The work of the National Mission will not have been accomplished until the National Church stands as the living witness that the leaven of Christianity has indeed penetrated every department of our national life."

"The lessons which the mission has taught us with new clearness and force seem to indicate some of the lines along which our immediate move forward must be directed:

"Have we not learned, for example, through the eagerness of our desire to present the Christian faith as the one sure foundation for the upbuilding of our national life, how many thousands of professing Christians and Churchmen there are who have a wholly inadequate understanding of its depth and range, and how urgent, therefore, is the need of reviving and perfecting the ministry of teaching? Have we not realized that if the Church's public worship is to attract and uplift the people of the land there must be more freedom of adaptation to meet the needs and desires of their actual lives; and that the Holy Communion must regain its rightful place in our hearts as the true center of Christian fellowship and worship? Has not our experience of the results of the united effort of the Church taught us that new life and hope can spring up in the most lonely or the most hard-pressed parishes? Have we not been made to realize more keenly than ever abuses and anomalies in the outward structure of the Church's life which not only distress ourselves but also perplex or offend the conscience of those whom we most desire to draw into our fellowship? Has not the very message of the mission brought home to us how much more clear, courageous, and sustained must be the corporate witness and warfare of the Church against the sins which stain our national life, how great is the call to commend the Spirit of Christ as the Spirit by which the problems of our industrial life can be most surely solved?"

In order that these aspirations and discussions may have useful suggestion and guidance, the Archbishops propose to appoint five committee of inquiry to report to them—in brief summary of the terms of reference—upon (1) The Teaching Office of the Church; (2) Divine Public Worship of the Church; (3) Evangelistic Work of the Church at home; (4) Reform in the existing Administrative System of the Church; and (5) The Church and Problems of Industrial Life. Their hope is that within perhaps six months some, at least, of these reports may be forthcoming. The reports of these committees should "help to prevent thought and discussion from being desultory, ill informed, or irresponsible, and to form a strong public opinion in the Church as to the things which ought to be and can be done."

Presiding last week at a meeting of the London diocesan conference to consider the estimates of the diocesan board of finance for 1917, the Bishop of London alluded to what he described as the "eternal grievance" which was supposed to

Episcopal  
Revenues

exist about his episcopal revenues and official residences, and made a notable proposal. It had struck him that it would be a good plan if the income of the see could be paid to the board of finance on condition that the board also took charge of the see houses.

Such an arrangement, of course, could only hold during the time he remained Bishop of London. His suggestion was that a moiety of the income should be paid to himself, that he should occupy a small house to be taken by the board of finance, and that the board should be responsible for the upkeep of the two see houses. London House (the Bishop's town house in St. James' square) might be used as offices for various diocesan activities and societies. As for himself, he had for six months lived in two rooms at Fulham palace, which had been used as a retreat house for the clergy during the National Mission, while London House had served as the offices of the mission. Personally it would be no sacrifice to him to live in a small house; it would, in fact, be more comfortable. But the matter would require careful consideration from all points of view. He should like to make it perfectly plain that he would never consent to Fulham palace being put to secular uses, hallowed as it was by 1,300 years' association with the Church. Another stipulation was that the sum of £1,000 a year which he gave to charitable objects should continue to be devoted to that purpose. Among the matters which would have to be considered was that he as Bishop of London must reside where he could be in personal touch with the leaders of thought and of the state. As far as he was personally concerned, the Bishop was prepared to live where, how, and on what scale the diocese decided was most likely to promote its well-being and efficiency.

General Sir William Robertson, chief of the imperial military staff, unveiled on Saturday a stone cross in the quadrangle of Bradfield College as a memorial to old boys who fell in the war. The memorial cross is Celtic in design, and the squared faces of the shaft bear the names of those who have died, beneath the words *Pro Deo et Patria*.

Before the unveiling ceremony a memorial service was held in the chapel; and in the quadrangle, standing on the steps of the Cross, the headmaster read out the names of those commemorated. The record of this public school in the war is a very notable one. Out of about 2,700 old boys on the register, 1,200 are known to have joined the King's forces. One of them has gained the Victoria Cross; other distinctions, 83; mentioned in dispatches, 163. The number of those who have been killed is 159.

General Robertson congratulated the college on what he described as its wonderful record in the war. The public school boy was not to be surpassed—he did not think equalled. Referring to how the war was going on, we might look forward to the future, he thought, with complete confidence, subject to the condition that we did the right thing, and did it in time.

Correspondents of the *Saturday Review* writing on the subject of the continuity of the English Church from Catholic antiquity do well to call attention to the official voice of the Church concerning her continuity.

A classical passage, that in "Concerning the Service of the Church" (Prayer Book), records, as is pointed out, how "the service in this Church of England these many years hath been read in Latin to the people". Had the divine who wrote this, says one correspondent, any doubt as to continuity, he would certainly have used another expression. He might have spoken of a "superseded" or a "bygone" Church, not of "this Church of England these many years".

The Rt. Rev. Dr. Bury, Bishop of English chaplaincies for Northern and Central Europe, has left England for Switzerland, and hopes to visit the British prisoners of war at Ruhleben. Hitherto, although German ministers of religion have been allowed to visit camps in Great Britain, the German government has refused visits to the camps by any English Church priest, except the resident chaplain in Berlin, but is now willing to give this Bishop facilities for paying a short visit to Ruhleben.

J. G. HALL.





## The Cry of the Orphans of France

By the Rev. SAMUEL N. WATSON, D.D.

Rector of the Church of the Holy Trinity, Paris

PARIS, November 20, 1916.

**A** NEW step forward has been taken in the arrangements for the care and the education of the "Wards of the Nation" here in France—for the orphans of the War are regarded by the people as their richest treasure, and in a peculiar sense their own to guard and shield. My last communication dwelt especially



PAULETTE MOURET

An Orphan of France, from Crell, in Oise

on the work of the *Comité d'Attribution* for the orphans: since that was written I have accepted a place as a vice-president of the *Fraternité Américaine*, known in America as "The Fatherless Children of France": and these two great committees, representing together the best that there is in France of devotion to and of knowledge and experience of the needs of the orphans, have combined their interests and their usefulness by the creating of what is known as the *Commission Supérieure pour les Orphelins de la Guerre*. Six members have been chosen from the *Comité d'Attribution*, and six members from the executive committee of the "Fatherless Children of France" to form the *Commission Supérieure* of twelve members: and this new overhead commission of joint interests now represents and has in its files the records of approximately ninety per cent.

of all the needy war-orphans, and in addition has the experience of all these long months of expert service, with the necessary machinery all organized to carry on the work. The *Commission Supérieure* is another example of that splendid *Union Sacrée* which France is showing; and its formation has meant the sinking of all petty and localized interests in the one effort to serve *la Patrie*, and to unite every force for the common good. In this commission, as in the two constituent committees, every political and religious and social force in France has a voice; and the one dominant motive is the need of the needy, and the paramount demands of justice and mercy. At the head of the commission is the Chief Justice of France, a noble-hearted man with a great mind and a great soul, who is the very incarnation of equity and fairness; and the other members are, from the *Comité d'Attribution*, M. Appel, who is the head of the *Secours National*; M. Croiset, who is the Dean of the Faculty of Letters; the Chanoine Dupin, who represents the *Archevêché*; M. Lavignon, who represents the orphans of the city of Paris; and the rector of the American church in Paris; and from the committee of the Fatherless Children of France are M. Liard, who is the rector of the University; General de Lacroix, who represents the Protestant interests; M. Deutsch de la Meurthe, who is the treasurer and represents the Jewish interests; M. Pages, who is an inspector general of public instruction; M. Dubreuille, who is the secretary of the socialist party; and Mr. Charles Carroll, my American colleague; so that the *Commission Supérieure* has ten French members and two American members. The commission is charged with the duty of considering all the new needs of orphans as they may arise, and with all

outside relationships to new organizations or to new means of relief; and by its composition it is in direct relation to the two ministries most deeply concerned in the well-being and education of the orphan children.

This detail is very practical, but it is necessary to recount to keep you in touch with how the work goes on; and I am convinced that American sympathy should and will turn most heartily now to this great question of the orphans, which, as I wrote you last, is the great cry of France's need to-day to our generosity; and therefore I feel you will want to know of the factors with which we have to deal, and of how necessary it is that American interest should remember that these are France's children, France's richest treasure, that they touch very close to France's heart, that her *amour propre* is the keenest sentiment in France's character, and, therefore, that all that is done must be done in clear knowledge of how France lives and works, and in tender and intelligent sympathy with how France thinks and feels.



MARIE AND EDMOND ROUX

War Orphans of the Gironde, France

Many is the time that I have had to repeat to people eager to help, but not quite thoughtful enough of what they were trying to help, that the real way to be helpful to another's need—to be sympathetically helpful—is to help the life of others as they really want to be helped, and not as we think they *ought* to want to be helped.

And it is for that reason especially that I want to stress in this letter the work of the *Fraternité Américaine*, the "Fatherless Children of France" Committee, because of the deep and sympathetic knowledge they have of the work they are trying to do.

They first began with the idea that it was of foremost importance to France to keep the orphan child in its normal surroundings, and that the normal surroundings of the little growing life are the arms of its mother, and the home in which the little bereaved family lives. They took as their way of working an attempt to help the family, the mother as well as the child, but the mother through the child, thinking that it meant an infinite deal to the mother as well as to the child that the two should be kept together, and that the home kept going might save both mother and child. And their thought was a wise one; above all it was a sympathetic one toward France; for the very heart of all that is best and most beautiful in French life and French relationships and French ennobling traditions centers about the *foyer*, the fireside. The "Fatherless Children of France" Committee began by arranging for the care for two years by an American family, or person, or child, of a French orphan child, on the basis of payment of ten cents a day, or \$36.50 a year, or \$73 for two years. It was reckoned that if



THE FAMILY LE CORRE

A French "War Widow" and Her Children, of Finistère

the widowed mother could have fifty centimes a day in addition to her pension from the government she could and would keep the child with her and keep the little home going; so the friends in America send the money, and the little pension of forty-five francs for every three months is sent by postal order to the mother, and each postal order bears the name and address of the American giver; and the committee charges itself also with sending the photograph of the orphan child and an account of the welfare of the child.

It is a work that is well done, and thoroughly done; and it is a wonderful agency in the establishing of permanent bonds of sympathy between America and France. I wish it might be helped to the fullest extent possible; and we need the help, for we have to-day the names of 53,000 children on our lists at the Ministry of Public Instruction who are in need of this help, for whom we have not the money. We have the "act of death" of the father as a soldier, and the "act of birth" of the child, and the certificate of the character and need of the mother; and all we need is 53,000 times ten cents a day, to care for these children.

In mentioning the Ministry of Public Instruction, tribute should be paid to the devotion of those by whom the admirable arrangement for the carrying on of the work of the "Fatherless Children of France" Committee was made possible. The work is all housed in the great building of the Ministry on the rue de Grenelle, where, thanks to the courtesy and interest of the brilliant Minister, M. Painlevé, whose devotion to the interests of France's children is unceasing, the many rooms needed are provided without cost to the committee. The clerical labor necessary is very great, for complete records are kept of each child, and all this work is done without cost to the committee by the courtesy of the Minister, who puts at the disposal of the committee the services of school-teachers from the invaded districts of the North, who are under pay of the Department necessarily, but out of their regular work because their posts are in the hands of the enemy. For the organization of this work and the arrangement of a strong central committee of directors to control it we are indebted to the wisdom and organizing ability of one of France's great men, M. Liard, the rector of the University of Paris, in whose cabinet at the Sorbonne our committee holds its meetings; as does also the *Commission Supérieure*. The moving spirits in the actual campaign which created American interest in the "Fatherless Children of France" are two earnest, devoted women, Miss Schofield and Miss Fell, whose names are so well-known in America, and who have earned the gratitude of France. Speaking of them to me one day, M. Liard said with emotion: "They are true Apostles."

And I want to stress the work of the "Fatherless Children of France" for this special reason now, because we have just created a new department of work, to reach another class of



JEAN MOREAUX  
A War Orphan of Chalons, France

orphans of the war, viz., the children in the isolated districts. For up to now we have had to work largely through local societies—what in France are called *oeuvres*—and the *oeuvres* are practically all in the towns and cities, and there are none in the country; and so these isolated children run a danger of being neglected. Or, what is also a danger for France, the mothers have a tendency to flock to the towns and cities, and bring their children with them, because they think life will be easier, and in their discouragement they are lonely, and they hear that they can obtain help for the children from the *oeuvres*; with the result that the children are brought into squalid quarters and unhealthy surroundings, and with the further results that the lands are neglected, and the little patch of land the mother has goes to waste, which is a vital question in a land like France, which is essentially a country of little holding and *petits cultivateurs*.

It is essential for France to keep the little families on the land, to bring up the children in love of the land; and it is far better for the children; for all these reasons, because France is a country of little countries, of *petits pays*, each with its own traditions, and France if it is to stay France must guard its traditions which have made it France, and the child must be brought up in its normal environment, the Breton as a Breton, and the Norman as a Norman, and the Bordelais as a Bordelais. The child must be brought up with the local atmosphere of its proper home about it, for, admirable as the *Orphelinats* often are, the *foyer* and the love of the *foyer* mean much to the child's after traditions; and mother and child need each other and need the home ties; and for the child also, the free life of the country is far better than the cramped life of the city; and then also, France needs her children on the land.

All this is in the vision which the "Fatherless Children of France" have set before them in their work; and we have to-day the names and records of 1,500 of these isolated children who are not in touch with the *oeuvres*, for whom we need help now, to-day, at ten cents a day, to keep home and child and mother and land in touch one with another. I am sincerely hoping that the "Cry of the Orphans" of France may be widely heard at the Christmas time in our rich and favored land, and that our own people, and our own brethren of the clergy, will respond to your own earnest efforts, and make Christmas Eve the Day of the Orphans of France in all the hearts and homes of our sympathetic people.

[The editor would remind readers that contributions for this object may be made through THE LIVING CHURCH WAR RELIEF FUND, and the Fund is also ready to act and make known the names of those who volunteer to act as "benefactors" of specific children, according to the plan outlined above.]



#### THE ANGELS' LULLABY

Yonder in a manger bed,  
Where a Baby lies—  
Angels flying to and fro,  
Sing their lullabies.  
He has come, the infant King,  
Heavenly music now doth ring,  
Glory! Glory! From the sky!  
'Tis the angels' lullaby.  
Through the watches of the night,  
Now to earth they wing,  
Clad in raiment, pure and white,  
"Praises to the King."  
Precious gifts the wise men bring,  
When they see the star,  
And they hear the angels sing  
O'er the plains afar.

EUGENIE DU MAURIER.



## NEW-YORKERS PROTEST AGAINST BELGIAN DEPORTATIONS

Crowded Mass Meeting Held in Carnegie Hall

STIRRING RESOLUTIONS ARE ADOPTED

### RESOLUTIONS ADOPTED AT BELGIAN PROTEST MEETING

"WHEREAS, The world has been appalled by the reports from Belgium of the deportation into bondage of thousands of the non-combatant population; and,

"WHEREAS, These reports are uncontradicted, and the depopulation appears to be a deliberate breach of the promises made by the German authorities to induce the Belgians to return to their own country; and,

"WHEREAS, We learn from the highest authority that the reports in the press of the cruelties perpetrated are not overdrawn, but are really understated; and,

"WHEREAS, Although the German authorities say that the deficiency of work in Belgium is due to the laziness and ill will of the Belgians, it is known that hundreds of thousands of tons of provisions, machinery, and supplies of all kinds have been removed to Germany, to say nothing of the millions of dollars taken by way of fines and indemnities from these poor people, who, robbed of all their resources, are now being driven off in hordes under the pretence that they are ungovernable and will not work; therefore, be it

"Resolved, That we, American citizens assembled in public meeting at Carnegie Hall, New York, express our abhorrence of these fresh outrages and violations of the laws of war, the law of nations, and the instincts of common humanity, deliberately perpetrated by the German government, and that we extend our sympathy to the unfortunate people thus made the victims of the calculated cruelty of the conquerors of an innocent nation.

"Resolved, That we request the government of the United States to protest with all its force and earnestness against these outrages; to emphasize the detestation with which the American people regard these abuses, and to request the German government, in the name of all neutrals, to cease its policy of expatriation and slavery; and we pledge our utmost support to the administration in whatever way it may conclude to act.

"Resolved, That copies of these resolutions be sent to all the representatives of the German government who can be reached in this country."

THE foregoing resolutions were unanimously adopted by a meeting of American citizens in New York which crowded Carnegie Hall on Friday evening, December 15th. Although a severe storm of snow and wind was raging, the hall was full to overflowing. "The Enslavement of Belgians" was the topic discussed.

The Rev. Dr. William T. Manning, rector of Trinity parish, was the presiding officer. There were seventy-eight vice presidents, many of them of international fame. A number of our clergy were also included. A large platform had been erected on the stage, and this was crowded long before the meeting began.

After the opening address by Dr. Manning, telegrams and letters were read by Bishop Gailor of Tennessee. Speeches of great force and value were made by James M. Beck, Alton B. Parker, and Elihu Root. President Hibben of Princeton University read the resolutions at the close of the meeting as printed above.

Dr. Manning was frequently and vociferously applauded as he said: "This meeting has been called to express openly and publicly the indignation and abhorrence which we felt, as American citizens, against deeds committed in Belgium, France, and Poland, by the Germans, deeds which were 'supposed to have become extinct among civilized peoples.'"

"That martyred nation," said Dr. Manning, "which, more than and other, has sacrificed itself for the sake of law and right and honor, is appealing in its dire distress to all the world, and to the neutral nations in particular. This meeting is in answer to that appeal. We wish to express our unmeasured sympathy with the wronged people of Belgium."

Dr. Manning emphasized that the meeting had not been arranged for the expression of words of hate, nor was it intended to condemn indiscriminately all Germans. The German people, he said, had been misinformed, misled, and "cruelly betrayed by those in whom they have trusted".

"We believe there are many Germans," Dr. Manning continued, "who condemn these infamous deeds as strongly as we do. We hope

yet to see them free themselves from the power of autocratic and unscrupulous leaders who have robbed Germany of her high place among the nations, and carried her into crimes which have shocked and amazed the world. But we are here to say that as American citizens, and as true men and women, we denounce and utterly condemn such acts as the invasion of Belgium, the sinking of the *Lusitania*, and now the climax of atrocity, the taking into slavery of defenceless and unoffending civilians."

"I point you to one who has shown us the power of moral witness, at the risk of his life has lifted up a voice that has been heard in every land, the great Cardinal Mercier, whose name is an honor to Belgium, an honor to the Roman Catholic Church, an honor to Christianity throughout the world, and an honor to mankind.

"We are asked to speak out for the sake of Belgium. I say that it is time for us to speak out for the sake of our own honor, our own land, and our own souls."

There were letters read from Joseph H. Choate, Col. Roosevelt, and others, denouncing Germany's action. Col. Roosevelt characterized the deportations as a "hideous infamy". Mr. Root, speaking with characteristic earnestness, declared that the law which Germany had violated was "our law", and continued:

"We have a right to have it observed, and it is our duty to our children and to our country that we shall not remain silent in the face of open, flagrant, contemptuous disregard and violation of it."

Mr. Root argued that the United States could do more by exerting the full power of public opinion than by resorting to its armed forces. When he demanded to know, "Are we so sunk in comfort, in luxury, in self-satisfaction, that we have lost the old spirit of American freedom?" there were cries of, "No, no, no," from all parts of the house.

It was a meeting long to be remembered.



### HOW ROME MADE PEACE

HERE is a great deal of misapprehension and misinterpretation of the historical settings of the coming of Jesus. The age is described as an age of peace, peace throughout the world under the imperial sway of Rome. There was peace in the sense that all kingdoms had been subdued by Rome and attached to her empire. This was the wonderful "Pax Romana". But among the millions of souls who made up that empire there was anything but peace. Cruelty and oppression reigned. Half the population of the empire were slaves.

Scholars point out the fact that Rome had extended her empire, not by destroying the nations, but by linking their wealthy families to the wealthy families of Rome, thus establishing a community of interest against the poor people and the slaves, whose toil enriched this aristocratic, plutocratic minority. It was a league of all the rich people in the world against all the poor people in the world. The poor lived in constant fear of the rich, and the rich lived in constant fear of the poor. Insurrections were taking place in all parts of the empire. But the masters had the Roman legions at their disposal, and by the power of arms kept the poor and the slaves in their place.—*Selected.*



### WHAT OF THE NIGHT

Sentinel, set in the blood-soak'd trench,  
What of the night?

"Nothing: the growl of the wolves of war:  
The throb of flame from hell-gate ajar:  
A trail through the night like a fallen star:  
The riven limb and the crimson drench!  
But—All's right!  
Answer: All's right!"

Mother, across the bitter foam,  
What of the night?

"Nothing: my ears are dull'd with pain;  
My eyes are blind in the ache and strain  
For the sight of one coming never again,  
Never, ah never returning home!  
But—All's right!  
Answer: All's right!"

Watcher from Heaven's so distant Throne  
Across our night:

Oh, by Him of the spear-torn scar,  
Canst Thou, silent, abide so far?  
Can Heaven content Thee while such things are?  
Is this Thine earth? is this Thine own?  
Is all right?  
God: Is all right?

H. BUCHANAN RYLEY.

CONSECRATION OF BISHOP BURLESON

THE Rev. Hugh Latimer Burleson, D.D., was consecrated Bishop for the missionary district of South Dakota in the Cathedral of St. John the Divine, New York City, on Tuesday, December 14th. The Holy Communion had been celebrated at half past seven, and Morning Prayer was said at nine o'clock.

At the service of ordination and consecration twenty-four bishops, about one hundred and fifty clergymen, and a congregation of upwards of twelve hundred people were present.

The several portions of the service were taken as follows:

Communion Office to the Epistle of the Day: The Rt. Rev. Daniel Sylvester Tuttle, D.D., Presiding Bishop.

Epistle: The Bishop of New York.

Gospel: The Bishop of Minnesota.

Preacher: The Rt. Rev. Arthur S. Lloyd, D.D., president of the Board of Missions.

Presenting Bishops: The Bishop Coadjutor of Missouri, the Bishop of Pennsylvania.

Certificate of Election: The Rev. M. George Thompson.

Confirmation by House of Deputies: Mr. George Gordon King.

Evidence of Ordinations: The Rev. A. B. Clark.

Canonical Testimonial of Bishops: The Bishop of Massachusetts.

The Litany: The Bishop of Delaware.

Consecrators: The Presiding Bishop; the Bishop of Minnesota, the Bishop of New York.

Attending Presbyters: The Rev. Allan L. Burleson, the Rev. John K. Burleson, D.D.

Deputy Registrar of the General Convention: The Rev. William E. Gardner, D.D.

Master of Ceremonies: The Rev. Canon George Francis Nelson, D.D.

The following took part in the laying on of hands: The Presiding Bishop; the Bishops of Minnesota, New York, Massachusetts; the Bishop Coadjutor of Missouri; the Bishop of Delaware; Bishop Lloyd; the Bishops of Rhode Island and Pennsylvania.

Bishop Lloyd preached the sermon, which is printed in full elsewhere in this issue. It was a pleasure to many friends of the newly consecrated Bishop to have two of his brothers serve as attending presbyters while his mother and a sister were in the congregation.

Bishop Burleson and his family will leave New York in the early part of January. He expects to go into residence in his new field about the middle of the month.



AT EVERY moment of our lives we should be trying to find out, not in what we differ with other people, but in what we agree with them.—*Ruskin.*



I HAVE NOT only many outward enemies to grapple with, but I have myself, my worst enemy, to encounter and subdue.—*Bishop Beveridge.*

BOUNDLESS LOVE!

By ZOAR

OH! let us hasten to Bethlehem and fall at the feet of the Babe, there with adoring love to welcome our King. What soft light radiates from His sacred face, as He lies sleeping in the arms of the Blessed Virgin—yes, blessed among women! What inexpressible love pervades our whole being, what delight fills our thankful hearts! Whence then comes this strange happiness which lifts us out of ourselves? Aye, are we not kneeling before its very source: the Babe of Bethlehem with His wondrous message of love, *boundless* love for a lost world? —love of God touchingly expressed in the very helplessness of the Babe, in all that is to come to us through Him, who lies there, robed in our flesh, a simple child? Yet, oh! the depths, the heights, and the breadth of the love of God—very God of very God, begotten not made!

"Oh, come, let us adore Him, Christ the Lord."

In these distracted times, with Christian nations appalling the world with the frightfulness of their war, with death and hell riding triumphantly through their lands, shall we not, who are still enjoying the blessings of peace, again listen to the message of love, and, catching its heavenly accents, pray, earnestly pray, that the message may not fall on heedless ears, that it may reach our hearts as never before, and through us, in our worship and adoration, in our service to God and to men, in our humble, daily life, radiate and reach the cold, the indifferent, the suffering hearts of the world?



A BEAUTIFUL TRADITION

ONE tradition is beautiful. In the farthest East, it says, lived a people who had a book which bore the name of Seth, and in this was written the appearance of the star of the Messiah, and the offering of gifts to Him. This book was handed down from father to son, generation after generation. Twelve men were chosen who should watch for the star; when one died another was chosen in his place. These men, in the speech of the land, were called Magi. They went each year, after the wheat harvest, to the top of a mountain, which was called "The Mountain of Victory". At last the star appeared, and in the form of a little child, and over Him the sign of the cross; and the star itself spoke to them, and told them to go to Judea. For two years, which was the time of their journey, the star moved before them, and they wanted neither food nor drink. Gregory of Tours adds that the star sank, at last, into a spring at Bethlehem, where he himself had seen it, and where it still may be seen, but only by pure maidens.—*Holy Days and Holidays.*



THE RT. REV. HUGH S. BURLESON, D.D.  
Missionary Bishop of South Dakota



## Meeting of the Board of Missions

NEW YORK, December 13, 1916.

**T**HE members of the Board of Missions elected by the last General Convention and by the synods of the eight provinces held their first regular meeting since their election in New York on December 13th.

Of the membership thirty-six were present, including one new member among those elected by the General Convention and one new member from the First Province, one from the Second, two from the Third, one from the Fourth, and one from the Fifth.

Bishop Harding and Dr. Manning were asked by the General Convention to accept again membership on the Board. Bishop G. Mott Williams was reelected by the synod of Province V. All three have accepted their reelection. Bishop Harding and Dr. Manning were present.

Mr. Moses T. Pyne had been elected by the General Convention but felt unable to accept his election and his place was filled by Mr. Blanchard Randall of Baltimore, Md.

The treasurer in presenting his report asked for the reelection for the next three years of Mr. E. Walter Roberts as assistant treasurer and Mr. J. W. Henry as second assistant treasurer. These nominations were acceded to with hearty unanimity by the Board. His report was most encouraging, showing an increase up to December 1st over the same period last year of \$10,765.42. The most encouraging part of this report was the large increase in parish offerings, amounting to \$3,400 over the same period last year. This seems to indicate that parish treasurers are heeding the request of the Board and making earlier remittances. The One Day's Income Plan reported receipts amounting to \$4,293.03.

### Report of the Treasurer

At its meeting in October a resolution was adopted by the Board to express to the Woman's Auxiliary the high appreciation and thankfulness of the Board of Missions for the great offerings of the Auxiliary and to welcome the counsel and advice of the members of the Auxiliary with the Board regarding the appointments of those who are supported by the United Offering. The Woman's Auxiliary responded by adopting the following resolutions:

### Coöperation with Woman's Auxiliary

"Resolved, That the gracious invitation of the Board of Missions to admit the Woman's Auxiliary to counsel and advice as to the women workers under the United Offering be accepted, and that a committee consisting of one member for each province be appointed by the chair in consultation with Miss Emery to confer with the committee for the Board on that subject.

"Be it further resolved, That the Woman's Auxiliary respectfully request the Board of Missions to appoint a committee to confer with a committee of our body on the whole subject of the relation between the Woman's Auxiliary and the Board of Missions."

Both committees were appointed.

Among the recommendations from the executive committee to the Board was that of an appropriation for an archdeacon or general missionary for the district of Western Nebraska. The Board considered this such a splendid opportunity to help the Bishop develop the missions in Western Nebraska that it granted the new sum asked. They also appointed the Rev. E. W. Hughes for the important work in Anchorage, Alaska, and authorized the appointment of Miss Nina Johnson for Wuchang Hospital in the district of Hankow upon the completion of certain preliminary matters.

### Routine

At the close of the last fiscal year there was a surplus of about \$31,000 over and above the expenses of the year. An appropriation of \$1,000 was made from this for the erection of a church at Canton in the district of North Texas, and the balance was appropriated toward the building fund of St. Paul's College, Tokyo.

This being the regular meeting for organization the standing committees were elected for the ensuing year.

This was the day before the consecration of the Rev. Hugh Latimer Burleson, D.D., as Bishop of the missionary district of South Dakota. It is rather significant that the first Bishop of this district should have been chosen from the secretarial staff of the Board of Missions. William Hobart Hare, foreign secretary of the Board of Missions, was elected Bishop of

Niobrara after it was created a missionary district in 1868. When in 1883 the General Convention erected the missionary district of South Dakota, including the Niobrara Agency, Bishop Hare was placed in charge. The Board unanimously adopted the following resolution:

"WHEREAS, The Rev. Hugh Latimer Burleson, D.D., editorial secretary of the Board, having been chosen Missionary Bishop of South Dakota, is to be consecrated to-morrow, and is with us for the last time in his present official capacity;

"Therefore, be it resolved, That this Board places on record its deep appreciation of the signally able service which Dr. Burleson has rendered during his association with the Board, including his editorial work on the *Spirit of Missions*; and that, while regretting to be deprived of his services on the Missions House staff, we cannot but congratulate the Church and the district of South Dakota that the care of all the churches in that district, including those of our Indians, is to be entrusted to one whom we believe to be so well prepared to assume the burden, and that the Board prayerfully bids the new Bishop God-speed in his work."

The President was authorized to appoint delegates to the Foreign Missions Conference to be held in Garden City, Long Island, January 9 to 11, 1917.

The General Convention had instructed the Board of Missions to consider the question of paying at least the traveling expenses of all the members of the Board elected by the General Convention. It was felt that this was the right thing to

### Recommendations of General Convention

do. These members have been giving liberally of their time for this work and often paying this expense out of their own pockets. The Board therefore decided that such traveling expenses incurred in attendance at the quarterly meetings of the Board should be paid.

The General Convention had also adopted the following resolutions regarding the appropriations, the Apportionment, and undesignated legacies:

"Resolved, That hereafter it should be the unailing policy of the Church, through the Board of Missions, to secure each year from its living members such an amount as may be needed each year to provide in full the appropriations for the maintenance and extension of existing work.

"Resolved, That the Board of Missions should, and it is hereby authorized to, increase the Apportionment for General Missions in each year of the ensuing triennium by such amount as may be necessary, so that by the end of the triennium the apportionment may be made in such amount as, when supplemented by the income available from the United Offerings of the Woman's Auxiliary and from the interest on invested funds, shall at least equal the appropriations.

"Resolved, That the Board of Missions is recommended to set aside all undesignated legacies received during the next three years as a fund which it may use at its discretion for constructive purposes in the missions at home and abroad."

The Board adopted verbatim these resolutions and referred those regarding the appropriations and Apportionment to the Apportionment Committee to be put in operation.

The Board voted unanimously to make the One Day's Income Plan a continuous feature of the financial policy of the Board as a voluntary thankoffering and to be used if possible for advanced work. The benefit derived from this plan is measured in more than dollars and cents. It has proved a stimulus to spiritual life in many parts of the Church, and awakened interest in missionary work.

As the General Convention had adopted January 1st as the date for the beginning of the fiscal year for the Church, the Board of Missions adopted a similar resolution, providing that the method of bringing this about should be left to the executive committee. The Board had already put in operation a plan to add a month each year until the date should be changed from September 1st to December 1st.

The President announced that he had received the resignation of Miss Julia C. Emery from the office of general secretary of the Woman's Auxiliary. Miss Emery has been with the Auxiliary for forty years. She has been instrumental in the great growth of the organization and the extension of its work throughout the whole Church. The Board unanimously adopted the following minute concerning her:

### Resignation of Miss Emery

"The retirement of Miss Julia C. Emery from the office of

(Continued on page 265)

## Bishop Lloyd's Sermon

At the Consecration of the Rt. Rev. HUGH L. BURLERSON, D.D., Missionary Bishop of South Dakota

*"Be of good courage, and let us play the man for our people, and for the cities of our God: and the Lord do that which seemeth Him good"* (2 Samuel 10:12).

THE words are interesting because they describe what must be always and everywhere the mental attitude of the man who loves his people and serves God. Israel was beset. It became the man whom Jehovah had called to serve Israel, to use his utmost endeavor to insure Israel's safety, serene because he knew that, whatever the issue, it would rest with Jehovah and therefore would be well. Note the two thoughts in his statement. His patriotism—"Let us play the man for our people and the cities of our God"; and his faith—"Jehovah do that which seemeth Him good."

We may use this Scripture as a sort of guide to help us discover what the Church should do in this time when all things that men have thought and done and builded are being tested as by fire. This nation especially is subjected to as severe a test as the character of man or nation can meet. Its inevitable fattening on other nations' distresses would alone be cause for apprehension. When to this is added that inevitable attendant of material prosperity, unconsciousness of spiritual needs, there can be no question as to America's peril. Nor does the danger end with us, since in view of conditions in Christian countries, the old civilizations are asking what Christian civilization has to give them beyond the scientific development which makes life more comfortable. The saving clause is that never since the Paraclete was sent to make men able to understand the Revelation of the Word of God, have the operations of the Holy Ghost been so manifest in human society. Thus we confront this strange contradiction: men thinking and laboring as they never have done before for the amelioration of social conditions, displaying keen sensitiveness as to their standing as citizens, yet unconscious of the source of their inspiration, all but ready to deny the power of godliness.

No doubt much of the confusion is due to the anomalous conditions in which we live. When a people lives in the presence of a catastrophe such as the world never saw; witnessing until they have become all but callous to a calamity which yesterday would have been declared impossible; meanwhile powerless to do anything to stay or prevent; even worse, constantly increasing in wealth as a result of the world's distress; that people confronts a situation which must test to the very foundations its moral fibre. The nations at war will be purified by the very agonies they endure. Just because she is exempt from sharing the misery, America is in danger such as no nation ever confronted, of losing sight of all that men count worthy. Nevertheless the very danger she is in, is the measure of America's opportunity and earnest of the glorious possibilities that wait for her, if she is found faithful to the principles on which her institutions rest.

The hope that this nation may successfully endure her testing is in the Church of God, since to His Church was intrusted the high privilege of making men know Him who is the Way and the Truth and the Life. Nor may the Church (boasting as she does that to her was committed the witness of the Resurrection) escape this splendid responsibility on the plea that other Christian people share with her the task of teaching men the Gospel. Thanks be to God that this is true, and thanks to Him for the wonderful things that are being done in His Name by those who on one side or the other have departed from the Church's ways. But it will always be true that her mission lays upon the Church the obligation to *run to meet* the responsibility which belongs to her, as if she were alone in the struggle.

If she accepts her burden, her mode of procedure is exactly described by the captain of David's hosts. She must know what her resources are, she must dispose her forces according to her best wisdom, she must go to her task with perfect security, leaving the issue with her Head. Once adopted as her policy, this would promptly demonstrate to the Church that her resources are abundantly adequate, and that multitudes of whom just now she was afraid, supposing them to be on the side of her enemies, have only been waiting for the messenger who would tell them what to do and to show them the way to walk in.

Unhappily the condition that confronts us is exactly the reverse of the simple picture that Joab's words suggest. If suddenly the Church were called upon to declare what her resources are and how she has disposed them, no answer could be given. Though she is endowed by her Head with a perfect system for coöperation, all her children, whether bishops, priests, or lay people, however unwittingly, labor as individualists, each one striving to serve God and the people as though each must depend on his own strong arm. The essential necessity for showing the oneness of the Body of Christ is overlooked. The witness of the Resurrection is obscured. So it follows that there is chaos in the ranks of God's people. Many do not even know the need for guarding their spiritual health. Their gifts and possessions are wasted because nobody has made them understand that the Christ depends on their right use of these for the setting up of that Kingdom wherein dwelleth righteousness. This is the reason (is it not?) why the Church, with her abundant resources in men and

riches, comes perilously near to being a negligible quantity in this so splendid because so terrible day of visitation.

We might be depressed by such a recital of facts did we not know that it need not be so. There is no sign of vigorous life, nor of God's gracious disposition towards His servants, which the American Church does not possess. Her bishops are faithful men, her priests pure and sound in the faith. The readiness of the congregation to serve is evident whenever it is called upon. Never before has the Church been so keen to bring to those who have not received the Revelation, the Christ and His gift of life. Her works were never more profitable for the healing of the nations. To remember these things is to know what is within the ability of the Church, which the Christ declared should shape and determine public opinion. What could more urgently tempt the Church to play the man for our people cities of our God?"

But what practical steps would this involve? The answer comes quickly. Each diocese must be organized for the very purpose of making its whole strength available for the mission committed to the Church. This means nothing less than that every parish and mission station shall be so thoroughly organized that each individual shall be accounted for. In other words, the priest in charge must know whether every man and woman and child is helping, and if not, why not. And this not for themselves, but "for our people and for the cities of our God."

The next step would be that in every place the health of the Body should be safeguarded and made vigorous by frequent Eucharists, by prayers and acts of devotion; by teaching the people the essential faith, and the reason why the Revelation was intrusted to the Church. In truth this should run with the other, since even the best and wisest disposition of the Church's forces would not profit unless her spiritual health were first assured. When every member of the Body of Christ has been made able by the Holy Ghost to realize that the issues of civilization, as well as having part in the glory that shall be revealed, depend on the fidelity of each one in the task committed to all of us as one, then the rest will take care of itself.

But some may say, is not this true already? To the limit of our ability the Church is already a unit, and with one mind and one heart is actually pressing to fulfil the Mission intrusted to her. Let us gladly confess this is true so far as the will to do it is concerned, but the picture brought before our eyes by this solemn service which brings us together to-day shows the very opposite to be true in practice.

Ideally the consecration of a Bishop in the Church of God is a momentous event in human progress. It is the act of the whole Church by which she thrusts forth into a selected city or country the witness of the Resurrection, in order that the Risen Christ may be held up before the people; as the revelation of the truth about human nature; as the sure promise of what the future holds for society; as the model after which each man's life and therefore the life of the nation is to be fashioned. The Bishop sent represents ideally the whole strength of the whole Church released for service in his diocese. His acts will be guarded by the prayers and faith of the whole Body. His burden will be borne by the strength of the whole Body. He will have at his command for the performance of his task the resources of the whole Body. His success will be the Church's glory. His anxieties and distresses will be the suffering of the whole Church. If such a point of view were practicable even in the thought of the Church, then the Bishop sent would go with the consciousness that no obstacle could be so great but that in the strength of the Church it would be easily overcome.

As a matter of fact, what does experience teach? The Bishop goes alone; to bear the burden alone; to struggle alone; as though the task confronting him were a personal venture in which himself alone is involved. And this spirit pervades the whole work of the Church. The priest in his parish stands alone, carrying his burden alone; and easily follows the line of least resistance and works solely for his parish. The layman naturally follows the example set him and devotes himself to that which concerns himself. Thus all idea of the corporate life of the Church is lost sight of; the Church's power is wasted, and the people look elsewhere for guidance. Why cannot we realize that the Church, which is the only real expression of democracy, has the high privilege of demonstrating for society what society would be like, if all believed that St. Paul took counsel of common sense when he warned men that if one suffer, all will suffer, and that caring for the welfare of the least is the best interest of all, just because all are members of one Body?

To-day presents a great opportunity, if we can receive it. A man will be consecrated to the office of a Bishop who, by his tradition and training, should be exceptionally fit for the high trust committed to him. His father went into the West to practise law, only to find that he had no time for lesser matters while the Church was without a witness in that rapidly growing country. Driven by his patriotism as well as by his knowledge of the relative importance of things, he gave himself to the priesthood with such single-mindedness that he

had the honor of making five sons able to discriminate between values, and to put a right emphasis on their life. All gave themselves to the service of men in the priest's office.

This one of them who is to be consecrated to the office of Bishop has had singular opportunity for gaining knowledge of the Church's growth and work in the various posts at which he has served. Now in obedience to the Church's call he has laid down work in an office where he was competent, to go stand in the Church's name, and to lead the Church's workers, and to administer the Church's business, in the great state of South Dakota. The burden that will press on him will be unusually heavy, just because his opportunities to serve the nation through the Church will be exceptionally great. Is it not a rare chance to test the Church's theory, and to find out what results would follow if we should try to reduce it to practice? There are enough here assembled to put to the test the method described in our text. Suppose all the dioceses represented here should agree to marshal all the resources, spiritual and material, at their command, with the single purpose of disposing these effectively for the King's business. Suppose each priest in each parish were desperately in earnest to become able to play the man for our country and for the cities of our God. There is no question as to what the result would be in the dioceses represented in this Cathedral to-day. And the sound of it would be heard throughout the land, and men and women would learn the real value of life and shake themselves free from the poor things that distress them, and give themselves to the service of their brethren, in order that the nation may be strong to meet the new day now dawning, and the beautiful task that day will bring with it.

My brother, to you upon whom the Church to-day will bestow so great a dignity—for what dignity so great as to be set apart as a servant of servants?—to you is given also the honor of showing to your brethren how to attain that high plane where men forget themselves in their devotion to men in the name of our Lord. Go to your work conscious that you, as a member of the Body, may of right expect to be sustained by the whole Body's strength and faith and prayers. Refuse to know the easy way of self-interest, and be zealous for the welfare of the whole Body. Be very courageous in the work committed to you, never forgetting that the nation's character depends on the Church's fidelity. Remember the words of the Lord Jesus when He said, It is more blessed to give than to receive. Be gentle, knowing that love is invincible. Be patient, bearing in mind that He also endured. Be serene, assured that He is faithful who promised. So shall you bring blessing to the people, and tempt the Church to a whole-hearted zeal and enthusiasm for the Mission on whose fulfillment His coming waits.



#### MEETING OF THE BOARD OF MISSIONS

(Continued from page 263)

general secretary of the Woman's Auxiliary affords to the Board an opportunity to give expression to the affectionate regard in which she has long been held by us all. Under her wise guidance and the inspiration of her leadership the women of the Church have accomplished great things for the extension of the Kingdom. Her wisdom, her graciousness, her courage, her zeal are qualities which we of the Board will strive to emulate. Her retirement cannot be permitted to deprive the mission work of the Church of her help and counsel. She will always be regarded by the Board as an adviser and a colleague. By the Church her services will always be held in loving and grateful remembrance."

There has been working in the Church a Forward Movement looking to the development of the great amount of waste energy not only for parish support but for the extension of the Church in every way. Tried in many places both in single parishes and in groups of parishes, the results have been most satisfactory. Secretary Patton of the Province of Sewanee and others have clearly demonstrated the success of the method. The Board felt that it was not fair to the Church to withhold a vigorous prosecution of this plan, and on motion of Mr. Stirling of Chicago committed itself to a policy of active and forceful promotion of the missionary campaign, placing at the disposal of that branch of the work an appropriation of \$25,000.

One of the most important things before the Board for its consideration was a plan suggested by the President for the reorganization of the office. On account of the election of Dr. Burlison as Missionary Bishop of South Dakota a vacancy existed in the secretarial staff and some readjustment was necessary. After most careful consideration, by special committee appointed for the purpose, they reported to the Board the following:

#### Clerical Readjustment

Recognizing the great importance of the foreign missionary work, which being so far distant from the Church Missions House, and its affairs requiring constant correspondence, the Board created the office for Foreign Missions. There was just

one man on the staff preëminently fitted by training, knowledge, and experience to act as secretary of this department, and John Wilson Wood, D.C.L., was chosen thereto. A domestic department will be created when the work in that office is sufficiently developed. In the meantime an assistant to the President will be chosen to whom will be referred the correspondence with the Bishops in the domestic field. The same is true of Latin America. The office of Assistant to the President was created, and the Rev. A. R. Gray, D.D., with the title of Secretary and Assistant to the President, will have the correspondence with the Bishops in Latin America. The Rev. F. J. Clark, with the title of Secretary and Assistant to the President, will continue to act as recording secretary and in addition take charge of the Forward Movement and of the work connected with the Mission for Missions. It was agreed that an office manager be appointed to supervise all the administrative work at the Church Missions House and to report to Mr. Clark. The Rev. Charles E. Betticher was made an Assistant to the President. He will assist the President in the editorial management of the *Spirit of Missions*. The Board recognizes its responsibility to the Immigrant, the Indian, and the Negro, but will give further study to these aspects of its duty before adopting any definite plan. Dr. Gray's place as educational secretary will be filled when a suitable man is found for the office.



#### BETHLEHEM

The road is long, my Mary,  
The road is narrow, and steep,  
But safe and sure is the way for her  
Whom the Holy Angels keep,  
And they watch from the fastness of Heaven, afar  
Past the furthest sun, and the nethermost star.

The hill is high, my Mary,  
And day has fled the skies;  
But a shining pathway leads to where  
The little village lies,  
'Tis a gleam shed from wings that are flaming afar  
Past the nethermost sun, and the furthestmost star.

The inn is full, my Mary,  
There is no place to go  
Save with the sheep and gentle kine  
In the little cave, below,  
But the place of your rest will be heralded far  
Past the furthestmost sun, and the nethermost star.

'Tis a lowly roof, my Mary,  
To shelter a Monarch's birth,  
But it matters not how humble  
His portion be, on earth—  
He will reign o'er a Kingdom Eternal, afar  
Past the nethermost sun, and the furthestmost star,  
Where the radiant realms of the Uttermost are.

JULIA E. POWELL.



#### THE CHRISTMAS PROCLAMATION

The angels appear'd like a legion of light,  
As the shepherds were watching their flocks in the night;  
And the tidings rolled out over valley and hill,  
"Peace upon earth unto men of good will!"

There were none of the mighty the hearers among,  
The trumpets were silent, the timbrels unring;  
But it came to the shepherds, their bosoms to thrill,  
"Peace upon earth unto men of good will!"

To the wise in their wisdom no message was sent,  
To the king on his throne or the chief in his tent;  
To the lowly it came, when the midnight was still,  
"Peace upon earth unto men of good will!"

The proud through the ages have let it go by,  
Too busy with self to look up to the sky;  
And the humble alone the condition fulfil—  
"Peace upon earth unto men of good will!"

RICHARD OSBORNE.



ALL GROWTH, all strength, all uplift, all power to rise in the world and to remain arisen, come from the myriad holds we have taken upon higher surrounding realities.—James Lane Allen.

THE VOGUE OF THE CHRISTMAS CARD

By J. A. STEWART

THE pessimist, who believes that the pleasant custom of giving Christmas cards is dying out, has only to elbow his way among the crowds at the Christmas card and calendar counters in the happy pre-Christmas days to be convinced to the contrary.

The fact is generally conceded that no other country is so addicted to the Christmas card habit as the United States. Thousands of cards are annually exhibited to throngs of eager purchasers. The styles in decoration and form change yearly, but the sentiment of good will and the good wishes are ever the same.

Originally, the Christmas card was a small bit of cardboard with a flower, a decoration, or a typical picture in colors, accompanied by an appropriate quotation.

An artist named Dobson is credited in some quarters with being the originator of the idea. The story goes that he made a little sketch, symbolic of the season's joy, and sent it to a friend. It gave so much pleasure that the artist had the card lithographed and was able to send twenty-five friends the pretty greeting, which delighted them as much as if he had sent a gift.

That was in 1844. Four years later in 1848, Louis Prang, a young German revolutionist exiled from native land, sought refuge in the United States. He was an artist as well as a soldier. His advent marked the beginning of chromo-lithography in this country. And he is credited also with having introduced the Christmas card.

To-day there are Christmas cards of all kinds, novel and quaint. Some pictured cards which stand alone illustrate the Holy Family in the stable at Bethlehem; Santa Claus on his tour; a family party around a Christmas tree. Holly, Christmas bells, stars, and angels are perennially used in decorative effects.

There is an annual, never-failing supply of postcards, the folding cards, and the simple booklets perhaps, with such gently friendly expression as:

"Constant hearts and kind shall love you well."

"Recollections sweet,  
Bids us warmly greet."

Favorite quotations for Christmas cards are sentiments from Phillips Brooks, Henry Van Dyke, John Ruskin, J. Whitcomb Riley's *Silver Lining*, Channing's *Symphony of life*, and Frances Ridley Havergal's immortal poems.

One of the most appropriate selections for cards expressive of the religious spirit of the Christmas festival is that which reads:

"The Christchild comes with soft light feet  
To touch earth's paths and make them sweet;  
Where'er those shining footsteps fall  
New light and hope are over all.

"New love springs up beneath their tread,  
New glory on the old is shed.  
And whoso follows where they go,  
Tastes a deep joy no others know!"

The sending of Christmas card greetings is one of the prettiest happiest adjuncts of the Christmas festival. The vogue of the Christmas card is permanent. There are many who desire something for holiday greeting purposes which shall be at once a token of remembrance, a symbol of kindly regard, something new and attractive at the moment, without suggesting expenditure, something ornamental rather than useful, or something expressive of the sender's deep feeling of the religious aspect of the universal festival. All these are well filled by the good Christmas card and insure its vogue.



HIS VITAL MESSAGE to us is, that if He is born in the human heart there will be the same strength to overcome sin to which His life bore witness. No wonder the weary world catches the minstrelsy of the skies and flings it on every wind that blows! No wonder the soul takes up the glad overture of the angels and that it spreads over the earth like a holy contagion! For this downward trend has been arrested by a divine interference. God has not forgotten to be kind for He inaugurated the reign of grace. In every land the joy of this natal day will light up faces with uncommon lustre. Young and old will re-echo the music that comes from heaven to earth. And no subject is higher in range and importance, for heaven with its rapturous symphonies has no grander melody and no treasure that surpasses our living Redeemer. It becomes us to give heartiest welcome to the Bethlehem Babe, "for unto you is born this day a Saviour which is Christ the Lord."—*Rev. Ezra Keller, D.D.*

MISSIONARY BULLETIN

NEW YORK, December 6, 1916.

THE receipts on the Apportionment to December 1st, the first two months of the new year, have been:

From parishes .....	\$40,933.93
From individuals .....	4,521.73
From Sunday schools .....	2,000.05
From Woman's Auxillary .....	6,015.49
From Junior Auxillary .....	279.73
	<hr/>
	\$53,800.93

Comparing these with the first two months of a year ago, that is, to November 1st, we find the above is an increase of \$4,793.61—an increase, in spite of the fact that last year the total included bealted Emergency Appeal gifts of over \$13,000. This year's result includes \$4,293.03 from the One Day's Income Plan, which is splendid. The great advance is in the parish offerings, over \$8,000. We have much to be grateful for.

Three and one half years ago we said: "It seems a critical time—perhaps the most critical time of all the years since Christ's first coming. The world is to be won. People everywhere are deeply stirred, and it is very dangerous to let slip such a time of deep feeling and moving of the depths."

The Church realized that it was so and has done great things to make known the name of Jesus. All the old obligations of the Board, large ones, have been met, and a goodly sum has also been distributed for domestic continental equipment. Large undertakings in the matter of new buildings for the foreign field are now under way, and towards their completion generous response is being given. Financially speaking, the Church is free. Realize what that means.

But what was true three and one half years ago is infinitely truer to-day, for we are more than surfeited with deeds of frightfulness and horror. People of every color, race, and creed realize more than ever the need of human kinship. They long for sympathy and love, and they are turning more and more to the intangible things that cannot be taken from them. Many believe; and there are also many thousands "wandering between two worlds, one dead, the other powerless to be born".

The Board of Missions asks for workers, yes—and for money, yes—but it prays for infinitely greater things. It prays that the Spirit of God may enter deep down into our very souls, and give us His courage and His strength. Then the world will be won for the Master. Not till then will men forget their differences, and not till then can His peace reign upon earth. "Pray for the peace of Jerusalem!"

GEORGE GORDON KING, *Treasurer.*



CHRISTMAS

The silent stars gazed calmly down  
Upon the small Judaeen town—  
All peaceful was that early morn,  
When Christ the Saviour of the world was born.

Angelic voices chanted the cherubic hymn,  
The while some simple herdsmen, listening, turned their feet  
And sought a Virgin Mother who, in low retreat,  
Displayed the Holy Babe above the manger's brim.  
The prophet's words have been fulfilled. The promised rod  
Has sprung from ancient Jesse's stem and from his root  
Has blossomed forth a fertile branch, which, bearing fruit,  
Shall nourish and support and save the sons of God.  
Throughout the weary, waiting world the song shall spread,  
Until the eager ears of all mankind shall hear  
And seek in humble silence, kneeling to revere,  
Him whom God promised man his horrid sins to rid.  
Arouse, ye Christians! Life's sordid things forget.  
The world shall worship at the manger once again,  
And see within the Virgin's arms Him who all sin  
Has ta'en away. Arouse ye! Cast away regret!

The silent stars gazed calmly down  
Upon the small Judaeen town—  
All peaceful was that early morn,  
When Christ the Saviour of the world was born.

HIRAM ROCKWELL BENNETT.



EACH HIGH achievement is a sign and token of the whole nature's possibility. What a piece of the man was for that shining moment, it is the duty of the whole man to be always.—*Phillips Brooks.*



## The Monastic Life for Laymen \*

By the Rev. S. C. HUGHSON, O. H. C.

**A** HALF century ago, when the foundations of the Religious Life for men began to be laid anew in the Anglican Church, it was deemed best by the wise master-builders of the time to give the greater prominence to those vocations that came from the ranks of the priesthood.

While none of us would presume to question the judgment of those who with wise and skilful hands laid the foundations so broad and deep, yet it can hardly be doubted that the adoption of this method, deemed so necessary at the time, gave to the average man in the Church a wholly erroneous outlook on the monastic life for men. He regarded it as a life meant primarily for priests. Laymen, he knew, were admitted, but the impression was strong that they were admitted rather on sufferance than otherwise. They had but little part in the real life of the community, and were debarred from any voice in its government.

But as time went on it became more and more patent that this ideal could not endure, chiefly because it was inconsistent with the mind of the Church. When in ancient times she called her sons to her service in holy religion, it was not the priest but the layman on whom she laid her hand. Instead of being the secondary consideration, the layman was the one who made the Religious Life, and the priest was tolerated in the monastery only because it was necessary that the brethren should have those ministrations of the Church which only a priest could give.

When St. Gregory the Great, himself a disciple of St. Benedict, ascended the episcopal throne of Rome, he found that great numbers of the clergy had abandoned their parochial work, and had betaken themselves to the cloister. He would have none of it. They had the glory of their priestly vocation, and they must bear the burden as well as enjoy the privilege. So the saint required that the cloister should be reserved for those who did not have the clerical vocation, and censured those of the clergy who sought the monastic life.

But as the centuries passed, and the experience of the Church grew riper, the Holy Spirit led her to see that the Religious Life belonged to all classes, and that the calls of God came not to layman or cleric, as such, but to any who were ready to follow the evangelical counsels, and forsake all—father and mother, husband and wife, houses and lands, and their own will also—to follow Christ in poverty, chastity, and obedience. So it came about that in the best days of monasticism the cloister received both laymen and priests without distinction.

The experience of the Church during the first thousand years of the Christian era has been repeated in our own time. As we have seen, it was not deemed wise, in the beginning of the revival of Religion amongst us, to give any prominent place to laymen. They were indeed received, but as those who were to confine themselves in large measure to what the world would call the menial duties of the monastery. (Not indeed that those duties were not shared by the clergy, for the monastic priest regards the scrubbing of a floor as a service which can be offered to God equally with the service of the altar itself.)

But fuller wisdom came with experience, and to-day both in England and America there are religious communities for men, in which, as with us at Holy Cross, the layman takes his place in choir along with the clergy, and shares with them the burden of government. His counsel is sought in the deliberations of chapter, and his voice is equal to that of the priest in deciding the policies of the community.

In this ideal, there is set forth a principle that is fundamental to the Life, and which gives it its vitality and worth. This principle is that in the monastic state every man offers to God whatever he may have; and, once laid upon the altar, these offerings, whatever the world may think of their comparative value, are equally precious in the sight of God, and are made equally holy by the altar which sanctifies them all.

This principle may be illustrated by a scene that may be enacted any day at the doors of this monastery. Three men, let us say, present themselves and ask to be admitted to the privilege of serving God as Religious of Holy Cross. The Superior interviews them. He tells them that the life to which

they aspire is one of complete dedication to God, and they must have somewhat to offer. A monastery is not a place for idle visionaries. Every man must make his daily contribution to the life as it is lived under this particular Rule, and this contribution is one of combined work and worship. They will be given ample opportunity to learn the hard lessons of prayer. What talent, or promise of usefulness, have they to give to God?

One of them replies: "I have had no opportunity of education. I was brought up on a farm. I can plow a furrow, and tend the stock."

"Good," replies the Superior. "That is indeed a worthy offering, and, if you prove true to your call, there will be ample opportunity for you to exercise your Religious ministry along the lines in which you have been trained."

Another of the applicants answers: "I have had some training in teaching school, and I want to offer it to God to be used in the Religious state in any way He wills."

"We could use a score of teachers in our schools," says the Superior. "Your gift and experience will be a practical and acceptable offering to Him."

"And I," says the third, "am a priest."

"And as such," answers the Superior, "we are ready to welcome you, feeling that if your vocation to the Religious Life is a real one you will be able under its discipline to exercise your ministry in a measure that will be for the glory of God and the help of many souls."

All three are welcomed. All three are received as men who desire to give whatever they have, much or little, to God. Their gifts are wholly unlike. Of necessity, their training in the novitiate for their external work will be on widely different lines, but there will be no difference in their spiritual background: Whether they tend the cattle, teach the boys, serve the kitchen, or sing the mass, they will be trained to do it all in a spirit of obedience and prayer, and he who offers the Holy Sacrifice does not carry in his heart a more acceptable spirit of oblation than he who cooks the dinner or minds the farm.

And in the work they share and share alike. The Brother may at the altar serve the priest who an hour later in his turn will help him with the chores on the farm. Nor will the priest perform this duty in any spirit of temporary condescension. His sphere of service at the altar is indeed of an essentially different kind from any other he can give, but the seal of God is upon every service rendered in the monastery. Nothing is menial, nothing is a condescension. Brothers all, they are taught that it is a privilege to have part in every labor; because, whatever its form, it is a dedicated service, and all who share it receive the blessing that comes to those who, with worthy hands, touch holy things.

A religious community is an epitome of the Church. In the Body of Christ if one member be honored all the members rejoice with it; and so in a well-organized monastery every member, through his prayers and works, shares the labor of every other.

We recall the old mediaeval story of the great preacher who went to preach a mission, and whose eloquence brought many souls in love and penitence to the feet of Christ. And when the work was done, he humbly thanked God that he had had such power with men. Then in a night-vision it was revealed to him that his word would have had no power but for the prayers of the lay brother who sat on the pulpit steps and prayed all the while.

The true Religious recognizes this blessed community of work. The priest on the mission relies upon the prayers of the brethren at home, and they, recognizing the responsibility that rests upon them, bear their part faithfully and, lifting up reverend hands by day and night, secure for him the power and unction to deal with souls according to the Spirit's will.

Such is the privilege that the Religious Life offers to men, priests and laymen alike. Such is the call that God is sending to His people; and yet, alas, how many there are who have yet to learn of the existence even of such a life. In remote parishes, in sections far removed from centers of Church activity, how many souls are there who would give themselves in glad self-surrender to such a life if they only knew!

I have not the slightest doubt but that there are all over our land young men by thousands whose hearts are hungering to

\* Being in part a sermon preached at the Profession of Brother Francis, O.H.C., at Holy Cross, West Park, New York.

give themselves to God. Nothing offers itself to them save the priesthood, for which, in the great majority of cases, they have no fitness, and feel no call. No friendly hand points them to the cloister, and none save God will ever know the hearts in which, after painful waiting, hoping against hope, hunger was turned into bitterness, and generous zeal was quenched.

It has often been said that the Anglican Church does not know how to make use of the aspirations of her children. I believe that it was Lord Macaulay's remark that had John Wesley been a Roman Catholic they would have shaved his crown and put him into a habit, and he would have become the founder of a great religious order; and that had St. Ignatius Loyola been an Anglican he would have been the leader of a great schism. Perhaps the case has been overstated, but no one who can feel the pulse of the Church can doubt that at the present juncture the Holy Spirit is moving with unwonted power in the hearts of young men. And over against this call to labor for Him whom they love and long to serve, lies wide open the opportunity for consecration of body, soul, and spirit in the Religious state. All that is needed is a hand to guide them to where the path begins; a voice to cry: "This is the way; walk ye in it."



### THE MUSICAL SETTINGS OF RELIGIOUS SERVICES

By W. M. T. MAGRUDER

THE story is told of the surprise and indignation which was produced in the minds of the elders and the other members of a Presbyterian congregation by the lack of reverence and decency on the part of their faithful organist, who played as a voluntary during the service that one-time popular song, "There's a Baby in our Block". Evidently, the organist must have had a lapse of memory as to where he was playing, or else had fallen from grace. With this last idea uppermost in his mind, one of the deacons approached the organist after the service, and expressed to him his surprise at his audacity in so leading the thoughts of the people away from the things of the Spirit and from the strict observance of Sabbath customs. The organist replied that he could not help it; that it was a fact, that a little stranger had entered his family that morning, and that that was his way of announcing it to the congregation out of the fulness of his heart.

A very proper woman once spoke to the organist of the church and inquired what was the name of the voluntary that he had used that morning, as it contained such beautiful chords. Being a truthful man, he was forced to admit that it was a very slow-time setting with improvised chords of a popular dance-hall song. When he played it at its proper time, she was shocked beyond measure at the sacrilege that had been committed.

A clergyman cannot decide for his organist all the details of the music of the services and must rely somewhat upon the organist's own taste and good judgment. However, the responsibility rests with the clergyman and he should so train his organist that the services should be reverential and inspiring and not diverting.

At present there is a tendency away from accepted custom and ancient usage to what is novel and bizarre in musical composition. The premium is on the *new*, even if it is short-lived. There is a certain drollness and slovenliness of intonation that we associate with certain classes of uneducated people. There is a swing and snap to rag-time that is the cause of its popularity. But our Church is so blessed that it does not have to adopt either extreme in order to meet the needs of its people. Slurs and syncopated time do not necessarily tend towards godliness and the worship of Almighty God. This is particularly true of hymn tunes. Custom governs many things, fortunately or unfortunately. He must be a brave man and sure of his ground who would willingly go against custom and use a new tune for an old and well-loved hymn. One would as soon think of suggesting that all men wore skirts as to suggest any other tune for "The Church's One Foundation" than that of "Aurelia". And when it is done, the amount of silent suffering that is endured by the older members of our congregations is past finding out. Many a service has been spoiled for some of the faithful by using a tune associated with one hymn as the music for another of the same metre. It must be remembered that we are a liturgic people and are, or should be, as slow to change in one way as we are in others. There should be a happy mean between that ultra-conservatism which tolerates no growth and

the insatiable desire for something new, no matter how inappropriate it may be or how shocking to some ears.

For these reasons, our clergy are required by canon law to have charge of the music that is used in the services of the Church. If a man really cannot tell "Old Hundred" from "Yankee Doodle", as used to be the case of one of our bishops, he must rely upon the good taste of his organist, the music committee of his vestry, or some person who is free to advise him in such matters. A little tact in dealing with such matters will help amazingly to improve the services of the Church.

There should be a unity of purpose in the Sunday services, which should include not only the fixed portions of the service, but the hymns and anthems as well. A Christmas hymn on Good Friday is disconcerting. Of course this means an intimate knowledge of the available sources of hymns and anthems and of their musical settings, all of which should be cultivated weekly by those having to do with such matters. The selection of the hymns should not be left to the last minute and be decided by chance, as otherwise incongruities will creep in, and sometimes will walk in boldly. The writer has never been able to decide, and of course questioning was undesirable, as to whether it was an accident, the work of a wag, or the most scathing and unappreciated sarcasm, that caused a clergyman to give out Hymn 231, "My God, and is Thy Table Spread", to be sung during the departure of the wardens, most of the vestry, the larger part of the congregation, and some of the vested choir, at the mid-day service on the Feast of the First Sunday of the Month. To make the matter worse, the congregation did not start to leave, apparently in their accustomed fashion, until after the singing of the second stanza, and while the others were remonstrating with them in the words of the third stanza:

"Why are its bounties all in vain  
Before unwilling hearts display'd?"

Then a pause; and finally, almost with a note of self-satisfaction:

"O let Thy table honour'd be,  
And furnished well with joyful guests."

The selection of hymns and their tunes should be as carefully made by those having such matters in charge as the text and contents of the sermon. By canon law, both are the bounden duty of the minister in charge.



### THE CURIOUS MISTLETOE

THE story of how the mistletoe gets on the trees is a most interesting one. Covering the mistletoe twigs are pearly white berries. These come in the winter season, when food is comparatively scarce, and hence some birds eat them freely. Now, when a robin eats a cherry he swallows simply the meat and flips the stone away. The seed of the mistletoe the bird cannot flip. It is sticky and holds to his bill. His only resource is to wipe it off, and he does so, leaving it sticking to the branches of the tree on which he is sitting at the time. The seed sprouts after a time, and not finding earth—which, indeed, its ancestral habit has made it cease wanting—it sinks its roots into the bark of the tree and hunts there for the pipes that carry the sap. Now, the sap in the bark is the very richest in the tree, far richer than that in the wood, and the mistletoe gets from its host the choicest of food. With a strange foresight it does not throw its leaves away, as do most parasites, but keeps them to use in winter, when the tree is leafless.—*Selected.*

#### O SYRIAN STARS

O strange angelic song  
That will not die,  
And ancient stars that stud  
The Syrian sky!

We worship and adore;  
Down time's dim aisle,  
We watch the angels' wings  
A wondrous while.

Weary of wrath and war,  
The wasted earth  
Welcomes the fete of peace,  
The Christ Child's birth.

Crimson and ashen white,  
Our wounds and scars!  
Hallow our sacrament,  
O Syrian stars!

EMILY BEATRICE GNAGEY.

# The Desert: A Christmas Mask

By LOUIS TUCKER

DRAMATIS PERSONAE:

YUSSUF. Mature, bearded, carries staff. Wears robe, girdle, and sandals. Long hair.  
 MIRIAM. Young. Wears robe, sandals, girdle, and veil.  
 THE BABE. Boy about two years old, dressed like the Egyptian.  
 THE EGYPTIAN. Young man, short hair. Dark. Wears sleeveless shirt, ending just above knee, and sandals.  
 CENTURION. Clean shaven. Short hair. Armor of Roman.  
 ORDERLY. Same dress. Some difference in armor.  
 BABES OF BETHLEHEM. A number of children two years old and under. Various but scantily dressed in white.  
 ANGEL. A young man robed in white, clean shaven, with a square chin and masculine face.



PROPERTIES

A donkey. A very small Bedouin tent. A dark rug or blanket. A leather water-bottle.

Abraham's gray tower, David's town, God's sheep,  
 On a starry night once lay fast asleep.  
 When an angel sent with a message found  
 Shepherds wide awake, lying on the ground.  
 So he told it there, standing over them;  
 They, when he was gone, went to Bethlehem,  
 To the stable vault David built where they,  
 Fast asleep and warm, found a Baby lay.  
 Just a Baby small in a stable born.  
 Though the angel hosts heralded that morn,  
 Though the saints of old prayed to see His birth,  
 Though this little Child shall change all the earth,  
 In a stable old, without anything  
 But a poor man's love, there they found the King.

YUSSUF. Miriam, I can see the road from here.  
 There is a man upon it badly hurt.  
 He reels and staggers.



The Flight  
 Into Egypt

Hunt

SCENE ONE

A HOLLOW BETWEEN TWO SANDHILLS ON THE DESERT  
 VERY BRIGHT SUNLIGHT

(Enter YUSSUF, leading the donkey with MIRIAM mounted cross-saddle. She carries THE CHILD, asleep, his face covered with the end of her veil. He wakes.)

MIRIAM. Yussuf, he wakes.

YUSSUF. Miriam, are you tired?

MIRIAM. Yes. So is He, and you, and so is the donkey.

YUSSUF. We have marched far. It is full time to rest.

(He helps MIRIAM and THE BABY down, unrolls the blanket and tent, spreads the blanket, pitches the tent, and puts them under it. During this interval the BABES OF BETHLEHEM, invisible to YUSSUF and MIRIAM, troop on the stage, play with THE BABY, and pretend to help YUSSUF.)

YUSSUF. Now camp is made I go to watch the road.

Rest gently, Miriam.

(He goes to rear of stage and looks carefully over one of the sandhills. The BABES OF BETHLEHEM frolic, then nestle down in the sand. MIRIAM, under the tent, takes little YESHUA in her arms and sings to Him.)

MIRIAM. (Sings. Air: any simple lullaby.)

Abraham of old, nearby Bethlehem,  
 Built a tower of stones, roughly hewing them.  
 David played therein, then grew king, and there  
 Built in Bethlehem a great castle fair.  
 Tower and castle old were in ruins laid:  
 Of the castle vault was a stable made  
 And the tower served for a fold to keep  
 Shepherds and a flock of the Temple sheep.

MIRIAM. Yussuf, call him here.

(YUSSUF calls and signs. Little YESHUA and the BABES OF BETHLEHEM wake up, then drop to sleep again. Enter the EGYPTIAN, reeling. MIRIAM lays little YESHUA down and rises. He plays with the BABES.)

YUSSUF. What is it, friend?

EGYPTIAN. A cavalry patrol.

A Roman cohort met me on the road.

The last man struck me.

YUSSUF. Miriam, come here.

The back of this man's head is all one wound.

(MIRIAM brings the water-bottle, and they wash and bandage the EGYPTIAN's head and give him water, which he drinks greedily.)

EGYPTIAN. Why, friends, are there so many babies here?

MIRIAM. There are no babies here save Yeshua,

Our little one, asleep under the tent.

The blow has dazed you.

(They lay the EGYPTIAN down on the blanket under the shadow of the tent. All sleep. The light slowly dies into sunset. The BABES OF BETHLEHEM wake and slip off stage. The last one rouses YUSSUF. He rises, and strikes the tent, and they repack the donkey. MIRIAM wishes the EGYPTIAN to ride, but YUSSUF helps him walk instead. All plod away over sand.)



SCENE TWO

THE DESERT BY MOONLIGHT

(The party enters, very tired. They halt.)

YUSSUF. Miriam, courage; and you also, friend.

The desert's almost past. That sandhill there  
 Hides the green fields of Goshen.

MIRIAM. Then why halt?  
 YUSSUF. Do you not hear the clink of armor there?  
 A Roman cavalry patrol comes up.  
 Unless we halt they will be sure we fear them.

MIRIAM. But we do fear them, Yussuf.  
 YUSSUF. Therefore then  
 We must not show it. Do we fear them, though?  
 We know that God will guard our Yeshua.

OFFICER. (*Behind the scenes.*) Halt, dismount. Stand at ease.  
 Marcus, restrap my loose saddle-girth.  
 (*Enter Roman cavalry OFFICER on foot, followed by ORDERLY. The EGYPTIAN, who has seemed on the point of collapse, suddenly revives and steps forward.*)

OFFICER. Whence came you?  
 EGYPTIAN. From Idumea.  
 OFFICER. Whither bound?  
 EGYPTIAN. To the land of Goshen.  
 OFFICER. Why is your head bandaged?  
 EGYPTIAN. I straggled and fought with stragglers of a patrol.  
 OFFICER. Any complaint?  
 EGYPTIAN. No; it was my own fault.

OFFICER. Herod the King has sent out an alarm to all troops to arrest a man, a woman, and a baby, Hebrews. Did the courier say why he wants them, Kreon?  
 ORDERLY. (*Advancing and saluting.*) To kill, Centurion. The courier told the men that Herod has killed all the babes in Bethlehem, trying to find them.  
 OFFICER. Will Augustus Caesar, may his name be adored, never put down these butchering petty kings? Herod seeks man, woman, and child, Hebrews. Here are two men, woman, and child, Egyptian by speech. They therefore cannot be the same. Proceed. You are dismissed. Decurions, see that there is no straggling from this patrol.  
 (*OFFICER and ORDERLY leave stage, and the speech is finished from behind scenes.*)  
 Cohort, attention! Mount! Forward, march!  
 (*YUSSUF and MIRIAM stand watching until the sound of the horses has died away in the distance; then MIRIAM begins to cry.*)

MIRIAM. Oh, Yussuf, the poor children, the poor children!  
 (*During the pause, while the cavalry were leaving, the BABES OF BETHLEHEM have trooped in. They now cluster around MIRIAM, trying to comfort her, but she neither sees nor hears them.*)

EGYPTIAN. My head, my head! Water!  
 (*He falls. YUSSUF bends over him.*)  
 YUSSUF. His strength has given way at last, Miriam.

MIRIAM. He saved us, Yussuf. Say you will not leave him.  
 YUSSUF. Of course not; but he shortly will leave us.  
 There has been death in his thin face for hours.  
 I marvel that he marched so far. He saved us  
 And therefore we will halt here, Miriam,  
 And wait by him until he goes.

(*YUSSUF helps MIRIAM from the donkey and they busy themselves about the EGYPTIAN. In the meantime, little YESHUA plays with the BABES OF BETHLEHEM. YUSSUF picks the donkey and lays the EGYPTIAN on the blanket. MIRIAM takes little YESHUA in her arms and sits on the folded tent. YUSSUF gathers a few thorn-branches and tries with flint and steel to make a fire. MIRIAM sings the Nunc Dimittis to little YESHUA, and the BABES OF BETHLEHEM gather round her.*)

MIRIAM. Lord, now lettest Thou thy servant depart in peace,  
 According to Thy word.  
 For mine eyes have seen Thy salvation,  
 Which Thou hast prepared  
 Before the face of all people  
 To be a light to lighten the Gentiles  
 And to be the glory of Thy people, Israel.

(*MIRIAM and little YESHUA sleep and the BABES OF BETHLEHEM make a ring around the EGYPTIAN.*)

EGYPTIAN. I thirst! I die! Water!  
 YUSSUF. (*Reaching for the water-bottle.*) In a moment.  
 EGYPTIAN. Why do you travel with so many babies?  
 YUSSUF. (*Giving him drink.*) Here is water. As for babies, there is only One.

EGYPTIAN. Nay, there are many. Many babies. They stand around me in a merry ring, and clap their hands as when one summons slaves, then hold them out to me. I go to them. Commend me to their little Master when He wakes. (*Dies.*)

YUSSUF. Miriam, the man is dead.  
 We have no means to bury him. Come, therefore,  
 Let us go hence.

(*He rouses MIRIAM, places her on the donkey with the CHILD in her arms, and goes, having covered the dead body with the blanket. The BABES OF BETHLEHEM escort them to the edge of the stage, then return, sit about the blanket, and wait. An ANGEL, being a young man robed in white and without wings, enters and stretches out his hands over the body, then lifts the EGYPTIAN up, alive, still leaving a body under the blanket. They move slowly away, the BABES OF BETHLEHEM dancing in a ring around them.*)



## The Legend of the Chrysanthemum

By EUGENIE DU MAURIER

IT was Christmas Eve. The night was very dark, and snow was falling fast, as Hermann, a charcoal-burner, drew his cloak tighter around him. The wind whistled fiercely through the Black Forest. He had been to carry a load to a castle nearby, and was now hastening home to his little hut. Although he worked very hard, he was poor, gaining barely enough for the wants of his wife and little ones. He was thinking of them, when he heard a faint wailing. Guided by the sound, he groped about and found a little child, scantily clothed, shivering and sobbing by itself in the snow.

"Why, little one, have they left thee here all alone to face this cruel blast?"

The child answered not. It looked piteously up into the charcoal-burner's face.

"Well, I cannot leave thee here. Thou would'st be dead before the morning."

So Hermann took the child in his arms, wrapping it in his cloak and warming its cold hands in his bosom. Arriving at his hut, he put down the child and knocked at the door, which was immediately thrown open, and his children rushed to greet him.

"Here, wife, is a guest to our Christmas Eve supper," said he, leading in the little one, who held timidly to his little finger with its tiny hand.

"And welcome he is," said the wife. "Now let him come and warm himself by the fire."

The children all gathered around to welcome and gaze at the little newcomer. They showed him their pretty fir-tree, decorated with bright colored lamps, in honor of Christmas Eve, which the good mother had endeavored to make a fête for the children.

Then they sat down to supper, each child contributing of its portion for the guest, looking with admiration at its clear blue eyes and golden hair, which shone so as to shed a brighter light in the little room. And as they gazed, the light grew into a sort of halo round his head. And his eyes beamed with a

heavenly lustre. Soon two white wings appeared at his shoulders. He seemed to grow larger and larger. And then the beautiful vision vanished, spreading out its hands as in benediction over them. Hermann and his wife fell on their knees, exclaiming, in awestruck voices: "The Holy Christ Child!" Then they embraced their wondering children in joy and thankfulness that they had entertained the heavenly Guest.

The next morning, as Hermann passed the place where he had found the fair Child, he saw a cluster of lovely, white flowers, with dark-green leaves, looking as though the snow itself had blossomed. Hermann plucked some, and reverently carried them home to his wife and children, who treasured the fair blossoms, and tended them carefully, in remembrance of that wonderful Christmas Eve, calling them chrysanthemums. And every year, as the time came round, they put aside a portion of their feast, and gave it to some poor little child, according to the words of Christ: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."



### THE WORD MADE FLESH

The truth conveyed in speech before the throng.

To peril is exposed: not all of these

Are ready for the message; some will seize

Upon the words and wrest them into wrong.

The pen inscribing even poet's song

Fares not much better if some hour of ease

Or sophistry the verse should fail to please—

The verse that ran like fire his veins along.

Who would not then believe the transient flesh,

This strangely interwoven human mesh,

Is best custodian, revealer, known!

It must be so: in flesh the Word appeared,

The truth of our salvation plainly shown,

With all the humanness that followed and endeared.

IDA AHLBORN WEEKS.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## THE RURAL PARISH AND THE DAIRY FARMER

THE question of rural social service is receiving a great deal of attention at the hands of some of the members of the Social Service Commission of the diocese of Pennsylvania. The chairman of the special sub-committee dealing with the subject is Clarence S. Kates, who for years has been an active exponent of rural coöperation and is now the honorary treasurer of the Tri-State Milk Commission. This experience gives special weight to Mr. Kates' statement recently submitted to the Social Service Commission:

"If a farmer, who may be an attendant at the services of a church in one of our rural parishes, has been selling his quarts of milk at three cents net per quart and it has been costing him not less than four and one-half cents a quart, many clergy will note that the loss in that department of farming for such a farmer will interfere with that man's ability to bear his proper share of the cost of road improvements, for instance, and by so much renders it difficult for the farmer to drive or motor to the church. He, therefore, loses to an appreciable degree the benign influence of the service, through intermittent attendance.

"That farmer is by so much prevented from shouldering his share of the proper public school costs, and so on throughout the circle and cycle of his existence as a citizen, which includes, of course, the regrettably material factor of the money required to support the man and edifice from which radiates the spiritual influence of our rural parishes.

"It is my sincere belief that the clergy of such parishes may be of untold value in assisting in the economic improvement of rural conditions. Such men are supposed, through their divinity school training, to know how to study. I presume that their powers of observation are also fairly developed—certainly in both items to a point beyond their constituents in their rural parish.

"In the Lord's Prayer, the supplication concerning bread should be mentally correlated with the thought that the Lord helps those who help themselves. For myself in thirty years' effort I have been unable to orient myself to the idea that it is sufficient to preach only the Gospel to those who need equally a betterment of their economic condition. It is a serious thing that the apparent meaning of the phrase in the Catechism, reading that I shall thank God for the state or conditions of life into which it has pleased God to call me, is allowed to stand as literal if it has anything to do with selling a thing for three cents which costs four and one-half cents—which results in abandoned or decaying churches, bad roads, worse schools, and at last a desertion of the country. And the ultimate reaction is distinctly felt in the cities—the case in point being an impending milk famine—entailing suffering on small children (even the least of these!), to say nothing of general inconvenience.

"The clergyman, the physician, and the lawyer, from their training and environment, are theoretically the more thoughtful persons of any community. Small communities are about deserted by lawyers (I am holding no brief for them literally or metaphorically), and physicians are not numerous. The clergy, therefore, have a so much greater responsibility.

"The desired and fundamental factor to improve rural conditions is coöperation. Coöperation is merely another word for brotherly love. The clergy are, above all, the brothers' keeper and inspirer. I would urge all the rural parish clergy to put their shoulders to the wheel of material benefit, that the Gospel influence may be a reward for *work* rather than supported by charity."

## VILLAGE CLUBS

"Villages need clubs even more than cities," declares a writer in the *Southern Woman's Magazine*. "The village has no public library, no theatres, no art galleries; it lacks a hundred things, civic and cultural, that the city assumes as a matter of course."

The women who organize a village club have sometimes to make the humble beginning of providing for the removal of the town's garbage when they yearn to use their funds for the nucleus of a library. Yet it all goes to prove that much which is practical and necessary is waiting for woman to take a hand—and urging more loudly than esthetics. "In our individual home-keeping," the writer points out, "we first sweep the house clean, and then make it beautiful with flowers. The same rule applies to civic activities. Twenty-five years ago the South

had clubs, but they were rare and conservative, and their work, although comparatively more valuable because they were so few, was confined to a clearly prescribed horizon. Such early clubs brought to their communities art, music, literature, and good work along lines of travel and general research, but civic reform, if undertaken at all, was subsidiary to the social and intellectual side of the club's activities. It is an excellent thing that these purely cultural clubs exist to-day, particularly in large centers where civic problems have been fairly well solved and there is time to turn to lovelier things. The cultural club is a vital refutation of the charge that woman's interest in things political has mired her—has 'rubbed the down off the butterfly'. Such clubs are as essential to social uplift now as they were twenty-five years ago, and the community that forms its civic improvement club, its child welfare circle, and its suffrage league, yet neglects to develop an art, a music, or a literary organization, has bought its loaf at the expense of the 'white hyacinths that feed the soul'."

## PROTECTION FOR CHILD BEGGARS AND PEDDLERS

The Cathedral clergy in Chicago are coöperating with the Juvenile Protective Association for better protection for child beggars and peddlers on the streets of Chicago and are seeking to have the law on the subject enforced, and here is the law:

"No child, under any circumstances, is allowed to beg. No girl under eighteen is allowed to sell or distribute anything whatever on the streets or public places of Chicago. No child under ten is allowed to sell or distribute anything whatever in the streets or public places of Chicago, or accompany any one so doing. This means babies in arms also. No boy under fourteen is allowed to do any of these things after 8 P. M. No boy between fourteen and sixteen may sell or distribute in the streets or public places after 8 P. M. or before 5 P. M., unless he has an age and school certificate on his person to prove his age."

Specific instructions are given parishioners and others how to secure the enforcement of the law.

THE PUBLICATION of the Joint Commission, entitled, *What the Episcopal Church is Doing in the Social Field*, has been "out" since last July. Somehow or other, a notice of its "forthcoming" publication reappeared in our issue of December 2nd. Except for tenses, the facts were correct, and the publication of the item at this time gives us an opportunity to say that there has been a general demand for the book, including a request for 500 copies from the council for social service of the Church of England in Canada. The volume is in two bindings, cloth at 75 cents and paper at 60 cents, and can be had at the offices of the Commission, 281 Fourth avenue, New York City.

THE ELLEN WILSON MEMORIAL HOMES to be erected in Washington are designed to afford a demonstration of the relation between housing and health. When Congress passed the bill abolishing the alley slums which had so long been a reproach to the capital and a stench in the nostrils of its citizens, it raised a question of housing, to which the new effort is designed to be an answer. This work is in charge of John Ihlder, formerly field secretary of the National Housing Association.

THE SOCIAL SERVICE COMMISSION of the diocese of Bethlehem has issued a leaflet on the subject of marriage and divorce with an interesting bibliography of the subject, believing that just at this time it may be helpful to the clergy of the diocese to have such a list of references on hand.

A JOSIAH STRONG MEMORIAL is being established by the American Institute of Social Service to assist in developing the lines of work in which Dr. Strong was so deeply interested.



## CORRESPONDENCE

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

### THE WAR ORPHANS OF FRANCE

To the Editor of *The Living Church*:

I HAVE received a letter from the Rev. Dr. Watson, the rector of the Church of the Holy Trinity in Paris, asking me to support the appeal which has recently been made in behalf of the "fatherless children of France". The point of the appeal, as your readers may be aware, is that a wide-spread effort be made on Christmas Eve to collect money for these French War orphans.

The Rev. Dr. Watson is the vice-president of the Paris committee for these fatherless children. I have been very glad to become an officer of the American committee on behalf of this most worthy charity, and I take this opportunity of urging it, through your columns, on all our people.

Very sincerely yours,

P. M. RHINELANDEB,  
Bishop of Pennsylvania.

Philadelphia, December 11, 1916.

### A PLEA FOR A NEW PREACHING ORDER

To the Editor of *The Living Church*:

MAY I ask for some of your space to present a matter which has claimed of late a great deal of my attention? It is the question as to how to meet attacks upon religion and the rising tide of irreligion.

Anyone who is at all familiar with conditions of city life, especially with conditions in New York, has doubtless stood occasionally on a street corner and listened to socialist and anarchist orators giving expression to their opinions. Whoever has done so knows that attacks upon the Church are by no means infrequent, and that often the attacks do not stop with the Church, but go on to religion itself. A young man of my parish tells me that on a corner near his place of business in New York a man daily preaches pure atheism and makes bitter and sarcastic attacks upon the whole religious view of the world. These arguments would have little weight with the clergy or with educated hearers, but the case is far different with the greater part of those who stand and listen. They have had, for the most part, little intellectual training, especially along apologetic lines, and the specious arguments of the speakers often play havoc with the small amount of religious belief which they still have left. It is useless to say that the clergy are constantly combatting such attacks and are giving instruction to their people, for the simple reason that the most of those who listen to anti-religious orators do not go to church and do not hear the other side stated.

Another phase of the same problem is the situation in our rural districts. No one who has read the report presented to the Synod of the Mid-West or of the conditions revealed by a recent survey in central New York will confidently assert that the country is religiously in better condition than the city. There is perhaps not so much propaganda of irreligion, but the efforts of weak country and village churches are inadequate to put godliness and morality into the minds and hearts of the country people. Many of the ministers are inefficient, and in any case a large proportion of the people do not go to the churches.

Whether or not efforts to meet the needs of country people could be extended to meet a third phase of the problem, the procession of Sunday automobilists, I do not know; but in any case this is a distinct and growing phase of the problem.

Now it seems to me that the Church, as at present conducted, is unable to meet these problems. We have become largely obsessed with the idea that the Church needs expensive buildings and equipment in order to do its work. We must have fine church buildings and parish houses. Suppose the socialists had waited until they had fine meeting places in which to present their message! I heartily approve of the social work that our churches are doing in their parish houses, but, after all, I do not see that this work has contributed greatly to the number of Church members, to grasp of the principles of religion, or to living faith in God. The point is that most of the people whom I have in mind do not come inside our churches and parish houses. Moreover, I firmly believe that the expense of maintaining our expensive plants is one of the reasons why many people stay away from church. When the financial cost of religion is too great many persons desert religion.

It may also be doubted whether many of our clergy are fitted for the task of dealing with these problems. Their conception of religion is tied up with that of the church and a pulpit from which to deliver what they have to say. The mind of a socialist orator of the radical type, or of one of his typical listeners, would be a new world to many of our clergy.

What I would suggest as a possible means of meeting these con-

ditions is the training and sending out of a body of lay preachers, to present on street corners, in halls, at cross roads, in country stores and school houses, the religious view of the world in opposition to the rising tide of irreligion. They ought, of course, to be godly and blameless men, with a gift of speech. They ought to be men who are in constant contact with men of their own type, mechanics, farmers, clerks, etc., each addressing his own class with an understanding of its needs. They ought to be laymen, not clergy or monastics. They ought to be under some discipline (while living in their own homes) so that the superior could send them out when and where they would do most good. I assume, of course, that they would be under ecclesiastical control, not individually or collectively independent of the established authorities of the Church, but a body of men subject to regulation in the same way as the clergy—in short, if you will, a minor order of the ministry.

These men ought to be trained chiefly along apologetic lines and to have a mastery of the (English) Bible, since the attacks of anti-religious speakers are usually directed to discrepancies in the Bible, and this is what seems most easily and seriously to shake the faith of many persons. They ought to be trained to expect and to be able to meet interruptions, questions, objections. My idea would be to have them meet in little groups with their instructors in the evening and to receive their training in as informal a manner as possible. (I am told that the socialist speakers are trained in the Rand School of Social Science and are sent out under the direction and control of a committee.)

I may be mistaken, but I believe that such a band of men would do much to meet attacks upon religion and to steady the faith of many people, especially among the working classes. It is a matter of common historical knowledge that much of the success of Wycliffe's movement was due to his training and sending out of his "poor preachers", and that a large factor in the spread of Methodism was the work of lay preachers. The direct gain to the Church might be small. Perhaps the congregations in our churches would not be greatly increased. But at least we should have the satisfaction of knowing that something was being done to touch with religion a part of our population which is tending to revert to heathenism, if it retains any religion at all.

It is true that there are already two agencies for performing some such work—lay readers and the Brotherhood of St. Andrew. But, admirable as is the work done by these agencies, they both are to all practical intents and purposes limited to parochial activities. I do not believe that we shall accomplish what I have in mind unless we have a disciplined order which is largely independent of parish limitations.

My reason for presenting this matter is that it may be discussed by wiser heads than mine, to see if there is anything in the idea. If there is, something ought to be done to put it into effect, and I for one should be glad to give myself heart and soul to such a work. In any case, whether or not anything comes of this particular idea, my suggesting it may serve to bring out the ideas other men have as to how the situation I have described may best be met.

Very truly yours,

GILBERT LEE PENNOCK.

Bayonne, N. J., December 15, 1916.

### PUBLICATIONS OF GENERAL CONVENTION

To the Editor of *The Living Church*:

THE new "Tables of Lessons", arranged for two years' use, with the explanations of the committee as embodied in their report to the General Convention, are ready for delivery, and copies will be sent to any address on receipt of 12 cents in stamps or coin.

The revised Constitution and Canons will be ready about December 20th and will be sent on receipt of 40 cents for the paper edition or 75 cents for the cloth edition.

The Journal of the Convention, including the Constitution and Canons, and giving in an appendix the completed action on the Revision of the Prayer Book for adoption or revision at the next General Convention, will be ready about January 20th, and will be sent to any address on receipt of \$1.00 for the paper edition or \$1.50 for cloth.

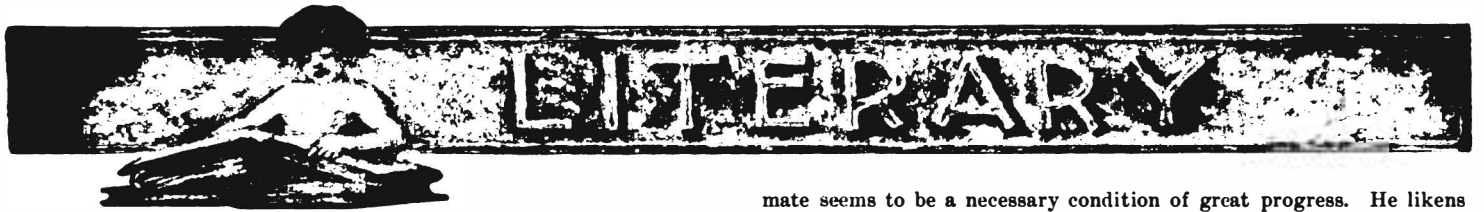
To any clergyman a copy of the Journal will be sent on receipt of 25 cents for the paper edition or 75 cents for the cloth.

The price must invariably be remitted with the order to secure attention, and all books will be sent prepaid.

Every member of the Convention in attendance at its sessions will receive a copy of the Journal without charge.

HENRY ANSTICE, *Secretary*.

Church Missions House, 281 Fourth avenue, New York.



## DEVOTIONAL

*Daily Meditations.* On the Christian Life for every day in the year. Two vols. By McVeigh Harrison, O.H.C. Published by the author. Price \$1.50 per volume.

The more earnest of us in this young twentieth century can scarcely refrain from so "giving ourselves to soul-absorbing labors in the cause of religion that we lose religion itself" in the virtual loss of God from our conscious life. A faithful, persistent use of these helps, which Father Harrison offers, cannot fail to be a check to this dangerous tendency. He says (on p. 95) that "the true servant of Christ is always primarily a visionary, a seer."

Each meditation is divided into three sections, of which the first awakens and informs the intellect, providing stimulus for the imagination in the following steps; and these in turn also arouse the will to spiritual activity. The exercises appeal to the every day life of the active Christian. Only out of fidelity of this fundamental character can spring the higher reaches of prayer into which God loves to lead those who would live near His heart.

## SOCIAL PROBLEMS

*The Gospel of Social Will.* By William DeWitt Hyde, President of Bowdoin College. (The Lyman Beecher Lectures for 1916.) The Macmillan Co.

*Worship and Work.* Thoughts from the unpublished writings of Canon S. A. Barnett, M. A., D. C. L., Canon and Sub-Dean of Westminster Abbey. First warden of Toynbee Hall, Whitechapel. Selected and edited by his wife. Letchworth. Garden City Press Ltd.

To students of the development of preaching, the contrast between the lectures (for example) of Henry Ward Beecher, in this same series, and the latest volume, by President Hyde, will be strikingly suggestive. Dr. Hyde, it is true, represents but one of several schools of twentieth century preachers, but it is a large and perhaps the dominant school to-day. Its emphasis is upon the Social Gospel, its look is forward, its fearless analysis is applied to the urgent problems of the community, which arise out of the adjustment of the relations of men and classes of men to each other. The many readers who have been helped and inspired by President Hyde's earlier writings have learned to expect from him a sane temper, a wide vision, and a crisp and vigorous style, and will find all these attractive qualities in the present volume. The Gospel of Good Will is not a new, but the old gospel, as the author is careful to explain in his introduction, but to many of our generation it will come with a certain freshness in this presentation of it, because familiar theological terms are avoided and conventional homiletic methods seldom appear. The approach to the subject is through a review of what Dr. Hyde calls "contemporary scriptures," by which he means certain representative and typical utterances of modern literature, in which may be traced the working of the leaven of that gospel which he is trying to expound.

From Canon Barnett this reviewer gained some of his earliest glimpses of the social meaning of Christianity, and he is doubtless one of a multitude who welcome and will cherish the thin volume of selections from unpublished sermons and essays which Mrs. Barnett has made with such sympathy and discrimination. It is a satisfaction to see that the little book is already in a third edition.

GEORGE LYNDE RICHARDSON.

*Civilization and Climate.* Ellsworth Huntington. New Haven, Conn. Yale University Press. pp. 333. Price \$2.50.

This highly scientific volume endeavors to trace out the effect of climate on the races of men, and their intellectual pursuits and abilities. Our author starts out with the thesis that "the races of the earth are like trees. Each according to its kind brings forth the fruit known as civilization." Inheritance is one big factor in the development of this fruit. Religion, education, government, and many human institutions and customs constitute other factors. From Aristotle to Montesquieu there have been those who maintain that climate is the most important factor in determining the status of civilization, but as Prof. Huntington points out, "although we believe in the influence of climate, we know little of the particular climatic elements which are most stimulating or depressing." At the same time he puts forth with great persuasiveness his own hypothesis which is: To-day a certain peculiar type of climate prevails wherever a great civilization arose. Therefore such a cli-

mate seems to be a necessary condition of great progress. He likens climate to a water supply, and presses his analogy with great ability.

In concluding his book Prof. Huntington says: "If our hypothesis is true, man is more closely dependent upon nature than he has realized. A realization of his limitations, however, is the first step toward freedom. In suggesting possible ways of obtaining a new ascendancy over climatic handicaps, we have dealt largely with material matters. Bound up with these, and far more important, are great moral issues. We are slowly realizing that character in the broad sense of all that pertains to industry, honesty, purity, intelligence, and strength of will is closely dependent upon the condition of the body. Each influences the other. Neither can be at its best while its companion is pulled down. The climate of many countries seems to be one of the great reasons why idleness, dishonesty, immorality, stupidity, and weakness of will prevail. If we can conquer climate, the whole world will become stronger and nobler."

*Speaking of Home.* By Lillian Hart Tryon. Houghton Mifflin Co. Price \$1.00 net.

This fascinating book of essays will appeal to every woman who loves a home whether she be the mistress of a tiny apartment or of a spacious mansion. There are twelve of the chapters and they range through such fascinating topics as Ragbags and Relics, Abolishing the Parlor, and Wild Grapes for Jelly. Of this latter she says: "It is all your own, from twig to table. For wild grapes are every man's harvest, choosing their own trellis of boundary fences and stone walls along the roadsides." The book will make an admirable holiday gift.

*Visions for Missionaries and Others.* By H. H. Montgomery, sometime Bishop of Tasmania. Longmans, Green, & Co. Price 50 cts.

Although Bishop Montgomery's book was written with the problems of missionaries particularly in mind, it is one which every Churchman will profit by reading. As the chapters have all appeared as essays in the *Mission Field* and were written upon subjects which have claimed the attention of Churchmen from time to time, some of them are upon controversial topics, but the spirit in which they are written will pain no one, no matter what the school of thought to which he belongs.

*The Way of Peace.* By Augusta Kirby. Methuen & Co.

This excellent devotional book was written some years ago when peace still brooded over England. Now, published during the turmoil of warfare, it will doubtless make the stronger appeal because it voices the longing of every heart.

A most attractive little book is *Seven Maids of Far Cathay*, not only in appearance, but in the reading matter as well. It is the translation of essays written by seven Chinese girl students in an Anglican college in China. The language has not been revised, but appears in the peculiarly delightful way in which the Chinese are wont to speak the English language. It is full of sparkling interest, unique sayings, and humorous incidents. The illustrations are of the highest grade, and each page has a red border around it, while the cover, being in green Chinese cloth binding, goes far to make this one of the desirable books for the holidays. [Paul Elder & Co., San Francisco. \$1.25 net.]

A SHORT essay, published in booklet form at 25 cents, from the pen of Bertha Pratt King, entitled *The Worth of a Girl*, is well worthy of the attention of those who have young girls growing up. It deals with the status of the modern girl, her responsibilities, advantages, etc., over the girl of a century ago. The need of an education that will enable her to take up some occupation in life other than that of being a mere society belle with only the thought of marriage ahead is strongly emphasized. [Thomas Y. Crowell Co., New York.]

A TRIPLE folding card entitled *A Boy's Covenant With God and Daily Devotions* is issued by the Rev. Edmund Lee Woodward, M.D., Grace Church Rectory, The Plains, Va., and may be had from the writer or from the Parish Leaflet Co., Hobart, Ind. Price three copies 10 cents, forty copies \$1.00. It is practical in its suggestions and resolutions and the prayers are brief and adapted to boys. The card may be circulated to much benefit.

# WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR.

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

**L**AST Christmas a card came to this department from a rector in Massachusetts. It was his Christmas greeting to his parishioners and held the notice of Christmas services and this beautiful verse:

"A merry Christmas and Good Cheer!  
But let the day begin  
With Holy Bread on the altar spread  
And Christians worshipping.

"Peace on the earth (God grant us peace),  
And to mankind good-will;  
May Christmas-day in its old sweet way  
Our hearts and homes o'erfill."

THERE IS A MIGHTY CONGESTION in this department caused by this very important LIVING CHURCH of ours being so much alive that its columns are in demand for the many vital things now interesting the Church; notably the Church Pension Fund, which filled these columns so entertainingly and so eloquently in the issue of December 9th. We hope that every woman who has cared for this department and given it her sympathy and encouragement from time to time may right now resolve to make a gift, large or small, to this fund—that the Church conscience may be at rest. Each diocese has its committee to attend to this Fund so that gifts may easily be made or pledged through one's diocesan officers.

THESE HEAPED-UP LETTERS on our desk are teeming with news of all kinds—some urgent, some that can wait, and all worthy of space; but above them all in importance comes a bit of news—one can't call it good, but important—that must take precedence of them all. And that item of news is that *our* Miss Emery, *the Auxiliary's* Miss Emery, has resigned her position as secretary of the Woman's Auxiliary.

It does not seem quite believable, and we will all have to grasp the news slowly and fit it to our minds gradually. The thought that comes first to us is that Miss Emery has had the joy of seeing the fruition of so many of her hopes and plans; a joy unknown to many a faithful promoter. She has studied her Auxiliary, locally and generally, and has—diocese by diocese—prescribed, one may say, the best methods of administration. Under God, the present efficient body, known as the Woman's Auxiliary, taking in woman from her birth to her death, is the creation of Miss Emery; and it is a life-work rarely equaled, almost impossible to excel. A splendid, inspired, enduring, growing thing, this Auxiliary, the framing and fashioning and perfecting of which has taken forty years of Miss Emery's useful life.

And so it was this under-current which was in that farewell speech of hers in St. Louis, which was reported almost verbatim in our letters in this paper, when Miss Emery spoke of "Change—change—change! We can't always be the old Auxiliary," she said. "There must sometime be change. Change is sometimes life, and life is change." As we listened to this little note of good-bye which so fitly ended the great meetings, we didn't know what it was going to mean—we could not guess how soon we would cease to be "the old Auxiliary". All life-work cannot see the upward step as has Miss Emery's; all cannot see the fair horizon, the promise of a still brighter dawning. Because God's work was her work, this has been her great and good fortune, and may many more years of enjoyment be hers.

IT WAS A PLEASURE a few days since, over a cup of tea in Mrs. Francis' drawing-room, to meet Mrs. Charles Evans of Akita, Japan, who, with her husband, the Rev. Charles Evans, missionary, is on furlough in this country until April. Mrs. Evans spoke several times in St. Louis on her work in Japan, she being at the head of woman's work in Akita. She also conducted the conference of the Little Helpers, at which she pre-

sented the needs of a kindergarten in Odate, Japan. The Church has the ground and if a building were furnished it could be used for a church. Mrs. Evans showed us views of the kindergarten in Akita for which our Little Helpers worked for some years. It is a beautiful, cheerful place, the school-room of which looks odd to American eyes, for it is absolutely unfurnished as we understand the word. "It is a room of forty mats," Mrs. Evans said in describing its size. On a wall was a large representation of the plum blossom, which is the January calendar flower. Mrs. Evans was born in England, but went early in life to Japan, and now feels that flowery land to be her home in the fullest sense of the word. Mrs. Evans was one of the many missionaries who appeared on the stage in Sheldon Memorial and introduced themselves in one sentence. Both Mr. and Mrs. Evans have been going about explaining their work in various places, since the Triennial, and on the occasion of this visit they were spending a few days in Bishop White's diocese, with Archdeacon Robert J. Long of Kokomo, Indiana.

THE PILGRIMAGE OF PRAYER, which attracted so much reverent attention as described by Miss Forbes in St. Louis, is being attempted in a different way in this land. As we cannot go about exhorting in villages as the English Pilgrims did, a plan looking to universal and systematic prayer throughout the Auxiliary has been put into operation. Beginning with the extreme northeast of the country, Maine and New Hampshire began on the First Sunday in Advent the Pilgrimage of Prayer, the prayer making the pilgrimage and passing from diocese to diocese. The method is that on the first Sunday assigned to a diocese all members of the Auxiliary who can do so make their Communion with certain intercessions; that, individually, they repeat these intercessions daily throughout the week; and that on one day in that week each parish branch in the diocese holds a special meeting for the purpose of making these intercessions. The idea is full of beauty. As the year progresses, this spirit of prayer will be moving silently, yet with order, over the Auxiliary world, reaching and stimulating and uplifting, and on the closing Sunday of the year 1917—the Sunday next before Advent—all members of the Auxiliary are asked to make their Communion together and offer unitedly these intercessions. The dates for each diocese are given in a leaflet issued by the Board of Missions and called the *Pilgrimage of Prayer*.

FROM MRS. MONTEAGLE, California, come these prayers, asked for at the Triennial. The first is a Prayer for Isolated Churchwomen, used in the diocese of California.

"O thou Shepherd and Bishop of our souls, we commend to thy gracious mercy and protection the women in this diocese removed from the privileges of thy Holy Church. Strengthen their faith; inspire them with hope and love; keep far from them doubt and despondency; in thy good time bless them with the constant ministrations of thy Church; who art with the Father and the Holy Ghost ever one God, world without end. Amen."

The following is a general prayer for greater consecration:

"Take our minds, O Lord, and think through them; take our lips, O Lord, and speak through them; take our hearts, O Lord, and set them on fire with love for Thee and to the glory of Thy Name. Amen."

A LETTER FROM CHRIST CHURCH, Rochester, shows that there was no loss of time in keeping up the spirit brought home from the Triennial. Immediately after the St. Louis meeting, Miss Crosby spent a week in this parish Auxiliary, having for her subject The Kingdom of Heaven. This class was well attended. On December 18th a special day was arranged for Bible study, comparison, and comment. The book used was *His Will*, by C. M. and M. J. Ellinwood. The general subject was Prayer,



and for this day's use it was divided into three parts, viz.: His Commands regarding Prayer, His Warning regarding Prayer, His Promise regarding Prayer. Under each head were many Bible references. The class sat around a long table, each with her Bible. Each read the reference handed by the leader, and comparisons were instituted, comments made, and questions put. Two such days might easily and with profit be arranged from this same book. Mrs. Thomas Fox Brown of Rochester told us in St. Louis that Christ Church parish, Rochester, hoped to make an arrangement by which a profitable week might be looked for in that parish, each January, or at least once each year.

SOME KINDLY WOMEN who sent curtains during the spring to a ranch in California will be glad to hear that those curtains brightened and transformed a rather plain and bare home. Some of them, "too pretty to cut", as the recipient says, were used for a bed-spread, another for couch cover; while a pair, "almost new", made a much-needed wardrobe out of one corner of the room. Then there were enough left to curtain all the windows beside. It does seem the inalienable right of a woman to have curtains, and we are glad that in spite of the high cost this particular woman got them.

ON THE 14th of December the Rev. James Trimble of Minneapolis reached his ninety-fourth birthday, having been sixty-three of those years in the service of the Church—twenty-five years beyond the age limit defined by the House of Bishops. Mr. Trimble continued in active work all last Lent, but soon after was made rector emeritus of St. Matthew's Church. Here is a little verse he wrote to children early in the year:

"Dear Children:  
If you live in the sunshine, God meant it for you,  
You can live as the robins and sing the day through.  
If you live in God's presence you'll hear with delight  
Angelic songs angels sang the first Christmas night."

ABOUT A YEAR AGO Miss Antoinette Comstock of Yonkers, N. Y., proffered a request for postals and Christmas cards through this department. "The result has been the receipt of a large number of cards from all parts of the country, hundreds being already repaired and sent away, more in readiness. For such work great quantities of cards are needed, so that I could hardly receive too many; that is, provided that cards have retained some attractiveness. . . . One or two details about these cards. Post cards may be used in the following way: Paste paper over the written sides and tie two cards back to back with small ribbon bows in diagonal corners. This ribbon greatly pleases poor young children."

THE DISARRANGEMENT of our department precludes any help about Epiphany meetings this year.

"Oh, the Mistletoe Bough;  
Oh, the Mistletoe Bough."

## LOVE

THREE persons were talking of love. They were not all old, for love is of all ages; neither were they all men or all women, for love is of both sexes; and they were not all educated, for love speaks all languages and yet can converse in silence, for the foundation of love is perception. The young man said, "Love is the power whereby a man rises to greater heights. He finds it in ambition, in work, in his home and wife and children. It is a living soul that he discovers for himself and it warms his heart and makes him able to leave life enriched and fruitful." The young woman said, and she was only a peasant girl, "No, love is something different from that as I have found for myself. It came to me unexpected like a fiery flame and it devoured me. Many bitter tears I shed upon its smouldering ashes; often I would have drowned its flames with my tears. It cost me all that I possessed and in a measure left me a beggar girl. Yet it was glorious; for I tasted the bitter sweet of self-sacrifice and I learned that in losing my life I found it. At times it strained the very vitality of life itself, at other times it seared my powers of thought, my capacity of joy, my hope of living—but ah, it was something divine and has left me surer of my

immortality." The third speaker had listened with a look of profound interest. He, too, was a man, but no words can describe the simplicity of his appearance, the worldly poverty of his condition. He said, "The true love is not of ambition or home or work, neither is it of a glorious self-sacrifice, but it is the love of love. To love what love really is in itself, to seek it or its shadows through all created and uncreated things, to hover when it springs slowly forth to life, to guard it when it grows mid strange surroundings, to adore it when it puts forth the power immortal and transforms base things unto itself. God is love, and love of love is love of God. It has ambition—to rise to Him; it has work and home, for in His Father's house it does its daily round of prayer and work; it has self-sacrifice—for the cross stands everywhere and as men or women stretch their arms to seize what love can give they make that mystic sign that calls forth from the universe the soft murmur of 'Calvary'. Let us seek its first earthly home; let us now go even unto Bethlehem."—*Selected.*

## "ET INCARNATUS EST!"

"*Et incarnatus est!*" Bend low the knee  
And worship at the cradle of thy King;  
Adoring, come the Lord of Life to see,  
Gold, myrrh, and fragrant frankincense now bring.

"*Et incarnatus est!*" Behold your God  
Stoops to be born as man of Virgin mild;  
Offer Him gold, the gold of love bestowed  
On all men for the sake of Mary's Child.

"*Et incarnatus est!*" Praise ye the Lord!  
The frankincense of true devotion bring,  
That, as our prayers ascend in sweet accord,  
Jesus may listen to our Christmas hymn.

"*Et incarnatus est!*" Come and behold  
The Christ who came the bitterness of death  
To taste for men, to gather to His fold,  
By myrrh of agony, all who have breath.

"*Et incarnatus est!*" Bring ye the myrrh  
Of glad submission to His Holy Will,  
And, though the Cross with tears your eyes may blur,  
Obedience with joy your heart shall fill.

"*Et incarnatus est!*" let angels sing,  
"Gloria in excelsis Deo!" cry;  
And in exulting praise men's voices ring,  
"Gloria in Excelsis!" make reply.

"*Et incarnatus est!*" The Bread and Wine,  
We place in reverence upon God's Board;  
"Christ's-Mass" we say, and lo! the Power Divine  
Descends, and Christ Incarnate is adored.

"*Et incarnatus est!*" Now sinful men,  
Thronging God's altar, share the Incarnate Life,  
And, through that holy human Life, again  
Are brought to God, and freed from inward strife.

"*Et incarnatus est!*" Thy Saviour greet!  
No longer are men orphaned, desolate;  
They throng by thousands to the Father's feet,  
And find their God in Jesus Incarnate.

"*Et incarnatus est!*" Fling forth the news  
Into the darkest corners of the earth:  
Christ comes the loathsome serpent's head to bruise  
And gain once more for man his heavenly birth.

"*Et incarnatus est!*" The tiny Babe  
Clasped to the bosom of sweet Mary see:  
Above all sing to Him; yet praise the maid,  
"Blessed above all women" shall she be.

"*Et incarnatus est!*" Mother and Babe  
Proclaim what Christmas means unto the Home,  
Where mother love can never change nor fade,  
Nor myriad sorrows cause a single moan.

"*Et incarnatus est!*" O Holy Guest!  
Give to our homes sweet peace and true content,  
Like gentle dew let Heavenly blessings rest  
On all our loved ones whom Thy love hath sent.

"*Et incarnatus est!*" Let peace descend  
Forever on our torn and troubled earth,  
The stubborn wills of men and nations bend  
Till all mankind shall share the Heavenly Birth.

THOMAS W. C. CHEESEMAN.

## Church Calendar



- Dec. 1—Friday.  
 3—First Sunday in Advent.  
 10—Second Sunday in Advent.  
 17—Third Sunday in Advent.  
 20, 22, 23. Ember Days.  
 21—Thursday. St. Thomas.  
 24—Fourth Sunday in Advent.  
 25—Monday. Christmas Day.  
 26—Tuesday. St. Stephen.  
 27—Wednesday. St. John Evangelist.  
 28—Thursday. Holy Innocents.  
 31—Sunday after Christmas. Eve of Circumcision. New Year's Eve.

### CALENDAR OF COMING EVENTS

- Dec. 27—Springfield Special Dioc. Synod, St. Paul's Church, Springfield, Ill.  
 Jan. 9—Synod, Province of New York and New Jersey, Atlantic City, N. J.  
 16—Synod, Seventh Province, Little Rock, Ark.

### LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

#### ALASKA

Rev. G. H. Madara.

#### ASHEVILLE

Rev. George Hilton (during January).

#### BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

#### CHINA

##### HANKOW

Rt. Rev. L. H. Roots, D.D.

Rev. A. S. Cooper.

Rev. C. F. Howe.

Rev. T. R. Ludlow.

Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).

Miss Dorothy Mills (address direct, 1 Joy street, Boston, Mass.)

Deaconess G. Stewart (in First Province).

#### SHANGHAI

Rev. E. R. Dyer (in Seventh Province).

Dr. H. H. Morris.

Rev. M. H. Throop.

Dr. G. F. Alsop.

Miss M. H. Bailey.

Miss Laura Lenhart.

#### JAPAN

##### KYOTO

Rt. Rev. H. S. G. Tucker, D.D.

Rev. P. A. Smith (in Fifth Province).

##### TOKYO

Rev. C. H. Evans.

Rev. S. H. Nichols.

#### NORTH DAKOTA

Rt. Rev. J. P. Tyler, D.D. (during January).

#### THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).

Miss B. E. L. Masse.

#### PORTO RICO

Rt. Rev. C. B. Colmore, D.D. (address direct, 281 Fourth avenue, New York).

#### SALINA

Rev. T. A. Sparks (address General Theological Seminary).

#### SOUTH DAKOTA

Rev. A. B. Clark (address direct, 281 Fourth avenue, New York).

#### WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D. (during February).

#### WYOMING

Rt. Rev. N. S. Thomas, D.D. (address direct, 281 Fourth avenue, New York).

Unless otherwise indicated, appointments for all the foregoing missionaries will be made by Mr. JOHN W. WOOD, 281 Fourth avenue, New York.

## Personal Mention

THE REV. ROBERT W. ANDREWS of Maebashi, Japan, is in the United States on furlough, and may be addressed at THE MONTROSE, Forty-seventh and Baltimore avenue, Philadelphia, Pa.

THE REV. W. J. GETTY will, on January 1st, assume charge of St. Luke's Church, Seattle, Wash.

THE REV. STEPHEN H. GREEN is spending three months as chaplain of the House of Mercy and of the House of Rest, at Inwood-on-the-Hudson, New York City.

THE REV. GEORGE HUNTINGTON has been appointed an associate rector of St. Luke's Church, Kensington, Philadelphia. The recent reference to his appointment as an assistant was erroneous.

THE REV. ALMON A. JAYNES, rector of Trinity Church, Syracuse, N. Y., who returned from Texas with his regiment some weeks ago in ill health, has now returned to his work.

THE REV. PERCY W. JONES has become rector of St. George's Church, Griffin, Ga., diocese of Atlanta.

THE REV. WILLIAM E. KUNKEL has been appointed to take charge of Holy Trinity, Hollidaysburg, and St. Peter's, Juniata, Pa., until after Easter.

THE REV. CHARLES A. LIVINGSTON is acting as locum tenens at Caroline Church, Setauket, Long Island, during the absence of the rector.

THE REV. REGINALD R. PARKER is supplying Christ Church, Putnam, Conn.

ON November 19th the Rev. CORNELIUS W. TWING observed his tenth anniversary as rector of St. Stephen's Memorial Church, Riverside, and priest in charge of Trinity Church, Fairview, N. J.

THE REV. JAMES E. WILKINSON, Ph.D., has resigned the rectorship of Holy Trinity, Manistee, Mich., to become a master at Howe School, Howe, Ind.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

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

### ORDINATIONS

#### DEACON

LEXINGTON.—On the Second Sunday in Advent at Christ Church Cathedral, Lexington, Ky., Bishop Burton ordained RICHARD WILKINSON, D.D., to the diaconate. The Very Rev. R. K. Massie, D.D., preached the sermon, and the Rev. Richard L. McCready of Louisville presented the candidate. By the Bishop's appointment, Dr. Wilkinson will have charge of the Church of the Good Shepherd, Lexington, where he has served with marked success during his period of candidature. Dr. Wilkinson was formerly a minister of the Methodist Church.

#### PRIESTS

HARRISBURG.—On December 15th in St. Luke's Church, Mechanicsburg, Pa., three deacons were advanced to the priesthood. They were the Rev. ROBERT BARNES GALT, presented by the Rev. H. B. Pulsifer; the Rev. EDWARD SHEPLEY BARLOW, presented by the Rev. Leroy F. Baker; the Rev. HERBERT CONNOR, presented by the Rev. William C. Emhardt. The Rev. Mr. Emhardt was the preacher. Mr. Galt will remain as assistant at St. James', Lancaster. Mr. Barlow will continue in charge of St. Andrew's, Shippensburg, and St. Luke's, Mechanicsburg. Mr. Connor will remain in mission work in Bucks county, diocese of Pennsylvania, in connection with St. Luke's, Newtown.

SOUTHERN VIRGINIA.—The Rev. CAMERON GREGG RICHARDSON was advanced to the priesthood by the Bishop Coadjutor in Trinity Church, Buchanan, on Friday, December 15th. At 10 A. M. Morning Prayer was said by the Rev. J. W. Cantey Johnson of Roanoke. The Rev. Joseph B. Dunn of Lynchburg preached the sermon. The attending presbyters were the Rev. Devall L. Gwathmey, the Rev. G. Otis Mead, and the Rev. J. W. C. Johnson. After the celebration the Bishop made an address to the candidate and the congregation. Mr. Richardson has been in charge of the churches at Buchanan and Fincastle since leaving the seminary.

### DIED

MARTIN.—LOUISE HAWLEY, widow of the late Daniel Townsend MARTIN, and grandmother of Louis Martin Sears, entered into life eternal, on December 2, 1916, in her seventy-sixth year. Services on December 5th at the Church of the Redeemer, Chicago, and burial from St. John's Church, Lockport, Ill.

"The eternal God is thy refuge, and underneath are the everlasting arms."

"And this is the promise that he hath promised us, even eternal life."

### MEMORIALS

#### WILLIAM MERCER GROSVENOR

The New York Alumni Association of the Berkeley Divinity School, meeting at the funeral of the Very Rev. William Mercer Grosvenor, D.D., wish to bear testimony to their appreciation of the personality and character of their departed brother, especially in his fraternal relation with this association.

Its first meeting was held, in response to his invitation, at the rectory of the Church of the Incarnation, in January, 1902, nearly fifteen years ago. Those who were present will never forget that meeting. Held in a home it had an informal and personal character befitting the occasion. The host, who thus took the initiative in organizing the alumni of this neighborhood, lighted for us the fire of cordial brotherhood. His clear voice, kindly glance, and joyous hospitality stimulated and charmed all who were present. And the interest with which he began the course of meetings never flagged or lost enlightening energy.

To these words of appreciation we would add our testimony to Dean Grosvenor as in the true sense of the word an ideal ecclesiastic. The expression of bodily grace, intellectual precision, and spiritual dignity and refinement, which belonged to that ideal in earlier days, were strikingly personified in him. Our personal pleasure as he spoke to us at our annual meeting was deepened by the lustre shed on our school by the fact that it was so brilliantly represented at the Cathedral church in this metropolis of our land: and our pleasure was crowned when we received his greeting here as from one brother in Berkeley to another.

We desire that a copy of this minute be entered in the records of the association, and that a copy be sent to the family of our departed brother. To deep sympathy with them in their affliction we join our prayers, with thanksgivings for the good example of him who has entered into the Paradise of the Lord.

WILLIAM H. VIBBERT,  
 SAMUEL HART,  
 EDWIN S. LINES,  
 WALTER THOMPSON,  
 HENRY T. SCUDDER,  
 KARL REILAND,  
 MELVILLE K. BAILEY,  
*Committee.*

#### WILLIAM MERCER GROSVENOR

The vestry of the Church of the Incarnation in the City of New York has received with profound sorrow and deep emotion the announcement of the sudden death on December 9th of the Very Rev. WILLIAM MERCER GROSVENOR, Dean of the Cathedral of St. John the Divine, and for sixteen years the beloved rector of this parish. The record of those years lives and will live in the hearts of this congregation, and will stimulate them to unwearied and continuing effort in carrying on the Christian service in which they were taught and led by their devoted pastor. His memory, his example, and his consecration of his splendid abilities to the cause of this community and of Christ and His Church, command the grateful recognition not only of this parish but also of this city, which he loved and served. The profound sympathy of this congregation is extended to the venerable mother and the stricken family of Dean Grosvenor.

By the vestry,

HOWARD CHANDLER ROBBINS,  
*Rector.*

FRANCIS LYNDE STETSON,  
*Senior Warden.*

Second Sunday in Advent, 1916.

### WANTED

#### POSITIONS WANTED—CLERICAL

**SUCCESSFUL PRIEST**, energetic business man, thorough Churchman and good "mixer", not looking for a position, but for work and opportunity, would like to correspond with any bishop or vestry looking for such a person. Highest references. Address BURTON, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG PRIEST**, CATHOLIC, singing choral services, some time located in New York, desires curacy or mission, in or near New York, or Eastern city. Extempore preacher. Excellent references. Address EDWIN S. GORHAM, Publisher, 11 West 45th street, New York City.

**PRIEST**, CATHOLIC, singing choral services, desires parish, would correspond. Some experience in parochial work, New York. University, Seminary graduate, extempore preacher. Excellent references. Address EDWIN S. GORHAM, Publisher, 11 West 45th street, New York.

**ABLE AND EXPERIENCED PRIEST** wishes Sunday or other temporary duty within traveling distance of New York. Address PRIEST, care Rector Christ Church, 1064 East Jersey street, Elizabeth, N. J.

**PRIEST (VIRGINIAN), EXPERIENCED,** highest references, capable extempore preacher, faithful visitor, successful city rector, desires change, offering broader opportunity. Address SAMARITAN, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, SINGLE, SOUND CHURCHMAN,** desires change. Excellent references. Present stipend \$1,800 and rectory. Address W. S. S., care LIVING CHURCH, Milwaukee, Wis.

**MISSION PREACHER,** experienced, highest references. For dates and terms address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, EXPERIENCED IN PAROCHIAL** and supply work, desires immediate duty. Address R. V. W., care LIVING CHURCH, Milwaukee, Wis.

**PRIEST. ACTIVE, EXPERIENCED,** desires parish or mission, East preferred. Address B5, care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS OFFERED—MISCELLANEOUS**

**SINGLE MAN WANTED** in Deacon's or Priest's orders, or a man desiring to study for orders, competent organist and choir director, to take charge of the music, and to assist the rector in the parish. Good salary, suite of rooms. Church in a great western city. Address FAR, care LIVING CHURCH, Milwaukee, Wis.

**LIBERAL SCHOLARSHIP** in boys' Church school is offered to first violinist. Address VIOLINIST, care LIVING CHURCH, Milwaukee, Wis.

**PARISH SECRETARY WANTED,** speaking Italian. \$50 and room. Address Box 75, Grantwood, N. J.

**POSITIONS WANTED—MISCELLANEOUS**

**EXPERIENCED, SUCCESSFUL ORGANIST-CHOIRMASTER** in important parish near Chicago desires change after Christmas. Correspondence invited from rectors and vestries with view to engagement. Boy and mixed choirs, good services, communicant, best credentials, good salary. Address R. J. C., care LIVING CHURCH, Milwaukee, Wis.

**CHAIRMAN OF MUSIC COMMITTEE** recommends an organist-choirmaster, whose work is endorsed by bishops and clergy, for position where unusual results and a good churchly influence are desired. Address CHAIRMAN, care LIVING CHURCH, Milwaukee, Wis.

**GRADUATE NURSE AND CLERGYMAN'S DAUGHTER** wishes care of invalid, or position of trust in institution or home. Highest references. Address CANADA, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN'S DAUGHTER** desires position in Church school; expression and athletics. References. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN'S DAUGHTER** desires position as parish helper, experienced in parish work. Address HELPER, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** desires change. Address TRAINED, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**AUSTIN ORGANS.**—The CHOROPHONE is a complete and ideal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

**ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc.,** solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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**BOOKS WANTED**

**COPY** of St. Cyril of Alexandria's *Commentary on St. John*, 2 vols., Pusey's Library of the Fathers. Address LIBRARY, care LIVING CHURCH, Milwaukee, Wis.

**THE BOARD OF MISSIONS**

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: *"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."* Address, 281 Fourth avenue, New York City. *The Spirit of Missions*, \$1.00 a year.

**NOTICES**

**BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

**LOANS, GIFTS, AND GRANTS**

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

**APPEALS**

**ALL NIGHT MISSION**

The All Night Mission, now in the sixth year of its career of service, during which it has sheltered over 160,000 men, fed over 100,000 and helped over 12,000 to a new start in life, and has made 700 visits to prisons, 800 visits to hospitals, and conducted 1,800 services, is in need of funds.

This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food, and drinking water, night or day.

Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

**MISSIONARY AUTOMOBILE NEEDED**

Priest serving distant missions is in great need of automobile. \$800 is required. Who will help? Address, MOTOR, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church literature Press, 2 Bible House.

**BROOKLYN:**

- Church of the Ascension.

**BOSTON:**

- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith and McCance, 38 Bromfield St.

**SOMERVILLE, MASS.:**

- Fred I. Farwell, 106 Highland Road.

**PROVIDENCE, R. I.:**

- T. J. Hayden, 82 Weybosset St.

**PHILADELPHIA:**

- Educational Dept., Church House, 12th and Walnut Sts.
- Geo. W. Jacobs & Co., 1628 Chestnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neler, Chelton Ave. and Chew St.

**WASHINGTON:**

- Wm. Ballantyne & Sons, 1409 F. St., N. W.
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R. J. Seidenborg, Ellcott Square Bldg.  
Otto Ubrich, 386 Main St.

**CHICAGO:**

LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, E. 56th St. and Blackstone Blvd.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
Morris Co., 104 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.

**MILWAUKEE:**

The Young Churchman Co., 484 Milwaukee St.

**LOUISVILLE:**

Grace Church.

**LONDON, ENGLAND:**

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

**BOOKS RECEIVED**

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

**The Young Churchman Co. Milwaukee.**

*The Living Church Annual and Churchman's Almanac.* A Church Cyclopaedia and Almanac. 1917. Paper, 50 cts.; cloth, 75 cts.; postage extra.

**Fleming H. Revell Co. New York.**

*The Psychology of Religion, and Its Application in Preaching and Teaching.* By James H. Snowden, D.D., LL.D., Professor of Systematic Theology in the Western Theological Seminary, Pittsburgh, Pa. Author of *The World a Spiritual System: an Introduction to Metaphysics, The Basic Beliefs of Christianity, Scenes and Sayings in the Life of Christ*, etc. \$1.50 net.

**J. B. Lippincott Co. Philadelphia, Pa.**

*Winter Journeys in the South.* Pen and Camera Impressions of Men, Manners, Women, and Things all the way from the Blue Gulf and New Orleans through fashionable Florida Palms to the Pines of Virginia. By John Martin Hammond, Author of *Colonial Mansions of Maryland and Delaware, Quaint and Historic Forts of North America*, etc. \$3.50 net.

**Seemore Co. 510 Dean Bldg., South Bend, Ind.**

*A War Bride's Adventure.* An Interview with St. Peter. By F. M. Gloria. 75 cts. net.

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

*The Voices of Song.* A Book of Poems. By James W. Foley, Author of *Boys and Girls, Tales of the Trail*, etc. With an Introduction by Theodore Roosevelt. \$1.50 net.

**Abingdon Press. New York.**

*The Church in the City.* By Frederick DeLand Leete. \$1.00 net.

**Edwin S. Gorham. New York.**

*The Episcopal Church: Its Teaching and Worship.* Instructions given at the Chapel of the Intercession, New York, for Churchmen and Confirmation Classes. By the Rev. Latta Griswold, M.A., Trinity Parish, New York. 75 cts. net.

**Sherman, French & Co. Boston, Mass.**

*The Belief in God and Immortality.* A Psychological, Anthropological, and Statistical Study. By James H. Leuba, Professor of Psychology and Pedagogy in Bryn Mawr College, Author of *A Psychological Study of Religion: Its Origin, Function, and Future*. \$2.00 net.

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

*The Holy Trinity.* A Study of the Self-revelation of God. By Louis George Mylne, M.A., Hon. D.D. (Oxon.), Rector of Alvechurch, Worcestershire, sometime Bishop of Bombay. \$2.50 net.

**PAMPHLETS****Seemore Co. South Bend, Ind.**

*King Dollar.* Poetry. 25 cts.

**From the Author.**

*America's Stewardship,* in Respect to Wealth, to Constitutional Principles, and to International Obligations. A Sermon Delivered in the Church of the Epiphany, Washington, D. C., Thanksgiving Day, November 30, 1916, by the Rector, the Rev. Randolph H. McKim, D.D., LL.D.

*Parish Directory of St. John's Church, Los Angeles, Calif., for the Year of 1916-1917.*

**M. A. Smythe. Roanoke, Va.**

*Lessons on Mountain Missions:* To be used in Sunday Schools and Church Societies. Prepared by Miss Virginia Page and published by M. A. Smythe, Superintendent Christ Church Sunday School, Roanoke, Va.

**Government Printing Office. Washington, D. C.**

*Annual Report of the Secretary of the Interior for the Fiscal Year ended June 30, 1916.*

**Associated Charities. Milwaukee, Wis.**

*1916 Report—January to September.*

**GENERAL CONVENTION REPORTS****Secretary of General Convention. 60 State St., Albany, N. Y.**

*Report of the Joint Commission on Business Methods in the Church to the General Convention, St. Louis, October, 1916.*

*Report of the Joint Commission for Revision of the Hymnal to the General Convention of the Protestant Episcopal Church, 1916.*

**CALENDARS****The Society of the Divine Word. Techny, Ill.**

*The Mission Calendar of the Society of the Divine Word, Techny, Ill.*

**The Magazines**

THE QUARTERLY magazine known as the *Moslem World*, which has been published for six years in Great Britain, has crossed the ocean and will in the future be issued by the Missionary Review Publishing Company, 156 Fifth avenue, New York. An outgrowth of the Missionary Conference at Edinburgh in 1910, it was established to meet the demand for a periodical dealing especially with the conditions and needs of the 220,000,000 Mohammedans scattered throughout the world. The quarterly is under the editorship of Dr. Samuel M. Zwemer, who went out as a missionary to Arabia in 1890, and has since become the foremost American authority on Mohammedans and their religion.

**Educational**

AN EXCELLENT Christian work is being done at St. Michael and All Angels' School, Anniston, Ala. This school of eighty children (in regular attendance) is supported by the voluntary contributions of the people of Anniston and interested friends on the outside. Located in what is termed the West Side among the working people, if the funds were in hand to pay the teachers, the school could accommodate two hundred children. The studies are the same as those of the public schools, and children passing from the lower grades of this school can enter the higher ones of the public schools. A free dispensary is maintained with a graduate nurse in charge, and free clinics are held every week, the medicine being supplied at actual cost to those able to pay the small price, and absolutely free to those who are too poor to pay. Food and garments are distributed among the worthy poor. At the present time this work is being carried on by a deaconess and three junior teachers. A boys' club of thirty members meets once a week, a gymnasium is being equipped; a play ground and a basket ball and tennis court are part of the work. A fee of \$10 carries a child through the ten months of school, but all departments need money for their development and maintenance, and a heating plant is a vital necessity. Money or clothing can be sent to the deaconess in charge or to the vestry of St. Michael and All Angels' Church, Anniston.

ST. ALBAN'S SCHOOL, Knoxville, Ill., in the diocese of Quincy, closed on December 19th one of the most successful terms in a good number of years. The enrollment has been large. The faithful patrons of the school

have sent in extra amounts, so that even with the high cost of living, the school could continue to enroll boys at a low rate for board and tuition. Upon the report made to the high school commission by the state inspectors, who visited the school early in the fall, St. Alban's has been pronounced a "most efficient school". On St. John's Day the school will keep the feast day in Chicago. The Rev. Norman O. Hutton, rector of St. Chrysostom's Church, Chicago, one of the school's trustees, has invited the school family to be present at a Eucharist at 8:30 and to remain as his guests at a breakfast to follow. Some sixty boys have already accepted the invitation. The school hopes to keep this feast each year in Chicago in about the same way.

**REMEMBER THE POOR**

Remember the poor when the snow comes down,  
And covers the earth with a Christmas Crown,  
Ye watchers and workers about the town.

Remember the poor in the great highway,  
The pitiful waifs that a-hungred stray,  
For the sake of the Christ-child born to-day.

Remember the poor where the board is spread,  
When there's plenty of meat and plenty of bread;  
Hy Him was the needy multitude fed.

Remember the poor when the day grows wan,  
When the warm sun sets, and the night comes on,  
And the shivering one to his straw has gone.

Remember the poor with some garment warm,  
That may shelter his breast in the coming storm,  
Or may wrap some little wanderer's form.

Remember the poor at your very door,  
When your bin is full, and your crib runs o'er,  
When the Lord has given you stock and store.

—S. S. Times

**HOLY GROUND**

PROBABLY the difficult thing for Moses to appreciate, as it is to a greater extent for us, was that *any* ground is holy. When he was told that the ground whereon he walked was holy ground he was probably somewhat incredulous, certainly surprised.

And the reason why he would hesitate to believe that it was holy was the simple fact that he was walking on it. The fallacy of assuming that what we can name and touch thereby loses its mystery and often its sanctity has grown upon us. There is a certain sophistication by which we are afflicted and on account of which we are prone to have a contempt for that which the laws of life and the acquisition of partial knowledge enable us to handle.

Because we till the ground and sow the seed and reap the harvest the spirit of thanksgiving to the God of the harvest has become obsolete. Astronomy is no longer a thing of wonder and mystery because we have measured the distance of the stars and called them by name. Life becomes prosaic to the biologist and the chemist when processes are described and analyses are made.

So, the most sacred and inspiring relationships of life are approached with awe and wonderment and yet a few souls there are that prove superior to what at first seems the disillusionment of experience, so strong is the tendency to drag everything to our own lowest level.

The pity is that we do not see the greatest mystery of all in the very fact that we can handle and measure and name that which is in itself no less ineffable because it is placed within our reach.

He alone is emancipated from the limitations of life to whom that which is placed within his reach is no less worshipable than when it eluded his prayerful search.—E. M. C., in *St. John's Evangelist*.

# FUNERAL OF DEAN GROSVENOR

New York Office of The Living Church }  
11 West 45th Street }  
New York, December 18, 1916 }

THE Cathedral of St. John the Divine in New York City was crowded with people on Wednesday afternoon, when funeral services were held for Dean Grosvenor. The trustees of the Cathedral were honorary pallbearers. The full choir of the Cathedral was present.

The Presiding Bishop of the American Church, Dr. Tuttle, read the opening sentences. The lesson was read by Bishop Burch. Bishop Lawrence said the Creed and prayers. The Bishop of New York said the committal. A procession was then formed, and Bishop Greer, the officiating bishops, and other bishops, with the Cathedral clergy, escorted the coffin to the crypt of the Cathedral, where the body was interred after the Bishop of the diocese had read appropriate prayers.

About one hundred and fifty clergy of the diocese were present, and twelve bishops.

Bishop Greer announced the death of the Dean at the Sunday morning service in the Cathedral. It was also announced in many churches of the city and diocese. Editorials appeared in some of the great dailies, in appreciation of the late Dean's work and character.

A new vault of white enamelled brick was built in the centre of the old chancel of the

crypt, just in front of where the old Tiffany altar stood. And this is the Dean's resting place.

The New York *Herald* has given editorial



VERY REV. W. M. GROSVENOR, D.D.  
Late Dean of the Cathedral of St. John the Divine, New York City

support to a suggestion that contributions be sought for resumption of work on the nave of the Cathedral, such sums to be held and expended as a tribute to the late Dean.

men and women of all schools of thought, for training, discussion, and worship, would be a service to the whole Church."

## THE TRAINING OF LAYMEN

The Cathedral Courses for the Training of Laymen are offered for the second time this year. They are intended to answer the question more and more insistently asked throughout the Church—What can I, as a layman, do to make my Church membership count? There are five courses of seven lectures each, the subjects being as follows: Course 1, What to Do; Course 2, Parochial Finances for Treasurers and Finance Committees; Course 3, Preparation for Lay Reading; Course 4, The Problem of Men's Clubs; Course 5, Light for Leaders of Boys. The first meeting will be on Tuesday, January 2nd. An enrollment fee of \$1 will be charged for each course, and further information may be obtained by addressing Archdeacon Dennen, No. 1 Joy street, Boston.

## MISCELLANY

On Tuesday, December 12th, Frederick N. Shackley's twenty years of work as organist and choirmaster at the Church of the Ascension, South End, was celebrated by a special musical service. There was an enlarged choir. Two numbers on the programme were dedicated by Mr. Shackley to Boston organists, namely: a *Magnificat* and *Nunc Dimittis* in D to W. L. Farnum, organist of Emmanuel Church; and an anthem, *The Lord is My Light*, to Warren A. Locke, of the Cathedral. The prelude, postlude, anthem, and solos were also composed by Mr. Shackley.

The Church of the Incarnation, Lynn (Rev. W. I. Morse, rector), has lately bought a lot adjoining the church and the houses thereon, intending to use the income for a rectory fund. A memorial window also has been given to the same parish by Mr. and Mrs. Jacob A. Evans, Memphis, Tenn., in memory of their aunt, Elizabeth Boyle, former president of St. Margaret's Guild.

Last January a large visitors' book was placed in Christ Church ("the Old North"), and strangers have been asked to register. In less than ten months the registration was 2,690. As the sexton estimates that only about half the visitors register, it is probable that more than 5,000 people have visited the Church in this time.

At the Cathedral the Divine Liturgy will be celebrated five times on Christmas Day, beginning at midnight and ending with the celebration at 11 A. M. as the chief service of the Day. On December 29th, the Dean is to hold the first monthly "Day of Devotion" of the current season. This is open to everyone and the purpose is to afford opportunity to be quiet and to concentrate one's thoughts upon the great truths of religion. The subject for the day will be Loyalty to Christ, in Mind, Heart, and Will, and a New Year with Him.

The Rev. Dr. S. B. Blunt completed six years as rector of All Saints', Ashmont, on October 1st. During this period there has been an average of 105 plus per year in Baptisms and an average of 92 plus per year in confirmations. The communicants have increased from about 450 to 1,150. Dr. Blunt is planning an altar as a memorial of the Rev. George S. Bennet, priest and doctor, for many years rector of this parish. The altar is to be erected on the epistle side of the chancel.

In St. Cuthbert's chapel—a mission of All Saints'—a very beautiful oak canopy has been installed above the altar. A new festival dossal will soon be ready for use there.

At the monthly meeting of the Massachusetts Clerical Association, on December 18th, the speakers were Richard H. Dana, on Civil Service Up to Date; the Rev. Prof. Drown, on The General Convention; and Mr. Paul Shimmon, on The Ancient Assyrian Church.

After years of faithful service, Francis W. Hunnewell, Esq., has resigned from the Stand-

# MEMORIAL PULPIT ERECTED IN TRINITY CHURCH, BOSTON

Is a Memorial of Robert Treat Paine,  
Given by His Children—Divinity  
Club Meets—Miscellaneous Notes

The Living Church News Bureau }  
Boston, December 18, 1916 }

AT Trinity Church, Boston, on the Second Sunday in Advent, the Rev. Dr. Mann dedicated the pulpit erected last summer as a memorial of Robert Treat Paine—a vestryman and warden from 1874 to 1910—by his children. The pulpit, designed by Charles A. Coolidge, of Coolidge & Shattuck, who also designed the baldachino over the high altar, is of oak. It rests on a base of American sandstone, which also forms the choir screen. Four panels depict scenes from the life of our Blessed Lord. The principal panel shows Christ's triumphal entry into Jerusalem; on its right is the Great Commission; the other two show the Nativity, and Christ Among the Doctors. Flanking the panels are figures of St. Paul, Martin Luther, Bishop Latimer, and Phillips Brooks. Two tablets, side by side, read as follows:

"ROBERT TREAT PAINE, classmate and friend of Phillips Brooks; vestryman and warden of this parish, 1874 to 1910: to the great preacher he gave the friendship of a lifetime: to the parish he rendered loyal and generous service. To the glory of God, and in loving memory of their father, his children erect this pulpit.

"The spirit of the Lord God is upon me to preach his good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those that are bound."

In his sermon, preached at this dedication, Dr. Mann said there could be no more fitting time to dedicate the pulpit than "Bible Sunday".

"This pulpit stands here for the preaching of true religion," he said, "the only religion that can permanently hold and grip the human heart and the human mind. This

pulpit stands as a memorial to a layman, and for that reason it is unique.

"All who know Trinity know the great and loyal friendship which existed between Bishop Brooks and Robert Treat Paine. Both rejoiced in that great friendship. A preacher and his people must be knit together, and Bishop Phillips Brooks and Robert Treat Paine were knit together by the strongest ties of brotherly love and friendship. My impressions of our friend, made when he was an old man, showed one characteristic above all others; his great enthusiasm and eager hope. He steadily refused to be cowed or depressed by evil forces. Always he looked forward with an unshaken and tender trust in Almighty God.

"So in this year, in these awful days, when it seems as if evil were getting the upper hand, we are glad to think of him as a man who marched forward, to fight better the battle for right, to sleep, and to awaken to life everlasting."

## DIVINITY CLUB

The first quarterly meeting of the Divinity Club, composed of members of the Harvard Divinity School, Andover Seminary, and the Episcopal Theological School, was held on December 11th. The Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, N. Y., spoke on The Church and the Social Worker.

## CAMBRIDGE CONFERENCE FOR CHURCH WORK

The Cambridge Conference for Church Work has already published a folder of its programme for the conference next summer, June 22nd to July 7th. After setting forth the purposes of the conferences, there is this interesting statement: "The increasing interest in what already has been offered and the yearly demand for still wider opportunities suggest the need to establish the conference on a permanent basis in a home of its own. To provide an adequate meeting place for

ing Committee of the diocese, and J. Grafton Minot, Esq., has been elected to fill the vacancy. Mr. Hunnewell is senior warden of the parish of the Advent, and Mr. Minot is clerk of the parish corporation. The Rev. C. E. Jackson of Fall River has been elected to fill the place of the Rev. Percy Gordon, who is

now in New York. The Rev. F. W. Fitts, rector of St. John's, Roxbury, has become secretary of the Committee.

An interesting fact about the late Rev. C. P. Parker is that he was the only man who ever held the combined professorship of Greek and Latin at Harvard. J. H. CABOT.

## PHILADELPHIA LOSES AN AGED AND WELL KNOWN CLERGYMAN

**Rev. John Blake Falkner, D.D., Passes Away—Death of George, Q. Hortwitz—Preparations for Christmas**

*The Living Church News Bureau  
Philadelphia, December 18, 1916*

**A** CAREER of great usefulness in the ministry of the Church was closed last Wednesday morning when the Rev. John Blake Falkner, D.D., priest, passed to his rest. Dr. Falkner had been seriously ill for only a week with pneumonia. The burial service was held in his former parish, Christ Church,



REV. JOHN B. FALKNER, D.D.

Germantown, on Saturday afternoon. A large number of the clergy were vested and assisted.

Dr. Falkner's ministry was spent in four dioceses. Born in England, September 17, 1832, he came to this country when he was sixteen years of age, settling in New York. He studied at New York University, receiving his B.A. degree in 1856. He then attended Alexandria Theological Seminary, and was ordained deacon by Bishop Potter of New York in 1861. The same year he married Miss Helen Butler, daughter of the Rev. Clement Butler, of Washington, chaplain of the United States Senate.

At the beginning of his ministry, Dr. Falkner became conspicuous as a friend of the negro, assisting his father-in-law in organizing a Sunday school for that race in Washington. By this act he aroused the antagonism of the white people, which was further increased when he bought a slave girl and liberated her. His dwelling was raided and his life threatened.

After leaving Washington he was made locum tenens of Holy Trinity Church, Philadelphia. He was then successively rector of churches in Belleville, N. J.; Bridgeport, Conn.; St. Matthew's Church and Christ Church, Philadelphia. In the latter parish he remained until ill health compelled him to resign, in 1899. His resignation was reluctantly accepted and he was made rector emeritus.

Dr. Falkner was a member of the board of managers of the Episcopal Hospital; of the board of overseers of the Philadelphia Divinity School; a manager of the Philadelphia Society for Employment and Instruction of the Poor, and a member of the Evangelical

Education Society. He was a forceful preacher, and since his retirement from active work was in great demand for such duty. The children of the church were always delighted to greet him as their speaker. In this he, for many years, divided honors with Dr. Newton, the "children's preacher".

### DEATH OF GEORGE Q. HORTWITZ

Death has also removed the noted lawyer and Churchman, George Q. Hortwitz, who died on Thursday last. Mr. Hortwitz belonged to a noted family of professional men. He was deeply interested in all the activities of old St. Peter's parish, and was a member of several charitable organizations. At the time of his death he and Mrs. Hortwitz were directing a bazaar in the interest of the emergency committee of which he was one of the organizers.

### CHRISTMAS PREPARATIONS

An unique service designated the "Manger Scene", when gifts for the poor were brought by the children of the Sunday school, was held by the Sunday school of the Church of the Holy Apostles, last Sunday. Each member was asked to deposit in the "manger" some discarded toy, or make some small contribution. The proceeds of these gifts were then divided; some going to the "Santa Claus Lady" and some to the poor children in the Tennessee Mountains. Last year this service brought in a large number of gifts, and interested the children of the parish in looking after others.

Ten churches in West Philadelphia have united to hold a Christmas carol service in Black Oak Park, on the eve of Christmas day. The Rev. Phillips E. Osgood is the chairman of the committee having the exercises in charge. Promptly at 9:30 the chorus, composed of carol singers from all the churches, will assemble in the park—when a tree will be electrically lighted—and sing the familiar carols and hymns of Christmas. There will be trumpet music to lead the singers.

### MISCELLANY

January 16th has been the date fixed for the midwinter banquet of the alumni association of the Philadelphia Divinity School. The speakers have not yet been announced.—January 18th will be diocesan Educational Day. Bishop Colmore will be one of the speakers.—Bishop Rhinelander has licensed 120 lay readers in the diocese.—Bishop Thomas made the annual address before the Sons of the Revolution in old St. Peter's Church last Sunday.—Bishop Root will make an address in Wither-spoon Building on the evening of January 11th. EDWARD JAMES MCHENRY.

### ARMENIAN AND SYRIAN RELIEF

A FEW DAYS before the sailing of the Christmas ship *Caesar*, \$410,000 was cabled by the American Committee for Armenian and Syrian Relief from New York to Tiflis in the Russian Caucasus, to Tabriz, Beirut, Jerusalem, and several other inland cities of Asia Minor, for the relief of starving and homeless thousands accessible from these centres.

In addition to this the committee appropriated \$500,000 to be sent early in January, legally binding itself to this amount, although the treasury was practically exhausted. It

also gave assurances to the distribution commissions in the field that still another \$500,000 would be forthcoming in January, if it could possibly collect that sum.

The need, so intense that it led the committee to appropriate in advance \$500,000, is practically indescribable, and will continue through the winter and indefinitely thereafter, with sufferings multiplied by increased cold and hunger.

In its little more than a year of existence, the committee has collected \$2,500,000—a little less than \$900,000 of this within the last thirty days. Every cent reaching the committee has been applied directly to relief, the expenses of collection and administration being met privately by certain members of the committee.

Although the *Caesar* carries a Christmas cargo, no such typical Christmas gifts as toys or sweets are included, but only the material to relieve most elemental wants. The cargo includes condensed milk for children, rice, lima beans, wheat, flour, petroleum, cotton seed oil, sugar, and great quantities of warm clothing, besides a large amount of medicinal supplies.

Altogether there are now in need of relief in Syria, more than one million persons. Also dependent upon the committee are another million of Armenians and Nestorian Christians. Bread sells in Beirut for 35 cents a pound. All the wheat, barley, millet, figs, and pomegranates produced in the country have been confiscated for military use, and no flour or grain whatever are obtainable. The needs among the Armenians and Nestorian Christians are harrowing. Among these people practically every man is dead, and helpless families are without food, clothing, or shelter.

To preserve the Armenians and Syrians throughout the winter, at least \$5,000,000 is required—merely to prevent wholesale starvation. To repatriate the hundreds of thousands of Armenians and the Syrians who have been driven from their homes will require as much more at the very lowest estimate.

### CHURCH PENSION FUND

REPRESENTATIVE and enthusiastic conferences on the Church Pension Fund were held in St. Paul's parish house, Newport, Ky., and in the Cathedral parish house, Lexington, during the first week in Advent. Plans were formulated for raising the amount expected from this diocese so that it may be in hand, in cash and pledges, by March 1st. Bishop Burton presided at both conferences, and Mr. John T. Shelby, chancellor of the diocese and chairman of the committee having the matter in charge, presented the plan of organization.

UP TO December 10th, \$18,500 had been subscribed towards the Church Pension Fund in the diocese of Western Michigan.

AT A RECENT meeting of the Church Club of Maine, held in the Cathedral parish hall, Portland, the work of raising a goodly sum in the diocese for the Church Pension Fund was earnestly presented by the Bishop. The guest of the evening was Mr. Charles E. Mason of Boston, Mass., who is giving much time and care to the work.

### LONG ISLAND VISITED BY STONEMEN

SEVEN OR EIGHT THOUSAND members of the Stonemen Fellowship visited Brooklyn on the Second Sunday in Advent, and took part in services which made vivid impression on the spectators. It was reported that no less than 900 men joined the Fellowship on that day, and 12,000 people were present in the Thirteenth Regiment Armory at a demonstration there. Dr. Newell Dwight Hillis was among the initiates. On the same day the Rev. H. C. Stone presented the plans of the order in the Cathedral of St. John the Divine in New York City.

# CHICAGO BROTHERHOOD MEN IN ATTENDANCE CAMPAIGN

## Cards Used Bring Many to Early Thanksgiving Service—Sunday School Work—Mission Opened at Avalon Park

*The Living Church News Bureau  
Chicago, December 18, 1916*

THE local assembly of the Brotherhood of St. Andrew sent special cards pledging attendance at the early celebration of the Holy Communion on St. Andrew's Day (Thanksgiving Day), to any of the clergy who asked for them for distribution among their men. Forty-three of the clergy asked for these cards, of which 4,000 were printed. The Rev. E. J. Randall, chaplain of the local assembly, has reported that the replies received from the clergy of the diocese show a considerable interest in the effort, especially in the country and suburban parishes and missions. The attendance of men at the early celebrations this year was quite large and much in excess of previous years. Few of the city parishes gave results, but those that did were greatly encouraged. The rector of Christ Church, Woodlawn, said: "We had the largest attendance at both the early and later service that we have ever had in my rectorate." At St. Bartholomew's, Englewood, there were "splendid returns". At St. Mark's, Chicago, there were over fifty present at 8 o'clock. At the Church of the Atonement, Edgewater, the attendance was 77, of which 52 were men.

### COMMUNITY EXHIBIT BY SUNDAY SCHOOLS IN WOODLAWN

On Monday and Tuesday, December 11th and 12th, afternoon and evening, the Sunday schools of Woodlawn held a community exhibit in the parish house of Christ Church. At the exhibit everybody had an opportunity to know what his Sunday school was doing. Besides interesting exhibits of material and equipment for Church schools, there were general conferences, classes for the telling of stories for children, talks illustrated by stereopticon views, and other special attractions.

### CHILDREN'S SELF-DENIAL FOR BELGIAN RELIEF

Even the Sunday school children are helping the Belgians. The Sunday school children of the Church of the Redeemer, Hyde Park, have voted unanimously to deny themselves ice cream at their Christmas party on St. Stephen's Day, and to use this money for the relief of the 600,000 children in Belgium who have only one meal a day.

### OPENING OF MISSION AT AVALON PARK

The new mission of the Church of the Messiah, Avalon Park, held its first services on Advent Sunday, the Rev. George H. Thomas, rector of St. Paul's, Kenwood, and acting priest in charge, celebrating the Holy Communion. Through the kindness of the pastor and trustees of the Avalon Park Methodist Protestant Church, services are being held in that church. The Bishop has given consent to the organization of the mission under date of November 10th. Mr. F. C. St. Clair, a student at the Western Theological Seminary, is the lay reader in charge.

### DAY OF PRAYER AT ST. AUGUSTINE'S, WILMETTE

On Wednesday, December 6th, the congregation of St. Augustine's, Wilmette, held an "Advent Day of Prayer", beginning with a celebration of the Holy Communion at 7 A. M. Prayers for missions were said at noon and the Litany was said at 8 o'clock. All day people were in church praying. Lists of suggested topics were distributed at the door.

### IN MEMORY OF BISHOP CHENEY

A service in memory of the late Bishop Charles Edward Cheney was held on Sunday, December 3rd, at Christ Reformed Episcopal Church, and was attended by many clergy, ministers, and friends of the late beloved bishop. The Rev. Dr. Stone of St. James' Church was one who spoke at the service in appreciation of Bishop Cheney.

### HOUSE OF HAPPINESS

The House of Happiness, the "House that was built by pennies" and is a part of the Providence Day Nursery, is open, working, and running full time—a playhouse and workhouse for the older children, for whom there is no room in the Nursery. The committee in charge reports that each day more children are coming to the house to join in the gymnasium, cooking, and sewing classes. Last year the Sunday schools of the diocese gave nearly \$500 to carry on the work of the House, and this year the committee is expecting even more as a result of their appeal just made for early January.

### MEETINGS FOR MEDITATION AND PRAYER

Emmanuel Church, La Grange (Rev. Leonard W. S. Stryker, rector), has instituted a series of meetings for meditation and prayer. They are thirty minutes in length, begin with the Lord's Prayer, and end with the grace or blessing. There is no chosen officiant or leader, each one using the time in his own way, for meditation and prayer, each one praying alone. A list of helps circulated among the people offers subjects for thought and prayer; and copies of this list will be sent to any person making application to the rector. These helps are divided into three sections, dealing with the world, the parish, and the individual.

H. B. GWYN.

### PAROCHIAL MISSIONS

A VERY HELPFUL octave of special services was held by Bishop Bliss in St. Peter's parish, Bennington, Vt. (Rev. Thornton F. Turner, rector), beginning on the First Sunday in Advent. On each of the eight days there was a celebration of the Holy Communion at an early hour, with a second mid-day celebration on the two Sundays. There were special services for men, for women, and for children, besides a service each evening with a sermon by Bishop Bliss. Each week day the Bishop was in the church at stated hours to meet any who might wish to consult him.

THE REV. M. P. BOWIE has just concluded a mission at St. Paul's Church, Oxford, N. Y. (Rev. Theodore Haydn, rector). The attendance increased daily, culminating in large congregations on the closing day. The mission was followed by an informal visitation of Bishop Fiske.

A VERY SUCCESSFUL mission, conducted by the Rev. C. Sidney Goodman, was closed last Sunday evening in St. James' Church, Hestonville, Philadelphia, Pa. Each evening, so far as possible, was devoted to some organization of the Church, such as the Girls' Friendly, and all such organizations in the neighboring parishes were invited and responded.

THE REV. DR. FLOYD W. TOMKINS of Philadelphia is to conduct a four days' mission in St. Paul's parish, Waterloo, N. Y., January 16th to 19th.

### REPORT ON BUSINESS METHODS

THE REPORT presented to General Convention by the Joint Commission on Business Methods has already been noted in THE LIVING CHURCH as of great value, and a brief synopsis of the report was printed in these

columns. We learn that copies of the entire report are available for purchase at 20 cents, the cost price, and may be obtained by application to Mr. Robert C. Pruyn, Secretary, 60 State street, Albany, N. Y.

### SUMMER CONFERENCE ARRANGED

ARRANGEMENTS are already being made for the Summer Conference for Church workers of the Province of New York and New Jersey to be held at Hobart College, Geneva, N. Y., next July. The time fixed is July 2nd to 13th. It is too early at this time to tell what will be the programme, but circulars are already being sent out asking those who might be interested to reserve these dates and make a point to attend. Information may be obtained by addressing Miss Hobart, 281 Fourth avenue, New York City.

### MEMORIALS AND GIFTS

RECENT GIFTS to St. Andrew's Church, Peoria, Ill., during the anniversary services on St. Andrew's Day, include six handsome office lights, also processional torches presented by the Rev. G. S. A. Moore; a purple silk chasuble, maniple, and stole given by Mr. E. H. Creviston; and linens for the altar and credence given by St. Agnes' Guild and Miss Nellie Kent.

NEWS HAS been received at Hobart College that Powell Evans, of the class of 1888, now of Philadelphia, has added the substantial sum of \$10,000 to the Hobart Endowment Fund. By the will of Chester J. Hampton, late of Junius, N. Y., the residue of his estate is left to Hobart and William Smith Colleges for scholarships in each college, and to provide a prize for excellence in English.

ST. PETER'S CHURCH, Auburn, N. Y. (Rev. Norton T. Houser, rector), has just been given a large silk American flag by a member of the parish. At a special service the flag was carried into the church by Nathaniel Hodder, a veteran of the Civil War, accompanied by a guard of honor, composed of veterans of the Spanish-American War. The Emblem was formally received and dedicated by the rector.

THERE HAS just been dedicated in St. John's Church, Versailles, Ky. (Rev. J. M. Maxon, rector), a handsome bronze tablet, the gift of Mrs. J. N. Camden in memory of her father, mother, and brother, inscribed as follows:

"To the Glory of God  
and in memory of  
WILLIAM PRESTON HART  
1807-1868  
and his wife  
REBECCA CARNAN TEVIS  
1844-1911  
and their only son  
NATHANIEL  
1865-1867

"Grant them, O Lord, eternal rest,  
and make light perpetual to shine upon  
them."

The rector of St. John's has announced that Senator and Mrs. J. N. Camden have given the church a parish house in memory of all the faithful departed of the parish. The house is to correspond with the church in architectural design, will be connected with it through the vestry room, and be properly equipped. By request of the donors it is to be dedicated as All Saints' Guild Hall. Senator and Mrs. Camden have also expressed a desire to include in their gift the beautifying of the church yard, the work to be done under the direction of a landscape gardener. Senator Camden will also have a similar work done upon the grounds of Margaret College.

A WINDOW HAS been placed in the baptistry of Trinity Cathedral, Cleveland, Ohio, as a memorial to the late Justice Noah Haynes Swayne, of the Supreme Court, by his son, the Hon. Francis B. Swayne, a vestryman of Trinity parish, New York City. Made

by Mr. Clement Heaton of the Monroe Building, New York City, it is a Gothic structure, containing in panels and medallions the pictures of the Baptism of our Lord. In the upper circles are angels holding scrolls; the sacred monogram, and the Alpha and Omega. It is similar to glass work of the thirteenth century in France, and the frescoes of Giotto in Italy. The figures were painted on the glass by the artist, so that the window is in the highest sense an art work. The ground is the blue of Chartres and Canterbury, a color found by the artist after long personal research. The traditional filet of silver separates the colored glass from the dark stone. Within the filet is a ruby border with gold fleurons, so that the running ornament around the medallions is well bound together.

**ASHEVILLE**

J. M. HORNER, D.D., Miss. Bp.

Bishop Francis Addresses Churchmen's Club

THE CHURCHMEN'S CLUB of Asheville gave a dinner to the Churchmen of the city and near-by towns on December 7th. About eighty members and guests were present. The Bishop of Indianapolis, the speaker of the evening, gave a strong and helpful address on The Church and Social Service.

**CENTRAL NEW YORK**  
CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Material Improvements—"Fellowship" Dinner and Canvass

MANY IMPROVEMENTS have been added to the fabric of St. Paul's Church, Warners (Rev. Ray Wootton, rector), including a new Gothic porch and vestibule, a new chancel and sanctuary, a new bell tower, and additions to the parish rooms.

AT ZION CHURCH, Greene (Rev. A. A. Bresee, rector), there have recently been installed new choir stalls and a bishop's chair, while the organ has been moved and rebuilt. A new vested choir has also been introduced.

ON THURSDAY, December 7th, a "fellowship" dinner was given by the men of St. Paul's parish, Syracuse. The event was in honor of the new rector, the Rev. H. H. Hadley. The principal speeches were made by the Bishop Coadjutor, by Judge Andrews, the chancellor of the diocese, and by the new rector. It has been voted also to have a fellowship canvass of the parish, conducted on the lines of the every-member canvass, not for raising money, but to arouse a spirit of friendliness, to get everyone acquainted, and to increase enthusiasm.

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Car plush .....	100.00	13.50	1.25	



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Leatherette .....	100.00	14.00	1.35	
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introduces the subject to them in its issue for next week, December 31st, and will seek to arouse and to keep up an interest in the subject during the coming year.

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PLACE

**THE YOUNG CHURCHMAN**

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MRS. J. D. H. BROWNE

FRANCES KIRKLAND  
SUSANNE ALICE RANLETT

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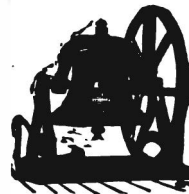
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BISHOP OLMSTED is officiating for a few days in the diocese of Western New York.

THE REV. HENRY E. HUBBARD, rector of St. Paul's Church, Waterloo, where a new parish house was recently dedicated, has been presented with a purse of gold containing \$400.

**CONNECTICUT**

C. B. BREWSTER, D.D., Bishop  
E. C. ACHEBSON, D.D., Bp. Suffr.  
Church Club

A MEETING of the Church Club of the diocese was held at Hotel Taft, New Haven, on the evening of December 5th. The deputies to General Convention made brief reports of special points assigned to them. Bishop Acheson also spoke.

**DALLAS**

A. C. GARRETT, D.D., LL.D., Bishop  
Clericus Meets

THE DIOCESAN CLERICUS met on Tuesday, December 5th, at St. Luke's Church, Denison, at the invitation of the rector, the Rev. H. G. Hennessy. Dean Carrington of St. Mary's College read a paper entitled *The Way Home*, being a review of the Rev. R. J. Campbell's *A Spiritual Pilgrimage*. The clericus ordered the paper to be published. The Rev. F. T. Datson read a paper dealing with the best methods of instructing adult members of the Confirmation class. An interesting discussion followed.

**DULUTH**

J. D. MORRISON, D.D., LL.D., Bishop  
Red River Valley Deanery

THE ADVENT convocation of the Red River Valley deanery (Rev. S. J. Hedelund, Dean), was held in St. Luke's Church, Detroit (Rev. D. J. Gallagher, priest in charge), December 13th and 14th; opening with vespers and sermon by the Rev. F. F. Kramer, Ph.D., warden of Seabury Divinity School. Thursday morning, matins was said, followed by a choral celebration of the Holy Eucharist. At 10:30 the deanery organized for business, after which Warden Kramer gave a meditation on *Characteristics of Our Blessed Lord*. After luncheon he gave a second meditation. The Rev. E. C. Kah-O-Sed of White Earth gave a splendid Survey of Indian Missions in the Diocese, closing with a beautiful tribute to the late Archdeacon Parshall, whose loss the Indians felt keenly. At 3:30 the meeting was thrown open to the Woman's Auxiliary, and the Rev. Dr. Rollit gave a missionary address. The sessions closed with Evening Prayer and Confirmation, the Bishop preaching the sermon.

**GEORGIA**

F. F. REESE, D.D., Bishop  
Savannah Clericus

THE SAVANNAH CLERICUS met with the Rev. Nicholas Rightor, vicar of St. Michael's Church on December 7th. Bishop Reese presided, and plans were discussed for the building of a new church at Collinsville, Savannah. A paper was read by the Rev. Frederick North-Tummon on the question, *Does the Church of To-day Express the Mind of Christ?* Reports rendered showed the splendid success of the every-member canvass just completed.

**LEXINGTON**

LEWIS W. BURTON, D.D., Bishop

Church of the Good Shepherd, Lexington—Religious Education

THE WORK of the Church of the Good Shepherd, Lexington, has so grown during the past year that it now becomes necessary to enlarge the church to more than twice its present capacity. Both the interior and exterior will be greatly beautified, and the whole plant so enlarged and improved as to enable the pastor, Dr. Richard Wilkinson, and his splendid band of co-workers more adequately to meet the steadily increasing opportunities of the Church in that part of Lexington. The campaign for funds has been thoroughly organized and launched. Plans for the building have been accepted by the Bishop and the church committee, and work will be begun as soon as practicable.

terior will be greatly beautified, and the whole plant so enlarged and improved as to enable the pastor, Dr. Richard Wilkinson, and his splendid band of co-workers more adequately to meet the steadily increasing opportunities of the Church in that part of Lexington. The campaign for funds has been thoroughly organized and launched. Plans for the building have been accepted by the Bishop and the church committee, and work will be begun as soon as practicable.

BEGINNING the first Sunday in Advent, the Rev. Gardiner L. Tucker spent five days in the diocese in the interests of religious education. He preached in the Cathedral and the Church of the Good Shepherd, Lexington, and in St. John's, Versailles, besides assisting in the organization of the school for religious instruction for the parishes in the northern section of the diocese. He also attended the regular meeting of the diocesan board.

ON THE evening of December 4th, upon the invitation of the rector, the Rev. Lester L. Riley, a conference attended by nearly all of the clergy and Sunday school officers and teachers of the northern end of the diocese was held in St. Paul's Church, Newport, Ky. Bishop Burton introduced the Rev. Gardiner L. Tucker, field secretary of religious education in the Province of Sewanee, who explained the plans of the provincial board, and the Rev. J. M. Maxon, chairman of the diocesan board, who urged the formation of a school of religious instruction. It was decided to organize such a school for the parishes of Covington, Newport, Bellevue-Dayton, Latonia, and Fort Thomas. The Rev. Lester L. Riley was chosen director of the school, which, meeting weekly, will begin its sessions on the first Wednesday in January, and continue for ten weeks.

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**LONG ISLAND**  
 FREDERICK BURGESS, D.D., Bishop  
 Woman's Auxiliary

THE WOMAN'S AUXILIARY in the diocese held its regular monthly meeting at St. Ann's parish house, Brooklyn, on Thursday, December 14th. Bishop Colmore of Porto Rico and Archdeacon Claiborne of Tennessee were the speakers. Bishop Colmore discussed the unique work undertaken by the United States in Porto Rico. A great and powerful nation helping a weaker people to develop. Archdeacon Claiborne spoke of the southern mountaineers, their pride, poverty, and ignorance, only one in five thousand being able to read, and this in spite of their being of the best blood in this country. He spoke more particularly of the negro, showing that his salvation will be in the Church. Bishop Tyler of North Dakota will be the speaker for January.

**MAINE**

BENJAMIN BREWSTER, D.D., Bishop  
 Pilgrimage of Prayer—Campaign Against Social Evils

IN ACCORDANCE with the suggestion of the Woman's Auxiliary at the recent triennial session, the Pilgrimage of Prayer began in Maine, as in New Hampshire, on the First Sunday in Advent.

A WELL-ORGANIZED and successful effort has been made in Rockland by the Good Government Society to rid the city of drinking saloons, houses of ill fame, and other social evils. In this movement the Rev. R. J. Mooney, D.D., rector of St. Peter's Church, has had part.

A NEW HEATING PLANT costing \$500 has been installed in Trinity Church, Woodfords, Portland (Rev. Ernest A. Pressey, rector). The parish is located in one of the rapidly growing districts of Portland and is steadily growing with it.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop.  
 Dinner in Honor of Bishop Matthews  
 BISHOP MATTHEWS was the guest of honor at a dinner given by the men's parochial association of St. John's Church, Elizabeth. Arthur T. Pendleton, president of the association, introduced the rector, the Rev. L. E. Hubbard, who in turn presented the Bishop to the guests. "It is my aim," the Bishop said, "to build a Cathedral in New Jersey. . . . The roof shall cover the entire diocese. Its construction shall be one of effort rather than of bricks." He also spoke of the work among the different institutions in the diocese.

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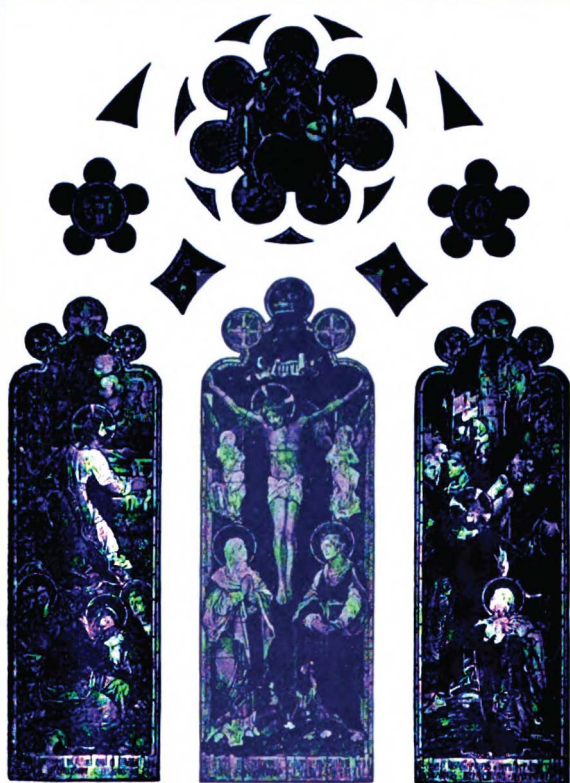
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