

NOTICE TO READER

When you finish reading this magazine, place a one-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.

NO WRAPPING—NO ADDRESS



The Living Church

VOL. LIX

MILWAUKEE, WISCONSIN.—SEPTEMBER 28, 1918

NO. 22

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

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

THE YOUNG CHURCHMAN

[Including *The Missionary Magazine*]

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

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

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

THE SHEPHERD'S ARMS

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

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

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

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$3.00 per year. To the Clergy, \$2.50 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.60 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$4.00 per year.

ENGLISH PERIODICALS

Supplied by The Morehouse Publishing Co.

THE CHURCH TIMES. Weekly. Price \$3.25 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.75 per year. Single copies 25 cents.

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price \$1.80 per year.

THE LIVING CHURCH ANNUAL

and
CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 65 cents; cloth, 90 cents; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 9 cents per copy per quarter (3 months). Transient orders \$1.00 per 100 copies. A number of special editions for special occasions.

MEMORIAL TABLETS

Honor Rolls

Service Flags

Stained Glass

Venetian Mosaics

Artistically Designed Woodwork for
Church or Chapel

ALTARS PULPITS LECTURNS

Designs and estimates submitted on request.

SPAULDING & COMPANY

Michigan Avenue at Van Buren Street
CHICAGO

The Church School of Citizenship

By ALLAN HOBEN

*Associate Professor of
Homiletics and Pastoral Duties
The University of Chicago*

Furnishes valuable suggestions to parents and all others interested in developing good citizens. May be used as a text in teacher-training classes, Sunday schools, and group meetings.

\$1.00, postage extra (weight 12 oz.)

The Life of Paul

By BENJAMIN W. ROBINSON

*Professor of New Testament
Interpretation and Theology
Chicago Theological Seminary*

A popular biography of Paul in close relation with the life of his time. In Paul is seen the same spirit which to-day impels men to start out for other lands to give their all that the nations may have liberty and light.

\$1.25, postage extra (weight 1 lb. 1 oz.)

Order from your denominational dealer or from

THE UNIVERSITY OF CHICAGO PRESS
5809 Ellis Avenue Chicago, Illinois

SEND FOR THE CATALOGUES

of
Church and Sunday
School Supplies
of
Christian Nurture Series
and of
Bibles and Prayer Books

—ISSUED BY THE—

MOREHOUSE PUBLISHING CO.

484 Milwaukee Street

MILWAUKEE, WIS.

N. B. In order to conserve paper, at government request, these are only mailed on receipt of request.

THE LIVING CHURCH

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

Published by THE MOREHOUSE PUBLISHING CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

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

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

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in advance. To the Clergy, \$2.50 per year. Postage on foreign subscriptions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.00 per year in advance.

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

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	711
The Religion of the Soldiers—World Altars—The Militant Angels—On Jordan's Banks—War Relief	
ANSWERS TO CORRESPONDENTS.	714
WAR ADDITIONS TO THE LITANY.	714
A CALL TO PRAYER AT HIGH NOON.	714
"THE LORD IS IN HIS HOLY TEMPLE." By Charles Nevers Holmes. (Poetry.)	714
ST. MICHAEL AND ALL ANGELS. By C. F. L.	715
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	715
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	716
SOME IMPRESSIONS OF THE GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA. By the Rev. Canon C. W. Vernon, D.D.	717
NOT DONE IN A CORNER. By the Rt. Rev. John N. McCormick, D.D. A Sermon.	720
THE ANGELS WITH THE SEVEN TRUMPETS. By the Rev. John H. Eggar, D.D. II.	723
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	725
CORRESPONDENCE.	726
"The Music of the Church" (Rev. Lefferd M. A. Haughwout, George V. Maynard)—The Prayer for Persons Going to Sea (Rev. Albert E. George)	
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	727
GOOD NEWS. By the Rev. Louis Tucker.	728
PERSONAL MENTION, ETC.	729
BISHOP GORE MAKES FIRST AMERICAN PULPIT UTTERANCE. The New York Letter. (Illus.)	731
THE BOSTON LETTER. By the Rev. Ralph M. Harper.	732
PHILADELPHIA CLERGY IN RETREAT HEAR TWO BISHOPS. The Philadelphia Letter. By the Rev. Charles A. Rantz.	732
BOYS OF LAWRENCE HALL BUILD A SUMMER CHAPEL. The Chicago Letter. By the Rev. H. B. Gwyn.	733

EACH OF US has some special talent. As we make the best use of the talent we already possess, we shall gain more talents. God is our unfailing source of supply, and by living His life we shall develop all our talents to the utmost.—E. V. H.

THE PURITY which will fit us to grow into the full likeness of the adorable Vision we shall then behold, is prepared here, is growing onward even now in the true elect; and their future more matured growth into His perfected life will be the consequence of their earthly discipline, the crowning glory of the incipient sanctity slowly and painfully nurtured while on earth.—Rev. T. T. Carter.

The Living Church

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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 28, 1918

NO. 22

EDITORIALS AND COMMENTS

The Religion of the Soldiers

DEAN BELL, in his address to the Brotherhood of St. Andrew at their Northfield Convention, sounded a much-needed note of warning in speaking of the religion of the soldiers.

There is danger of a thoughtless optimism in much that has been said and written about religion and the war. In *A Student in Arms*, Donald Hankey did Christianity good service. He made us see some things to which the conventional Churchman has been almost blind. His chapters on The Religion of the Inarticulate, The Beloved Captain, and Some Who Were Lost and Afterward Were Found, were a real revelation of the essential goodness of humanity. He put the emphasis where it belonged, on the vitally essential things of religion, the things for which Christianity exists, the great human helpfulness which it lives to produce; on strength of service as the Church's very reason for being—the end, to which Church and worship and sacraments are the means.

We needed something like that in the beginning of the war. Hankey let in the light, not only on the pettiness of conventional standards of religion, but on the strength and beauty of many lives which could not, by any of our accepted standards, be accredited as Christian, and would, least of all, have been so understood by the very men who, in a crisis, were exhibiting splendid qualities which put the rest of us to shame. It was an encouraging and stimulating thing to be forced to recognize the witness of the man outside—the man who was so very far outside that he was almost as hopeless about himself as we were.

But Hankey was over-optimistic, as most people who have dealt with the ordinary soldier and his family can sorrowfully testify. Even if he were not, he has had too many sentimental successors whom he himself would have been the first to disclaim. They have pictured army religion in too roseate a light. Because men have "thanked God for the Y. M. C. A.," it has been assumed that all is well with them and with the churches. Because the war has developed wonderful potentialities of patriotism, we have been led to believe that it has already brought about a real religious revival. Because many chaplains have "made good" with the men, we have talked of a returning wave of spiritual strength "when the boys come home". Because the war has revealed the core of goodness that is at the center of humanity, we have camouflaged facts which must be frankly faced, if we are to learn the lessons God is teaching us in these days of dark struggle.

Men in these days are doing hard and ugly tasks joyously, and that is indeed an evidence of spiritual strength and of intensity of spiritual purpose. For most of them do, indeed, see that this is a war for principles and that their sacrifice

has in it the elements of Christian martyrdom. All this offers wonderful opportunity for interpreting men to themselves; but if we can not do this the consequent loss to religion will be all the more tragic.

There has been no great wave of religion among the soldiers and sailors. There will be none until unconscious heroism be converted into conscious consecration. The churches of America have a tremendous chance to start a work of renewal and renovation on the foundation of the soldiers' devotion, but we have not seized it yet. Doling out chocolate and cigarettes and providing creature comforts and clean recreation must not be allowed to take the place of such an effort. All this does exhibit the Christian organization in kindly, brotherly service, and so paves the way for the giving of greater gifts; but the larger service must not be forgotten.

Let us take for granted that the men of the army and navy—whether they are aware of it or not—are really hungry for the bigger things. The men are indeed responsive to Christianity when it is fully and forcefully presented. Their appreciation of worship and sacraments (when these are put up to them in a manly way, without offensive piousness) is really a pathetic evidence of the mistakes of organized Christianity in not feeding men more faithfully with what human hearts are always hungry for. Instead of flattering ourselves that the majority of the men are quickly growing religious in camps and trenches, we need to ask, quietly and seriously, why they had not grown more religious before they reached camp and trench. Instead of hugging to our breasts the satisfying idea of the essential goodness of the average man, we should rather be laying it to heart that the Church has done so little to understand the average man and explain him to himself.

IN A VERY ILLUMINATING article in the *American Church Monthly* for August, Dean Bell drives home some of the facts which must have been in his mind when he spoke at Northfield. What he finds at the Great Lakes Naval Station, where he has been serving as voluntary chaplain, is typical of what is to be found in every camp in the country, and would probably be recognized by four out of five of our chaplains.

What has American Christianity done for these men who make up the great citizen army and navy? They are a cross section of American life and their religious belief and practice are typical of the religion of America as a whole. The Dean does not touch on some of the moral problems which the government has dealt with so promptly and wisely; he speaks only of the belief and practice of the men. What does he find? "They are all happy to acknowledge that they

have a definite connection with some church or other, but this connection is really little more than nominal." Here is the Dean's summary of the situation:

"Of course thousands of good, faithful members of all churches are there; but when one asks the men one meets how long it has been since they were regular at divine worship, most of them acknowledge at once that they have not been so since they were mere boys. . . . Most of them believe in a personal God, but have only the most crude idea of what that means. That God has a right to demand allegiance, sacrifice, prayer, service, seems to have occurred to but few of them. Almost never does one find among them a vivid realization of sin as a contradiction of God's law. Complacency toward evil and a happy tolerance of God are very common. Religion is vague, sentimental; and very few have even glimpsed that joy which is of the essence of all religion, the sense of vivid comradeship with vital Deity. . . . A surprising number never say their prayers, as they are willing to admit, either on their knees at night or swinging in their hammocks. Most of the men I ask, the preponderating majority, have no idea of prayer except as a sort of semi-magic for getting God to do for one what one can not do for one's self.

"To this is coupled, quite commonly, a fetish regard for copies of the New Testament. Every boy in the camp, or almost every one, wants a Testament. This is as true of Roman Catholics, who are not supposed to ask for them, as it is of Protestants or of Episcopalians. But I have almost never found any one who read his Testament more than a day or two after he had it. It has been an astonishment, also, to find that the boys who belong to 'Bible churches', so-called, seem to have next to no knowledge of what the Bible contains. Apparently most of them have memorized a number of disconnected texts, and know a few stories, parables, miracles, etc.; but a knowledge of the book as a whole, of the relation of its parts to one another, of any gradual development of revelation from Genesis to Christ, or even of the life of the Lord Himself as a whole—these most of them have not. This is a serious indictment of the modern Protestant Sunday school. It pretends to do one thing and do it well, namely, to teach the Bible as a rule of faith to growing children. Apparently it is failing to do it."

It is somewhat better with the Roman Catholics. While they know little or nothing of the Bible, they do have "a fairly clear idea of Jesus Christ as the Redeemer, of the sacrifice of Calvary portrayed in the Mass, and of religion as a thing of great importance". But their chaplains, the Dean continues, profess great dissatisfaction with their religious education; and, of those "preferring" the Roman Church, a larger proportion are not confirmed or even baptized than is shown in the proportion of "members" to "adherents" in any other body—except our own. Is it any wonder that we find the chaplain declaring that "if a denominational enthusiast desires to see how little religion amounts to among the American people, and if in particular he desires to see what is the matter with his own Church, he had best spend six months in a cantonment"?

All this is a serious indictment of American Christianity which no amount of admiration for Donald Hankey's splendid appreciation of the average man's goodness should permit us to ignore; certainly an indictment which we should not bury under the increasing flood of weak imitations of Hankey.

A CLEAR RECOGNITION of the facts gives as clear a recognition of the remedy. What America needs religiously is instruction about Christian faith and worship. We should have less preaching and more teaching—or rather, preaching which is a real proclamation of the gospel and the Church. And that gospel is "good news", not simply "good advice".

With the boys in camp there is not only no resentment, but a positive interest in such definite Christian teaching. "Their happy-go-lucky acquiescence in a wishy-washy religion is evidently not their fault, but the fault of the churches." They are wonderfully responsive to straight, definite, unadulterated Christian instruction—of course given, not as a dose to be swallowed down, whether it tastes bad or not, but in sympathetic, manly, and loving zeal for souls. Here is a record of Chaplain Bell's own experiences:

"With the great number of them, one meets not merely with no resentment but with a positive interest from the very beginning. Vital Christianity 'hits them where they live'. Simple, virile preaching of God, of His importance, His reality, His friendship, His power, His sternness, His love, of the need for repentance, of the need for that help which is sometimes, but not in the camp, called 'grace', of the grim viciousness of that animal selfishness

which is called 'sin', of the strength and manliness of the God-Man Jesus Christ, of the heroism of Calvary, of the possibility of us becoming, with His help, like Him, real men and not mere 'beasts that walk on our hind legs', of the Church as the blessed company of His friends, of the sacraments as human touches from a present Lord: they love it. I have heard them applaud and cheer it. I have seen them pour up after sermons and thank the preacher for it—not the sentimental goody-goodys, but big, strong, husky fellows with grips like steel."

Those who have seen any of Dean Bell's brief, straight-from-the-shoulder letters (which are mailed to the boys twice a month) will have a new idea of how to preach the Church and the sacraments to plain people.

THE PAINFUL FACT is, that the mass of American Christians do not know what Christianity is. The Churches have forgotten their teaching office. We are no longer an *ecclesia docens*. It would seem, possibly, like flying in the face of facts and flaunting views offensive to popular prejudices, to say that the average congregation is not only willing but glad to receive definite doctrinal teaching, but we have no less an authority than the Dean of the Cambridge Divinity School for such a statement. Of course, it must be doctrinal teaching of the right sort, given in the right way; people are sick and tired of the sort of dribble that has flooded some of our churches. They want something strong and definite instead of the weak, watery, colorless stream of platitudinous moralizing that goes by the name of preaching.

Especially do they want and need clear, simple, practical teaching about the practice of religion, and earnest, thoughtful, plain-spoken instruction on the reasons for faith and the answers of Christianity to the problems of life. Never have they needed such teaching as now. "People want to know the reason-of-things," says Dean Hodges; "they desire to believe, but not blindly, not at second hand, not with the parson's faith in place of their own. When the man comes who makes faith possible, who makes truth clear, who brings the gospel into plain relation with the great round of other truths, and into touch with common life, they greet him with great joy."

Bishop Fiske, in his *Sacrifice and Service*, a very practical little treatise on pastoral work and preaching, urges the same point:

"Mere hortatory sermonizing gets to be deadly dull. Such preaching, spread out thin, as it often is, wearies a congregation. Repeated appeals to the emotions by and by leave the conscience unresponsive. We get gospel hardened. What is needed is that the ethical appeal should rest on something; it must have a foundation; it must be rooted and grounded. When we have teaching as well as preaching, the basis of reason on which the appeal is made, and the clear statement of revelation on whose authority it is made, as well as the appeal itself, people will always listen. To know the truth, so that you yourselves possess it, so that it enters into your soul, and then in the might of that precious possession to go and teach your fellow-men—this is the great achievement for the sake of which the pulpit exists."

The strength of the Roman Church is seen just here. It lays stress on certain specific facts and duties, iterates and reiterates them, drives them into the consciousness of the mass of its members, and so, at least, makes clear some of the simple central truths of the Christian revelation. Grave errors weaken the force of this teaching, to be sure. A mechanical view of the sacraments, a reliance on externals that sometimes almost degenerates into pagan superstition, a stupid refusal to translate the liturgy into the language of the worshippers, a painful laxity of moral discipline, both for priests and people, an insistence on auricular confession as a compulsory requirement (which is more widely resented among Romanists than most of us realize)—these things prevent Roman Catholicism from becoming the religion of free Americans, quite as much as a fear of the growth of political power under a system directed by a foreign papal ruler.

But two things, at least, Rome does: she teaches worship, and she gives definite, systematic, Christian instruction. Whatever her sins, at any rate she does not dilute the gospel into a pale, thin stream of moral platitude.

It is the weakness of our own Church that we have fallen into this Protestant vice. Protestantism has almost ceased to teach the gospel of Jesus Christ. We ourselves have a million communicants and as many more followers, half of

whom have practically no reason for their beliefs, so called, many of whom have never been taught how to pray or how to prepare for Holy Communion, or to have any definite convictions about the duty of public worship, or even to know in a vital way the story of Christ's life. Were we to begin such simple teaching it would come to thousands of our people almost as a new revelation. Any clergyman who doubts it should get one of Walter Carey's recent books, *Have You Understood Christianity*, read and absorb it until he has made it his own, and then begin courses of spiritual instructions in an Americanized following of Carey's style, if necessary in Carey's language. He would find his parish, almost unawares, launched upon a mission of repentance and revival.

And if, at the same time, he would gradually and tactfully put the Eucharist into its rightful place, celebrating if need be in long surplice and black stole, as did the early Oxford reformers, and certainly not insisting upon choral celebrations and advanced ceremonial, he would soon have a people who had not only discovered what Christianity is, but had learned what worship means to the Christian believer—a people, moreover, for whom religion would mean so much that they would gladly and generously give and labor for its propagation. Real gospel worship and real Christian teaching would have for most congregations the freshness and novelty of a new evangel.

It is a curious fact that those who have followed so enthusiastically Hankey's interpretation of the religion of the inarticulate have forgotten that Hankey was no less keen for the two things for which we plead. Long before he wrote his *Student in Arms*, he had sought to give a homely and simple statement of Christian truth in his *Lord of All Good Life*, a volume far more orthodox than he seemed to think, and in everything he wrote about religion, then or afterward, he urged the restoration of the Holy Communion to its primitive position as the great act of Christian worship. To him it was the only popular and satisfying service, and the experience of chaplains with men overseas has proved that he knew what he was writing when he declared that it is the only service that will draw men steadily to public worship and teach them real devotion. Imagine a chaplain, whatever his past ecclesiastical condition of servitude, content now to give his boys a glorified rendition of matins! Imagine any of those who have gone into the service preaching the sort of sermons some of them were guilty of before the war got hold of them!

America will never be converted to Christ or His Church by choral morning prayer, patriotic pulpit orations, or second and third rate lecturettes on ethics!

CHATEAU THIERRY, Fismes, St. Mihiel—they will be great names in American history. They are stepping stones across the great chasm of suffering and blood. They are names that tell once more of the strength and honor that are latent in American manhood.

World Altars American determination is registered now in action. The whole physical and spiritual resources of our country are enlisted. We have passed the stage at which it was an open question whether we could get to the scene of conflict in sufficient force to be a factor. We have long passed the stage at which there was any question whether the American people would whole-heartedly support the government in war. God has shown us the right. He has held up an ideal before us. He has strengthened us to follow that ideal.

Grief and anguish are coming now to many American families. The best of our blood is sealing our determination. The gold stars are being rapidly multiplied. American motherhood and fatherhood are giving the dearest they have to the cause of world civilization. But God is accepting our sacrifice and building a new civilization on the ruins of the old. France and Belgium have become world altars. All of us participate as priests in offering the sacrifice. All of us are being knit together in a unity and a sympathy that must react in the social order at home.

God give us strength to endure, and wisdom to build wisely!

God bind up hearts that are breaking, bring comfort to the anxious and the sad, give peace and rest to those who have given their lives.

"And the whole world send back the song
Which now the angels sing."

THE song is the song of peace on earth, of good will toward men. The angels sang it when the way of peace was shown to a war-weary world by the birth of the Prince of Peace, who is the Way.

But the angels had fought for that peace before they sang of it. In the strange folk-lore of heaven is written the story of their war. Michael is ever the warrior angel and stands for the strength and the pure purpose of the angelic ranks who are able to sing of peace because they have fought for peace and established peace by the defeat of the powers of darkness.

The collect for St. Michael and All Angels' Day is a war collect. None in the Book of Common Prayer is better adapted to the days of this present conflict.

That "by Thy appointment they may succour and defend us on earth", is a prayer that on every battlefield our forces may be supplemented by ranks upon ranks of angels, fighting for us, strengthening us, spurring us on, whispering comfort to the wounded, and carrying the souls of our fallen into rest and peace. Let us use the collect often among our war prayers.

And through their conflict and ours combined in one mighty force for righteousness—

"Shall come the time foretold,
When the whole heaven and earth shall own
The Prince of Peace their King;
And the whole world send back the song
Which now the angels sing."

ALL of Palestine again in the power of Christian nations! And the Turkish armies, which had one more river to cross, for safety, "and that the river of Jordan," crossing it, if at all, as captives under guard of allied bayonets! Truly, these late reports are good omens for the future; and sometimes omens are taken over for fulfillment as inspired prophecies.

If the way to the East be closed to the powers of darkness, then the time is nearer when the sun of righteousness shall rise upon a righteous peace, bringing healing to the nations.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 23rd:

A friend, New York City.....	\$ 5.00
Araby for September.....	1.25
E. M. R.	5.00
C. G. T., St. Luke's Church, Charleston, S. C.....	3.00
Birthday offering	100.00
St. Peter's Church, Cass Lake, Minn.*	7.70
C. M. H. *	1.00
Church of the Good Shepherd, Wichita Falls, Tex.*	18.25
In loving memory of J. B. M. †	5.00
Mrs. M. D. Abbott, Lowell, Mass. ‡	2.75
Catharine McEwen Ames, Ware, Mass. †	5.00
Elizabeth, Christ Church, Rochester, N. Y. **	20.00
In memoriam E. J. V., Bay City, Mich. ††	50.00
A communicant of the Church of the Redeemer, Chicago, Ill. ††	3.00
Total for the week.....	\$ 226.95
Previously acknowledged	62,393.30
	\$62,620.25

* For relief of French war orphans.
† For relief of Belgian children.
‡ For French relief.
§ For the "Little White Beds".
** \$10 especially for Holy Trinity Church, Paris.
†† For Dr. Watson's work in Paris.
‡‡ \$2 for Holy Trinity Church, Paris; \$1 for Rome.
[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.]

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

579. St. Elizabeth's Guild, St. Paul's Church, Peoria, Ill..	\$ 36.50
105. St. Ann's Sunday School, Richford, Vt.....	9.10
573. Miss Frances Ely Hawkins, New York City.....	.37
Total for the week.....	\$ 45.97
Previously acknowledged.....	35,811.03
	\$35,857.00

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

28. Little Helpers, St. Paul's Episcopal Church, Meridian, Miss.	\$ 36.50
29. Dania Ladies' Society, Racine, Wis.	36.50
30. Our Saviour's Church Auxiliary, Racine, Wis.	36.50
Total for the week	\$ 109.50
Previously acknowledged	1,122.00
	\$1,231.50

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

"Gratios"	\$15.00
Elizabeth, Christ Church, Rochester, N. Y.	5.00
Araby for September	.75
Catharine McEwen Ames, Ware, Mass.	5.00
M. B. W., St. Paul's Church, Peoria, Ill.	5.00
Mary Constance R. Wheeler, Burlington, Vt.	5.00
Mary, Elizabeth, and Jean Swigart, Marysville, Calif.	3.10
A friend, Faribault, Minn.—for August, September, and October	3.00
	\$41.85

* For relief of children.

SERBIAN RELIEF FUND

"Gratios"	\$10.00
-----------	---------

ANSWERS TO CORRESPONDENTS

B. G. D.—The recital of the eucharistic canon inaudibly is a purely Roman custom, which appears to have originated through the fact that the priest began the canon while the choir was singing the *Sanctus* and *Benedictus*, so that he would not be heard in any event; and made tolerable only on the Roman theory that the people have no concern with the acts of the priest at the altar, his language being in a tongue unknown to them. At a Roman ordination where the canon is said by two or more priests together, it is said aloud. While the canon ought, in our service, to be said in a quiet tone, it is a most unhappy practice to render it inaudibly to the people.

A. R. W.—The commingling of a particle of the consecrated wafer with the consecrated wine is a symbol of the unity of the entire sacrament.

M. R.—Brief offices for the success of our armies are, happily, very generally interpolated into our services at great numbers of our churches, with at least the implicit if not the explicit authority of the bishop, and we deem the practice entirely proper. It was defensible also to observe the saint's day on the Sunday within the octave. Beyond that, Litany and Ante-Communion do not constitute an ideal service, but your criticism appears to us rather severe.

WAR ADDITIONS TO THE LITANY

THE following special clauses in the Litany were used in England by the authority of the Archbishops on August 4th, the day of intercession marking the fourth anniversary of the beginning of the war. The final thanksgiving must bring tears to American eyes as one realizes what it means to us, as to our allies, to have our honorable part in this great conflict.

"From cowardice and faint-heartedness; from loss of faith and failure of endurance; from weariness in prayer, and doubt of Thy love and wisdom, *Good Lord, deliver us.*"

"For the rulers of the nations allied with us, that through their counsels we may all work together for the fulfilment of our common purpose; *We beseech Thee to hear us.*"

"For those who fight by land or sea, or in the air, that they may be bold and steady in danger, patient in reverse, and merciful in victory; *We beseech Thee to hear us.*"

"For those at home who labor for the supply of food and of munitions of war, that they may serve cheerfully and faithfully in the country's need; *We beseech Thee to hear us.*"

"For the wounded and the sick, that it may please Thee to comfort them and relieve their pain and to show Thyself in mercy to the dying; *We beseech Thee to hear us.*"

"For the spirit of sacrifice and devotion, in which our people have maintained the war; for the harmony between ourselves and our allies; for the bravery of our sailors and soldiers and airmen; for the skill and devotion of physicians, surgeons, and nurses; for the steadfast endurance of all who have given their labor for their country's service; for the memory and example of all who have been faithful unto death: *We thank Thee, O God.*"

"For the powerful and timely aid of the United States of America: *We thank Thee, O God.*"

"THE weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The passive virtues of the Christian martyrs were stronger than the active energies of their heathen persecutors; stronger, that is, in the end. They had before them a new Ideal; the image of an Immaculate Sufferer, "Who, when He was reviled, reviled not again; when He suffered, threatened not."—*Rev. H. P. Liddon, D.D.*

A CALL TO PRAYER AT HIGH NOON

September 7, 1918.

IN view of the universal demand of the Christian heart for fellowship in expressing its deeper desires to God in an hour of national and world need, and in unison with those who have suggested the setting apart of a brief period of time for such, we, the undersigned, in a measure leaders in our churches by reason of our official positions therein, call upon the people throughout the land to set apart a sacred moment daily at the striking of high noon, in which united prayers shall be offered:

For those who fight and die for us;
For an appreciation of the issues involved in the war;
For strength to finish the task of winning a just peace;
For those who loyally serve and sturdily sacrifice at the home base;

For individual and world-wide cleansing from the sin which leads to war;

For the coming of the Kingdom of brotherhood and good will and God;

For a revival of the faith that there shall be ultimately an end to war and the dawning of the reign of peace.

EUGENE R. HENDRIX, <i>Bishop</i> , M. E. Church, South.	ALEXANDER C. GARRETT, <i>Bishop</i> , Episcopal Church.
J. B. GAMBRELL, <i>President</i> , Southern Baptist Convention.	HUBERT C. HERRING, <i>Secretary</i> , National Council of Congrega- tional Churches.
EDGAR DEWITT JONES, <i>Presi- dent</i> , International Convention of Disciples of Christ.	WM. M. ANDERSON, <i>Moderator</i> , United Presbyterian Churches.
WM. O. SHEPARD, <i>Bishop</i> , M. E. Church.	J. FRANK SMITH, <i>Moderator</i> , Presbyterian Church, U. S. A.
JAMES I. VANCE, <i>Moderator</i> , Presbyterian Church, U. S.	GEORGE W. COLEMAN, <i>Chair- man</i> , Northern Baptist Con- vention War Commission.

"THE LORD IS IN HIS HOLY TEMPLE"

The world of sense and sin seems far remote,
The light and love of God seem near at hand,
When from yon massive organ's mighty throat
Resounds its voice melodious and grand.

In close procession, with inspiring song,
The vested singers enter solemnly
Before the presence of a standing throng
Who worship here the Christ of Calvary.

To higher volume swells this sacred strain,
Then softly dies the music on the air,
And all is still within the church again,
A quiet pause before the morning prayer.

Throughout this church where human souls have met
There speaks a voice, a voice serene and clear:
"The Lord is in His holy temple—let
The earth of men keep silence far and near!"

CHARLES NEVERS HOLMES.

LATELY, I SAW two wonders. First, as I looked out of the window I saw the stars shining in God's beautifully vaulted heavens, and yet there were no visible pillars supporting the firmament, and still the heavens fell not. Now there are always some who search for those pillars to grasp them, and, failing in their quest, they go about in fear and trembling, as if the heaven must fall because they cannot grasp the said pillars. If they could, then all would be right, they fancy. Second, I beheld great clouds hovering over us, borne down by their great weight, like unto a mighty ocean, and yet I saw no foundation upon which they rested and no shore which bounded them, and still they did not fall, but, greeting us stiffly, fled on apace. But when they had vanished, a rainbow feebly lit up earth and sky, till it too disappeared like a mist among the clouds, making us fear as much for the foundation as for the water-charged clouds above. But in very deed this almost invisible mist supported the heavily charged clouds and protected us. So there are some who pay more attention to, and are more afraid of, the waters and the dark clouds than give heed to the tiny bow of promise. They would like to feel the fine mist, and because they cannot they fear a second flood.—*Selected.*

SAINT MICHAEL AND ALL ANGELS

By C. F. L.

THE WINGED HOSTS

"Angelic spirits, countless souls,
Of Thee have drunk their fill,
And to eternity will drink
Thy joy and glory still."

"Ye are come," says the Apostle, "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." But do we realize it? In this practical, material, unspiritual age, do people think as much of these wondrous beings as they should? They are constantly ministering to us, watching over us, "bearing us up in their hands, lest at any time we should dash our foot against a stone." Yet our hearts are cold and unloving toward them, even perhaps to our guardian angel. But our Mother, the Church, in her Christian Year, does not let us forget them, and brings before us this joyful festival of All Angels, these

"Wondrous beings, who ere the world was made,
Millions of ages back, have stood around the Throne of God."

We are, in our contemplation of the unseen world, wont to think more of the saints and the faithful departed than of these elder brethren of ours, who lived in heaven ages before the creation of man, and, feeling no jealousy of God's new plans, sang for joy when the foundations of the world were laid. "The thoughts," says a forcible writer, "that this feast suggests are not lightly to be passed by, as if the angels were the fairies of our childhood, and their ministry an ecclesiastical sentiment, for our religion is of the unseen."

From Genesis to Revelation we read of them — of angels and archangels, of seraphim and cherubim, and of angels guarding nations as well as individuals. Angels closed the mouths of the lions in the den, and an angel released St. Peter, and conducted him into safety. They fought on the side of God's people against the foe, for when the eyes of the young man were opened he saw that "the mountain was full of chariots and horses of fire round about Elisha". In the words of another: "They form a wondrous army, exceeding great, and of a mysterious height of sanctity, which our utmost reach of thought fails to pierce." The Psalmist tells us that they excel in strength; and we read that they "are all ministering spirits, sent forth to minister to them that are heirs of salvation".

The names of four have been made known to us, and in each we see their great nearness to God. The name Michael means "Who is like unto God". That the Church regards him as highly exalted is shown in the fact that our feast day is called St. Michael and All Angels. Gabriel, who told Zachariah that he stood in the divine Presence, means "Messenger of God", and he bore to the Blessed Virgin the message of the Incarnation. The meaning of Raphael is "The Healing of God"; and surely he must watch over the sick and dying, often fanning back into life the sinking soul. The fourth name revealed to us is Uriel, meaning "The Fire of God". In regard to the number of these citizens of heaven we can form no estimate. Our Lord said: "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?"

It may be asked why Christians do not more often see these angels that surround and guard us. Possibly because people do not really desire it; but it is very frequently the case that the dying do see them hovering over them; and there are many authenticated cases when they have been seen at other times. Baring-Gould says that if we had spiritual sight to see spiritual things we would behold them. "God may, and I feel sure does, at times enable the eye to see spiritual beings, to get a glimpse of angels." He says, further, that it must seem inexplicable to these spirits that we do not see them.

A glorious being, radiant in beauty, perfect in holiness, excelling in strength, is our unseen companion. He walks by our side in the day-time, and at night spreads his white wings above us, shielding us from harm; and when we have sinned, how his white wings have drooped, and his heart grieved over our failures! Then, at last, when his earthly task is o'er, he will bear our souls away.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

St. Michael & All Angels Eighteenth Sunday after Trinity	Genesis 28 : 10-end Daniel 12 : Proverbs 12 : 1-22	Acts 12 : 1-23 Matthew 24 : 1-28	Daniel 12 : Jeremiah 17 : 5-17	Rev. 14 : 1-14 Luke 15 : 11-end
Monday	I Maccabees 1 : 1-9	Col. 1 : 1-20	Ecclus. 9 : 1-13	Luke 16 : 1-18
Tuesday	II Maccabees 3 : 1-35	Col. 1 : 21—2 : 5	Ecclus. 9 : 15—10 : 8	Luke 16 : 19-end
Wednesday	II Maccabees 4 : 7-22	Col. 2 : 6-end	Ecclus. 10 : 12-end	Luke 17 : 1-19
Thursday	II Maccabees 4 : 23-end	Col. 3 : 1-17	Ecclus. 11 : 1-16	Luke 17 : 20-end
Friday	I Maccabees 1 : 10-19	Col. 3 : 18—4 : end	Ecclus. 11 : 17-end	Luke 18 : 1-17
Saturday	II Maccabees 5 : 1-10	Philemon	Ecclus. 13	Luke 18 : 18-34
Nineteenth Sunday after Trinity	I Maccabees 1 : 20-end Proverbs 15	Romans 8 : 14-end	Ezekiel 11 : 1-12, 14-20	John 14

ST. MICHAEL and All Angels, which always falls on September 29th, happens to fall also, this year, on the Eighteenth Sunday after Trinity. The New Lectionary uses for the former the Prayer Book Lessons, except that Genesis 28:10-end, Jacob's vision of the ladder and the angels, is substituted for Genesis 32, Jacob's wrestling with the angel; and Rev. 14:1-14 takes the place of Rev. 14:6—15:end. Of these two changes, the first seems justified, but the latter is questionable. There is a certain completeness in the ministry of angels as given in chapter 15.

Turning now to the Eighteenth Sunday after Trinity, we conclude on Sunday morning the course reading of the book of Daniel from the seventh chapter on. By a mere accidental coincidence, it happens to be the same as one of the lessons for the feast day. As connected with the Eighteenth Sunday after Trinity, the chapter was selected, not, of course, for the reference to Michael, but as giving "the time of the end", toward which God's afflicted people looked for their consolation during the period which is under consideration.

For a correlative New Testament lesson we have given one of our Lord's discourses on the same subject, the Consummation of All Things, in which He quotes from Daniel; showing that the prophecies in that book, whatever their fulfilments already accomplished, were not exhausted by that experience. Particularly noteworthy is verse 28: "Where-soever the carcass is, there will the vultures be gathered together," showing that judgment is a continuous or, at least, a periodic world process, aside from its climactic applications in the eternal world.

Connections with the Eucharistic teachings are to be found as follows: (1) Daniel was one who, according to his lights, "withstood the temptations of the world, the flesh, and the devil," and, furthermore, he followed God with "pure heart and mind". (2) Not only was his "strength as the strength of ten because his heart was pure", but his vision was clear for the same reason. Note the same combination in verses 4 and 10 of Daniel 12. (3) As dealing with the consummation of all things, this chapter is also connected with the epistle ("waiting for the coming of our Lord Jesus Christ") and with the gospel ("Sit thou on My right hand until I make thine enemies thy footstool").

In the evening the first lesson is keyed to collect, epistle, and gospel through its teaching on the need of regeneration (the human heart being deceitful above all things), the sad results of trusting in the arm of flesh and, contrariwise, the blessings of the man whose trust is in Jehovah.

The parable of the Prodigal Son (rather unfortunately so-called), the second lesson, was selected not only for its two illustrations of different ways of yielding to the temptations of the world, the flesh, and the devil (that of the publican and that of the Pharisee respectively), but also to go with the gospel and its teachings of true sonship as illustrated in our Lord Jesus Christ; in whom alone we can fulfil the law of love to God and man. The only thoroughly successful way in which to "follow the only God" with pure hearts and minds is by following the true Son, avoiding both sonship denied (the prodigal) and sonship perverted (the Pharisee). Here was one who was human without being worldly, and spiritual without being pharisaic.



BLUE MONDAY MUSINGS

By Presbyter Ignoribus

MR. SECRETARY McADOO has issued a warning to all railway employes, that they must not allow courtesy to be relaxed now that the Government is managing the railways. There was need of the warning, beyond a doubt. The insolent slowness of the ticket-

sellers in the uptown ticket-offices of New York and Boston, after the change in control, was intolerable; and too many conductors and trainmen were as offensive. That is one of the great perils of government control: the creating of jacks-in-office, who regard the public as inferior and themselves as somehow armed with authority from above. But it isn't only in government service one finds that sort of thing. I read the other day that a certain business house had gone bankrupt, and was neither surprised nor grieved. It had a reputation for "catering to the exclusive trade", whatever that special phrase may mean, and its important "sales-ladies" were so haughtily indifferent to the wishes or the convenience of customers that it had become an ordeal to make a purchase there. I told the manager so; but the evil was too deeply rooted to be corrected; so most of us transferred our accounts elsewhere. Even the Church sometimes is cursed with functionaries who are unbearable. I remember the sexton of a New York parish who is a veritable Cerberus at the door of the parish house, so rough and impertinent is he to strangers. There was another such in Philadelphia; but he has been officially beheaded. The clergy of all orders are generally most considerate, even if not always tactful. But I recall a deaconess or two (aspirants to be regarded as constituting the fourth order of the ministry!) who certainly needed instruction in courteous behavior. I wonder how that awful dragon, the "manageress" of an English hotel, has been affected by the war. Turn a battalion of the old-fashioned sort against the Hun, and he would flee before a frightfulness more irritating than his own.

After all, civility is just as easy as incivility; it makes things move more swiftly and smoothly; it pays better; and its reaction on oneself is vastly more wholesome. I wish they gave more time to instruction in that art, in all our schools, public, private, and Sunday!

I HAVE OFTEN READ of the wild western days when cow-boys, riding into town, were wont to "shoot it up", smashing windows, lamps, and bottles, in mere delight of marksmanship. It always seemed rather pointless; but of late I have wished that something like that could be done to one of the pests of our day, the phonograph. Observe, I don't mean the eminently respectable and useful business device which receives one's letters and confides them to the ear of the typist. And I am not forgetting that there is a legitimate field for the other marvellous instruments which record and reproduce so wonderfully the voices of great singers, and the music of great violinists and pianists. But the abuse seems to be commoner than the use nowadays, when summer weather means life on the porch or with all windows open. Your neighbor's taste in pictures, say, may be vastly unlike yours, yet disturb you never a bit. He hangs what he pleases on his walls, without forcing you to gaze against your will. But let him have a victrola (or any other of the variously named machines with a common purpose) and you are at his mercy—if he knows the meaning of the word. At all hours of the day and night, whenever his morbid craving comes upon him, you are constrained to hear the fatuous chuckle of Harry Lauder, the sentimental inanity of *The Land of the Sky-Blue Waters*, or *Where My Caravan Has Rested*, the gasp of Caruso, the shrill notes of Tetrizzini, the Barbary Coast echoes of the latest popular dance, or the reiterant

whang-whang of Irving Berlin's newest rag-time song. I have wakened in the middle of the night, to find with unspeakable distress that I was in for an hour of torture, with no relief possible save in the cow-boy method—and that, alas! debarred to me for several reasons! They can put dimmers on electric lights; why can not some benevolent genius devise a *muter* for phonographs, which should confine the range of their activities to a moderate radius, say fifteen feet? If something of that sort isn't done, I predict an uprising which shall make havoc of them altogether. We have an inalienable right to silence when we want it, which no lover of tinned grand opera may lawfully infringe.

Even within the precincts of his own home, the owner of a phonograph does well to go slow. "Let your moderation be known unto all men," is one of the very wisest precepts of Holy Scripture. Which of us has not groaned when, after dinner, some well-meaning but immoderate hostess has insisted upon giving us an hour or two of her favorite records, pausing just long enough to ask if they aren't perfectly lovely? Tastes vary; it is too much to expect a roomful of people all to like the same thing, or even to pretend to. For that reason I learned long ago never to visit a picture-gallery with a party. One companion is enough; and then it is better if the relation of guide and disciple be frankly recognized at the outset.

J. M. CAVANESS, of Chanute, Kansas, is a poet whom I have quoted before on this page. Here is a poem of his, which will find echo in many a mother's heart, I know.

"HER BOY

"I dreamed not when my little boy
Was nestling on my breast,
That he would be in world-employ,
And as a warrior dressed.

"He seemed so innocent and sweet,
With heaven in his eye,
That never would his dainty feet
Tread where men fight and die.

"He watched the birds in sunny bowers,
And loved to hear them sing;
When butterfly would seek the flowers
He would not soil its wing.

"His hobby-horse he proudly rode,
Without a whip or spur,
And never did I see him goad
His wool-clad wooden cur.

"There was a charm in form and face,
That won the hearts of all,
And in his voice a tender grace,
Soft as a linnet's call.

"He grew to manhood's high estate,
Without a deed of wrong,
And in his life, instead of hate,
The witchery of song.

"His country called, the bugle-note
Aroused his peaceful soul;
With steady hand his name he wrote
Upon the honor-roll.

"With light of freedom in his eyes,
And helmeted with faith,
He meets the foe 'neath alien skies,
In this the day of wrath.

"With deadly weapon in his hand,
But with no ire within,
In battle front he's glad to stand,
Against the giant sin.

"The sin that grows and thrives on lust,
That wields the oppressor's rod,
That undermines all truth and trust
Defames the Christ of God.

"If it is never mine to see
Again my only son
I'll kneel in my Gethsemane,
And say, Thy will be done."

Some Impressions of the General Synod of the Church of England in Canada

TORONTO, CANADA, September 21, 1918.

FOR the second time the Canadian Church has held a war-time session of its General Synod, comprising archbishops, bishops, and clerical and lay delegates from dioceses stretching from the Atlantic to the Pacific, and from the United States border to the farthest limits of the frozen north. Earlier in the year there was a widespread movement to have the meeting of General Synod postponed in view of war-time conditions, the great demands made upon clergy and laymen alike, and the decision of the railway lines not to grant any reduced fares. But wiser counsels prevailed, and it was decided that the Church should and must "carry on", not, indeed, altogether as usual, but with a special intention of reading her mission and opportunity in the lurid light of war-time conditions. The war has meant much and cost much to the Canadian Church. The Bishops of Calgary and Quebec both mourn sons lost at the front; from countless rectories the sons of the parsons, many of them mere lads, others nearly ready for ordination, some about to enter Oxford as Rhodes scholars, have gone forth as volunteers in the empire's forces contending for freedom and for right, many never to see again the land of the maple leaf, of rivers, lakes, and prairies, with mortal eyes; some seventy per cent. of the first Canadian contingent, which won imperishable fame at Ypres, were members of the Anglican Communion. Scarcely a delegate of General Synod but has relatives at the front, while many delegates, both clerical and lay, have themselves seen service in Flanders, France, and Gallipoli. Four years of war has left its mark of added seriousness and a newer outlook upon the leading thinkers and workers of the Canadian Church, even if it has not as widely deepened the spiritual life of rank and file as was at first, perhaps unreasonably, expected.

The General Synod of 1918, which convened for its opening service at St. James' Cathedral, Toronto, on September 11th, was splendidly attended, many of the most distant dioceses having their full quota of delegates. It was colored throughout by a serious recognition and effort to deal adequately with problems created by the war, by a determination to go forward in the missionary work of the Church, by a greatly increased interest in Social Service, and the inauguration of a forward movement by the Social Service Commission, which was only established three years ago, by a more statesmanlike effort to deal with the financial problems of the Church, and by progress in the matter of Prayer Book revision.

A marked improvement was effected in the opening service this year by having matins said plain at an earlier hour, the service at 11 A. M. consisting only of the Holy Eucharist, which was celebrated by the Primate, Archbishop Matheson of Rupert's Land, assisted by the three other Archbishops. The sermon was preached by the Rt. Rev. Dr. J. N. McCormick, Bishop of Western Michigan, whose refreshing originality of thought and American breeziness of manner were greatly appreciated. He brought a most earnest and practical appeal to learn the lessons of the war and prove worthy of our high calling. It was one of the best sermons ever heard by General Synod, and is reprinted in full on another page.

At the opening business session the Primate, Archbishop Matheson, the Canadian counterpart of Bishop Tuttle, "a Scotchman," as one bishop said, "from the crown of his head to the tip of his venerable beard," delivered his charge, which was an earnest appeal to seize and utilize the day of opportunity. He welcomed Bishop McCormick, who had just returned from France, not only as "an ecclesiastical brother, the representative of a sister Church with which we have been in the habit from time to time of exchanging courtesies," but also "a brother in contending along with us for the civil and religious liberty wherewith Christ has made us free." The Primate referred to the death of Bishop Mills and Bishop Scriven, and of Canon Powell, for two successive sessions prolocutor of the Lower House. Special stress was laid on the call which has come to the Canadian Church to assume the responsibility for the missionary work among the Indians and Eskimo, a large part of which has hitherto been carried on by the splendid efforts of the Church Missionary Society

and other societies of the Mother Church of England. The Primate urged an effort to complete the revision of the Canadian Prayer Book at this session, and "the solemn consideration of conditions revealed by the war and provision for coping with after-war problems generally," making special reference to the increased call to Reunion, and the consideration of the problems of immorality and venereal disease.

Dean Llwyd, of Halifax, was elected prolocutor, the Rev. Dr. Tucker, of London, Ont., deputy prolocutor, Archdeacon Ingles, of Toronto, clerical, and F. H. Gisborne, of Ottawa, lay secretary; Judge McDonald, of Brockville, treasurer; Lansing Lewis, of Montreal, and R. J. Carson, of Kingston, auditors. The prolocutor named as his assessors Chancellor Davidson, of Montreal, and Chancellor Worrell, of Toronto.

A special feature this year was, of course, the presence of the American delegation. Such delegations have always come to us, but the fact that the two great nations of the North American Continent are now fighting shoulder to shoulder on the battlefields of Europe, and are thus sealing the celebration of a hundred years of peace between our nations by the mingling on "Flanders Field", and the outpouring of some of our best blood, gives the occasion an altogether new significance and a greatly deepened sense of brotherhood in blood, in service for the state, and, greatest of all, in the service of the great historic Church of the Anglo-Saxon peoples. Not only were the words of Bishop McCormick, of Western Michigan, and Bishop Darlington, of Harrisburg, listened to with the deepest respect and interest, but they brought us a very real measure of encouragement and strength for renewed efforts for the common cause, for which we have endured so much for the past four years of effort, of self-denial, of sorrow, of discouragements and encouragements, of pride, and of sacrifice; and for which our American brethren with unwearied hearts and undiminished resources in men and material are now girding themselves as giants for the fray.

A magnificent feature was the great mass meeting in Massey Hall on Thursday evening, arranged by the Anglican Laymen's Missionary Movement, and attended by over 3,000 people, who packed the vast auditorium and all the galleries. The House of Bishops and the members of the synod filled the platform. Mr. Justice Hodgkins presided, and Archbishop Worrell of Nova Scotia welcomed the speakers, Bishop McCormick, and Bishop Richardson of Fredericton, who had just returned from the front as the official representative of the Canadian House of Bishops. The message of encouragement brought by both bishops was most helpful, as was the earnest appeal to the Home Church to be worthy of the men "over there" and to take deeply to heart the lessons of the war. Thursday afternoon's session had been devoted to addresses by the chaplains who had been overseas, chief of whom was Canada's soldier-bishop, Bishop De Pencier, of New Westminster. After hearing the chaplains the synod decided upon the appointment of a War Commission to take into consideration all the information given by them and by the two bishops at the Massey Hall meeting, and to formulate plans in the interest of the war work of the Church, and especially of the returned soldier.

Prayer Book Revision consumed the major portion of the time of the synod, the discussions being based on the report of the Revision Committee as to suggested changes to be made in the Canadian Book as accepted by the General Synod of 1915 and by it referred to the various provincial synods for their consideration. The Provincial Synod of Eastern Canada, which is made up of the dioceses of Nova Scotia, Quebec, Fredericton, and Montreal, has asked among other changes for the inclusion in the special prayers of two prayers for the faithful departed from the Scottish book, and for the rearrangement of the Communion Office along the lines of the Scottish and American books. The General Synod's committee is not, however, recommending either of these proposed enrichments, and they are likely to elicit a lively discussion. The chief change made in the early portion of the book was the decision to adopt the Canterbury lectionary with some modifications, including the omission of the Apocryphal lessons on Sundays.

Wednesday was spent in the consideration of the vexed problem of the Athanasian Symbol. At last General Synod the Revision Committee suggested the adoption of alternative forms

Election of Officers

The American Delegation

Missionary Mass Meeting

The Opening Service

Prayer Book and Athanasian Creed

to be used "at the discretion of the minister", one being the Creed as it appears in the English book, the other the Lambeth translation with the minatory clauses deleted. This did not meet with the approval of the synod, and after a long debate a solution which seemed to commend itself was unanimously adopted. It provided for the printing of the Creed in the old translation, but with the minatory clauses indented and a rubric permitting their omission "at the discretion of the minister". This solution proved to be of the most transitory character and did not secure the approval of any section of the Church, and the House of Bishops in granting the permissive use of the Revised Book specially excepted the use of the Creed in its amputated form. The Revision Committee has wrestled with it for the past three years and came before the General Synod with the recommendation that it should be printed in the Lambeth translation and its use required at matins on Trinity Sunday.

The synod debated the question all day, many advocating the omission of the minatory clauses. It was decided almost unanimously to print it in the Lambeth translation, the discussion revolving round the question of its public recitation. The committee's compromise that it should be used only on Trinity Sunday met with opposition from many quarters, while an amendment of Archdeacon Paterson Smythe, of Montreal, that it should be printed as in the Irish book, without any rubric requiring its use, was long and carefully debated, and finally defeated by a very narrow margin. Finally an amendment was adopted by which a rubric was inserted stating that it *may* be used at any time at Morning Prayer instead of the Apostles' Creed.

The General Synod always devotes the third day of its session to the missionary work of the Church, the upper and lower houses sitting in joint session as the Board of Missions to hear and discuss the report of its Board of Management, of which Canon Gould is the untiring and statesmanlike secretary.

The report of the Board of Management gave a magnificent review of the work in Canada among the settlers of the West, the native Indians and Eskimos, the Chinese and Japanese settlers of the Western Coast, the Jews of some of our larger cities as well as in the more distant missions of the Canadian Church; the diocese of Honan, China; the diocese of Mid-Japan; the district of Kangra in Northern India.

Canon Gould at the request of the Board had paid a visit to the great northern diocese of Mackenzie River, and his vivid descriptions of the immense undeveloped resources of that great north land, of the missionary work among the native population, and of the door open for further service, thrilled the house.

A special sub-committee appointed to look up the proposal that the Canadian Church should take over all work among the Indians and the Eskimos reported that from 1921 an additional yearly amount of \$40,000 would be needed, and that in addition an endowment fund of \$250,000 should first be raised. It was enthusiastically decided to accept the opening for the Canadian Church to take the full responsibility for all missionary work in Canada. As soon as possible, therefore, the Missionary Society of the Church in Canada will take up all the Indian and Eskimo work in Canada, and will seek to deal with the whole question in a broad and statesmanlike way.

The Church Camp Mission has been doing splendid work among various camps, railway, lumbering, mining, but has felt the effects of the war in the splendid response of its workers to the call to the colors.

The Columbia Coast Mission under the fine leadership of the Rev. John Aulte with the mission boat *Columbia* and its three hospitals has continued its admirable work. The Prince Rupert Coast Mission has now commenced a work on somewhat similar lines.

The Rev. Dr. Westgate, who had been appointed field secretary of the M. S. C. C., has not as yet been able to take up the work, having first suffered internment in German East Africa, where he had been working as a missionary, and then being invalided home to England.

Feeling that "the great need of the development of the Church's missionary work is the introduction and enlistment in the furtherance of the same of the great body of its laymen," the national committee of the Anglican Laymen's Missionary Movement, in conjunction with the M. S. C. C., has appointed the Rev. Dr. W. E. Taylor as educational secretary. The M. S. C. C. has also secured the invaluable services of Mrs. Willoughby Canning, D.C.L., to assist in its editorial work.

One of the chief results—if not the chief—of the meeting of the Board of Missions was the inauguration of a programme by the laymen of the Church for the same statesmanlike and systematic securing of the finances needed for all the general work of the Church. It had been suggested that an effort be made to secure in England part of the quarter of a million endowment needed before the complete taking over of all the Indian

and Eskimo work. Many of the laity took strong ground that all the money needed should and must be raised in Canada without appealing to the Motherland, which has done much magnificent work for many years, not only in this but in fields all over the Empire and beyond.

R. W. Allin, who has recently been made finance commissioner of the diocese of Toronto—which, by the way, contributes about one fourth of all the funds raised for the general work of the Church—took an exceedingly active and leading part in the debate, and the result was that at a special meeting of the laymen of synod they decided to accept the challenge to raise the whole amount in Canada. A special committee was formed to discuss ways and means and to report to General Synod. As a result a strong committee is to be formed to raise in a business-like and systematic way all funds needed for the work of the M. S. C. C., the Council for Social Service, the Sunday School Commission, and all the activities of the General Synod. It is proposed that one of the bishops be released for leadership in this work, and a general secretary of the finance movement appointed. It is probable that such an organization will also take up the much needed work of creating an ample pension fund for the whole Canadian Church.

The Sunday School Commission of the Canadian Church, of which the Rev. Canon Rexford, Principal of the Montreal Diocesan Theological College, is chairman and the Rev. R. A. Hilty the faithful and indefatigable general secretary, has made marked progress during the past three years. A day of the General Synod was devoted to the consideration of its report. The report referred to the great loss the Sunday school work of the Church had sustained by the death of Canon Powell and Mr. G. B. Kirkpatrick.

A special feature of the Commission's work has been the provision of courses of lectures in Sunday School Pedagogics at five of our theological colleges extending from coast to coast. Another feature has been the preparation of a suggested course of religious instruction for Anglican students attending normal schools. The Commission has also taken an active part with other communions in the development of work in the interest of older boys and girls.

It is proposed that field secretaries of Sunday school work be appointed for the four ecclesiastical provinces, and with this end in view a Laymen's Forward Movement in behalf of the Sunday School Commission has been inaugurated to secure the necessary funds.

The Commission will be represented on the newly organized Religious Education Council of Canada. The Commission urged the importance of the adoption of the budget system for raising all funds of the Church.

The Council for Social Service, the third and youngest of the great boards of the Canadian Church, which was organized three years ago largely through the activity of Canon Tucker, of London, Ont., well known as the first general secretary of the M. S. C. C., presented its first triennial report. It has considered a number of important matters and has under the editorship of Professor Michel, of Queen's University, Kingston, issued an excellent series of bulletins dealing with social service matters. It took an active part in the effort to secure Dominion-wide prohibition of the liquor traffic.

The Council for Social Service, feeling that the time is ripe for it to embark on a wider and more constructive work, has taken the important step of appointing as its first general secretary the Rev. Canon Vernon, of Halifax, who, in addition to being secretary of the Social Service Commission of the diocese of Nova Scotia, is also President of the Social Service Council and Temperance Alliance of that province. Canon Vernon will, it is expected, enter upon his new duties at Toronto in the spring.

The Synod heard a stirring address from the Rev. Dr. Shearer, the general secretary of the Social Service Council of Canada, and discussed many features of Social Service work. It passed resolutions congratulating the Union Win-the-War Government on its prohibitory legislation and on its decision to abolish the patronage system. The need of sane and energetic measures for the prevention of venereal diseases was strongly emphasized. The clergy were urged to "give special attention to industrial conditions with a view to their improvement, and to industrial problems with a view to their eventual solution in the Spirit and according to the teachings of the Lord Jesus Christ." Special emphasis was laid on the social matters of rural communities and of the returned soldiers.

In normal times the General Synod is one of the most patriotic gatherings in Canada. At a war-time synod patriotic sentiment is at fever heat, only waiting to be invoked on any occasion. The slightest provocation—a patriotic reference, a bulletin announcing a military success—produces the heartiest of cheering and generally the enthusiastic singing of the national

Missions

Sunday School Commission

Forward Step in Social Service

The Laymen and Church Finances

Patriotism

anthem, to the first verse of which is now often added the old second verse to which in more peaceful days great objection was raised:

"O Lord our God, arise,
Scatter his enemies
And make them fall;
Confound their politics,
Frustrate their knavish tricks,
On Thee our hope we fix,
God save us all."

At the noon-day prayers for missions prayers are always offered for "the soldiers, sailors, and airmen of our King and his allies", and when the chimes of St. James' Cathedral daily ring out, "God save the King", the whole synod rises to its feet and stands in silent prayer. On Thursday morning His Excellency the Governor General, the Duke of Devonshire, visited the synod. He was presented by the Primate with a loyal address, and made an admirable reply, emphasizing the great opportunities for service which lie before the Church and referring to the splendid addresses of the Archbishop of York in the United States and Canada. The Duke was most enthusiastically received and heartily cheered.

A feature of special interest was the presence of Canon Smart of Newfoundland, who brought the greetings of that diocese, and referred to the fact that the Archbishop of Nova Scotia, with the Bishops of Eastern Canada, had visited St. John's, Newfoundland, to consecrate the new Bishop of that colony, Dr. White. The Primate in replying expressed the hope that some delegates from Newfoundland might form an integral part of the General Synod, a consummation which now appears to be well within the realm of practical politics.

Relations with Newfoundland
of Nova Scotia, with the Bishops of Eastern Canada, had visited St. John's, Newfoundland, to consecrate the new Bishop of that colony, Dr. White. The Primate in replying expressed the hope that some delegates from Newfoundland might form an integral part of the General Synod, a consummation which now appears to be well within the realm of practical politics.

Dr. McNeil, the ex-moderator of the Presbyterian Church in Canada, who accompanied the Bishop of Fredericton on his recent visit to the western front, with other leading divines, brought to the General Synod the greetings of the Presbyterian Church. Bishop Doull of Kootenay and Archdeacon Paterson-Smythe of Montreal, in replying, referred to the apparent *rapprochement* now taking place in the old lands between the Church of England and the Presbyterian Kirk of Scotland, to the remarkable findings of the committee appointed by the English Archbishops and the Free Churches, and to the utterances of Dr. Cooper, the Moderator of the Church of Scotland.

Greeting from the Presbyterian Church
Synod the greetings of the Presbyterian Church. Bishop Doull of Kootenay and Archdeacon Paterson-Smythe of Montreal, in replying, referred to the apparent *rapprochement* now taking place in the old lands between the Church of England and the Presbyterian Kirk of Scotland, to the remarkable findings of the committee appointed by the English Archbishops and the Free Churches, and to the utterances of Dr. Cooper, the Moderator of the Church of Scotland.

There is a growing feeling in Canada that the Presbyterian Church, with its historic traditions and its national ideals, would do better to look to the Anglican Church as the first step in reunion rather than, or in addition to, continuing its negotiations with the Methodists, which are far from popular with those Presbyterians who in Scotland would be connected with the Established rather than the Free Kirk. The Presbyterian delegation was heartily received and its visit will do good.

A delegation of the United Printers and Allied Trades waited on the synod asking that the Canadian Prayer Book should be printed and bound in Canada. The delegation was heartily received and the Bishop of Huron in a masterly reply expressed the sympathy of the Church with the aspirations of Canadian labor. The book is to be printed in England by the Cambridge Press, whose tender was accepted some years back and which has been defraying all the expenses for the committee, but it will be brought out in sheets and bound in Canada.

Relations with Organized Labor
The Canadian Prayer Book in its present state includes, in addition to the work adopted in 1915, many additional prayers, including prayers for the parish, for Sunday schools, for employers of labor, for workmen, for the empire; the insertion of a modified form of the old bidding prayer for use before lectures and sermons; the provision of a collect, epistle, and gospel for use at the celebration of the Holy Eucharist at the time of the solemnization of matrimony, and also similar provision at the time of a funeral; a form of prayer for children's services, and forms of prayer for family worship both morning and evening.

The synod appointed a delegation to bear its greetings and good wishes to the Trades and Labor Council of Canada.

On Friday, September 20th, the birthday, by the way, of the Primate and the forty-third anniversary of his ordination, the General Synod concluded the revision of the Book of Common Prayer. Many recommendations of the various provincial and diocesan synods were accepted and the revision committee itself had adopted many improvements.

Prayer Book Revision Completed
The Canadian Book in its present state includes, in addition to the work adopted in 1915, many additional prayers, including prayers for the parish, for Sunday schools, for employers of labor, for workmen, for the empire; the insertion of a modified form of the old bidding prayer for use before lectures and sermons; the provision of a collect, epistle, and gospel for use at the celebration of the Holy Eucharist at the time of the solemnization of matrimony, and also similar provision at the time of a funeral; a form of prayer for children's services, and forms of prayer for family worship both morning and evening.

Unfortunately a resolution of Dean Shreve asking that the canon of consecration should be enriched by the inclusion in it of the Invocation of the Holy Ghost and the Prayer of Oblation, although supported by memorials from the whole provincial synod of Canada and from the diocese of Ottawa, was ruled out of order by the Primate on the ground that it contravened the instructions on which the work of revision had been undertaken. It is a pity

that the Primate's ruling was asked for, in view of the fact that no one asked for a ruling on similar grounds when the recitation of the Athanasian Creed, though for centuries a feature of the service of Mother Church of England, was made optional. An effort may still be made to secure the permissive use of the American rite, even though not included in the book.

In spite of the fact that the Canadian Church has thus missed a chance to make its Eucharistic office richer and more in line with the early liturgies of the Church, and the apparent suggestion on the part of some that the Communion offices of the Scottish and American churches differ in Eucharistic doctrine from that of the Church of England, in reality an impossible position, the Canadian Book as now revised is a great and decided improvement on the book as adopted in 1915.

The book now goes again to the provincial synods, which are most likely to accept it as it stands, and the canon covering its use. All will be up for final confirmation at the General Synod of 1921. The magnificent manner in which the Bishop of Huron piloted the work of revision through the synod, and the splendid work of the secretary of the Revision Committee, Archdeacon Armitage, were both fully recognized by enthusiastic and hearty standing votes of thanks.

Dominion-wide Pension Scheme
The General Synod has definitely committed itself to the adoption of a Dominion-wide pension scheme for the superannuation of the clergy and for the care of their widows and orphans.

Appointment of an Executive Council
This session of the synod will also be marked by the formation of an executive council to carry on the work of the synod between sessions. It consists of the bishops and a priest and lay delegate from each diocese elected by the delegates of that diocese.

The synod brought its deliberations to a close on Saturday, September 21st. The chief work of the day was the adoption of a canon establishing a Board of Religious Education, which will absorb the Sunday School Commission and will also have to do with all the varied educational work of the Church, and will seek to coördinate all our educational agencies and their work.

The Closing Day
The canon on the Council for Social Service was amended so as to enlarge the executive and to give women seats on the council and on the executive committee.

In addition to the various phases of the synod's work which have been referred to in these articles, there were of course a great many other matters dealt with, some of considerable, others of less importance.

Synopsis
The outstanding definite results which can be placed to the credit of the General Synod of 1918 are:

1. The completion of the revision of the Book of Common Prayer according to the use of the Church of England in Canada.

2. The establishment of a War Commission of the Church of England in Canada.

3. The formation of the Executive Council of the General Synod.

4. The decision to take over all the missionary work among the Indians and the Eskimos, formerly carried on and financed by English missionary societies.

5. The completion of the organization of the Council for Social Service by the appointment of its first General Secretary.

6. The enlargement of the scope of the Sunday School Commission to that of the Board of Religious Education.

7. The decision to launch a Laymen's Financial Movement to secure the additional funds needed to carry on the forward work planned by the Missionary Society, the Board of Religious Education, and the Council for Social Service.

8. The decision to follow the lead of the American Church and establish a Dominion-wide pension fund.

C. W. VERNON.

NO INDIVIDUAL or institution can retain the confidence of a loyal following, while at the same time seeking to ease the burden of responsibility, or to lower the level of the ideal. A man in the trench to-day shrinks from the thought of "going over the top", but he goes, and promptly, nevertheless. He would despise a military leader who would seek to excuse him from the duty. What men want to-day is a high ideal held continually before them, not only in their military and national life, but in the spiritual and religious life. Men are hungering and thirsting after righteousness in these days a good bit more than we think they are, and sometimes they are surprised that we seem not to know it. Some of them are turning to one thing after another, and not to the Church. These are finding no spiritual satisfaction in their quest. May it not be that we of the Church are at fault because with us the Church's real mission has not become a passion?—*St. Andrew's Cross.*

Not Done in a Corner

Sermon Preached at the Opening of the Canadian General Synod

By the Rt. Rev. JOHN N. McCORMICK, D.D.,
Bishop of Western Michigan

"For this thing was not done in a corner."—*Acts 26: 26.*

THE scene, I need scarcely remind you, is St. Paul's defense—his *apologia pro vita sua*—before Agrippa and Festus. Herod Agrippa the Second, a Roman vassal, king of Chalcis and Trachonitis, with Bernice, his sister, a notorious woman, afterwards mistress of Vespasian and of Titus, had come to Caesarea to pay respects to the new procurator, Porcius Festus, who, after two years, had come in Felix's room. Festus was ignorant of these matters, and, being a just man and well learned in the law, he would not send to Augustus, as a prisoner, a Roman citizen who had appealed to Caesar, unless he understood something of the accusation.

"Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

"But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

"But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

"Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

"For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him."

Agrippa, who was professionally and politically a Jew, and was even then superintendent of the Temple, with power of appointing the high priest, might be presumed to understand about such matters. He would have been a boy at the time of St. Paul's conversion, and must have known something of the new religion, the person of its founder, Jesus Christ, the Crucifixion, the Resurrection, the Pentecost, and the other facts upon which it was based. Agrippa, indeed, expressed himself as strongly desirous to hear Paul, and Paul acknowledged that the king was "expert in all customs and questions among the Jews."

When the assembly had come together it was to form a notable scene.

"And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth."

In the presence, therefore, of the Roman governor, the two royalties, the heads of the Jewish hierarchy, the officers of the army and of the state, and the populace of Caesarea, the prisoner pleaded his cause. It was the most significant and the most influential hearing which Christianity had as yet obtained. It was an incident thoroughly in line with both the past and the future of Christianity, and St. Paul's appeal to history and to publicity was characteristic of the Christian method. This thing was not done in a corner. He could confidently appeal to Agrippa's acquaintance with the facts. He was not book-mad or dream-crazed. He was reciting history of which he could say, "*magna pars quorum fui.*" He was referring to facts known alike to enemies and friends. His very judge was himself a witness.

"For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner."

And, from this famous episode in the early Apostolic history of the first Christian century, down to this eighth session of the General Synod of the Church of England in Canada, in the twentieth Christian century, the appeal and the method have always been the same. The *apologia* of the Church is its appeal to history and to publicity. The things which it has done have not been done in a corner.

I may remind you, as a basis and a background for our thinking, that this was true of our Lord's own life and teaching. His public ministry was indeed a ministry in public to the public. It was heralded by the famous religious revival and revolution of John the Baptist. It moved along, through miracles and multitudes, to a tragic culmination of spectacular publicity. From the Manger to the Cross, all the vents and the episodes were in the open. There was of necessity an intimacy, a reticence, a privacy; but, for all purposes of approach and of appeal, the life and the teaching were to be known and read of all men. So, too, with the records and memorials. The essential literature of Christianity does not sleep in dusty corners of neglected book-shelves.

The life and words of Christ have been microscopically examined by friend and by foe alike from every possible angle, through generation to generation of champions and of critics. Among all books the Bible is still far and away the "best seller". While we are meeting here to-day, millions of soldiers overseas, from all the corners of the earth, carry the Gospels in their kits and near their hearts. The only kind of a corner associated with the life of our Lord is furnished by the fact that in modern religion and civilization, and in the whole structure of modern history, the stone which the builders rejected has become the headstone in the corner.

This is equally true of the Apostolic method. It stands out in the earliest Christian appeals and arguments, like those of St. Stephen and St. Peter. "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye yourselves also know." They claimed that everyone in Jerusalem was familiar with the career of Christ, and in identifying Him with the Messiah they appealed fearlessly to Jewish literature and tradition and claimed the prophets as their witnesses. The gifts of the Holy Ghost were undeniable. The conversions were unmistakable. Their own history was a Book of Acts. Saul of Tarsus, become Paul the Apostle, went with his fellow-workers through continents and islands, and it was said: "These men who have turned the world upside down are come hither."

It is true also of all subsequent Christian history. "An institution," Emerson said, "is the lengthened shadow of one man." Institutional Christianity, objectifying Christ, has not been a side-issue or a side-show. It has held the center of the stage. Its history simply carries on the acts of Christ and the acts of the Apostles. Jerusalem, Antioch, Rome, Constantinople, the West, and then back from West to East again—persecutions and martyrdoms; exploits and heroisms; revivals, reformations, revolutions; great names, great deeds, great books, great buildings, great music, and great art; lives of saints, labors of missionaries, achievements of statesmen; glorious works of charity and mercy; hospitals, orphanages, schools; propaganda and controversy, all the manifold activities of the living, loving Church; the pangs and penetrations of the Kingdom of God on earth as it claims and captures all kingdoms for its own—this matchless story belongs not to any crypt or corner, but to the open highway, the main-traveled road of human history. Christmas, Good Friday, Easter, Ascension, Whitsunday, are the world's holidays and holy-days. The Christian Church is easily the most outstanding fact in the life of man on earth. The spirit of the age may change, but the Spirit of Christ is the unchanging Spirit of the ages. Even a world war does not thrust Christianity into a corner. Everywhere men are asking, "What bearing has the war upon Christianity, and what bearing has Christianity upon the war? What is to become of the Church?"

We see, then, that Christianity, as a life-fact of the world, and the Church as an institution, must count upon and be prepared for an inevitable publicity. Christianity was never really at home in the catacombs. It was driven to cover for a time. It is really the light of the world, the salt of the earth, the life of men. It is at home in the arena and in the forum, in the street and in the press. Its mysteries are not heathenishly esoteric. Its adherents must be ready to go on record openly before the Church and, whenever necessary, openly before the world. It believes in public worship and in common prayer. Its sacraments and its means of grace are open and free. That was a true instinct which prompted the cathedral builders to make the church fabric the unavoidable center and the unquestioned crown of the public life of the community. As one visits now the war-worn lands in France and Belgium one beholds the glorious churches dominating the landscape even in their ruins. Rheims, destroyed, receives the sympathetic attention of an indignant world. The wayside calvaries and shrines remind our Western soldiers of the days when Christians, unashamed and unafraid, worshipped God in the open, and claimed every acre as God's acre, and every road as God's road. The revival of cathedral building in our own day in America, in Canada, and in even newer lands, is but the recovery of a primitive Christian instinct, and a renewed demonstration of the publicity and objectivity of the Christian faith. Little churches around the corner have their dear and hallowed place. But there must also be the minster and the cathedral to claim and to hold the centers and the summits of our busy life. St. Paul, following the example of His Lord, did not shirk publicity.

He spoke boldly before kings and governors, and he realized that he was making history and that he must play his part on a world-wide stage.

We see, therefore, that this Christian method is bound up, as in St. Paul's case, with personal experience and with personal appeal. St. Paul recites his own history, tells his own story. He is, himself, the best witness in his own defense. Whereas he had been blind, he now saw. From a persecutor of the Church he had become its paladin. From a critic of the faith he had become its champion.

The continuous history of the Church has been the history of personal experience. Beings have been its credential, as well as buildings. Characters have spoken even more eloquently than Cathedrals. The torch has passed from living hand to living hand. There have never failed us men to stand and say: "We speak that we do know; we testify that we have seen; ye yourselves are witness of our transformed lives. Ye yourselves are witnesses of marvelous acts. We have nothing to conceal; we speak as men to men, and we appeal to experience, to observation, and to history. The things of which we speak to you were not done in a corner."

It is evident that as propaganda this Christian method has been pragmatically justified. We have been able to say: "Come and see, come and hear, come and search." And men have come and have seen and have been conquered. Agrippa and Festus were both impressed with St. Paul's sincerity, and even Agrippa, like Felix before him, feels the spell of the new religion.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

"And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

"And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

"Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar."

Put on its mettle and on its trial, challenging examination, courting investigation, the Church makes good. In the phrase of the day, "Publicity wins."

You will, I am sure, see the bearing of this argument upon the present occasion and the present conditions. An American bishop addresses a Synod of the Church of England in Canada at a time when England and Canada and America are joined with the other nations of the grand alliance in war which sweeps over the whole wide world. As Christians and as Churchmen we must get our true perspective and we must orientate both our duties and our methods. We have all come out from our corners. The categories of conduct and of action are now as boundless as time and space. Everything that happens is big, open, searching, catholic, cosmopolitan.

Little things, little aims, little efforts, little men, must be scrapped; or they must be made big. It may help us to remember at such a time that both the genius and the history of the Christian religion fit us for just such conditions and relations. The Church has never been a pent-up Utica. Its history has never been that of a small affair, remote, unfriended, melancholy, slow. We belong to an outward, a visible, a living, and a fighting Church. We have to do with a religion of reality, of forms and ceremonies, of figures and facts, of times and seasons, of controversies and conflicts, of historical occasions and of great events. We must get our bearings. Kipling's famous words, "They little know of England, who only England know," may well be applied to any portion of the Church. We cannot well know the part unless we know the whole.

To change the figure and to translate it into modern terms we must remember, to our shame, that there have been many attempts to corner Christianity. The Papacy claimed a monopoly. The Puritans claimed exclusive possession and declared (so their critics said):

"We are God's chosen few,
All others will be damned.
There is no place in heaven for you,
We can't have heaven crammed."

Sectarians of one sort or another, if not able to corner the whole religious market, have, to return to the original figure, crawled off into their own special corners and refused to play the general game. There have been many dark corners in the history of the Church and there have been many times and places in which the narrow-minded corner dwellers have appeared to love darkness rather than light.

Parochialism, obscurantism, individualism, are not unknown, even in the Anglican Communion. Perhaps the Churchmen of America and Canada have a better chance than some others have to develop Christianity, uncribbed, uncabined, and unconfined. A

whole boundless continent is ours. We are familiar with wide spaces, fresh air, free lives, and big enterprises. We talk things out in the crowd. We argue things out with our rulers face to face. Our religion, like our citizenship, our patriotism, our education, and our business, is impatient of isthmuses and intolerant of corners. We have not much use for special interests. We do not take kindly to men who work and whisper on the side. The spirit of the new land would have the Church speak up and speak out. It will judge religion very largely by its appeal to history and by its appeal to life. Can the Church face the facts? Can it, in the phrase of the street, "deliver the goods"?

In response to this demand we find that the Church of the new world can sometimes rush in where the Church of the old world might fear to tread—and that does not mean that we are all fools or that they are all angels. A certain initiative, a certain elasticity, even a certain youthful audacity, may be expected in a branch of the Church which, though "daughter in her mother's house, is mistress in her own." In the famous motto of Edward Everett Hale, we may find ourselves ready "To look up and not down, to look forward and not backward, to look out and not in, and to lend a hand." We have no desire to break with the past, but we are eager to look forward. We have no desire to go apart, like selfish children, into our corner, and eat our morsel alone. Nor do we propose, God helping us, to let anyone else drive us into a corner. We are not going to be sidetracked or enslaved.

"We must be free or die,
Who speak the language Shakespeare spoke,
The faith and morals hold that Milton held."

It is in this spirit of free discussion, of an assured position, of a confident past, and of a calm acceptance of any challenge, that we set our faces toward friend or foe. It is in this spirit that any Church body on this continent now deliberates and legislates. We hitch our wagon to a star. All values become relative, and all questions, however intrinsically minor, must be considered in the grand perspective. We are no more afraid of the Kaiser than St. Paul was afraid of the Caesar. Nor do we fear any outside ecclesiastical tyranny or domination. We are prepared, against the mighty background of the war, to lift up our eyes and to lift up our hearts to wide horizons and to heavenly visions.

"No map of the world," said Oscar Wilde, "is worth a glance that has not Utopia on it." "It is of no use," said Lord Roseberry, "to have an empire unless you have an imperial race."

I have talked many times in recent months in France with chaplains of the forces—English, Canadian, American, and French. They all tell us of religious re-adjustments, revivals, and re-statements that are so radical and revolutionary as to come well within the sphere of miracle. The power of the personal Christ, the power of the Holy Ghost, the Lord and Giver of Life, is leading the souls of men towards new Acts of the Apostles in a newly Pentecostal and a newly Apostolic Church. It is a privilege to be living and working in God's Church in such a period. Wordsworth said of the Napoleonic Age,

"Good was it in that dawn to be alive,
But to be young was very heaven!"

So even more intensely do we all feel in this tremendous time. It is a joy and an honor to be patriots and Churchmen in a country athrill with life and in a living Church.

I do not presume to speak to you Churchmen of Canada as to the pressing problems and the high privileges of your own manifest destiny. These things, with the help of God, you will work out, here in your magnificent domain, for yourselves. As the bravery and the exploits of Canadian soldiers are in the mouth of every army, so the faithfulness and the labors of the Canadian Church are not unknown nor forgotten among Christians. We have every confidence that you will do your duty and rise to your opportunities. I have only ventured to remind you that we have good Christian precedent and unquestioned Apostolic authority for living largely and for speaking and acting openly and above board, fearlessly, frankly, faithfully. The things which already you have been able to accomplish, your tasks of organization and administration, your intelligent statesmanship, your missionary endeavors, the spacious evangelization of the great Northwest, have not been done in a corner. The fame and the praise of them are in all the churches. With all other Christians, you now stand before the bar of public inquiry and of world-wide challenge. The Church has appealed to Caesar. Its judgment is before the seats of the mighty. The fierce light that beats upon a throne beats also upon the altar. The Church can never get back into mere corners. It must stand or fall in the center and in the open.

Let us remember that we represent Him who said "And I, if I be lifted up from the earth, will draw all men unto Me." As the agents of a world-wide power, we can neither escape publicity nor evade responsibility. Whether we like it or not, we must go on record. We are being held to account. We are the stewards of a property in which all men have share. We are the witnesses

of a Catholic religion. Men from the four corners of the earth, serving side by side and hand in hand, in the common cause of freedom, would also worship, heart to heart, in the common cause of religion.

Is it true that the chief cornerstone, elect, precious, has really been laid in Zion? Is it true that the stone, which many world-builders of the modern state have been rejecting, is, by the acid tests of cataclysmic war, to be approved of all men as the head of the corner? Can we, who represent the cornerstone and the keystone of the structure of a world's hope, rise to our duty and to our mission? Is it in us to come out of our corners and to leave unregretfully behind us our narrowness and our angularity, our cobwebs, our shadows, and our dust? Have we faith enough and grit enough and love enough to stand up and speak out like free men and Christians?

Our Anglican Communion, it seems likely, may be particularly tested at the bar of history. Our position, as the possible medium of reconciliation and the possible connecting link between divergent forms of Christianity, may be searched out and tried to its last analysis. Our historic claims and our sympathetic contacts may at any moment be put to probation by a Christianity vitally interested and tremendously in earnest. Who but ourselves in Christendom can deal in any constructively sympathetic way with religious conditions in Russia? Who but ourselves can assume any hegemony among the Churches other than the Roman hegemony? If we are content to keep out and to hide in our own corner, ours will be the shame of a great refusal which is perilously near to being a great treachery.

Bishop Cheshire tells us that at a famous review of the Army of Northern Virginia, in June, 1863, just before General Lee's advance into Pennsylvania, when the Third North Carolina Infantry passed before the commanding general, the chaplain, the Rev. George Patterson, marched in his place in surplice and stole, and with his Prayer Book in his hand. When the regiment passed General Lee he acknowledged its salute, in a very marked manner, bowing to his saddlebow with bared head. When asked why he did so he replied: "I salute the Church of the living God."

The leaders of the armies, the men in the ranks, the people back home, are not less ready to-day to acknowledge the leadership of the visible, authoritative, and unashamed Church. If we take the position which, by divine right, is ours, it will not only be acknowledged, but it will be welcomed and honored. "Religion," says Donald Hankey, "is betting your life that there is a God." Men to-day are living and dying in the spirit of this supreme venture. They expect of the Church at least equal earnestness, equal intensity, equal willingness to face the hazards and to take the consequences.

Religion and the Church are dear to us or we would not be here to-day. We have given to Christ in His Church our loyalty and our love. We are His men. His Church is our Church. Our Church is His Church.

When the English Fifth Army was thrown back in the March offensive, a regiment of French cavalry, four thousand strong, was rushed up to fill the gap until the reserves could be brought into position. One of the Frenchman, knowing that they were advancing to almost certain death, said to his officer: "Why should we be going forward where the English are falling back?" And the officer replied: "After all, it is our France!"

My brothers, we who love and lead the Church must make good in the face of any odds however desperate. After all, it is our Church, our cause, our Christ.

Many of you will remember Chaplain Tiplady's account of the Cross at Neuve Chapelle:

"Against the sky-line of human history the Cross stands clearly, and all else is in shadow. The wayside crosses at the front and the flashes of roaring guns may not have taught our soldiers much history, but they have taught them the central fact of history; and all else will have to accommodate itself to that, or be disbelieved. The Cross of Christ is the center of the picture for evermore, and the grouping of all other figures must be about it.

"To the soldiers it can never again be made a detail in some other picture. Seen also in the light of their personal experience, it has taught them that, as a cross lies at the basis of the world's life, and shows bare at every crisis of national and international life, so at the root of all individual life is a cross. They have been taught to look for it at every parting of the ways. Suffering to redeem others and make others happy will now be seen as the true aim of life, and not the grasping of personal pleasure or profit. They have stood where high explosive shells thresh out the corn from the chaff—the true from the false. They have seen facts in a light that exposes things stark and bare; and the cant talked by skeptical arm-chair philosophers will move them as little as the chattering of sparrows on the housetops.

"For three long years our front-line trenches have run through what was once a village called Neuve Chapelle. There is nothing left of it now. But there is something there which is tremendously

impressive. It is a crucifix. It stands out above everything, for the land is quite flat around it. The cross is immediately behind our firing-trench, and within two or three hundred yards of the German front trench. The figure of Christ is looking across the waste of No-Man's Land. Under His right arm and under His left are British soldiers holding the line. Two 'dud' shells lie at the foot; one is even touching the wood; but though hundreds of shells must have swept by it, and millions of machine-gun bullets, it remains undamaged. Trenches form a labyrinth all around it. When our men awake and 'stand to' at dawn, the first sight they see is the cross; and when at night they lie down in the side of the trench, or turn into their dugouts, their last sight is the cross. It stands clear in the noon-day sun; and in the moonlight it takes on a solemn grandeur.

"I first saw it on a November afternoon when the sun was sinking under heavy banks of cloud, and it bent my mind back to the scene as it must have been on the first Good Friday, when the sun died with its dying Lord, and darkness crept up the hill of Calvary and covered Him with its funeral pall to hide His dying agonies from the curious eyes of unbelieving men. I had had tea in a dugout, and it was dark when I left. Machine guns were sweeping No-Man's Land to brush back enemies who might be creeping toward us through the long grass; and the air was filled with a million clear, cracking sounds. Star shells rose and fell, and their brilliant lights lit up the silent form on the cross.

"For three years, night and day, Christ has been standing there in the midst of our soldiers, with arms outstretched in blessing. They have looked up to Him through the clear starlight of a frosty night; and they have seen His pale face by the silver rays of the moon as she has sailed her course through the heavens. In the gloom of a stormy night they have seen the dark outline, and caught a passing glimpse of Christ's effigy by the flare of the star shells. What must have been the thoughts of the sentries in the listening posts as all night long they have gazed at the cross; or of the officers as they have passed down the trench to see that all was well; or of some private sleeping in the trench and, being awakened by the cold, taking a few steps to restore blood-circulation? Deep thoughts, I imagine, much too deep for words of theirs or mine.

"And when the battle of Neuve Chapelle was raging and the wounded, whose blood was turning red the grass, looked up at Him, what thoughts must have been theirs then? Did they not feel that He was their big Brother and remember that blood had flowed from Him as from them; that pain had racked Him as it racked them; and that He thought of His mother and of Nazareth as they thought of their mother and the little cottage they were never to see again? When their throats became parched and their lips swollen with thirst, did they not remember how He, too, had cried for water; and, above all, did they not call to mind the fact that He might have saved Himself, as they might, if He had cared more for His own happiness than for the world's. As their spirits passed out through the wounds in their bodies, would they not ask Him to remember them as their now homeless souls knocked at the gate of His Kingdom? He has stood by them all through the long and bloody battle while hurricanes of shells swept over and around Him.

"The Cross of Christ towers above the wrecks of time, and those nations will survive which stand beneath its protecting arms in the trenches of righteousness, liberty, and truth."

It is in this spirit of a centralized objectified Christianity, a Christianity known and read of all men, one which claims and holds their attention, that we must approach and solve our problems. We are being told that Christianity and the Church are at the crossroads, but the war is showing beyond any question that we not only stand at the crossroads but occupy the center of the road. All roads lead to the Cross of Christ. We, who represent Him, are now, and must forever be, the observed of all observers. We can not skulk in corners, however cozy. Our positions and our objectives are clear. We hold the center. When we move, we go over the top.

The war has given us nothing finer than Colonel McCrea's immortal verses, now so familiar to us all; verses made still more hallowed since the author has himself laid down his life for his country. You remember the final challenge of the dead:

"Take up your quarrel with the foe,
To you from falling hands we throw
The torch: Be yours to hold it high,
If ye break faith with us who die
We shall not sleep though poppies blow
In Flanders fields."

To us in this generation of still living Christians, the heroic and the honored dead, the holy dead, from Paul the Apostle, in the first Christian century, to the last Armenian martyr in the twentieth Christian century, say: "Take up our quarrel with the foe." We dare not break faith with the Christian dead.

From all the corners of the earth and from the abodes of the

(Continued on page 724)

The Angels With the Seven Trumpets

A Study in the Apocalypse

By the Rev. JOHN H. EGAR, D.D.

II

IN beginning this second part of my study of St. John's vision of the Angels with the Seven Trumpets, may I give, by way of introduction, an epitome of the conclusions of the first paper?

I believe that the Apostle in this vision is picturing the spiritual condition of a godless people living in a godless world. There can be no doubt that before Christ came, in "the times of ignorance which God overlooked" (as the Revised Version has it), the divine light was in a way diffused over the world, and the spiritual appeal was permitted to influence for good peoples who, in the absence of a direct revelation, had to think out for themselves the intellectual explanation of their relation to the Supernatural which they felt to be above and around them, and embodied it in myths and mythologies. But when the full revelation came in the Advent of our Lord, and the promise of a personal union with God, and the gift of the Holy Spirit to guide into all truth those who believe; and when the Church was commissioned to go into all the world and preach this Gospel to every creature, then this diffused light was withdrawn; and those who reject this Gospel, and refuse their allegiance to the Mediatorial Kingdom of Christ, are by that act cut off from the spiritual influence by which the natural world guides the thoughts to the right, the true, and the good. This, I believe, is what St. John means, and what he represents pictorially by the destruction of "a third part" of the trees, and the sea, and the rivers, and the light of the sun and moon. The physical world in which they dwell is for them deprived of a third part of its power to influence them. It can nourish their bodies; it can inform their minds; but it can not uplift their souls—it can not influence them spiritually. That is the judgment pronounced upon them by the first four trumpets.

In this condition "the children of this world", as they are called in the parable which distinguishes between them and "the children of light" (St. Luke 16:8), lie open to other spiritual influences than those which keep the children of light in the right way—influences which, without those safeguards and defences, are able to invade the souls left vacant by their withdrawal. That is what the Apostle makes pictorial when he sees an eagle (not an angel) flying through the mid-space between heaven and earth, crying with a great voice: "Woe, woe, woe, to them that dwell on the earth, by reason of the trumpet-voices of the three angels which are yet to sound." These trumpet-voices are of a different order from the four that preceded them. Those dealt with the physical world and its relation to the unbelievers; but these deal with the spiritual world, and its relation to the souls of "those men which have not the seal of God in their foreheads".

"And the fifth angel sounded, and I saw a star from heaven fallen upon the earth; and to him was given the key of the bottomless pit" (the term 'bottomless pit' ought to have been retained in the Revised Version)—the limitless depth of evil that constitutes the underworld—"and he opened the bottomless pit." We may remember that when our Lord reveals Himself to St. John in the first chapter of the Apocalypse He says: "Fear not; I am the first and the last; I am He that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of Hades and of death;" and also that in the last chapter of the book He says: "I am the root and offspring of David, and the bright and Morning Star." He has the keys of Hades and death, that He may release from death and Hades the children of the resurrection. It is in opposition to Him, then, that to a star fallen from heaven is given the key of the pit in which is all that is contrary and contradictory to the good, that he may let evil out upon the souls of those who are not safeguarded by the spiritual defences of the Mediatorial Kingdom.

"And he opened the bottomless pit; and there rose a

smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." It is a spiritual darkness—a darkness which fills the soul with all dark and unholy thoughts and visions; an atmosphere of misanthropy, of hopelessness, of hatefulness, which settles down upon the godless people who have chosen to live in a godless world, and poisons all their life. It is the atmosphere of an unhappy world, and we ourselves have known those who are living in it.

"And there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing nor any tree; but only those men which have not the seal of God upon their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a scorpion when he striketh a man. . . . And they had tails like scorpions, and there were stings in their tails: and their power was to hurt men five months."

It is not possible, of course, in the space at command in this paper, to comment upon the full description of the "locusts" as given by St. John; but it seems to me that there is enough in these verses to enable us to get at St. John's underlying idea:

1. They come out of the smoke—that is, from the bottomless pit. They are therefore of the spiritual, not the material world.
2. They have no power over physical nature; they can not hurt the grass nor the trees nor any green thing—which are the objects of ravage by earthly locusts.
3. They have no power over the loyal subjects of the Mediatorial Kingdom; but only over those who have not the seal of God on their foreheads.
4. They have no power over life and death. They can not kill men. Their victims by reason of their torments "shall seek death and shall not find it, and shall desire to die, and death shall flee from them".
5. Their power to torment is, like that of scorpions, in their tails. It follows after them, after they have done their work, not before. It is not an unending torment; it lasts five months—whatever that may mean.

It seems to me that, putting these elements of St. John's description together, we are led to an interpretation so simple that its very simplicity has concealed it from the commentators who seek for a meaning in the outer events of human history. The Apostle in this picture, I believe, sets forth the unloosing of the demons of temptation from the bottomless pit, to tempt and torment those who are not safeguarded and defended by the spiritual power of the Mediatorial Kingdom. They are the locusts who have power over them that have not the seal of God in their foreheads.

It is not meant, in saying this, that "the children of the Kingdom", in this mortal life, are free from temptation or from sin. We know from our own personal experience that it is not so. We have need of constant repentance as well as faith in our Redeemer; we are of the saved because "He bare our sins in His own body on the tree"; we are clean, if "we have washed our robes and made them white in the blood of the Lamb"; we have need of watchfulness, self-examination, contrition of heart, and amendment of life, as well as confidence in Him. But there is a difference. We have the safeguards and helps of the Kingdom, and its defences against the utmost power of the devil.

Temptation, we are taught, comes to us from three sources, the world, the flesh, and the devil. In our progress through the world we are exposed to dangers that lie around us, moral as well as physical; in our own natures as having bodies we have desires which may become sinful lusts unless

we keep them under control; and we have spiritual tendencies through which, it may be, the enemy may attack us. But there are other temptations which are those of the devil himself; which are not natural even to fallen human nature; which have their origin in the pure love of evil itself—temptations to crimes so horrible, so repulsive, so gigantic, that they can not have come from any but a diabolical source. Against such temptations I believe “the children of the Kingdom” are safeguarded as a whole; they can have their habitat only in a world which is an alien from the Mediatorial Kingdom of Christ.

Now, St. John in this vision of the Trumpets is picturing for us such a world—“the world,” as he expresses it in his epistle (I John 5: 10), which “lieth in wickedness”—in which the spiritual atmosphere and motive is enmity to the Mediatorial Kingdom; and which, therefore, lies open to every influence that can emanate from the bottomless pit. The “locusts” of the vision are the demons, the evil spirits that wield these influences of temptation; and to permit their access to the souls of men is the first of the great “woes” which the eagle announced. It needs not to seek for it in particular epochs of history; it underlies the crimes and miseries of all. The pit was already open, St. John tells us, before he wrote his vision; the demons were already tempting the world of the godless to the crimes of which the records of sinful humanity are full.

“One woe is past, and behold there come two more woes hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for the hour and day and month and year, for to slay the third part of men. And the number of the army of the horsemen was twice ten thousand times ten thousand; and I heard the number of them.”

I can not suggest what St. John means by the four angels which are bound in the great river Euphrates. It seems that they are destroying angels, and that the “horsemen” are under their command; for it is they, or rather their horses, that do the killing, by the fire and the smoke and the brimstone that come out of their mouths. “By these three,” which together make up the atmosphere of the bottomless pit, “was the third part of men killed”. Although it is impossible at the present time not to think in this connection of the liquid fire, and the screen of smoke, and the poison gas which are deluging the hills and valleys of desecrated France to-day; it is evident that in St. John’s mind we are still in the spiritual world. It is a death of the spiritual nature, a spiritual death, absolute and complete, of its victims; and it is quite compatible with their bodily living and acting in the visible world, and of their reproducing in the visible world elements of St. John’s picture. Such men are utterly hardened in their wickedness. They are without conscience, without natural human affections, without pity, without the possibility of loving that which is good; they go on their way without remorse, without compunction, without repentance—the ultimate product of a demon-possessed, godless humanity in a God-forsaken world.

Every one who reads attentively the description of the “locusts” and then of the “horsemen” must see the affinity between them, and at the same time the difference. The second “woe” follows the first and completes it. The locusts are the demons of temptation; the horsemen are the demons of action, who bring the temptation to fruition of sin, crime, and destruction. The locusts can only poison and torture the souls of men; they can not take their lives; but the horsemen slay them outright. The locusts are the demons of evil thoughts; the horsemen are the demons of evil deeds. St. John therefore represents them as an army organized for destruction, whose horses breathe out the atmosphere of the bottomless pit. The locusts are not numbered, because temptations fail which are not adopted by the will of their victims; the horsemen are numbered, and St. John heard the number of them, to signify, I think, that the deeds of evil that men do, who submit to them, are numbered and recorded in the Book of Remembrance that is to be opened on the Day of Judgment.

These demons of action, like those of temptation, are powerless against the spiritual natures of those who have “the seal of God on their foreheads”. Their field of operation is that which St. John in his epistles calls “the world”—the organized mass of humanity which arrays itself against the Kingdom of Christ, and therefore lies open to the demon-power against which the seal of God is a sure defence. But it does not follow from this that “the children of the Kingdom” are free from the physical effects of the evil wrought in the visible world by the men who are under the dominion of the powers of the bottomless pit. What a man does, or what a body of men do, under the spiritual influences that dominate them, whether good or evil, appear in the outer world; they are perceived and felt when they occur; they help or hurt according to their nature; they build up or they destroy; and the children of the Kingdom are no more free from their incidence in this mortal life than the children of the Evil One. In fact, it may seem that the good suffer more than the bad from the evil deeds of evil men, so far as their part in this mortal life is concerned. The devastations of the present awful war appear to have borne with superlative hardness upon “the children of the Kingdom”; and yet, amid all their want and misery, the ruin of their homes, the destruction of their property and means of living, the cruelties they have suffered and their losses and bereavements, they have not suffered the spiritual loss of those who have been the authors of their sufferings—they have not lost their souls.

This fact, that the spiritual movements “behind the veil” appear in their results in the visible world, explains the effort to construct systems of historical explanations of the Apocalypse. But such efforts prove to be failures when critically examined, and satisfy none but the authors of them. It is better, I think, to study the Book of the Revelation as a real revelation, an apocalypse, an uncovering and disclosure of beings, powers, and principles which, on the one side and on the other, lie behind and dominate the course of events as they occur in the world that now is. In accepting this as the principle of our interpretation we can from time to time see an application to our own times and our own experience of moral and spiritual influences which comes closer home to us than a mere historical catena could do.

As it was with the seventh seal, so with the seventh trumpet. The revelation of it is reserved. It belongs to eternity. “The second Woe is past; and behold the third Woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the Kingdom of our Lord and of His Christ: and He shall reign forever and ever.” (Ch. 11, vv. 14, 15.)

In the vision of the Seven Seals, the Mediatorial Kingdom of Christ is revealed. In the vision of the Seven Trumpets the kingdom of this world is revealed. The Book of the Revelation is a war book, and these are the two antagonists. The rest of the book is taken up with the conduct of the war, and the victory of the Lamb that was slain.

[THE END]

NOT DONE IN A CORNER

(Continued from page 722)

Blessed Dead in Paradise—yes, even from the highest heaven where Christ sitteth at the right hand of God—there comes to us of this generation the call to show ourselves worthy of a crucial hour, to play the man, to do our part in the winning of the world for the Christ who was, and is, and is to be; the Lord of all good life, the King, eternal, immortal, invisible: the only wise God; unto whom be honor and glory forever and ever. Amen.

IF WE want truth, every man ought to be free to say what he thinks without fear. If the advocates of one side are to be rewarded with mitres, and the advocates on the other with rope or stake, truth will not be heard.—*Erasmus*.

BLESSED ARE the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of the world. Blessed indeed are those ears which listen not after the voice which is sounding without, but for the Truth teaching within.—*Thomas à Kempis*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

ON BEHALF OF THOMAS J. MOONEY

IN view of the widespread interest in the Mooney case, on the other side of the water as well as here, Miss Vida D. Scudder of our Joint Commission on Social Service believes that the readers of this department may like to see the following letter, the writers of which have been deeply impressed by certain facts:

First: The statement of Judge Griffin, who presided at the Mooney trial. The Judge has said that, had he been informed of the Oxman perjury charges at the time of the hearing of the motion for a new trial, he would unhesitatingly have granted it.

Secondly: The declaration by the commission appointed by President Wilson as his personal representatives. This commission states that "the feeling of disquietude aroused by the case must be heeded, for, if unchecked, it impairs faith that our democracy protects the lowliest and even the unworthy against false accusations."

This is the letter:

"To the President of the United States:

"We, the undersigned, beg to express our deep appreciation of your efforts towards the attainment of justice in the case of Thomas J. Mooney. In view of the disappointing failure of a constituted legal authority, by the denial of a new trial, to rectify the perversion of justice in the condemnation of Mooney to death by testimony admittedly perjured; and remembering the danger, at this critical time, of compromising the testimony of America before the international mind, as well as of embittering labor, we respectfully urge upon you the continuance of your intervention in the interests of equity in this case.

"For Committee on Social Justice, of the Society of the Companions of the Holy Cross, in the Protestant Episcopal Church of America.

MARGARET SCHUYLER LAWRENCE.
FRANCES W. KENNETT, *Deaconess.*"

GOVERNMENT'S SOCIAL FUNCTION

Merely to administer the government politically, judicially, and financially, to collect taxes, construct public buildings, build roads, and maintain a police force, is narrow and obsolete. Modern civilization has become very complex. A Guilford county (N. C.) committee circular sets forth that modern governments have a serious social function to perform. Our social order, it states, is diseased, and distress prevails. Guilford county is not immune.

"Why tolerate poverty, pauperism, vice, crime, delinquency, infant mortality, bad housing conditions, improper care of the social unfortunate, non-employment, and other social infections? The government (national, state, and local) is for the benefit of the governed. The spirit of true Americanism is to guarantee justice and a square deal for all. Society is made up of numerous types and classes of individuals with varying intelligence, opportunities, physical defects or perfections, environment, and circumstances. The people in the unfortunate conditions of life are in the most cases not personally responsible for their lot. The responsibility lies essentially with society. The people at the bottom are worth while. Let us give them an opportunity. Build a civilization upon a pure and sound foundation. The government should give special attention to the weak and unfortunate people. The vital issue of this great war is to guarantee equal opportunities to all nations — the weak and the strong. Let the government of Guilford county guarantee equal opportunity to all its people."

ONE KIND OF TREASON

"Could the Kaiser do worse?" the Rotary Clubs ask. "If the Kaiser should send an army of German prostitutes into our camps to infect United States soldiers with gonorrhoea and syphilis and thus keep them from the front, the nation would wrathfully protest."

American prostitutes are estimated to have infected with syphilis alone (directly or indirectly) 445,000 registered men not called in the first draft. In other words, American

prostitutes have infected with syphilis about half a million men who are now in what is virtually our reserve army.

After such a statement of facts, the Rotary Clubs are asking, "Could Rotary do less?" and proceed to point out that:

"If every Rotary Club in America should actively support the government's programme in combating venereal diseases, and win the full cooperation of the mayors of their cities, their chiefs of police, their boards of health, and their other public officers, this menace in our cities could be largely controlled within a period of three months.

"Will Rotary do its bit in keeping fit our soldiers now in service, our reserve army of registrants, and our industrial forces? It can, if it will."

A "MORALS COURT" has been organized in Pittsburgh, with Tensard DeWolfe in charge. Mr. DeWolfe is one of the best-known civic workers in Pittsburgh, having been for many years secretary of the Voters' Civic League. "Judge" DeWolfe has announced that he wants a body of clean-cut, big men of the city who will agree to be "big brothers" to boys to whom he wants to give another chance; men who will agree to take an interest in some boy and help him get started right. He wants also some agency to get the boy and the right man together.

KATHRYN SELLERS, formerly confidential clerk in the State Department, of Washington, has been appointed by the President to be judge of the Juvenile Court of the District of Columbia, subject, of course, to the confirmation of the Senate. As far as I recall this is the first instance in which a woman has been appointed to a judicial position under the Federal Government.

"WHEN WE ARE nobly contending to make the world safe for democracy, West Virginia can help us show our spiritual fitness for the task by leading the way to make America safe for common justice." So declares Governor McCall to the Governor of West Virginia, who was refused extradition to a negro whose neck was likely "to be stretched" should he be returned to West Virginia.

A SUMMARY of the prohibition situation appears in a recent issue of the War Cyclopedia, issued by the Committee of Public Information. It was prepared by Andrew Wilson, the associate of Charles Stelzle. It deals with the subject under the heads of (a) congressional action, (b) military prohibition, and (c) conservation of food and transportation.

CHICAGO IS SOON to establish a municipal farm colony for men prisoners of the house of correction and a house of shelter for the women. The city council has authorized a bond issue of \$50,000 for this purpose. This amount will not be sufficient to finance the undertaking, but it will represent a substantial beginning.

THE SOCIAL SERVICE COMMISSION of the diocese of Bethlehem has served as a war commission in raising the diocesan quota for the Church war fund; in securing the cooperation of the clergy as Liberty Loan and Red Cross speakers, etc.; in camp work at Allentown and Tobyhanna, and in the equipment of chaplains.

SERVICE IN the Home Trenches is the subject for discussion in a recent issue of the *Social Service Review*.

THERE IS ONE THING that is stronger than armies and that is an idea whose time has come.—*Victor Hugo.*



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 MUSIC OF THE CHURCH"

[ABRIDGED]

To the Editor of *The Living Church*:

IN your recent editorial upon Church Music the suggested use of the *Gloria in excelsis* at the beginning of the Eucharist was criticised with some severity, and its advocates were charged with pro-Roman enthusiasm. According to this logic I presume we are all of us more or less pro-Roman because we happen to prefer the Nicene Creed in its present place, instead of following the Mozarabic, and for various similar reasons; but, epithets aside, I beg to suggest that there really is a sound liturgical reason for the proposed use which has nothing to do with enthusiasms *pro or con*.

There is an important liturgical transition between the collect for obedience, "O Almighty Lord," and the collect for the day, which is quite obscured by the present arrangement. The first named collect closes the penitential preparation, and the second introduces us to a new theme altogether—to the exposition and confession of our holy faith, in epistle, gospel, creed, and sermon. It is highly appropriate, therefore, that there should be an anthem at this point to emphasize the transition, and prepare the worshippers for what is to follow. But all this is lost when the two collects are recited together without a break, as is our present custom.

Almost any hymn or anthem at this point would be better than none, but the *Gloria in excelsis* is especially appropriate, for the reason that it strikes the true note of eucharistic praise which should characterize the service as a whole. It is precisely that which we have lost in our Communion service, and which more than anything else has made it unpopular with the general congregation. By withholding this characteristic note until the very end, when many of the people have left, we have deliberately made it a service for the few. The *Sanctus* itself, the true musical climax, is too late. The note must be sounded earlier if the people would grasp the right significance of the Sacrament.

The fact that the *Gloria in excelsis* has been associated with the commencement of the Eucharist from the fourth century to the sixteenth, in the Church of England as elsewhere (though the date here is not so certain), is well worthy of consideration; but the real reason for restoring it to its traditional place is the practical and devotional one suggested above. To be sure we are accustomed to it after the Communion, and love it there. It is appropriate and satisfying—to those who remain to hear it. But I venture to suggest that the Angelic Hymn would not be less appropriate nor less satisfying in almost any position. Some things are never out of place. And I feel sure that nothing would so popularize the Eucharist, so endear it to communicants and non-communicants alike, as to sing this majestic hymn in its traditional place before the collect for the day.

To make the change abruptly, however, regardless of individual preferences, would be neither wise nor necessary. Those who desire it early in the service by no means wish to force their views upon those who prefer it in its present place. Nor is it likely that the latter would seriously oppose the older use by those preferring it. . . . Fortunately, there is no doctrinal point at stake. All that is needed to accomplish the desired end is a short rubric of six words immediately before the collect for the day, viz.:

¶ Here may be sung a hymn.

It is probable that a hymn might be sung here without express permission, in view of the actual transition in the service, and the customary change of the priest's position and of the missal stand; but the rubric would be more satisfactory.

LEFFERD M. A. HAUGHWOUT.

Ponce, Porto Rico, September 3rd.

[ABRIDGED]

To the Editor of *The Living Church*:

THE letter of your correspondent N. R. Greene seems to call for a passing notice.

To appreciate music you must understand it, and to understand it you must study it—not necessarily in a conservatory, but from hearing it, and receiving its appeal to the heart and soul. For it must be remembered that music is not only an appeal to the ear but to the heart and soul. It is with music as

with painting. A child who knows nothing of painting likes a rug on which are depicted dogs, cats, etc. But when his eye becomes more trained, when he knows something of the charm of correct perspective and of the proper blending of color, he likes a rug in which the design is more delicate and more intricate. It is precisely the same with the ear. A child or an uneducated or inexperienced person prefers marches, waltzes, jigs, etc., but after he has had some experience with music, and has found out that there is a *soul* in music, then he prefers more delicately wrought out symphony or sonata.

Music may be said to be a sort of gauge or measure of human civilization. And even more: It precedes it, it is the advance guard. Thus Christianity and civilization in Europe lay almost dormant for a thousand years, and it was not until those grand old maestros awakened the world by their immortal music that religion, literature, science, and art forged ahead. To those of us who are familiar with the marvels and mysteries of wireless telegraphy, it is quite conceivable how a tone of music may awaken and start an unborn spark within us. I saw this illustrated once at Trinity Church. This church being in the old part of the city, down not far from the docks, sailors often come in. One Sunday afternoon an old sailor man "rolled" in. He took a seat in the pew opposite to me and apparently took no interest in anything. But when the anthem was sung I saw the tears trickle down the old weather-beaten face, and he knelt down and said his prayers like a little child. What caused it I know not. None but the God above us will probably ever know. But I prefer to believe that something in that music touched a smouldering spark in the old man's soul.

Your correspondent objects to reiteration. But there is power in repetition, in reiteration. My attention was called to this fact once at a club dinner. One of the after dinner speakers was a noted playwright. He gave a delightful speech and among other things he let us into some of the secrets of the playwright's craft. He said that, in writing a play, if you repeat something over and over again, no matter how trivial or irrelevant, the audience will grow to like it. The great maestros often avail of this idea, notably Handel. In his *Messiah*, in order to emphasize a truth and bring it home to the heart and soul of his hearers, he uses a series (repetitions) of massive chords, and no one can leave the hall where that immortal classic has been rendered with any doubt whatever of the truth of the words which Handel uses. "*The Lord God Omnipotent reigneth, and He shall reign forever and ever.*"

It may be of passing interest to mention how the custom arose of rising when the Hallelujah is sung. When the oratorio was first produced in London the King was present. He was so wrought up with religious fervor by the "glory and beauty" of the music, that when it came to the "Hallelujah" he rose in his seat. The audience of course rose also, and the custom has remained to this day.

To the ever living glory of the Church, it must be said that she is the mother of art. In the days of the great masters little if anything was paid for music except by the Church, and the old masters were all *capelle maestros*. And this explains why their best work was for the Church, the source of their subsistence. Thus Mozart "in all his glory" did nothing to equal his masses, and Gounod's immortal *Faust* pales beside his *Messe Solennelle*. Thus those who have not heard the classic masses of the Church have yet to hear the best there is in music.

New York, September 16th.

GEORGE V. MAYNARD.

THE PRAYER FOR PERSONS GOING TO SEA

To the Editor of *The Living Church*:

A DELEGATE in one of the late General Conventions, when Prayer Book revision was being considered, maintained that the "prayer for persons going to sea" was antiquated.

The expression singled out to prove his point, "from the violence of enemies," etc., referred to the days of pirates, when they infested the sea. That time had passed, he claimed.

Times have changed. This prayer was never more timely. Those who have loved ones in these days crossing the sea have rejoiced at the phraseology of this prayer. It has never been in its whole history so clearly up to date, and it will continue to be, "until this tyranny is overpast".

Wellesley, Mass.

ALBERT E. GEORGE.

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, Ind.

ON a soft gray September afternoon the writer finds herself sitting at the old writing-place on the high bank of the Tippecanoe river. Not yet has autumn touched with any devastation the landscape; the trees are still gloriously green and through openings in them are vistas of stubble-fields where wheat and oats have lately been and of cornfields in various stages of ripeness. These fields across the river are very beautiful to-day, bathed in a slight haze, and far beyond them are the horizon trees looking almost like the Alleghenies in their soft, massed roundness.

Just ten years ago this pastoral spot became the scene of our summer's idlesse; and what woman would not—as she sat alone—let her thoughts wander over those seasons of delicious brevity when a big family, supplemented by guests, laughed, played, ate, swam, rode horseback, and did all those things which the average American family does? For many of those years there stood on the river's bluff, guarded by ancient trees, a tent which always sheltered two boys. Awakening in the rosy dawn of mid-summer, my eyes always rested first upon that big tent with its two cots. First it sheltered two grammar school boys, then two high school boys, then two college boys, then two boys who thought they were going to be "agriculturists" and that a few weeks in this happy valley would teach them a lot—and now they are schoolboys once more in Uncle Sam's great university. They are soldiers now and the white tent is gone; it is needed no longer in an abridged, depleted, and curtailed family.

Beyond a rustic fence, quite near, stands corn waiting to be cut. Corn is the most human of growing things. One can not watch stalks of corn touched by the wind, flinging their long green arms about, without thinking of a campaign orator; such bowing and waving and grace of motion as goes with the process of getting votes. (And we women shall all be learning after a while these graceful tricks.)

In the quiet of this beautiful somberness, the river is making much noise at the foot of our steps. It is a stream which rises quickly, and those playful ripples become in an hour quite frightful in sound and appearance. The pier, which was made last summer so carefully, has been lifted up and deposited in these ripples, and we are meditating wading out and towing it to shore. This spring the government sent 1,600 baby bass to this river and they were released from their tanks down by our spring. Just how long it takes a young fish to grow old enough to be caught and eaten I do not know, but the fishermen who have essayed the task of providing our table with fish on meatless days declare that the whole 1,600 have left these parts and gone to the Wabash, which is the outlet of this river.

The yellow September flowers, with goldenrod in the lead, make bright the river banks and there is one exquisite one called "sun-drop". It is well named. Who gave such fitting names to things? Certainly not poets or even botanists. They grow right out of the heart of humanity—nature-loving humanity. The vernacular! There is a flower now blooming which that same aptitude in naming has called "good-bye summer". It is one of the many varieties of aster and it holds out its small feathery white blossoms bravely into the very teeth of autumn.

As we turn into the lane leading to the main road, just now there is a vast field, at least two acres, of eupatorium in bloom. It is a beautiful sight. This plant in a city would be called "white ageratum", and the thought flits into mind very often that I would like to sell bushels of it to a city florist for the benefit of the United Offering. I think, too, how beautiful and seasonable would be mixed bouquets of these autumn flowers displayed in a florist's window. There would be the exquisite rose thistle, the butterfly-weed, the sun-drop, the clammy everlasting, with its aromatic smell, the

pure whites and the gay yellows. And the New England aster of rich purple—it, too, would have place in this "good-bye summer" bouquet. It is in the autumn that we need flowers. Summer and spring have so many allurements, but the subconscious regret at the oncoming autumn is lessened by these late blossoms.

PERHAPS SOME ONE who reads these lines may have known sometime in her life the keen pleasure of riding in a "courtin' buggy". These vehicles, which used to be a necessity with every young farmer, have in a measure been supplanted by Fords. Still, it is admitted that they have advantages over the noisy machine and they show off well the paces of a good horse. Into a high and glittering buggy of this kind the writer was elevated a few days since. A high-stepping Kentucky horse, with red tassels at the ears, and the red wheels of the buggy, made a very dashing outfit, and naturally one is pleased to be seen in such company. We drove to Yeoman to have Jerry's hind feet shod. And as a rain came up just as the horse was taken into the smithy, I followed and found it very cozy. There are few sounds pleasanter than the ringing of an anvil, and the handling and hammering of a red-hot horseshoe is fascinating to watch. And as the smith pulled Jerry's feet up on his leathern apron, and shaved and pared and fitted, he told me how well the government did things.

"They sent a man over here to buy black walnut trees—they make gun-stocks out of 'em. This is a walnut country. Well, you know that farm where the road curves near Pittsburgh? Bill Porter lives there and he had a grove of walnut trees, and this man wanted to buy 'em. He met Bill in the road—the man had been over sizin' up the trees—and told him the government *wanted* them trees—they made the best rifle-butts in the world—but Bill said he didn't want to sell, he *wouldn't* sell for less than \$1,500.

"Well," says the man (they were two of these government fellows), 'maybe you haven't read what's the rule about these trees. Read this paper.'

"I can't," says Bill. 'Ain't got my specs with me.'

"You read it to him," he says to the other man. The other man reads an order to Bill stating that if any man refused to sell his walnut trees at a reasonable price, his name and address is to be sent to Washington, and *maybe* they'll *confiscate* them trees. And if any man overcharges for cutting them trees or for hauling them, *his* name will be taken.

"Well, Old Bill was in a quandary, but there was only one thing to do—he sold the trees and got his \$1,500 for them. (Stand still, Jerry!) Oh, I guess the government does everything about right! Of course, they turned down my boy—said he couldn't go for a soldier—but that's all right.

"Do you see that keg? I'm saving peach seeds now for the government to make gas masks out of."

A mackerel keg adorned with national colors stood at the door, and, knowing that it takes 200 peach seeds to make one mask, I estimated that the entire population of Yeoman, by assiduity in the eating of peaches, might provide several masks before the peach season is over. My companion and I deeply regretted that we had thrown away five seeds on the way over.

Seven shining horseshoe nails had by this time been driven in each shoe, the last touches put to the job, and the prideful Jerry backed into the shafts of the courtin' buggy. The rain was over; a broad band of the loveliest yellow, which threatened to burst into sunshine every moment, was spread over the west. Joe and I climbed into the light, high buggy, and turned Jerry homeward. Of course, my conversation could not live up to the demands of such a

buggy, so, while Joe talked about his soldier brother in France, I smelled the sweet rain-freshened fields, looked at the changeful, brightening sky, and gratefully thought what a multitude of pleasant, homely things lie about our every-day lives.

AN OFFICER of the Woman's Auxiliary in Camden, Arkansas, writes of an experiment lately to promote interest in the great United Offering to be presented in Detroit a year from next month:

"The United Offering Catechism prepared by Mrs. Mallory Taylor, and printed on your page in February, was used at our Auxiliary meeting yesterday. I had it typed and cut into sections which were distributed among the ladies and used as a quiz. I asked all the questions and made a few brief comments occasionally in order to emphasize certain words. It is certainly an excellent plan and we shall use it at least once in the year, hereafter. We are just beginning in this parish to open the blue boxes twice a year, and I believe it will double our offering at least. Yesterday almost as much was brought in as we had for the whole of last year."

THIS AMUSING NOTE comes from a gentleman in Massachusetts:

"THE LIVING CHURCH of August 3rd did not reach me until yesterday and I learned with some surprise and more pleasure that the couplet,

"My soul to-day is far away
Sailing the Vesuvian Bay,"

is part of a real poem by a real poet. In my California childhood I learned a wretched stanza which I had thoughtlessly supposed was the whole 'poem':

"My soul to-day is far away
Sailing the Vesuvian Bay;
It pays no board and on my word
It's all the trip I can afford."

"As soon as possible," continues the writer, "I must hie me to the library and see what T. Buchanan Read wrote about it."

Regarding the same poem we have been shown, by a nephew of this poet, an excerpt of a conversation between Mr. Read and James E. Murdock, the tragedian, in which Mr. Read tells of writing *Drifting*, and says: "It has been accepted by the *Atlantic Monthly* and I have the cheque in my pocket now." This was in 1861, and Mr. Longfellow was the editor of the *Atlantic* at that time.

MISS VERA L. NOYES of Chicago is teacher of Christian Nurture in Christ Church School, Gary, Ind., and lectures at various summer schools on the celebrated Gary Plan, which combines religious and secular teaching. Miss Noyes is said to be an inspiring and helpful speaker and to wield great influence over her pupils. It is told that one mother said to her:

"Miss Noyes, please don't teach my little girl any more prayers. I can hardly get her to bed now."

GOOD NEWS

BY LOUIS TUCKER

HERE was once a religion which, in a couple of centuries, overran about half the civilized world. It proved amply able to supplant the caste-system of Egypt, to satisfy the intellectual demands of Greece, to dominate the dominant power of Rome. There it paused and its further advances were made slowly and painfully, so that in seventeen additional centuries it has reached only about two-thirds of the area and one-third of the population of the globe. Either the new people with whom it came in contact were harder to influence or the religion itself has degenerated in its appeal.

There is no idolatry better fortified than was the Egyptian. There is no intellect more subtle than was the Greek. There is no worldliness harder and more worldly than was that of Rome. Therefore the people with whom it comes in contact were not and are not harder to influence than

were these. We are shut into the certainty that the change in the progress of Christianity was and is caused by a change in its method of appeal. It cannot be a change in the nature of the religion itself: for modern Christendom stands as the proof that somehow and in some way Christianity has in it tough elements of survival and development. It has survived persecution to the death. It has survived the harder test of triumph. It has survived failure and survived success. It has survived ridicule. It has survived its own corruption and produced not a decadence but a reformation. The heart of it, therefore, is sound. There is truth at the core. What, then, is the change in the method of presentation, the shifted note in its appeal, which has checked the progress of Christianity? Any man may work out the answer for himself. Hundreds have done so, with approximately the same result. However the details may differ, the underlying conclusion is the same. All that is needed is to learn what Primitive Christianity did and what Modern Christianity does, and compare them. Any man may do that, and in proportion to the accuracy of his information can arrive at more or less accurate conclusions. But all the conclusions, whether more accurate or less, point in the same direction.

First and least important: Primitive was more flexible than Modern Christianity. It was more courageous. It took more chances. It tried more methods. It worked in more ways. One of the very few compensations for a divided Christianity now is found in a partial restoration of this flexibility. Different mission boards are willing to try different methods.

Again, Primitive Christianity appealed to the whole man. It reached body and mind as well as soul. Christian schools and hospitals are groping after this lost power, but it will never be restored fully until each new convert can be taken and supported until work can be offered him and can be communicated and cast out if he will not work; for so it was in the beginning.

Even more important was the Primitive sense of brotherhood based on sacramental solidarity. It was not provided that any should be willingly absent from the Eucharist. If, therefore, any were absent the Bread and Wine were carried to them. From this flowed innumerable consequences of comradeship.

More important still was a certain sense of power, or shall we call it courage? This came to its concrete expression in willingness to attempt the impossible. The result was what we now would call "miracle". Whether the impossible thing was to convert a nation, to bid a sick man rise and be healed, or to walk quietly up to a lion in the amphitheater, men attempted it. Often they failed. Sometimes they succeeded. As a result the world reeled and rang with what we now deny and call "miracle". For the seemingly-impossible is not always really impossible. Nations have been converted and lions faced and every priest of the Church knows (and is silent concerning) cases where the office for the Visitation of the Sick has cured sick men. The impossible may be—and probably is—impossible: but things called impossible can be done any day by men who have courage to try.

Greatest difference of all was a steadfast statement of the whole of Christian truth. We sometimes leave out, sometimes minimize, always we explain. The Christianity which spread like wildfire through the world did none of these things. Always it bore witness. "This thing," it said in effect, "is true. I can no more explain it than you can. There is a God: One God: Our Father. He deals direct with men. It is true. Jesus Christ is the Son of God. He died for our sins and rose again. He walks beside any who call Him and helps. He feeds us with the bread and wine. He can and does make a good man out of any bad man who obeys Him. I cannot explain. Why waste time in explanations? The thing needs no explanation. It is true."

The restoration of this attitude to all Christendom would make the whole world Christian in a pair of centuries. It is rapidly being restored to a part of Christendom—the missionary part. It was lost (we speak hesitatingly, but must try to speak clearly) by the loss or decrease of personal private secret prayer, as distinguished from public worship or private prayer publicly known. It will be regained as more and more of Christ's men spend energy in private prayer unknown except to God. May that time come.

Church Kalendar



- Sept. 28—Saturday. Eve of St. Michael and All Angels.
- " 29—Sunday. St. Michael and All Angels. Eighteenth Sunday after Trinity.
- " 30—Monday.
- Oct. 1—Tuesday.
- " 6—Nineteenth Sunday after Trinity.
- " 13—Twentieth Sunday after Trinity.
- " 18—Friday. St. Luke.
- " 20—Twenty-first Sunday after Trinity.
- " 27—Twenty-second Sunday after Trinity.
- " 28—Monday. SS. Simon and Jude.
- " 31—Thursday.

CALENDAR OF COMING EVENTS

- Sept. 29—Tennessee Spec. Dioc. Conv., Christ Church, Nashville.
- " 29—Consecration of Suffragan Bishop of Arkansas, for Work among Colored People, All Saints' Church, St. Louis, Mo.
- Oct. 15—Conference of Church Workers among Colored People, St. Augustine's School, Raleigh, N. C.
- " 18—Consecration of Suffragan Bishop for Work among Colored People in the Carolinas, St. Augustine's School, Raleigh, N. C.
- " 22—Synod, Province of New England, St. Paul's Church, New Haven, Conn.

Personal Mention

THE Rev. CHARLES WALTER BOYLSTON, for nearly twenty years rector of St. Paul's parish, Riverside, Conn., has been obliged through ill health to resign, the resignation going into effect October 1st.

THE Rev. H. D. BULL, rector of Christ Church, Charleston, S. C., acted as chief of one of the registration precincts on September 12th and also took prominent part in the local War Savings Stamp campaign.

THE Rev. FRANK DAMROSCH, Jr., becomes rector of Trinity Church, Bristol, R. I., on October 1st.

THE Rev. CHARLES CLARENCE DURKEE was instituted into the rectorship of St. Thomas' Memorial Church, Oakmont, Pa., on September 19th. The service was read by the Rev. Messrs. Porkess, Van Etten, Whittemore, and Bigham, and the sermon preached by Bishop Whitehead. There followed an informal reception.

THE Rev. CHARLES E. EDER is in charge of St. Luke's Church, Kensington, Philadelphia, during the absence of the rector in war service.

BISHOP FISKE changes his address to 903 James street, Syracuse, N. Y.

THE Rev. DWIGHT W. GRAHAM has accepted the rectorship of Trinity parish, Waterbury, Connecticut.

THE Rev. ROBERT HOLMES, who resigned from St. Mark's Church, Evanston, Ill., after more than thirty years' service there as choir-master, Sunday school superintendent, and later as deacon, has arrived in England, his old home, where he is to continue his ministry. Mr. Holmes has incorporated an intimate and valuable knowledge of St. Mark's parish in a book of 190 pages entitled *Reminiscences, Notes, and Records of St. Mark's Parish, Evanston, Illinois*.

THE Rev. ARNOLD H. HORD has begun his duties as secretary to the Bishop of Pennsylvania, succeeding the Rev. A. J. Arnold.

THE Rev. H. BAXTER LIBBLER has been elected rector of St. Paul's Church, Riverside, Conn., his home parish, in which he was confirmed ten years ago. He will also have charge of a mission at Sound Beach, built from a Presbyterian congregation which has voted to come into the Church.

THE Rev. ALBERT L. LONGLEY, rector of Trinity Church, Bayonne, N. J., and Archdeacon of Jersey City, has resigned. On November 1st he will enter on his duties as rector of Grace Church, Nyack, N. Y.

THE Rev. JAMES A. MONTGOMERY, D.D., who had charge of work under the Church War Commission at Camp Meade, Md., during the summer, has returned to his duties in the Philadelphia Divinity School and the University of Pennsylvania.

THE Rev. EDWARD R. NOBLE has resigned the rectorship of All Saints' Church, Norristown, Pennsylvania.

THE Rev. HERBERT W. PRINCE was reelected secretary at the recent synod of the Province of the Mid-West.

THE Rev. CHARLES J. SHUTT should be addressed at 6219 Cottage Grove avenue, Chicago, Illinois.

THE Rev. CLARENCE C. SILVESTER will take charge of the Church of Our Saviour, Jenkintown, Pa., pending the return of the rector, who is serving as chaplain in the army.

THE Rev. VERNE STOVER, for about a year in the Y. M. C. A. war work as special religious ward worker at Base Hospital, Camp Pike, Little Rock, Ark., has accepted the call to St. Paul's parish, Batesville, Ark. The family is now in residence at the rectory.

THE Rev. T. J. M. VAN DUYN is in residence as senior curate at the Chapel of the Intercession, Trinity parish, New York.

THE Rev. D. D. WAUGH has taken charge of the Church of the Redeemer, Watertown, N. Y.

THE Rev. ALAN PRESSLEY WILSON has accepted an appointment to Blossburg, Pa., with the added care of the neighboring churches at Antrim and Arnot.

In War Service

THE Rev. CHARLES W. CLASH, Dean of the Cathedral in Manila, has accepted the chaplaincy of the Church Hospital Unit which is officially known as Unit No. 34.

THE Rev. LLOYD B. HOLSAPPLE has been appointed chaplain of the 134th Infantry, American Expeditionary Forces, and should be so addressed.

THE Rev. GEORGE OSSMAN, formerly civilian chaplain in Texas, who was a member of the August graduating class at the Chaplains' Training School at Camp Zachary Taylor, has been commissioned first lieutenant and chaplain, and is stationed at Camp Sheridan, Montgomery, Ala., with the Twenty-seventh Machine Gun Battalion.

THE Rev. ALBERT R. PARKER, appointed in July to be chaplain in the Harvard Radio School, Cambridge, Mass., has resigned as rector of St. John's Church, Fall River. The family is resident at 5 Hilliard place, Cambridge.

THE Rev. BENJAMIN N. REID is in charge of the work at Epiphany Chapel, Camp Meade, Md., as volunteer chaplain.

THE Rev. FRANK E. WILSON, recently commissioned chaplain in the United States army with the rank of first lieutenant, has resigned the rectorship of St. Augustine's Church, Wilmette, Ill. He is assigned to the 343rd Infantry Regiment, of the 86th Division, which has already been ordered overseas.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 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, choir-masters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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

BORN

GWYN.—On Sunday, September 15th, a son, HERBERT CAMPBELL PERCIVAL, to the Rev. Herbert B. Gwyn and Mrs. Gwyn (Virginia E. Percival) of Kenilworth, Ill.

DIED

BIRDSALL.—At Cooperstown, N. Y., September 23rd, the Rev. RALPH BIRDSALL, for fifteen years rector of Christ Church; son of the Rev. Elias Birdsall of Los Angeles, Cal., and husband of Jessie (Reid) Birdsall.

MORRISON.—Entered into life everlasting, on September 11th, at her home in Brooklyn, N. Y., JOSEPHINE ALLEN (McMaken), beloved mother of the Rev. L. C. MORRISON, rector of St. Mark's Church, Adelphi street, Brooklyn.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee, our God, and in perfect charity with the world."

WANTED

POSITIONS WANTED—CLERICAL

PARISH ABOUT TO DISBAND, caused through removals in city of 20,000 people, desires to place its present rector in desirable parish. Strong extempore preacher, musical, and good voice. References to well-known bishops and clergymen. Age 33 years, small family. Address WILLING WORKER, care LIVING CHURCH, Milwaukee, Wis.

PRIEST.—CONSERVATIVE PRAYER BOOK Churchman seeks permanent work. Best references. South or East preferred. Salary not less than \$1,500, with rectory. Address JAY, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, university, seminary, sings, experienced, desires parish or chaplaincy. Daily mass desired. References. Address JE SUIS PRET, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, NOW RECTOR, WANTS parish; will accept temporary work, East preferred. Age 39; married; best references, clerical and lay. Address D. E., care LIVING CHURCH, Milwaukee, Wis.

PRIEST NOW AT WORK wants post worthy of war-times where earnest work for souls will count. Wife with him only. Address PRESBYTER, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 46, DESIRES A GOOD parish; musical, fine voice, and said to be a good preacher. Address C. H., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, BEST TESTIMONIALS, desires parish. Address KALON, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WELL-BRED WOMAN WANTED as member of family to assist with housework and care of two children. Convenient country place two miles from Schenectady; ten minutes' walk from trolley. State salary expected. Address Mrs. CASSIUS M. DAVIS, Route 8, Schenectady, N. Y.

NURSE WANTED, experienced in care of babies, for small maternity home in Massachusetts; must be communicant of Episcopal Church. Person with institutional experience preferred. Address 244 Townsend street, Roxbury, Mass.

TEACHER WANTED FOR TWO CHILDREN, ages 7 and 10 years, in Church family. Teacher must be able to give music lessons to girl of 10 on piano. State salary expected. Address G. G. M., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST—CHOIRMASTER DESIRES change. Experienced boy-choir trainer. Best credentials. Address O. C. M., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIR AND CHORAL society director seeks position accessible from Boston. Address H. C., 75 Winchester street, Brookline, Mass.

PARISH AND CHURCH

CATHEDRAL STUDIO.—English Church embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$10, \$12, \$15, \$20. Address MISS MACKRILLE, 3615 Wisconsin avenue, Washington, D. C. Agent for Anglo-Israel Publications.

AUSTIN ORGANS.—Over sixty-four manuals, and over 700 of all sizes, in use in American churches and auditoriums. The name is guarantee of unsurpassed quality. Builders of many of the most famous organs in America. AUSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.

ALTAR AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candelsticks, 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.

ORGAN.—If you desire organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profits.

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

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

UNLEAVENED BREAD—INCENSE

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

PRIESTS' HOSTS: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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

CLERICAL OUTFITS

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

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address 133 South Illinois avenue, Atlantic City, N. J.

BOARDING—FLORIDA

ORANGE CITY INN offers quiet, refined, homelike attractions. Bright rooms, modern conveniences, clean and sanitary; pure spring water, won first prize at St. Louis Exposition. Best table in the state. Address Mrs. D. B. HARGREAVES, Orange City, Fla.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$4.00 per week, including meals. Apply to the SISTER IN CHARGE.

ROOM, BOARD, AND SOME CARE wanted for aged gentlewoman, mild mental infirmity, within short distance of New York. Country place preferable. No sanatoriums. Address PAUL, care LIVING CHURCH, Milwaukee, Wis.

LADY WISHING TO BE in New York City for some time desires simple, comfortable room with board, where other guests are received. Terms reasonable, with references. Address 306 CHESTNUT STREET, Asheville, N. C.

HOME FOR YOUNG LADIES. Exceptional location. Chaperonage when desired. Satisfactory references given and required. ALPHA O. GOLDSMITH, 12 West 77th St., New York City.

PUBLICATIONS

HOLY CROSS TRACTS.—*"Fearless Statements of Catholic Truth."* Two million used in the Church in three years. Fifty and thirty-five cents per hundred. Descriptive price-list sent on application. Address HOLY CROSS TRACTS, West Park, New York.

MAGAZINES

NEEDLECRAFT, 12 MONTHS for 50 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The 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 the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

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

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

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

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

INFORMATION AND PURCHASING BUREAU

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 service in connection with any contemplated or desired purchases is 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.

BOOKS RECEIVED

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

Houghton Mifflin Co. Boston, Mass.

Many Mansions. By Sarah Warder MacConnell, Author of *Why, Theodora!* \$1.50 net.

The Bell-Ringer. An Old-Time Village Tale. By Clara Endicott Sears. With illustrations. \$1.25 net.

Lothrop, Lee & Shepard Co. Boston, Mass.

At the Butterfly House. By Edna A. Brown. Illustrated by John Goss. \$1.35 net.

The Wonder of War on Land. By Francis Rolt-Wheeler, Author of *U. S. Service Series* and *The Wonder of War in the Air.* With Forty-two Illustrations from War Photographs and Sketches. \$1.35 net.

The Silver Cache of the Pawnee. By D. Lange, Author of *On the Trail of the Sioux, The Silver Island of the Chippewa, Lost in the Fur Country, In the Great Wild North, The Lure of the Black Hills, and The Lure of the Mississippi.* Illustrated by Harold James Cue. \$1.25 net.

Dave Porter Under Fire, or A Young Army Engineer in France. By Edward Stratemeyer, Author of *Dave Porter at Oak Hall, The Old Glory Series, Colonial Series, Pan-American Series,* etc. Illustrated by R. Emmett Owen. \$1.25 net.

America's Daughter. By Rena I. Halsey, Author of *Blue Robin, the Girl Pioneer.* Illustrated by Nana French Bickford. \$1.35 net.

PAMPHLETS

From the Author.

Twilight Songs. By Joseph M. Matthias, 212 W. Canton St., Boston, Mass.

An Open Letter to the President of the United States. By Robert Treat Paine, 10 State St., Boston, Mass.

Miss G. C. Mann, Box 418, Charlottesville, Va.

Minutes of the University Commission on Southern Race Questions.

WAR CHURCHES IN CENTERS OF WAR INDUSTRY

THE JOINT COMMITTEE on War Production Communities, representing the General War-Time Commission of the Churches, and meeting with the Home Missions Council and the Council of Women for Home Missions in New York on September 11th, reported on fifty-five centers of war production, including shipyards, government ordnance reservations, and miscellaneous centers of war industry.

The joint committee recommended immediate assignment of 31 whole-time community organizers, 11 of whom were women, 6 whole-time pastors, and 3 women assistants. It also recommended the erection of a Liberty church, representing all Protestant bodies, at Nitro, W. Va., and reported that it is probable there will be need of several like churches in other ordnance reservations. In all but one or two of these reservations it will be possible to erect but one church for the Protestant denominations. These churches should have strong staffs. At Nitro it was recommended that there should be a chief pastor, a director of religious education, and at least one visitor, one of these a capable musician.

The twenty-two community organizers recommended are for established communities to assist in working out the problems of caring for these workingmen and their families, their religious welfare, their health, recreation, protection against vice, and other needs. The women organizers are for communities where women have entered in great numbers. They shall study the needs of these industrial women, and assist in interesting and organizing the women of the churches for their welfare.

The recommendations on the Nitro church provide that each church shall be underwritten by one of the home boards, but that direction of work shall be left with the joint committee representing all boards. Church affiliations are to be kept separate on the rolls of membership, and provision will be made for receiving people according to the customs of their own churches. These recommendations were approved without revision, as conditions in the reservations seemed to force some such joint action.

The government is prepared to build churches in the ordnance reservations, but the conference took unanimous action that the churches should ask the government for permission to pay for their own buildings. This seemed to be a patriotic duty, and it was also thought wiser to preserve the historic principles of religious liberty and separation of church from state.

SPECIAL COUNCIL IN WESTERN NEW YORK

THE STANDING COMMITTEE of the diocese of Western New York, which met in Rochester on September 16th, has appointed a special meeting of the council to convene in St. Paul's Church, Rochester, on Tuesday, October 15th, to elect a Bishop Coadjutor and transact other business which may come before it.

BISHOP GORE MAKES FIRST AMERICAN PULPIT UTTERANCE

*In St. James' Church, New York —
New Vicar at St. Paul's Chapel —
Necrology — Activity in Holy Rood Parish*

New York Office of The Living Church }
11 West 45th Street }
New York, September 23, 1918 }

ON Sunday morning, September 15th, the Bishop of Oxford preached in St. James' Church to a crowded congregation. The Stars and Stripes and the Union Jack of Great Britain were displayed and the national anthems of the two English-speaking allies were sung. The Rev. Dr. Frank W. Crowder, rector of the parish, officiated and made an address of welcome to the distinguished English prelate.

In this, his first pulpit utterance since arriving in America, Dr. Gore said:

"I want the Church in all its portions to summon all its forces to the plan of President Wilson for a league of nations, and I want the Church to throw itself into the support of this league to save our civilization. While we are still separated, we can still act as if we were one in attaining this purpose.

"We must remember that it is a disgrace to our common Christianity that this war should have been necessary," declared Bishop Gore. "In England we have got religion as a national business," he went on, declaring that when the war broke out the churches should have acted as a body. "Instead, parts of the Roman Church were against other parts. France and Italy and Belgium were against Austria. Protestant was against Protestant, and Christian nations were against non-Christian nations.

"I have come here in the midst of the stress of this sad war, glorying in the coming of America into the great conflict. Equally sure I am that it is our duty to fight it through to victory. You Americans are rightly proud of the recent victory of your men in France.

"We of England could not have lifted up our heads had we not gone into the war. Granting victory, granting a peace which should humiliate the German military power, yet supposing these nations, as before, pile up arms against each other and another great war breaks out, can anything save our civilization? This is the question that we are asking in Europe. Whither is our civilization tending if war is to continue?"

Bishop Gore said that in England they were determined that the relations between capital and labor after the war should be totally different. He said the women of England already had won their case. "No human being should be exploited for the purpose of another human being," he declared.

"Your President has made himself immortal by his advocating a league of nations," the Bishop said. "I see no other way to save our nations except by a proclamation of a fellowship of nations. I want every Christian communion to be full of the idea of a universal human fellowship. There is more chance of a league of nations than there is of a reunion of ecclesiastical groups."

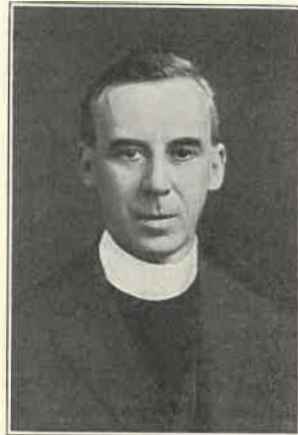
Early in the week Bishop Gore was escorted to Camp Upton by the Rev. Dr. William T. Manning, who has been serving

there as a voluntary chaplain for nearly a year.

On Wednesday evening the Bishop of Oxford and his colleague, the Rev. Dr. Guttery, were tendered a complimentary dinner at the Yale Club, the Rev. Frederick Lynch presiding. Many distinguished ministers and laymen representing the Churches of Christ in America were present. Bishop Burch, Bishop Burgess, Bishop Lines, the Rev. Dr. Manning, and several Church laymen were also present. Speeches were made by Bishop Gore, Dr. Guttery, Justice Wadhams, and others. The visitors from England were given a rousing reception and the references to their mission in America were warmly applauded.

CHANGES AT ST. PAUL'S CHAPEL

Announcement is made of additional services in Old St. Paul's Chapel, Trinity parish. The former schedule of activities on Sundays and work-days will be maintained and there will be a daily celebration of the Holy Communion at 8 o'clock, preceded by morn-



REV. DR. JOSEPH P. MCCOMAS
New Vicar of St. Paul's Chapel

ing prayer, and evensong will be said daily at 5 o'clock.

Members of the Order of the Holy Cross will preach on the Sunday nights in October, November, and December (except the 29th). These preaching services will begin at 8 o'clock.

Although St. Paul's is situated in the midst of a great business section, which is practically deserted on Sundays by the thousands of workers in the great office buildings, yet there is probably no church building within a hundred miles of New York City so near to the thousands who travel by its doors on every Sunday evening. Lines of transportation to Long Island, New Jersey, and upper Manhattan converge or terminate at this point. Efforts will be made to make passers-by feel that they will be cordially welcome in the old church on work-days and Sundays, especially when the Gospel is preached.

On Tuesday, October 1st, the Rev. Dr. Joseph P. McComas will become vicar of St. Paul's Chapel in succession to the Rev. Dr. William Montague Geer, who will retire on that date after long and fruitful service and become vicar emeritus. Dr. McComas will retain the senior curacy of Trinity Church.

DEATH OF REV. HAROLD ARROWSMITH

The Rev. Harold Arrowsmith, a retired priest of the diocese of Long Island, died in this city last Sunday morning, September

15th, following an operation. In failing health for several years, he had made his home at the Hotel Belmont.

Mr. Arrowsmith was born in Brooklyn in 1854, and was educated at the Polytechnic Institute in that borough and at Columbia University, where he was in the class of 1876. He studied for the ministry at Cambridge, Mass.

After serving at St. George's, Flushing, and St. Paul's in Boston, he spent a year abroad in charge of the American chapel at Geneva. He was for twelve years rector of Trinity Church, Bergen Point, N. J., and again twelve years at Trinity Church, Lenox.

He leaves a widow and two sons, the Rev. Harold Noel Arrowsmith of Baltimore and Leighton Macdonald Arrowsmith of Johannesburg, South Africa, and one daughter, Miss Mary Noel Arrowsmith, who is with the Y. M. C. A. in France.

The Rev. Dr. Charles L. Slattery officiated at the funeral, which was held in Grace Church on the 17th.

DEATH OF CARDINAL FARLEY

In the death of Cardinal Farley much sympathy has been expressed. Prominence has been given to the messages of Bishop Greer, Bishop Burch, and the Rev. Dr. Manning. Bishop Greer said:

"Have just learned the sad news of the death of His Eminence, Cardinal Farley, and am writing at once to express my sympathy with you and the Church over which he presided so faithfully for many years. I had a great personal regard for his fine Christian character and his death is a loss not only to his own Church but to a great many persons outside of his ecclesiastical jurisdiction."

Bishop Burch wrote:

"All good Christian folk, regardless of creed, will mourn the loss of this staunch Christian gentleman and able prelate. The Episcopal Church holds out its hands in sorrow to its sister communion, the Roman Catholic Church, in her great loss. Through the entire period of America's participation in the world war Cardinal Farley has proved himself a high-minded patriot, and his devotion to America and the Allies in the cause of justice and righteousness has made him a most inspiring leader."

Dr. Manning said:

"His loss is a great one not only to his own communion but to the city. Cardinal Farley was not only a great dignitary of the Church; he was also a true man of God. His humane kindness and goodness won men to him and made him innumerable friends among those not of his faith."

AT HOLY ROOD CHURCH

A large and enthusiastic body of representative men of the Fort Washington section of the city assembled at Holy Rood Church on Saturday evening, September 14th. The Rev. Dr. Gustav A. Carstensen, rector of the parish, received the guests of the men's club and explained the great *Te Deum* window, and the bishop's throne and rector's chair placed in the sanctuary that day.

After dinner there were interesting addresses by the Rev. Dr. Cyrus Townsend Brady and Lawson Purdy, the first on the progress of the war and the second on the draft and philanthropic measures. Other speakers told of the men's organization for the benefit of the community, and succeeded in enrolling new members. The club, which was started last April, now has seventy-five active members.

In the *Pastoral* just published there are a number of interesting items of work and activities in this young and vigorous parish

set in a populous center. It has a beautiful parish church and its cross on the western façade is the highest in altitude on Manhattan Island.

Deaconess Clarine V. B. Woodward will assist the rector by visiting in the parish and by teaching in the Sunday school.

PRESIDENT THANKS THE WALL STREET SERVICE

The day the morning papers reported the answer President Wilson gave to the note from Austria, called a peace note, at noon at the service in Wall street, the Rev. William Wilkinson moved a vote of thanks to the President, pledging all present to

support the government in all possible ways. This was seconded instantly by a deafening sound of voices, and cheered again and again. It was signed by its mover and by Mr. A. H. Lamborn and sent to the White House. In less than forty-eight hours Mr. Wilkinson had a letter of thanks from the President, in which he desired all concerned should know his appreciation.

A RETREAT

A five days' retreat for clergy was held at Holy Cross, West Park, N. Y., last week. Father Officer was the conductor. About fifty priests attended.

THE BOSTON LETTER

The Living Church News Bureau }
Boston, September 23, 1918 }

THE EVENING SERVICE

MORE congregational singing is needed in the church, especially at the evening services. Every church calendar in the diocese of Massachusetts that I have seen this fall has emphasized this. The Cathedral has fully met the need at its evening services, and a good congregation has responded to this welcomed change. I have yet to hear of the attendance growing smaller because of wholesome congregational singing. This is not, however, the only problem of securing a good attendance at the evening services, but it is one of the most important. The Rev. David B. Matthews, rector of St. Paul's Church, Brockton, has just written the following article in his calendar, relative to the problem of the evening service:

"We have reached the point where something must be done to ascertain thoroughly whether the Sunday evening service is 'to be or not to be'. We have read all sorts of articles and books relative to the subject, some setting forth that people are not interested in evening services any more; some that the evening services should be more secular than spiritual, and lectures, moving pictures, and other attractions be used to 'draw the crowd'; some maintain that is just what we ought not to do, and the resorting to such questionable methods has resulted in the present condition; some think the services should be shortened, where others think we have shortened them too much; others maintain we need this, and others maintain we need that. When all is said and done we find that we are in the position of the soldiers who say, 'Where do we go from here?'"

"Without question the evening service has its special mission. It can never take the place of the Lord's Supper, nor can it take the place of morning prayer and sermon. These two services have each a place that is quite distinctive. Morning is unquestionably the best time for the worship of God, and the earlier the better. And every soul who professes and calls himself Christian should make a point to be present in God's House in the morning hours, unless absolutely unable. But when we have said that we still recognize the peculiar fitness of the evening service as an additional opportunity to worship God, as well as presenting to those who are unable to attend in the morning a belated occasion to render their reverential homage to God the Father. And recognizing this we are bound to keep up the evening service and make it as bright, cheerful, inspiring, reverential, and spiritual as we are able. And this is our aim. In fact, we intend to put even more life into this service than ever before in order to

make it truly attractive without resorting to worldly methods.

"We intend to have more music. We shall sing music that the congregation can sing. We anticipate having the congregation do some of the singing alone. We shall make a series of exchanges that will give new voice and thought, and thus let our parishioners hear other clergymen present the old truths in their way.

"In order that those not familiar with the Prayer Book can follow intelligently our service we have planned to have leaflets that will enable the visitors to join with us in the prayers and praises. So there is no reason why we should not have very helpful and inspiring gatherings on Sunday evenings."

MASONS AT TRINITY

Members of the supreme council, Ancient and Accepted Scottish Rite Masons, Thirty-third Degree, who held their three days' triennial convention at the Copley-Plaza Hotel last Sunday, attended special services in Trinity Church in the afternoon. Members of the council and their wives marched to the church from the hotel, and the Rt. Rev. Ethelbert Talbot, D.D., L.L.D., Bishop of Bethlehem, preached the sermon.

PROPORTION OF COMMUNICANTS

How many communicants in the average parish receive the Holy Communion once a month? Ten per cent.? One hundred per cent.! One of the most loyal parishes of *communicants* in the diocese of Massachusetts is St. John's, Roxbury (Rev. F. W. Fitts, rector). It might not harm the aver-

age parish to try some such plan as Mr. Fitts has outlined to his people:

"The only real inducement that will make people come to Communion regularly is their love for our Lord.

"If you love Him, you will come at least once a month.

"What does loving Him mean? We can not put it into words. It means all and much more than loving our father or mother, husband or wife, brother or sister, child or friend, means. He says 'If ye love Me, keep My commandments.' 'Do this in remembrance of Me' is His commandment.

"As a help to our communicants and to the filling of Christian fellowship in our parish work, we designate each Sunday of the month to a different group of people. The first Sunday we ask the women to come; the second Sunday, the girls; the third Sunday, the men; and the fourth Sunday, the boys. It would be a great satisfaction to see every member of the parish in one of these groups each month coming to receive Holy Communion at 8 A. M.

"Of course, it is needless to say that one is not limited to one Sunday a month. Any one may come on any Sunday, and many do come and receive Communion every Sunday. The thing in a nutshell is this: Come to Communion on the Sunday of your group any way, and then on as many other Sundays as you like. On the Sundays you do not receive, be sure that you are present to worship at one of the celebrations of the Holy Communion.

"There may be a few of our communicants who work on Sundays and can not come to Communion at 8 o'clock or even at 10:15 o'clock Sunday mornings. They have the opportunity of coming on week days—on Wednesdays at 7, on Fridays at 9:30, on saints' days at 6 and 9:30. There is no month in the year in which there is not a celebration of the Holy Communion on a week-day at 6 A. M.

"But lest there be a very few people who can never come to Communion in the morning on Sunday or on a week day, we will henceforth hold a Communion service with the reserved sacrament once a month at 9 P. M., on the first Sunday of each month. It is to be understood that such persons will be fasting from 6 P. M. and that this evening Communion is to be considered only as for extreme circumstances and not at all for any one who can possibly receive in the morning on Sundays or week days."

RALPH M. HARPER.

PHILADELPHIA CLERGY IN RETREAT HEAR TWO BISHOPS

Bishop Rhinelander on St. James' Epistle—Bishop McCormick on the War—The Clerical Brotherhood

The Living Church News Bureau }
Philadelphia, September 23, 1918 }

THE diocesan retreat and conference for the clergy, which will undoubtedly become a permanent institution, was more largely attended this year than in either of the previous ones, and was generally felt to be more than ever welcome and helpful to all who took part. The buildings of the Chestnut Hill Academy, readily accessible, yet withdrawn from city surroundings, are ideal for the purpose, and the ready and cordial cooperation of the headmaster, Dr.

J. L. Patterson, made easy the task of the committee. The daily celebration of the Holy Communion was held in the beautiful Church of St. Martin-in-the-Fields, near by, but most of the exercises were in the chapel of the school. Bishop Rhinelander took as his general subject the Epistle of St. James, giving an introductory address and four meditations, and the practical wisdom of that most practical scripture was expounded and applied with a rare mixture of profound scholarship and spirituality and sympathetic understanding of priestly problems and needs.

On Thursday and Friday afternoons, the Bishop of Western Michigan conducted conferences on problems arising out of the war. The Bishop spoke most hopefully and with entrancing interest, and answered many questions out of the rich experience he

brought back from France. His sane optimism gave courage, while his searching analysis of conditions and duties stimulated thought. He was frank to say that changes, possibly very radical, must come to the Church as a result of the war, and urged upon the clergy an attitude of open-mindedness and adaptability, fearlessness and trust. The Holy Spirit will guide, if we seek His guidance, and are willing to follow it. A dramatic touch came when the Bishop read a letter recently received from one of the chaplains abroad, which gave a vivid and unforgettable picture of what a chaplain who knows how can accomplish amid the confusion, hardship, and danger of the battle line, and quietly added at the end: "Perhaps I ought to explain the rather intimate tone of this letter by disclosing that the chaplain who wrote it is my son."

CLERICAL BROTHERHOOD

The Clerical Brotherhood at its first meeting for the year occupied itself with the report of the committee appointed last June to draw up a revision of the articles of agreement adopted in 1881, the purpose

being to simplify the articles and bring them into harmony with present-day conditions. One change provisionally adopted is worthy of special notice. Hitherto representatives of the press have been rigidly excluded from all meetings on the ground that the meetings should be of such a character as to furnish the greatest opportunity for frank debate. The new article allows for a relaxing of this rule. The old clause is retained excluding reporters, but with this proviso, "That nothing in this article shall be construed to prevent the Brotherhood from inviting to its meetings any whom it chooses."

Several amendments to the present constitution which were adopted last June are incorporated in the new; e. g., the chairman is to be elected quarterly instead of monthly, and the executive committee, replacing the old topic committee, will make all arrangements for meetings.

The report of the committee on revision of the constitution was adopted without amendment and comes up for final ratification on Monday, September 23rd.

CHARLES A. RANTZ.

Among the denominational organizations federating are the Monroe Street Christian and the California Avenue Congregational churches, which are holding joint services until the close of the war; the First Baptist and the Memorial Church of Christ, which are meeting together in the Memorial Church of Christ until the close of the war, and the Downer's Grove Congregational and Downer's Grove Methodist Episcopal churches, which have taken steps toward federation during the war.

Congregations which have recently come together in organic union are the following: The Leavitt Street Congregational and New First Congregational churches, the Central Park and Eighth Presbyterian churches, the united congregations using the Central Park building and taking the name of the New Eighth Presbyterian Church. A number of other congregations are discussing a similar amalgamation.

ROUND TABLE

The Round Table met at the Church Club Rooms, on Monday, September 16th, the Rev. J. D. McLauchlan, Ph.D., presiding. The attendance was unusually large. A stirring address by the Rev. Charles H. Young delivered "A Message from the General Board of Religious Education". He emphasized the teacher training drive to be made this fall throughout the Church. Bishop Griswold spoke on the proposed retreat for the clergy. Dr. McLauchlan was reelected chairman, and the Rev. C. L. Street secretary. Dr. Stone and Professor Foster were appointed the programme committee.

DEDICATION OF SERVICE FLAG

On Sunday, September 8th, a service flag with thirteen stars was dedicated at St. Paul's Church, De Kalb, the rector, the Rev. C. E. Bigler, officiating. The flag, the gift of the Church school, is hung to the left of the altar. Two of those in service were teachers in the Church school. The proportion on the honor roll is excellent out of a communicant list of 75 in all. The rector celebrated the Holy Communion after the flag had been received and blessed, and preached on Religious Education and Its Importance.

A WOUNDED CHOIR BOY

Among those mentioned in the list of wounded on September 15th is Sergeant Warren Halleck Brust, of the 131st Infantry, formerly the First Infantry, Illinois National Guard. Sergeant Brust was at one time boy soloist in the choir of Trinity Church.

POST-CONVENTION MEETING

The local assembly of the Brotherhood of St. Andrew held a post-convention meeting at St. James' Church on Wednesday, September 18th. It began with a boys' meeting, which was addressed by the Rev. E. S. White, the chaplain, and by Mr. Franklin H. Spencer, both delegates at Northfield. A special message was given by the speakers to boys about to graduate from the Church schools. After supper there were conferences and addresses, the speakers being the Rev. B. I. Bell, chaplain at Great Lakes, the Rev. Dr. Hopkins, and the Rev. E. S. White. All who spoke of the convention testified to the marked way in which method and organization were so willingly subordinated throughout to personal acceptance of our Lord. It was Mr. Spencer's farewell to his Chicago friends before leaving for Philadelphia, his new headquarters. He has been untiring in his zeal for the well-being of the Church and of the Brotherhood in Chicago and the Mid-West, and was one of the devoted laymen who helped begin the work at the now flourishing mission, the

BOYS OF LAWRENCE HALL BUILD A SUMMER CHAPEL

And Otherwise Pass Profitable Weeks in Camp — Greek Archbishop Visits Chicago — Round Table—Service Flag Dedication at DeKalb — Wounded Choir Boy

The Living Church News Bureau }
Chicago, September 23, 1918 }

THE boys of Lawrence Hall are home from their annual outing at Camp Hardy, Michigan, where with their director, the Rev. K. O. Crosby, they had as usual a delightful and profitable summer. The Rev. Mr. Crosby reports that throughout the nine weeks of the camp the weather was ideal, the spirit among the boys splendid, and that there were no accidents or cases of illness to mar the holiday. The most notable achievement by the boys this year was the completion of their rustic chapel, which they began to plan three years ago, and in preparing the logs for which they spent the summers of 1916 and 1917. This task included selecting suitable trees, chopping them down and trimming them, and carrying the logs—sometimes more than a half mile—to the site selected. Here the logs were matched and cut into proper lengths as indicated by Mr. W. B. Mundie, who designed the chapel. Materials for roof, floor, and foundation had to be purchased, and a carpenter employed to superintend this part of the work. During the past three years the boys earned and saved more than \$300 towards these expenses, and were generously helped by further gifts from members of the board of trustees and other friends in the diocese. Thus they were able to erect the chapel this summer, which now stands as a beautiful memorial to the glory of God, the devotion of the Lawrence Hall boys, and the patriotic sacrifice of over fifty of the old boys now with the colors. The chapel was completed and first used for service, the Holy Eucharist, on Sunday, August 4th, the beginning of the fifth year of the war. Special prayers for the nation and for all engaged in this world conflict were then offered, with sincere thanksgivings

for God's blessings upon the boys' work, and intercessions for all who helped.

Besides this, the boys spent three hours each day in farm work, and surprised even themselves by what they did and saved. As in past years prizes were given to individuals and to squads making the best record. The prizes, consisting of \$75 worth of Thrift Stamps and Baby Bonds were awarded at the close of camp.

GREEK ARCHBISHOP VISITS CHICAGO

Meletios Metaxakis, Archbishop of Athens and president of the Holy Synod of the Church of Greece, arrived in Chicago on September 18th on a patriotic mission. He was accompanied by five members of the Greek commission to the United States and is the spokesman of the Venizelos government.

Governor Lowden, S. K. Pezas, the Greek consul, and many Church officials and citizens called upon the Archbishop at the Blackstone. Speaking of the war and the prospect of peace, he said:

"Peace may come soon if the rumors that the Kaiser is trembling are true. It is my opinion that the war will not be ended until the allies pay special attention to the Balkan frontier. A successful thrust here would not only be disastrous to Bulgaria and Turkey, but would have a great influence upon the Russian people."

He advised Greek laborers in this country to enlist in the United States army rather than wait to be drafted in the Greek army. He predicts a general offensive soon that will drive the Bulgarians out of Macedonia. Cook county is more than ever a center of Greek labor since the war. Practically all Greeks here are members of the Greek Orthodox Church, of whom there were 175,000 in the United States at the time of the last religious census.

WAR LEADS TO CONSOLIDATION OF CHURCHES

Several churches in Chicago, for the sake of economy, good fellowship, or patriotism, are being brought together either in federation or in organic union. Included in this number are St. Mark's, St. Alban's, and Transfiguration parishes on the south side, which have joined to erect a new church on another site.

Church of the Holy Apostles. His going is greatly regretted.

ANNUAL RETREAT FOR THE CLERGY

The first annual retreat for the clergy of the diocese, to be conducted by the Suffragan Bishop, will be held at the Cathedral of SS. Peter and Paul from September 30th to October 4th, beginning with evensong and address at 7:30 Monday and closing with the Holy Eucharist on Friday at 7 A. M. Sleeping accommodations will be provided in the clergy house and choir rooms, and meals will be served in the mission house for all who attend.

H. B. GWYN.

CHAPLAIN'S WORK AT CAMP LOGAN

CAMP LOGAN, Ill., is a navy rifle range, about fourteen miles north of the Great Lakes naval training station, one of the largest in the country. The Rev. George Paul T. Sargent of Grand Rapids, Mich., has just completed a term of about three months as civilian chaplain. His appointment came from Chaplain Thompson, U. S. N., resident at Great Lakes and in charge of the naval work in the section.

Chaplain Sargent has rendered an interesting report in regard to his work. There had been no religious services, with one or two exceptions, prior to his appointment. He not only began regular services, but entered into close touch with the men in the effort to represent their family and their home church, of whatever name that might be, to them. As the only chaplain he made the attempt to "deepen the religious life as far as possible, of every man in camp, be he Jew, Protestant, or Roman Catholic, and the natural way is along the lines which he is accustomed to, and to which he will be related when he returns home." He desired to give absolute free play to each religious body and to allow no propaganda. He states that he has had the most perfect coöperation from every religious body, even to the Mormons, except from the Christian Scientists, "who will not worship with the rest of the camp, nor do they play fair". He began his Sundays with a celebration of the Holy Communion and at 10 o'clock had the camp services according to a plan outlined by Chaplain Thompson. In the evening there were song services conducted by the Y. M. C. A., with which he fully coöperated and the members of which fully coöperated with him. He made a religious registration of the men and compiled a form letter which he sent to the parents of all the men in camp and to their home pastor, of whatever denomination.

There was very little sickness in the camp and he thus had next to no hospital work. The percentage of venereal disease is only one-third of one per cent.—a far better average than in civil life. "The swearing," says Chaplain Sargent, "is awful, but I am thankful to say that I have between two and three hundred men in camp who have pledged me and are trying to stop, and to help others to stop, and drive it out of camp."

After telling of what he has been able to do with respect to various religious groups, Roman Catholic, Lutheran, Jews, etc., Chaplain Sargent continues as to our own communion. "We in our Church hold a special opportunity. We are Catholic in the true sense of the word, and therefore also understand the Roman Catholic position, and know how to minister to their men. We understand the good points, and yet appreciate what we feel the sectarians lack. We are not carried away emotionally, and the sailors themselves do not care to be evangelized or Billy Sundayed, or to have that

type of religion. They desire reverence, and a certain amount of dignity, and, above all things, reality. Our way is the common-sense way. Ours is the greater opportunity and responsibility."

Chaplain Sargent is now succeeded in his work at Camp Logan by the Rev. Harwood Sturtevant, from All Saints' Cathedral, in Milwaukee.

THE CHURCH WAR CROSS

THE ACCOMPANYING design of the "Church War Cross" has been seen and widely approved by religious leaders within and without the borders of the Church. Of course, the varied usefulness of such a medal is at once apparent. The Rev. Henry B. Washburn, executive secretary of the War Commission of the Church, writes as follows concerning it:

"Bishop Perry has written from France that Bishop Brent and others warmly approve of the cross and the design. We are



THE CHURCH WAR CROSS

sending to Paris at once 10,000 of these crosses. They will first be used on the other side and, after we have received instructions from Bishop Perry, the method of distribution will be made public. At present no crosses will be distributed on this side.

"The design was made by Mrs. Perry, wife of Bishop Perry, was approved by the War Commission of the Episcopal Church, and has also been heartily approved by representatives of other Churches. Without knowing the exact details in regard to the method of distribution, it is safe to say that there will be no denominational distinction in regard to the recipients."

PROVINCIAL SYNODS POSTPONED

THE SYNOD of the Province of Sewanee, that was to have been held in Christ Church Cathedral, Louisville, on November 9th, 10th, and 11th, has been called off at the request of all the bishops, who believe that war conditions make such a step necessary. Churchpeople of Louisville had looked forward with a great deal of pleasure to entertaining this convention, which had never met in Louisville before.

It has been agreed that the synod will come to Louisville in 1920, and this, in some measure, lessens the disappointment of delay. The synod does not meet during the years of General Convention.

This is the third similar announcement during the month. THE LIVING CHURCH reported last week the postponement of the synod of the Sixth Province, whose bishops will probably meet at the same time in another place. Two weeks ago it was stated that the Synod of the Pacific had been indefinitely postponed.

ABOUT GENERAL PERSHING'S CONFIRMATION

AMERICAN CHURCHMEN have been very proud of the fact, which has in general terms been well known, that the commander of our expeditionary forces in France was a member of the Church, and had been confirmed by Bishop Brent. The time of his

confirmation was never mentioned, although the impression given was that it had been since the beginning of the campaign in France.

Publication of this rather indefinite story in the *Parish Leaflet* of the Church of the Good Shepherd, Jacksonville, Fla., in August brought an enlightening letter from the Rev. Myron B. Marshall, a classmate of the rector and a former missionary to the Philippines, but now resident in Norfolk, Va. This is the informing paragraph:

"In looking over your paper one item of news struck me particularly—the fact that General Pershing is said to have been confirmed by Bishop Brent in France since the American Expeditionary Forces arrived overseas. Where did you get this? If it is accurate, this is the second time he has been confirmed. I presented General Pershing and his wife to Bishop Brent for confirmation in Zamboanga, P. I., about 1910 or 1911. At the same service I baptized his wife and Bishop Brent baptized their baby. I haven't the record with me, but the parish register at Zamboanga will show these facts."

MEETING OF NATIONAL STUDENT COUNCIL

THE NATIONAL STUDENT COUNCIL of the Church held its first meeting at Gambier, Ohio, on September 10th, 11th, and 12th, the days of the meeting there of the Synod of the Mid-West. The members of the council were given the use of the seminary buildings, Bexley Hall and Colburn Library, and they were thus able to work together and keep together, except at meal hours, when they had the privilege of the college commons along with the members of the synod and of the House of Churchwomen. Their chaplain, the Rev. F. B. Roseboro, of Yale University, held daily celebrations for the Council.

The Council was organized at a meeting of college workers held at Howe School, Indiana, last May. Its purpose is to unify, consolidate, and to a certain extent guide the efforts of Church societies in American colleges. It wisely accepts these very variant organizations as they are, calling them "units" of the Council, and requiring of them only the acceptance of a minimum programme, which undertakes to secure reasonable efforts along the lines of (1) worship, (2) religious education, (3) Church extension, and (4) service.

The meeting brought together about fifteen enthusiastic and experienced workers in the college field; there were rectors of parishes in college towns, college professors, a college Y. M. C. A. worker, a Chinese student, and representatives of the General Board of Religious Education, the Board of Missions, and the Joint Commission on Social Service. Six of the eight provinces were officially represented.

The meetings, which were many and long, were held about a big table in the charming Seminary library, and were presided over by the Rev. Paul Micou, secretary of the Collegiate Department of the General Board, who is, by the constitution, *ex officio* president of the Student Council.

The organization of the Council was solidified in these meetings and the whole of its great field—in many of its parts almost unexplored—was systematically gone over and discussed. Definite plans were made where the present times and existing machinery seemed favorable. It was keenly realized that our 17,000 or more Church students in the colleges of the land are very inadequately reached and very loosely held by the Church; the fact was faced that we are practically losing many of them during

the years of their college course. The possible means for finding them, befriending and interesting them, holding them, were discussed in detail by men who are trying to do this work.

One of the most hopeful efforts of the meeting was the consideration in detail—chapter by chapter and almost word by word—of a manual for workers with students which will soon appear under the imprimatur of the council. It promises to be a most useful book and will occupy its field almost or quite alone.

The Council sent its president into the synod and the House of Churchwomen, where he made explanatory addresses on its aims and work. It was felt by all who came in contact with the Council that it occupies a most important field and that it is both wide awake and thoroughly in earnest.

THE VAST DRIVE FOR ARMY WELFARE AGENCIES

IN CONNECTION with President Wilson's letter urging that all American army welfare agencies recognized by the war department combine in their next appeal for funds, Dr. John R. Mott writes:

"The President has raised a standard to which every man and woman in the nation can and will rally royally. This is not to be a Y. M. C. A. campaign nor a Knights of Columbus campaign nor a Salvation Army campaign. It is to be a campaign for the men over there in France and in the cantonments on this side and on our brave ships everywhere; a campaign for the maintenance and increase of morale which Napoleon said is to other factors in war as three to one. The dollars given to the common fund will reach the boys through seven different channels, but every dollar will be made to do a maximum work. And no matter what sign is painted over the door of any hut, or any hostess house, its door will be open to every boy equally.

"The total amount, \$170,000,000, is tremendous, the largest single gift for which any people has ever been asked at one time. Yet, compared with the figures to which the war has accustomed us, it is not much. A recent letter from one of General Pershing's staff officers made the statement that the work of these great agencies is adding at least ten per cent. to the fighting efficiency of our men. If it is worth \$18,000,000,000 to keep our boys under arms next year, surely it is worth \$170,000,000 to make them fight ten per cent. more efficiently.

"Nothing in my five visits to the battlefield has impressed me more than the way in which the men of all the religious bodies have blended their sacrifices, even unto death, for a supreme cause.

"This great campaign will give us a chance to show that the men and women at home are capable of rising to the same heights of splendid coöperation."

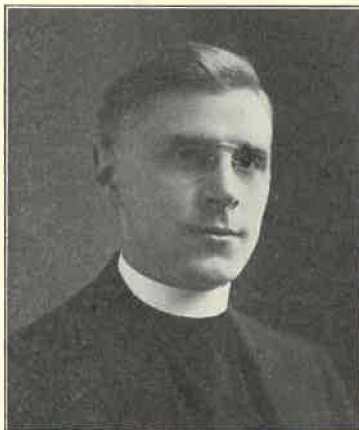
The United War Work Campaign will begin November 11th and continue until November 18th, inclusive, coming after the largest Liberty Loan in the war. It is expected that a very large percentage of contributions will be in the form of Liberty bonds.

REV. E. J. HOPPER NEW RECTOR AT COHOES, N. Y.

IN THE ELECTION of the Rev. Ernest J. Hopper to the rectorship of St. John's Church, Cohoes, one of the largest and most important parishes in the diocese of Albany finds promise of a brilliant future. St. John's is the only parish in a city of nearly 25,000 people, and the opportunities for constructive work are unusual indeed. Cohoes has had a number of strong rectors,

especially the last three, the Rev. John Henry Hobart Brown, D.D., afterward Bishop of Fond du Lac, the Rev. Walker Gwynne, D.D., rector emeritus of Calvary Church, Summit, N. J., and the Rev. Frederick Schroeder Sill, D.D., the retiring rector, who becomes rector-emeritus October 1st. To this list of strong Churchmen is now added the name of the new rector, whose training and experience have fitted him in a peculiar way for the problems and possibilities of Cohoes.

Mr. Hopper was born in Manlius, Onondaga county, January 19, 1884 (by a curious coincidence the same month and year that the rector-emeritus became rector of St. John's), and is the son of Jasper Hopper and Rosamond F. Moore, his wife. His boyhood days were spent at Onondaga Valley, N. Y., the ancestral home of the Hoppers, the famous glen, just south of the city of Syracuse, taking its name from them, as they were among the pioneer settlers of the county. After attending the academy at Mexico, Oswego county, N. Y., young Hopper entered the preparatory department of St. Stephen's College, Anandale-on-Hudson, N. Y., to be under the strong Church influence which under the president, the Rev. Dr. Rodgers, has been so pronounced of late. Graduated from St. Stephen's College in the class of



REV. ERNEST J. HOPPER

1910, as one of the honor men, he entered the General Theological Seminary in the autumn of that year.

Ordained deacon by the Rt. Rev. Charles Tyler Olmsted, D.D., Bishop of Central New York, March 29, 1913, before finishing his course, he was appointed minister in charge of Grace Church, Waverly, N. Y., immediately following his graduation. Christ Church, Wellsville, was given him in connection with his work at Waverly, and during his ministry in this remote rural parish he increased the actual number of communicants more than one hundred per cent. His work in Waverly, where he had taken up his residence, was equally successful, the parish increasing in membership and contributing strength, until it became practically self-supporting. February 1, 1914, Bishop Olmsted advanced Mr. Hopper to the priesthood and he was immediately made rector of Grace Church. After excellent work in Waverly for nearly three years, during which several organizations were formed and the Church property in both places cleared from all indebtedness and placed in fine condition, Mr. Hopper accepted a call to become rector of old Trinity Church, Utica, one of the oldest parishes in the diocese, entering upon his duties March 3, 1916. The following June he received his master's degree from St. Stephen's College and a year later the bachelor's degree from the General Seminary. While rector of Trinity Church Mr. Hopper distinguished

himself by carrying on, single-handed, two missions, one in the town of Deerfield and one in the town of New Hartford, just south of the city.

He enters upon his new rectorship on October 1st.

DEATH OF REV. H. A. CHOUINARD

CHAPLAIN HORACE A. CHOUINARD, since 1907 in the United States service, died on September 2nd in Baltimore. A year ago he had expected to sail with the First Engineers, but examination showed the first traces of cancer. He was for many months a patient in Johns Hopkins Hospital, taking the radium treatment for his terrible disease. His body was returned to Minnesota for burial.

Mr. Chouinard was made deacon in 1897 and in the following year advanced to the priesthood by the beloved Bishop Gilbert. He served at Montevideo and St. Peter in Minnesota and then in Kankakee, Ill., where he remained in charge of St. Paul's Church until he entered the national service. In eleven years there he has had a wide experience. Part of the time he was in Cuba, and at the time of the Galveston flood he and his wife were in that city. Mrs. Chouinard died soon after of resulting exposure.

Chaplain Chouinard is survived by his second wife and a daughter, Betty.

DEATH OF REV. RALPH BIRDSALL

A TELEGRAPHIC message tells of the death at Cooperstown, N. Y., on September 23rd of the Rev. Ralph Birdsall, who had been rector of Christ Church in that city since 1903.

Born in Stockton, Cal., in 1871, the son of the Rev. Elias and Cornelia (Bennett) Birdsall, he received his bachelor's degree from Yale in 1893, and the same institution gave him the master's degree in 1911. He received his theological training in the General Theological Seminary and at the Berkeley Divinity School with the class of 1906. Bishop Doane ordained him deacon in 1897 and priest in 1898, and his first service was as curate at St. Paul's Church, Albany. He was made rector of St. Andrew's Church in the same city in 1899.

The Rev. Mr. Birdsall married Jessie Cicely Reid at Atlanta, Ga., in August of 1904, and is survived by her. He served as a clerical deputy at the General Conventions of 1913 and 1916.

MEMORIALS AND GIFTS

MRS. A. T. PHELPS has presented Trinity Church, Watervliet, N. Y. (Rev. George Alexander Perry, Jr., rector), with a handsomely carved priest's chair in golden oak, to match one placed on the opposite side of the chancel several years ago. The chair was received by the rector and dedicated to the service of Almighty God at a public service held a few weeks ago.

RECENT GIFTS to St. Paul's Church, LaPorte, Ind. (rector, the Rev. Dr. F. J. Barwell-Walker), include beautiful hand-work lace for the altar cloth, and a green silk superfrontal for the high altar, red cassocks for the acolytes; silk curtains for the tabernacles on both altars, and a sanctuary lamp to indicate the reservation of the Blessed Sacrament. Attendance at the early service on Sundays now averages nearly three times what it was a few months ago, while an effort is being made to double the Sunday attendance. There are always at least two celebrations during the week, with special prayers in connection with the war.

THE PHILIP PHILLIPS BENNEY memorial window has been installed in the Church of

the Ascension, Pittsburgh, Pa., by the Pittsburgh Art Glass Company. The figure medallion in the center panel represents a Christian soldier bearing the sword in the form of a cross, being symbolical of the character of Mr. Philip Phillips Benney, who was killed in action on January 25, 1918. Above the figure are the insignia of the American Aviation Corps, in which he enlisted, over which is the French flag, under whose banner he was serving at his death. Directly underneath is the French war cross with palms with which he was honored. Underneath is the inscription:

"In Memory of
PHILIP PHILLIPS BENNEY—Aviator.
Greater love hath no man than this,
that a man lay down his life for his friends."

The window is made of glass imported prior to the war and is known as antique glass.

ALABAMA

C. M. BACKWITZ, D.D., Bishop

Every-Member Canvass

MOBILE is preparing for a city-wide every-member canvass. The Rev. Louis G. Wood visited the city on September 13th, addressing active committees, and held a union service of all parishes at Christ Church on the 15th. The campaign will start on October 13th.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

A Campaign for Stewardship

BISHOP NICHOLS and a committee of the Standing Committee of the diocese have indicated Sunday, September 29th (later changed to the 22nd) for a conference of diocesan representatives, to consider the matter of Christian Stewardship, preparatory to a campaign for stewardship throughout the diocese. The campaign will culminate on November 10th in a simultaneous canvass of the entire diocesan membership. Its purpose is "signally and unequivocally to put us right as a people before God in our stewardship of wage and income and any property possession we may have."

CENTRAL NEW YORK

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

Centenary of Church Building — A Quarter Century of Service

ON THURSDAY, September 12th, services were held at St. Paul's Church, Paris Hill, to commemorate the centennial of the use of the present edifice. There was an early celebration of the Holy Communion followed by another at which Bishop Fiske was the celebrant and Bishop Olmsted preached. A number of the clergy of the diocese were also present and many former parishioners returned for the occasion. The occasion was the more interesting because St. Paul's parish is the mother church of the diocese, having been organized in 1797. The present church building is the second one used by the parish. In the afternoon an historical address was given by the senior warden, Mr. Charles Herbert Addington, and a memorial flag given by Mr. Scovill of New Hartford was presented by Bishop Fiske and dedicated by Bishop Olmsted. The work at Paris Hill is under the charge of Mr. William V. D. Voorhees, who is doing successful work there and at St. George's Church, Chadwicks.

THE REV. WILLIAM BOURS CLARKE, D.D., filled out twenty-five years of splendid service as rector of Trinity Church, Seneca Falls, on Sunday, September 15th. There was a

corporate celebration of the Holy Communion at which those who had been presented by him for confirmation during his rectorship made their Communion. At the anniversary service at 11 Dr. Clarke preached to a crowded congregation. By his own request no gifts were presented to him, but he allowed an offering to be made for some parochial purpose to be designated in the future. The offering, all in War Savings Stamps, was generous. On Thursday a special meeting in the new parish house was largely attended by townspeople generally and testimony was borne to the contribution Dr. Clarke had made to community life. Entertainment was furnished by the Masonic fraternity. The president of the men's club spoke on the pastoral service of the rector; Mr. William McDonald spoke of the rector's service to the community; the Rev. N. T. Houser of his relationship to the clergy; while Bishop Fiske spoke on his contribution to the life of the diocese.

All the ministers of the various religious bodies were present with the exception of the Roman Catholic priest, who would have been present had he been in town. He urged his people to attend the celebration on Thursday, and many of them were present.

CONNECTICUT

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

Daughters of the King — A Semi-Centennial —
The Advent Call — Teacher Training

THE ANNUAL meeting of the diocesan council of the Daughters of the King will be held in St. Paul's Church, New Haven, on the first Thursday in November.

THE CHURCH OF ST. JOHN THE EVANGELIST, Yalesville, celebrated the fiftieth anniversary of the laying of its cornerstone on Sunday and Monday the 15th and 16th. On Sunday the Suffragan Bishop, the Rev. George H. Heyn, and the priest in charge, the Rev. Arthur Greenleaf, rector of St. Paul's Church, Wallingford, took part. On Monday evening a reception in the town hall was attended by a number of former rectors and ministers in charge. This church has been for the past twenty-five years without a resident minister.

AT A CONFERENCE of the Special War Commission and a committee of the Woman's Auxiliary on the 9th, it was decided that Connecticut should take part in the nationwide "Advent Call to the Women of the Church". The afternoon session of the annual meeting of the Auxiliary, to be held in Holy Trinity parish, Middletown, on Friday, October 4th, will be devoted to considering ways and means of carrying out the purpose of this call.

TUESDAY, November 5th, has been fixed for the inauguration of the new Dean of Berkeley Divinity School, the Rev. William Palmer Ladd. On the Wednesday, Thursday, and Friday of the same week the faculty are arranging for a clerical conference on Church work. The topics will be: Wednesday, The Conduct of Church Services; Thursday, The Church and the War; Friday, Religious Education.

TWO SONS of the Rev. James W. Bradin, rector emeritus of St. John's Church, Hartford, have recently enlisted in the national service. Percival, the elder son, has been appointed a first lieutenant in the motor corps division and expects soon to sail for France. He is an alumnus of Trinity College. John H. Bradin has enrolled in the students' army training corps and will enter Yale.

THE ANNIVERSARY of the sending of Connecticut soldiers to France on September 14,

1917, was more or less commemorated in our churches on Sunday, the 15th. Sermons emphasized the needs of the hour.

THE INTERNATIONAL TEACHER TRAINING DRIVE will be given direction in Hartford on Sunday the 6th of October. The local and suburban clergy are asked to make the subject that of their morning sermons. In the afternoon a community teacher training conference under the direction of Dr. Bradner and Dr. Littlefield will be held and a strong effort will be made to encourage the formation of teacher training classes.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.

At Ocean City

THE ATTEMPT to raise funds for a concrete foundation for the Church of St. Paul's-by-the-Sea, Ocean City, has been successful. The work of building has begun and the entire \$800 needed is in sight. The new foundation will be permanent, while the former piling plan was very expensive because of salt water rotting, and the necessity for frequent replacement. The congregation was divided into two teams, the men's and the women's, with the rector, the Rev. William T. Reynolds, as chairman. The foundation is to be built of blocks and will doubtless be finished by October 1st.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Appreciation for Bishop Darlington's Patriotic Efforts

THE HON. W. FRANK JANES, representative in Congress from the Twelfth Michigan District, in a recent speech before the House referred in a complimentary way to a pamphlet written by Bishop Darlington, and circulated by thousands among the German-speaking population of Pennsylvania, New York, and other states. This was issued while the United States was still neutral, and was designed to show the German-American that the tie to Germany by language was not so strong as the ties of religion, justice, and honor which should bind all Germans in America to the United States, if it should enter the war, and to Great Britain, France, and Italy, which were already engaged in the combat. The German

Have You Trouble Meeting Your Apportionment? The Man Who Knows Gives

Help your congregation to be a "knowing" one
by increasing the number of subscribers to
The Spirit of Missions in Your Parish.

Subscribe Now \$1.00 a year

THE SPIRIT OF MISSIONS

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

HOOPING-COUGH

OR CROUP

The Celebrated Effective Remedy
Without Internal Medicine.

Roche's Herbal Embrocation

will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO AND RHEUMATISM
W. Edwards & Son, London, England
ALL DRUGGISTS, or E. Fougere & Co., 90 Beekman St., N. Y.
No increase in Price.

language newspapers in this country at that time were practically all pro-German, and Bishop Darlington's leaflet in the German language was probably the first widely-circulated printed matter to oppose the views of the pan-Germans. He received letters of thanks for it from the Archbishop of Canterbury, Sir Gilbert Parker, and others of England, and from President Poincare of France through Prime Minister Ribot and Consul Liebert of New York, and also from Ambassador Jusserand at Washington. Dr. Odell in the *Atlantic Monthly*, when he faulted the clergy for not being patriotic, probably never heard of this pamphlet, or of Bishop Darlington's many other war activities. The Bishop is head of the Serbian Church Relief Fund of America, was special appointee with Rabbi Wise and Father Clifford to receive formally the Alsace-Lorraine delegation when it arrived in this country, and was selected by the Greeks to receive Archbishop Meletios, Metropolitan of Athens, and his attendant representatives of the synod in Carnegie Hall, New York, Saturday night, September 14th, with the Rev. Mr. Lacey and Father Dabovitch, Serbian Archimandrite, and his chaplains.

Bishop Darlington's fugitive poems on the war have also had wide circulation through the *New York Times* and the *New York Herald*, from which they have been copied in many parts of the United States and Canada. On August 5, 1918, the anniversary of Great Britain's entry into the war, he secured a meeting of the American Order of Cincinnati, the Sons of the Revolution, and the Sons of the American Revolution in France's Tavern, New York, where Washington bade farewell to his officers, and secured over sixty signatures, including those of ex-President Roosevelt, ex-President Taft, ex-Justice Hughes, Governor Whitman, and others, to a cablegram of congratulation to David Lloyd George which, was answered the next day by the English prime minister. The resolutions have since been handsomely engrossed in book form and sent to London for preservation. As July 4th is American Independence Day, so the Bishop suggested that August 4th should be celebrated hereafter on both sides of the Atlantic as "Dependence Day", showing that England can be depended upon to keep her treaties to little Belgium and the world, and evidencing the interdependence of our two great nations.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop

Clericus—Parishes Unite for Winter—Parish House Turned Over to War Recreation Board

THE BISHOP and most of the Louisville clergy have returned from their various summer vacations and are planning aggressive work for the fall and winter. While in this southern climate vacations are necessary even in war time, in nearly every case it meant merely a change of place, not cessation from activity, since all conducted services, preached, or exercised their ministerial functions in various ways, often supplying services where they would otherwise not have been held.

THE LOUISVILLE CLERICUS held the first of its fall meetings in the Cathedral House on Monday, September 16th. The meeting was devoted to discussing arrangements for the provincial synod and matters of Religious Education. The Bishop appointed the clericus committee on arrangements for this synod which was to meet in Louisville from November 12th to 14th, but has since been postponed till 1920. Chosen before adjourning for the summer, the new

**Books by
BISHOP GORE**

The American visit of the distinguished Bishop of Oxford lends new interest to his books—

The Religion of the Church

As presented in the Church of England. Paper, 50 cts. Cloth, 75 cts.

"The publication shows that bishops can still be looked to for leadership at once scholarly and popular and courageous."—*Bishop Hall*.

The New Theology and the Old Religion

Cloth, 75 cts.

This book was a large factor in bringing Reginald J. Campbell to the Church, as stated by him in his "Spiritual Pilgrimage."

Orders and Unity

Cloth, 75 cts.

Treating of the relation of the Threefold Ministry of the Church toward Christian Unity.

The Basis of Anglican Fellowship

A Letter to His Clergy. Paper, 30 cts.

PUBLISHED BY

Morehouse Publishing Co.
Milwaukee, Wis.

IN ONE VOLUME

**Bible, Prayer Book, Apocrypha
Bound Together**

A MOST CONVENIENT FORM

Made expressly and exclusively for the Morehouse Publishing Co., by the Oxford University Press. Printed on thin India paper, each handsomely bound, in three styles as follows:

0150x—32mo, Bible pearl type, P. B. bourgeois, size 5 5/8 x 3 1/2 inches, French morocco\$5.20

1330x—24mo, Bible minion type, P. B. long primer, size 6 1/8 x 3 3/4 inches, French morocco..... 5.75

913 —32mo, Bible pearl type, P. B. bourgeois, size 3 3/4 x 5 1/4 inches, French morocco, divinity circuit, leather lined, silk sewed..... 6.50

Morehouse Publishing Co.
Milwaukee, Wis.

**A SAFE and ATTRACTIVE PLAN
For Women's Church Organizations and
War Relief Societies
TO RAISE MONEY**

Mrs. Gutgesell's Christmas Novelty Gift Book
Consisting of over one hundred EXCLUSIVE Christmas
Cards and Novelties for Christmas Gifts.
NO INVESTMENT. SPLENDID PROFITS.
For information and Testimonials from Churches who
have used the plan, address:

MRS. A. A. GUTGESELL MINNEAPOLIS, MINN.
400-402 Sixth Avenue South

Half-Tones
Zinc Etchings
Electrotypes
Wood-
Engraving
**MANDEL
ENGRAVING
COMPANY**
Engravers
for This
Publication
Write for
Samples
CAWKER BLDG MILWAUKEE

SERVICE FLAGS



Church and Home

You not only show your patriotism but your neighbors know that you have contributed one or more for your Country's Service.

These handsome flags are made of bunting with any desired number of Stars sewed thereon, and are furnished in the following sizes, for churches and other institutions, showing (by the number of stars in the center) how many from that address are now serving in the

Army, Navy, or Aviation Corps

Sizes.	A G		Eureka		Wool	
	Cotton.	Bunting.	Bunting.	Bunting.	Silk.	Silk.
12x18 in.	.50	.80	1.20	2.50		
16x24 "	.80	1.25	2.75	3.25		
2x3 ft.	1.25	2.00	3.60	6.50		
3x5 "	2.50	3.50	6.00	12.50		
4x6 "	3.25	4.75	9.75	20.00		
5x8 "	4.75	8.00	14.00	34.00		
6x9 "	6.50	12.00	17.00	****		

Prices include 1 to 10 stars sewed on. Additional stars, sewed on, 10 cents each—Extra loose stars, 5 cents.

Flags with more than three stars are made to order

Write for prices on U. S. and Allied Flags
All Flags sent postage paid upon receipt of price

Central Supply Co.
Gary and Front Sts., Wheaton, Ill.



CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

72 Madison Ave., New York



**MENEELY
BELL CO.**

TROY, N.Y.

AND
198 BROADWAY, N.Y. CITY

BELLS

Memorial Bells

A SPECIALTY
Have Supplied 32,000

**McShane's
CHURCH
CHIME
Bells**

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



ESTABLISHED 1856

MENEELY & CO. WATERLIET
(West Troy), N. Y.

THE OLD
MENEELY
FOUNDRY

**CHURCH
CHIME
& OTHER
BELLS**

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

president is the Rev. Edward C. McAllister, and the new secretary, the Rev. Herbert S. Webster.

IT HAS been decided to unite the parishes of St. Andrew's Church, and Calvary Church, Louisville, for a period of six months beginning with October. These two of the larger and older parishes of the city are situated within less than four blocks of each other and it is proposed to unite them under the rectorship of the Rev. John S. Douglas, rector of St. Andrew's, services being held in each in turn during alternate months. The Bishop and the vestries of the two churches have approved the plan, and after the trial period of six months, should it prove successful, it will probably be continued for a longer period. Beginning October 1st the services will all be held in Calvary Church, returning to St. Andrew's for the month of November. Calvary parish has been without a rector for more than two years, the present incumbent, the Rev. Harris Mallinckrodt, having been absent most of the time at Camp Shelby and previously on the Mexican border, with the regiment of which he is chaplain. The congregation however refused to accept his resignation.

THE BISHOP DUDLEY MEMORIAL PARISH HOUSE of the (colored) Church of Our Merciful Saviour has been turned over to the War Recreation Board for use of the Negro Soldiers' Club, for which it is admirably adapted. At the recent opening, the house was decorated and a special orchestra furnished the music. Addresses were delivered by Col. F. A. Hamilton of the 801st Infantry and the secretary of the local War Camp Community Service Board.

THE DEAN of Christ Church Cathedral announces that the Bishop of New Jersey and the Bishop Coadjutor of Colorado will hold a joint mission in the Cathedral between the First and Second Sundays in Lent. Dr. Matthews and Dr. Johnson held an eminently successful mission in the Dean's former parish, St. Mark's, Louisville, about six years ago and a subsequent one two years later, and the announcement of their third visit is received with great pleasure and anticipation.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Death of Mother of Two Dead Soldiers —
Memorial Service at La Porte

ON THE FIRST Sunday in August a memorial service for Lieut. Hamon Gray crowded St. Paul's Church, LaPorte (Rev. Dr. F. J. Barwell-Walker, rector), with about one thousand of those who would do honor to the hero and show sympathy for his mother. On September 9th, following a requiem in the morning, the church was crowded again, this time for the last rites for the mother, Mrs. Orianna Gray, who never recovered from the shock of the loss of her second son in the service of his country. Dr. Walker delivered an address.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Visitor from the Chung Hua Sheng Kung Hui—
St. Mark's, Seattle

THE RT. REV. GERALD HEATH LANDER, D.D., Lord Bishop of Victoria, Hongkong, has been a visitor in Seattle the past week. On Sunday morning the Bishop, preaching in St. Mark's Church, said: "The English can never express their gratitude for the opportune entrance of the United States into the war." "There is not an English heart in

all the world but thrills with thankfulness over the news of the brilliant victories the American army has achieved in the last few days." On Monday the clergy of the Seattle Deanery were invited by the Rev. E. V. Shayler, rector of St. Mark's, to meet the Bishop at the rectory. They were also his guests at luncheon served at the China Club, where the Bishop gave an address on China, and particularly his own diocese.

THE MEN'S clubroom of St. Mark's Church, Seattle, has been converted into a dormitory for enlisted men who spend Saturday and Sunday nights in the city. It has been very difficult and expensive for these men to obtain sleeping quarters, and in view of this fact the parish, under the auspices of the woman's guild, has fitted the room with accommodations for about thirty-five men. Cards of invitation will be left each week at the Soldiers' and Sailors' Club, and it is planned to arrange entertainments for the men on Saturday evenings. Later some plan may be found whereby breakfast may be served to the men. And there will be no charge for this hospitality.

St. MARK'S settlement work has been removed from its previous site to the center of a more thickly populated district, and in



Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late
King Edward VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, etc.

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

MOWBRAYS

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

SUPPLY EVERYTHING for the CHURCH

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

SPAULDING & CO.

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention

Send for Our New Catalogue

Michigan Ave., and Van Buren St.
CHICAGO



What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D.D., President
William Jay Schieffelin, Esq., Ph.D., Treasurer
Rev. James Empringham, D.D., Gen'l Superintendent

Send for free sample copy of "TEMPERANCE".
This periodical has the largest circulation of any magazine
of its kind in America. Address

Church Temperance Society
214 Metropolitan Tower
New York City

ATTENTION!!!

CHURCHMEN EVERYWHERE

UNDER DIRECTION OF THE WAR COMMISSION
THE DEPARTMENT OF ARMY AND NAVY WORK
OF THE BROTHERHOOD OF ST. ANDREW
is keeping the Great Honor Roll of the Church.

RECTORS AND LAYMEN

Send us the names of enlisted Churchmen and
their Military Addresses.

ENLISTED CHURCHMEN

Send us your names and write us your wants.
We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. Finney, Chief Secy. F. S. Titsworth, Exec. Secy.
Church House, 12th and Walnut Sts., Philadelphia, Pa.

CHURCH FURNISHINGS

In Gold, Silver, and Brass

CHURCH and CHANCEL FURNITURE

Write for Catalogue

For Episcopal Churches

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



the future will be known as St. Mark's Mission House. Three adjoining houses, which will ultimately be converted into one building of eighteen rooms, have been leased. These houses, in which the deaconess will have her headquarters, will be used as a home where working girls may live at most moderate rates. In connection, a building has been erected to be known as St. Michael's Chapel, which will be dedicated by Bishop Keator on St. Michael's Day, with other services throughout the week. This building will accommodate societies and be used for a Sunday school and a free kindergarten for poor children, as well as for religious services. The religious phases of the work will be along ideas entirely new on the Pacific coast, and will center around a choral celebration at 10 o'clock every Sunday morning, which the children will be required to attend in lieu of the ordinary Sunday school. Each group of children will be seated with a monitor, and the class organization will be maintained in meetings, etc., throughout the week.

The services, of unique character in their appeal through ritual, colored vestments, lights, incense, will be an endeavor to develop Christian work among our humbler citizens along what may be termed, truly Catholic lines. Dr. Garrett, of the University of Washington, is chairman of the board of directors.

ST. MARK'S has purchased a lot, in the North Broadway district of Seattle to meet the needs in that section for a Sunday school for children of the Church. A building will be erected and the third Sunday school of St. Mark's parish organized.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Grace Church, Pittsburgh—East Connellsville—
Clerical Union

SUNDAY, SEPTEMBER 15th, was a special day in Grace Church, Pittsburgh, for it was the sixty-fifth anniversary of the church's opening. A large gathering of the different parish organizations was present at an early celebration. At Morning Prayer the Church school attended in a body with a number of the parishioners. The rector, the Rev. William Porkess, preached a special sermon commemorative of the event. From Grace Church two have gone into the ministry of the Church, a Y. M. C. A. worker and a graduate nurse, members of the parish, are now in France, and a good list of young men are in war service.

THE BUILDING of Trinity Church in East Connellsville, formerly New Haven, has long been in disuse and in increasing disrepair, because the people formerly connected with the congregation have died or moved away. Within two years the Rev. Mr. Slayton, of St. Peter's Church, Uniontown, with the assistance of his curate, the Rev. Mr. Kanaga, has started a mission in Connellsville proper, which has met with hearty coöperation. Property has been purchased on a prominent corner, a dwelling-house on a large lot has been turned into a chapel and parish house, and repairs made in a handsome way, most of the work being done by the people themselves. On Monday evening, September 16th, the Bishop, accompanied by the Rev. Messrs. Slayton, Kanaga, Barlow, Goldsmith, and Diggles, opened the building with a brief service, with addresses, followed by a reception with refreshments. Everything now looks favorable for the future of this interesting mission.

THE MONTHLY meeting of the Clerical Union was held on Monday, September 16th, in St. Peter's parish, Uniontown, with attendance of twenty-three clergymen. The

Rev. Louis E. Whittemore read a paper on Church Unity, which was followed by discussion. The women of the congregation served dinner, and after the meeting the guests were taken for a drive to "The Summit", one of the highest points in that mountainous region.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
At Peoria and at Warsaw

THE SERVICE FLAG of St. Paul's Church, Peoria (Rev. H. L. Bowen, rector), now carries fifty-two blue stars, a red cross for a nurse in active service, and a red star for a woman in special war service in France. Mr. A. E. Saunders, candidate for orders, for the past year assisting in parish work at St. Paul's, has enlisted in the marine service and is awaiting call. The *Christian Nurture Series* has been introduced into St. Paul's Church school, with thorough provision for effective use. St. Elizabeth's Guild has recently given \$100 to the parish endowment fund in memory of Miss Rose Scoones. This fund now amounts to over \$10,000, all accumulated within the last two years. The rector has been again appointed a speaker on the Liberty Loan committee of Peoria county.

THE RECTORY of St. Paul's parish, Warsaw, has undergone thorough renovation and interior redecoration. Dean George Long, the rector, who has served as civilian chaplain at Camp Dodge for several months, has resumed parochial activities and duty on several important diocesan committees. He is chaplain of the Quincy regiment of the Illinois Reserve Corps.

GATHERING UP BASKETFULS

THE GREAT WAR has made us see, as never before, the scriptural reasons for food conservation. But food conservation does not consist only in a gathering up of fragments, in the saving of scraps that would otherwise be thrown away, in the using of various kinds of war bread, and in the taking of one lump of sugar instead of two.

The canning season always brings great opportunity for the conservation of food grown on the farms. Time and time again in the last decade, because of our faulty system of distribution of food products, various crops have been plowed under because the return was so low that it would not pay to take the food to market. In addition, thousands of dollars' worth of food are wasted in our cities because of the displays or the failure to sell the food before it begins to spoil. It will be a task of real value for the relief of suffering, better economic return, and for the winning of the war, if the food thus wasted can be conserved. Canning clubs among girls and women could work either in coöperation with a community kitchen, where there is one, or could undertake the task of canning food in the church kitchen. The Government will give assistance to those who need it.

In the country such work would not only help in making every local rural community self-sustaining from the food standpoint during the winter, but it would also be

SCHOOL FOR NURSES

New Jersey

CHRIST HOSPITAL
JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly. Apply to
SUPERINTENDENT.

COLLEGES AND SCHOOLS FOR GIRLS

Illinois

ST. MARY'S KNOXVILLE ILLINOIS
A CHURCH SCHOOL. (JUNIOR COLLEGE)
Rev. C. W. Leffingwell, D.D., Rector and Founder (1868).
Miss E. P. Howard (1892), Principal
ST. MARTHA'S affiliated with St. Mary's
A SCHOOL FOR YOUNG GIRLS
Unique and beautiful Home for Girls under fourteen. EMMA PEASE HOWARD, Principal and Founder (1910).

Iowa

Saint Katharine's School
Davenport, Iowa

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

New Hampshire

St. Mary's Diocesan School for Girls

CONCORD, N. H. A home school in pleasant surroundings. Intermediate, college preparatory, and general courses, including Household Economics. Attractive campus with grounds for outdoor sports. MISS ISABEL M. PARKS, Principal. MISS MARY E. LADD, Vice Principal.

New York

Saint Mary's School
Mount Saint Gabriel

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

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

Cathedral School of Saint Mary

Garden City, N. Y.
A country school with city advantages
MIRIAM A. BYTEL, Principal

North Carolina

ST. MARY'S. An Episcopal School for Girls

Founded 1842. Full College preparation and two years advanced work. Music, Art, Elocution, Domestic Science, and Business. 14 Modern Buildings, 25-acre Campus in mild Southern Climate. Moderate rates. Address REV. GEO. W. LAY, D.C.L., Rector, Box 18, Raleigh, N. C.

Vermont

BISHOP HOPKINS HALL

An endowed school for girls overlooking Lake Champlain. Well equipped buildings. All out door sports. College preparatory and general courses. Write for booklet. Miss Ellen Seton Oden, Principal. The Rt. Rev. A. C. A. Hall, President and Chaplain. Box 2, Burlington, Vermont.

Wisconsin

MILWAUKEE-DOWNER SEMINARY

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

profitable. The surplus products could be sold either in the community itself or through the Women's Exchange of the nearest city. It is the hope of the Government that many churches will assist in food conservation in these and other ways.

THE COMING OF AUTUMN

I marked the Summer pass:
 For days the wind blew angrily,
 With now and then a breath of heat,
 That sapped the life from men,
 Who would, yet could not, flee
 The sounds that beat by night and day
 On door and window-glass,
 Till all the land was like a prison-pen,
 Where, weary as the crew on stormy main,
 We prayed for rest, we prayed for rain.
 One night twice came a lull,
 Then, after fiercer blast,
 A pattering music sweet—
 I fell asleep,
 And when the night was past
 I woke in calm so deep,
 So deep, and yet not dull:
 And going forth into the morning clear,
 Lo! Autumn whispered, "I am here."

IDA AHLBORN WEEKS.

HEALTH THROUGH ENJOYMENT!

IN STARTING a club to boost outdoor winter recreation, university women at Madison have set an example which could be followed with profit by men and women of all ages throughout the state. More outdoor play would improve health, morals, and working capacity. The ever-present tendency of people who most need such assistance to take themselves too seriously is especially manifest in wartime. These are trying times at best and we need all the "pep" we can gather.

Most of us have not sufficient enthusiasm and real love of cold outdoor air and our backbones are too wobbly to keep up good intentions along this line without assistance. The formation of clubs offers a means of actually supporting one another's resolution and of resisting the tendency of well-fed and comfortably housed people to laze around like a lot of senile household cats and fat, wheezy, old poodle dogs.

Most good, too, is secured if one is getting fun out of his outdoor sport. There is nothing but nonsense in the Indian saying: "No smart, no cure" as applied to health and disease. Personally, I should rather be right down sick than a health seeker who has to keep his mind solely on his insides.

We are sociable people as a rule and we like companionship. A club's chief usefulness lies in bringing like-minded people together to do things that would be hopelessly stupid if attempted alone.

Practically all forms of sport and recreation are costly. People of moderate means, therefore, need to split the costs into shares within their means. A club can build and maintain a sporty, exhilarating toboggan slide, for example, which would be too big an undertaking for most individuals.

A jolly play hour is just as good for the middle aged as it is for children. But it is much harder to arrange for. A brisk, cold wind will frequently blow away a "budding grouch". A bit of physical play will almost certainly knock a lot of unhealthy notions, thoughts, appetites, and worries out of our minds.—*Wisconsin Health Bulletin.*

SPIRITUAL MINISTRATION OF THE Y. M. C. A.

YOU CAN get any opinion you want on the work of the Y. M. C. A. in France. It is overdone, it is underdone, it isn't done at all; it is narrow, it is bigoted, it is too

generously broad; there is no singing worth speaking of, and why don't you have something besides hymns? But here's a little incident that happened the other day.

An American lad, with nerves shattered by what he had seen at the front, was going out of his mind. He had had the experience before and was in an agony of anticipation.

A Roman Catholic, he was most anxious to confess. He could not speak French and the only available priest could not speak English. "Is there anyone here who can speak French?" asked the priest. The Y. M. C. A. woman running the hotel knew the language. So the three retired into a quiet room and the American soldier confessed his sins, through a Protestant woman to a Roman priest, in a Y. M. C. A. hut in France.

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School
 Middletown, Connecticut

The 65th year begins September 17, 1918.
 Address Rev. WILLIAM PALMER LADD, Dean.

New York

General Theological Seminary
 CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.
 Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.
 The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Tennessee

Theological Department
 OF THE
University of the South
 SEWANEE, TENN.

For catalogue and other information address
 Rev. C. K. BENEDICT, Dean.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-sixth session opens Wednesday, September 18, 1918. Special students admitted. For catalogues and other information, address
 THE DEAN,
 Theological Seminary,
 Alexandria, Va.

COLLEGES AND SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.
 For catalogue address
 Rev. J. H. MCKENZIE, D.D., L.H.D., Rector,
 Box K, Howe, Ind.

Minnesota

SHATTUCK SCHOOL
 College Preparatory with Military Drill
 C. W. NEWHALL, Headmaster Box J, Faribault, Minn.

New Jersey

FREEHOLD MILITARY SCHOOL
 For 65 select young boys. Just enough of the Military training to inculcate habits of obedience, promptness, orderliness, and self reliance. Study and play carefully supervised. One teacher to 10 boys. "The school with the personal touch."
 MAJOR CHARLES M. DUNCAN, Box 91, Freehold, N. J.

New York

Hoosac School
 Hoosick, N. Y. 30 miles from Albany, N. Y. (In Berkshire region)

College and business preparation. A Church School. Athletics, Football, Hockey, Baseball, Military Drill. School year begins September 25, 1918.

For catalogue address

Rev. E. D. TIBBITS, D.D., L.H.D., Rector
 E. E. WENTWORTH, M.A., Harvard, Head Master
 Rt. Rev. R. H. NELSON, D.D., Albany, N. Y., Visitor

TRINITY SCHOOL

139 West 91st Street, New York
 Founded 1709
 Primary, Grammar, and High Schools.
 Prepares for all Colleges.

210th Year Begins Monday, Sept. 23rd

Tennessee

Sewanee Military Academy Sewanee Tennessee
 2,300 feet elevation in the Cumberland Mountains. Ideal health conditions. Broadest certificate privileges. Highest Rating War Department. Best moral and social influences. Owned and controlled by the twenty Southern Dioceses of the Episcopal Church. For Catalogue Address the Superintendent.

RACINE COLLEGE

RACINE, WISCONSIN

Students' Army Training Corps Unit open October 1st. Men over eighteen and subject to Government Draft may enter.

Mess, shelter, clothing, medical attention, and tuition at Government expense; and a salary of \$30 a month. Register now.

B. T. Rogers, D.D., Warden.