

The Living Church

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

VOL. LXIV

MILWAUKEE, WISCONSIN, DECEMBER 4, 1920

NO. 5

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

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MARK HOW men drain every cup of pleasure, until sensibility wears out; and then health wears out; and then ability to feel wears out. Give me the poet or teacher who will put a true picture of this before men, and he shall do the age a golden service.—*H. R. Havcis.*



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EDITORIALS AND COMMENTS

Preaching and Teaching Missions

WE are in the midst of the two weeks in which the establishment of preaching missions throughout our parishes was recommended by the Nation-wide Campaign department. How widely it has been found possible to carry the suggestions into effect we are unable to say. The number of trained missionaries in the American Church is not very great, and the few who have specialized in that work are called upon on a scale quite beyond their ability to meet the demand. We think it likely that *real* preaching missions, such as are ordinarily understood by the term, were attempted on a rather small scale in response to this invitation. Indeed few trained missionaries care to enter upon such an attempt unless there has been local preparation for the mission extending over a period of from six months to a year. The department did not allow nearly sufficient time for such a plan to be carried out. Probably that was not the plan its authors had in mind.

But on a much more modest scale we hear of the plan being adopted in many parishes. A number of dioceses have arranged a general series of exchanges whereby the clergy should change off with one another for a series of several days' preaching during this two-weeks' period. Various schedules of services and of topics have been prepared.

This issue of THE LIVING CHURCH will come in the midst of such a series of services in many parishes. It is our principal purpose at this time to urge our readers of the laity to attend these services as regularly and as fully as opportunity may permit. But also we desire to suggest that wherever practicable these services be made preliminary to a true preaching mission to be held a year or two years later. It is by no means too early to prepare for such a mission thus far in advance; and the hastily arranged series of services now in progress should have a definite point of focus. That point may easily be made a true mission to the community at large at some future date.

WE HAVE spoken of a "preaching" rather than of a "teaching" mission. The two proceed on quite different lines. Father Sampson, in his admirable little book, *In Praise of Teaching Missions*, reminds us that though "the apostles preached both the parochial and teaching missions", the two are quite distinct. "St. Paul, for example, always began when he went into a new district to preach what we should call the parochial mission—that is, repentance towards God and faith towards our Lord Jesus Christ unto remission of sins. St. Paul, however, made it a practice, as far as he was able, in spite of his enormous missionary labor over the greater part of Asia, to return again to these same Churches for this other sort of mission, the teaching mission of the Holy Spirit—namely, the strengthening and confirming of

the members of the Church in their spiritual life, faith, and obedience. These frequent revisits of St. Paul to the Churches which he had founded were to strengthen and confirm the faithful, and in these revisits we may find the ideal of these teaching missions of the Holy Spirit, their aim and their object. In Acts xiv. 22 we read, 'They'—that is, Paul and Barnabas—'returned to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the Kingdom of God.' Again, in Acts xv. 41, Paul went through Syria and Cilicia 'confirming the Churches'. Here then you have stated in brief the original of these missions of the Holy Spirit, and it is from this example, and with the same end in view, I have taken my ideal of a teaching mission, closely identifying them with the work of the Holy Spirit and our Lord's command to His apostles." In the Epistle to the Romans "we have the subjects and characteristics of the preaching of both missions combined in the one Epistle—the first eleven chapters containing the subjects of a converting mission, the next four a confirming mission" (*In Praise of Teaching Missions*, pp. 15-17, 19).

A preaching mission is a distinct effort to reach people who are not ordinarily found within range of the Church's voice. They do not go to church. They are neither on our parish rolls nor, generally, on the membership lists of any other religious body. They are, therefore, not easy to reach.

Wherever the present missions are reaching people of this class, it is well. For the most part, however, that is not the attempt now under way. The present movement is more accurately that of the teaching mission; what Father Sampson terms the Mission of the Holy Spirit.

And that is the right beginning. We are becoming aroused to the appalling losses that we sustain annually from the drift away from the Church into indifference and irreligion that accounts for so large a number of the erasures from our parish lists. Our confirmations scarcely counterbalance this great loss, and so the growth of the Church is very slow. Many writers, and particularly the returned chaplains, have commented on the complete ignorance of the simplest things concerning the Church that was shown by most of our soldiers who called themselves Episcopalians. We have somehow not interwoven *the Church* into the warp and woof of the *life* of our people—except among a comparatively small number.

If we can reach the full number of our own people by the teaching missions now proceeding we are making a splendid beginning. That is only possible if the present missions have been carefully worked up during the previous months of the autumn. The lapsed and lapsing communi-

cants should be the principal objects of our present solicitude. The parish calls made by the Nation-wide Campaign groups are concluded now. The rector should have a better idea than he has had before as to who are the "lapsed" on his parish rolls and who are lapsing. The lapsed may not, on a considerable scale, be reached by this present effort; the lapsing ought to be turned back to their allegiance to the Church. Conversion, in its literal meaning, is their need. The test of the success of this present movement hinges upon whether these are or are not reached.

But this present somewhat unprepared series of missions should have a larger perspective as to the future. Let us make it our present purpose to mobilize the largest possible number of our own people for work. Let us present to them the grave danger that confronts our own nation and our own particular community by reason of the growth of irreligion all about us. Anarchy and bolshevism feed on this irreligion. A discontent that is far from "divine" grows out of its materialism. The gospel of hate is its expression in thought and word; hate between "classes" in our own cities; hate between the races from which our American people are drawn; hate between individuals who are not drawn together by the contrary gospel of love.

This expression of irreligion in the gospel of hate is that which is undermining the American home. With the decay of home life, husband and wife are being drawn, magnet-like, away from each other and children are left with little home training. The family altar was long since silenced, the family Bible long ago consigned to the attic or the cellar. Church going has passed out of the lives of such great numbers of people that the problem of the empty pew stares many of our churches in the face; yet that is the smallest part of the problem. In the summer the automobile, and in the winter the movie, draw their thousands and thousands away from any serious observance of the Lord's day. We, descendants of Puritan and of Churchman and of Continental Roman Catholic alike, are becoming, on the whole, a secularized people; and that, in turn, will mean a democracy without ideals. In the last analysis the life of the nation is sapped by the very conditions that are now sapping the life of the Church.

AGAINST all of this the Church must take a pronounced stand. And that means that in this Advent mission we must gather our own forces together for a parish-wide, and city-wide, and nation-wide demonstration against the forces of irreligion. Not for their own sake, not even for their individual learning, must this present mission be preached to our own people who will attend. A year may well be spent in preparation for that larger mission. It will be necessary to appraise the spiritual and social forces in the regions about each church and to determine which forces tend to elevate and which to pull down our people. A census of many city blocks, as the basis of a card catalogue of individuals to be reached, must, in many places, be created. How to reach these people may well occupy the attention of entire congregations during the coming year. Many of them must be called upon in their homes; some of them several times. Their home problems must be intelligently understood; the congregation must divide itself into groups to study these various community problems with a view toward applying the principles of the gospel to them in concrete form. So, in preparing for a really serious mission a year or two years ahead, such curious problems as those of housing, and the relation between pay envelopes and the cost of living, and sickness in many homes, and continued drunkenness and why it continues in spite of constitutional amendments and Volstead acts, and the care of children, and infant mortality, and unemployment, and marital infelicities of many natures, will be incidents of the preparation. We shall demonstrate the need of *trained* social workers in our parishes, be they sisters, or deaconesses, or unattached women. We shall learn that there is no hard and fast line between the spiritual and the material in life and that each so reacts upon the other that the religious life depends in great measure upon a normal social life, and a normal social life needs the Christian religion to be its mainstay.

An Advent mission that will prepare any congregation

for this greater mission that is possible only as the fruit of long and systematic preparation is our present need. Churchmen must be made better Churchmen. Intelligence in religious and social problems must be stimulated. We must consolidate upon a *teaching* mission.

Above all, our people must learn the power of the sacraments. The scantily attended early communions must be made the chief element in the spiritual invigoration of our people. They must appreciate the necessity for obtaining this power before they can help in solving these problems of fitting a people into their dignified place in a democracy—problems that are spiritual at their base.

Now is the time to raise up our people to a conception of their duty and opportunity as Churchmen. This is the fitting conclusion of the Nation-wide Campaign for the present year.

WE have already printed the information that the Society of the Fatherless Children of France will wind up its affairs immediately after January 1st. New adoptions have been invited throughout the present year and continuance of previous benefactions through the auspices of the society has been urged. The society has served on a large scale as an intermediary between the American benefactor and the French child, and has continued, since its beginning early in the war, to transmit contributions and see that they were properly delivered to the various children.

It has also been explained that all payments on behalf of the children have been made in francs, regardless of the value of the franc in American currency. As American benefactors paid \$36.50 a year for each child adopted, the decline in the value of the franc has enabled the society to establish the "benefit of exchange fund" to which the profit on exchange is credited. A statement made in October showed that from that fund alone 81,606 adoptions and 9,170 renewals had been made, the latter on behalf of orphans whose benefactors had dropped out. Those who have assisted according to the plan of the society have therefore helped on this wider scale which the changing rate of exchange has made possible in varying degrees.

After January 1st the society will no longer act as intermediary. The New York and Paris offices will be kept open for some months in order to adjust any questions that may arise as to transactions already made, but benefactors are asked, after that date, to deal with the children direct. It need hardly be said that the need continues to be urgent and the distress keen. Reconstruction has not yet resulted in normal living. American coal is shipped to France at \$55.00 a ton, the equivalent of more than 800 francs. What those even in ordinary circumstances are to do about it one cannot think. It is certain that many benefactors have become attached to their foster children and will desire to continue assistance until these shall be able to support themselves.

THE LIVING CHURCH was among the first to bring this society to the attention of the American public. The society began in a small way in Paris. The frequent bombardment of the city by long-range guns resulted in a nervousness on the part of workers that accounted for many early difficulties. On one occasion a bomb exploded immediately outside the building in which the workers were housed, doing great damage. On another a clerk, driven suddenly insane by the strain on his nerves, tore up and destroyed a quantity of valuable records. It was difficult to carry on business and correspondence in two languages, and to find stenographers who could cope with that difficulty. Many of the children and of their mothers could neither read nor write, and therefore seemed unappreciative to benefactors who waited in vain for expressions of appreciation or for answers to their letters. These were among the perplexities and difficulties of those trying days of war. Yet the society was among the most successful of the many mediums through which assistance was rendered by Americans, and throughout the country local committees have been active in promoting the work.

THE LIVING CHURCH will now receive no further contributions for new adoptions. Until December 15th we will continue to receive renewals and payments already promised.

After that date we shall feel that our service in the matter is at an end, and shall trust that those who have been good enough to entrust us with their benefactions for these children will continue to render assistance to them direct so long as that shall seem to be necessary. We need hardly add that we continue in readiness to receive contributions for other benevolent funds.

ACKNOWLEDGMENTS

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 of particular French children:

14. Miss Juliet C. Smith, Denver, Colo.	\$ 36.50
269. Mr. and Mrs. H. C. Angell, Grand Rapids, Mich.	36.50
Total for the week.	\$ 73.00
Previously acknowledged	\$63,710.72
	\$63,783.72

NEAR EAST RELIEF FUND

Walter B. Whittlesey, Seattle, Wash.	\$ 1.00
St. Paul's S. S., Kansas City, Mo.71
Racine Conference Chapel Offerings	115.88
J. E. K., Hartford, Conn.	5.00
Christ Episcopal Church, Raleigh, N. C.	60.00
Miss Elizabeth P. Morehouse, Wauwatosa, Wis.*	1.00
Miss Jane L. Morehouse, Wauwatosa, Wis.*	1.00
St. James S. S., Hammondsport, N. Y.	5.00
Church of the Good Shepherd, Omaha, Nebr.*	115.00
Offering of sawmill people of Tloga, Pa.*	8.48
Kemper Hall, Kenosha, Wis.*	37.00
A member of St. Paul's Parish, Springfield, Ill.	1.00
St. Raphael's S. S., Monterey, Tenn.*	10.00
	\$ 361.05

* For relief of children.

FUND FOR HOLY TRINITY CHURCH, PARIS, FRANCE

Racine Conference Chapel Offerings.	\$ 24.40
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FUND FOR THE AMERICAN CHURCH IN MUNICH

M. L. S., Shreveport, La.	\$ 10.00
Miss Harriet C. Small, Cincinnati, Ohio.*	10.00
Mrs. Charles H. Duhme, New York City	20.00
	\$ 40.00

* For Children's Christmas Fund.

FUND FOR CHINESE MISSIONS

O. E. Johnson, Minneapolis, Minn.	\$ 5.00
Mrs. L. C. Corbett, Huntsville, Wash.	12.00
	\$ 17.00

PADEREWSKI FUND FOR POLAND

Christ Episcopal Church, Raleigh, N. C.	\$ 50.00
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FUND FOR FRENCH WAR ORPHANS

St. Matthew's Church, Enosburg Falls, Vt.	\$ 27.20
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ANSWERS TO CORRESPONDENTS

ENQUIRER.—(1) The P. B. collects are from many and widely different sources. Many were translated and edited by Archbishop Cranmer. (2) The words of institution, in substantially identical form, are common to all liturgies, and are esteemed necessary for a valid Eucharist. (3) There is no "automatic excommunication" in the Episcopal Church.

T. H.—The canonical minimum of time which a deacon must normally serve before being advanced to the priesthood is one year, but his bishop may shorten the period for special cause with the advice and consent of a majority of the members of the standing committee. [Canon 8.]

DAILY BIBLE READINGS

By THE RT. REV. DAVID LINCOLN FERRIS, D.D.

(For the week of the Second Sunday in Advent.)

THE HOLY SCRIPTURES

The Purpose of the Scriptures

Sunday: Romans 15: 1-14

"Whatever things were written aforetime were written for our learning"

THE general theme of Advent is the Incarnation and our preparation to extend it. But in addition each Sunday has its particular lesson. The Second Sunday in Advent is Bible Sunday, summoning us to a new and deeper appreciation of the Bible, a more systematic study of its sacred message. We must read it to be wise, believe it to be safe, and exemplify it to be consistent. It is a guide for the traveller, food for the hungry, comfort for the sorrowing, a staff for the pilgrim, and a sword for the warrior. It has Christ for its subject, God for its object, and man's destiny for its purpose. It is the foe to superstition,

the enemy of oppression, the uprooter of sin, the promise of the future, and the star of death's night. There is nothing in life to compensate for the loss to those who neglect to read it systematically and to study it diligently.

The Duration of the Scriptures

Monday: St. Luke 21: 25-36

"My words shall not pass away"

The Bible revelation is the Church's teaching. During Advent, Christmas, and Epiphany we have the revelation of God through the Incarnation: namely, the preparation for the Gift, the reception of the Gift, and the expression of the Gift. From Septuagesima to Easter we have the revelation of God through the principle of Sacrifice; from Easter to the Ascension, the revelation of God through eternal life; and for the rest of the year, the revelation of God through the Mission of the Church. Applying modern phraseology we may say that these four great seasons represent the life of an army: the first the mobilization, the second the training camp, the third the divine equipment, and the fourth the campaign.

The Application of Scripture

Tuesday: Hebrews 4: 1-14

"The word of God is quick to discern the thoughts and intents of the heart"

It is of small value to read the Bible unless we apply its precepts, commands, warnings, to our own soul. Our difficulty is to see our own condition reflected in the words we read, and then set about to make the application. The Bible should be read slowly, regularly, prayerfully. It speaks to every heart, revealing our need, rewarding our labor, condemning our indifference; it discloses our destiny and the means of attaining it; it echoes the universal cry for God and satisfies that cry with its revelation.

The Treasures of Scripture

Wednesday: Acts 17: 10-15

"Searching the scriptures daily"

The Bereans were more noble than the Thessalonians, had an open mind, sought to arrive at some definite conclusion through the search of the Scriptures, whether or not the preaching of the Gospel was a fulfilment of that which had gone before, and associating in this way God's dealings with men. To every one now as then who does this in the spirit of prayer and with an open mind there comes a blessing in the fresh revelation each time the passage is so read.

The Defensive Power of the Scriptures

Thursday: Ephesians 5: 10-20

"The sword of the Spirit is the word of God"

In the whole armor of God, here enumerated by the Apostle, mention is made of but one element of the equipment which is for defense, and that is the sword of the spirit, the Word of God. It is the weapon with which our blessed Lord met every temptation, and breathed out His soul on Calvary; it is that with which holy men in all ages have faced the supreme crisis; and which will provide for each one of us an unfailing answer to every time of need.

The Sufficiency of the Scriptures

Friday: St. Luke 16: 19-31

"If they hear not Moses and the prophets . . ."

The Bible contains the mind of God, reveals the destiny of man, and foreshadows the happiness of believers. Its commands are life-giving, its principles are binding, and its conclusions unchangeable. In it are all the admonitions one can reasonably expect to restrain one, and all the directions one may require to guide in preparation for the future. In the parable is both warning and encouragement, one for those who in this life feel no need for searching the Word of God, the other for those who "love His law".

The Constructive Power of the Scriptures

Saturday: Acts 18: 24-28

"He was mighty in the scriptures"

That was one of the qualifications which made of Apollos an eloquent man. The person whose mind is saturated with the words of the Bible, and whose life has been made to conform to its teaching, has within him the elements for building character and advancing the Kingdom of God far beyond the realization of the average Christian. As we face the unfolding year let us resolve to be more faithful in the daily reading of the Bible, more sincere in applying its precepts.

NOTES ON THE NEW HYMNAL—XLVII

BY THE REV. WINFRED DOUGLAS

HYMN 360. "Jesus, tender Shepherd, hear me".

This is one of a number of hymns written by a very young mother for her own children. Mary Lundie Duncan was a Scotch Presbyterian, daughter of the minister of Kelso, wife of the minister of Cleish. She died in 1839 at the age of twenty-five. Her hymns were published two years later in a memoir by her mother; and this tender and simple prayer of earliest childhood soon attained a wide and ever-growing usefulness.

The tunes, constructed alike in the simplest of two-part form, are both within the capacity of the youngest children.

HYMN 361. "Jesus, meek and gentle".

A Cornish priest, George Rundle Prynne, wrote this hymn in 1856, while vicar of St. Peter's, Plymouth. Some twenty years later, he published the following note regarding it.

"This little hymn . . . is commonly thought to have been written for children, and on this supposition I have been asked to simplify the fourth verse. The hymn was not, however, written specially for children. Where it is used in collections of hymns for children, it might be well to alter the last two lines of the fourth verse thus:

"Through earth's passing darkness
To heaven's endless day."

Hymns Ancient and Modern has made a different and more singable modification:

"Through this world of darkness
To the heavenly day."

But one may be permitted to doubt whether a change is desirable, and to agree heartily with our Commission in retaining the original text. Young children possess an eager ear for rhyme and alliteration; and the delight they will take from the chiming of "terrestrial darkness . . . celestial day" will make the acquisition of the two long words easy. Over-simplification of anything for children is a psychological mistake.

HYMN 362. "When Jesus left His Father's throne".

James Montgomery, son of a Moravian minister, became, after various commercial ventures, the editor of the *Sheffield Iris* for thirty-one years. He was a liberal, and was twice imprisoned for his political views; once for printing a song on The Fall of the Bastille, once for publishing an account of a local riot. A true poet and a most devout Christian, he left over four hundred hymns, the best of which gave him a place high in modern hymnody. We have seventeen of them in the New Hymnal. The one under discussion was composed in his forty-fifth year, and was first sung at the Hallam Sunday school, near Sheffield, on October 26, 1816. Its first stanza may very fittingly be sung as a carol in Christmastide, and the third on Palm Sunday.

The tune *Noel*, harmonized by Arthur Sullivan, is one of the gems of English folksong. Its very great charm, and the ease with which it is learned and sung, should make it one of the most useful melodies in the book. Being itself a Christmas carol, it may be sung with delightful effect to either "While shepherds watched their flocks by night", "O little town of Bethlehem", or "It came upon the midnight clear". For the second of these it is ideal; far more effective, especially when sung by children, than the usual tune.

HYMN 364. "Now the day is over".

When Baring-Gould's familiar evening hymn, written in 1865 for the children of Horbury Bridge, is sung by other children, it should invariably be to his own tune *Eudoxia*, No. 322. The immense popularity of Barnby's little part-song *Merrial* should not blind us to its complete unsuitability as a child's tune. When sung in parts, with the successive melodies of the alto, the bass, and the tenor well brought out by a good choir, it is quite pleasing; but when the soprano part alone is sung by children thirteen of the twenty-two syllables in each stanza are confined to a single note, and the effect is tiresome and stupid. The use of *Merrial* may well be limited to that somewhat debatable modern American rite, the sung recessional.

PSALM XIV

To the Chief Musician. By David.

The wicked
are vain and
mischievous,
The fool in his heart saith, "God is not."
They're vile, and they foul works have wrought;
No deed of good by them's begot.

yet they pre-
vail so on the
earth that
even God can
find no
perfection,
and exclaims
in sorrow.

The Lord from Heaven did scan the sons of men
To see if there were any that did ken,
That did with tears seek after God again.

"They all astray are gone,
And after evil run;

None doeth good, not one!
The workers of iniquity, are they by folly led,
Who eat up all my people as they would eat their
bread,
And call not on Jehovah, the Lord their God,
instead?"

The wicked
tremble in
the presence
of the good,

There were they in great fear;
For God is with the race that Him revere.

and the good
will eventu-
ally triumph.

Ye may frustrate the counsel of the Needy and
the Poor,

Yet the Lord God Jehovah is his Refuge safe
and sure.

Oh, that Israel's salvation were come out of Zion's
door!

When the Lord brings His sons from their exile
long and sad,

Then shall Jacob rejoice, and all Israel be glad.

DONALD A. FRASER.

DAWN

Another dawn breaks on the slumb'ring earth,
And, with it, living things spring into birth!
O thou great Orb, whose bright, effulgent ray
Gives promise of another glorious day,
We hail thee, omen of a happy morn,
For unto us a little child is born!

God spake the Word and forthwith it was done!
An infant's life, at dawn, had just begun!

O miracle of Time! O child of Earth!
A greater Sun shines o'er thee at thy birth!
Far greater splendors round thy cradle shine,
Upon thee streams the Light of Heaven, divine!
The halo of God's love surrounds thy face,
And innocence and purity and grace
Are mirrored in thine eyes! O gift of love,
Reflected image of our God above,
Precious beyond all words thou art!

With hands outstretched, and eager, longing heart,
With gratitude we take this gift, so dear,
To God renew our pledge of love sincere!

Humbly, O Lord, we bring our child to Thee!
Humbly, O Lord, we plead on bended knee,
Oh, make him Thine for all eternity!
Obedient to Thy Word, Oh, may he be
Thy son and heir of immortality!

MAY L. RESTARICK.

YOU NEVER can have too strong a will, but the trouble is we do not give that strong will up to God, to make it a vessel in which God can and will pour His Spirit, so as to fit it to do splendid service for Himself. Does not God give us all good gifts to enjoy? But the reality of the enjoyment is in the giving back.
—Rev. Andrew Murray.



SOME kind unknown friend has subscribed to the London *Morning Post* for me; and, busy as I am, I read that organ of British Conservatism with unfailing interest—sometimes, also, with profit. In this day of paper-shortage its vast pages seem unnecessarily

large; but doubtless that, too, is Conservation in one sense, if wasteful in another. The amount and quality of American news helps to explain the strange ideas so many of our British cousins have of us. In a recent issue, *e. g.*, these despatches are found:

1. A jury of women sits in New Jersey on a debt case, and absolves husband from liability for his wife's contract. (16 lines.)
 2. U. S. Merchant Marine, on October 1st, was nearly twelve million gross tons. (6 lines.)
 3. American Marines in Haiti. (26 lines.)
 4. Falling prices in U. S. Night-Riders in the South. (50 lines.)
 5. Harding's Foreign Policy on British Debt and Mexico. (60 lines.)
- Grand total, 158 lines.

In a corresponding American paper, how vastly more would be found from the British Isles! But perhaps the *Post* agrees with John O'Leary, the famous old Fenian, who said to me in Dublin years ago: "No, I'll not be returning to America. You're a very uninteresting people!"

THE ADVERTISEMENTS are always interesting. *Chu Chin Chow* is in its fifth year at His Majesty's Theatre. *George Robey* figures in *Johnny Jones and His Sister Sue*. *The Wandering Jew* proclaims itself "the sensation of the season"; but *The Right to Strike*, at the Lyric, is "a play of to-day"—also, alas!

The United States Mail S. S. Co. advertises sailings for New York via Boulogne and Queenstown. The air Post will take you and 30 pounds of luggage from London to Paris in two hours, with breakfast, for ten guineas: round trip, eighteen guineas.

The "agony" column is appealing in every sense. Widow Lady wants a kind wealthy Lady or Gentleman to help her pay a pressing debt of £350. V. A. D. Lady Driver, 2 years Ambulance, France, would drive for a doctor or hospital, near London, for expenses only. Lady will go abroad as chaperon without salary, since she contemplates a literary career. Articles for sale include a Persian lamb coat, cost 500 guineas, unworn, latest style, for half that (what profiteeress has come to grief, I wonder?); a Paisley shawl, sixty years old, for £15; motor-coat, worn twice, £15; and any number of pianos, prams, and second-hand gowns and boots.

The housing situation is evidently as desperate there as here. Six guineas a week is apparently the average charge for board-residence in the West End, and almost all prices have tripled or quadrupled since 1910, say.

Bolshevism, the coal strike, trade with Germany, and the Irish situation, are the dominant subjects of discussion. The Church Congress has its share of space, however; and it is like a breath from the tombs to find the "Church Association" regretting Dr. Knox's resignation as Bishop of Manchester and denouncing the recognition of a new African ecclesiastical province "because of the well-known Romanizing tendencies in that region."

There! I feel as if I had ridden on top of a "General" omnibus, and then had a walk along Piccadilly!

A CASE OF CONSCIENCE is reported from Constance, worthy of consideration by those casuists who approve hunger-striking suicide because the motive is good. An Austrian woman, suffering agonies from an injured spine, begged her

doctors to give her an overdose of morphine to end her life of pain. They refused; whereupon her brother told them that, if within five days they had not granted her request, he would shoot her, the responsibility falling on them. They persisting, he killed her, and is now under arrest. His motive, he alleges, was good; and had the doctors only done what she asked he would not have been forced to shoot! What is the answer? Perhaps the Sacred Congregation of the Inquisition will tell us. Meanwhile, the Deputy Mayor of Cork declares that there will be no more resort to hunger-striking.

AGAIN, AS THE election is over, I may be permitted a word of protest against the circular letter sent out from "Democratic State Committee's Headquarters, Waldorf-Astoria, New York City", under date of September 25, 1920, by Miss Elizabeth Marbury, national committeewoman, to all Roman Catholic ministers in New York State, urging them to "bring to the attention of their women parishioners" her arguments, summarized as follows:

"The two chief reasons why I am a democrat are because I am honestly convinced that, of the two parties, ours is nearer the understanding of the needs of the man in the street and of the woman who toils, and that the just treatment of our Catholic institutions, our Catholic schools, and our Catholic missions is safer in the hands of the progressive and liberal minded democrats than with the more prejudiced and reactionary republicans. Remember that the democratic convention refused to admit the Smith-Towner bill as part of our platform, considering that it menaced the control of our Catholic school system."

That this appeal was ineffectual (for whatever reason) does not make it any the less odious; but it is consistent with the attacks made by the same writer upon the Y. M. C. A. girls with the A. E. F., as reported in the papers of the summer of 1919.

MR. J. W. FAWCETT questions my description of the Sinn Fein flag as yellow and white and green, and declares it is orange and white and green. I have seen a great many flags of the so-called Irish Republic, and everyone had yellow, not orange. The two colors are not readily confused, and some of us (not Orangemen in the Ulster sense!) have a special affection for that glorious tint of flame and gold. It is a fact that yellow and white are the papal colors, and green is the color usually identified with the Emerald Isle. Ask any wearer of the Sinn Fein badge if he has orange in his lapel—and then make a note of his reply.

Mr. Fawcett queries why I published only the opinions of R. C. ministers who condemned Mr. MacSwiney's tragic suicide, so long drawn-out. The reason is clear. Our Sinn Fein friends took care to circulate those temerarious opinions which apologized for self-murder so long as it was calculated to rouse further hate of Britain; it was well to show the other side, and to demonstrate the lack of unity among R. C. theologians upon a point of practical morals concerning which the Pope could have given his infallible judgment, yes or no, in an instant.

WORD COMES FROM INDIA that the Bishop of Chota Nagpur confirmed 131 lepers and 10 untainted children at a recent visitation to the Purulia asylum. From China, I hear that Dr. Wu Ting Fang (well known as former Chinese minister to Washington, and a keen critic of Christian civilization) has purchased an island seven miles long by four miles broad, off the Canton coast, and given it to the South China mission (a Baptist agency) as a leprosarium. The island is held in trust by a local committee of Chinese Christians.

FOR THE FIRST YEAR of national prohibition in St. Louis arrests for drunkenness have been less than one-fourth the number in the year preceding. Something has happened, surely!

Some Impressions of Our Great Southwest

By the Rev. Clarence S. McClellan, Jr.

Missionary of the "Big Bend" of West Texas

DURING over two years as missionary of the "Big Bend" of West Texas along the famous Rio Grande, which has played so important a role in our nation's history, it has been my privilege and opportunity to travel along most of the Mexican Border from south of San Antonio, Texas, to the uttermost western limit of the boundary line, San Diego, California, and Tia Juana, Mexico, and also to make many an interesting excursion into the quaint and historic places of Western Texas, New Mexico, Arizona, and Southern California. To journey about this great Hispanic Southwest; to observe the strange customs of its people; to visit among the Indians; to see the wonderful, natural beauties of canyons and mountains, plains and mesas, rivers and lakes; to hear the soft accents of a foreign tongue; to step back in imagination over the centuries until you meet the early adventurers of the Spanish Conquest and the heroic padres of the Roman Church establishing their missions—these are, indeed, experiences that are noteworthy; and it seems to me not inappropriate to attempt to pass on to others a few of the impressions I have received from them.

The Great Southwest symbolizes STRUGGLE, a strife between the forces of nature and those of man. Even the plant life itself in this vast dominion dramatizes this fact. The thorns and cacti, the sturdy live oaks and locusts, the low sage brush, have been battling for centuries against the wind and storm, the heat and sand, and stand to-day like sentinels, the victors of the desert. In the far off days, when the lure of gold and adventure challenged the champions of Spanish Conquest to come into this mighty desert and endure the terrific test of vital manhood, the stage was cleared for a stupendous action between nature and man. Since then man has shown himself to be the conqueror of the soil and of every adverse condition. As you travel along the Rio Grande and especially through its valley extending from El Paso to Albuquerque and Santa Fe, N. M., and see here and there the ruins of some ancient pueblo; when you recall what the country must have been then and visualize those small companies of men penetrating into the dreary wastes of sand over thousands of miles, you marvel at the courage, the ability, and the vision that must have truly inspired those noble men. The rivers and canyons, mountains and mesas, offered nothing at first to man except struggle and death. But man came, he took up the challenge, he saw the fight through, and he won. By his own skill he converted a waste California into a paradise of palm, fruit, and flower. He established a home far out on the plains and in the shadow of the canyon's walls. He worked until he brought into being such progressive and thriving cities as San Diego and Los Angeles, Phoenix and Tucson, Albuquerque and Santa Fe, El Paso and San Antonio. Man brought in the railroads that have opened up and now traverse this entire Great Southwest. These too are the results of struggle. It is a far cry from a band of padres to a prairie schooner and a mail coach attacked by Indians. But these were the necessary forerunners before man's dream of the railroad could be realized. Man fought the streams, built dams and changed the course of rivers, and made garden spots in the valleys. Man fought his way into the mountains' fastnesses and brought forth gold and silver and other metals. He deepened the bays at San Diego and San Pedro and made them among the world's greatest harbors. He has fought to overpower the white plague and entrenched his battlelines with sanatoria equipped with every modern method to fight for the destruction of the terrible tuberculosis. Here in this vast dominion, where the struggle has been fierce and long, thousands have found a new health and strength, and they are looking to-day upon the Great Southwest as their salvation from physical ills that would have brought them to a certain and premature death. No place on earth has witnessed such transformations, such reclamations, such redemptions, as the Great Southwest.

The desert has been made to "blossom as the rose" and the solitary place to laugh and sing. But all of this has come about by reason of man's struggle.

The Great Southwest is a land of wonderful distances. A return to the East after journeying about the Southwest brings with it a sense of the relative smallness of things, and the vastness, the limitlessness, the wonder of the far away, the boundlessness and the indescribable expanse of the Southwest call you back. There is a strange lure about the country. Mountains forty miles away stand boldly out in that clear atmosphere of the West. The charm of the land haunts you. You cannot evade it. The towering mountains, the deep and dark canyons, the wind swept plains and the barren mesas all sound the call to be open minded, big hearted, broad gauged, to live above the petty rounds of everyday life, above the veneer and shams, above all that tends to keep man from realizing his great spiritual destiny. The mighty West is a stern rebuke to man's conceit and a powerful challenge to his real manhood.

And the colors of the Great Southwest! How can anyone paint them either by pen or brush: sing of them in song or tell of them in story? That group of Taos artists near Santa Fe, N. M., have done much to bring something of the color and feeling of the West to us; but how little, after all, are their efforts to portray the beauty of the color tones that bejewel and make glorious this wonderful land! In the East and Middle West green, yellow, and brown dominate the landscape. True, the autumnal tints of the Berkshires and the Adirondacks, the green of the mountains of Vermont, the Hudson and Mohawk valleys, the vernal splendor of the Maine woods, the yellow of the Kansas corn fields, and the blue and silver tones of the snow-blockaded woodlands of the North are very wonderful and rich; but what are these to the radiant golds and reds and royal purples, the brilliant orange and sparkling yellows that flood every western mountain at set of sun and rise of day? God surely breaks His rainbows over the Great Southwest and their colors fall and rest softly upon the earth beneath them. To see is to know and feel the charm of this natural fairyland. Stand by the Hopi hut at the Grand Canyon and look down into the rushing Colorado far, far below you; gaze over the Yosemite from Inspiration Point; see the Pacific from the height of Terey Pines in California; ascend Mount Lowe and look over the valleys from Pasadena to Los Angeles and then away to Venice, Ocean Park, and Santa Monica and the western ocean; climb the "Rim Rock" in the "Big Bend" country of Texas and behold the distant Rio Grande; or come down that famous hill between Santa Fe and Albuquerque and view the country at your feet—and all at sunset. Oh the majesty, the glory, the grandeur of this wonderland!

The Great Southwest is an enchanted land of romance, adventure, and bravery. To feel something of that romance you can do no better than stroll in and out of the old missions of California. Start your pilgrimage at the Cross in Old Town, San Diego, California, where in 1769 Fra Junipero Serra began his missions, which have had so honored and vital a history. Go out into the valley nearby and saunter about the first of the California missions. Stop over on your way back to Los Angeles at San Juan Capistrano and sit quietly under the shadow of its ancient arches and then let your thoughts recall the padres and the days in which they lived, their struggles, their marches, their masses, their baptisms of the Indians, their schools, their books, their devotions, their braveries, and their death. Visit San Gabriel, Santa Barbara, San Fernando, or go up to San Francisco to Dolores, the last in the chain of twenty-one missions, and in them all and about them all you will live in some of the greatest romances our country has ever had. Helen Hunt Jackson's *Ramona* portrays romantic California as no other book ever written does. Read it by the old

(Continued on page 154)

Babel or Pentecost

A Sermon Preached by the
Right Rev. Roscow George Shedden, D.D.

Lord Bishop of Nassau

At the Church of St. Mary the Virgin, New York, on the Twentieth Sunday after Trinity

"And they said, Go to, let us build us a city and a tower whose top may reach unto Heaven; and let us make us a name."
—Gen. 11:4.

LOSE to the source of the Thames, about twenty-seven miles from Oxford, is the old country town of Fairford. Fairford church, which I had the opportunity of visiting for the first time a few months ago, contains some famous old stained glass, generally reckoned the finest in England.

There is one window on the south side which specially arrested my attention for its teaching; because in one light the artist shows us the building of the tower of Babel, and side by side with it the descent of the Holy Ghost on the day of Pentecost. It is of the relation and contrast between these two pictures that I would ask you to think this morning.

Very few people nowadays would take the story of Babel as the literal account of a historic incident. I would even go so far as to say that to do so would be to adopt an unworthy view of God, quite inconsistent with the Christian revelation. Broadly speaking, the story is only another version of the Greek account of Jove's vengeance upon the Titans when they tried to reach Heaven by piling Pelion on Ossa. It is only the God of Paganism who will overwhelm men's work out of jealousy for his own prerogatives. Yet, myth though it may be, it is the embodiment of an important truth, and it has a very real religious value. We shall remember that our Lord Himself taught by parables and that "the common people heard Him gladly". Christ's teaching is the best exemplification of how, in the poet's words, "Truth embodied in a tale can enter in at lowly ears". So let us consider now what is the truth which is embodied in this tale of the building and the failure of the Tower of Babel.

We have had a good deal of discussion recently in England on the subject of the Fall of Man, as the result of a sermon preached recently before the British Association by Canon Barnes of Westminster.

Now whether the word "fall" is the best to describe what occurred in the course of man's evolution, or not, matters little; the important thing, which we cannot doubt, is that at an early stage in history a choice presented itself to man's newborn moral sense, and man chose the path which led away from God. That is the beginning of the reign of sin. The building of the Tower of Babel, then, represents the upward thrust of sin-stained humanity, man's efforts after self-improvement, the advance of culture, the spread of civilization. But it is a movement without God, and in fact antagonistic to God, because it is self-sufficient and self-regarding. "Let us make us a name" is their motto and their motive. And what is that but the whispered ambition which has never failed to bring misery in its train, the desire for what we have heard called "a place in the sun"?

And then the sacred writer shows us God taking a hand. It is not God's way commonly to work by direct interposition as He is represented here. God's way is to work through what we call natural laws; because God is Law. And it is God, working through His own natural laws, who brings their work to nought. Language is the medium of mutual understanding, and mutual understanding is a necessity of coöperation, and so the story of the confusion of languages is a pictorial representation of the beginning of misunderstandings and quarrels. I say that this is simply the working of natural laws; I mean that it is the natural result of the pursuit of self-interest. The clash of rival interests never fails to bring the beginnings of misunderstanding, and misunderstandings issue in suspicion and distrust which lead eventually to separation, and so war and strife become dominant in human society. That brings us to primitive man as Thomas Hobbes pictured him in *The*

Leviathan, nasty and brutish, a prey to the twin emotions of greed and fear.

Now look at the other picture. Babel shows us misunderstandings leading to world war, Pentecost shows a new force drawing men of different tongues together into a bond of mutual understanding and coöperation which should bring world peace.

For Jesus Christ, the Eternal Word, who had entered human life as the Prince of Peace, laid the foundation of another tower "whose top might reach unto heaven". That tower we call the One, Holy, Catholic, and Apostolic Church, which came into being under God the Holy Ghost on the day of Pentecost. But the foundations of that tower rested not in self-interest but in self-sacrifice. The only place in the sun which Christ sought was nailed to a Cross on the slopes of Golgotha for the glory of God and the salvation of man. And that tower does achieve its purpose, because the saints who follow their Saviour are passing up it in a never-ceasing stream from earth unto heaven.

And now note the other contrast: from the building of the tower of Babel, for the glory of man, the nations of the world broke away torn with dissensions, in fierce suspicion and bitter hostility; to the building of the tower of Pentecost, for the glory of God, the nations of the world rallied, to find there a new principle of unity amongst themselves. The Emperor Constantine recognized its value three hundred years later when, after so many fruitless efforts by his predecessors to stamp Christianity out, he found himself compelled to urge its adoption as the one force capable of welding the scattered elements of the Roman empire into a united whole.

The great battle throughout the world to-day is still between the spirit of Babel and the spirit of Pentecost. There were days not so long ago when the principle of self-sacrifice seemed so dominant as to encourage the hope that it might indeed be on the lines of Pentecost that the nations of the world were to advance together when once the reign of peace had begun.

And now, alas, in every country of the world the spirit of Babel seems to be regaining the ascendancy. Is not that because we have been trying to make our arrangements apart from God? And that brings its own natural result.

I cannot help comparing the state of the world to-day with that similar condition after Waterloo a century ago. For then Europe saw a great peace congress—the Congress of Vienna—starting with the noblest ideals and degenerating into a struggle of vulgar capacity. The allies who had fought so splendidly for liberty against Napoleon's efforts after world-empire were soon engaged in fixing their own particular yokes upon their own particular spheres of interest. Historians tell us to-day that there never was a peace-settlement which carried within itself the seeds of so many future wars as that wonderful Congress of Vienna, which was to end wars for ever! What verdict, we may well ask, will the historian of the future have to pass upon the Peace of Versailles!

Of one thing, however, I am very sure. May I as an outsider say it to you here? When the dusts of political controversy have cleared and personal failures and mistakes have been forgotten, no one will be able to deny that one man at least fought all he could to maintain the level of a lofty idealism. And for that, in my judgment, the world in general, and Christendom in particular, must always show honor and gratitude to America.

But even though the spirit of Babel seems once more in the ascendant, the Holy Church throughout all the world maintains her witness. Still, as our Lord has taught us, she is the little leaven which leaveneth the whole lump. But the leaven is hidden in the barrel of meal; its effects work very slowly; and we must not grow despondent because so many centuries



RT. REV. ROSCOW GEORGE
SHEDDEN, D.D.,
Lord Bishop of Nassau

have gone by and so little apparent progress has been made.

Rather we must devote ourselves to preaching, in season and out of season, whether men will hear or whether they will close their ears, the ideals involved in our membership of a Church which claims the name of Catholic. As Catholics, precious to us though our own nationality and our own home-ties will rightly be, we cannot limit our sense of obligation to our own country or the people of our own speech and blood; and appeals to self-interest will rightly waken our suspicions. For we have accepted work as builders of the tower which is reaching unto heaven. It is Christ, Himself, who has designed that building. Its architecture is neither Eastern nor Western, neither Latin nor Teuton nor Anglo-Saxon; it is cosmopolitan. Its purpose is to bring men of all nations to be "fellow-citizens with the saints and of the household of God".

Do not think that I am pleading for any particular platform or set of proposals. I am pleading only for the spirit in which the Catholic Christian ought to approach the questions of the day. But since I have touched this topic, I should like, by way of conclusion,

to commend to you the noble words of the recent encyclical from the Bishops at Lambeth:

"Each of us belongs by his birth to some one of the many nations of the world. But every Christian belongs by his second birth to one holy nation which is God's own possession. When loyalty to his own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian can have no doubt which loyalty must give way. 'He that loveth father and mother more than Me', said Jesus Christ, 'is not worthy of Me'. National loyalty has often led men into exclusiveness, jealousy, and hatred which are far from Christ's purpose. No selfishness in the world has been so persistent or so ruthless as national selfishness. It is to save men from such wickedness that Jesus Christ binds them together into one holy nation. In the fellowship of this great unity, nationality finds its redemption; while national characteristics are preserved for noble use and mutual benefit.

"But the love of God encompasses all and reconciles both men and nations in the brotherhood of redeemed humanity."

WHY DOES THIS NATION LIVE?

GOD IS MAKING a supreme effort for the world in the development of the United States. He brought in safety the tiny fleet of Columbus across the seas 428 years ago. He brought the Pilgrims, the Puritans, the Huguenots, the Scotch-Irish, and the Quakers. He brought the *Mayflower* to Plymouth Rock on a solemn mission "for the glory of God and advancement of the Christian faith". He was behind all the Christian sentiment in our civil life during those early years. He freed us from English control. He delivered us from disintegration in the civil war. He has given us remarkable territory, great in extent, fertility, and climate. The hum of industry is heard from Bartholdi's statue to the Golden Gate.

Millions of workers daily throng our streets. Millions of children cross the thresholds of our schoolrooms each morning. Hundreds of colleges prepare our youth for the work of life. Thousands of church spires all over our land point men to God. War's mighty conflagration recently swept over Europe. The world's freedom was at stake; and we sent 2,000,000 of our sons across the water, and were able, under God, to help mightily in turning the tide of conflict in a most critical hour. We came to the position of greatest influence among the nations of the earth.

Why did God thus favor us? Surely not that we might dig a moat about our castle, and pull up the drawbridge! God has not given us these rivers and lakes, these fields and orchards, these mines and mills, that we might grow rich, and fat, and selfish, and narrow, and provincial. Much less has He given these vast resources that a few men may corner wheat, the staff of life, and grow rich at the expense of the many; that a few others may profiteer in sugar at the expense of the public; that some men may become billionaires from the oil put into the ground for all mankind; or that others still may become financial barons by dealing in the coal intended for the hearthstones of the poor as well as the rich. No; God gave us these resources that all the people may live and prosper; and that we may help the world, and be a tremendous power to bring in the kingdom of God here in all its fulness.

We are too worldly, too confident, too satisfied. We think the Church is strong; there are many good people; there are so many excellent features in our national life. The rapids are before us and we do not hear them. Our Sabbath, an essential part of our Christian civilization, is drifting away. Divorce is poisoning the fountain of national life. Mammon, pride, and pleasure are chilling our spiritual aspirations.

America holds no mortgage on the future. It is not hard to imagine a nation as favored, as moral, as strong, as the United States failing in the end. Israel went down. So did Assyria, and Babylon, and Greece, and Rome, and Germany. We think ourselves far better than these nations, but there are destructive elements at work among us that, unchecked, may ruin us as a nation. A ship may have staunch timbers, good engines, and many faithful sailors, and yet go upon the rocks. Whither bound? Shall we be faithful to our King, subdue evils within our borders, elevate our own people, and reach out a helping hand to other nations for the prosperity of all the world? "Blessed is the nation whose God is Jehovah!"—*Christian Statesman*.

WITH GOD it is impossible that anything, how small soever, if only it be suffered for God's sake, should pass without its reward. Be thou, therefore, always prepared for the fight, if thou wilt have the victory.—*Thomas à Kempis*.

SOME IMPRESSIONS OF OUR GREAT SOUTHWEST

(Continued from page 152)

"Wishing Well" in San Diego at Ramona's marriage place. Then visit Temecula and the Moreno Ranch, the scene of that story. California is full of romance; and what an atmosphere the flowers, palms, orange trees, the golden days and silver nights and dreamy ocean breezes give! Turn to your Bret Harte or Miller and what fields of romance they describe! Where can you find more romantic days than those of the early mining, of the ranch life, of cowboy daring, of Indian massacre—days which have passed away but whose thrill and glow linger yet in the Great Southwest. There is the Fight at the Alamo in San Antonio in 1836, one of the greatest episodes in all human history. What romance has surrounded it, what adventure and what bravery! Yes, from Indian lore and cowboy song, from Spanish records and Mexican raids to the founding of the latest city and the advent of the newest invention, the Southwest stands preëminently as a land of romance.

Struggle, wonderful distances, colors, romance, adventure, bravery—these are but a few of the impressions received in my travels. I might go on almost indefinitely and describe how the Western character has impressed me—how real it is, how liberal in its viewpoints, how fundamental in its primitive conceptions of truth and morals. I might give you glimpses of soldier and Mexican life along the Rio Grande and show you customs that carry you back to old Spain. I should like to introduce to you some of my cowboy and rancher friends and even some hard working burros I know and tell you how these impress me. But space forbids and time also.

Missionary work in the Great Southwest has been a big factor in the progress of the country. Its history, from the Roman missions to the coming of the Church in El Paso and the advent of the denominations with their establishment of fine schools, sanatoria, and hospitals, is a very honorable one. In the well organized and long established parishes of the East it is very difficult to conceive of what the work really is—how vital and how deep is its influence.

I have merely touched upon a few subjects here. I have purposely limited myself to "some impressions". I close with a wish that the reader, if he has not already done so, may go out into the Great Southwest and receive for himself the impressions which have endeared to me forever this open, kind-hearted country.

HE HAS promised: who can hesitate to believe that visions beyond all earthly glory, happiness beyond all human thought, shall be the privilege of the pure in heart when they are admitted to see "the King is His beauty," to behold "the land that is very far off"?—*Malcolm MacColl*.

EVERY DAY that is born into the world comes like a burst of music and rings itself all the day through; and thou shalt make of it a dance, a dirge, or a life march as thou wilt.—*T. Carlyle*.



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 SUPPORT OF CHURCH SCHOOLS

To the Editor of *The Living Church*:

IT seems customary to record in your columns the last and expiring breath of Church educational institutions. I have seen no mention made of the end of the old Episcopal Academy located at Cheshire, Connecticut. This was a noble school in its day and belonged to the diocese of Connecticut. In fact, at our next diocesan convention, as in other years, we shall find a place in the regular order of business for the report of the trustees of the Episcopal Academy.

I shall not go into details as to how the end came, but the entire property has been sold to the Roxbury Tutoring School, and thereby lost to the Church.

My object in presenting these facts is simply to call attention once again to the way Churchmen allow their institutions to fail without raising a hand to assist them. With the exception of parents of boys in this school, I do not think that more than half a dozen Churchmen of Connecticut have taken any interest whatsoever in the upholding of this school, which is distinctly a Church school in that practically all of the boys are children of the Church. I share with President Bell of St. Stephen's, with Father Hastings of St. Alban's, and with other men, a sense of disappointment when I read of the enormous benefactions running up into millions which are being made continually to our great universities. Certain Churchmen have recently given enough money for buildings at Yale to endow heavily under the Church practically all of the schools in this country which are seeking to provide a Christian education at a minimum fee.

Fortunately, we have found many friends outside of the Church who have helped to tide us over our critical years. In writing, I am not so much making an appeal for this school, as to urge upon Churchmen to support the schools in their provinces which are endeavoring to keep their fees down within reach of the great middle class. Practically all of the schools of the Church are limited to the sons of the wealthy. Fees are now being placed in most schools at \$1,500 a year, not to mention incidental expenses. Schools like Hoosac, the Donaldson School, Yeates School, St. Alban's, and others should receive support. I know from experience how hard it is to beg and we who are working in the schools ought not to have that burden laid upon us.

Faithfully yours,
F. H. SILL, O.H.C.

UNITY AND LOYALTY

To the Editor of *The Living Church*:

BISHOPS and priests have been heard upon the results of the recent Lambeth Conference, and more particularly in relation to the proposals for Christian unity, and it therefore may not be amiss for a layman to venture to express his comparatively insignificant opinion in a few brief observations.

That all thoughtful and intelligent Churchmen are deeply concerned with the matter of Unity goes without saying, and I think Churchmen everywhere will applaud the motives which inspired the Appeal, the Encyclical Letter, and the appended Resolutions. But the Encyclical Letter is analogous to the League of Nations covenant in this respect. At first it seems plain and clear to the careful reader, but after its critics have uttered their voluminous commentaries the need for reservations becomes obvious.

Strong Churchmen do not fear the literary compositions of the Conference. They are couched in language both eloquent and logical and they constitute a great appeal not only to the balance of the Catholic Church but to Protestantism. The real dangers are found in the misinterpretations of the theologically weak. For instance, the practice of some of the clergy, by which certain clauses and sometimes whole sentences are omitted from their quotations, is not only reprehensible, but akin to fraud and deception altogether unworthy of their priestly office. I object to the use of the words "genuinely Catholic" unless the whole paragraph in which they occur is also read. Such a use of language is misleading and deceptive.

The Christlike humility of our right reverend fathers has also been misconstrued. If we have been guilty of false pride and snobbish aloofness, that is sin, but belief in an insistence

upon the apostolic ministry and the sacramental system are not sin, but the essentials of faith, which cannot be sacrificed to satisfy the prejudices of one-tenth of the Christian world, if our faith is real and if we are intellectually honest. It doesn't seem to occur to some of the clergy that to the laity who love the Church these things are essential.

I am neither unaware of the virtues of the denominational bodies nor of our own deficiencies, but the fact remains that the very essence of Protestantism is division, dissension, and discord, because it is a Christian philosophy based upon the idea that the definition of Christianity and the identity of God are what any individual Protestant chooses to think or believe they are. I know that I am not holding a popular brief. The "broader" view is so much more plausible, but when analyzed it fails to meet the test of logic.

What the Church needs to-day is an informed Churchmanship. We need less dead wood on our vestries and less playing to the galleries in our pulpits. The Church needs more faith and loyalty and less committees. It takes far more time to oil the wheels than to run the engine. Before we undertake to unify the discordant elements of Christendom it would be a good idea to attempt the unity of our own household. As a result of clerical commentaries on the Lambeth appeals much has been said that weakens the faith of the unthinking and poorly instructed laymen. The laity have a right to expect loyalty and courage on the part of our bishops and priests.

Unless the generals and captains of an army are both loyal and courageous the army itself is worthless. When one finds a vestryman who doesn't know what an early celebration of the Holy Communion is, and sees the ordination of a deacon who denounces the apostolic ministry as a waste of time and a non-essential, the thought occurs to me that it is time for self-examination rather than assuming too much of the attitude of compromise. Burke said: "The concessions of the weak are the concessions of fear". Let us keep the faith, fight the good fight, and face the world unafraid.

Louisville, Ky., November 24th. GARDNER K. BYERS.

APOLOGY FROM "THE LAMP"

To the Editor of *The Living Church*:

AN editorial in a recent issue of *THE LIVING CHURCH* upon Another Episcopal Convert to Rome has just been brought to my attention, and, as I was largely responsible for the appearance of the said article in the columns of the *Lamp*, I feel it only fair to your honest intentions and those of all concerned to ask sufficient space in your correspondence columns for a brief answer to your statements, as well as a brief statement of the facts, which we trust will serve as a sufficient apology for an unintentional error.

In the first instance, the article I saw concerning Bishop Halford purported to quote the Bishop in part on the life of self-sacrifice, and the Bishop's words conveyed distinctly to my mind the impression that he contemplated submission to the Vicar of Christ, although it did not say so in so many words. Then appeared the article to which you refer, in *Ave Maria*, which you rightly suppose, I am sure, *Ave Maria* quoted in good faith. In the same good faith I called the attention of the editor of the *Lamp* to this article and he inserted it in the *Lamp* columns devoted to "Our Exchanges". It was not an editorial, and you show a disposition, which I am certain is well founded, to exonerate both the *Lamp* and *Ave Maria* from any intention to deceive, when you say of the editor of the *Lamp*: "It is certain that he did not originate the lie. It is very probable that *Ave Maria* did not. But it is also perfectly certain that somebody did."

One, especially if he be well versed in editorial ups and downs and the occasional rush and necessity to reduce an article to fit it into a given space, will be slow to acknowledge that, in this instance, anyone was intentionally responsible for originating a lie. Among our three hundred and fifty Catholic papers and magazines I do not think there is a single editor who would deliberately make such a false statement. No friend of the Catholic Church would do such a thing. It is at the same time conceivable that a partially informed person, writing a column

for some Catholic paper, whether the *Irish World* or some other paper in the first case, gave out as a fact what he had deduced from insufficient facts. I recall distinctly two instances in which THE LIVING CHURCH did this self-same thing. I do not wish to make an issue of the matter, but I presume to think that you will be ready to admit that there have been more than one or two occasions on which THE LIVING CHURCH has made more than a typographical error, as almost any editor would be willing to admit. It is very different to draw the conclusion that such an error was a deliberate lie—and a foolish one at that, which could only defeat its own purpose.

In conclusion I wish to call your attention to the fact that in its October issue, which was edited the last of September, the *Lamp* printed a correction of the error in question.

Very sincerely,

J. A. M. RICHEY,

Graymoor, Garrison, N. Y., November 22nd. *Manager.*

CHRIST'S COMMISSION AND "THE PREACHING MISSION"

To the Editor of *The Living Church*:

THE splendid preaching missions being held all over the land, it is devoutly hoped, will "count to the utmost". Many souls will doubtless be renewed and re-consecrated, and will earnestly ask the Church: "What wilt thou have me to do?"

The answer must be worth while. Red-blooded saints will not be satisfied with the job of oiling and polishing ecclesiastical machinery. They will yearn to go after the "raw material" of humanity and to convert it into a finished product for the Master.

But it is just here that the Church slumps. Her social service, in terms of bowling alleys and pool tables, is mere mockery to a world crying for justice. Christ's commission says: "Go into all the world"—into all the world's tragedies—"and apply the Gospel". In striking contrast the Church cries: "Come. Fill the churches. Re-dedicate yourself to God." This passive attitude makes but faint impression upon the world at large. Looking for a Shepherd, humanity sees the Church feeding itself and afraid to go out and fight the wolf.

When the Church learns truly to be militant, she will preach like Christ, drive the money changers from the Temple, and fill the vacated space with virile men and "common people" who hear Him gladly.

Class hatred? No. Class consciousness? Yes. Between the oppressors and the oppressed, Christ was always class conscious, and He suffered crucifixion for it. Will the Church follow Him on the *via dolorosa*, and win a hero's cross—and crown?

Very respectfully,

Annapolis, Md., November 24th. JAMES L. SMILEY.

ON A POPULAR DIACONATE

To the Editor of *The Living Church*:

ATENTION has been called to the fact that a Presbyterian church in a nearby city has just doubled the number of its elders and deacons, making the total thirty. Besides these officials there are twelve trustees, only two of whom hold any other office. This makes a total of forty men active in the interests of the Church in an official capacity. The offices of elder and deacon are religious in character and hence thirty men are enlisted in the spiritual work of the Church. Men are not chosen to be elders or deacons unless they are known to be men of Christian ideals and loyal to the Church. They are ordained to the office and it is a distinct honor.

I was a Presbyterian ten years ago. I became a Churchman because of a strong conviction that there was and could be but One Holy Catholic and Apostolic Church. I am certain that had I remained a Presbyterian I would probably have been a deacon by this time. I say this with no sense of religious boasting, but simply because I have held every possible office in my own Church, not one of which, except that of lay reader, is of a religious character. As far as my experience goes there is but ONE office in the Episcopal Church that laymen can hold which possesses any religious nature. That is the office of a lay reader. Unless one has a little mission chapel somewhere, how often does one read the service? I have done so twice in five years!

There are four possible offices that a layman can hold in the Episcopal Church. He can be an usher; he can take up the offering; he can be a vestryman; or he can be a lay reader. I never heard of anything else. We talk a great deal about the priesthood of the laity. It is a priesthood with nothing to do. Of course, I do not mean to say that it is not a big business just to worship and a big duty to receive the Holy Communion, but I am certain that the active participation in the religious work of the Church is a mighty essential thing. The elders of the Presbyterian Church must be at church to aid at the Lord's

Supper. I have gone months at a time and never seen a vestryman at an early celebration.

The board of deacons does look after the sick and needy. Our rectors try to do that, but why not let the laymen practise practical Christianity and exhibit some of the principles of the brotherhood of man? It seems to me that Episcopalian deacons are an absurdity. What is the sense of "continuing in an office" for a year? Did the deacons of apostolic days hold office for such a period of time? It is my understanding that the office is a sort of period of preparation. But why not adhere to its apostolic character? There are a lot of assistant priests doing the work as outlined for deacons on page 512 of the Prayer Book. These assistants ought to be in parishes where there are no priests. The work they are doing could and should be done by men chosen out of the congregation. Men in the Episcopal Church don't have a chance to do definite works of service, except individually as the spirit may prompt them. But it is a good thing that there be an organized body of laymen within the Church who search out the poor and the sick and give definite assistance. It is a good character builder, for it is not an easy thing to do.

Why would it not be wise to choose men out of the congregation who would be ordained as deacons and who would remain deacons? I feel that the entire spiritual work is being borne by the priests. I am sure that is wrong. A man who is ordained a deacon or an elder in a Presbyterian church can not hide a multitude of sins. His light is no longer "under a bushel". He is like a "city set on a hill". He must needs watch his step. Vestrymen are simply trustees. No one thinks of them as men of rigorous religious character. Personally I think the Church would profit tremendously by a more generous utilization of her man power. I would like to have some discussion upon the subject. Perhaps there are churches which utilize their men, but in ten years I have not discovered any.

Yours very truly,

Yardley, Pa., November 23rd.

E. D. COOK,

Lay Reader.

"THE CLAIMS OF THE CHURCH"

To the Editor of *The Living Church*:

SURELY the Holy Spirit inspired Mr. Yates' letter in your issue of November 20th. Mediaevalism may have had its faults but one was not minimizing the Church and authority. As Mr. Yates says, "With authority and not as the Scribes" is a crying need. No man ever made a good salesman that did not believe in his wares. No priest can accomplish his full work unless he believes, and believing knows, and knowing teaches. The centurion was commended for properly realizing his authority and speaking of it. How much greater then is the priest and teacher! It has been my good fortune to be under such influence the last few years and the saneness of it impresses me more and more. Expediency, temporizing—perhaps, yes, in a limited degree under special circumstances, "but an ye love me not too much". The faith (and by faith we do not mean—to use a detestable word—ritualism), Christ's faith, which is the Church's claim, taught by ordained men set apart for the work, will bring Christ in a concrete form, claiming all honor and obedience from God's children. This might be an Advent thought worth considering by priests and laymen.

Chicago, November 23rd.

CLEMENT J. STOTT.

CHURCHWOMEN'S CLUB OF COLUMBIA UNIVERSITY

To the Editor of *The Living Church*:

IN the current number of THE LIVING CHURCH your New York correspondent gives a brief paragraph to the activities of the Churchwomen's Club of Columbia University. The list of officers as given is incorrect; it is the list of officers for last year, several of whom have not returned to Columbia. The officers for this year are as follows: President, Miss Adelaide D. Simpson; vice-president, Miss Miriam Monteith; secretary, Miss Maud Linker; treasurer, Miss Gretchen Ostrander; and sergeant-at-arms, Miss Mary B. Hall.

Very truly yours,

New York, November 21st.

ADELAIDE D. SIMPSON.

GUILD OF THE HOLY GHOST THE COMFORTER

To the Editor of *The Living Church*:

QUAY I have a few lines in your correspondence column to announce to all interested that I have resigned as superior-general of the Guild of the Holy Ghost the Comforter? My successor is the Rev. H. M. Saville, M.A., St. Mary's Rectory, E. Providence, R. I. The Rev. Dr. A. Worger-Slade, Waupaca, Wis., is still secretary-general.

Yours faithfully,

La Porte, Ind., November 25th.

F. J. BARWELL-WALKER.



BISHOP GORE ON ST. JOHN'S EPISTLES

The Epistles of St. John. By Charles Gore, D.D., Late Bishop of Oxford, etc. Charles Scribner's Sons. \$2.00 net.

This addition to the series of popular commentaries by Bishop Gore comes near to making us grateful for his decision to retire from the active work of the episcopate. He is, without question, the most influential man in the Church of England to-day and if the comparative leisure of his retirement is to free him as he hopes, for the work of teaching, preaching, and writing, the Church will indeed be the gainer by an action which at the time seemed most regrettable. The opening words of the Bishop's preface, quoting Dr. Jowett, are a beautifully phrased ideal of the opportunity of old age for ripe thought and rich service. He applies the language to St. John; but one feels at once that it is the ideal he has set before himself for his own later life and for the larger leisure of which this book is one of the first fruits.

Though a revision of lectures given in Westminster Abbey nearly twenty years ago, the present exposition is entirely new. The commentary follows the method employed in the Bishop's popular and helpful exposition of the Sermon on the Mount, and in the later volumes on Romans and Ephesians. That is, each section of the Epistle is preceded by an explanatory analysis which includes all matter that is necessary for the general understanding of the passage, and then the section itself is printed, followed by notes on particular points to be explained in the passage itself.

Bishop Gore was moved to begin these popular commentaries years ago in order to stimulate thoughtful people of ordinary education to study the New Testament for themselves. He aims apparently (1) to make the books—in this case, St. John's Epistles—intelligible and interesting; (2) to guide the non-technical reader to an understanding of the critical questions which have been raised in connection with the New Testament and to clear up doubts which even a vague knowledge of the difficulties has left in the minds of many; (3) to show the direct bearing of the sacred text on many present day controversies—in the present commentary, *e. g.*, he treats of the modernist tendencies of the day, the social application of Christianity, and the function of the Church in society—and (4) to show the importance and meaning of the theological and ethical principles of the inspired writers.

The commentary shows Bishop Gore's mind as one which is remarkably in touch with the problems of the age and thoroughly sympathetic to the difficulties of belief. He is patient of honest doubt, absolutely honest in facing the questions at issue, severely careful never to overstate his own argument, anxious wherever possible to make allowances and concessions; and the result is that the measured statement of his own belief has great weight and his confident assertions of such belief after candid examination of all the issues involved gives double assurance. In the present volume, his examination of the whole question as to the authorship of St. John the Apostle is most valuable. While the ordinary reader may not care to go into the critical questions involved, the treatment is plain enough for him to understand should he wish to go over the ground, and yet scholarly enough for the student who needs to have doubts resolved.

It is in the practical exposition, however, with its intimate knowledge of present day thought, its sincerity in applying truth to present day problems and its honesty in meeting the difficulties involved in such applications in a world so different from that of apostolic days, that Bishop Gore is at his best. There were, he says, "two worlds present to the consciousness of the Apostle, worlds as sharply differentiated as black from white, or light from darkness—the kingdom of this world, and the kingdom of Christ: one is of God, the other is of the Evil One". To-day this sharp distinction is no more, we live in "a state of society in which the world and the Church have become wholly fused. In other words, we have a world to deal with of which St. John had no experience—a world which cannot be dealt with as if it were really Christian or as if it were not more or less deeply leavened by the Christian tradition". In place of St. John's contrasted light and darkness we have a world of shades of gray.

Two tests, he says, are applied by St. John to all life in this world, and the same tests apply to-day—a moral and an intellectual test; one is the test of love and all that it implies, the other is the test of belief in the incarnation and all that it implies. "And this is His commandment, that we should believe in the

name of His Son Jesus Christ, and love one another." The Bishop does not evade the doctrinal test (indeed, his great contribution in everything that he writes is the help he gives to those who feel the pull of intellectual difficulties) and here we have the clearest presentation of his general position as one who challenges to faith because he knows by experience that morality apart from religion and ethical impulse divorced from belief lack driving force. But Dr. Gore is not a mere dogmatist. For years he has been a guide and inspiration in social thought. No one who has read his Church Congress sermon of more than fifteen years ago, with its "cry of a permanently troubled conscience", will ever think of him as merely an ecclesiastic. It has been well said that he "can be more patient with those in whom the pure light of intellectual conviction shades off into earnest doubt than he can with those in whom the pure fire of Christian charity shades off into selfishness". He feels the pressure of an unchristian social system, and his whole nature rises in conflict with it. This commentary is not simply a guide to an intellectual apprehension of faith; it is a clear call to action through which faith issues in love.

We should like to see St. Andrew's Brotherhood and other Bible classes engage in the close study of the book; as, indeed, we wish they had long ago taken up the Bishop's commentaries on the Sermon on the Mount, Ephesians, and Romans. The author's definiteness in matters of faith, coupled with his intense practicality, his moral enthusiasm, and his social vision, make him a master in the sphere of Biblical study. But doubtless we shall still be directed to other teachers whose eloquent vagueness charms those of our religious education reformers who think they have "caught the vision of the age"! F.

Spiritualism: A Personal Experience and a Warning. By Coulson Kernahan. Revell, 60 cts.

A sixty-page booklet in which the author argues (very reasonably and dispassionately) against the present spiritualistic fad. The son of a distinguished scientist, himself a convinced Christian believer, he protests that not even to science, much less to spiritualism or occultism, will it be given to throw open the door between this world and the next. The author relates at length a remarkable experience of his own at a seance, but none the less is convinced of the danger of dabbling in spiritualistic experimentation. There is nothing new in the booklet and the same argument has been made more fully and convincingly elsewhere. Briefly it has been well put in Dr. Stewart's sermon, which is now published among the Morehouse Publishing Co. tracts—and put with greater warmth and eloquence.

Spiritual Comrades. By a Padre, with foreword by the Rev.

H. P. Bull, Superior-General S.S.J.E. Mowbray. Paper cover. This little book of the experiences of a Church of England chaplain in ministering to the sick and wounded, as well as at the front, has many an effective anecdote which would give point to a sermon or address. But—it is very English, and (it must be confessed) sometimes a little mushily sentimental.

AT THE request of the publicity committee for the United Thank Offering of the Woman's Auxiliary, the Rev. Carroll Lund Bates has written a pageant, *The Awaiting World*, which has just been published from the Church Missions House. Designed to be given in churches, the vested choir being in their stalls after the benediction has been said, but also adapted for presentation elsewhere at U. T. O. meetings, the pageant has received the enthusiastic endorsement of prominent workers in the Woman's Auxiliary. Copies may be had free of charge at the Church Missions House, and it is hoped that every branch of the Auxiliary will secure them.

AN ATTRACTIVE little book for Christmas reading is *The Infant King: The Mysteries of Christmas in Meditation*, by the Rev. Shirley C. Hughson, O.H.C. It consists of brief daily meditations from Christmas Eve to the octave of the Epiphany, thus covering all the recorded events in the childhood of Christ. There is a very attractive frontispiece in colors reproduced from a painting by a sister of the Community of St. Mary representing the Madonna and Child with adoring angels. The binding, in cloth with gilt, is also most appropriate to the Christmas season. [Holy Cross Press, West Park, N. Y.]

Church Calendar



Nov. 28—First Sunday in Advent.
 " 30—Tuesday. S. Andrew.
 Dec. 1—Wednesday.
 " 5—Second Sunday in Advent.
 " 12—Third Sunday in Advent.
 " 15, 17, 18, Ember Days.
 " 19—Fourth Sunday in Advent.
 " 21—Tuesday. S. Thomas.
 " 25—Saturday. Christmas Day.
 " 26—Sunday. S. Stephen.
 " 27—Monday. S. John Evangelist.
 " 28—Tuesday. Holy Innocents.
 " 31—Friday. New Year's Eve.

Personal Mention

THE Rev. H. M. BABIN has resigned St. Luke's Church, Dixon, Ill., and has accepted a call to St. Martin's Church, Chicago. He is now in residence at St. Martin's Rectory, 5710 Midway Park.

THE Rev. GEORGE L. BARNES has resigned the rectorship of Grace Church, Jefferson City, Mo., and taken the rectorship of St. John's, Helena, Ark., effective December 15th.

BISHOP BRENT'S address for all correspondence is 660 Ellicott square, Buffalo, N. Y. His home address is 242 Summer street.

THE Rev. EDWARD T. BROWN has resigned Calvary Church, Santa Cruz, Calif., and become rector of Trinity Church, Reno, Nevada.

THE Rev. G. SHERMAN BURROWS, D.D., warden of the DeLaney Divinity School, should be addressed at 227 North street, Buffalo, N. Y., where the school is now located.

THE Rev. FRANK H. CHURCH is in charge of St. Mary's Church, San Francisco, in addition to his duties as secretary of the diocese and editor of the *Pacific Churchman*.

THE Rev. H. COWLEY-CARROLL, rector of Trinity Church, has been appointed post chaplain of the American Legion at Hamilton, Ohio. He has also formed a 'Church students' club for the three colleges at Oxford, Ohio, and is giving a series of lectures at Miami University on Biblical Literature and History.

THE Rev. JAMES H. S. FAIR, of the diocese of Newark, is at present on six months' vacation for his health at Shelly Bay, Bermuda, American address, Bernardsville, N. J.

THE Rev. W. A. KIRK has resigned his work at Sussex, Wis., and becomes vicar of Calvary Church, Seaside, and adjacent points in the diocese of Oregon.

THE Rev. DOUGLAS H. LOWETH, curate at St. John's Church, Providence, is quartered for the winter, with his wife, at the Bishop McVicker House, 66 Benefit street, Providence, R. I.

THE Rev. ROBERT L. MACFARLANE has been appointed Dean of the convocation of San Francisco, and the Rev. SCHUYLER PRATT secretary.

THE Rev. CLARENCE STUART McCLELLAN, JR., for nearly three years rector at Marfa, Texas, and missionary of the "Big Bend" of West Texas, has resigned to take up mission work in the Tucumcari field of eastern New Mexico under the same Bishop, and will spend the winter at his home, 212 North Columbus avenue, Mount Vernon, New York.

THE Rev. E. A. MCGOWAN has taken work at Tonopah, Nevada.

THE Rev. EDMUND S. MIDDLETON has assumed charge of St. Andrew's Church, Dallas, Texas, with the mission at Denton.

THE Rev. J. MILLARD NELSON, from Glasgow, Montana, has entered upon the rectorship of St. John's Church, St. Cloud, Minn.

THE Rev. CLAUDIUS A. ROSS, from the diocese of Florida, has become rector of St. James' Church, Fergus Falls, Minn.

THE Rev. D. A. SANFORD, residing at Fort Worth, Texas, will serve several vacant stations under the direction of Bishop Moore.

THE present address of the Rev. CHARLES F. SWEET, D.D., is 1839 Shimo Shibuya, Tokyo Fa, Japan.

THE Rev. CHARLES L. THACKERAY has resigned as rector of St. John's Church, San Francisco, and as Dean of the convocation, and has taken up the chain of Salinas Valley missions with headquarters at King City, Calif.

THE Rev. GEORGE C. WADSWORTH, rector of Christ Church, Troy, N. Y., has accepted a call to Grace Church, Cleveland, Ohio, to take effect January 1st.

THE address of the Rev. JOHN WALLIS OHL is now Christ Church Rectory, 534 West Tenth street, Oak Cliff, Dallas, Texas.

THE Rev. RAYMOND L. WOLVERN, a non-parochial priest of the diocese of Albany, may be addressed at Bucharest, Roumania.

ORDINATIONS

DEACONS

FOND DU LAC.—On Monday, November 22nd, at the Seminary Chapel of St. Mary the Virgin, Nashotah, Wis., the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, celebrated a solemn pontifical Eucharist and ordained to the diaconate MESSRS. ARTHUR E. MACLAUGHLIN and FRANCIS W. G. PARKER. The ordinands were presented by the Ven. W. H. Wolfe, Archdeacon of Milwaukee, and the Rev. Placidus M. Cooper, O.S.B., respectively. The Rev. L. H. Matheus acted as deacon, with the Rev. A. B. Dimmick as sub-deacon. The Rev. M. B. Stewart, Professor of Dogmatics at the Seminary, preached the sermon.

WEST MISSOURI.—On Wednesday, November 17th, at Christ Church, St. Joseph, Mr. RAY MILTON WILCOX was ordained deacon by the Bishop of the diocese. Morning prayer was said by the Rev. H. E. Martin; the sermon was preached by the Rev. E. J. Craft, and the candidate was presented by the Rev. C. Holy-Molony, rector of the parish, from which Mr. Wilcox was a candidate. The Rev. B. M. Washburn read the epistle and the Rev. Robert N. Spencer acted as the Bishop's chaplain. The Rev. Mr. Wilcox becomes assistant to the Rev. B. M. Washburn at St. Paul's Church, Kansas City.

PRIEST

DULUTH.—The Rev. CHARLES EDWIN KNICKLE, deacon, was ordained to the priesthood by Bishop Morrison in Trinity Cathedral, Duluth, on Sunday, November 14th. He was presented by the Rev. James Mills, who also preached the sermon. Dean Couper read the Litany and he with Mr. Mills joined in the laying on of hands. The Rev. Mr. Knickle will continue as priest in charge of Christ Church, Proctor, and Holy Apostles', Duluth, where for some time he has done effective work.

BOOKS RECEIVED

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

Domestic and Foreign Missionary Society. 281 Fourth avenue. New York City.

The Alaskan Missions of the Episcopal Church. A brief sketch, historical and descriptive, by Hudson Stuck, D.D., F.R.G.S., Archdeacon of the Yukon.

Macmillan Co. New York.

Homespun and Gold. By Alice Brown, Author of *The Prisoner, The Black Drop*, etc. \$2.00 net.

How to Pray. A Study of the Lord's Prayer. By Charles Lewis Slatery, Rector of Grace Church in New York City. \$1.50 net.

Religion and Business. By Roger W. Babson, President of the Babson Statistical Organization. Price \$2.75 net.

The Outline of History. Being a Plain History of Life and Mankind. By H. G. Wells. Written with the advice and editorial help of Mr. Ernest Barker, Sir H. H. Johnston, Sir E. Ray Lankester and Professor Gilbert Murray. (Two volumes). \$10.50 per set.

Longmans, Green & Co. New York.

Our Kid. With Other London and Lancashire Sketches. By Peter Green, Canon of Manchester, Author of *How to Deal with Lads, The Town Parson*, etc.

Letters of Theophilus Lindsey. By H. McLachlan, M.A., D.D., Lecturer in Hellenistic Greek in the University of Manchester. \$2.40 net.

Sermons by a Lay Headmaster. Preached at Gresham's School 1900-1918. By G. W. S. Howson, M.A. With two illustrations. \$2.40 net.

The Dead and the Living and Other Sermons. By F. Homes Dudden, D.D., Master of Pembroke College, Oxford, and Canon of Gloucester. \$1.75 net.

Lothrop, Lee & Shepard Co. Boston, Mass.

Song Deceits and Jingles. By Eleanor Smith, Author of *Songs of a Little Child's Day, The Eleanor Smith Music Series, Song Pictures*, etc. Director Hull House Music School. Former Head of Music Department School of Education, University of Chicago. Illustrated by Florence Liley Young. \$1.50 net.

University of Illinois. Urbana, Illinois.

Labor Problems and Labor Administration in the United States During the World War. Part 1, Nature and Analysis of the Problem. Part 2, The Development of War Labor Administration. By Gordon S. Watkins. Price \$1.00 each.

C. P. Putnam's Sons. New York.

Abraham Lincoln, Man of God. By John Wesley Hill, D.D., LL.D., Chancellor of Lincoln Memorial University.

Oxford University Press. New York.

Direct and Indirect Costs of the Great World War. By Ernest L. Bogart.

The Life Story of C. I. Scofield. By Charles Gallaudet Trumbull. Price \$2.50 net.

PAMPHLETS

Domestic and Foreign Missionary Society. 281 Fourth avenue. New York City.

The Alaskan Missions of the Protestant Episcopal Church. Suggestions for Leaders of Discussion Groups.

The General Survey of the Episcopal Church. Suggestions for Leaders of Discussion Groups.

The Far-Flung Battle Line. Suggestions for Programme Meetings on The General Survey of the Episcopal Church.

BULLETIN

St. Ann's Church. Brooklyn Heights. New York City.

A Book of Progress. 1919-1920.

CHRISTMAS PLAYS

Arthur H. Strouse Publishing Co. Chicago, Ill.

The Children's Christmas Dream. By Mary E. Telford. A Christmas Play in one act, easily staged and teaching the spirit of giving, with a splendid missionary climax. Price 25 cts.

The Palace of Dreams. A Christmas Fantasy. By Katherine J. Postle. Music by F. Lester Price. Price 25 cts. per copy.

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E. S. Gorham, 9 and 11 West 45th St. Sunday School Commission, 78 Fifth avenue. Brentano's, Fifth Ave. and East 27th St.

BUFFALO:

Otto Ubrich, 386 Main St. St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

Old Corner Bookstore, 27 Bromfield St. Smith & McCance, 2 Park St.

PROVIDENCE:

T. F. & T. J. Hayden, 92 Weybossett St.

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Educational Dept. Church House, 12th and Walnut Sts. Geo. W. Jacobs Co., 1628 Chestnut St.

CHICAGO:

The Cathedral, 117 Peoria St. A. C. McClurg & Co., S. Wabash Ave. Church of the Holy Communion, Maywood.

LOUISVILLE:

Grace Church.

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

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

DIED

CARPENTER.—At Arlington Heights, Mass., on November 25th. LAURA HAZARD CARPENTER, daughter of the late Rev. James Heime Carpenter and Mary Hoxie Carpenter.

May she rest in peace!

GUMMEY.—Entered into rest November 20th. MARY MCFARLAND, wife of Henry R. GUMMEY.

MONEYPENNY.—MARGARET HILL, widow of the late John MONEYPENNY, M.D., in the 85th year of her age. Funeral from her late residence, Cambridge, N. Y., on Friday afternoon, November 19th.

SPENCER.—PLATT L. SPENCER died on November 11th, at his home in Cleveland, Ohio, aged 68 years. Mr. Spencer served on the vestry of St. James' parish, Cleveland, for twenty-six years, the last fourteen of which he was senior warden.

Requiescat in pace.

MEMORIALS

MISS ROSE GRIER

A very remarkable personality, a true servant of God and of His Church, has just passed to her rest in the Paradise of God at the ripe age of eighty-eight.

Born in 1832, the eldest daughter of the Rev. John Grier, for many years rector of Belleville, Ontario, Rose Grier inherited from both parents great force of character and strong common sense, and on this stock was early grafted an intense realization of the Presence and Love of God. Throughout her life she was governed by her conviction that a known duty must be done at any cost to herself as she grew up. The simplicity of her childlike faith, and her humble obedience to every ordinance of the Church she loved with a passionate devotion, influenced all around her. Uttering parish worker, organist, and choir mistress (she introduced, with her father's full approval, *Hymns A. and M.* into the services of the parish church, no mean achievement in those days), and teaching daily a class of girls, her home life developed her many-sided character in the happiest way. A devoted elder sister in a large united family, full of life and fun, Rose was surrounded by an outer but very dear society of relatives and friends and hoped soon to enter on the life of a happy wife; but God saw fit now to discipline her for her life-work by bitter sorrow. Her betrothed died when the wedding was almost in sight. Again, some years later, when about to enter on a life of complete dedication to God's service as a novice in the English Community of St. Mary the Virgin at Wantage, she was recalled to Canada to her father's death-bed. She suffered intensely, said little, and made God's Will hers.

Just at that time, in 1876, the Council of the Bishop Strachan School for Girls in Toronto were anxiously seeking a new head mistress. The school was definitely committed to religious teaching according to the principles and practice of the Church of England, and its welfare was therefore an object of eager interest and prayer to many priests and laymen who understood the wretched poverty of so-called education without religion. When the choice fell upon Miss Grier for principal no

better could have been made. Her "sanctified common sense", power of teaching and governing, and broad outlook—always from the religious and Catholic point of view—over the whole range of women's activities, rightfulness, and highest life, were exactly what the time needed, just when the eager desire for higher education which had wrought such changes in England had laid hold of the women of Canada. What searching of heart, what intense prayer, brought her duty into sight (once seen, the acceptance of it was to Rose Grier inevitable) those who knew her may best conceive.

She threw herself, heart and soul, into her new work and soon every department felt her energy. Her three greatest qualities for the task—she had many—were, first: her steady, consistent, humble life of communion with God, shown by her strict and joyous obedience to the Church's rules, her delight in Church festivals, and grave devotion during Lent and Advent. Secondly: her force of character. She probably never felt, never seemed to find, any difficulty in ruling. Her presence was enough; there was no need to raise her voice, and unless a most unusual clamour had preceded, no word was said; order seemed to prevail of itself. Thirdly: her interest in and watchfulness over every child sent to her. Each girl felt herself an object of the Head's personal care, that she was loved and prayed for by her individually, and could at any time go to her for help and comfort. The Bible and Catechism classes were a joy, and though a girl might be heard to say that "Miss Grier would find religion in that disgusting Euclid", yet all felt safer for knowing her consistency. She won the best from teachers and pupils by always giving them credit for doing their best until she had proof to the contrary. Her strong sense of fair-play made a culprit feel that her condemnation was just, that Miss Grier did not rebuke or punish without reason; and while her strong sense of humor saved the latter from the mistake of preaching, and there were after allusions, there was no air of expecting further naughtiness. A sly fit would often be averted by a word or two of timely fun. In fact that love of fun and sympathy with young people's interests and amusements kept her young to the end of a long life. The Head's gay comments on the dresses and character acting at the annual masquerade were looked for by teachers and sixth form as one great pleasure of the evening. To see Miss Grier with that sixth form about her was an object lesson of the right relation between ruler and subject, teacher and taught. They talked to her freely and indulged in bright merriment, sure of her sympathy and fellowship, but a liberty was never taken.

Her teaching was wonderfully vivid and attractive, connecting subject with subject, showing that each is not shut into a water-tight compartment but puts out tendrils and feelers on all sides. "Though vegetables must be cultivated", she would say, "yet your reading should give you a landscape to look at, not a mere kitchen garden."

Her memory was marvellous and gave her a store of odd rhymes, funny verses, and quaint riddles always at hand. She welcomed new writers of worth though ever so different from her old favorites, often reading aloud passages she admired.

During her long headship hundreds of women have gone to all parts of the world from the Bishop Strachan School; headmistresses, teachers, nurses (Frances Munro, an "old girl", was the first nurse to die at her post during the Great War), writers, social workers, actresses, leaders of society, whose influence and example have been and are the nobler for her teachings. But we thank God most heartily for the rank and file trained by her to be good daughters, good sisters, good wives, and, above all, good mothers.

She was a great Victorian schoolmistress and the first to own that times had changed and new methods were needed to fit women for their responsibilities. She did much to prepare the way, and her "grand-children", as she lovingly called her "old girls" children, owe to her in great measure the privileges they now enjoy.

But to think of Miss Grier is to return to the root principle of her life, the deep simplicity of her unobscured faith, her intense belief in the power of prayer, that of a child Christ-like in its perfect reliance on God's hearing and answering, and lastly, her reverent love for the Church Catholic and for that branch to which she was always faithful.

Miss Grier was instrumental, with Mrs. Broughall, wife of the Rev. A. J. Broughall, rector of St. Stephen's, Toronto, in bringing her sister to train to be foundress of the first Canadian Sisterhood, instead of entering an English Community, and when in 1899 she left the Bishop Strachan School it was to this Convent, that of St. John the Divine, Toronto

(and now also of Regina), that she retired to her sister, the Reverend Mother's care. Here, her life of joyful devotion was a constant inspiration to the Sisters.

She "rests from her labors", leaving a great vision behind her for those who have eyes to see, and her purified prayers will surely bring a blessing on the school and the pupils she loved so well. "Her works do follow her".

"May she rest in peace and light perpetual shine upon her!"

SISTER MARY ELIZABETH, S.H.N.

Some lovely roses were brought to me today from the altar of the little Chapel in the Sisters' house, where Sister Mary Elizabeth, of the Order of the Holy Nativity, lived and prayed and worked, during those busy years when she went in and out among us here in Milwaukee.

The roses had been given by a devoted friend in memory of the dear Sister for the All Saints' Day service, and now, having done their part in that holy place, they have come to me as a loving reminder of a truly wonderful friend.

They seem insistently to urge me to send something like a message to all the girls and women who knew and loved Sister Mary Elizabeth.

As a teacher in a public school in Philadelphia, and as a devoted worker in St. Elizabeth's Church there, she had from the first a passionate love for souls, and no one knows the tremendous power for good she was, in various parts of the country.

After joining the Order of the Holy Nativity, she worked for a time among English mill-hands near Providence, R. I., and then in Holy Cross Church, Kingston, N. Y. In our own state she did much for the Church in Ripon and Rhinelander and among the Indians of the Ojibwa Reservation, before coming to Milwaukee. We knew her especially in her untiring work for the Girls' Friendly Society, to which she was so ardently devoted.

To her far-sighted wisdom and faith and loving persistence we owe our beautiful Holiday House on Green Lake, and one has to be there but a short time to know what that happy place means for many girls.

She had such an intense affection and interest in everything there; surely many of you remember her absolutely radiant face as she would so often exclaim, "It's simply thrilling to see so many girls enjoying themselves, and just think of the possibilities of the place, when—" and then she would tell her dreams of a beautiful chapel instead of a tent for our daily prayers, and more boats and a proper boat-house, and more land, and finally a rest-house on her favorite knoll on the edge of the wood for tired or convalescent girls. The chapel is now a beautiful reality, thanks to a devoted associate. Almost the last thing Sister Mary Elizabeth did was to oversee the building of it, with falling strength but with indomitable will, and love that never failed.

Lesser things that she planned we have also, and perhaps the rest-house will rise on that knoll, some day.

Sister Mary Elizabeth has done all this for us, and now, remembering her great hopes for the future welfare of Holiday House, a movement is on foot to raise an endowment fund as a memorial to her, the interest on which would be used for the up-keep of the property. It will be a year on Christmas Eve since Sister Mary Elizabeth was called to her rest. Let us accomplish this memorial work in the coming year and help to carry on the work she so lovingly began for us.

The treasurer of this fund is Miss Margaret Bock, care Morehouse Publishing Co., Milwaukee, Wis.

All Saints' Day.

POSITIONS OFFERED

CLERICAL

UNMARRIED PRIEST TO ACT AS assistant and choirmaster in parish in large city in the midwest where Catholic Faith is taught and practised in its entirety. Must also have musical ability to take complete charge of the training of a boy choir and the direction of an organist who will be furnished. Attractive salary. Reply to S-275, THE LIVING CHURCH, Milwaukee, Wis.

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IN A GROWING MIDWEST FIELD EIGHT active ministers. Address EPISCOPAS-127, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—BOYS AND GIRLS TO TAKE orders and sell our line of Famous Canterbury Gifts for Christmas, New Year's, etc. A series of dainty booklets and folders that are Artistic, Literary, and Exclusive. An assortment of samples at wholesale price together with catalogs sent on receipt of \$2. Don't delay. This is your chance to make Christmas money and every moment counts. The CANTERBURY Co., 64 East Van Buren, Chicago, Ill.

CHURCH OF THE GOOD SHEPHERD, Lake Charles, La., wants experienced Organist-Choirmaster for mixed choir. Good salary, fine teaching opportunity. Address with references. Rev. E. N. BULLOCK, rector.

AN ORGANIST CHOIRMASTER FOR A Cathedral Church in the middle west. Boy choir, must be a good organist, trainer, and disciplinarian. Apply Cathedral-277 care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR MASTER. Salary \$1,600. Must be able to train boys. Apply MILTON R. WORSHAM, 1831 Barrs Terrace, Jacksonville, Fla.

A TEACHER FOR GIRLS IN CHURCH Institution. Apply TEACHER-251, care LIVING CHURCH, Milwaukee, Wis.

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CANON OF CATHEDRAL, WANTING change, desires assistant rectorship or sole charge. New England states preferred, unmarried, young active, fond of pastoral work. References to Bishop and Dean. Address, Canon-279 care LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED, ENERGETIC, single, available immediately for rectorship, long term locum tenency, or curacy. Highest recommendations. Address R-278 care LIVING CHURCH, Milwaukee, Wis.

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RECTOR DESIRES SUNDAY DUTY, February. Box-765, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

MIDDLE AGED CHURCHWOMAN desires to accompany some one going South, for her expenses, or would act as companion to elderly lady or semi-invalid. Could tutor in English or French. Address W-274, care LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

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

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The Rev. HARRISON ROCKWELL, rector. Sundays: the Eucharist at 7:30 and 11.

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Week-days: 7:30 A. M., 5 P. M. (choral).

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11:00 A. M., Morning Prayer.

4:30 P. M., Choral Evensong.

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NOTICES

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Occasional vacancies, especially at Holiday Seasons, at GREER HOUSE for Churchwomen and girls bringing Church references. Rooms from seven dollars weekly. Apply "Director", 123 East 28th street, New York City.

DAY OF DEVOTION

ALBANY, N. Y.—Under the auspices of the Woman's Auxillary, a day of devotion for the women of the diocese will be held at the Cathedral of All Saints, Albany, on Tuesday, December 14th. Conductor, Rev. BERNARD IDDINGS BELL. Celebration of Holy Communion at 10:35. Meditations at 11:30, 1:30, 2:30, and 3:30.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

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

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

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, Milwaukee, Wis.

"UNKNOWN WARRIOR" LIES AT REST IN WESTMINSTER ABBEY

Typifying Hosts of Freedom—Great Services on Armistice Day—As to Women's Ministrations—And Church Unity

The Living Church News Bureau }
London, November 12, 1920 }

YESTERDAY (the second anniversary of the signing of the Armistice), the metropolis, and, indeed, the whole nation, stood united by an intensely solemn act of symbolism. The universal silence to commemorate the return of peace was observed in the same impressive way as it was a year ago, all traffic and the ordinary routine of business being suspended for the brief space of two minutes. The cenotaph in Whitehall, to the memory of the honored dead, was unveiled by King George, the gun-carriage bearing the "Unknown Warrior" being drawn across the roadway in front of him, with the pall-bearers in line facing the memorial.

It was a simple ceremony, and consisted of the hymn, "O God, our help in ages past", the recitation of the Lord's Prayer, led by the Archbishop of Canterbury, and the unveiling of the cenotaph by His Majesty just as Big Ben at Westminster boomed out the hour of 11. After the two minutes' silence, buglers sounded the "Last Post", and a procession was formed which then moved off to Westminster Abbey, hard by, arriving there at 11:10.

A large congregation had assembled in the Abbey before 10 o'clock, and all stood while the choir went in procession to the north porch, to receive the body and the distinguished mourners, singing the hymn, "Brief life is here our portion". On the arrival of the coffin the procession returned to the grave-side, which had been prepared in the nave, the choir chanting the sentences, "I am the Resurrection and the Life". During the singing of the hymn, "Lead, Kindly Light", the Union Jack, with the wreath—that had been placed there by the King—the helmet, and side-arms, were taken off, and the coffin was lowered into the grave. While the earth brought from France was being cast by the King upon the coffin, the Dean (Bishop Ryle) recited some further sentences from the Burial Office. "Abide with me", and Kipling's Recessional, with its refrain of "Lest we forget", were next sung, and the short but moving service was brought to a close by the blessing, followed by the "Révéillé".

It was a noble idea, a veritable inspiration, to add to the illustrious company of the famous dead in the Abbey one who fell fighting in the great war of Right against Might, but whose name and identity have been lost. In this impersonal way the "unknown warrior" is typical and representative of all the great host that was slain on sea, on land, and in the air. England has no higher honor in its power to confer than burial in Westminster Abbey, and in thus receiving into its precincts this unnamed and unknown servant of his King and country it gives, as it were, an equal share in that honor to all his comrades. May they rest in peace!

AS TO WOMEN'S MINISTRATIONS

The Bishop of Gloucester (Dr. Gibson), writing in his diocesan magazine on the subject of the Lambeth Resolutions in regard to the ministrations of women in the

Church, deals with Resolution 53, which declares that "opportunity should be given to women as to men (duly qualified and approved by the bishop) to speak in consecrated and unconsecrated buildings, and to lead in prayer at other than the regular and appointed services." Dr. Gibson says that if convocation next year approves the resolution, he will then be prepared to take such action as may be proper in order fully to utilize the real gifts which many women have already shown themselves to possess, in the best interests of the Church. Till then, he says, it would be wholly wrong for any person to imagine that the matter was settled, and that it was for them to take action without further delay.

CANON CHAPPEL ON REUNION

Canon Chappel, the Sub-Dean of Coventry Cathedral, in an address at the Coventry diocesan convention last Friday, had some interesting things to say concerning reunion. He welcomed the findings of the Lambeth Conference on this matter, and said that the Report coincided with a world-wide movement. In America the Churches were coming together, and the Free Churches in this country were also doing so. At Geneva, forty nations and eighty Churches had joined together in conference. Therefore, something was expected of the Anglican Communion to-day. The Lambeth Report, he said, was a triumph of conciliation and good sense. They should feel thankful for the conditions it suggested, their coöperation and simplicity: the Bible, their marching orders; the Creed, the watchword of the undivided Church; the fellowship of Christ and a common ministry by interchange of ministerial commission on the basis of episcopacy. Canon Chappel admitted that the last condition was a difficulty, but he was sanguine that it could be solved. Episcopacy was essential to them if only because it made possible a reunion with the Eastern Churches, quite apart from its antiquity, its continuity, and its cohesive power. Such unity would not involve uniformity. Each communion would bring special gifts to the whole, but each would retain what was distinctive in methods of worship and service. It was unity, not union; variety without discord. Conciliation would take time. It was a call for penitence, and they must discard prejudice. There was no surrender of principle, but a scrapping of prejudice. The first requisite of union was a change of mind, and they must act with passion. They parted in passion, and must reunite in passion, red-hot for reunion.

THE STRIVING TOWARD UNITY

There is nothing, perhaps, in Canon Chappel's remarks which has not been expressed before; at the same time they signify in a very clear manner the attitude of the great majority of thoughtful Churchmen on this important question. What is most earnestly desired is that the Lambeth Resolutions should result in something definite being done. It is certain that, with reconciliation at home once secured, the way will be made clearer to that unity with the Orthodox Eastern Churches (and especially those of the Serbians and the Greeks) which is so much to be striven for. It would be deplorable, indeed, if the present great opportunity should be lost.

A similar feeling exists with regard to the Anglo-Catholic Congress. Many Churchmen are somewhat impatiently asking what

is to be the outward and visible result of that great gathering. What the rank and file of Anglo-Catholics appear to be waiting for is a clear and definite lead. It is perhaps difficult to state in exact terms what is needed, but one thing is certain: it is necessary for one united front to be presented, to forget for the time being, or sink altogether, those little idiosyncracies on such matters as ceremonial, etc., which tend to weaken the true presentation of the Faith to others. Dr. Inge has prophesied a breakdown of Anglo Catholicism—but no one is greatly impressed by the forebodings of the "gloomy Dean". Anglo Catholics are not few in numbers nor weak in the Faith, and there is certainly no dearth of opportunity. Here, again, a real leader is wanted; one who will help, not only to maintain a firm stand, but to make a distinct advance in the cause of the One Holy Catholic and Apostolic Church.

The *Church Times* pleads for a carefully organized propaganda, which must consist of an exposition of the principles of Catholicism. In a recent article it says: "We shall persuade best by showing what the Catholic Faith is, by making clear what its teaching is, and proving its necessity for a distracted world. Its truth, its usefulness, and its beauty, must all be insisted on. If this is done, people will listen."

Meanwhile, the continuation committee of the Anglo-Catholic Congress has not been idle, and we may expect during the course of the next few days to have a spirited "agenda" from them. I have already outlined what some of the proposals are likely to be. These have been under careful consideration by the committee, and a full statement of the result of their deliberations will be issued almost immediately.

THE CHURCHES AND THE LEAGUE OF NATIONS

At the suggestion of the World Alliance for Promoting International Friendship through the Churches, measures are being taken among the Churches of every country to mark the first meeting of the assembly of the League of Nations by some act of divine worship. In this country, the Archbishop of Canterbury, the Chief Rabbi, the Moderator of the Church of Scotland, and all the Free Church leaders, have requested that next Sunday (November 14th) should be set apart for this purpose.

GROWTH OF THE ENGLISH CHURCH UNION

An extraordinary growth in membership of the English Church Union is noted in the November number of the *Church Union Gazette*, eight hundred new candidates being submitted for election as members or associate members. The response to the appeal recently issued by the president in order to remove a debt of £15,000 on the general fund has also been encouraging, about £600 having already been received.

Dealing in his "Notes" with the Lambeth Resolutions, the secretary of the E. C. U., the Rev. Arnold Pinchard, refers to certain criticism which has been evoked. "Mere criticism, however," he says, "is not going to help matters much, however justly it may be devised and however fairly applied. If we are to criticise the conclusions of the bishops in conference, we must do so in such a manner as to help and not merely exasperate. The best thing to do is to suggest amendments where such amendments seem to be necessary and useful, and to bring these amendments before the consideration of the bishops, so that they may have the benefit of them when they are considering in what form and manner they will attempt to apply the suggested proposals of the Conference, each in his own diocese."

GEORGE PARSONS.

THANKSGIVING DAY SERVICES AND SERMONS IN NEW YORK

Dr. Manning Speaks on American Idealism—Bishop C.B. Brewster on "Mayflower" Anniversary—Nation-wide Campaign Plans

New York Office of The Living Church
11 West 45th Street
New York, November 29, 1920

THANKSGIVING DAY was well observed in the churches within and around New York. Good things were provided for the sick in hospitals and for those in places of restraint.

Sermons touching on national and international affairs were preached in many churches. Notable among these was that delivered in old Trinity by the Rev. Dr. William T. Manning. Among other things he said:

"The spirit which stirred our people during the great world war is not dead. If another such call should come they would meet it not less readily but more readily than before. We know that is true. Whatever their judgment as to the soundness of certain provisions of the League of Nations, our people do not desire that we shall try to live in selfish and impossible isolation.

"It is beyond question that they desire that America shall enter into such an association with the other nations as shall in their judgment best promote the peace and welfare of all. The people of our land wish to live in friendship and brotherhood with all the nations, and more especially with Great Britain and other English-speaking peoples, for they know that in this fellowship between those who have a common history, a common language, and common ideals, is the surest hope of peace and progress for the world.

"Let us thank God to-day for the blessings that we enjoy as citizens of this land. Let us never be ashamed to say that we love our own country more than any other. Let us pray that, as a nation, we may be kept true, loyal, and faithful to the obligations and duties of our own citizenship, and, therefore, fit and able to do our part in the service of others.

"And we give thanks, also, because, while our own people are grateful for their own blessings, they are not unmindful of their obligations to the rest of mankind. It is asserted by some that America has lost her ideals, and that she is now selfishly thinking only of herself in disregard of the needs of the world as a whole. I emphatically deny this. That has never been the spirit of America and it is not her spirit now.

"The cry 'America First' might be used in a low and sordid sense. But this is not the sense in which it is sanctioned by our people and we all know this. It is used among us only in the true and sound sense that our highest responsibility is for our own land and our own homes and that we must first be faithful to this sacred obligation if we are to be of service to the larger world.

"The Scriptures themselves explicitly teach this principle. 'If any provideth not for his own,' they tell us, 'and especially for his own household, he hath denied the faith and is worse than an unbeliever.'"

On Thanksgiving Day Bishop Burch visited Christ Church, Bronxville, preached the sermon, and instituted the Rev. Charles W. Robinson as rector.

"MAYFLOWER" SERVICE

There was a very large congregation at the Cathedral of St. John the Divine on Sunday afternoon, November 21st, when a special service was held to commemorate the three hundredth anniversary of the signing of the Mayflower compact. Bishop Brewster was present. About fourteen organizations were represented.

The Very Rev. Howard C. Robbins, Dean of the Cathedral, welcomed the members of the various societies and the delegates of the foreign powers. The sermon was preached by Bishop Brewster of Connecticut, a lineal descendant of Elder Brewster.

Bishop Brewster said it is time, after the cataclysm of war, to see what 1620 means to 1920. Pilgrim idealism, he declared, might be described as an intense earnestness of conviction regarding truth and justice. This is another name for faith. Speaking of the breadth of this Pilgrim idealism he said: "A sense of political significance and purpose is manifest in the solemn compact in the cabin of the Mayflower. The entire settlement in Virginia was mostly a trading venture, engaged in by men. The Mayflower band included women and was avowedly coming to settle a genuine colony. In seventy-two years it was merged into the more business-like colony of Massachusetts Bay. This was the beginning of America marking the contribution of a highly important element which, however difficult to define, I venture to describe as a political idealism to be recognized later in such Americans as Jefferson and Lincoln. In the achievement of civil and religious liberty the Massachusetts people all lagged behind the lead deliberately taken not only by the Pennsylvania Quakers but by the Churchmen in Virginia and the Roman Catholics in Maryland.

"A characteristic of the Pilgrims was a profound conviction of God's righteous rule. Another was an imperious sense of the dignity of human personality. This conviction of the superiority of the personal over the institutional was bound to lead on inevitably to unmistakable democracy. That ideal persistently hovers over the chaos of to-day—a sense of the value of every personality irrespective of purse, pedigree, or power. In the present unrest is involved some deep sense of the dignity of human nature. The demands of labor frequently mean freer recognition of the value of humanity and a fuller realization of personal life."

THE NATION-WIDE CAMPAIGN

A circular letter signed by the Rev. Dr. Gates as chairman has been sent to all parochial clergy in the interests of the Nation-wide Campaign. It announces:

"You will be glad to learn that we have secured Bishop Guerry of South Carolina, and the Rev. James E. Freeman, D.D., of Minneapolis, who will conduct missions at the Cathedral and Calvary Church respectively. The services at these centers will be held on Wednesday, Thursday, and Friday, December 8th, 9th, and 10th. Holy Communion at Calvary Church at 7:15 A. M.; at the Cathedral at 7:30 A. M. Services especially for women on Wednesday and Thursday at 4 P. M.; for children on Friday at the same hour. At 8:15 there will be services for all.

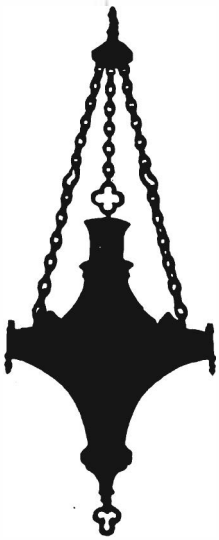
"There will be a mission on Staten Island to be held in Christ Church. The missionary will be the Rev. William T. Walsh.

"On Sunday, December 12th, Bishop

SERVICE IN NEW
 Perry will be the preacher at the Chapel the Intercession.
 "We are glad to announce that we have been able to arrange for a quiet day for the clergy under the leadership of Bishop Perry. This will take place on Tuesday, December 7th, at the Church of the Heavenly Rest, 551 Fifth avenue. The morning session will be from 11:00 to 12:30; afternoon from 2:00 to 4:00 o'clock. All the clergy of the diocese are earnestly invited. Through the courtesy of Dr. Manning, brief preaching services for business people will be held in Trinity Church at 10 on Wednesday, Thursday, and Friday. These services will last one-half hour.
 "All these services are in preparation for a general service of personal consecration which will take place, it is hoped, in each parish church on Sunday, December 12th."

ANNIVERSARY AT POUGHKEEPSIE

The parish of the Holy Comforter, Poughkeepsie (Rev. Clarence Archibald Bull, rector), on October 24th and 25th, celebrated the sixtieth anniversary of the consecration



SANCTUARY LAMP IN CHURCH OF THE HOLY COMFORTER, POUGHKEEPSIE

of its beautiful Gothic structure, the only church this parish has ever had. The reports showed that in the ten years since the parish jubilee the parish had added to its equipment in improvements and memorials more than \$20,000. During this decade the new parish house was built and among the recent beautiful gifts is a ciborium for reservation of the Blessed Sacrament, a sanctuary lamp, and eight electroliers in the nave. The ciborium, a memorial to a deceased friend of the parish, is of hammered silver, gold lined in the bowl and cover, in the form of a chalice and with a cruciform stem, about ten inches in height. The final cross of the cover is of Siberian amethyst and beryl. The sanctuary lamp, of pointed Gothic, to harmonize with the church, is a gift of the Girls' Friendly Society in memory of three deceased members. The electroliers are a memorial to the Rev. Dr. Crary, for forty years rector.

PROGRAMME FOR ALUMNI REUNION

The executive committee of the Associate Alumni, General Theological Seminary, met on Tuesday afternoon, the 23rd, and adopted a programme for the mid-winter reunion on January 18th.

With the coöperation of the Dean and faculty the events will be: Attendance at the regular morning classes; luncheon in the refectory; alumni class reunions; at four o'clock, two special lectures by members of the faculty; evensong in the chapel at six o'clock; dinner and three addresses

in the refectory. Later, detailed information will be sent out by the Rev. John Keller, secretary.

PADDOCK LECTURES

The General Theological Seminary has issued invitations to attend the Paddock Lectures for 1920, to be delivered in the Chapel of the Good Shepherd, December, 1920, at 6 o'clock p. m., by the Rev. John Punnett Peters, D.D., rector emeritus of St. Michael's, New York City. Subject: The Psalms as Liturgies.

1. Friday, December 10th. Introductory. The Origin, Purpose, and Development of the Psalter.
2. Monday, December 13th. The Ancient Psalm Book of Jerusalem.
3. Wednesday, December 15th. The Penitentials of Shechem and the Davidic Psalter.
4. Friday, December 17th. The Psalms of Dan and Bethel.
5. Monday, December 20th. The New Temple and Its Liturgies.
6. Wednesday, December 22nd. The Pilgrims, and afterwards.

CHURCH OF THE BELOVED DISCIPLE

Through the generous gift of a few long time parishioners of the Church of the Beloved Disciple (Rev. Geo. R. Van De Water, D.D., rector), the cost of extensive repairs and alterations to church and rectory has been provided. This places the parish, with its entire property unhampered, at the disposal of the congregation.

ADDITION TO ROOD SCREEN

At St. Luke's Chapel recently the statue of St. John, which has been added to the cross on the rood screen, was blessed with simple ceremonies as a memorial to Dr. John Angus McDonnell and Angeline, his wife.

GRACE CHURCH, NYACK

The guilds of Grace Church, Nyack, held a bazaar in Memorial Hall the week of November 16th, when they cleared \$2,800, enabling final payment for all improvements during the past two years, amounting to some \$30,000.

DEAN ROUSMANIERE SUGGESTS COMMON PRAYER FOR UNITY

Among All Churches — President Ogilby on the Church's Service to Education — Brief Notes

The Living Church News Bureau | Boston, November 29, 1920 |

DEAN ROUSMANIERE, in a sermon on Church Unity which he repeated by request in the Cathedral, has made an interesting suggestion as to a practical way of approach toward unity, common prayer. During the sermon he announced that at an early date he hoped to offer such a meeting at the Cathedral each week. He said in part:

"If we think in the spirit of unity we must also pray in the same spirit. The Episcopal Church has placed a definite petition for unity in the Prayer Book. A few years ago the General Convention of the Church appointed a representative commission, the purpose of which is to bring about a conference on faith and order between Christian communions. The commission has collected from both ancient and modern sources a group of very beautiful prayers, in the hope that they may be used in churches accustomed to liturgical prayer. The commission also has printed a very suggestive list of subjects for extemporaneous prayer which they commend to non-liturgical churches.

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

sacrificing service to the needs of men in the name of the Master."

THE CHURCH'S SERVICE TO EDUCATION

President Ogilby of Trinity College made a good impression on the Episcopalian Club of Massachusetts last Monday evening in his address at the Somerset Hotel on The Service of the Episcopal Church to Education in New England.

Chief among the educational works of the Church in New England, he said, was the founding of such schools as St. Paul's, Groton, and Kent, which raise education from any tendency to a dead level.

"These three schools have made three important contributions," he said. "Dr. Coit of St. Paul's has done more than any other teacher to establish a parental responsibility of the school for each individual student. Dr. Peabody of Groton started the movement for greater comradeship between teacher and pupils, and Father Sill of Kent has been a pioneer in making private schools democratic."

President Ogilby said that Trinity would continue to be a Church college—not narrowly so, but with the Church's teaching.

NOTES

At a meeting of the Chapter of the Church League of Industrial Democracy, held in Emmanuel Church, Boston, on November 9th, it was voted that the Rev. Norman B. Nash of Cambridge and the Rev. Smith Dexter of Concord be sent as delegates to the Eastern Conference of the League, to open in New York City on December 6th.

The League meets on December 1st in Reed Hall, Episcopal Theological School, Cambridge, by invitation of Dean Washburn.

At St. Luke's, Chelsea, yesterday evening Dr. Barrow, the rector, gave the first in a series of four Advent mission talks. The subjects are: 1. What have we to do with God? 2. How can we talk to God? 3. What must we do to live safely? 4. How may I be of some use?

The Province of Massachusetts, Knights of King Arthur, is planning a re-organization. At a meeting of the Merlins of the Order at Trinity House Monday evening, plans were discussed.

I do not blame the rector of the Church of the Ascension, Fall River, for making the following announcement in his calendar

about a member of his parish. Were he not a Harvard man, perhaps he would not be so restrained in his pride! Mr. Jackson wrote:

"We all surely heartily congratulate the new captain of the Yale football team, Mr. Malcolm P. Aldrich."

RALPH M. HARPER.

ENGLISH CHURCHMAN ADDRESSES PHILADELPHIA "TOWN MEETING"

During Pilgrim Tercentenary—The Brotherhood in Local Assembly—Clerical Brotherhood—Moving Pictures

The Living Church News Bureau }
Philadelphia, November 29, 1920 }

PHILADELPHIA devoted much of this week past to celebration of the three hundredth anniversary of the landing of the Pilgrims.

Churchmen have shared heartily in these ceremonies. The sturdy characteristics of the Godfearing Pilgrim Fathers have been held up as wholesome lessons to an irreligious age in many pulpits.

A great "town meeting", reminiscent of colonial days, was held in the Academy of Music last Tuesday evening, when Ex-President Taft spoke on behalf of the United States and the Rev. Dr. E. A. Burroughs, chaplain of Trinity College, Oxford, and canon residentiary of Peterborough Cathedral, spoke for the British.

Canon Burroughs, who is also chaplain to King George V, urged that the United States become a member of the "family of nations" so that all the world might be banded together for the protection of humanity.

He said that the main difference between 1620 and 1920 lies in the fact that the colonists really believed in God at all times while the people of the present day do not. He explained by saying that the people of to-day have their religion crowded into a few hours a week while the main part of their time and thought is given over to materialism.

"We are drifting with the tides to some unknown destination," he said, "instead of shaping our course toward a well defined goal." The King's chaplain said the affairs of the world needed guidance. A family of nations of some sort was the great need, and the only plan that had been proposed was the League of Nations. He said the League without the United States was an embarrassed, if not a futile, organization, and urged that this country join "lest the nations of Europe perish".

The Canon said: "There is no longer a place for two families of nations—on either hemisphere. The nation that endeavors to gain the balance of power in Europe to-day is engaging in a futile effort. Europe is a buffer state with Asia on the one side and America on the other."

Canon Burroughs, who was prominent in his services to the British Expeditionary Forces in France during the war, and came to this country to take part in the Mayflower celebrations, is travelling under the auspices of the English Speaking Union, with Dr. Robert Gillie, president of the British Free Church Council, Dr. Alexander Ramsey, Moderator of the Presbyterian Church, and Mr. Harold Spender, author and newspaper man.

BROTHERHOOD ASSEMBLY HOLDS
ANNUAL MEETING

The annual meeting of the Philadelphia local assembly of the Brotherhood of St. Andrew was held in the parish house of the

Church of the Holy Trinity, Philadelphia, on November 27th.

The junior department held a conference at 3 P. M. on The Positive Christian Life. Addresses were made by Messrs. Cornelius Moloney, James Porter, and John W. Lord, Jr.

At evening prayer the Rev. Floyd W. Tomkins, D.D., made an address to the Brotherhood.

The evening conference was upon The Morale of the Brotherhood, and led by Mr. Edward R. Longstreth.

Bishop Garland, chaplain of the local assembly, said in his charge:

"I have a firm conviction that the Brotherhood of St. Andrew can do a greater work for the Church than it has ever done in the past, but on two conditions:

"1. That it shall not forget its 'first love'—its foundation principles of prayer and service.

"2. That in these days of distracting calls for 'service' it will not overlook the truth that true service of one's fellow-men must have a spiritual foundation, and must be spiritually expressed."

The Brotherhood is now intent upon backing up strongly the Nation-wide Campaign, as the following message to its members shows:

"America faces a grave responsibility. Endowed by God with wealth and power and prestige beyond all other nations, she has drifted with the war's reactions into a period of ease, luxury, and pleasure. Personal enmities, partisan quarrels, false propaganda have confused our splendid war purposes and beclouded our true obligations. The attainment of the objectives of the Nation-wide Campaign is being seriously retarded. The Church and the Brotherhood must lead us back to sane and right living and point the way to our true Christian duty."

CLERICAL BROTHERHOOD

Continuing the discussion on The Lambeth Proposals for Unity the executive committee of the Clerical Brotherhood has invited several speakers from other churches to give their views. The following is the list:

November 22nd—Dr. H. C. Veder (Baptist).
November 29th—Dr. Wm. V. Berg (Congregational).
December 6th—Dr. Nathan R. Melhorn (Lutheran).
December 13th—Bishop Thomas B. Neely (Methodist).
December 20th—Dr. Wm. C. Rodgers, Dr. Royden K. Yerkes, and a General Discussion.

These meetings are held in the Church House on Mondays at 11:30 A. M.

The chairman, the Rev. Wm. C. McClelland, states in the notice: "Frank discussion to the point welcomed."

THE MOVING PICTURE SITUATION

The Churchwoman's Club invites the women of the diocese to a meeting at the Church House on November 30th to consider the Moving Picture Situation.

The Rev. Clifford G. Twombly of Lancaster will be the speaker. He and Dr. Grammer in an open letter to Governor Sproul recently published reiterated their

demand that the Governor explain why Dr. Ellis P. Oberholtzer was removed from a voting position in the Pennsylvania Board of Moving Picture Censors. They say: "Dr. Oberholtzer by his articles in the reviews and by his position on this board has become the chief authority in the land on censoring films. How can the Governor justify his removal?"

PATRONAL FESTIVAL AT ST. CLEMENT'S

St. Clement's Church, Philadelphia, of which the Rev. Franklin Joiner has recently become rector celebrated St. Clement's Day, November 23rd, with appropriate ceremonies. A solemn high Eucharist was celebrated with festal procession.

The preacher was the Rev. Joseph G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York.

Gounod's mass of St. Cecilia was sung by an augmented choir. A harpist and the timpani from the Philadelphia orchestra assisted. There were four low celebrations.

BISHOP DEDICATES WINDOW

On Advent Sunday afternoon, the Bishop of the diocese visited the Church of the Incarnation (Rev. N. V. P. Lewis, rector), to dedicate a memorial window and to preach.

This most recent addition to the art windows of the church, made possible through the generosity of Mrs. Morris Goff Condon, is erected in memory of her husband. As an additional memorial to him Mrs. Condon increased by \$2,500 the parish endowment fund.

Gothic in form, the window is from the Willet Studios, St. Martin's, Philadelphia, and bears the general inscription:

"In Memory of
MORRIS GOFF CONDON
"1862—1914"

In its entirety it consists of five lancet shaped panels, each representing an allegorical figure under a throne-like canopy with appropriate scriptural quotations.

In the central and largest panel Labor is represented by The Sower, described by the words: "He that soweth bountifully shall reap also bountifully." Two panels on either side represent the fruits of Christian sowing; the first represents Service: "The night cometh when no man can work"; the second, Patience: "That ye be not slothful but followers of them who through faith and patience inherit the reward." On the opposite side of the central panel is a figure symbolic of Charity, with the verse: "Love worketh no ill to his neighbor"; and the fourth panel contains a figure representing Fidelity: "Prove all things, hold fast that which is good."

The pointed arch of the window consists of three rose medallions in delicate tracery of red, blue, green, and gold.

THE FARM SCHOOL AT GLEN LOCH

"The Episcopal Church should be very proud of its achievements at its farm school at Glen Loch. The Church is doing a lasting, helpful, and wonderful work there," said the Hon. J. Hampton Moore, Mayor of Philadelphia, in an address on November 15th at a luncheon in Christ Church Neighborhood House.

He didn't overestimate the value of the work that the Rev. Charles W. Shreiner, headmaster, and his able corps of assistants are doing. Thirty-one months ago this work was started. Its foundation was prayer, faith, and honest endeavor. To-day the farm consists of 600 acres of land in the highest state of cultivation. There are forty boys in the school, all happy, interested, and moving toward the goal of great usefulness. Four cottages have been built and it is planned to erect six more, with a large administration building. Fifteen boys will be

accommodated in each cottage, with a house-mother and an instructor. Since the school opened, there has been an average of 300 applicants each year. "This," Mr. Shreiner says, "is one of our hardest tasks—the selection of the boys. Our accommodations are limited, but we hope to expand them; and then we can receive more lads who are hungry for an education and the knowledge of practical farming."

Here is a typical day: Arise at 6; breakfast at 7; chapel 7:30; school from 8 to 12:10; work on the farm from 1:15 to 5.

This schedule is enforced four days a week. The boys' time is their own on Saturdays and Sundays. The farm is situated on the Lincoln Highway, on a gently sloping hillside. The cottages are set in a grove of oaks, and overlook farming lands in the Chester Valley. There are 750 young fruit trees which will begin to bear in a year or two. The boys look after the chickens, hogs, sheep, and cattle. Each has his own duties, and they go at their work with a vim characteristic of the boy who lives in the open.

THOMAS S. CLINE.

The Rev. John Henry Hopkins, D.D., aroused the people with a telling plea for loyalty to the Church. The parish is making the Nation-wide Campaign a part of the preparation for consecration of the new church in January. The rector is preaching his own mission during the Nation-wide Preaching Mission. And the Canvass is a part of the Church Attendance Campaign conducted by the Brotherhood of St. Andrew.

NOTES

Thanksgiving Day was generally observed by celebrations in parish churches at an early hour. Later many of our clergy officiated at short services and preached on the subject of the day, or joined with their Protestant brethren at a union service. These union services are quite general now, particularly in the suburban and rural districts, and the spirit shown by clergy and people is remarkably good and cordial.

One of the most enthusiastic services held on the national Thanksgiving Day was that at the Church of the Advent (Rev. Gerald G. Moore, rector), when rector and people celebrated the paying off of the debt on the parish property, accomplished by united effort.

Another of our city parishes has been deprived of the services of its choir-master. This time the Church of the Ascension (Rev. W. B. Stoskopf, rector), is losing William H. Knapp, choir-master there for twenty-five years, perhaps the longest record of service of any choir-master in Chicago. Mr. Knapp was vocal instructor at Northwestern University School of Music for twenty years, and has resigned his position as choir-master to devote himself to his work as teacher in the Cosmopolitan School of Music.

H. B. GWYN.

THE CHICAGO NEWS LETTER

The Living Church News Bureau
Chicago, November 29, 1920

GRACE CHURCH, OAK PARK

IN the seven years ending October 31st, of the Rev. F. R. Godolphin's rectorate of Grace Church, Oak Park, there have been 3,040 services in the church—1,289 on Sundays and 1,751 on other days. Of these services 1,421 were celebrations of the Holy Communion. There have been 289 baptisms, 317 confirmations, 111 marriages, and 172 burials.

Community religious education is well under way in Oak Park, and Grace Church is taking active part. The sixth, seventh, and eighth grades of the local Lowell School attend the parish house on Monday and Wednesday mornings and are under the instruction of Mrs. Hess.

Mr. R. C. Coombs, president of the Grace Church men's club and the organization of Associated Churchmen of the community, is taking active part in the fight against Sunday movies. He spoke on the abuse of the movies to the congregation of Grace Church on Sunday, October 24th.

ST. PETER'S CHURCH, CHICAGO

The Rev. F. G. Budlong, D.D., who leaves St. Peter's for the Church of the Ascension, Pittsburgh, on December 6th after a successful rectorate at the largest parish in the diocese, was given a farewell luncheon by his brother clergy at the Morrison Hotel on November 29th. The Rev. N. O. Hutton, D.D., presided and great regret was expressed at the going of Dr. Budlong. Before leaving Dr. Budlong, in his parish paper, made a summary of parish statistics to November 1st, 1920. The results, compared with those of December 31, 1919, are most interesting. Dr. Budlong says:

"On December 31st, 1919, we reported St. Peter's parish to consist of 590 families, 324 other individuals, 2,094 souls, 2,003 baptized persons, 1,552 communicants. Of course we can not at present know what changes will be made in our parish lists between now and December 31st, but the secretary's report of parish statistics as of November 1st, 1920, is as follows: Families 626; other individuals, 308; souls, 2,231; baptized persons, 2,156; confirmed individuals, 1,450; active communicants, 1,191."

The new curate at St. Peter's is the Rev. Earl C. Schmeiser, who came from the diocese of Colorado on November 4th, where he has done splendid work for six years.

Miss Dorette Bergmann, one of the best of the Sunday school teachers at St. Peter's, and a lecturer at the recent Racine Conference, has become director of Religious Education at St. Peter's, succeeding Mrs. W. E. Bishop.

GRACE CHURCH, HINSDALE

Miss Elizabeth Matthews, National President of the Church Service League, addressed a group of women which filled the

spacious guild hall of Grace Church, Hinsdale, November 23rd, on Woman's Work in the Church. Miss Matthews made a strong plea for federation of all the activities of women. The reason some of the most capable women are lost to the Church's service is because of the pettiness of the work of the Church. All women, she said, would not like to sew or cook or attend to bazaars. She felt that by giving women a large vision and interesting them in the four fields of service, all would be brought to realize that they are a part of a great machine and must render faithful service.

CHURCH OF THE REDEEMER, ELGIN

Eighteen men of the Church of the Redeemer, Elgin (Rev. J. M. Johnson, rector), cooked and served a supper for the women of the parish. It was necessary to fill the tables twice to accommodate the crowds. The supper was to get the parish together for forwarding the Nation-wide Campaign.

INSPIRATION FLOWS OUT OF THE NATION-WIDE CAMPAIGN

Diocesan Reports Show Great Accomplishments and Promise—California and Maryland Advance Notably—West Missouri Becomes Independent

ALABAMA.—Clergy and laity are co-operating heartily. Laymen are volunteering as speakers, and clergy for extra work in vacant fields. Difficulty is stimulating energy and resolve, and promoting plans for fuller utilization of lay resources. The executive committee is sending out a letter to all Church people.

ALBANY.—St. John's Church, Cohoes, in an every-member canvass on November 21st secured over \$10,000 in pledges, \$2,600 being for missions. Preparation had been made on the previous Sunday, with a corporate men's Communion and the Campaign pageant. Thirty teams visited four hundred homes, finding new Church families and also reporting the sick and unemployed.

CALIFORNIA.—Delay in getting printed matter from New York has hindered an otherwise efficient Campaign, although the full programme has been attempted. Each of the convocations meeting in the second week of November gave the Campaign special emphasis, and a diocesan dinner in San Francisco on November 18th was attended by five hundred men and women. Mr. F. M. Lee, diocesan treasurer, showed that while the diocese had not raised its quota it had kept its place in the line; and

added that if the whole Church had maintained California's rate of increase over 1919 the National Church would have received more than twice what it did. Bishop Parsons showed what increased resources had made possible in the diocese. The Rev. C. P. Deems and Dr. Patton also spoke.

CENTRAL NEW YORK.—A conference for clergy, group leaders, and other workers was addressed by Bishop Fiske on November 19th.

DULUTH.—Preaching missions have been arranged for the Advent Campaign as follows: First week—St. Paul's Church, Duluth, Bishop Bennett, missionary; Little Falls, Bishop Morrison; Morehead, Rev. James Mills; Wadena, Dean Couper; Paynesville, Rev. R. A. Cowling; Sauk Centre, Rev. J. M. Nelson. Second week—St. Cloud, Bishop Bennett; Detroit, Rev. A. W. Ryan, D.D.; Proctor, Rev. S. J. Hede-lund; Hibbing, Dean Couper. The Rev. Arthur Goodger will assist Bishop Morrison at Little Falls. Single services are being arranged in a number of vacant places during this period, and an Epiphany series of six day missions is planned for other churches.

GEORGIA.—St. Mark's Church, Brunswick, held a second conference on November 11th, for the women. Mrs. J. K. McIver spoke of the Church Service League at the first session and of the Campaign at the second.

MARYLAND.—November 22nd was within two days of the anniversary in the diocese when the quotas were allotted and accepted.

Bishop Murray called a meeting to discuss accomplishment and prospect; and three hundred clergy and laymen from all parts of the diocese met at the Diocesan House. The Bishop made a resumé of all work in the diocese. Subcommittees had visited every parish and mission where askings were made; no more thorough work had ever been done by laymen. The treasurer's statement showed \$90,000 still unpaid out of a \$297,000 quota. Maryland ranks tenth in communicant strength, fourth in the amount pledged, and first in the proportion given to the nation Church—52%, with no askings to offset it. The Bishop declared that no man or diocese should measure obligations by what other man or other diocese does, but solely before God by the standard of ability. Mrs. Julius Freeman, chairman of the Church Service League, presented its work. Archdeacon Helfenstein spoke of the human element in diocesan work, and Archdeacon Humphries briefly reviewed city work.

PITTSBURGH.—Bishop DuMoulin will hold three services daily at Trinity Church, Pittsburgh, in the week of December 5th. He has been appointed Campaign missionary for this diocese.

SACRAMENTO.—The recent visits by Dr. Patton and the Rev. Byron Holley were fruitful. Two conferences were held, one at Vallejo on November 3rd, one the next day at Sacramento. The former was attended by the Bishop and eight clergy, and lay representatives from all the larger centers of the Sonoma convocation; and the Bishop spoke incidentally of his summer abroad. The second conference was also well attended by clergy and laymen. As a result, clerical committeemen are to present the Campaign in the parishes and missions, hoping to raise the full financial quota.

SOUTHERN OHIO.—There is no question that the Campaign here is successful. Never has so much money been expended on missions, weak parishes, and student work. Two young women are in training as deaconesses. About \$70,000 has been available for diocesan work as compared with perhaps a fifth of that amount in previous years. The clergy are enthusiastic, and parochial missions will be conducted this winter in nearly every parish, most of the clergy exchanging for that purpose.

TEXAS.—Bishop Quin with the assistance of the Rev. Gordon M. Reese and Miss Cage worked out a Campaign for the three thousand children of the diocese, covering the weeks from November 15th to December 12th. The keynotes for the weeks were (1) Thankfulness, (2) Recruiting, (3) Family Religion in the Home, and (4) Consecration. The thought and act of each week were fulfilled in an appropriate Sunday act. Bishop Quin wrote a letter for each child for each week, and these were distributed by children chosen by superintendent or teacher. Cards were distributed each week with appropriate Bible readings.

WEST MISSOURI.—The diocesan secretary, Mr. J. R. Gregg, has issued a circular letter showing how the diocese has benefited through the Campaign. Salaries have been substantially increased, interest has been stimulated, repairs have been made; and for the first time the diocese is independent, and on January 1st the appropriation from the General Church will be discontinued. The Campaign has paid the expenses of a field secretary who has given services to a number of parishes and missions otherwise unprovided for.

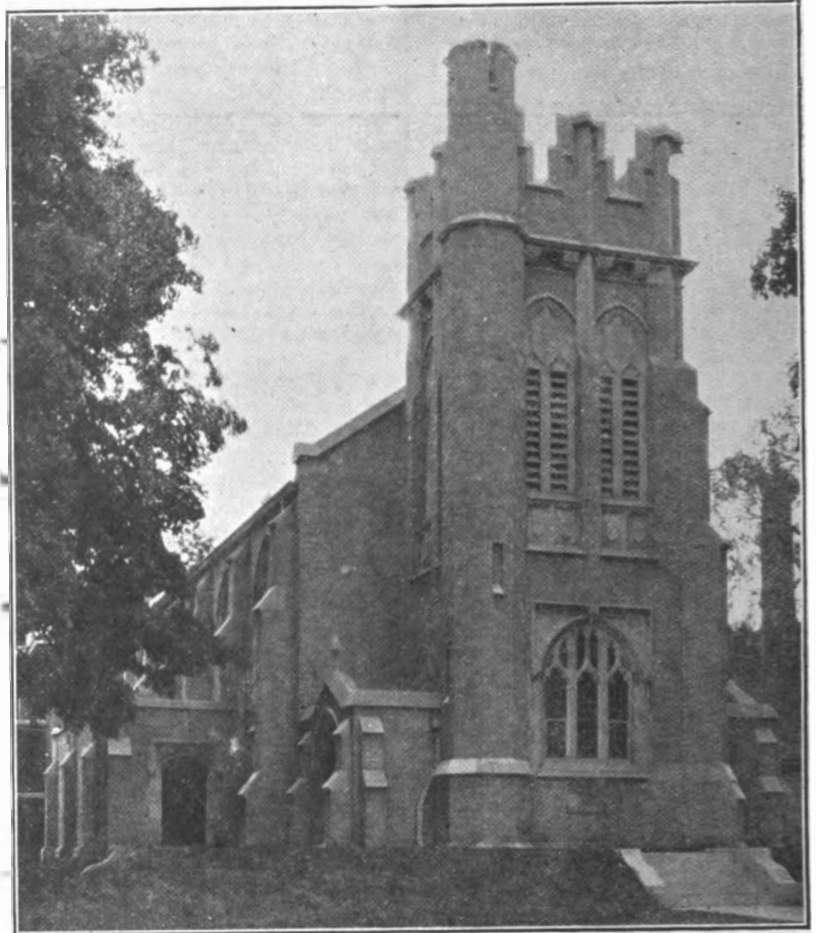
OPENING OF NEW CHURCH IN ILLINOIS

THE NEW Trinity Church, Jacksonville, Ill., in the diocese of Springfield was opened by Bishop Sherwood on Sunday, October 31st, with impressive services. At early Communion the Bishop was celebrant. At later hours the rector baptized six, and the Bishop preached, and blessed various memorials. At the evening service the Bishop preached again and confirmed a class of twelve, to which should be added two confirmed the next day. Offerings during the day aggregated \$2,480 for the building fund, and \$54.28 for the Bishop's purse. A very pleasant incident of the day was a letter of greeting from the Central Christian Church,

Baxter, sons of Mrs. Crane, in memory of their mother; service book and pulpit Bible by Miss Louise Stryker; silver bowl by Miss Emily M. Dunlap and Mrs. Annie Dewey. Forty-five members of the parish contributed nearly \$400 for a carpet. Other memorials are to follow. The baptismal font will be the gift of the Sunday school. The organ will not be received until February.

FIRE INJURES MINNEAPOLIS CHURCH

FIRE, BELIEVED to have started from electric wires, caused serious damage to Gethsemane Church, Minneapolis, Minn. (Rev. Stanley S. Kilbourne, rector), about 4:30



TRINITY CHURCH, JACKSONVILLE, ILL.

read to the congregation by Prof. J. G. Ames, the junior warden. This letter as a resolution was passed by the Central Christian Church on Sunday morning, October 31st.

The church has been completed after a hard struggle against adverse conditions, notably the steady advance in labor, the difficulty in obtaining building material, and other causes with which all are familiar. The church building architecturally follows the best traditions of the Mid-Victorian Gothic. It has a commanding site, and reflects great credit upon the architect, J. E. O. Pridmore, of Chicago, and his assistant, Frederic Johnson.

While some of the memorials are now in place, others may not be received for weeks. The magnificent altar was presented by Mr. and Mrs. H. M. Andre; a pair of candlesticks for the altar by Mrs. H. M. Andre; a credence table by Mr. and Mrs. Charles W. Fawcett and Miss Ursula Fawcett; a hymn board by Mr. and Mrs. James Clay Elliott; hymnals with music, in every pew, by Mrs. Andrew Russell and family; a credence table for the chapel by Mr. and Mrs. J. Parker Doan; a chair by the Messrs.

A. M. Saturday, November 20th. The blaze started apparently in the choir-room, which forms a connecting link between the church and parish house. The choir-room and sacristies were completely gutted and the church interior so damaged by smoke that it must be completely redecorated. The loss will run into several thousands, but is completely covered by insurance. No services were held in the parish on Sunday, November 21st. Services for the time being are being held in the parish building, but it is expected that the church will be ready for re-occupancy by Christmas. Arrangements for a preaching mission in Advent by Bishop McElwain have been cancelled.

Gethsemane Church is the "down-town" church of Minneapolis and the second oldest parish in the city. It is a parish with an illustrious history. The church was built in 1882 under the rectorship of the Rev. D. B. Knickerbacker, afterward Bishop of Indiana. The parish house, known as Knickerbacker Memorial Hall, was built to accommodate the General Convention of 1895. The church contains a number of handsome memorials, which fortunately escaped permanent injury. Chief among

these is the white marble altar, a memorial to the Rev. J. J. Faudé, D.D., a former rector.

ST. FAITH'S HOUSE AND CHURCH MISSION OF HELP

THE DIRECTORS of St. Faith's House, Tarrytown, N. Y., ask to correct a misunderstanding that is somewhat hindering the work of St. Faith's House.

An impression has found place in some minds that St. Faith's House is in such relation to the Church Mission of Help that financial support given to the Church Mission of Help is of service in support of St. Faith's House. This is not the case. St. Faith's House was incorporated in 1901, the Church Mission of Help in 1913. The two organizations cooperate in their work of rescue, but St. Faith's House looks for its support to those who give directly to it, and is in receipt of no financial support from any other Church organization nor from state or county funds. The work of the Church Mission of Help is of a general character and is meeting a widespread need. It has as yet no house of its own. St. Faith's House is for "first cases"—most of them very young girls with their babies—whom it keeps for a year at least, often much longer, and seeks to train for self-support when they leave. The house is now full, but applications will be considered as soon as there is a vacancy. Address St. Faith's House, 53 South Broadway, Tarrytown, N. Y.

PAROCHIAL MISSIONS

BISHOP CAPEPS will conduct an Advent mission for ten days at Trinity Church, Fort Worth, Texas.

MERCEZ AND HADLEY have recently held well attended missions of a week each in Grace Church, Orange, N. J., Calvary Church, New York City, Grace Church, Rutherford, N. J., and Trinity Church, Hoboken, N. J., and will hold missions from November 28th to December 5th at St. Andrew's Church, Yonkers, N. Y., from December 5th to 12th at St. Stephen's Church, Olean, N. Y., and from December 12th to 19th at Christ Church, Meadville, Pa.

"THE CHURCH'S MINISTRY"

THE DEANS of our five Eastern seminaries have been combining this year in publication of an occasional paper called *The Church's Ministry*. Three issues appeared last spring, and were well received. A fourth number is now appearing—a special double number dated on St. Andrew's Day—with articles intended to help the clergy in observance of the Third Sunday in Advent, to which they have been enjoined by the bishops. Some startling statistics are presented, dealing with the failure of candidates for the ministry to develop in numbers proportionate to the growth of Church membership. The deans unite in the statement of five blunt "convictions" as to the problem of men for the ministry: (1) The problem is not of to-day or yesterday, but has for many years been growing; (2) Radical treatment, in the true sense of the word, is the only hopeful treatment: real causes must be sought out, and real remedies found; (3) The laity will have the ministry that they wish and deserve; (4) The clergy have too lightly fallen in with the heresy that the work of the Church is theirs, whereas it is that of the whole Fellowship; (5) Quality is vastly more important than quantity; and the Church has

erred grievously in setting the standard too low and applying it too laxly.

IN THE CHINESE REPUBLIC

OCTOBER 10th, the ninth anniversary of the founding of the Chinese Republic, was observed in Yangchow with a patriotic service. The Rev. B. L. Ancell writes:

"Could you have seen the crowd that packed itself into our little church yesterday, you would have been moved—would probably have moved yourself out to avoid the crush. Kuo preached a fine patriotic sermon; and in the afternoon—the school-boys decided that of the money that they had planned to spend on their outing to-day—they would reserve one half for the famine sufferers in the north.

"Mahan School is making a fine recovery from the blow it received last winter from its under-staffed condition. We are practically back to normal already, after dropping forty boys, and there are already some entries for next term. The two appeals that I spoke of for the establishment of a mission and a branch of Mahan School have both been repeated since my return, and from Paoying where you remember we have already a catechist stationed, the Commissioner of Education has come down to call on me personally, and renew his invitation. My soul, what are the young men of America thinking of, to let such opportunities as this pass? . . . To Paoying I shall send a young Chinese, for something has got to be done in these matters, or we confess ourselves unworthy of the responsibility that has devolved upon us.

"Send me some men! The burden of all this is making me old and I don't want to feel old."

Mr. John W. Wood, 281 Fourth avenue, New York City, is ready to supply particulars about Yangchow and Mahan School.

DEATH OF REV. E. S. GUNN

"I HAVE JUST made a visitation for confirmation which was unusual in the circumstances which surrounded it," writes the Bishop of Southern Virginia. "I received a few weeks ago a letter from the Rev. E. Steirling Gunn, who had recently taken charge of the church at Houston and of two missions. He told me he had two classes to be confirmed at these missions and asked me to visit them. Mr. Gunn had begun his ministry in Virginia and then served as a missionary to Porto Rico and in the diocese of Mississippi. He came back three months ago to take up work in his own home. I went Sunday to the first mission at Clarkton, a little rural chapel far from any town or real village, for by the grace of God in Virginia we still minister to the countryside, as they do in the mother Church of England. I heard that Mr. Gunn had been taken ill Friday night so I held the service and confirmed a class of eight. In the afternoon I learned that he had died Saturday morning. I drove forty miles to the other mission and found a congregation which filled the church, more than a hundred and fifty people, of whom half were men. This church is on the edge of a forest and the people, who are small farmers, walk miles to attend the services that they love. Here I laid hands on twenty-two men, women, and children, making thirty confirmed whilst he who had led them to Christ was lying dead in his rectory.

"On Monday he was laid to rest in the quiet God's acre of St. John's Church, Houston. On his grave were many beautiful flowers, the offerings of his people who loved

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him. But on the heart that was still there were written the names of thirty souls whom by love and sympathy, and prayer he had led to the closer fellowship with Christ. As we read over this faithful, humble servant the great words of glory and immortality, there came to our remembrance the promise of God's prophet, 'Blessed are they that turn many to righteousness, for they shall shine as the stars for ever and ever.'

BEQUESTS

MRS. FANNY BRIDGHAM, who died at Providence, R. I., on October 23, 1919, left an estate appraised at \$3,667.457. After making her sister chief legatee, Mrs. Bridgham willed \$530,000 to Columbia University in memory of her father and half the residue to her trustees, to be applied in their judgment for charitable, religious, and benevolent organizations. Other public bequests are: Orphans' Home of the Episcopal Church, \$50,000; Grace Church and New York Episcopal City Mission, \$25,000 each; Home for Old Men and Aged Couples, Home for Incurables, Seamen's Church Institute, \$20,000 each; Domestic and Foreign Missions, \$15,000; St. Luke's Hospital, \$10,000.

MEMORIALS AND GIRTS

IN GRATEFUL MEMORY of Miss Emma V. Gordon a window has been placed in Grace Church, Newark, N. J. Miss Gordon was a diligent worker in this parish for more than forty years. She was always at her post in caring for the vestments of the clergy, acolytes, and choristers. The pictures in the window, most appropriately, teach the lessons of worship and service.

ON THE Sunday before All Saints' Day at the Church of the Transfiguration, Edgewood, R. I., two memorial windows were dedicated by the rector, the Rev. Levi B. Edwards. The subject of one window is Faith as represented by St. Paul; of the other, Works, as represented by St. Elizabeth of Hungary. The former window is in memory of the late William H. Hall; the latter, of his wife, Cleora N. Hall.

ST. JOHN'S CHURCH, Cohoes, N. Y., has added a memorial window in memory of the late Rev. Frederick Shroeder Sill, D.D., for thirty-four years rector of the parish. The subject is the Angel of the Resurrection, with the inscription, *Resurgam*. A gift of \$1,000 was presented to the parish by Mrs. Marsh Hoyt in memory of her sister the late Harriet E. Bateson, the income to be used for the altar, chancel, and chantry.

AFTER A SERIES of unavoidable delays the chancel screen for the Chapel of the Epiphany (Forbes Memorial) in St. Paul's parish, New Haven, Conn., is now in place. On a silver plate is the following inscription:

"To the Glory of God in memory of
CHRISTIAN STREET,
Born August 5, 1889,
Died at Pelham Bay Naval Station,
October 4, 1918.

Also in honor of the other men of the parish who served in the great war."

A NEW processional cross, recently presented to St. Matthew's Cathedral, Dallas, Texas, and blessed at the early Eucharist on the Twenty-fourth Sunday after Trinity is the gift of the Holy Faith confirmation class of Easter 1920, the largest class ever presented in the Cathedral. It is especially dedicated to the memory of the Ven. Hudson Stuck, being used for the first time at the requiem in his memory, and is to be thus engraved. The cross is from the Gorham workshops.

A NOTABLE WINDOW has been placed in Grace Church, New York, in memory of a talented and devoted vocalist, Mme. Bodstein, for twenty-nine years a member of the quartette choir. People still remember how wonderfully she sang "Softly now the light of day" at the afternoon service. Her daughter, Mrs. William Proctor, has placed a statue of St. Cecilia in a niche near the old west gallery, where Mme. Bodstein sang. The sculptor is J. Massey Rhind. The inscription, carded immediately under the statue, is as follows:

"Her children place this statue in devout memory of JULIA NORTALL BODSTEIN, who in this church through nine and twenty years sang the praises of God."

CALIFORNIA

WILLIAM F. NICHOLS, D.D., Bishop
EDWARD L. PARSONS, D.D., Bp. Coadj.

"Prayer-Book-Cross" Service—Special Ember Service—Opening of St. Augustine's, Oakland—Christian Healing

THE "PRAYER-BOOK-CROSS" SERVICE was held on October 31st in Golden Gate Park, commemorating the fifteenth anniversary of the founding of the House of Churchwomen. Bishop Nichols, several of the clergy, and members of some twenty choirs with their crosses and banners took part.

BISHOP NICHOLS has inaugurated a special observance of each Ember Friday, with Holy Communion address, and intercession for the increase of candidates for holy orders and ministerial efficiency.

THE NEW Church of St. Augustine, Oakland, was opened on November 14th, culminating nine years of efficient effort by the Rev. David R. Wallace for the colored people. The mission has been practically self-supporting since its inception in St. John's Church ten years ago, and itself raised a good proportion of the cost of the new building and its furnishings.

THE CHRISTIAN HEALING MISSION is active at the Cathedral and in many parishes of the diocese. A weekly leaflet is issued at the Cathedral and a Thursday evening service has resulted in the deepening of spiritual and physical strength. A class is held on Monday mornings with addresses by different clergymen and workers.

A MEMORIAL SERVICE for Edith Cavell and others who lost their lives in the great war, held in Grace Cathedral on November 14th, under the auspices of St. Barnabas' Guild, was attended by many officials and organizations.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

District Convocation—Fire at St. John's School, Manlius—United Service at Syracuse

THE CONVOCATION of the first district met in Trinity Church, Watertown, on November 16th and 17th. The sessions opened with the Holy Communion, after which the Wa-

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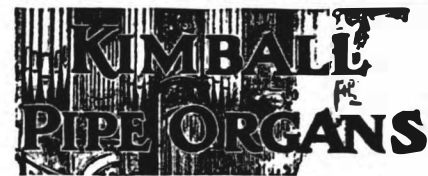
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tertown clericus listened to a paper by the Rev. A. Q. Davis, on The Influence of the Church on the Character of George Washington. In the afternoon a conference on the Church school Service League was led by Miss Lillian V. Moser, and the Rev. Dr. Bradner spoke on the Department of Religious Education. A spirited discussion of the Nation-wide Campaign took place at the evening mass meeting when the Rev. F. C. Smith spoke on the Campaign, and Bishop Fiske presented the opportunity and need of the diocese. Bishop Fiske was celebrant at the early service on Wednesday, assisted by Dean Eason and the Rev. E. R. Ladbrook. At the meeting of the Woman's Auxiliary Archdeacon Foreman was the principal speaker, Mrs. J. H. Root of Watertown was elected district president and Mrs. Charles Valentine, secretary.

ACADEMY HALL, including the chapel, at St. John's Military School, Manlius, was burned to the ground on November 15th. The Rev. C. H. L. Ford, chaplain, aided by students, saved much of the chapel equipment, including the altar cross and communion silver and also much of the contents of the hall, including records from 1869, when the school was founded. This building, erected in 1902 when the former building was destroyed by fire, was the property of the diocese.

ST. MARK'S parish, Syracuse, united for Thanksgiving day services with the Lowell avenue Baptist, Geddes Congregational, and West Genesee street Methodist churches, the service being held in the Methodist church, and the Congregational pastor delivering the sermon.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Promise of New Rectories—G. F. S. Holiday Party—Advent Offerings

THE NATION-WIDE CAMPAIGN within a short time may bring much needed rectories to Plainfield and Putnam. Plainfield is an old settlement in Windham county, and up to 1908 its population was largely made up of descendants of the Puritans. In this year, by establishment of a cotton mill, the town was about doubled in size, and a large portion of the workers are English Church folk from Lancashire, England. The church was built and consecrated in 1914 and the mission has been aggressive from the first. The Church has an unusual opportunity in this town, and the rectory will materially assist in the work. Putnam is also in Windham county, and the work of St. Philip's Mission has been largely handicapped for years for the want of a home for the priest in charge. A modest rectory and the right man in charge will mean without doubt that this work will become self-supporting in a couple of years. This mission has increased its income this year 70%, and added a like increase to the salary of its incumbent.

THE SUGGESTION has been made that the tower bells of Christ Church, New Haven, be connected with the organ so that they can be played by the organist. It is hoped that this scheme may soon be realized.

THE ANNUAL holiday party of the several New Haven Girls' Friendly Society candidates' classes will again be held this year in St. Paul's parish. This event, coming the week before Christmas, is looked forward to each year as a notable occasion and provides an avenue for distribution of not a little Christmas cheer among the less favored children.

THE ADVENT OFFERINGS of the Church schools will be given this year towards the fund to build a church in the rapidly growing town of Devon, between Milford and Stratford, in the widely extended parish of St. Peter's, Milford, under care of the Rev. G. E. Knollmeyer. The land has already been purchased for the new church, which is to be known as St. Andrew's-by-the-Sea.

Regular Sunday evening services have been held in this mission for some years.

THE HOUSE used for some years as a home by the Rev. J. C. France, rector of St. James' Church, Fair Haven, having recently been sold, the rector and his family have removed into the rectory, which has been rented for several years.

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DALLAS

ALEXANDER C. GARRETT, D.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

New Community House—Revived Church at Greenville

ON NOVEMBER 14th ground was broken in Trinity parish, Fort Worth, for a new building which will become a community center. The mayor and representatives of various religious bodies took part in the opening exercises. The estimated cost of the building is \$75,000, and it will contain swimming pool, gymnasium, auditorium, rooms for Sunday school classes, day nursery, etc.

AT GREENVILLE, northeast from Dallas, where the church has long been closed, interest has lately revived. The Bishop Coadjutor and other clergy have held well attended services, and a Sunday school and Bible class have been started. Regular services are planned, and it is hoped that a rectory may be built for a resident clergyman.

DELAWARE

PHILIP COOK, D.D., Bishop

Clerical Brotherhood Meets—The Bishop's Receptions—His First Confirmation Class—Church Club Dinner

THE NOVEMBER meeting of the clerical brotherhood of the diocese was held at Newport, where the clergy and their wives were guests of the Rev. John E. and Mrs. Parks. The Bishop addressed the clergy upon the Nation-wide Campaign and the preaching mission. Reports indicated good prospects for early completion of the diocesan quota. Officers for the new year: The Rev. Joseph H. Earp, president; the Rev. Charles W. Clash, vice-president; the Rev. Frederick T. Ashton, secretary and treasurer. The next meeting will be at Claymont.

RECEPTIONS HAVE been given Bishop Cook by a number of parishes: at Dover one was held in the Hotel Richardson, and in Wilmington at the Hotel du Pont, many attending from the denominations.

THE BISHOP confirmed his first class in Delaware at St. Peter's, Smyrna. It was presented by the Rev. John Getz Hill. Both at Smyrna in the morning and at Clayton in the afternoon the Methodist and Presbyterian congregations were present, including their pastors. It being the Sunday nearest Armistice Day the Bishop responded to an invitation to address the American Legion.

BISHOP COOK has moved into Bishopstead, where the interior repairs are about completed.

ON TUESDAY, NOVEMBER 23rd, the Church Club of Delaware held its sixtieth semi-annual dinner at the Hotel du Pont. The speakers included Bishop Cook, the Rev. H. Percy Silver, D.D., Dr. Walter E. Hullihen, and Judge Gray. Mr. H. B. Thompson was toastmaster. The clergy of the diocese were guests of the club.

DULUTH

JAMES D. MORRISON, D.D., Bishop
GRANVILLE GAYLOID BENNETT, Bp. Coadj.

Deaneries in Joint Meeting—Bishop Bennett—Preaching Mission

A JOINT MEETING of the deaneries of the Mississippi Valley and the Red River Valley (Rev. T. C. Hudson and Rev. S. J. Hedelund, Deans) was held at St. Helen's Church, Wadena (Rev. E. S. Murphy, rector), on the 3rd and 4th of November. The sermon at the opening service was preached by Bishop Morrison. At Holy Communion on the second day Dean Couper, of Trinity Cathedral, gave a brief meditation on the privi-

leges and responsibilities of the ministry. Honors in presiding were divided by Deans Hudson and Hedelund. Among the topics discussed were The Lambeth Conference, presented by Bishop Morrison; The Part of the Pulpit in Politics, presented by Rev. H. J. Wolner; The Provincial Synod of the Northwest, by Dean Hudson and Dean Couper; Young People in the Nation-wide Campaign, by Rev. Arthur Goodger; and The Status of the Nation-wide Campaign, by Dean Couper. The meeting was closed with a missionary service in the evening with addresses by the Rev. J. M. Nelson and the Rev. H. J. Wolner.

THE CONSECRATION of the Bishop Coadjutor was attended by four out of seven of the Indian clergy, and by all but three of the white clergy active in parish work. A goodly number of laymen representing various parishes also made the journey to be present at the service.

BISHOP BENNETT has been assigned to charge of the preaching mission in the diocese. He spent Monday and Tuesday before Thanksgiving in Duluth conferring with Bishop Morrison and members of the clergy. He returns on the 27th and holds a mission at St. Paul's Church, Duluth, from November 28th to December 3rd. On December 5th Bishop Morrison will invest his Coadjutor with jurisdiction at the eleven o'clock service at Trinity Cathedral, and Bishop Bennett will preach the sermon.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

Grace Church, Sheboygan

GRACE CHURCH parish, Sheboygan, gave a reception and supper at the parish house to the Rev. and Mrs. George Morrill Babeck on November 18th, when the Rev. Martin B. Kilpack introduced the new rector. Over one hundred and sixty parishioners were present. Within the past month the Girl's Friendly Society has been revived. The Boy Scouts reorganized and the Servers' Guild and social service committees organized.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Christ Church, St. Simon's Island—Woman's Auxiliary

SAVANNAH PARISHES observed the day of intercession inter-parochially by holding services, and continuous prayer, the latter by the Woman's Auxiliary at St. Paul's Church. Communion at 10:00 o'clock was followed by a quiet hour conducted by the Rev. John Durham Wing, D.D. The day ended with the Litany said by the Rev. F. North-Tummon. The rector, the Rev. S. B. McGlohan, was absent at the provincial synod.

THE COMMITTEES of the Church of the Good Shepherd, Augusta (Rev. H. H. Barber, rector), worked very hard for the canvass on November 21st under Mr. W. E. Mikel, chairman. The Church school has installed the Christian Nurture Series and an attendance of 90 per cent. has been reported this month.

ON NOVEMBER 14th Mr. Richard Gould of Brunswick addressed the congregation of Christ's Church, St. Simon's Island, on the Church Service League. Mrs. D. C. McCaskill spoke to the Woman's Auxiliary on the Nation-wide Campaign at their November meeting.

THE WOMAN'S AUXILIARY of St. John's Church, Savannah, will at their winter meetings alternate the study of the Survey with the making of surgical supplies for the box work.

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HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Canon Burroughs—Girls' Friendly Society—
Woman's Auxiliary

CANON E. A. BURROUGHS of the Church of England spoke at the Pilgrim celebration in Zion Lutheran Church, in Harrisburg, on November 19th, in St. Paul's Church on Sunday morning, and in the evening in St. Stephen's Church. On the same day he also spoke in a Presbyterian church and in the local Y. M. C. A. Everywhere great crowds greeted him, and his words were well worthy of his reception. At St. Stephen's Church he dwelt on the great sacrifice of life in the world war, and argued that as they who died for us their deaths should be justified in the kind of life that should be lived in this and in coming generations.

A BRANCH of the Girls' Friendly Society was organized in Christ Church, Berwick, on Sunday evening, November 7th. Twenty-one members and seven associates were admitted. The rector, the Rev. M. H. Ake, made an address.

THE WOMAN'S AUXILIARY of St. Gabriel's, Coles Creek, is preparing to place a window in memory of the Rev. John Rockwell, who was rector there for twenty years.

THE WOMAN'S AUXILIARY of Christ Church, Berwick, has supplied an electric motor for the organ.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

St. Philip's Church, Indianapolis

A NEW roof has been put on St. Philip's Church, Indianapolis (Rev. A. H. Maloney, vicar), the interior painted, and gas replaced by electric lights. From November 7th to 14th Bishop Demby held a mission for colored folk here.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Training School for Church Workers—Archdeacon Nominated

IN THE normal training school for Church school teachers at St. Ann's Church, Brooklyn, twenty-five parishes have enrolled teachers to a total of 207, and at the first session on November 16th, despite inclement weather, 138 teachers were present. Another training school has been established at Garden City under the supervision of Dean Treder. At Jamaica a school will be opened in January, and centers for additional schools will be developed at Bayside, Hewlett, Huntington, Bridgehampton, and Bayshore.

THE ARCHDEACONRY of Brooklyn on November 18th nominated to the Bishop the Rev. George F. Bambach, rector of the Church of the Holy Apostles, Brooklyn, for election as Archdeacon of Brooklyn, to succeed the Ven. Charles Henry Webb. Mr. Bambach is also editor of the *Long Island Churchman* and his parish is one of the most active in the diocese.

THE CLERICUS of Queens and Nassau met on November 18th as guests of the Rev. G. Wharton McMullin, Church of the Nativity, Mineola. Bishop Burgess read a paper on the Lambeth Conference.

THE CHURCH CLUB gave an informal dinner to the Bishop on November 18th, at St. Ann's Church, Brooklyn. The programme following was devoted to the Nation-wide Campaign.

MISSOURI

DANIEL S. TUTTLE, D.D., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Parish Anniversary—Opening of Miller Memorial Hall, St. Louis

ST. PHILIP'S CHURCH, St. Louis (Rev. Rufus D. S. Putney, rector), celebrated its twenty-fifth anniversary on November 8th, 9th, and 10th. During the preceding week \$13,000 was voluntarily pledged to apply on the parish debt. On Sunday morning there was a corporate Communion early and late, a Sunday school anniversary service, and an evening service at which the Rev. Z. B. T. Phillips, D.D., was the preacher. On Monday evening the Sunday school had its barrel festival, each child returning his "barrel" of sacrifice pennies; and on Wednesday evening the anniversary offerings were presented, and addresses were made by Bishop Coadjutor Johnson and the Rev. Charles F. Blaisdell.

ON NOVEMBER 2nd Miller Memorial Hall, the parish house of St. Augustine's Church (Rev. Douglass H. Atwill, rector), was formally opened. The building is in memory of the late Rev. G. D. B. Miller, for many years in charge of St. Augustine's. Bishops Tuttle and Johnson spoke at the opening, and there were musical numbers. Only the first

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story of the hall has been completed, at a cost of \$9,000. The completed portion includes an assembly hall, stage with dressing rooms, and guild rooms. The building will be a community center, and when completed will cost \$35,000.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Foundation Stone Laid—Fiftieth Anniversary at St. Clement's, El Paso

ON OCTOBER 3rd, the Bishop, assisted by the Rev. Hunter Lewis and Rev. Edward Doan laid the cornerstone of the new chapel of St. Mary's at Hill. This chapel is largely due to the efforts of a small group of people who have been working for the last six or seven months under the priest in charge, the Rev. Hunter Lewis. It is the sixth church built in New Mexico through his efforts. Baptists, Methodists, Presbyterians, Roman Catholics, etc., all united with our own Church members in establishment of this mission church. Numbers of Spanish Americans gave both labor and teams in hauling stone for the building, and one negro, though a Baptist, and of modest means, contributed \$100.

ST. CLEMENT'S CHURCH, El Paso, celebrated its fiftieth anniversary with a series of services and meetings from October 10th to 15th. The parish branch of the Church Periodical Club, assisted by the White Cross Guild and Boy Scout troop, completed a library of five hundred books for St. James' mission, Clovis. In addition to the regular books for this library, a large lectern Bible is especially gratifying by reason of its association with the venerable Bishop of Southern Ohio, a very close friend of our own Bishop. Indicating the great changes during the past fifty years in the progress of the Church in Texas, the Bishop in his "Jubilee" sermon called attention to the fact that when St. Clement's was founded, there was no church of any kind whatever save of the Roman Communion in this portion of the state. Texas itself was but a single diocese, and El Paso was scarcely more than a frontier trading post. "There were no towns of any considerable size and the population of the State itself represented only about one person to every three and one half square miles." The first bishop for the State had been consecrated but eleven years and his district embraced but a meagre handful of clergy and laity, yet out of these pioneer beginnings have grown the strong dioceses of Texas, Dallas, and West Texas, and the two missionary districts of North Texas and Texas west of the Pecos, with upwards of a hundred and eighteen clergy, two hundred parishes and missions, and a baptized membership estimated at nearly a hundred thousand, while the one Bishop has now become eight.

Those taking part in the celebration included two sons of Parson Tays, who founded the mission in El Paso, and the Rev. George H. Higgins, M.D., the first rector of the parish. During the week a class of thirty-two appeared for confirmation.

A BRANCH of the Girls' Friendly Society has been organized at Farmington, and a boys' club resuscitated.

OHIO

WILLIAM A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., Bp. Coadj.
St. John's Church, Cuyahoga Falls

AT ST. JOHN'S CHURCH, Cuyahoga Falls (Rev. Francis McIlwain, rector), Bishop

DuMoulin on November 7th confirmed forty-five, the largest class ever presented in the parish. Through the Brotherhood of St. Andrew thirty men attended a corporate communion for men on November 21st.

RHODE ISLAND

JAMES DE WOLF PERRY, JR., D.D., Bishop

St. Andrew's Chapter, All Saints' Memorial Church, Providence—Chances for "Easy Money"

ONE OF THE most inspiring occasions in the diocese for a long time was the twenty-fifth anniversary banquet of St. Andrew's Chapter of the Guild of All Saints' Memorial Church, Providence, in the parish house, which the chapter did much to build, on November 18th. When the chapter was organized there were only eight members, and now it numbers four hundred, of whom about two hundred and fifty sat down for this dinner, besides a large number of specially invited guests. To see so many young men of such spirit was uplifting. Some ninety had done war service of one kind and another. The chapter is virtually a young man's club for social purposes, but ready to serve as occasions demand, and its value in serving has often been proved. Its leaders have been youngish men of wit and of power, as was shown by the speeches. The rector of the parish, the Rev. Arthur M. Aucock, D.D., and Bishop Perry showed appreciation of the chapter in well worded addresses. The chief speakers of the evening were Judge Chester W. Burrows, who compared the Pilgrim pact with the creed of the Russian soviet government, and the Rev. Philemon F. Sturges, who pressed the need of young men standing up for ideals in Church and State.

THE REV. ARTHUR J. WATSON, rector of St. Luke's Church, Pawtucket, while visiting around his parish recently came across a sort of cadet exploiting some "get rich quick scheme" and suspected that other such cadets might be doing like pernicious work. Finding that a number of his parishioners had been approached, he wrote to the papers about it, and aroused the interest of the Pawtucket chamber of commerce and of the attorney general and bank examiner of the state. In one day after his communication to the press he had 159 callers who had purchased stocks for which there is no market.

GOOD WORK is being done at the Church of the Saviour, Providence, through the rector, the Rev. P. G. Moore-Browne, among colored students at Brown University, some of whom have been so aroused that they have taken up work of one kind or another in the mission. A largely attended reception was given them recently in the guild room of the church.

NOON-DAY SERVICES have been resumed at Grace Church, Providence, with addresses on Wednesdays and Fridays.

SOUTHWESTERN VIRGINIA

ROBERT CARTER JETT, D.D., Bishop.

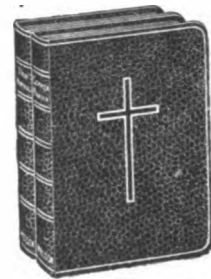
A Deaconess in the Alleghanies—Volunteer Workers

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The Desk Kalendar

The Lectionary for that year alone is specially set forth by the Joint Commission, by authority of General Convention. Copies of this publication will be essential therefore for the Lectern and the Vestry Room.

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both eagerly welcomed by the children. Some six months later a request was made by a woman and her Roman Catholic Italian husband that another Sunday school be established two miles up Bear Wallow Hollow. There being no suitable place this little school was begun in a room, under a house on the side of a mountain, formerly occupied by a cow. The place was thoroughly cleaned, whitewashed, and fitted up with six benches. Every Sunday morning Deaconess Williams taught an eager class of Italians, Hungarians, pure mountain Anglo-Saxons. Since then, however, a school house has been built and some seventy-five are enrolled including some who came on that first Sunday in June 1912. Most of the older girls are members of the Girls' Friendly Society, and six have just volunteered for Sunday school work. The younger girls are organized into two circles of the Church School Service League, and are busy making quilts, two of which have been sent to the School for Homeless Boys in Comington. The boys are divided into two clubs meeting weekly. The greater part of the work consists in personal visits to the homes made by the Deaconess and her assistant.

DURING THE past seven years ninety women have been volunteer workers for a month or more at the missions in the archdeaconry. Most of them are students or teachers who give a portion of their summer vacation, using any special talent they may have and doing their share, anything from scrubbing floors to teaching Sunday school. The mission pays their board and laundry and they meet their other expenses. We have had women from Minnesota to Louisiana and from Nebraska to Massachusetts. Some have stayed as permanent workers, others have gone to the training schools before going on with mission work somewhere, and others have come back summer after summer, proving more helpful every year.

TENNESSEE

THOMAS F. GAILOR, D.D., Bishop
TROY BEATTY, D.D., Bp. Coadj.

New Parish at Chattanooga

GRACE MEMORIAL CHURCH, Chattanooga, is now a self-supporting parish. This five-year-old mission has not only assumed the full support of the priest in charge, the Rev. Edward Reynolds Jones, but has also just completed a new \$9,000 rectory. Besides, it has made itself responsible for the services at Inasmuch mission, Rossville. The latter is an active community center, with medical clinic, reading room, games, and clubs for boys and girls, besides Sunday school, Bible class, and Sunday evening service with lecture.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop
DAVID LINCOLN FERRIS, Suffr. Bp.

New Site for Diocesan Center

A SPLENDID PROPERTY of about two and one-quarter acres has been purchased by the diocese as site of a diocesan house. Although valued at \$100,000, through the generosity of its owner, Mr. John D. Larkin, the ground cost the diocese only \$40,000. It adjoins the episcopal residence, and has a frontage of 102 feet on North and Summer streets with a depth of 867 feet. A fourteen-room brick house, a smaller frame house, and a two and one-half story garage are on the site. The last named building will house the DeLancey Divinity School, and the two houses will be used as offices and for various social purposes.

CHRIST CHURCH, Rochester (Rev. Lewis Gouverneur Morris, D.D., rector-elect), has purchased a rectory.

The Magazines

SCHOLARLY, THOUGHTFUL, devout, progressive, *The East and the West* has no rival as a missionary magazine. It is really indispensable reading for those of us who like to feed our minds on the thought of the world-wide influence of the Anglican Communion rather than to choke them with the details of parish administration. In the October number, the Church's work in India, as usual, takes first place; but there are articles on the Australian aborigine also,

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on the Chinese laborer, on The Cross and the Flag in the Philippine Islands by one of our own clergy, the Rev. G. C. Bartter, and a thought-provoking discussion of European and American Buddhists by Mr. Kenneth Saunders, formerly a missionary in Ceylon, who writes this article from California. "These Buddhists, says Mr. Saunders, 'fall into two classes; those who are honest and sincere students of Buddhism and followers of Gautama', and others who are merely charlatans. For the first class Mr. Saunders permits himself respect and some sympathy. He quotes the Danish scholar, Fausbö, 'The more I know of Gautama the more I love him,' and the great Belgian authority, La Vallée Poussin, 'We cannot but rank him among the greatest heroes of history', continuing, however, that while Buddhism proper contains much that is attractive, Neo-Buddhism 'is at once frivolous and detestable, dangerous, perhaps, for very feeble intellects'. Many of our missionaries, alas, by attacking without adequate knowledge, the religion of Gautama, have injured Christianity instead. Much more desirable is it that 'a real spirit of love and understanding should exist between the followers of Gautama and the followers of Jesus.' The more we know of him the more convinced we become that he was one whom our Lord would have delighted to honor and that a love for Gautama is a real preparation for the love of Him who was greater than Gautama. But for the tricksters who teach an 'esoteric' Buddhism (Gautama himself having declared that there is no distinction between exoteric and esoteric doctrine) and conduct such travestied services as that in San Francisco described by Mr. Saunders (where amongst other attractions there was an 'organist from the Shway Dagon Temple in Burma' (at which temple as a matter of fact no music is allowed!), for these men the author has nothing but contempt. They constitute, in their attraction for 'foolish women of both sexes, a serious danger for the Church, especially in California. The editorial notes contain much news of world-wide interest for Churchpeople, including an encouraging account of progress in the movement for Church Re-union in Southern India; and a sheaf of opinions, both Catholic and Protestant, upon the Lambeth Report on Reunion. Of these one may be quoted, and that perhaps the most striking of them all, from the Bishop of Zanzibar: 'We are bidden, in effect, to exorcise the spirit of sectarianism from all our Communion, to lift up our eyes to the vision of the Universal Church, and to humble ourselves at one another's feet. . . . If Anglo-Catholics spend their time picking holes in the language of the Appeal rather than in thanking God for what He has done for us, they will be, indeed, blind leaders of the blind.'

THE PRINCIPAL PAPER in the *American Church Monthly* for November is contributed by the Rev. Walker Gwynne, D.D., on the subject, The Mind of Christ Concerning Marriage. This is declared to be the first of a series of papers to be issued by the Association for the Sanctity of Marriage, under the editorship of the Publication Committee, consisting of the Bishops of Vermont, Pennsylvania, and Colorado, the Rev. F. B. Reazor, D.D., and the Rev. Walker Gwynne, D.D. Dr. Gwynne's paper is an admirable statement of the scriptural issue involved and one that ought to be widely read. We understand that each of the papers issued in this series will be published in pamphlet form and shall hope that means will be found for their generous distribution.

Another article of value in the same magazine is entitled Healing Cults within the Church, written by the Rev. H. H. Gowen, D.D. In our judgment it does not quite succeed in taking a true perspective, and we suspect that it is not altogether just to Mr. Hickson. But as a protest against a new conception of religion in which it seems to be taught that sickness will certainly be cured in response to prayer—a heresy that seems even to have infected the learned members of our Joint Commission on Revision of the Prayer Book—and in spite of the obvious fact that the days of our age continue to be threescore years and ten, Dr. Gowen's paper is excellent.

IT IS A LAW of grace that in Christian life "every conquest won" prepares us for the next conflict, endowing us with all the needful equipment. The events in our spiritual life are not a loose mob, a gathering of unrelated fragments, no happening having any vital connection with the one that follows on. In God's good grace the happenings become a series, and each becomes our servant to lead us to the next. When we have slain the lion the strength of the lion is in our loins. So that if the dragons do become more formidable as we advance we are all the stronger to meet them. God will not allow us to be tried above that we are able.—*Christian Century*.

CHRISTMAS CARDS

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605. "And suddenly there was with the angel." Outline drawing. "A Joyful Christmas."

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704. "A Joyful Christmas." Wise Men on Camels. Verses, "As with gladness."

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705. "Christmas Greeting." Raphael's Adoration of the Christ-child. Verse, "We three kings of Orient are."

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707. "Christmas Greetings." Nativity scene. Verses, "In a manger lowly."

708. "A Joyful Christmas." Nativity scene with adoring angels. Verse, "When Christ was born of Mary free."

709. "A Merry Christmas." Correggio's Holy Night. Verses, "'Twas Mary, Virgin pure of holy life."

710. "A Happy Christmas." Van Dyck's Nativity. Verse, "Shepherds have found Him, sages have crowned Him."

711. "Christmas Greetings." Lerolle's Arrival of the Shepherds. Verse, "Away in a manger, no crib for His bed."

712. "Christmas Greeting." Merson's Arrival at Bethlehem. Verse, "The foxes found rest, and the birds had their nest."

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802. "A Merry Christmas." Outline drawing, angels adoring the Christ-child. Verses, "Good Christian men, rejoice."

803. "A Joyful Christmas." Nativity scene. Verses, "Lo, within a manger lies."

804. "A Peaceful Christmas." Correggio's Holy Night. Verses, "All my heart this night rejoices."

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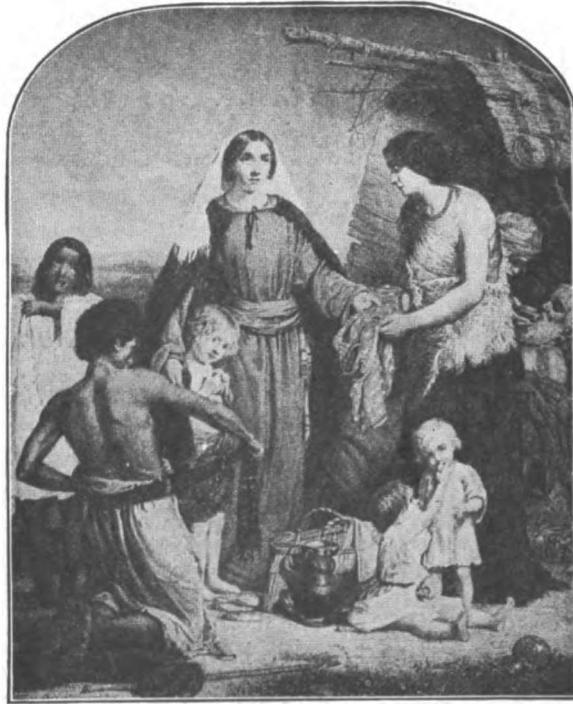
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“Full of good works and almsdeeds”



Dorcas

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord. Acts 9: 36-42.

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