

THE ROYAL CROSS

FOR HIS



SAKE

Published by
THE ORDER OF
THE DAUGHTERS OF THE KING
ST. AUGUSTINE, FLA.



MRS. FELIX G. EWING, President
Cedar Hill, Tennessee

THE ROYAL CROSS

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Now a new year opens,
Now we newly turn,
To the holy Savior,
Lessons fresh to learn.
—Hymnal.

EDITORIAL

Unless God Blesses the Deed

*"All we can do is nothing worth
Unless God blesses the deed."*

In our life-journey we are continually coming to mile posts along the way, but at the end of each mile we find the beginning of another mile. Do we realize that one of the beauties of the Christian life is that each day we can begin it anew? One day's mistakes should not be allowed to spoil the next; one year's failure to accomplish much for the Master need not mean failure the next, for we are better equipped both through the experience of the past and the renewed desire to succeed.

As we enter upon a new year, shall we not resolve to make sure that our service—the things we do and the way in which we do them—is receiving Divine approval?

God's word makes it plain that, even though apparently we have every equipment for success, we can not succeed unless we have faith sufficient in Him to refer everything to Him, and that if we then work under His guidance our efforts will receive His approval and His blessing. Hastily deciding upon what should be left for His decision, rushing headlong into work for Him before He has told us how

or what to do, is not faith; it is presumption!

*"All we can do is nothing worth,
Unless God blesses the deed."*

We must not expect that He will bless our deeds unless they are in accordance with His will; to work in accordance with the Divine will, we need to work under His guiding hand; but we can not be led by Him, be filled with "spiritual understanding," if we are filled with our own understanding. Then let us face this question: In our service for Him, do we wait until we know what God's will is, or do we hastily decide according to our own will without waiting for His direction—perhaps even without asking Him for it? It is so easy to convince ourselves that we are doing the right thing, especially when our will is strongly set in one direction! But—

*"Vainly we wait for the harvest-tide
Till God gives life to the seed."*

If we wait in vain for God's blessing on our efforts—on our words and deeds—we may feel assured that we have been following our own will instead of His.

To empty ourselves of self, then, is the first great step toward securing His blessing

on what we do. Even the Master emptied Himself that He might become strong. When we find this difficult, we have but to remember that He is willing and able to help in this as in everything else, able to help us out of the self-life into the Christ-life.

Realizing the importance of obtaining His guidance in order that much good may accrue, will aid us materially in correcting an error into which it is feared many of us have fallen—that of spending our time in rushing from one activity to another, in talking, planning, executing, while too little time is given to prayer, to being quiet long enough to hear God speak. Not the least of the good results of learning His will first, will be that, freed from the pride that hinders and spoils our service, conscious that we are merely instruments in His hands, we shall feel that humility which comes from the fuller realization of the meaning of St. Paul's words: "Not that we are sufficient of ourselves * * * ; but our sufficiency is of God."

Self-Denial Week

The brief period of self-denial in which is enlisted the entire membership of our Order is again almost here.

The very fact that we are making a simultaneous effort during the last week in Epiphany for her work, must serve to cheer and strengthen our missionary; on the other hand, her courage and consecration is a wonderful inspiration to us. Let us not fail to remember that she asks us to include her and her work in our prayers.

News and Notes

In a recent issue of a magazine published in the interest of a well-known business firm, there is found on one page the heading: "The Best Business Rules We Know." Would you know the rules that follow?

There are ten of them, and they are known to us as the "Ten Commandments."

It is a helpful sign of the times when business houses publicly recognize the importance of the teachings of the Bible.

From the President of the Fifth Province comes the news that a Bishop's chapter has been organized in Northern Indiana with twelve members—an aftermath of the Wa-

wassee Conference. Also, as a result of a visit made by her, a new chapter has been organized in Ohio, two other chapters are soon to be organized, and two revived.

To those who have sent in reports and articles for this issue, we can but repeat our regret at not having sufficient space for them all. It will be seen that nearly all the magazine is made up of Convention reports and addresses for which there was not room in the October issue. The little space remaining is made up of only the briefest reports.

We are glad to have all the reports and articles. The increase in volume of contributions for our columns shows increase in interest. It is hoped some solution of this problem may be reached.

The Bible Readings, published by the Presiding Bishop and Council, and unanimously recommended by both houses of General Convention, have come to this desk.

To enable a parish or individual to use any part of the calendar without being put to unnecessary expense, these readings are published in two forms—an attractive "Kalendar," including all, and a series of leaflets each being a section of the calendar and containing one course. The passages were selected by a committee of which the Rt. Rev. David L. Ferris, D. D., is chairman. The readings are for busy people and contain from five to twenty verses. There are three courses: one based upon the Christian year, which is part of a three-year cycle; one for use of adults, a one-year course on the life and teachings of our Lord; the third, a one-year course for children on the life of our Lord and stories from the New Testament.

There is expressed in the "Foreword" of this "Churchman's Kalendar of Daily Bible Readings," the beautiful thought that by a wide use of these readings "the Holy Spirit may speak the same message every day of the year to many of the Church's children."

The Brotherhood of St. Andrew, in an open letter to members of the Church, ask the help of Church people generally in the effort being made to bring back the custom of family prayer. To those who saw their manual and calendar for the past year, no words are needed, for the simple yet effec-

tive plan commends itself to all interested.

The calendar and manual have been revised for 1922-1923, and may now be obtained from the Brotherhood office. The prayers in the manual are short, intimate ones; the attractive calendar contains much that is helpful for family worship.

It is hoped that as many chapters as have received copies of the "Bible Study for the Order," are using them daily and in the chapter meetings. The appointment of leaders some time in advance of the day in which they are to lead will give ample time for study and preparation. Some appear troubled because of not having the collateral readings, but they need not feel that this is a barrier to the use of the plan outlined by the committee. The collateral readings are a great help, but it is quite possible for chapters to whom these collateral readings are not accessible, to enjoy and profit by the Bible readings alone.

Some may exclaim: "Three courses of Bible readings! That of the Presiding Bishop and Council, that of the Brotherhood, and our own!"

To this we can only reply: While we may not be expected to read all, is it too much to hope that the small amount of time required might be given by Daughters to this all-important matter?

We venture it as our own personal opinion that later on all organizations will adopt the one issued by the National Council of the Church.

Attention is called to the fact that at the Triennial Convention, February 2, the Feast of the Purification of the Blessed Virgin Mary, was set aside as a special day for a special service for the Epiphany Self-Denial Offering. Different plans are being made for this observance, some for an afternoon service, some for a night service; one Local Assembly President writes that plans are being made for their Local Assembly (the chapters composing which are quite near together) to have an Epiphany night service.

Setting aside a day for a special service not only gives the matter more prominence in the minds of Daughters—and others as well—but it also brings in the offering without the seemingly inevitable delays which

yearly occur in the turning of the fund into the National office, for the offering is to be presented at this service.

Two of the pleasant features of the sojourn in Seattle of those Daughters who were in attendance at the Brotherhood Convention, were: the informal evening spent with the Local Assembly of Olympia when the members came to Hyland Hall, the headquarters of The Daughters of the King in Seattle, making us feel that they were truly happy to have us with them; and the Corporate Communion in which we were privileged to share with the Daughters at St. Paul's Church, Seattle, Rev. Sidney H. Morgan, rector, and at which the Rt. Rev. James R. Winchester, D. D., Bishop of Arkansas, was preacher and celebrant.

Reminders are being received from Trinity College of the fact that Trinity will soon celebrate its Centennial, the hundredth anniversary of its founding by Bishop Brownell. During the century, Trinity, which is one of our Church colleges, has contributed 26 Bishops and 596 other clergymen to the Church's ministry. This is one of the five colleges of the Church endorsed by the General Convention at Portland, the other four being Hobart, Kenyon, St. Stephen's and the University of the South.

Before us is a copy of "An Appeal to the World for a Chapel in Every Home," by Joseph R. Wilson. It has been endorsed by primates of the Anglican Church, it is stated, and by 121 Bishops of this country and Great Britain and by distinguished laymen whose names are household words. The title fully describes the book which deals with the message, its origin, and its reception.

"It is a suggestion that in every home there should be a place for prayer and meditation; a family center for spiritual thought, communion and uplift."

To the letters sent out to our Bishops by direction of the Council, there have come to this desk many replies, all of which we wish all might read. They show so plainly the place which the Bishops of the Church feel that our Order occupies in the life of the Church and their interest in our magazine and in our work as a whole.

In October issue, page 14, second column, under Article VII, the word By-laws in second line should be omitted and the line read "be rejected and Article VII of the Chicago amendments be adopted."

Church Calendar

JANUARY

21. Third Sunday after Epiphany.
25. Thursday. Conversion of St. Paul.
28. Septuagesima Sunday.
31. Wednesday.

FEBRUARY

1. Thursday.
2. Friday. Purification Blessed Virgin Mary.
4. Sexagesima Sunday.
11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
- 21, 23, 24. Ember Days.
24. Saturday. St. Matthaï's.
25. Second Sunday in Lent.
28. Wednesday.

MARCH

1. Thursday.
4. Third Sunday in Lent.
11. Fourth Sunday in Lent.
18. Fifth Sunday in Lent. Passion Sunday.
25. Sixth Sunday in Lent. Palm Sunday. Annunciation Blessed Virgin Mary.
29. Maunday Thursday.
30. Good Friday.
31. Easter Even.

APRIL

1. Easter Day.
8. First Sunday after Easter.
15. Second Sunday after Easter.

"Lord let me be Thy messenger,
For this I humbly pray;
Bless Thou each step that I shall take,
Each word that I shall say."

How silently, how silently,

The wondrous gift is given!
So God imparts to human hearts,
The blessings of His Heav'n.

No ear may hear His coming;
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

—Phillips Brooks.

FINANCIAL REPORT SEPTEMBER 1, 1922, TO JANUARY 1, 1923.

Receipts.

Balance September 1, 1922.....	\$2,076.42
Dues	\$3,550.30
Initiation Fees	92.70
Crosses	181.75
Supplies	29.59
Subscriptions	31.00
Miscellaneous	1.27
Self-Denial Fund	67.93— 3,954.54
Rebate from Traveling Expenses, Convention, Mrs. Denmead	23.13
Interest on Self-Denial Bond	21.25
Interest on Extension Bonds	38.23
Interest from Bank	23.34
	<hr/>
	\$6,136.91

Disbursements

Secretary's Salary (4 mos.)	\$ 500.00
Rent (4 mos.)	201.24
Crosses	129.00
Telephone (4 mos.)	17.35
Printing	265.14
Office Expenses	50.00
Supplies for Office	7.78
For THE ROYAL CROSS	661.27
Traveling Expenses President and Treasurer	143.48
Convention Traveling Expenses, Mrs. Denmead	35.00
Convention Traveling Expenses, Mrs. Humphreys	300.00
Convention Expenses, Expressage, Hotel, etc.	62.89
Convention, Services of Typist.....	64.70
Calendars, Brotherhood of St. Andrew.	13.00
Letter File, Etc., for Office.....	54.39
Stationery and Postage, President.....	59.56
Stationery, Treasurer	13.25
Deposited in Irving Savings Bank for Self-Denial Fund	69.18
	<hr/>
	\$2,647.23

Balance	3,489.68
	<hr/>
	\$6,136.91

Balance divided as follows:	
Current Expenses	\$3,014.76
Extension Fund	474.92
	<hr/>
	\$3,489.68

HELEN M. F. ARNDT, *Treasurer.*

Life should be considered a measure to be filled, not a cup to be drained.—ARTHUR L. HADLEY.

The deepest thoughts are always tranquilizing, the greatest minds are always full of calm, the richest lives have always at heart an unshaken repose.—HAMILTON W. MABIE.

Conference on "How and Why to Study the Bible"

TALKS GIVEN BY THE RT. REV. THEODORE I. REESE, D.D., BISHOP COADJUTOR OF SOUTHERN OHIO, AT TRINITY CHAPEL, PORTLAND, OREGON, SEPTEMBER 7TH, 8TH AND 9TH.

In introducing the subject of the conference, Bishop Reese first told the members that he was extremely glad to have been given this opportunity, as he felt keenly the neglect of the people of our Church of the Bible, and that he wished to work on the basis of "Why and How" rather than in the order as given in the subject of the conference.

On the subject "Why to Study the Bible," Bishop Reese said in part: "It may perhaps seem like impertinence on our part to ask that question. The Bible is the record of the greatest religious experience of the human race, and it is also the only record that we have of Jesus's life and death. In addition the Bible has been the basis of the religious and political liberty of the free peoples of the world. The knowledge of the English Bible is essential for a knowledge of good English literature, as we cannot understand many English authors without a knowledge of the Bible, nor can we understand the great orators.

"We have now an unusual situation in the Church, as the Bible is probably the most neglected book, and there is little or no knowledge of it among the members of the Church. Part of my work is going to speak to students at the colleges, and I am impressed with the lack of knowledge of the facts of the English Bible. The value of the Bible is of spiritual significance, and it is our tremendous privilege and duty to put our lives into contact with it that some of the stream of devotion in it may be brought into contact with our own lives."

Bishop Reese thinks that there is no Church in which the Bible is emphasized more strongly; for example, the opening sentences, the psalms, lessons, prayers (most of which are based on the framework of the Bible), the epistles, and gospels, and the creeds, which are the shortest statement of the facts of the gospel, compose the greatest part of the services of the Church. And yet, he thinks, we know less of the Bible than the other bodies of Christians. We have, how-

ever, realized this ignorance and started to correct it. We have waked up to the fact that unless we get into touch with the Bible, we are not using one of the greatest spiritual forces. The Daughters of the King and the Brotherhood of St. Andrew have waked up to this.

Furthermore, Bishop Reese emphasized the fact that we cannot get the best use of the Bible devotionally unless we know something about it. He has found the Bible a great help and cure for nervous diseases and so forth. Our devotional use of the Bible will be most effective when we have underneath it the study and intelligent comprehension of the background and the historical conditions. Bishop Reese has asked his clergy in reading the lessons to preface the reading with a short statement of the circumstances which form the background for the passage read, and he has found that this has been of immense value in interesting the people more vitally in the passage read.

The general subject of "How and Why to Study the Bible," Bishop Reese treated under the three headings of the Literary Value, the Historical Value and the Devotional Value of the Study of the Bible, taking up these three different phases on the three successive days of the conference.

THE LITERARY VALUE.

"There is not a single manuscript of this Bible in existence, because oral tradition went along from year to year; also the people in the first century felt that the world was coming to an end at the end of the generation, therefore a record was useless. Then came the persecutions when all the writings of the Christians were destroyed. Our Bible is therefore compiled from certain copies of the original manuscripts, compared with certain quotations from the early Church fathers, and through nineteen centuries worked over with most painstaking scholarship.

"The Old Testament has come down in the Septuagint, a Greek translation of the original Hebrew. The translation of the

Bible into the language of the common people has been one of the greatest benefits, and we owe to Luther, to Wycliffe, and to Tyndal, who went to the stake for it, a great debt of gratitude.

"The Old Testament was, of course, written in the Hebrew and later translated into the Greek in which it has come down to us. The New Testament was written in the Greek.

"The inspiration of the Bible is the inspiration of the men who wrote it, and it is a record of the religious experience of the people who wrote it.

"The word 'Bible' means books, not a book, and there are all kinds of books in it, prophecy, apocalyptic, and historical. As there are various kinds of books, so there is a difference in the moral value of the different books, and we find a distinct progression in the ideas of morals. For example, Abraham and St. John both believed in God, but St. John's idea was far greater."

In considering the stories in the Bible, Bishop Reese urged that we should remember that there were *True Stories and Stories of the Truth*, both of which are equally valuable.

The various books in the Old Testament fall roughly into the following classes: Historical stories, stories of prophets and their preachings, drama, wisdom, literature, lyric poetry, and apocalyptic literature. The apocalyptic literature is full of dissolving views. The Jews, following the second commandment, could not make any graven image, and therefore could have no art. Therefore, there was developed an apocalyptic literature containing symbols to be held in the eye. The moment, however, that an attempt is made to crystallize these forms and put them into shape on paper or in sculpture, they become unreal. The only real value of the visions in the apocalyptic writings is a satisfying of the craving for art by a mental picture.

"Outside of the Gospel of St. John, the psalms," Bishop Reese said, "have held the first place in the devotional use of the Bible. The psalms are lyric poetry, expressions of the writers' own experiences. It is, of course, quite natural that people in seeking for an expression of their own religious feelings should turn to the psalms. The psalms of the Hebrews have neither rhyme, nor

rhythm, but are written in a form which makes use of parallelism, the first and second part of a line, and one line and the next expressing the same idea, though in different phrases.

"Practically all the psalms which we love and use in sickness, trouble and discouragement come from the days when the Jewish race was in exile in Babylon, when they were learning the value of suffering and of prayer. They had lived for years in Jerusalem near the great temple where God was present, but when they went out into exile where there was no visible temple they learned to pray. They learned also under those conditions that there could never be a Saviour who had not suffered, and they learned to believe in an invisible God, and in their need of finding him. It is interesting to note that there is no penitential psalm that does not end in hope." In this connection Bishop Reese referred to the 22nd psalm, which is probably the greatest of the penitential psalms, pointing out that this very definitely ends in hope.

As an example of a lyric poem describing a thunderstorm, Bishop Reese read the 29th psalm, pointing out how the idea of the greatness of God as revealed in the thunderstorm was developed.

"An interesting example of the transition in thought from the Old to the New Testament is found in the 91st psalm, in which God's providence is regarded as immunity from disaster, an immunity to be won by the righteous. The trouble is that this idea does not stand before the cross of Christ, the truth being that God's providence is not immunity from disaster, but provision with which to meet it."

THE HISTORICAL VALUE OF THE BIBLE.

"The historical value of the Bible," said Bishop Reese, "is greatly enhanced by the knowledge of the historical background and conditions. Ignorance of the historical background and of its point of view makes it very difficult for many people to understand the Bible. As a book of devotion, it must be accredited to the mind as well as to the heart of its readers. Because we believe in the Bible, it has been subjected to the most searching criticism, and through this criticism the Bible has gained as a book of devotion and has lost as a book of science."

For reading the Bible in this connection,

Bishop Reese recommended Moulton's "Modern Readers' Bible." As a book on the historical value of the Bible, Professor Kent's.

"The attitude of the Episcopal Church to the Bible is entirely different from that of all the Protestant communions. We believe that the Church antedated the Bible; therefore, members of the Church have the right to criticize it. The first higher criticism came from the English Church. There are two kinds of criticism: lower, which compares the various manuscripts, and gives us the revised versions; and higher criticism, which endeavors to throw light upon the authorship and meaning of the various books. Because the English Church was not bound by the inspirational idea of the Bible, they began higher criticism, which many of the Protestant churches have been afraid to touch. As a result of the attention being given to higher criticism, the tide has again turned towards the study of the Bible, and there is more understanding than ever before of it. It is important to note that in many of the state universities the study of the Bible has a place on the curriculum.

"The study of the Old Testament shows us that it was composed of the Law, the Prophets, and the Writings. Every race has begun by giving stories of the beginnings of things. The Hebrew story knows that there was one God and that He was good. We are spirit and personality, and for the present our bodies are the expression of that personality and the channel through which it works. Our life and personality come from God, but the body comes up by a long process from lower forms, and it is marvelous to think of the millions of years it took to make a fitting body for the expression of that spirit. There is a wide difference between regarding the book of Genesis as a book of biology and geology, and that of finding it an expression of the point of view that there was a God and that he was good. The early books of the Bible are not true stories, but are stories of the truth.

"There are two books that have been much misunderstood — Job and Jonah. People look upon the book of Job as a peculiar story, whereas it is, in reality, a great drama, presenting the problem of suffering. It was written during the days of exile while the Jews were in suffering. The problem was

"What is the meaning of suffering, and what have we done to deserve it?" The Oriental mind is taught through stories and pictures; hence the story of Job. It begins with a prologue. The adversary comes to God and says that Job is good, but if he has suffering, he will curse God, and say that He is evil. Then is presented the picture of Job, everything in life swept from him, and afflicted with disease, and tormented with the doubt as to why he is allowed to suffer, as he is a good man. Then come the three comforters, all representing orthodox ideas that Job must have sinned to have received such punishment. Job thinks it all out and then he says, "Though He slay me, yet will I trust Him." Then comes the epilogue, and we see Job restored to health and prosperity. The story of Job represents the peak of the Old Testament solution of the problem of suffering, namely, trust without understanding.

"The book of Jonah was written to throw light on the problem which there was in Israel of the narrowness of the Jews. They believed that they were the chosen people of God, and they did not want other people to share in their salvation. In the story of Jonah, God told the prophet to go to Nineveh and call upon the people to repent. Jonah, the typical narrow Jew, did not want to go, and tried to escape by embarking on the ship. Then the storm arose, and it is interesting to note the kindness of the pagan sailors, contrasted with Jonah's uncharitable feeling towards Nineveh. Jonah was finally thrown overboard, and then it was necessary to get him to land again that he might go to the city where he had been told to go; hence the fish. Finally he does go to Nineveh, and Nineveh repents. Then Jonah sulks, and to teach him the sinfulness of his ill-temper the gourd is made to grow up and then to wither. The story is of the loving kindness of God, of the narrowness of the Jew, and of the loving kindness of God extended to the Gentiles. It is thus one of the great missionary stories of the Bible.

"Turning from the Old Testament to the New, we find that Christ spoke in Aramaic, and thinking that the world was to come to an end very soon, there was not much desire that the quotations and accounts of the doings of Christ should be put in writing immediately. We find, therefore, that the

letters of St. Paul come first of the New Testament books, and the first of these was probably written thirty years after Christ's resurrection. Several of these preceded the first of the gospels, which was, according to St. Mark, written in 67 A. D. It is generally recognized that this gospel is the record of an eyewitness. St. Matthew's gospel was evidently written for the Jews, and, therefore, we find in it constant reference to the fulfillment of prophecies. St. Luke was a Greek, a Gentile, employed as a ship's doctor; he met Paul at Tarsus. He writes from the woman's point of view, and also is evidently writing for the non-Jew. We find in this gospel the stories of Christ's love for the non-Jews, as, for example, that of the woman of Samaria. St. John's gospel is an interpretation by a great friend of Christ's life and acts. Once the historical value of the Bible is appreciated, in taking out certain parts for devotional use, the knowledge of the historical background will be found to have added much.

"The writers of the gospels, according to Matthew, Mark and Luke, all believed that the world was flat; hence the idea of God's coming down to earth, and going back to the heavens. St. John, imbued with the idea that the world was not an earth beneath, and a heaven above, but that it was all one world, had the conception of God coming through the world, which is the sacramental idea of life. We have, therefore, in St. John's gospel the abiding consciousness of the presence of Christ. In the epistles St. Paul advances from the idea which he has in the beginning of Christ's coming down, to the conception in Galatians, where it is no more Christ's coming down from heaven, but Christ *in* us, which is St. John's point of view, and in his last epistles St. Paul emphasizes the presence of Christ in our hearts.

"People who are well need the Bible for devotional use, but even more do sick and miserable people need the Bible, and it is very firmly believed it is one of the supreme ministrations of the Church to the sick and the shut-in. It is inspiring to note that in regard to the healing miracles there are no doctors who could say that these miracles did not happen."

In closing the morning's conference, Bishop Reese emphasized the awful lack of devotional helps in the Church. He urged

upon the members of the Order the value of silent prayer, and of intercessory prayers, with a suggestion that we try to have the rectors make known to the congregations special needs for which their prayers were requested. He suggested also that we should try to relax more, and make an attempt to realize God's presence; give up "holding on" and feel that "underneath are the Everlasting Arms."

At the beginning of the conference Saturday morning, Bishop Reese said that we had now come to the climax of the conference, the consideration of the Bible for its devotional use.

"The devotional life is a means, and not an end, and the greatest hindrance to its development is self-consciousness. The fruit of the spirit is not the product of effort. The person who is always trying to be religious ends by being a prig and a Pharisee, and the growing Christian must eliminate self-consciousness in every form. Goodness is always in terms of self-forgetfulness, and Christian heroism comes from those who are not conscious. The truly religious person is one who expresses the spirit of Christ and is not aware of it. The devotional life is not the product of an effort to be good; it is putting oneself in touch with spiritual forces and trusting God to grow in the life of the spirit. Because God's life is in us, we cannot die any more than God can die. It is, therefore, our duty to put our lives into touch with the forces which nourish, and then we will grow into God's life.

"Life is not measured by the length of years. If it is open to the love of God and others, we are living a life that is worth while. It is never too late to begin to open life to things that are worth while, for there is daily a renewal of personality.

"If development of character is due to putting life into relation with spiritual forces, then using the Bible for devotional purposes is putting life into relation with the great truths in the Bible." There are various methods of doing this: first that of study, for which Bishop Reese said that he considered the manual prepared by the Order excellent, and for which he also recommended the Church lectionary which runs according to the seasons. The second method is that of topical study. "The well-known book, 'Daily Strength for Daily Needs,' is one of

the first attempts at arranging topical readings of the Bible. The Gideon Society, in the notice pasted in the front of the Bibles supplied to hotels, has also followed that method. The topical study method is a 'prescription method' for certain needs in our own life, going to the source of inspiration."

Bishop Reese thinks that the greatest asset which can be possessed is serenity. "In reading the life of Christ we find that what He did, in the midst of suffering and discord, He did out of a life of peace. Most people would give almost anything if they could get through any day with serenity. Serenity is the product of peace, and peace is not the absence of noise, but is the product of the right relation with God. What we want is a certain consciousness of our relation with God. Prayer puts us into the right relationship with God, and then comes peace. There is such a waste of time and energy in worry and fretting. We have a central power within us which is the spirit of God when we get into the right relationship with God. That is the value of beginning every morning with prayer and of going to rest with the same. The trouble is that we worry about things that we do not need to worry about.

"We have, of course, a subconscious mind, and a great many things can be turned over to that. Frequently if we can relax our bodies and minds, the subconscious mind will come to our help.

"Fear, worry, irritability, unkind thoughts, uncharitable ideas about others, thinking evil—all gnaw at the roots of our spiritual lives. If we can get rid of those, we will have the fruits of the spirit. This can be done only by keeping life in relationship with the forces that nourish the spirit. The Holy Communion is an affirmation that Christ does dwell in us. We must have affirmations."

Bishop Reese said that he could give us books with series of topical readings, but that it was necessary that we should make our own, for they will be of more help than anything else. They can be made quite simply by the use of a concordance, and the fact of making them out will of itself be of value in bringing us into closer touch with the Bible. Bishop Reese spoke briefly as to the inter-

pretation of certain words which many people do not fully appreciate. Peace is not quietness, but is consciousness of the right relationship to God. The realization that God is in us brings peace.

Grace is a means of self-giving. It was the word which was used to describe the love which Christ had for men-kind.

The Blood of Christ can be perhaps best understood by realizing that to the Hebrew blood was the synonym of life.

After one has made for oneself enough topical readings, one should then know enough to be able to use them in visiting sick, shut-ins, or those who are afflicted, and should be able to speak out of the heart.

In closing, Bishop Reese said that the life of The Daughters of the King is a self-forgetful life, one of bringing our lives into relationship with great spiritual forces, and he urged every Daughter to keep the consciousness of it.

The Divine Companion

They who tread the path of labor follow
where my feet have trod;

They who work without complaining, do
the holy will of God.

Where the many toil together, there am I
among my own;

Where the tired workman sleepeth, there
am I with him alone.

I, the peace that passeth knowledge, dwell
amid the daily strife;

I, the bread of heaven, am broken in the
sacrament of life.

Every task, however simple, sets the soul
that does it free;

Every deed of love and mercy, done to man,
is done to me.

Nevermore thou needst seek me; I am with
thee everywhere;

Raise the stone and thou shalt find me;
cleave the wood, and I am there.

—Henry Van Dyke in "The Toiling of
Felix."

There never was a more helpful time in
which to live and work.—Bishop Lines.

PROVINCIAL REPORTS TO CONVENTION

Third Province

(PROVINCE OF WASHINGTON.)

Since the last Triennial a good deal of work has been done in this province. We have grown in numbers and spiritual strength, several of the dioceses in the province have come closer together in the Master's work. We have sent out 200 circular letters, have written over forty personal letters, and calls have been made in fourteen different parishes. The dioceses in the Third Province have the following membership: Erie has three chapters, with a membership of 45; Harrisburg has only one chapter; Maryland has eighteen chapters and 258 members; Pennsylvania, seven chapters and 86 members; Pittsburg ten chapters, 173 members; Southern Virginia, seven chapters, 79 members; Southwestern Virginia (this is a new diocese), two chapters, nineteen members; Virginia has nine chapters, 118 members; Washington, twenty-six chapters, with 525 members. This makes a total of 1,303 members and 90 chapters.

Besides these Senior chapters, we have in the diocese of Washington seven Junior chapters, with a membership of 76. Maryland has, I think, three chapters, with a membership of 16.

There are several new chapters under consideration in different dioceses. We hope the membership through the province will be greatly increased before another convention, although our object is not for numbers, but for women who are consecrated to the work of the Master. Let us remember always in forming new chapters to impress upon them we are a spiritual Order, and organized solely for the spread of Christ's Kingdom.

There are duties always near us, at home, with a neighbor; and each can find some woman who needs to be won to Christ.

Our lives are made richer and more abundant when we do the work "For His Sake," forgetting self and trying to live a life of prayer, giving of ourselves as our Master would have us give.

We know prayer is the greatest power in the world, and our Order is pledged to this mighty power; therefore, if we pray earnestly, we will grow in strength and power.

God help us to pray, and to have more faith and more purpose in our prayers.

Respectfully submitted,

HELEN T. BIRNEY,

President of the Third Province.

Fourth Province

(THE PROVINCE OF SEWANEE)

The time allotted, six minutes, for each province to give its report, is inadequate when we think of the tremendous amount of work that has been done in the recent past, and the amount that is being planned for the near future, and yet, all must realize that it is perhaps but fair and right, in view of the many problems to come before, and to be solved by, this Convention.

The Fourth (Sewanee) Province has about fifty-nine or sixty chapters, with an approximate membership of 890. We have fourteen dioceses in the Province of Sewanee, and until recently, when Mrs. Harding of East Carolina passed into the Great Beyond, we had thirteen Provincial Vice-Presidents; now, of course, we have only twelve. The Fourth Province has been very active this past year, and many new chapters have been formed, including a Bishop's Chapter in Tennessee.

We have had only three chapters of colored Daughters of the King in our "jurisdiction" until the recent Conference for Colored Workers was held at St. Augustine's, Raleigh, N. C., where a colored Daughter from Chicago, Mrs. Greene, was asked to go and represent our Order. Mrs. Greene's work was so well done there, that five new colored chapters are probable in the near future, with a possible sixth making inquiries. The Conferences at St. Mary's, Raleigh, Blue Ridge and at Sewanee have been supplied with representatives of The Daughters of the King, and those Conferences at Sewanee and Raleigh were supplied with abundant literature from my office.

The Diocese of Alabama has three chapters, with a total membership of 41, and prospects are bright for splendid extension efforts for the next year. Mrs. J. H. Edmondson, their Provincial Vice-President, is untiring in her efforts. The Bishop Wilmer Chapter of St. John's Parish, Mobile, was

inactive for some years, paying their dues, however, and thus retaining their charter. After the Synod meeting in Savannah, Ga., last fall, Mrs. Gardiner C. Tucker, the Chapter President, called the members together and revived the chapter with great enthusiasm, and the work they have done since then, and the work they are planning for the near future, is splendid. I hope to see a Local Assembly in Alabama soon.

In the Diocese of Asheville are at present two chapters; one at Hendersonville, which has been organized for quite a long time, and one on probation at Biltmore. On account of their President being a trained nurse who is in charge of one of the sanitariums at Asheville, a serious difficulty will always confront them as to day-time meetings, so I have recently written Miss Porcher, suggesting that they adopt the plan other chapters have used successfully, of meeting at night.

The Diocese of Atlanta, with its eight chapters and 94 members, is awake to her privileges and opportunities. The Provincial Vice-President, Mrs. Edward Warner, was accorded the privilege by the Bishop of Atlanta, of speaking of The Daughters of the King and their work before the men's part of the Diocesan Convention this past spring. Those of you who know, as many of us do, what a capable and gifted speaker Mrs. Warner is, will fully realize how well and convincingly she presented our cause. In the past two years, The Daughters of the King of this diocese, as a diocesan organization, have secured scholarships for ten young women, thus enabling them to be in a position to earn a livelihood. Atlanta reports the prospect of three new chapters in the near future.

The Diocese of Florida has nine chapters with a membership of 111. They have many plans for future activities, and under their capable Provincial Vice-President, Miss Margaret Somerville, we may expect much from these Daughters. Every third Sunday they hold services at the Confederate Home, and every second Thursday at the Home for the Aged. The Daughters of the King of the Jacksonville chapters support a Churchwoman in the Home for the Aged, and St. Mary's Chapter of Jacksonville supports a room at the Home for the Aged. St. Mary's Chapter has a devoted Daughter who is doing splendid work in the foreign

field of Santo Domingo, Mrs. William Wyllie. The chapter at Tallahassee is being revived, and the colored chapter at St. Phillip's Church, Jacksonville, named the Bishop Weed Chapter, has been reorganized.

The Diocese of Georgia has four active chapters with a total membership of 52, and one inactive chapter at St. John's, Savannah, which retains its charter, and hopes to reorganize in the near future. The chapters in Savannah, in addition to their regular work, have united with the work in the House of Prayer, a Mission of Christ Church. The Savannah Daughters have also adopted the plan inaugurated so successfully by the Augusta Daughters, of keeping complete layettes on hand, and the past year, or few months, have given evidence of the wisdom of this.

In the Diocese of Louisiana there are four chapters; two Senior and one Junior in New Orleans, and a fine body of Daughters at Lake Charles, La. The President of Christ Church Cathedral Chapter, does missionary work in the Mountains of Southwestern Virginia, where she goes each summer on vacation. One member of Trinity Chapter, New Orleans, does special work among the aged inmates of the Colored People's Home. Louisiana suggests that along with the extension efforts of the Fourth Province, it would mean much if some one would come to them and visit the chapters, thus bringing them a vital and stimulating message from the outside. This is exactly along the line of and in tune with plans I have been formulating for all the dioceses of the Province of Sewanee.

In Mississippi there are two chapters, one a splendid chapter of long standing, and the other a colored chapter recently formed, both being at Jackson. Among the many activities noted that St. Andrew's Chapter is doing, is, that the first Sunday in each month a selected committee of Daughters visits the Old Ladies' Home and holds an informal service, and on the third Sundays services are held by this devoted band in the wards of the Charity Hospital.

In the Diocese of North Carolina there are three chapters, one Senior and two Juniors at St. Peter's, Charlotte. Under their very capable leader, Miss Hall, who is also the Provincial Vice-President for this diocese, much far-reaching work has been

done. The members of St. Hilda's Chapter consider themselves especially privileged to have at all times the entire charge of the chancel work. Standing Committees for a year at a time, make the chancel and sanctuary ready for every service. During the past year, the Daughters of St. Peter's pledged and paid \$25.00 a month toward the support of Miss Susan Smith who has gone out to Alaska from this chapter. An Easter offering of \$100.00 was given to the late Rev. Hoke Ramsur for his work in Liberia. Another member of St. Hilda's Chapter is ready for the Mission Training School, and another has just volunteered for service.

South Carolina has six chapters of the Order, five Seniors and one Junior, with a total membership of 104. In one parish, a Senior and a Junior chapter adopted jointly an Armenian child. Motor corps furnish transportation in Mission work. This past spring the South Carolina Daughters formed a Local Assembly. Mrs. Geo. Dial, the Provincial Vice-President, has been very active in trying to extend the Order in her diocese, and we look for the formation of several chapters this fall.

Southern Florida has six active chapters (Seniors) and two Juniors, with a total membership of 141. These Daughters are doing splendid work. Their capable leader, Miss Corinne Robinson, the Provincial Vice-President, has many activities for future development and we will see this Diocese continue to be in the front line trenches. It might be of interest to all Daughters to know that Miss Robinson is the assistant editor of the diocesan paper of Southern Florida, *The Palm Branch*.

The Diocese of Tennessee has fourteen chapters, eleven Seniors and two Juniors, and a Bishop's Chapter, with a total membership of 240. At our Diocesan Convention this past January the organizations of the Church Service League were given an hour to appear before the clergy and laymen of the Convention and tell of their aims, ideals and plans of work. The Daughters of the King in Tennessee are also to be given the privilege of having representation in the Convocations of the three divisions of the State, twice each year. Our Bishop and our Bishop Coadjutor-elect, Dr. Maxon, and many of our clergy, are heartily in favor of the advancement of the Order in the diocese,

and a committee of three clergymen has been formed to actively assist us in trying to form a chapter in every parish. Some years ago The Daughters of the King in Nashville projected and have successfully carried forward a splendid Settlement work in West Nashville, now known as St. Luke's Community House. Last fall an excellent new building, costing at least twelve thousand dollars, was formally dedicated with impressive ceremonies. This Settlement work has been so far-reaching in its ministrations to the factory people that the owners of the factories and others who were not of our communion came forward and asked to be allowed to contribute.

This June past Mrs. Morgan, the chairman of the Committee on Bible Study Program for use nationally and in Canada, wrote me, asking if the committee of my own Chapter of Christ Church, Nashville, would be responsible for a Bible Study Program for use in 1922-23 similar in scope and detail to one we had used, these programs to be compiled, printed and ready for distribution at Seattle and Portland. We considered it a privilege to take this work, thus bringing a Bible Study (The Gospel according to St. John) to our Order and to those of other denominations who have already signified a desire to use this outline.

In doing this work, we feel that through the Diocese of Tennessee, the Province of Sewanee has contributed a valuable asset to the Order that will be a help and uplift to all Daughters, and to "others interested."

MRS. FELIX G. EWING,
Provincial President, Province of Sewanee.

Fifth Province

(PROVINCE OF THE MID-WEST)

REPORT OF EXTENSION WORK, APRIL TO
SEPTEMBER, 1922.

In April when I was appointed Provincial President for the Fifth Province to carry on extension work of the Order, I realized that the time was very short between then and the meeting of General Convention in September and that there would be very little time to accomplish much in the way of constructive work. I could but make a beginning and look forward to results later on. In the entire Province (twelve dioceses) I found there were but forty chapters; in

two dioceses but two in each; in five but one each; and in two, not any. There are but two Local Assemblies (Ohio and Chicago). Surely there is much work to be done.

My first act was to send a circular letter to the Bishops of the Province, giving an idea of our aims and purposes and asking permission to work in their respective dioceses. I also sent literature to each one. I wish I had the time to read to you the letters in answer. Within two weeks I heard from all but three, giving me promises of their most hearty cooperation and in many cases thanking me and bidding me Godspeed. After such an inspiration, it seemed easy to go on with the work. Two vice-presidents were appointed to assist, Miss Brennerman for the Diocese of Ohio and Mrs. Kenyon for Chicago.

From the 19th to the 24th of June a Summer Conference was held at Lake Wawasee, Northern Indiana. The National Council asked me to represent the Order there. I was most fortunate in obtaining a place on the program. There were about two hundred in attendance, largely from the Diocese of Northern Indiana, but inasmuch as there is not one chapter in that diocese I felt it a privilege to present to them the work of the Order. The whole Conference was an inspiration both intellectually and spiritually. The two outstanding personalities of the faculty were Father Harrison, O. H. C., our chaplain, and Bishop Partridge of Western Missouri. I will write more fully of the Conference in another article. Time does not permit in this report. I had the privilege of speaking to about fifty people on the aims and purposes of The Daughters of the King, seven of the clergy among the number. Many questions were asked and a large amount of literature was taken. The next day I had a talk with a dozen women and was asked to visit a number of parishes next winter. They felt nothing could be done this summer. My experience at this Conference convinces me that a greater number can be reached in this way and I would like to suggest that the National Council shall send a representative to each of the summer conferences in the future. Miss Brennerman represented our Order at Gambier. She presented the work of the Order before the Conference where she was very kindly received. She also had an

opportunity to talk to many of the women and a number of the clergy at other times.

In June, with the aid of Mrs. Kenyon and Mrs. O'Sullivan, we had published a leaflet which has greatly enriched our literature. It is a compilation taken from portions of several articles written by one of our Council members, Mrs. Ewing. In it is clearly set forth what it really means to be a Daughter of the King.

I have now ready a circular letter to the clergy which I hope to send out quite generally in September throughout the Province. I have already sent to a number, but I feel when the work is taken up in the fall in the various parishes, more attention may be given to the letters and the literature which I shall send with each one. I have visited a few chapters since May in my own diocese (Chicago) and visited a parish in Wisconsin where I hope a chapter may be formed. Thus the good work is going on with earnest prayers that the seed we sow may bring a plentiful harvest.

Respectfully submitted,

IRENE M. WILSON,
Provincial President.

Sixth Province

(PROVINCE OF THE NORTHWEST)

By way of preface to this report comes a little lesson in geography. Let us take a map of the United States, one divided into Provinces. You will notice that Province VI, the Province of the Northwest, covers quite an area; it includes within its limits much space; in fact the area in square miles of this Province is equal to the area in square miles of Province I plus the area of Province II plus the area of Province III plus the area of Province IV, and then some more, for we must still add four-fifths of the area of the State of Indiana to bring this equation to a balance.

The population of the Province, however, is in an inverse ratio. Taking the census of 1921 as a basis, there is less than 16% per cent as many people in the Province as in the other Provinces named, and of this 16% per cent, easily, 50,000 are Indians. There are thirteen different tribes scattered over the Province, some in every state, but more thickly settled across the northern sections.

Means of transportation in this sparsely settled area are naturally limited—one takes many roundabouts to reach desired localities and because of the distances necessarily traveled, the expense is a large item, so that correspondence has entered largely into the making up of this report, and when letters have gone astray or people have changed locations and no answers have come to letters sent, no reports are available; but it does not follow that where nothing is reported no work is being done.

There are four Missionary Districts in the Province: North Dakota, South Dakota, Wyoming and Western Nebraska.

Beginning with North Dakota, I have heard of only four Daughters in the entire state—all of them are doing Church work: one teaches in Church school; another is Directress of a group of Camp-fire Girls; one is President of the parish Guild; and another is President of the Woman's Auxiliary and Vice-President of the Provincial organization of the Order. We hope a Bishop's Chapter is pending.

In South Dakota, a disbanded chapter at Rapid City is all I can report definitely. Some of the chapter members have moved away and my correspondent, a young married woman with small children, felt unable at present to undertake work outside the home.

However, several clergymen seem interested and we are hoping for some results in the near future.

In Wyoming there are four chapters. The Bishop Talbot Chapter at Cheyenne has twelve members—a very wide-awake chapter; and the three other chapters must have at least fifteen more to contribute to Wyoming's quota—twenty-seven in all. No unusual work is reported, but Bishop Thomas is in entire sympathy with the aims and work of the Order and there is no reason for doubting large increase.

Western Nebraska has only one organized chapter; that is in Grand Island, but this chapter has a membership of forty-seven Daughters, is interested in everything connected with the parish and seems to plan and carry on all of its activities.

There is one disbanded chapter in the District which has merged into a larger parish society.

Also there are several detached Daugh-

ters not at present affiliated with a chapter, notably Miss Kramph, leader of the Church Service League; Deaconess Smith, who is doing great work with the young people in Mullen, Western Nebraska; and Miss Eleanor Ridgway, a missionary on leave, who has been in Alaska for several years. Both Bishop and Mrs. Beecher have become interested in the work and aims of the Order, and the outlook is very promising.

Repeated letters sent to Duluth have so far brought no response, but success must eventually crown repeated efforts.

From Montana news comes of four active chapters all following the two rules of the Order but not yet attempting any special work. There is one disbanded chapter; all told there are seventy-nine Daughters and one Junior Chapter with at least five members.

In the Diocese of Colorado there are only four chapters of the Order, all of which are located in the city of Denver. Several Daughters have gone out from these chapters to other parts of the state, but as yet have not reported new chapters formed; some Daughters are in isolated places where it would be impossible to form new chapters at present. However, several of the clergy have promised cooperation and results are expected to add to the sixty Daughters already in the state.

Denver has added to the regular work of the Order a system of publicity which has attracted national attention and has been mentioned in news items by several prominent Church papers as follows:

"The Daughters of the King, of St. John's Cathedral, have issued this year a leaflet for the use of tourists visiting Denver during the summer, especially those in town for over Sunday. This leaflet contains a list of all the Episcopal churches in Denver, the name of the rector of each, the location of the church, the street-car routes which are convenient and the hours of Sunday services. The whole folder is of a size convenient for the pocketbook or hand-bag.

"These leaflets have been placed in the Union Station, the tourist information bureaus, the leading hotels, and at the office of the free camping ground. Every one in the hotels, stations, and bureaus who was approached concerning the distribution of the pamphlets was most courteous and some

very much interested in the experiment."

By unanimous vote of the Local Assembly, three Church magazines were added to the list of religious periodicals which are offered for reading in the public libraries of both Denver and Pueblo, the largest cities in the state.

Two rochets have been given to our beloved Bishop Johnson, one of which was entirely the work of two devoted women of St. John's parish.

Last, but not least, we claim one of the missionary workers in Alaska who is located at St. John's Indian Mission at Ketchikan and who is present in Portland for this Convention.

The Order in Nebraska has the very hearty approval of the Bishop who has been heard to say that he wished every woman in his diocese was a Daughter of the King. His wife, who is herself an active Daughter, was elected President of the Provincial organization formed last September at the Synod meeting in Denver. Already two probationary chapters are organized to be added to the four doing good work along the prescribed lines, and so Nebraska can claim fifty-seven Daughters and seventeen probationers—seventy-four in all.

The Cathedral Daughters in Omaha—twenty-seven members—are especially given to deeds of hospitality. Their meetings are held in the evening and preceded by a supper which all enjoy and to which other chapters are sometimes invited, thus promoting friendly feeling and cooperation.

Another special feature of their work is the providing of a scholarship in the Mission School for the native tribe of Winnebago Indians; also helping with necessary supplies for the Clarkson Memorial Hospital, a local Church institution; and the sending of a Christmas box each year to the Mission of St. Raphael. The Visiting Nurses' Association also comes in for a share in their gifts.

Another local chapter, that of St. Barnabas' Church, also contributes to the very worthy object of making garments for the Visiting Nurses and in addition has resolved itself into a Church Periodical Club sending out regularly fifty magazines, and collecting \$40.75 for St. Paul's Library in Tokio.

During Lent a weekly study class was

arranged which included many women beside chapter members.

In Minnesota there is a Local Assembly with annual meetings of delegates from twelve chapters—a membership of ninety-one Daughters. Minnesota has taken extension work very seriously and has begun by looking up all detached Daughters and inactive chapters. Already two dormant chapters have reorganized and at the Local Assembly meeting last May it was suggested that each Daughter hold herself individually responsible for the addition of at least one new member. The Daughters in the Diocese of Minnesota have adopted a Home for Aged Women as their special charge. One of the Daughters is the house-mother and the home is opened for an annual reception at the time of the Local Assembly meeting. Last May twenty-five of the dear old ladies came down stairs to receive the guests.

And now we come to Iowa—at the end of our list, because Iowa is our banner state in point of numbers, and in some other things as well.

Iowa reports 249 Daughters divided into fifteen chapters, and two Junior chapters of forty-seven members, serving probationary periods; making a total of 296 Daughters. The Local Assembly is held at the time of the Diocesan Convention.

Among many good things which are reported from this diocese, three stand out especially as being at least unusual:

(1) "An Epiphany Evening." At the time of the ingathering of the moneys for the "Lily Funsten Ward Memorial Fund," a program on China was given. Several Daughters prepared papers, which we read: "Her Religion," "Her Physicians," "Her Medicines," "Her Cemeteries," "Her Railroads," "Her Population," "The Work of Her Missionaries," etc. At the close of the program, coin envelopes were passed and the Self-Denial Fund gathered in.

(2) A second item, which might well be copied by other chapters, was the sending of a pot of pure white lilies to the county jail on Easter day. What an eloquent sermon!

(3) The third item to which your attention is called is the Diocesan work to which the Daughters are pledged in Iowa, "St. Monica's Home for Wayward Girls." The house-mother, a Council member of the

Order, has gathered seventeen young girls, between thirteen and seventeen years of age, into a real home—a pretty house, surrounded by a beautiful lawn. There are trees and flowers and vegetables, chickens and even a cow. Here they are cared for and lovingly taught to be self-respecting and useful women.

This work is deemed so important that it has been given a place of its own on our program by the chairman of the Program Committee, and we will have the pleasure of hearing Deaconess Wurts tell the story herself.

The Province of the Northwest, then, can claim forty-six chapters with a membership of 641 Daughters and three Junior Chapters with fifty-two Junior Daughters; and abounds in good works.

Respectfully submitted,

CYNTHIA H. LAMB.

Read by MRS. E. V. SHAYLER.

Seventh Province

(PROVINCE OF THE SOUTHWEST.)

REPORT OF ACTING PROVINCIAL SECRETARY.

Number of chapters: Diocese of Arkansas, 7; Dallas, 8; Kansas, 7; Oklahoma, 1; Texas, 7. Provincial total, 30.

Number of Junior chapters: Diocese of Dallas, 1; Texas, 1. Provincial total, 2.

Number of members: Diocese of Arkansas, 118; Dallas, 60; Kansas, 128; Oklahoma, 7; Texas, 134. Provincial total, 447.

Number of Junior members: Diocese of Dallas, 8; Texas, 9. Provincial total, 17.

No report from Dioceses of Missouri or West Texas.

All chapters report they are faithfully carrying out the two cardinal rules of the Order, Prayer and Service, and are also doing a large work in the five fields of service, the principal work in the different fields being as follows:

Parish: Taking care of and preparing the altars for the celebration of the Holy Eucharist, furnishing linens and flowers for the altars, caring for and providing vestments for the clergy, teaching in the Church schools, speaking to strangers and visiting new members.

Community: Visiting the sick and infirm, furnishing delicacies to the sick, furnishing hospitals with magazines and daily papers.

Diocese: Assisting Church schools and hospitals in their respective dioceses and in one diocese furnishing sacred vessels for new Missions.

Nation: Furnishing clothes for Missionary boxes and in many other ways have responded to calls for assistance.

World: Subscribing to the fund for the support of our Missionary in China and also assisting Missionaries in Alaska and Japan.

Some confusion has arisen in this Province in the matter of Provincial dues, as to when and to whom they should be paid, with the result that some chapters have not remitted their dues to either their Diocesan Treasurer or the Provincial Treasurer, and we, therefore, beg an extension of time for the payment of these dues in order that all chapters may be in good standing.

Provincial officers for 1922-23 are: President, Mrs. T. W. Williams, Harrisburg, Texas; Vice-President, Mrs. H. E. McCurry, Texarkana, Arkansas; Corresponding Secretary-Treasurer, Mrs. C. E. Ratcliff, Little Rock, Arkansas; Recording Secretary, Mrs. G. N. Yard, Galveston, Texas.

Since compiling my report for the Province of the Southwest I am pleased to make a further report covering two dioceses from which we had no information at that time. The two dioceses now heard from are as follows:

Diocese of New Mexico, with one chapter and twenty-one members.

Diocese of West Texas, with nine chapters and sixty-nine members in four chapters.

With these additions the Provincial totals will be as follows:

Number of dioceses in Province, 8.

Number of chapters in Province, 40.

Number of Junior chapters, 2.

Number of members in Province, 537.

Number of Junior members, 17.

Respectfully submitted,

MRS. C. E. RATCLIFF,

Acting Provincial Secretary,

Province of the Southwest.

Eighth Province

(PROVINCE OF THE PACIFIC)

The Province of the Pacific sends greetings to this Convention, and with them the assurance of their appreciation of the honor

and privilege of having Triennial Convocation held within its borders.

The extension work made possible for The Daughters of the King by the Nationwide Campaign has been a pronounced success which no doubt the delegates have all appreciated. Province VIII is very big. It includes five dioceses and ten missionary districts, with four Local Assemblies and 425 members.

The consent of all the Bishops except those who were not asked was most graciously given to do extension work in their dioceses and jurisdictions. As the work was done personally, the inability to visit Alaska, East Oregon, Nevada, Honolulu, and the Philippines was the only reason for not writing to the above named missionary jurisdictions. The visitations were made in the following order: California, where addresses or rather talks were given to two splendid gatherings; Sacramento, where Deaconess Margaret invited the writer to a fine large meeting at Petaluma. Here I found one Senior and one Junior chapter not functioning.

The plan followed in Province VIII was to have a committee in charge of each diocese, and as it was impossible to visit Los Angeles, the Local Assembly of California consented to assist and Mrs. Abbot, Local Assembly President, appointed a committee which has been very helpful in keeping the southern part of the Province in touch with the northern.

Two new chapters have been formed in the Diocese of California, two chapters in the Missionary jurisdiction of Spokane, and one new Senior and one Junior chapter in Olympia.

The Province was represented at the Synod held at Salt Lake, Utah, where two addresses were given, and in spite of a feeling of opposition to us on account of the strong G. F. S. organizations, a splendid chapter exists in Ogden, Utah, where Mrs. Stevens, a teacher in the Industrial School, is chairman of Extension Work. A personal call was made on Miss McDonald at Rowland Hall, a Church school for girls, and a chapter was promised there. A visit to Pocatello, Idaho, was encouraging and a place for us given on the program, which resulted in a place made for one of our splendid Idaho Daughters of the King on

the Convocation program, with gratifying results.

Material was rushed to the Convocation and copies given to women delegates and clergy to carry home to their own churches.

A visit has been made to our Synod here in Portland, and consent given to place our Bible study leaflets on the banquet table, the Presiding Bishop saying a few words for them to the men and women present, including Bishops and priests.

One of our Daughters sailed for China on September 7th, to engage in service for the Church.

May God speed our precious word "In His Name" and "For His Sake."

Respectfully submitted,

HARRIET B. MORGAN,

Extension Director, Province VIII.

Grave on thy heart each past "red-letter" day!

Forget not all the sunshine of the way
By which the Lord hath led thee: answered
prayers

And joys unasked, strange blessings, lifted
cares,

Grand promise-echoes! Thus thy life shall
be

One record of His love and faithfulness to
thee.

—Frances Ridley Havergal.

Make sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that however slight they may be, you had better make some patient effort to get quit of them.—Ruskin.

Only as we stand ready to serve, shall we dare sound the call of service to others.—*Pastoral Letter to House of Bishops, 1922.*

In China, not long ago, the first motor truck ran out over a newly completed road. The day happened to be a lucky one in Chinese calendars; so a number of weddings were on their processions and orchestras of flutes and gongs were enlivening many courtyards along the road. The Ford proved a greater attraction than the brides. Picture the brides' consternation when the grooms forgot their own affair and hurried out to see the wonderful muleless cart!—*Publicity Department, National Council.*

COOPERATION AND COORDINATION

BY G. FRANK SHELBY, GENERAL SECRETARY, BROTHERHOOD OF ST. ANDREW.

It is a great pleasure to be here. In response to the kind words of your President, let me say that I, too, have keenly anticipated this moment when I should have the privilege of speaking to you about cooperation and coordination in the work of our two organizations.

Cooperation has been called a skilled art, and it is something we must learn slowly. It is something into which we must not rush too suddenly. Cooperation is in the air today, and the Church is urging it upon all her organizations. I am a little afraid that some of us are going to begin certain kinds of cooperation and make some mistakes that are in the end going to hinder rather than help forward the great work of cooperation in the Church.

God the Holy Spirit is working in the Church today in a marvelous way. He is bringing about new activities everywhere. Men and women are being awakened and are being aroused to unaccustomed activity. Some new organizations have been formed and others you may be sure will be formed, some unwisely to live only a short time, and some to live a long time, doing a great service in the Church. I think it is important for us to have the right attitude toward these new organizations, as well as the old. I know in our Brotherhood we have had some difficulty in getting certain of our members to view these organizations in the right spirit. It is difficult not to be a little bit jealous of organizations that for the moment seem to have the attention of the leaders of the Church and seem to be growing faster than our own organization. It is no doubt difficult to have just that proper charitable feeling toward those organizations which are drawing into their ranks women and men whom we feel should be in our organization. Nevertheless we must cultivate a charitable attitude, a sympathetic attitude toward all organizations, old and new, that we are now called upon by the Church to cooperate with. In His parable our Lord made it clear that the branch cannot abide separate from the vine. So it may be said that the separated organization, the organization that isolates itself, cannot abide and cannot live long and be a continuing part of

the Church's life. Therefore, to preserve our life, if there were no higher motive, we must cooperate and try to coordinate as far as we can with the other church organizations about us.

Now, while it is true that these organizations and movements are springing up in all parts of the Church, it is also true that in part they are an answer to your prayers and the prayers of the Brotherhood. We cannot by any means take to ourselves all the credit. We can, however, take a part of the credit, because of our prayers and because we have for years upon years iterated and reiterated the great truth that a Christian, to be a good Christian, must be using prayer and using personal influence in efforts to spread the Kingdom of God. Therefore, partly on account of our prayers, our insistence upon personal service with a spiritual objective, and our example, God the Holy Spirit has been able to call into being these new activities. As I stated before, not all of these new organizations will live more than a brief life, but doubtless all will serve a purpose.

There is this, also, that we should have in our minds when we consider the subject of Cooperation and Coordination. And this is serious. It is well for us to know about it, and to face it squarely as we lay our plans for the future. There is in the minds of some of the Church leaders the idea of eventually eliminating all independent organizations in the Church, and reorganizing the Church from the bottom to the top, or top to the bottom, just as you please. They say, and quite truthfully, that the many separate, independent organizations overlap in their work, and that a few large official organizations working under the direct authority and guidance of the National Council of the Church would accomplish better results. The Church will probably adopt this as an ideal to work toward and it will be only the stronger organizations that will survive—those that are necessary to the Church's life.

Therefore, it is for The Daughters of the King and the Brotherhood of St. Andrew to make themselves absolutely indispensable in the Church's work. We should strive diligently to that end, and the way we shall

make ourselves indispensable is, that we shall, more than ever in the past, make active and effective in the lives of our people those two great principles for which our organizations stand.

Can you close your eyes and imagine what would happen in this Church of ours if everyone baptized in it was an intercessor? Can you imagine what would happen to this Church if everyone baptized in it was a personal worker and doing personal evangelism? Don't you see what a revolution would come about? Therefore, what we want to do is to make our work more effective in the development of intercessors and personal workers, not only among our own members but among Churchwomen and Churchmen generally. I feel that both The Daughters of the King and the Brotherhood of St. Andrew do some of their best work indirectly. I believe not only in their activity, but in the example of their activity. Think of the force of it upon the whole Church!

It was asked by a rector, "What would be the good of a Brotherhood Chapter in our Church?" In addition to giving the more obvious reasons, I said, "The mere organization of a group of men in your parish to do Brotherhood work, will have a salutary effect upon your entire congregation. It will be a rebuke quietly and effectively given to every careless life in the parish. It will be a constant suggestion to other men and women that it is also their duty to live the life of prayer and service."

And so, also, in a national way the members of both our organizations provide examples in activity that are stimulating to the entire Church.

As we look into the future, as we make our organizations more perfect, let us pray that this wider influence may ever grow stronger.

And this reminds me that in both our organizations we have much to do in the way of improving our work and occupying more completely our particular field in each parish. There is one thing that saddens one as he travels about in the Church. Everywhere in the Church people are getting so little out of their religion—it is so much less of a comfort to them than it ought to be—so much less of a joy than it might be—so much less of an inspiration. There is so

little eagerness for prayer time. There seems to be so little hungering for the Holy Communion. Have you not felt it? Now, there is our field; it is a wonderful field—and no other organization is trying to occupy it. Therefore, let us go forward, let us go forward on our knees, trying more completely to occupy the unique field to which God has called us in the Church.

This is the situation throughout the Church today, and it all suggests Cooperation and Coordination. And one controlling reason why we ought to diligently approach all other organizations, is because we have a message for them, because our contact with them will help to give them something more of the spiritual motive in their work. Take for instance the Social Service agencies in the Church. It is perfectly easy for the altruistic motive to take the place of the spiritual in social service. The members of The Daughters of the King and the Brotherhood of St. Andrew, mixing with the Social Service workers and doing their work with the intention of achieving spiritual results, will naturally influence beneficially the motives of the other workers. We have that contribution to make, and for that reason we should be spurred on to make our cooperation as cordial and whole-hearted with each of the other organizations as is possible.

As already intimated, we are, however, just at the beginning of this cooperation. As your President has said, our organizations have been going along parallel lines and the idea of cooperation had not gripped us. We have thought of it from time to time, but nothing tangible resulted. Now, however, we are ready to begin actual cooperation between the chapters and the members of The Daughters of the King and the Brotherhood of St. Andrew. By some of the Church's leaders carefully worked out paper plans are going to be suggested to us. I do not believe they will help us very much. It seems to me the way we will bring about real cooperation that is sympathetic, cooperation with understanding, is by working from the bottom up and not from the top down. First, we might send out representatives from each of our two organizations to attend meetings of the other. The Brotherhood might send representatives to the Triennial Convention

and to Provincial meetings and Assembly meetings of The Daughters of the King. On the other hand your organization might send representatives to the National Convention and to Assembly meetings of the Brotherhood. This is a very direct and a very practical way to begin our cooperation. In addition, I believe it is going to be wise to have the heads and the leaders of the two organizations come into conference at regular intervals. At first at these conferences we will talk over things in a very general and, perhaps, vague way, but as the conferences continue, and as each group begins to understand more perfectly the other group, and what are the problems of the other group, then in a perfectly normal and natural way a wise and healthy kind of cooperation will inevitably result. At this beginning point, it is better for us to begin to walk before we try to run. There is danger of our making some bad mistakes at first if we try to go too fast—mistakes that will impede the development of cooperation, if made at this time. So I am pleading very earnestly with you this afternoon, that you may realize that cooperation is a skilled art to be acquired slowly.

The Daughters of the King and the Brotherhood of St. Andrew are in more sympathetic touch than any other two organizations in the Church. As far as cooperation is concerned; if there were any two organizations that could safely begin with a considerable program of cooperation, it would be The Daughters of the King and the Brotherhood of St. Andrew. However, even in the case of our two organizations, I strongly urge that we develop our cooperation gradually.

In addition to what has already been mentioned, what simple lines of cooperation can we suggest to the chapters of our organizations? Through conference and correspondence we have agreed upon two such lines, one being cooperation in the work of visiting and the other, cooperation in the effort to restore the custom of Family Prayer in the homes of our Church people.

I am one of those old-fashioned people who believe that there is no kind of work that is so fruitful, in producing tangible results, as visiting. I think in the chapters

of The Daughters of the King and the Brotherhood that we ought deliberately and perseveringly to train our members in the art of visiting. Some are born with the art and others have to be trained in it.

When one visits a home he enters into the presence of a great many opportunities. He can make the Church more interesting to the people of that home, or can make it less interesting; he can make the rector more highly regarded, or less highly regarded. He can leave some thought in the minds of the people of that home that will lead them to send their children more regularly to Sunday school, and to come more regularly themselves to Church. He can make the visited feel in no mistakable way the Christian fellowship of the parish.

It seems natural and obvious that our chapters of men should cooperate with your chapters of women in this supremely important work of visiting. Therefore, it is suggested that as members of The Daughters of the King make their visits if they discover a husband, or older brother, whom they think would be helped by a visit from one of the Brotherhood men that they report the name to the Brotherhood chapter in the parish. All Brotherhood chapters and, I presume, all chapters of the Daughters are always eager to get information of the sort.

On the other hand, as members of the Brotherhood do their visiting, they may be led to feel that the wife or the mother or the sister in the household would deeply appreciate being called upon by some woman in the parish. That information could be passed on to The Daughters of the King. Do you not see how practical and how effective such cooperation would be?

I want to say this word, and am sorry it must be said. Even in this cooperation, simple as it is, I cannot guarantee at the beginning that every chapter of the Brotherhood will respond just as eagerly as it should. However, from the National office we will do everything possible to develop in each of our chapters the habit of cooperation in this work. It will take a little time, but we believe it can be done.

The second line of cooperation is perhaps more difficult. Under the inspiration of God the Holy Spirit—because these things can-

not be explained in any other way satisfactorily—there is growing in the Church, at this moment, a steadily increasing interest in family prayer. In sending out our letters in connection with family prayer, we have been surprised to find in so many unexpected places a deep interest in the subject. We purpose to keep the thought of family prayer before the Church not only during the approaching year but for many years to come. We have faced the fact that it is going to be a long up-hill road. We find one of the greatest difficulties in introducing family prayer is this: We approach the husband, and he says, "Yes, I admit that is something we ought to have, but I do not know what my wife would think of it." He is uncertain as to what her attitude would be and he is diffident about speaking to her on the subject. There may be someone else living in the house—sister or parent. The husband is not quite sure how they are going to view this matter of family prayer.

And yet we find not infrequently the wife is very willing and sometimes she is yearning to have family prayer in the home. She thinks of her children and she secretly longs to have them grow up in a Christian home where there is daily family prayer. Yet she hesitates to speak to her husband about it.

Don't you see, therefore, the necessity of our working together in this effort? The members of your organization can suggest family prayer to the wife—the members of our organization can suggest it to the husband.

Neither organization can make great headway alone, but working together our two organizations can render a most valuable service to the Church. And when family prayer is established to a considerable extent throughout the Church, it will solve many of our present problems and greatly enrich the spiritual lives of our Church people.

It is in these two particular lines of effort that we have decided to cooperate and to coordinate.

We cannot do our visiting in the Brotherhood as successfully without the help of the Daughters and neither can you do your visiting without our help so successfully as with it. We cannot hope to bring back the custom of family prayer in any considerable

number of homes without your help, and neither can you without our help.

With family prayer, of course, goes daily Bible reading, that you women are so much interested in. In connection with our united efforts, if we are going to have real cooperation, we should use the same literature. I am, therefore, going to venture to suggest that when the new President of The Daughters of the King is elected, that she be requested to appoint a committee of two to cooperate with the committee of two that we have in the Brotherhood to compile the next Manual of Family Prayer to be used in the Church year beginning Advent, 1923. We ought to use the same manual and we invite you to help us prepare it. Of course, we had to go ahead and print the manual that will be used in the Church year shortly to begin. That manual with the Family Prayer calendar is just off the press. Orders are now being taken and they can be delivered within a couple of weeks.

Preparation of next year's manual ought to begin at once and we will welcome cooperation from The Daughters of the King in order that we may have uniform literature issued by a joint committee of our two organizations. The need of uniform literature in our cooperation in connection with Family Prayer is, I think, obvious. If one of the members of The Daughters of the King goes to the wife and says, "you ought to have family prayer—here is a manual that The Daughters of the King have gotten out"—and one of the members of the Brotherhood goes to the husband, with a like story—both manuals are different—you will readily see there is no cooperation there. However, if you suggest the same manual we have, and if we suggest the same manual you have, then we will have cooperation.

In connection with the daily Bible readings to be used in Family Prayer, I presume this joint committee will decide to accept the official Bible readings put out by the Church. In doing this our two organizations will not only be cooperating with each other but also with the Commission on Daily Bible Readings officially appointed by the Church.

I have already referred to the desirability of having representatives from each organization attend conventions of the other. In

connection with this suggestion, I am led at this point to mention the fact that, if perfectly convenient, the Brotherhood of St. Andrew would welcome very cordially an arrangement to have the next Triennial Convention of The Daughters of the King meet in the same city where the Brotherhood Convention will meet in 1925. The General Convention from all indications will have its next meeting in New Orleans. As it would be something of an imposition to ask New Orleans to take care of any conventions in addition to General Convention, the Brotherhood will select some other city nearby. We met in Seattle this year a week previous to the General Convention. We will follow the same general plan in 1925. Therefore, if it seems to your officers wise and convenient, we will welcome your decision to meet in the same city chosen by the Brotherhood. (Applause.)

I have said that organizations are multiplying in the Church, and I have indicated that as they multiply, The Daughters of the King and the Brotherhood of St. Andrew have bigger work to do than ever before. The more organizations in the Church, the more necessity for The Daughters of the King and the Brotherhood of St. Andrew. All organizations in the Church are prone to take the easy grade, to leave undone those things that are hardest. The Daughters and Brotherhood must first, last, and all the time hold up a high standard of spiritual service. And the more the organizations multiply, the higher must we hold our standard of prayer and service, that in the maze of activities those chief activities of Intercessory Prayer and personal service be not lost to sight. Do not allow yourself to become anxious when you see organizations multiplying in the Church. Do not allow yourselves to think that your organization may be supplanted—that there is not as much need for it as there used to be. Every day there is more need for it. You have got a great service to render. Neither The Daughters of the King or the Brotherhood of St. Andrew will ever be great *general* organizations in the Church. As far as the Brotherhood is concerned, we have no ambition in that direction. The Brotherhood could easily have been an organization of 100,000 men, had we been willing to lower our

standard. Bishops have talked with us—laymen have labored with us—to persuade us to lower our standard and to become a great general organization to take in all the men of the Church. Instead we are an organization of 10,000, but we maintain ourselves as a leaven organization, which we never could do if we were an organization of 100,000. Likewise, as you keep your organization an organization of picked women, you will be able to keep your standard high. So I hope the women of The Daughters of the King will never be led away by the temptation to become a large general organization.

We must not be too exclusive. Nevertheless, in both our organizations, we must hold our standard high and then we shall continue to be leaven organizations and as such be a great influence in the Church.

In closing, let me say The Daughters of the King was not started in the first instance because the thought happened to come into the mind of some woman. It cannot be stated with too much emphasis that like the Brotherhood of St. Andrew, The Daughters of the King is an inspired organization—inspired by God the Holy Spirit, Himself. Both organizations have been sent by Him on the same mission in the Church. And what is that mission?

It is one of those great and profound truths that we who are members of these two organizations ought to have always clearly before us—that it is God's plan to save human souls through human instrumentality. Jeremy Taylor, in one of his books, says, in his quaint way: "If God would save a man, He does it by means of another man." If a child is brought to Baptism or Confirmation, it is through a human agent. So God has given to each soul that is brought into the world the ability to approach others and to lead them to Christ. Among other abilities He has given each of us true supreme abilities that tower above every other ability we possess. These two supreme abilities are intercessory prayer and personal influence. Of these two the greatest is intercessory prayer. Prayer is the great power God has entrusted to the wielding of human hands. Each of us, if he wills it so, can do much more on his knees than he can on his feet.

And second only to the power of prayer is the power of personal influence. Each human radiates personal influence constantly and yet often unconsciously. They say if you dropped a pebble in the Atlantic ocean at New York City, and if you had an instrument delicate enough, that you could measure the wave of that pebble on the other side of the ocean. So it is with personal influence. Waves of personal influence are radiating out from each of us all the time. At this moment there are good influences at work that were set in motion by those who have gone on to the other life years and years ago. And the sobering truth is also that there are evil influences working in the world today set in motion by people who have long since died. And your influence is going to go on beyond the time of the years spent on this earth. But God meant us also to use the great power of personal influence consciously and deliberately. It is a power through the use of which each soul can bring other souls into touch with God. Before the beginning of our two organizations the use of these two powers in personal evangelism was an unusual thing in the Church.

The mission of The Daughters of the King and the Brotherhood of St. Andrew is to help every man, woman and child to make active in their lives these two supreme Kingdom-spreading powers. We must try to help not only our own members, but all throughout the whole Church to become intercessors and personal workers.

So let our prayer be that God may keep our eyes wide open to recognize this to be our mission. And may He help us in humility and in kindly sympathy to find many ways of cooperating with the other organizations in the Church. May His particular blessing be upon the members of The Daughters of the King as you work out in the Church His purpose for you.

The world is full of many ills and many blessings. You may dwell on its wrongs or its blessings and you yourself will become darkness or light to those who look to you for blessing and find in you what you have found in the world.—*Bishop Johnson in The Witness.*

Convention Reports from Junior Daughters

JUNIOR DAUGHTERS OF THE KING, DIOCESE OF WASHINGTON

A list of the active chapters of Junior Daughters now in the Diocese of Washington is as follows:

Christ Church, Washington, 8; Church of Our Saviour, 14; Esther Memorial Chapel, 16; Good Shepherd, 8; St. Albans, 12; St. Barnabas', Oxen Hill, Md., 7; St. John's, Georgetown, 12; St. Mark's, 6; St. Matthew's Parish, Hyattsville, Md., 6; St. Paul's, Rock Creek, 11. Total number enrolled, 100.

The chapters at Emmanuel Church, Anacostia, D. C.; Church of the Advent, St. Agnes' Chapel, St. Margaret's Church, Trinity Church, Takoma Park, Md., and St. Andrew's Church have disbanded and should surrender their charters to the National Headquarters, unless there is a prospect that within a specified time they will reorganize.

At the recent convention of the Junior Daughters the constitution was revised and this idea was incorporated in the constitution.

Faithfully yours,
(MISS) SUSAN P. KEECH,
Diocesan Directress.

ST. AGNES' CHAPTER, JUNIOR DAUGHTERS OF THE KING OF SAINT MATTHEW'S CATHEDRAL, DALLAS, TEXAS, REPORT TO TRIENNIAL CONVENTION.

St. Agnes' Chapter was organized February 25, 1922, and we received our charter May 25, 1922. There were five charter members.

Our showing is not so good as we might have made it had we been organized earlier in the winter, but as it was it was too late to start any definite work, and as soon as school was out, most of the girls went out of town with their families. However, I think we have made a fairly good beginning.

Our principal work consists in the care of the altar of the Holy Nativity, which is the children's altar, erected in the right transept of the Cathedral, where a regular service is held for the children at 9:30 every Sunday. The Holy Eucharist is celebrated

twice a month at that altar, so the girls have become familiar with the use and care of the vestments, of the vessels, etc. They have been highly complimented by the dean and curate for the excellent care given the altar, especially for keeping the brass highly polished.

We have made some corporate visits to the hospital, and an unlimited number of individual visits. We have also been the means of adding about twelve girls to the Church school, brought some to baptism and at least one to confirmation. The girls sing in the Church choir, and also assist the choirmaster to vest the younger boys for the boy choir.

We have always had 100 per cent attendance at the business meetings and at the Corporate Communion on the Third Sunday, except once when one girl was sick.

The girls are rather young, most of them being about thirteen, and considering their youth and lack of experience, I think they have done exceptionally well.

We are planning some strenuous work for fall, prominent of which is making several outfits of clothing for some of the children in St. Matthew's Home for Children.

This report is sent at the request of Mrs. H. E. McCurry, President of the Local Assembly, Daughters of the King of the Diocese of Dallas.

HELOISE LAVALLEE, *Directress,*
St. Agnes' Chapter.

Prayer for Thirty-seventh Annual Convention Brotherhood of St. Andrew

Almighty God, Who hast called us to the high dignity of being workers together with Thee for the advancement of Thy Kingdom, and dost vouchsafe Thine aid in all our doings, grant, we humbly pray, Thy Presence and guidance in the coming Convention of the Brotherhood of St. Andrew. Quicken the hearts, purify the minds and strengthen the wills of all its members, that they may go forth to live and to labor more faithfully for Thee; through Jesus Christ our Lord. Amen.—(Authorized by The Right Reverend Frederic W. Keator, D.D., Bishop of Olympia.)

Church Service League

CONDENSED REPORT OF MEETING HELD DURING GENERAL CONVENTION.

The first meeting took place Tuesday, September 7, 1922, at 2 p. m. All three members on the National Committee (Mrs. Denmead, Mrs. Arndt and Miss Behlendorff) were present. All other National organizations were represented. A large number of diocesan delegates and many other women of the Church attended.

A motion was made that the National Committee go out of existence, for the committee thought this the wisest step to take if the Presiding Bishop and Council saw fit that an Auxiliary to the Presiding Bishop and Council be formed. After much discussion, decision was postponed.

The second meeting was held September 16th. Dr. Milton, Executive Secretary of the Field Department, explained the position of the Church Service League. He told us that there were now six departments in the Church, the last known as the Field Department instead of the Nation-wide Campaign. The function of this department was to promote the missions of the Church. We had set ourselves the task of coordinating all National organizations in the Church Service League and succeeded. Now there must be some bureau of information, a place from which literature can be distributed if the work of the League is to be effective. Some one must be in the office if we agreed upon being a Commission to the Field Department of the Church. That the Executive Secretary of every department be a member of the Commission and the Chairman of the Church Service League be a member-at-large. One advantage has been it has stopped the drift everyone felt during the war. It took the energy of the Red Cross and tied the members up to the Church again. It exercised the draft principle to find a niche for everybody. It is meant for men and women and should include unrelated organizations as well as national.

It was moved and carried "That this body endorse the suggestion of the Executive Secretary of the Field Department of the Presiding Bishop and Council to create a Commission of the Church Service League on the Field Department, first, that the Executive Council of the Church Service

League be instructed to confer in joint committee with the head of the National organization of men in the Church and that this joint committee request the Field Department to create a Commission on the Church Service League made up of representatives of the National organizations for men and women and members at large."

The third meeting was called Sunday at 3 p. m. at one of the tea rooms in Multnomah Hotel.

The President, Mrs. Phelps, asked Miss Sturgis, a member on the Cooperation Committee from the beginning, to preside at this meeting. Miss Sturgis asked that before opening the meeting with prayers, we consider the purpose for which we are gathered and in a few words set forth the ideals and purpose of the work so that our minds might concentrate in one aim. Experiences were given by a number of members of their view of how units of the Church Service League were started and their success; also, of the various tasks and how to meet the growing opportunity. The addresses were most helpful as were also the discussions which followed. All in attendance were given a cordial invitation to remain for tea.

EMMA E. BEHLENDORFF.

REPORT OF PROVINCE OF SEWANEE EXTENSION FUND.

April 24, 1921—Received from the Treasurer of the Order. . .	\$300.00
June 5, 1922—Received from the Treasurer of the Order. . .	50.00—\$350.00
<i>Disbursed.</i>	
May 16, 1921—For stationery.	\$ 31.25
For 1,500 pamphlets, 2,000 devotional programs	103.04
June 9-14, 1921—Sewanee Province Conference expenses	26.00
July 21, 1921—Postage62
October 10, 1921—1,000 sheets paper. .	2.00
November 23, 1921—To New York Office for 1 dozen Hand Books.	1.00
November 23, 1921—Expenses of President	77.44
November 23, 1921—Postage	1.34
December 3, 1921—Stationery.	5.50
December 5, 1921—Expense of Secretary to Synod	20.00
May 27, 1922—Printing	35.76
September 5, 1922—Express on literature to Seattle and Portland.	2.59
	\$307.04
Received	\$350.00
Disbursed	307.04
	\$ 42.96

FANNIE F. RUGE.

The Church's Leadership

The Churchman cannot but take pride in the position held by his Church in the crisis in the history of human liberty in spite of the fallibility of human leadership, for no other institution has contributed as much to turn the tide in the direction of progress.

The great foundation stone of Anglo-Saxon liberty is the Magna Charta of 1215, wrested by the barons of England from the tyrannical monarch, John. It is noteworthy to the Churchman that the first signature appended is that of the Archbishop of Canterbury, Stephen Langton; and that the first words are: "The Church of England shall be free."

And when after the break of the Renaissance and the Reformation had opened the possibilities of liberty again, the Inquisition, the Council of Blood, the Curia, and all the power of the Empire rose to force the nations of Europe back into medieval slavery—when Freedom had been crushed in Italy and Spain; when the Huguenots of France were engaged in a bitter and losing struggle for freedom, terminating in the revocation of the Edict of Nantes; when Germany was split into hostile camps preparing for the deadly conflict of the Thirty Years' War, ended only by literal decimation of the population and utter exhaustion; when Holland was desperately, hopelessly, fighting on with the bloody hands of Alva at her very throat, and his Council of Blood pronouncing sentence of death on her population—in brief when everywhere the tide of human liberty was reversed and the Spanish Armada sailed northward to seal its doom, it was the refusal of England to submit again to foreign tyranny that sent the little fleet of Drake against the huge galleons of Spain—and first "made democracy safe."

And just one hundred years later when intrigues of foreigners again threatened the freedom of the Church, in 1688, the Bill of Rights laid the cornerstone of political liberty upon the foundation of the civil rights guaranteed by the Magna Charta.

Ninety years later across the Atlantic, when the Immortal Declaration pronounced that "all men are created free and equal," and when the Bell of Independence Hall "proclaimed liberty throughout the land," two-thirds of the signers of this memorable document were Churchmen, the chaplain

was a clergyman, and the first institution to recognize the infant republic in its prayers was Christ Church, Philadelphia, and he who stood "first in war, first in peace, and first in the hearts of his countrymen," guiding, sometimes almost alone, the destinies of the frail republic to a successful end, was a devout Churchman.

And when in these later days a medieval tyranny sought to crush human liberty, when Russia's bulk and France's fire, when Italy's zeal and England's doggedness were losing, and the call came with imperative tones across the sea to the sons of 1776 to proclaim again that "all men are created free and equal," again it was the Church, though numbering but one per cent of the population, that contributed the leaders to "make democracy safe." Pershing for the army, Sims for the navy, Brent for the religious forces, Davidson for the Red Cross, and Hoover for the relief of the suffering. Inquire their Churchmanship, will you? And then ask whether it is an accident that a body, relatively so small, should have been able to offer the leaders in this greatest and noblest struggle of history.

In the Magna Charta of civil liberty, or against the bloody tyranny of the Spanish Armada; in the Bill of Rights in 1688, or in Independence Hall in 1776; or in the last titanic struggle, your Church is found, and Churchmen furnish the leadership in the crisis in the history of human liberty.—*The Kalendar*, Church of the Redeemer, Chicago.

My Two Homes

My home is a vine-clad cottage,
Where roses grow on the wall,
Where birds nest high in the poplars,
Where pets come swift at my call;
There are loving hearts in that cottage,
But the parting will surely come,
When some will fare forth forever
And some will be left in the home.

In my other home there'll be no parting,
Its glories "eye hath not seen,"
From this home to that is no distance,
But the river of death flows between,
Winged messengers wait at the crossing,
My Pilot my frail bark will guide
To my home in the land everlasting
With Him evermore to abide.

—ESTELLE TRICHELLE OLTROGGE.

From Chapter and Diocese

SALEM, VIRGINIA

(DIOCESE OF SOUTHWESTERN VIRGINIA)

In June, last, a chapter of the Daughters was organized from the membership of St. Paul's Church, Salem. The chapter was installed and invested with the cross of the Order on Sunday, September 3d, at the morning service. Rev. Daniel Lewis, the rector, administered the vows, after which the Daughters' special hymn was sung by the choir. Mr. Lewis preached on the text, "And the house was filled with the odor of the ointment," St. John, 12:3. Fifteen Daughters received their crosses and the whole service was beautiful and impressive. The chapter is named for Mrs. Alice Chalmers, a devoted member of St. Paul's, who recently passed on into life eternal.

MRS. WM. GORDON ROBERTSON,
Diocesan Secretary.

ABERDEEN, WASHINGTON

St. Andrew's Chapter of St. Andrew's Church, Aberdeen, Washington, was organized October 22nd at a special service held for that purpose. We are only seven in number, but a Junior chapter was admitted at the same service, enrolling eight members.

The Junior chapter, besides their work of caring for the altar and all its appointments, have adopted a local sanitarium as their outside interest.

(MRS. DUNBAR) AGNES K. PINCKNEY,
Secretary.

JACKSONVILLE, FLORIDA

On Friday, October 20, a union meeting of the chapters of the city was held at St. Mary's with St. Mary's Chapter as the hostess chapter. There was a goodly attendance of Daughters and four of the rectors of the city, including our own, were present. A hot supper was served and afterward a very complete and wonderful report of the Daughters' Convention at Portland was given by the delegate from our chapter.

After the report, there were interesting talks by each rector regarding the work and a pleasant discussion among the Daughters of things accomplished at Convention. These union meetings of the Jacksonville chapters mean much to the Daughters, increasing interest and fostering friendship among us.

ALICE E. DELANEY, *Secretary.*

OMAHA, NEBRASKA

An admission service was held November 10, 1922, in Bishop Shaylor's private chapel at his residence, and nine charter members were admitted into St. Mark's Chapter (Omaha, Nebraska) of The Daughters of the King.

MARGUERITE V. RAYMOND,
Secretary-Treasurer.

Local Assembly of the Diocese of Pennsylvania

The Eighty-fifth Local Assembly of The Daughters of the King, Diocese of Pennsylvania, was held in the Church House, Philadelphia, on Tuesday evening, November 14th.

The Rev. Nathaniel B. Groton, rector of St. Thomas' Church, Whitemarsh, made a splendidly inspirational address choosing as his subject "Counting the Cost", after which an account of the convention recently held in Portland, Oregon, was given by Mrs. Adam Denmead, President of the Local Assembly of the Diocese of Maryland and Ex-President of the National Council of the Order.

At this meeting mention was made of the sudden and recent death of Mrs. Mary Bloodsworth Hicks, Vice-President of the Chapter of The Daughters of the King at the Chapel of the Mediator, and the Secretary was instructed to send a letter of sympathy to her family.

GERTRUDE W. CLAY, *Secretary,*
Local Assembly.

Diocese of Washington

VISITATIONS OF THE DAUGHTERS OF THE KING, 1922-23.

Local Council, Nativity, Massachusetts Ave. and Fourteenth St., S. E., October 26, 8.00 p. m.

Good Shepherd, Sixth St. between H and I Sts. N. E., November 6, 8.00 p. m.

All Souls, Connecticut and Cathedral Aves. N. W., November 14, 8.00 p. m.

Pinkney Memorial, Hyattsville, Md., November 20, 8.00 p. m.

Epiphany, G St. between Thirteenth and Fourteenth Sts. N. W., December 6, 8.00 p. m.

St. Agnes', 46 Q St. N. W., January 9, 8.00 p. m.

Local Council, St. Andrew's, New Hampshire Ave. and V St. N. W., January 25, 8.00 p. m.

Presentation Service, Self-Denial Offering February 2.

Ascension, Massachusetts Ave. and 12th St. N. W., February 6, 8.00 p. m.

Day of Corporate Intercession, February 23.

Grace Church, Ninth and D Sts. S.W., February 26, 8.00 p. m.

Officers' Conference, Emmanuel, March 22, 8.00 p. m.

Christ Church (Georgetown), Thirty-first and O Sts. N. W., April 11, 8.00 p. m.

Christ Church, S. E. G St., between Sixth and Seventh Sts., April 18, 8.00 p. m.

Advent, Second and U Sts. N. W., April 23, 8.00 p. m.

Convention, St. John's, Georgetown, O St. and Potomac Ave., April 26, 10.00 a. m.

Esther Memorial, Nichols Ave., Congress Heights, May 1, 8.00 p. m.

Emmanuel, Thirteenth and V Sts. S. E., May 7, 8.00 p. m.

Nativity, Massachusetts Ave. and Fourteenth St. S. E., May 23, 8.00 p. m.

Grace Church, Alexandria, Va., South Patrick St., June 5, 8.00 p. m. (By special invitation.)

These diocesan gatherings of The Daughters of the King are all open meetings, and a cordial invitation to attend them is extended to any Daughter from other dioceses who may be in Washington.

JULIA F. DICKINSON, *Secretary.*

As on Galilee

I wish that I had been with Him
On stormy Galilee
When with a quiet word of peace
He hushed the restless sea.

And yet I know I need not go
To distant ages dim
To see the stormy winds of life
And waves obeying Him.

When summoned now, He speaks again
And bids the wild winds cease,
And in our hearts the winds go down
And waves are hushed in peace!

—ARTHUR WALLACE PEACH.

IN MEMORIAM

MRS. NATHANIEL HARDING.

"Twilight and evening star
And one clear call for me!
And may there be no moaning at the bar,
When I put out to sea."

Answering to the Master's call, Mrs. Nathaniel Harding, a loyal Daughter of the King, passed up to her God on the afternoon of Monday, June 12th, as the shadows lengthened and the night drew near.

Many years ago Mrs. Harding organized the Annie C. Bragaw Chapter Daughters of the King of St. Peter's parish, Washington, North Carolina, she remaining its beloved President until her death.

It is with hearts full of tears we miss from our presence her who was an inspiration and bulwark of strength. Loyalty, duty, love were the keynotes of her life, no obstacle being too great for her to overcome if "For His Sake."

As the fast-coming evening of life drew near, the Healer was there, leading with tenderest care this Daughter who bore her hours of suffering with beautiful patience "Crossing the bar" with perfect faith that she would see her "Pilot face to face."

MRS. W. B. MORTON.
MISS SALLIE MIDYETTE.
MISS JANE MYERS.

MRS. MARY HURD CLARKE.

Mrs. Clarke passed to her reward November 23, 1921. She was a faithful, life-long member of St. Paul's Parish, Mt. Vernon, Ohio, a teacher in the primary department of the Sunday school nearly all her life, and a charter member of St. Paul's Chapter, No. 491, Daughters of the King. It was the first break to come within our chapter since its organization twenty-five years ago. She was our President for a number of years and a very willing worker, ever ready to do more than her part, so good to the poor and needy, and one who brought much comfort to the sick. She was an inspiration to our members and, gifted with a wonderful personality, she endeared herself to everyone. We shall endeavor to emulate her good example.

MRS. SAMUEL W. YAUGER.

MRS. MARY BLOODSWORTH HICKS.

On November 10, 1922, God called home one of The Daughters of the King of the Chapel of the Mediator, Philadelphia, Mary Bloodsworth Hicks, Vice-President of her chapter, and a loyal and devoted Daughter; she deeply loved her church and its services. Blest with a bright and cheerful character, she shed its radiance far and wide into many lives, making friends everywhere.

O Lord, grant her eternal peace
And may light perpetual shine upon
her.

MRS. S. S. SLOAN.

On March 17, 1922, God called to a blessed rest, Mrs. S. S. Sloan, who for many years was a devoted member of our chapter.

Her's was a very lovely character. She always enjoyed being with the Daughters and was constantly interested in the work.

A. STEVENSON, *Secretary*.
Trinity Church, New Castle, Pa.

EMMA JANE BARNES.

On July 2, 1922, Mrs. Barnes passed on to her reward. President of St. Mark's Chapter, No. 71, New Britain, Connecticut, for more than fifteen years, her work in the Daughters of the King will not soon be forgotten. A never-tiring worker and a woman of unselfish character, she was always looking forward to, and working for, the uplifting of others.

"Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee they conquer in the strife,
To reign with Thee on high."

JENNIE E. HANNA, *Secretary*.

MRS. RUTH E. DAVIES.

Born 1844. Died July 20th, 1922.
Aged 78 years.

Into the lives of all of us there comes a time when the cross of sorrow weighs heavily upon us.

On July 20th, 1922, our Heavenly Father in His Infinite wisdom entered our midst, and the soul of our dearly loved friend, Mrs. Ruth E. Davies, answered the call of Him whom she had so faithfully served in life.

For long years a member of St. Ann's Church, few members have been more actively connected with the history of the parish. Before coming to Nashville she was a faithful member of St. Barnabas Church at Tullahoma, Tenn., where she lived for years, being one of the founders of the church at that place, and one of the first members of the chapter of The Daughters of the King of St. Barnabas parish.

Her removal from among us leaves a vacancy and a shadow that will be deeply felt by all members and friends, and long will her memory be enshrined in the hearts of all.

In declining health for a long time, with the shadow of the grim monster drawing near, the inevitable held no terrors for her. She was at peace with her God. While we will hear her voice no longer, nor touch her hand in friendship, we know that God has blessed her; and in that great and final day, may He grant to us all the privilege of again meeting our beloved member.

To the loved ones who mourn her, it seems that words of sympathy are vain and empty; but their loss is her reward, and it is the will of the Heavenly Father who doeth all things well.

Be it resolved:

That St. Ann's Chapter extend heartfelt sympathy to the family of our beloved member, Mrs. Ruth E. Davies. It is only the promise of Him who suffered the death of the cross that can sustain them; that promise which carries comfort in its words: "As thy day, so shall thy strength be."

Be it further resolved:

That a copy of these resolutions be placed upon the minutes of St. Ann's Chapter, a copy sent to the family, and a copy sent to THE ROYAL CROSS for publication.

Committee on Resolutions:

(MRS.) JULIA E. COLEMAN.

Questioning

You shall wonder as you meet
Drunkards reeling down the street,
Helpless cripples and the blind,
Human wrecks of every kind,
Living on from day to day,
Why your loved one couldn't stay.

Hold your faith and bear the pain;
Questioning your God is vain,
None of us has power to know
Who should stay and who should go.

Think of this when you are tired;
If the wretched only went,
Then would death to us be sent
Always as a punishment;
But this passing from the earth
Is more beautiful than birth.

—Edgar A. Guest.

Convention Prayer

WRITTEN FOR THE ORDER OF THE DAUGHTERS OF THE KING BY THE RIGHT REVEREND WILLIAM T. MANNING, D.D., D. C. L., BISHOP OF NEW YORK.

O God our Father, we ask Thy blessing upon the Convention of The Daughters of the King. Give Thy grace and guidance to those who have part in this gathering, that through their consultations the members of the Order may labour with new faith for the upbuilding of Thy Holy Church, and for the spread of true religion among the people of our land, for the sake of Thy dear Son Who, according to His promise, is with us always, even unto the end of the world. Amen.

Concerning Bequests

In making a bequest for The Daughters of the King, it is most important to give the exact title of the organization, thus:

I give and bequeath to the Order of The Daughters of the King, Inc., under the laws of the state of New York, for the use of the Order

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "for the use of the Order" the words "for Extension Work," "for Traveling Secretary," "for Work in the Foreign Field," or for whatever work of the Order it is desired the bequest should be used.

CANADIAN PAGE

Edited by BESSIE GOWAN FERGUSON, 9 Arkledun Ave., Hamilton, Canada.

Subscriptions should be paid annually to Miss Hobson, 134 Charlton Ave. West, Hamilton, Canada.

Chapters and members are requested to send reports and articles for insertion to the editor.

Progressing at Coast

At St. Thomas' Church, South Vancouver, on the evening of Whitsunday, five candidates were admitted to the Order. The beautiful admission service of The Daughters of the King seemed particularly impressive, held as it was at the regular Evening Service, and conducted most earnestly and sympathetically by the vicar, the Rev. J. E. Godsmark.

Mr. Godsmark spoke of his happiness in having a chapter of the Order in his parish and said that he felt that it was a red-letter day in the history of St. Thomas when these five young women promised as Daughters of the King to devote themselves whole-heartedly to the service of the Master. His sermon, based on a text from St. John, 17th chapter and 19th verse, "And for their sakes I sanctify myself," was full of help and encouragement, not only to the newly admitted members but to other Daughters present who felt that they had been given a fresh and strong impulse to go forward in the service of the King of Kings.

At St. Michael's Church, Vancouver, the admission service of the Order was held on Sunday morning, June 18th, at the hour of the early Communion Service. At this service the Rev. G. H. Wilson admitted one new member to the Order and St. Michael's chapter now numbers ten.

An admission service was also held at Christ Church, Vancouver, B. C., on Monday, June 5th, when five probationers received their badges. The rector of the parish, the Rev. Dr. Craig, conducted the service. Afterwards, the annual meeting of Christ Church Chapter was held. Addresses were given and reports of the year's work presented.

HILDA S. CARTWRIGHT.

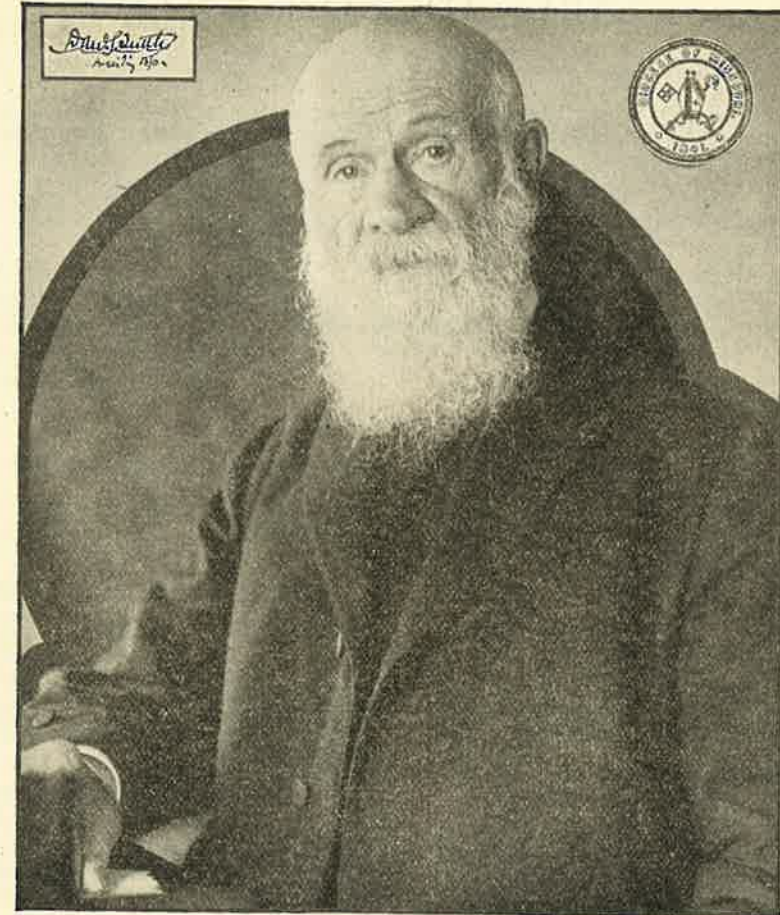
Individual Efforts—What One Daughter Did

That there are in so-called Christian homes on the Canadian prairie children who have never heard of God was the astonishing information brought to The Daughters of the King in a story told of the work being done by an individual Daughter in that part of Canada.

The Daughter in question was formerly a member of St. Anne's chapter, Toronto. After the war she went with her soldier-husband to a homestead in Saskatchewan. In a small shack they continued to "carry on" as had the boys in the war, the young, inexperienced wife doing everything in the home and helping on the land. In the village, several miles away, three churches were closed, and Sunday was used as a visiting day. To the horror of the young woman she soon found that many of the children in the neighborhood had no knowledge of Jesus and had never heard of God. She obtained permission to go to the school and teach for a short time each day. Gradually, in the face of opposition, she also got permission to use the school for a Sunday school. Now she has a large Bible class of grown people and the young school teacher instructs the little folk. Through the instrumentality of the Daughter, a student was obtained to conduct services in the summer months and a clergyman came one Sunday and at a celebration of the Holy Communion over seventy received. The student was given board and lodging at the small home of the girl-pioneer who is doing so much to bring a knowledge of the Bible to her friends of the prairie.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely, cheerfully and faithfully as we can.—HENRY VAN DYKE.

The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of a new sacrifice.—*Rev. Josiah Strong.*



The Rt. Rev. Daniel Sylvester Tuttle

D.D., LL.D., D.C.L.

Bishop of Missouri and Presiding Bishop of the Church

Consecrated May 1, 1867

Born January 26, 1837 * Died April 17, 1923

