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The Living Church

The State Historical Society
5 Oct 1919

VOL. LX

MILWAUKEE, WISCONSIN.—APRIL 5, 1919

NO. 23

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WE ARE not to measure our faithfulness by considering the
state we have attained. Our faithfulness at any given time is to
be determined by the use we are making of the grace then vouch-
safed to us, and the opportunities within our reach, as well as the
tension of our purpose to persevere. God in His mercy regards us
as we are at each particular moment, and accepts us not even
then as we are in ourselves, or because of anything in ourselves,
but because of Him whose glorious presence He sees in us, and
whose mind He describes, however imperfectly forming in us.—
Rev T. T. Carter.



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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 5, 1919

NO. 23

EDITORIALS AND COMMENTS

The Enemy

THE Church and the State, Churchmen and Statesmen, have totally distinct functions to perform with respect to public questions; and, when Churchmen neglect their part of the duty, the State is apt to forget the high ideals which alone should underlie all statecraft.

Especially is this true in such a world chaos as now exists. Most of us are increasingly anxious over the long delays at Versailles; long, not as compared with previous peace conferences following much lesser wars, but with relation to the obvious need for urgent haste by reason of European conditions. Moreover, the difficulties in preserving the unity between the Allies are reflected in the amazing spirit of partisanship and disunity that has grown up in our own country. The world, in our judgment, is now in a more critical condition than it has been at any time in the past except, perhaps, during those gloomy days when it seemed as though civilization was on the immediate verge of being crushed out by Prussian despotism. But the ultimate issue to-day is one primarily for the Christian moralist, only secondarily for the statesman. And the Christian moralist has not largely made his voice heard since the issue changed from making war to making peace.

The ultimate issue hinges largely upon the question of our right attitude toward our enemy. And that question can only be solved in the light of the Gospel. A senator may frankly substitute his own opinion for that of Jesus Christ and boast of it; a Christian cannot.

THE CHRISTIAN ATTITUDE toward an enemy may be expressed in two sentences: "Love your enemies"; "If thine enemy hunger, feed him." These are unpalatable teachings to-day. The appalling havoc caused by the public enemy is so vast that love seems out of the question; neither, in the face of the hunger of millions of his victims, are any of us over-enthusiastic about feeding him.

But this is partly due to the fact that the popular teaching in the Christian world, especially in Anglo-Saxon countries, understands a weak, namby-pamby sentimentalism by love. It is a sentimentalism that has abolished hell and the future punishment of the wicked. It has substituted for a God of justice a weak, good-natured, helpless God, who has no way of punishing wickedness in this world or the next, and who permits a man to thrive upon sin in this world and then, at his death, carries him on flowery beds of ease to the skies. Here below, some Christian minister guarantees to him that happy fate and lays stress upon the possible facts that the dear departed contributed seventy-five cents a week to the support of the Church and did not murder his mother-in-law. Hence the celestial bliss upon which he now enters triumphantly.

We challenge anyone to deny that this represents the overwhelming popular interpretation of the love of God. But with the new virility that has entered into even our popular religion with the war, an equally popular protest has been voiced against it from the trenches abroad and in street processions and street cries at home. "To hell with the Kaiser" is not profanity. It is the testimony of the outraged, aroused conscience of the untheological man-in-the-street to the fact that a universe without a hell, a God who had made no provision for the adequate punishment of colossal wickedness, are monstrosities to be rejected as unthinkable by the human mind. Hell has been restored to the map of the universe. Love no longer exists as mere good-natured weakness. The world points to the stricken fields, the broken hearts, the mangled, starving bodies of the living, and the millions of the dead, by war and by torture and by starvation and by despair, and reverently but earnestly demands of Almighty God: WHAT ARE YOU GOING TO DO ABOUT IT?

And the world expects no weakness in His reply.

Indeed these are no days for weak religions or for playing with eternal verities. Men have been fighting in earthly hells. Men inherited virility from God, and in the hour of greatest need they look for qualities in Him that respond to their most virile conceptions. The weak God that they heard of from popular preachers five years ago is a God that cannot deal with the verities of Belgium and Poland and Armenia and Germany and Hell. These are real.

"YE HAVE HEARD that it hath been said, Thou shalt love thy neighbor and hate thine enemy. BUT I SAY UNTO YOU, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

And all this with these realities staring us in the face!

Now it is easy to interpret this as a counsel of weakness; and it is an insult to our Blessed Lord and to Almighty God to do so.

Love your enemies. In our finite way, our attitude toward them must reflect the attitude of Almighty God. He is love. His attitude toward them is therefore the attitude of infinite love.

It is a love that embraces all men impartially, but which expresses itself according to their individual response to that love, one by one.

God loves men individually rather than collectively. And of each of them His love demands the attitude of love on the part of the person loved.

An unloving deed on the part of any one of them is an assault upon the love of God. Each such deed carries its

recompense with it. The perfect justice of God is the burning of His love. That justice may be defied with impunity by no one.

God's love expresses itself in giving perfect justice to every sinful man according to his deserts and to the light that has been given him, and then, *if the man becomes truly penitent*, permitting His only begotten Son to pay the penalty. Could there be a more perfect expression of love than this?

But it is a conditional forgiveness. God's love does not operate to defeat the process of justice. The soul that does not repent must itself bear the punishment that Jesus Christ infinitely longs to bear for him. The Cross is the measure of the love of God. It attracts. It calls. It entreats.

But it never forces men. And, apart from its acceptance, every man must himself pay the penalty which justice demands. None can defy the love of God and at the same time escape the justice of God. Only God can tell which souls really accept the tender of His love and which do not.

We, therefore, can have no part in pronouncing the final, eternal judgment upon any man. But in the fear and the love of God we can look the German people steadfastly in the eyes and say to them: You have done this. You must pay the penalty.

AND OF COURSE the first part of the penalty is finite. Germany has destroyed vast amounts of property; Germany must restore it or pay for it. Germany has committed a vast crime against civilization, against the nations, and against great numbers of people. This crime cannot be atoned for by any restoration or payment; therefore, so far as possible, those individuals who committed parts of the colossal crime, whether as individuals or as exponents of Germany, must be punished personally for them.

It is not a question, at the outset, of how much Germany can pay, but of how much Germany owes. The property damages ought to be fixed as accurately as possible, regardless of Germany's assets. Then, if Germany is bankrupt and cannot pay so huge a bill, some sort of international receivership must be arranged, and Germany must be dealt with as a national bankrupt, paying ultimately such part of her debts as she can, and being released from the rest. So also, so far as German criminals can be apprehended, they must be punished. We expect the peace conference of the Allies to act as judges, in the spirit of judicial fairness, giving the accused the benefit of every doubt, and striving to administer the justice of God. And, for ultimate justice to all, we look to God Himself. He has His own penitentiaries ready when needed.

All this, on our part, is thoroughly compatible with loving our enemies. It is acting according to the precedent that God Himself has shown us.

But the love of our enemies must be shown not only in our requirement of justice but also in our desire to help them. We can only help when they will cooperate. We must feed them when hungry. It is a crime if we neglect this fundamental duty and a crime which, as clearly appears, will bring certain disaster to us and to the world. But in feeding Germany the needs of Germany's victims must also be considered. We are not told to take food from third parties with which to feed our enemies, and the needs of our friends may probably come first. But those who conquer a nation are responsible for the well-being of its people until their own government can assume the responsibility. We are right in not permitting Germany to become again a menace to the world; it would reflect anything but a spirit of love if we did that; but we are bound to help her to get back to a normal position as rapidly as that is possible. It must be our desire to help her, while insisting both upon justice with respect to the past and protection for the future.

We must also recognize that the sin of Germany was, in part, a sin of her ruling class against her own people. To some extent these share with the rest of the world in being victims of Germany. They were deceived. They were the soldiers who drove the nails into the hands and feet of their Blessed Lord, the multitude who cried "Crucify Him! Crucify Him!" while yet He could plead for them that "they

know not what they do." The Judases and the Herods and the Pilates and the ruling class generally knew, and theirs is the major part of the sin; the rabble seldom knows what it does; the German rabble least of all. The spirit of love will take this into account.

And there were also strong men in Germany and Austria who refused to have part in the crime of Germany. We may cite specifically Prince Lichnowsky and Count Karolyi. Very likely there are others whose names are unknown to us. It is very much to be desired that the Allies will show appreciation of such men as these, and will consult with them as to how best to serve all humanity alike, including Germany and her allies, in this day of judgment. A greater measure of sympathy with the Karolyi administration of Austria might have prevented the present menace of bolshevism in Hungary. Amidst the intricacies of international problems as they are to-day and the impossibility on the part of most of us of even discovering the facts, perhaps there is little that we can do for our enemies—except pray for them. And we have not done that, for the most part, in any enthusiastic manner. Perhaps it is because it has seemed so hopeless to try to determine what we ought to ask on their behalf, well knowing that immunity from the consequences of their national crime is not to be invoked. No matter; God can determine how best to apply our prayer if we offer it to Him and leave Him to supply the details. And that love for them which we are bound to express, though perhaps we cannot truly feel it as yet, will be quickened by praying for our enemies. Nor will it interfere with our earnest prayers and acts on behalf of their victims. Love is not one-sided.

THE WORLD to-day needs love, not hate. The spirit of hatred will not solve the problem of Germany, much less the problem of Russia. Bolshevism, the spectre which is moving westward, is partly sheer demagoguery, partly class hatred, partly an earnest feeling out toward a better economic system. It is a wild protest of unlettered, hungry men, the prey of demagogues who control them. It may well be necessary to deal with the criminal demagogues by force, as we were obliged to deal with German criminals of the war by force, but *if we can truly express love and sympathy* toward the ignorant masses, we shall perform far greater service to them than we could by war. Our Russian problem is in large part the problem of Russian inaccessibility. If we could send great stores of food to Russia, accompanied by sufficient force to ensure its proper distribution, then provide work for able-bodied men and compel these to work or go hungry while yet freely feeding those who could not work; if at the same time we were able to arrest, depose, and punish the demagogues who now rule that land, we should be showing our love to the Russian people in a practical manner. We could then permit all sorts of discussions of and experiments in changing their economic conditions, which are their affair and their right and not ours. But our very love should make it clear to them that they could not destroy the means of production and of earning food and yet have food to eat.

The love of God is not sentimental; neither is that love which our Lord bids us extend to our enemies.

We are entering now within the shadow of the Cross. The world's hatred should be driven from our own hearts before we kneel for our Easter communions. Perhaps this involves a real struggle during these two weeks. No matter: that is the duty that lies ahead of us now.

"Love your enemies" may well be the theme of every pulpit during Passion and Holy Weeks.

THE *New Hymnal* is ready and will receive a generous welcome from the Church. A series of papers explanatory and in review of its contents from the pen of that distinguished hymnologist, the Rev. Winfred Douglas, will shortly appear in these columns. These

The *New Hymnal* papers will serve as a general introduction to the new material offered to the Church for use in worship.

One or two comments may be offered in advance of such a review. At first sight the bulk and weight of the book

are disappointing. The weight is just under two pounds, and that is rather more bulk than one enjoys in holding. But there are nearly nine hundred pages to the book and that means that the weight could only be reduced by reducing the contents. It is difficult to point out just what could be omitted in order to make a material saving in bulk without loss to the contents. Practically, no reduction could have been made. More serious, in our judgment, is the omission of the heavy black perpendicular line in the notation designating the division between the lines of verse, which we have had hitherto in musical Hymnals. Professional musicians will be astonished to learn how seriously that omission will interfere with the singing of the amateur.

Again there are details which lead us to regret that a completed book from cover to cover was not offered to General Convention for adoption rather than merely the hymns appended to a report. The title, *The New Hymnal*, seems to us not very felicitous; newness will not always be the most conspicuous attribute of the book. The compilers have, curiously enough, taken over from the old Hymnal and reprinted on page iv a canon that was repealed years ago, and described it as "Canon 25 of Title I of the Digest"—a form that has been obsolete for some twenty years. Canon 46 now governs the use of hymns.

But these are minor details. The book represents an almost incredible amount of study and research on the part of one of the strongest groups of men ever commissioned by this Church for specific duty. They have devoted very much time and labor to their work. The *New Hymnal* is their monument. It should be, and it will be, received sympathetically by the Church.

And the attempt of the trustees to use the occasion of the publication of the new book to impress upon the Church that the hymns should be sung by the whole congregation is a laudable one. It may probably be necessary for an edition with words only to follow the present musical edition, but the publication of the latter alone at the outset seems to us quite warranted.

Every intelligent Churchman with a smattering knowledge of music will desire to "try out" the present book and form his own judgment concerning it.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 31st:

V. C. L., Plymouth, Conn.....	\$	5.00
K. K., Bloomfield, N. J.....		20.00
St. Paul's Branch Woman's Auxiliary, Batesville, Ark.*.....		26.25
St. Mary's P. E. Church, Haledon, N. J. †.....		10.24
Mrs. Lydia B. Hibbard, Chicago, Ill. ‡.....		75.00
Total for the week.....	\$	136.49
Previously acknowledged.....		66,021.22
		\$66,157.71

* For relief of Belgian children.
 † For relief of French and Belgian children.
 ‡ \$25 each for Holy Trinity Church, Paris; Belgian relief, and relief in Italy.

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

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

74. The Misses L. L. and E. G. Ruddle, East Mauch Chunk, Pa.....	\$	36.50
114. A friend in Pittsburgh, Pa.....		36.50
180. Mrs. W. Frank Holsapple, Hudson, N. Y.—Special Easter gift.....		5.00
460-560 Incl. Committee of Fifteen, Racine County War Relief Fund, Racine, Wis.....		3,650.00
612. Mrs. A. H. Duff, New Bedford, Mass.....		36.50
Total for the week.....	\$	3,764.50
Previously acknowledged.....		47,039.33
		\$50,803.83

ARMENIAN AND SYRIAN RELIEF FUND

Miss Jane L. Morehouse, Wauwatosa, Wis.....	\$	2.00
A communicant of the Church in Charlotte, N. C.....		10.00
A communicant of St. Luke's Church, Germantown, Pa.....		1.00
Current Events Club, Pine Bluff, Ark.....		20.00
St. Timothy's S. S., Columbia, S. C.....		50.47
Miss Flora E. Hill, Marquette, Mich.....		5.00
Mrs. Wm. S. Claiborne, Sewanee, Tenn.—for March.....		5.00
Miss Georgia Matthews, Anniston, Ala.....		1.00
V. C. L., Plymouth, Conn.....		5.00
Holy Trinity Church, Tiverton, R. I.....		3.00
Cathedral of SS. Peter and Paul, Chicago, Ill.....		25.37
Mrs. Lydia B. Hibbard, Chicago, Ill.....		25.00
C. M. G., for March.....		2.00
St. Mary's Chapel, Grass Lake, Fla.*.....		5.00
	\$	159.84

* For relief of children.

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND	
Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
POLISH RELIEF FUND	
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SERBIAN RELIEF FUND	
Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 10.00

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

PALM SUNDAY AND HOLY WEEK

PALM SUNDAY ushers in the commemoration of the greatest week in human history. The sacrifice of Calvary marks the redemption of mankind, seals our pardon, and gives assurance of God's loving purpose for our destiny. If through this blessed season we have daily followed the Master with service as well as sentiment; with obedience, as well as knowledge; with perseverance as well as enthusiasm, then Holy Week will bring its precious benediction.

On Palm Sunday with His followers Jesus left Bethany for Jerusalem, seated upon an ass symbolizing the Burden-bearer. They were joined by groups of pilgrims waving their branches of palms, and hailing Him as their King. As He moved down the western slope of Olivet, the city of Jerusalem in holiday attire lay before him. Behind the city that is He sees the city that is to be, beleaguered, crouching in fear, and doomed to destruction. The procession halts, and weeping over the city, He laments its impenitence: "If thou hadst known the things which belong to thy peace!"

The shouts of triumph and the tears of lament are a parable of life. We have the symbolic combination in Leviticus 23:40: "Branches of palm trees, and willows of the brook." It is a good text for Palm Sunday—the upright palm, symbol of joy and triumph; the bending willow, symbol of sorrow and defeat. "Upon the willow trees we hanged up our harps." Every walk in life is fringed with the palm and the willow, the sunshine and the shadow. With their combined influence character is sweetened and ripened.

The Bible might be called a Book with a black border and a gilt edge. There is David dancing while bringing up the Ark, and lamenting the untimely death of his son; St. Paul in the ecstasy of the "third heaven", and shivering in the cold of the Roman dungeon; the Saviour at the marriage in Cana, and rejected at Nazareth; the Mount of Transfiguration, and the valley of demoniacal possession; the palm branches of joy, and the willows of tears.

"How large the wisdom, and how grand,
 Which teaches us to use the years,
 With all their mingled smiles and tears,
 As vassals waiting our command."

The gospel for the day directs our thoughts also to the Passion. Here again in the groups about the Cross are found the counterparts in every generation—the indifferent crowd, with taunt and jeer; the hating priests gloating in temporary triumph; the sorrowing friends, passing with Him the hours of agony; and the companions in suffering, enduring with Him the pains of approaching death. In one of these groups each of us finds our attitude toward the Master.

As one-third of all the Gospel story is devoted to Holy Week, no better outline of Bible readings can be suggested than those which relate to these events.

Sunday—St. John 12: 12-19. "The Day of Triumph." To enter into the spirit of this passage is to feel the sweep of Christianity: "Lo, the world is gone after Him."

Monday—St. Mark 11: 12-20. "The Day of Authority." Cleansing the Temple. "My house, a house of prayer." True of your house?

Tuesday—St. Matthew 21: 23-end. "The Day of Conflict." "By what authority?" "The stone which the builders rejected." Did you ever question His authority? When?

Wednesday—St. Luke 27: 37 and St. John 12: 1-11. "The Day of Retirement." No record of this day. Almost certainly spent with His friends in Bethany. Have you broken "the cruse of ointment" for your Saviour?

Thursday—St. Mark 14: 12-26. "The Day of Fellowship." Of each one the Teacher asks: "Where is my guest-chamber?"

Friday—St. Mark 15. "The Day of Suffering." "This I did for thee. What hast thou done for me?"

Saturday—St. Matthew 27: 62-66. "The Day of Silence." "So they went and made the sepulchre sure." How futile! Have you ever tried it?



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

ARCHDEACON NEVE, of the Virginia Mountain Missions, sends me this, which I am very glad to publish in tender memory of that gallant gentleman and devoted prelate, the late Bishop Gibson:

"THE PASSING OF BISHOP GIBSON"

"In the early hours of Monday morning, February 17th, Bishop Robert A. Gibson of Virginia passed to his reward. On the night of his death his mind went back to the time when as a soldier in the Civil War he fought for the South. It seemed to him, apparently, that he was looking for some officer to come and inspect the guard, as he asked one of his daughters: 'Who is on guard to-night?' and then tried to arrange himself, so as to be ready for the officer's inspection. In the following lines I have tried, as simply as possible, to bring out the significance of this beautiful and touching incident as a tribute of love and esteem to the memory of my friend and Bishop, Robert Atkinson Gibson.

"WHO IS ON GUARD TO-NIGHT?"

I

"Who is on guard to-night?"
Said the brave old soldier-priest.
'We must keep this post till the morning light
And then we shall be released.

II

"Who is on guard to-night?"
The Captain will soon be here,
And we and our arms must be clean and bright
And then we need not fear.

III

"Who is on guard to-night?"
He may come at the midnight hour,
But we, who have fought with Him many a fight,
Can trust in His Saving Power.'

IV

"An angel stood guard that night,
By the side of that warrior-priest,
And the Captain came ere the morning light
And the soldier's warfare ceased."

ON JANUARY 25TH I reprinted here a venomous paragraph from the Boston *Pilot*, purporting to give the utterances of Chaplain Conoley, a Roman Catholic priest at Camp Devens, Mass., with regard to some chaplains of our communion. It is good to have the subjoined letter from Fr. Conoley, explicitly repudiating the alleged report; and I shall watch with interest for the *Pilot's* retraction and apology.

"Sir: Chaplain Charles Jarvis Harriman has called my attention to your paragraph in THE LIVING CHURCH under the heading 'Blue Monday Musings'. You there set forth an extract from the Boston *Pilot* for November 2, 1918, in which I am supposed to have related 'many interesting experiences to safeguard the faith of our boys', etc. The paragraph is rendered even more amazing by your remark that its 'venom is sufficiently characteristic to need no further comment'.

"I never read the *Pilot* and was therefore unconscious of the fact that I had been represented as making such a statement. I wish to brand the statement as false. I have never spoken for publication and if I did it would be easy to find other matter for discussion than criticism of the chaplains here in camp. My relations with Chaplain Harriman have been most cordial and no complaint about the other chaplains of the Protestant Episcopal Church has been brought to my ears.

"The delay in my denial of the article has been occasioned by the fact that I was unaware of its publication and the consumption of some time spent in an endeavor to trace its source. I have written to the *Pilot* to protest the article. I am,

Faithfully yours,

"JOHN CONOLEY, *Camp Chaplain.*

"Camp Devens, Ayer, Mass., March 8th."

THERE IS AN epidemic of "special occasions" nowadays, one is compelled to infer from church advertisements. One or two cathedrals and many parish churches are featuring addresses by men who are not "ministers of this Church" in any office—bishop, priest, deacon, lay reader, acolyte, or verger! What is gained, I wonder? A certain bishop justifies his laxity to the good Churchmen of his diocese by pointing out that the visitors do not speak from the pulpit! It would be interesting to know whether he emphasizes this restriction in his invitations. Self-respecting Protestant ministers, once they understand that such invitations are identical with those given to lay officials of philanthropic organizations, are slow to compromise themselves by acceptance. Does any intelligent person really suppose that the cause of the unity of Christendom is advanced in the slightest degree by breaking the law of the Church, or ignoring its spirit? The various Protestant bodies have "exchanged pulpits" for a long time, without accomplishing reunion, or desiring it. To claim that every time a Protestant minister consents to preach in one of our churches becomes truly a "special occasion", in the canon's sense of that restrictive phrase, is neither legitimate interpretation, in the literary sense, nor honest and ingenuous morally. Whoever should test civil law in that fashion would quickly be brought to book, I fancy.

THE BRUISED REED*

Once on a time
Sweet melodies had floated
From out the little reed in tuneful lay.
At rosy dawn,
At burning blue of noon-day,
And in the star-lit hush of eve's last ray,
Clear, sweet, and far
Had echoed and re-echoed
The shepherd's pipe o'er pasture hill and dale.
In answering note to passing breeze or bird-song
Its flute-like music trilled through leafy vale.

Then came a day
In which the reed lay silent,
Bruised, crushed, and voiceless, choked with dust and mire,
By hireling
Now looked upon as worthless,
Fit only for the all-consuming fire.
So, cast-away,
It lay outside the pasture
Amid the weeds and grasses dank and long,
Silent alike
At morn and eve and noon-tide
To passing breeze or wild-bird's liquid song.

But on a day
The Master-Shepherd found it
While seeking sheep, astray from flock or fold.
The bruised reed
He broke not nor despised,
But patiently restored its gifts of old;
And now the pipe,
Within the Shepherd's keeping,
Responding not to song of passing choice,
Yields melody
Of sweetness past all telling
In echo to the Master's perfect Voice.

S. L. M.

* Paraphrased from a sermon by Bishop Wilkinson, at his death Primus of the Scottish Church.

THINGS MAY and must differ in their use, but yet they are all to be used according to the Will of God. Men may and must differ in their employments, but yet they must all act for the same ends, as dutiful servants of God, in the right and pious performance of their several callings.—*William Larc.*

THE BROTHERHOOD CHALLENGES CHRISTIAN MANHOOD

THE Brotherhood of St. Andrew for thirty-five years has followed tenaciously its two great principles of prayer and service, choosing the steeper and more difficult path of personal evangelism rather than the easier grades of Christian effort. Gradually, however, the Brotherhood has entered new fields, but only when it was strong enough to do so and carry personal evangelism into the new work. Particularly during the war did Brotherhood men enter social service and all sorts of welfare work, jealously, however, keeping before them the spiritual objective. And now in the post-war period, with its rather splendid Advance Programme, the Brotherhood is preparing to challenge the manhood of the Church to enter all kinds of Christian activity with the spiritual motive dominant.

Therefore, the leaders of the Brotherhood have issued the following interesting statement:

"The National Council of the Brotherhood of St. Andrew in executive session assembled at Philadelphia, Pa., the 15th day of March in the year of our Lord 1919, facing with resolute courage and implicit faith the future so promising for peace and happiness and the upbuilding of Christ's Kingdom, do make and commend to all members of the Brotherhood for their careful consideration and acceptance the following statement of Christian principles applicable to present living conditions:

"We reaffirm the responsibilities of our stewardship, realizing that all we have, whether talents of the body, mind, or spirit; or material possessions, great or small, are free gifts from God, and to Him alone we must render a faithful accounting.

"We believe that if civilization is to endure the world must be won for Christianity and the Christian Church must reclaim and dominate all the institutions which she gave for the uplift of mankind. To make this possible there must be unity among Christians. Historic forms which do not involve principles, but only preferences, and theological discussions of non-essentials, must no longer separate the followers of our Blessed Lord, who must return to fundamental beliefs, and be guided once more by the wisdom of the little child. As laymen we should dedicate our best efforts to help the Church cast aside all materialism and worldly standards that weaken her appeal to the masses and justify her critics in their charge that she is not always preaching the religion of Jesus Christ as God intended.

"We also believe that we must apply conscientiously and honestly each for himself the principles of Christianity in our every-day life. When the world does this we believe that class distinctions and differences will disappear and in their place the consciousness of the mass will appear; that we will be tolerant of each other's opinions, and questions of free speech and free press need no longer be controlled by an iron hand; that we will not be happy or content in spending our incomes so long as it is impossible for some to secure the bare necessities of life; that labor will be elevated to its proper place and be given its just share of the profits of production and a proportionate share in its control and management; that we shall be ashamed to live off incomes which we have not earned, without rendering an equivalent in the performance of our share of the world's work; that the privileged will voluntarily give up their undeserved special privileges; that we will cooperate one with another in a spirit of mutual helpfulness, and not compete to the discredit of our neighbors, but will rather vie with each other in rendering service to our fellow-men; that we will scrutinize our investments and not become part owners in any business that is exploiting our fellow-citizens, be they men, women, or children, and whether it be by the non-payment of living wages, maintaining unsanitary or unnecessarily dangerous places for work, or employment of child labor or the like; that each one of us will endeavor to do his uttermost to bring about a Christian social order, and to that end will give himself in Christ's name to that form of social service in his respective community best suited to his ability and opportunity.

"We commend the statement of the Joint Commission on Social Service entitled 'A Peace Message', and believe the admonition timely and well expressed.

"We are in favor of our beloved country joining a League of Nations—not primarily for the purpose of securing our own peace and safety, but that we may the better cooperate with the enlightened nations of the world in truly serving all mankind so that all peoples may have opportunity to grow and develop as God's children should, to the end that this world may be populated by a happy people, knit together by loving bonds of loyalty to a common Heavenly Father. In order that this may be made

possible, we feel that no sacrifice as a nation or as individual Christians is too great for us to make.

"Finally we remind our fellow-members of the Brotherhood that, if we would bear a real part in hastening the coming of the Kingdom of God, we must by the example of our lives show our loyalty to our Lord and Master Jesus Christ, remembering that it is only as we lose self in the service of our fellows we can lead men nearer to Him in whom alone they will find the abundant Life He came to reveal."

AN OPPORTUNITY FOR LAYMEN IN THE FOREIGN FIELD

BY THE REV. F. L. H. POTT, D.D.

ST. JOHN'S UNIVERSITY, Shanghai, is one of the leading Christian educational institutions in China. It was founded in 1879, and the forty years of its existence have been marked by steady growth and progress until it has reached a standard similar to that of universities and colleges in America.

In the university and preparatory departments it has a student body of 525. There are forty members on the faculties, of which twenty-five are Americans. It has courses in arts, science, medicine, political science, and theology.

The faculty is composed largely of young men, who after graduation in America volunteer to serve the Church in the educational branch of mission work by teaching at St. John's.

An arrangement has been made with the Board of Missions whereby young unmarried men may be accepted for a three years' term of service. After completion of this period, if they decide to join the staff permanently and their services are required, they are entitled to a year's furlough in the United States, to be spent in further study preparing them for the department in which they are to specialize. The passage to and from China is paid by the Board.

During the war some of our staff left us for service in the army, and it was impossible to get new men to come out to China to fill the vacancies. In July, 1919, several are returning to the United States on furlough, and in this way the strength of the foreign faculty will be much diminished. For more than two years there have been no new appointments. Now that the war is over, it is hoped that the faculty may be built up again, and that St. John's will be put in position to cope with its rapidly developing work.

One man is needed immediately in each of the departments of physics, chemistry, English literature, modern languages, and political science. We ought to secure five men if possible to begin work in September, 1919. They should be college graduates, and should have specialized on some one of these branches during their undergraduate course. It is not necessary that they should have done post-graduate work, but of course it is desirable.

Our aim is to assign to them the work for which they are specially qualified, but owing to the smallness of our force it is generally necessary for them to take work in other departments as well.

In addition to the above, three men are needed for work in history, English, and mathematics in the preparatory department. It is desirable that they should be college graduates, but not absolutely essential. They will have a particularly good opportunity of coming in close contact with boys at an age when their characters are being formed and when they are most open to influence by their teachers.

As to the kind of men wanted, we call for those who are genuinely interested in helping to forward the aims for which St. John's exists, namely, to give a sound and useful education to some of the picked young men of China, and to bring Christian influences to bear upon their lives. Applicants should be men who actively sympathize with the Christian as well as with the academic side of our work. An opportunity is afforded to every man on the staff to take some definite part in the religious work of the college. Our ideal is that all the activities of the college shall be actuated by a Christian spirit.

St. John's lays emphasis on athletics and physical culture, and our teachers who are qualified to do so help in the development of these departments.

One can hardly exaggerate the greatness of the opportunity for service afforded by such an institution as St.

John's. It has already trained some of the men in China who are filling important posts as ministers to foreign countries, government officials, heads of colleges, directors of industrial establishments, engineers, doctors, and clergymen. The influence of its alumni is constantly increasing.

We believe that the reconstruction of the nations which follows as the outcome of the great war will have a great influence on the future of China, and that a new and better China is in process of development. In no way can we better help to Christianize the new China than by the strengthening of the Christian university. For the development of St. John's we must depend in the future as we have in the past on the services of the young men who volunteer to come out and help.

Full particulars in regard to the work, term of service, salary, etc., may be obtained by writing to the Right Rev. A. S. Lloyd, D.D., President of the Board of Missions, Church Missions House, 281 Fourth Avenue, New York City.

The spirit which inspired men to sacrifice themselves for service for their country is the spirit which should lead men to offer themselves for the spread of the Kingdom of God on earth.

THE CZECHO-SLOVAK PEOPLE

BY THE REV. T. J. LACEY

ON September 3rd, announcement was made by Secretary Lansing that the U. S. government recognized the Czecho-Slovaks as a belligerent nation. Their territory embraced Silesia, Moravia, Bohemia, and Slovakia. They had no capital and no name, but they possessed a valiant army made up of thousands who had been impressed against their will into the Austro-Hungarian forces, had deserted, and organized as fighting units in Siberia, Russia, Italy, and France.

On December 10th, Czecho-Slovakia opened its legation in London, and hoisted its flag with two broad stripes, white and red.

On December 22nd, Prof. Thos. G. Masaryk took the oath of office at Prague as President of the Republic. Their history carries us to Bohemia, which Shakespeare described as a "desert country near the sea". It takes its name from "Boii-heim", the home of the Boii, a Celtic tribe who originally occupied the land into which the Czechs immigrated in the fifth century. Moravia was an independent kingdom, always closely connected with Bohemia by whom it was finally conquered. Moravians sought Christian teachers from the Byzantine emperor in the ninth century. In response Cyril and Methodius came from Thessalonica and laid the foundations of Christianity. Thus the faith came to Bohemia from the East. Its geographical position separated it from Rome. Eastern customs long prevailed. Celibacy was a late introduction and Communion was long given in both kinds.

Premysl was the legendary founder of the line of Bohemian rulers. Under Ottokar II in the thirteenth century the country reached greatest extent. Defeated at Marshfield he was compelled to surrender several provinces to the Hapsburgs. The dynasty came to an end with the assassination of Wenceslaus III in 1306. Four years later John of Luxemburg held the throne. He died at Crecy fighting against England. His crest and motto, a triple ostrich plume with the legend, "I serve", were adopted by the Prince of Wales and have been retained by his successors.

He was succeeded by his son Charles I, who raised Bohemia to great prosperity. He founded Prague University, which was destined to become the centre of the national spirit so that in 1409 disaffected German students and professors withdrew to the number of five thousand and founded the University of Leipsic.

John Huss, born in 1369, was the exponent of Czech nationalism. He was a serious, scholarly, academic man. In 1402 he was rector of Prague University and preached at Bethlehem Chapel, established by a patriotic merchant as a centre of preaching in the mother tongue.

Bohemia and England were dynastically allied. In 1381 Anna, the sister of King Wenceslaus, married Richard II. There was an intimate relation between the Wiclif and the Hussite movements. Jerome of Prague was a student at

Oxford. He copied some of Wiclifs' writings and carried them to Prague. Huss copied Wiclif word for word. Who has not sung the Christmas carol, "Good King Wenceslaus", which contains a reminiscence of the relations between England and Bohemia?

Huss enshrined and incarnated the national aspirations of the Czech race. He attended the Council of Constance under promise of safe conduct from Sigismund, was arrested by the papal party, and cast into prison. Brought to trial he was uncompromising, persisted in his position, and was burned at the stake. His martyrdom was an outrage on the Bohemian people whose representative voice he was. His death was the signal for the Hussite wars, which struck their root in causes at once national, racial, social, and religious. A follower of Huss raised the question as to the cup in the Eucharist. It was referred to Huss, who decided that it was an unimportant matter. This, however, became the rallying cry of the Hussite party.

In 1436 the Calixtine or Utraquist Church was established, and Sigismund found Roman, Utraquist, and Taborite parties. These last were under the able lead of John Zizka, "of the Chalice commander in the Hope of God."

Louis II, King of Bohemia and Hungary, was defeated and slain by the Turks in the battle of Mohacs in 1526 and Bohemia came under Hapsburg rule. An era of political strife ensued. In 1619 revolutionaries set up an anti-German government, but it was short-lived. Frederick the "Winter King" was defeated in 1620 at the battle of White Mountain, which sealed the fate of Bohemia in an hour and put an end to its independence. The Bohemian crown was made hereditary in the Hapsburg family.

A writer describes the scene when Czecho-Slovak troops passing through England attended service recently in Winchester Cathedral, where their ancient enemy Cardinal Beaufort, lies buried.

"Thousands of men in strange uniforms with war-worn banners passed in slow step into the great cathedral. Keen men with sad, earnest faces filled the nave. When the anthem was ended, the clergy paused, and then, in splendid accord, the Czechs sang in their own tongue a rendering of our National Anthem, followed by their own National Hymn, 'Where is My Home?' The chants they sang with their fierce expressive rendering were the war-songs of the Hussites. They bore the chalice on their banners, and each wore the same chalice on his shoulder straps. The chalice signified the right their ancestors fought for to take the cup in the Holy Communion."

ON THE CHURCH OF ST. ETIENNE AT BEAUVAIS

A glint of sunshine in a frame of gray,
A beggar kneeling, knights in gorgeous guise,
The dooming of our souls at the last day,
A saint's white face, a fiend with flaming eyes—

Such things I saw, and marvelled: What is this
That comes in deathless beauty from the dead?
Or who am I to claim the phantom kiss
Of those that sleep not in their earthly bed?

The night was falling when I turned to go,
The rooks were silent now, the shadows deep,
Against the sky were gargoyles, row on row,
That gibed and mocked—but some I think would weep

For things long past, and things that cannot be,
For death and life, and their own mockery.

ARTHUR COLBY SPRAGUE.

TO SEEK our divinity merely in books and writings, is to seek the living among the dead: we do but in vain seek God many times in these, where His truth too often is not so much enshrined as entombed. No: seek for God within thine own soul; He is best discerned, as Plotinus phraseth it, by an "intellectual touch" of Him. . . . That is not the best and truest knowledge of God which is wrought out by the labor and sweat of the brain, but that which is kindled within us by a heavenly warmth in our hearts. As, in the natural body, it is the heart that sends up good blood and warm spirits into the head, whereby it is best enabled to perform its several functions; so that which enables us to know and understand aright in the things of God must be a living principle of holiness within us.—John Smith.

The Lectionary of 1916

By the Rev. Charles Smith Lewis

THE Divine Service, whether in the shorter form of the Prayer Book or in the longer form of the Hours, has always consisted of three parts—psalmody, prayers, and lessons—with Responds, Hymns, and Canticles. It is natural that this should be so in services based as these are, to some degree at least, upon the Jewish synagogue services. And it is further natural, and necessary, that the psalms and lessons should be read in some regular order. Our subject is the Lectionary, or the order for reading the lessons, and particularly a discussion of the new Lectionary put forth by the General Convention of 1916. And I preface my criticism of it with the statement that I used it faithfully and regularly in public at the daily services for two years.

The number of daily lessons of the Prayer Book being fixed at two for matins and two for evensong, and a yearly course determined on, the final question was, Shall the Lectionary follow the ecclesiastical or the civil year? The older custom, as we know, followed the ecclesiastical year; but for daily lessons that brought in the problems arising from the variation in the length of Epiphany and Trinity seasons. For instance, this year we would have five out of the six weeks of lessons in Epiphany, while last year we would have but two.

But if, on the other hand, we follow the civil year, we will have the discrepancies of the Prayer Book Lectionary, in which you will be reading in the daily services the Gospel narrative of the Passion and Resurrection during the beginning of Advent, and during Eastertide never reading the Resurrection narratives at daily prayers.

Cranmer's plan uses both years, and the Prayer Book Lectionary is thus a compromise arrangement. The Sunday lessons follow the seasons, while the ferial lessons are arranged according to the civil calendar, irrespective of the ecclesiastical. In consequence, we have this discord between the season and the ferial lesson, and also the result that every seven days the lesson next in order is omitted for the special Sunday lessons. The result is we never read in any one year all of any one book at the week-day services unless it is read between Sundays.

It was with these facts and experiences behind them that the Joint Commission on the Lectionary finally presented to the General Convention of 1916 the Lectionary to which we will now turn our attention. In their report they tell us that they have adopted—

1. The Ecclesiastical in place of the Civil Calendar;
2. A biennial series.

This latter plan has been followed because so it is possible to include all the Scriptures suitable for public reading; to follow both the topical and the continuous reading; to make the Sunday and week-day lessons fit into each other and to make the Old Testament history, as well as prophecy, serve as a background for the great redemptive acts of our Lord.

In addition to these two major principles, I would call attention to—

3. Shorter lessons;
4. Wider use of the Apocrypha; and
5. The adoption of critical conclusions, not only in the Old Testament but in the New, and the arrangement of lessons on the basis of these conclusions.

Let me point out certain considerations as to these several items.

1. *The Biennial Course.*

The underlying thought in this spreading of the Old Testament over two years is that there are two redemptive moments in the Old Testament story, each of which prefigures Christ's Redemption of the World. These two "moments" are the deliverance of Israel from Egypt, the Exodus; and the deliverance of Judah from Babylon, the Return from Captivity. Superficially, the scheme sounds well and appeals to one's imagination. But what are the facts? With the

Redemption of Israel from Egypt, God did not simply set a nation free from bondage, redeeming it, but He began by that act the new life of the nation, which was to be the seed plot of the revelation of God, and so God's messenger to the nations. It is closely akin to Christ's redemption, on the Cross, of a world from the bondage of sin, and the beginning in the days that followed of the life of the Church, which was to be the keeper and revealer to men of the Truth and Grace He came to give.

The Exodus is not paralleled by the Return from Captivity, for the latter event, while a deliverance, had no redemptive act. Cyrus set them free of his own will, without any sacrifice. Neither was it the beginning of a new religious life, let alone of a nation which was to be the messenger of the revelation. It was a return, a restoration, and so finds no parallel in the events centering around Easter.

Even from the standpoint of advanced critical reconstruction, the Return was the beginning of a reestablishment of the Law or at most a promulgation of a Law which rested for its sanction in the assumption that it was Mosaic.

From whatever point one looks at it, the Return was a Reformation, not a formation, and as such it did not prefigure Christ's redemptive act, and the establishment of His Church. The Christian consciousness of the ages has never seen the parallel, and we may well believe that it does not exist, save in the mind of him who proposed it and won the Commission to his belief.

But it is on this assumption that the entire schedule, so far as the Old Testament goes, is based, and with its fall the principle of the scheme would seem to fall and the scheme itself go to pieces.

2. *Short Lessons.*

In connection with this biennial scheme, one must notice the length of the lessons. Many of these are very short; for instance, that for St. Luke's Day has but four verses in it—the preface to his gospel. This is not unusual with the saints' days. The lessons appointed for the Feast of the Circumcision in the first year of the course are each seven verses long, for both Old and New Testament and for both morning and evening prayer. The claim that so all available material may be used sounds as if there were a great deal of Biblical material not used in our present Prayer Book Lectionary. As a matter of fact, the new material is chiefly from the Apocrypha, and the lack of material results in very short lessons. We find over and over again the division of a chapter, a single narrative, into two or three parts, with the result that the narrative fails to come to a climax; and unless a person is in church, or reads at home, every day, there is a series of disconnected incidents, rather than a reading of connected stories. The plan is based—as all lectionaries have been—on the people being regular attendants at daily prayer, or reading the daily lessons at home. Everyone knows this is a theory and not a fact.

3. *The Ecclesiastical Sequence.*

The purpose of following the ecclesiastical calendar is that in this way the lessons may be made to fit the season, and the incongruities referred to above may be avoided. This may be done partially by arranging the order or reading the books, so that they may in a broad, general sense suit the time, and by so doing keep the unity of the book; or it may be done by frankly giving up the unity of the book and choosing the lessons topically from the different parts of the Bible at will, though retaining the two great divisions. These two methods, both of which are new as regards the daily lessons, but are old so far as Sunday or holy day or Lenten lessons are concerned, are described as—

- (a) The historico-topical sequence which aims in the Old Testament at telling the story and yet fitting it to the seasons, and in the New Testament to arranging the epistles in chronological order, and the gospels in a harmony; and

- (b) The purely topical sequence in which the lessons are selected to fit the season, regardless of their place in the Testaments or the several books.

There is much to be said in favor of both of these arrangements. We do get a greater impression of the season's lesson if the lessons are chosen so as to impress it upon our minds. The permanent, present-day value of the Old Testament is made much more clear when it serves as the background for the events in the life and teaching of our Lord. But, after all, is that the best way in which to read the Scriptures in the Church services? Leaving for a moment the historical order chosen, let us look at the effect of this combination as shown in the Lectionary for Advent in the Old Testament.

On the First Sunday we read Genesis 1. The second chapter comes on the following Saturday, the third on Sunday, the fourth on Tuesday, the sixth on the Third Sunday. With the Friday after, the Old Testament lesson is Genesis 7, and for five days—*i. e.*, to the Tuesday after the Fourth Sunday—the lessons follow on in Genesis. On December 29th they return to Genesis again, but meanwhile, on St. Stephen's Day, we have re-read Genesis 4, 1-16. In the New Testament morning lessons, the chapters are chosen without regard to books; *i. e.*, topically. The evening lessons, per contra, carry us along in Isaiah and in Revelation in an orderly sequence in the book. What is the impression which such reading gives, and is it the use of the Scriptures which means most as daily lessons? The unity of the author, the inter-relationship of the narratives, is completely lost, and over against it is to be set the interpretation of the Joint Commission on the Lectionary in its selection of topics and passages that emphasize them.

4. *The Apocryphal Lessons.*

The wider use of the Apocrypha is a striking characteristic of the new Lectionary. The Prayer Book Lectionary reads the Apocrypha, on nineteen days in November at both Morning and Evening Prayer, as the first lesson, confining it, save for Tobit 13, and nine lessons from Wisdom, to the book of Ecclesiasticus. In addition we have, among the proper lessons for holy days, three chosen from Wisdom and one from Ecclesiasticus. The new Lectionary, in the first year of the course, in addition to twenty-three lessons scattered here and there, has us read in the morning 2 Esdras during the fifth and sixth weeks after the Epiphany and in the evening the book of Wisdom as week-day lessons from Trinity Sunday to the Saturday following the Third Sunday after; *i. e.*, for four weeks. In the second year, there are fewer occasional lessons from the Apocrypha, but more of the chapters are read in order. There is an alternate Apocryphal lesson for Sunday morning for fourteen weeks beginning with the Second Sunday after Trinity, taken almost always from Ecclesiasticus, which is the daily—except Sunday—lesson in the evening for the eight weeks after this Sunday morning course is finished; and, with one exception, every chapter read on those Sunday mornings is re-read on these week-day evenings. During seven weeks, beginning on the Monday after the First Sunday after Trinity, the first lessons for Sunday and week-days are taken from the book of Maccabees. No one who read these as lessons in church could have failed to feel the difference between them and the Hebrew narrative books. They sounded like Greek histories, as they are, and reminded one of Xenophon and Herodotus. The desire to use the Apocrypha has brought about a strange result in the reading of Esther set for two weeks following the Third Sunday after Easter, in the second year. As you will recall, there are ten chapters in the Old Testament book of this name, and in the Apocrypha we find "The Rest of the Chapters of the Book of Esther which are found neither in the Hebrew nor in the Chaldee", and you will recall that in the Greek these additional chapters form part of the continuous narrative of the book, so that the Greek Esther is not the same as the Hebrew Esther. How many of you were puzzled when reading the book of Esther at finding on Friday, after reading on Thursday Esther 4, that the lesson was Esther 13: 8—14 end, and that the next week, after reading on Wednesday Esther 8, you were bidden to read Esther 16? And did you realize that by so arranging and selecting the lessons the Commission has adopted for that book the Greek Old Testament, rather than the Hebrew?

There is much for edification and for godliness in the Apocrypha, but has there not been an over-use of these fourteen books and a tendency to make them the peers of the older Hebrew Scriptures?

5. *The Arrangement of the Books and of the Narratives in both the Old and New Testaments.*

So far, the novelties, if I may so call them, of the New Lectionary have had to do with what might be considered the externals. There has been nothing that would point to any especial view of the content of the books. We now come to the arrangement, not topically or so as to correlate the books to seasons, but of the narrative itself and the order of the books.

In the New Testament, the Pauline Epistles are arranged according to the chronological order, as most commonly accepted to-day by scholars; viz.: 1 Thessalonians, 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Ephesians, Colossians, Philemon, Philippians, 1 Timothy, 1 Titus, 2 Timothy. The seven other Epistles, Hebrews to 3 St. John, follow in the usual order, but St. Jude is not read in the sequence of the Epistles in either year, though it is used elsewhere.

The order of reading the books in the Old Testament is peculiar. I frankly confess I cannot find the historical key for the Prophets. They run in the first year as follows: Isaiah (entire, except chapters 15 and 20), Amos, Obadiah, Jonah, Joel, Zephaniah, Hosea (except chapters 1-3), Micah, Nahum, Habakkuk, Zechariah (except chapter 3).

This brings us to Easter. Then follow Deuteronomy, Wisdom, Jeremiah, Ezekiel, Daniel, and finally Malachi. The Sunday lessons have no connection with the week-day series in these groups. The Old Testament lessons from the prophets, the second year, are wholly topical and ignore the sequence of the books.

The narrative use of the Old Testament for the first year, with many interruptions, including the use of 2 Esdras during the fifth and sixth weeks after Epiphany, remains in Genesis from Advent to Lent. During Lent, we read, again with many interruptions, the story of the deliverance, coming to a climax at Easter of the Exodus itself. From Easter to Ascension Day, we read more connectedly the rest of Exodus and a good deal of Numbers. The story, passing over Deuteronomy, carries us through Joshua, Judges, Ruth, and the combination of Kings and Chronicles to the death of Solomon, at the Twenty-second Sunday after Trinity. The balance of the year is filled up with Proverbs.

The second year's course begins with the story of Reboam, the Prophets being inserted now in their historical setting but in this order: Jonah, Amos, parts of Hosea, and the first section of Isaiah or chapters from it.

With Sexagesima week we begin Jeremiah, turning with Easter week to the Deutero-Isaiah. After Nehemiah, we are bidden to read the Law of Holiness—Exodus 21, *seq.*, Leviticus, and parts of Numbers—then what Dr. C. B. Wilmer, to whom the major outlines of the new Lectionary should be credited, calls the "kernel" of Deuteronomy. After that we find Joel and more of Isaiah (chapters 56-59), Malachi, Zechariah, Daniel (chapter 7 to end), and finally the Maccabees to fill out the year.

The second lessons for evening prayer, for the first year, are from Revelation through Advent, and beginning with Epiphany form a sort of Harmony, up to the Second Sunday after Easter, after which until Ascension—*i. e.*, for four weeks—there is no regular Gospel reading, only a chapter here and there. After Trinity Sunday the evening lessons are from Acts and the Epistles, while the morning second lessons are from St. John for Sundays and the other Gospels for week-days.

In the second year, there is no orderly reading of the Gospels until after the First Sunday after Epiphany, when St. John is read followed by Revelation 2, 3, 21, and 22. Then, with Septuagesima Monday, St. Mark is read on the week-days—Sundays have their own selections—excepting chapter 14, followed by St. Luke beginning with chapter 4, through Easter Monday, where we have (not the only instance) a singular failure to compare the Lectionary lesson with the Gospel for the day. The Gospel for Easter Monday is read as the second lesson at evening prayer in the first

year, and at morning prayer in the second year. The New Testament sequence is topical till after the Third Sunday, when Revelation is read entire up to Whitsunday. Here we come upon another discrepancy. We have printed, line following line, a lesson for Whitsun eve, and another lesson for the Saturday after the Sunday following Ascension Day. This same blunder occurs more than once. With Trinity Sunday we get to the Acts, but in the first week after Easter we have already had a series of Resurrection lessons from the Acts, which are now repeated in their historical sequence. This may be intentional repetition or another evidence of oversight.

There are certain comments and questions that force themselves upon one as we note these things, to which I would now direct your attention.

Has the Church adopted the so-called results of Old Testament Higher Criticism? If not, ought the Joint Commission to put upon the Church a Lectionary that is evidently based on the critical theories to the order and development of the Old Testament revelation? There is no misunderstanding of this position, as Dr. Wilmer in one of his interpretations of the Lectionary in *THE LIVING CHURCH* frankly avows it.

Has the Church ever adopted a harmony of the Gospels? I recall that she very definitely rejected that of Tatian. It is interesting to harmonize the Gospels. We all do it to some extent, but the Church has always opposed any official setting forth of a harmony of the Master's life. Yet here we have a harmony of the Gospels in the evening lessons for the first year, put forth *cum auctoritate*, approved, however unwittingly, by the General Convention.

What is of more value, the sequence of the book—*i. e.*, of the Author, or compiler if you will—or the present day chronological order of precedence? Is it for nothing that the first Gospel should be the one, whatever its date and to whomsoever assigned by the critic, that connects the Old Testament with the New, and shows that the Christ, the Expected One, has come in the Son of Mary?

Before closing this paper, may I point out certain factors that in my mind must be considered in preparing a Lectionary? What is it? A scheme for the orderly use of the Scriptures in the Church's public services. Now we all know that we have—

1. The Sunday morning congregation.
2. The Sunday evening congregation, which generally is not the same as the morning one, and yet has a number of the same people in it.
3. The week-day congregations, made up of a few who rarely come to both morning and evening services, or of the seminarians, or clergy.
4. The Lenten congregations, again dissimilar at morning and evening services.

Our services are Common Prayer for all the people. The lessons should be arranged with them in mind.

If we are to leave the Prayer Book Lectionary—a good thing if a better Lectionary be devised—and follow the ecclesiastical year, these are the things to be held fast—

1. A general plan, which calls for the reading of the whole Bible, so far as suitable, each year.
2. The Gospels should be read as they stand, and not harmonized.
3. The Old Testament should be put before us as the Lord and His Apostles accepted it. Grant, if you will, that the critical positions are true, the *Record* of the "Revelation which God has made to man through man" is that which we have, and any re-constructed narrative, if true to history (which I question), is not true to inspiration. We want for the Church's use the "Bible *qua* Bible", to use Prof. Hall's phrase, the Word of God, not any books in any order or grouping, though they *may* contain the Word of God, not even our present books in any grouping or order. The Word of God for the Church is the books of the Old Testament and the New in their present form and in none other.

4. Within the general plan, the lessons should be so ordered that they fit the congregation for whom they are to be used:

- (a) A group for Sunday morning use, and another for Sunday evening, each complete, yet so interrelated that they will guide and help those few who go to both services.
 - (b) Week-day lessons, carrying the sequence from morning to morning, or evening to evening, not from morning to evening.
 - (c) A Lenten series for parishes—by far the largest number—which do not have daily service, and for this I would suggest—
 - i. A Gospel narrative (not harmony) for the second lesson at evening prayer, preceded if possible by an Old Testament lesson related to the Gospel incident or fact, especially from the Prophets.
 - ii. A Course for morning service taken from Acts and Epistles topically arranged for Lent, with an Old Testament series giving the outstanding events of Old Testament history—or Revelation—as succinctly as possible.
5. The lessons, while not long, should not be made so short that they are over before the people realize they have begun.

One word in conclusion—What shall we do with the Lectionary of 1916? One thing and only one thing. Protest it and oppose it and arouse opposition to it, so that it may be stopped from final adoption in the Convention of 1919.

TRANSITION

"Drop the dead hands, for their work is done"?
 Why, grieving heart, it is just begun!
 Those patient hands, that have toiled for you
 And all that they loved, the long years through,
 Have fashioned a wonder far down in the deep,
 Where the soul slowly grows in her earthly sleep.

"Close the wide eyes, for they see no more"?
 Oh, foolish heart, all the weight they bore
 Of unshed tears, all they looked on here
 Of sights men shun, or woes that they fear,
 Gave that lingering look of a love divine,
 The soul's eyes ever have, when these ceased to shine!

"Put by the song, with earth's chords unstrung"?
 Yes, listening heart, but "a new song" is sung,
 With a sweetness most strange and most sad with past strife,
 With old memories of earth, with the joy of new life.
 And no voice in God's worlds can sing it, but those
 Who "follow the Lamb" wheresoever He goes!

MARY ALETHEA WOODWARD.

THE WAY OF SALVATION

THERE IS but one possible way for man to attain this salvation, or life of God in the soul. There is not one for the Jew, another for the Christian, and a third for the Heathen. No; God is One, human nature is one, salvation is one, and the way to it is one; and that is, the desire of the soul turned to God. When this desire is alive, and breaks forth in any creature under heaven, then the lost sheep is found, and the Shepherd hath it upon His shoulders. Through this desire the poor prodigal son leaves his husks and swine, and hastes to his father; it is because of this desire that the father sees the son, while yet afar off, that he runs out to meet him, falls on his neck, and kisses him. See here how plainly we are taught that no sooner is this desire arisen, and in motion towards God, but the operation of God's Spirit answers to it, cherishes and welcomes its first beginnings, signified by the father's seeing and having compassion on his son, whilst yet afar off—that is, in the first beginnings of his desire. Thus does this desire do all: it brings the soul to God, and God into the soul; it coöperates with God, and is one life with God. Suppose this desire not to be alive, not in motion either in a Jew or a Christian, and then all the sacrifices, the service, either of the Law or the Gospel, are but dead works, that bring no life into the soul, nor beget any union between God and it. Suppose this desire to be awakened, and fixed upon God, though in souls that never heard either of the Law or Gospel, and then the Divine Life, or operation of God, enters into them, and the new birth in Christ is formed in those that never heard of His name. And these are they "that shall come from the east, and from the west, and sit down with Abraham, and Isaac, in the kingdom of God."—*William Law*.

The Upheld Torch

By the Rev. Lyman P. Powell, D.D.

THE war has closed the chapter of sex superstition. The old superiority of man to woman is now dead. Unwittingly I attended its funeral that afternoon in Paris when I was witness and party to a tilt between as clever a Frenchman as lives and as clever a Scandinavian woman. I think I was somewhat responsible for the irrepressible conflict. Each had a big brain and a pretty wit. With an eye for the approval of the only witness present the clever woman—at home in a half dozen languages and literatures—said in English to the able Frenchman: "You men do not think we women have brains. You say polite things to us always with a little spot of reservation here (touching the back of her ear). You men need to know that women are as necessary as men in getting God's work done in life. To carry on the world's thinking and feeling and action women and men must work together."

We men must honestly admit that women have now a certain advantage over us. We have made a muddle of the world. We brought on the war without consulting them and we placed the heaviest burden of it on our wives and daughters. The tradition is that Niobe was robbed of her twelve children because she taunted the gods. These years past the women of the world have had to stand "like Niobe all tears" through no fault of their own. They not only did nothing to bring the woe and wantonness of war upon them, but whatever they could do they did to promote peace, and when war came they helped us win it.

No one honestly believes we and our allies could have won at all but for our women. The German women were supine or suppressed. They made doormats of themselves for German militarism before the war and during the war, and if they have changed their habit since the ugly rumors coming to us across the Rhine of the attitude of German women toward their returning soldiers gives no hint.

How curious it all is! The Russian woman has made much of her hard conditions. The Princess Cantacuzene's story makes that evident. The newest bridge over the Neva was a woman's planning, and those who have seen "the little grandmother" this winter over here know what the Russian woman is like.

In Finland women sit in Parliament and exercise an influence out of all proportion to their place outside of Parliament. Finnish, Polish, Russian women actually fought.

The Belgian women have "carried on" as sturdily as Belgian men. The Queen is always found by her husband's side, whether on horseback or in airplanes, and has worked as steadily as any man all through the war. The shock of war found both a middle and working class so soundly organized in Belgium, largely by the women, that it spent itself without reduction of the Belgian spirit, and now that the rebuilding has begun no sex line has been drawn or can be drawn.

Of France what can one say? *Küche, Kinder, Kirche* are there as faithfully regarded by the women as in Germany. But French women enter so completely in addition into all their husbands' interests that they receive a respect the German women never get. Incidentally they are the best cooks in the world. It is a commonplace that with one onion, one blade of grass, and one gallon of hot water, a French woman can set before you a hundred different soups. As for their care of children, the latest learned book upon the subject says French women have a genius for motherhood. Religious—they could not be otherwise if they were to try. Wherever I found a remnant of a church I found a woman at prayer. Those women on their knees that morning in the little church afterward destroyed by the inhuman bark of the Big Bertha on Good Friday I never can forget, any more than I would wish to forget that it was a mother who brought up Foch to be so prayerful that he now says he never could have won those battles but for prayer.

When I was in France every woman seemed to be a

Jeanne d'Arc. The village baker's daughter had just been decorated by the President of the Republic. There were twenty-five women doctors then in Paris and they were naturally taking the men doctors' places, as far as so small a land could do so. Madame Goujon had long before organized her friends into efficient workers France could never have gotten on without. Madame Lopauze, wife of the curator of the Petit Palais, was the talk of Paris. She was the first of many to open a soup restaurant for refugees as well as French, and was believed to have fed from her station alone many more than a million women and children during the three years before. I found no one to dispute the truth self-evident, that but for her women France could not have outlasted the first six months of war.

English women have as fine a record to their credit. That day I lunched with Prebendary Carlile at the headquarters of the Church Army, I should certainly have been more reticent had I known in advance that the gentlewoman at my right plying me with questions about the women of America was the distinguished Lady ———, who, in addition to helping Prebendary Carlile in his great work, was conducting a base hospital over in France and working eighteen hours a day for the great cause. My astonishment at the discovery of the famous English gentlewoman scrubbing floors in Y. M. C. A. huts and serving coffee and pie to our boys is as fresh as yesterday. The *débutantes* of 1914 had in three short years of war become seasoned servants of the public weal with no more thought of pursuing pleasure at any price than their grandmothers ever dreamed of flying.

I tried to see everything I could in London. Yes, I went to the Ciro's Club one night at ten o'clock. It stands on Orange street. Five years ago, it was "a gay old place". It had been the resort of the ultra-fashionable. It used to be running full blast at one in the morning, when "younger sons" brought in chorus girls to drink champagne and dance on tables. The night that I was there it was in full blast too. But the Y. M. C. A. had long before taken it over. Young soldiers on leave could bring their best girls there—and they did—to find proper chaperones, soft drinks, and good music rendered by some quartet or other working under the assignment of Lena Ashmall, whom I had met years before when she—sister of one of my friends—was climbing up the ladder of distinction till before he died she was "leading lady" to Sir Henry Irving on the stage.

American women have been second to none in war efficiency. No names need be mentioned. And yet Dorothy Canfield has both helped the blind and written the best books on France in war time. Every woman seems to have done her full bit. They have been among the most convincing speakers too. But most impressive was that group of mothers in the monster parade that summer Sunday afternoon in Indiana, who had given their sons to the service. They had a distinctiveness no others possessed in that crowd of 10,000 gathered outside the courthouse to hear the modest Major tell of his experiences in the war and me suggest what we should do when war was done. As they marched past us I could not keep out of mind Conan Doyle's account in verse of how the guards came through:

"Five yards left extend!
It passed from rank to rank,
Line after line with never a bend,
And a touch of the London swank."

One mother I wanted to meet. Her older boy had early gone into the service. When the question came as to her second and last boy she said: "If my country needs him, he will go. He is no better than his brother."

What of woman's future in peace times? Well, what of it? What of yours, of mine, of anybody's future? It is not a question of sex, but of service. Our millions who have died that we might live had no thought of sex in mind when they called back as they "went west":

"To you from falling hands we throw
The torch; be yours to hold it high!"

The League of Nations and Christian Unity

A Sermon by the Rev. Walker Gwynne, D.D.

Behold, He that keepeth Israel shall neither slumber nor sleep.—Psalm 121: 4.

The Lord hath made bare His holy arm in the eyes of all the nations.—Isaiah 52: 10.

THE so-called "practical" man, the "man in the street", would probably say of these words of Psalmist and Prophet, "That of course is only poetry." But Christ assures us it is simple fact. His eye penetrates beyond appearances to the unseen and the real. His appeal in the Sermon on the Mount is to God's loving care even of the lowest of His creatures. God watches over the sparrow. He feedeth the young ravens. He clothes the flowers of the field with beauty. And if this be so, shall He not more care for you?

It is but a step from such thoughts about our individual lives to that wider horizon which tells us that God is not only the God of our separate souls, but of Israel, His Church, and of all the nations. "He that keepeth Israel neither slumbereth nor sleepeth." In these last days, just as truly as when Isaiah wrote His magnificent psalm, it is no mere poetry but literal truth that God "hath made bare His holy arm" in crushing the power, the pride, the cruelty, of the Teuton and the Turk, in Europe and Judaea and Jerusalem to-day, just as truly as He crushed the Chaldaean or the Assyrian in Judaea or Jerusalem then. From Christ's standpoint, the course of this world, in its great movements as in its little, is as much under the direct guidance of His Father as is the movement of the planets in their nightly march. The world is not groping its way blindly through the centuries. Like an ignorant and inexperienced child (for it is always that), it is being disciplined and led onward, through many blunderings, much sin and sorrow, to that consummation of all things when sin and death shall be swallowed up in victory.

Our Lord means when He bids us "discern the signs of the times" that we should recognize God's hand in history, just as we recognize it in our individual lives. Let us then reverently ask to what chief end God has been pointing us by the signs and events of the last four fateful years. It is no exaggeration to say that "He that watcheth over Israel and slumbereth not" has a message here for His Church and for the world such as they have rarely had in all the past. By the very vastness of the "signs", by their practical universality in all the world, by their unheard-of terror and cruelty, their unexampled waste and folly, is not the chief lesson He would have us learn plainly this, that nations which have the light of Christ's teaching should bind themselves together to make such things practically impossible, or at least improbable, for all future time?

After twenty centuries of Christ's example. His children, whether calling themselves Christians or no, must not stand apart in nations and within separate boundaries watching each other as possible enemies, ready to take advantage of each other's weakness, or covetous of each other's prosperity. "That way madness lies." If the great war had any meaning, surely God meant it by its very madness to put an end to all war; to be a potent, though not infallible, instrument for bringing in His promised reign of peace.

Let us not, however, form too exalted an idea of this material peace that God has here in mind, and that the nations are planning. It is not primarily a Christian peace, though it is inspired by Christian teaching. It is a means rather than an end. It is only that outward peace between man and man, nation and nation, which even pagan Rome insisted on, and which we insist on in our own streets and cities and states.

But because it is only this no reasonable man can afford to treat it with indifference or contempt. For students of their Bibles and of history cannot forget that from the very beginning God had plainly indicated the need of this external peace as a preparation for the higher, the real peace. It must be remembered that, in a very notable way, the Christmas proclamation of "peace to men of goodwill" was not made when armies and peoples were in deadly conflict. God chose the day when the whole civilized world was, for the first time in centuries, at peace with itself. When the divine Child was brought in His mother's arms to be presented in the Temple at Jerusalem, the temple of Janus at Rome, always open when war existed anywhere in the Empire, was closed for the first time in two hundred years. Thus even outward peace, God would have us know, is needful if the seed of inward peace is to be sown effectually in the hearts of men. Angry men or angry nations are no more in condition to bring forth the fruit of righteousness than are the beds of torrents to grow harvests of wheat.

And this absence of open warfare was not the only natural instrument that God had prepared for the coming of the Prince of Peace. He that slumbereth not had "made bare His holy

arm" in other ways of preparation of the soil of the world. In His divine providence the hitherto hostile states of the empire had been brought under what we may call even then the wholesome power of international law. Roman law ("written reason," as it has been called), Roman justice, under Roman governors and armies, prevailed in every civilized or half civilized land in the world. There was even a real approach to a common language, for Greek, the language of the New Testament and of the creeds, the common language probably of our Lord and His apostles, as it had been that of the Old Testament for three centuries, was the speech of commerce, of education, of almost universal use.

And then, in addition to all this, there was the physical bond of the great Roman roads, radiating from the "Golden Milestone" in the imperial city, and paved with granite blocks, stretching thence into every corner of the known world. These were the highways for peaceful trade, and for the imperial legions, and the mails, and governors of distant provinces, and peaceful learning. All these, external peace, outward unity, the material instruments of what we call civilization, were plainly the divinely ordained highway for the footsteps of Christ's apostles and evangelists; part of God's great plan for the coming of His kingdom to the hearts of men.

And as we advance into the centuries of what we call Christian civilization, what are "the signs of the times" there, by which we recognize God's arm in history? The Christian world, in spite of many warnings, soon failed to heed its lesson of the need of external unity. Men deceived themselves then as now by fine phrases as to religion being only a thing of the heart, a secret thing between God and the soul. Nation went to war with nation forgetting or ignoring their brotherhood in Christ. Even the Church herself, just as our Lord foresaw and forewarned her, ceased to be visibly one. Then, in the nineteenth century, when separation and schism had done their worst, when there were not only two or three great geographical divisions in the body of Christ—Greek, Latin, and Oriental—but even in the same lands divisions were reckoned by hundreds—then once more God bared His holy arm in warning, and also in mercy. He that watcheth over Israel used once more His mighty power to enable the nations and the Church alike to come together, and live at peace.

For it was His wisdom that used the steam engine to make paths on land and sea, that men might look into each other's faces, and recognize their kinship. It was His arm that tunneled mountains, and bridged rivers, and cut channels through separating necks of land, whereby nation might be brought near to nation. His was the inspiration that, in these last days, enabled men to speak to one another across continents and oceans, so that every morning we know what men have said and done the day before, not only in San Francisco and in London, but in India, and China, and the islands of the sea. The very first message, you remember, that was sent over the first telegraph line in the world eighty years ago, from the Supreme Court chamber of the United States, was not, "What wonders man hath wrought!" but "What hath God wrought!"

And even yet men and nations refused to heed. The so-called "practical man" still sneered at missions, and spoke of Christian unity as the dream of visionaries. God had at last made the world a neighborhood, that men might make it a brotherhood, but still they would not "discern the signs of the times". And so, in these latest years, He that keepeth Israel and slumbereth not bared once more His holy arm in warning, as He had done of old.

Is not that the true Christian philosophy of what has been passing during these last four fateful years? And what would the unsleeping Shepherd, who is also the King of kings, teach us by these things? Is not first of all the need of external unity and brotherhood, not only between man and man, but between states and nations also? For there can be no law of morals which applies to individuals which does not apply equally to nations. "All foreigners, all enemies," was the old pagan rule, and too often Christian nations have made it theirs also, regardless of the Christmas message—that the "tidings of great joy" was for "all people"—and of our Lord's command—that it should be preached in "all the world", "to all nations".

Scarcely yet have we waked to the fact that we have been witnessing in these last four years such "wonderful works of God" as the world has not seen since the first Christmas and the first Pentecost, and that the age when nations can live apart in selfish isolation is for ever past. It is a day for thinking large thoughts—thoughts for the world, and not merely for our own small souls, or our particular business, or our country (dear as that should always be) but for the whole family of God.

The great council of the nations that is now sitting in Paris

and Versailles is under the direct inspiration of that same God of whom it was said of old, "The Lord hath made bare His holy arm in the eyes of all the nations. He slumbereth not nor sleepeth." The men who compose it are among the sanest and most practical statesmen of the world in any age. They are no theorists or dreamers. They have been facing terrible facts which at any time may be repeated, only with greater power, if God's present warnings are unheeded.

What if men say of this plan, "Impossible! Impracticable!" and many other things? They said the same of iron ships, of electric telegraphy, of conquest of the air, of prohibition, yes, even of Christianity itself with its ignominious symbol of a cross, and a condemned criminal for its Master, "to the Jews a stumbling block; to the Greeks foolishness." What if there are difficulties? In fact the plan bristles with them. What if there are obstacles? To wise men obstacles are only meant to try their courage. Indeed, as our great President has said, "More courage is needed to refuse to make the attempt, than to make it," for, in that case, "nothing less confronts us than the ruin of a civilization which it has taken so many centuries to build up; its economic ruin, and the ruin of its culture and its freedom." (Bishop Gore.)

Americans must not forget that the formation of our own "League to enforce Peace" between the original thirteen "sovereign and (very) independent States," which required six long years to accomplish, was no absolute preventative of dissension or civil war. Yet no sane person offers that as a reason for a return to the years of political confusion and threatened civil warfare immediately succeeding the victory at Yorktown. For there never has been, and never can be, complete sovereignty in either man or state. We have no such state sovereignty in America to-day. All liberty demands self-sacrifice among states and nations, as among individuals. No nation "liveth to itself or dieth to itself". No nation can rise permanently on the ruin or loss of another nation. That is a natural as well as a Christian principle. Rejecting this principle there is nothing left but a return to the old evil ways of the so-called "balance of power", which simply means endless suspicion, and jealousy, and actual provocation to war. The world has, in God's good providence, become such a small place in these days of steam and electricity that it is as much the height of unreason to-day to allow any two nations to disturb the public peace, as it would have been to allow two villages to do so two hundred years ago, or as it is to allow two men in our streets to do so to-day.

But, when all this is said, Christian people will not forget that such a League of Nations has a far higher purpose than that of securing an earthly peace, great and good as that may be. The League of Peace in the old Roman Empire, with its just laws, and its great roads binding the nations together, was the divine, the necessary, pathway for the true peace of Christ's Kingdom. So equally may the League now being planned be God's final, His greatest, effort for that peace in His Church upon which, as Christ has told us, depends the conversion of the world to belief in Himself. Political and social brotherhood alone can never satisfy the human heart. Nothing can accomplish that but what our Lord prayed for with dying breath when He said, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us;" and then He declared the final purpose of that oneness, namely, "that the world may believe that Thou hast sent Me."

Is it not true that we have grown so accustomed to that prayer, and to our continued refusal to attempt its realization, that we fail for the most part to see the wonder and the necessity of it? Here is a vision of brotherhood, of love, of unity, not only of individual men, but of nations such as the unbelieving world never dreams of. When we think of the barriers of race and language, of prejudice, and ignorance, and selfishness, that separate men one from another, we may well be astounded at the grandeur of this vision of Christ—all barriers broken down, all ignorance and suspicion of each other banished, all selfishness done away. And then we faithlessly give it up in despair, or in lazy self-contentment, as a thing impossible; and we never pray for it as He prayed, and taught us to pray, when He bids us say, "Thy Kingdom come".

Yet nothing can alter the fact that it was the mouth of eternal love and eternal wisdom that spoke the words. It was the eyes of no less a person than the Incarnate Son of God, that looked out over the distant ages and saw no permanent remedy for the world's ills but the visible and organic unity of those who believed in Him. I say visible and organic unity, for no sentimental agreement that we are all one at heart, and all traveling on the same road, when we are doing nothing of the kind in the world's eyes, can meet the requirement of that unity which our Lord asserts as existing between Himself and His Father. Men may call all this idealism, but they must remember that it is the idealism of One in whose presence the so-called "practical man" of the world fades into insignificance, and the wisdom of the world's wise men is only folly.

Here also, as in the political world, misbelief and half-belief

tell us that the vision is impossible. Of course it will be impossible if national and sectarian and private selfishness is to rule instead of Christian truth and self-sacrifice. But Christians are bound to believe the vision not only possible, but something that must be striven for and prayed for. It has been said of our great Commander-in-Chief in France that he had no patience with men who said, "It can't be done." And dare any of us say in presence of the "Captain of our Salvation," that His plan "can't be done"?

It is certain that the Christian heart and conscience to-day, as never before, is groping for that unity which our Lord sought and prayed for "The hearts of men," it has been said, "have never beaten so singularly in unison before." (President Wilson.) We may well believe that a League of Nations for outward peace is the wise and God-appointed instrument for bringing about that greater and nobler League of all nations, which would gather all people into the visible unity of His Church. The earthly League is necessary for the heavenly. It is plainly the will of God. But it can never take the place of that which is not merely a league but a brotherhood, of which the God-Man Jesus Christ is the supreme Head, and the Holy Spirit is the secret Life.

It is the glory of this American Church, called "Episcopal", that for more than half a century it has planned and worked for this visible and only real unity among all who confess the Lord Jesus as "God of God, very God of very God". Forty years ago our General Convention formulated the four great foundation principles which are alone essential if all Christians are to live and work as one. Nothing could be simpler or more generous. These principles are not minute questions of religious opinion, but only four great outward and visible facts of history: The historic Scriptures; the two brief historic Creeds, Apostles' and Nicene; the two historic Sacraments which Christ ordained; and the historic ministry which has existed from the beginning.

In fact, it was only eight years ago that the supreme effort of the Church in its General Convention was made when a commission was appointed on "Faith and Order", whose aim was nothing less than to bring together in friendly conference representatives of every sect and Church throughout the world, in an honest effort to solve this problem of the ages. Then when many hesitated, and called the plan chimerical, "He that keepeth Israel and slumbereth not" bared once more "His holy arm in the eyes of all the nations", as never before had He done in all human history, and showed to men the iniquity and the madness of their sinful divisions, as the real source of all their fearful loss and sorrow.

And now, when the political world has learnt God's lesson. He is teaching Christians another truth. He is pointing His believing people of every land and every tongue to this projected "League of the Nations" for political unity, and asking, in the old words, and with the old accent, "Shall the children of this world be wiser than the children of light?"

ONE GREAT CAUSE of our insensibility to the goodness of the Creator is the very extensiveness of His bounty. We prize but little what we share only in common with the rest, or with the generality of our species. When we hear of blessings, we think forthwith of successes, of prosperous fortunes, of honors, riches, preferments, that is, of those advantages and superiorities over others, which we happen either to possess, or to be in pursuit of, or to covet. The common benefits of our nature entirely escape us. Yet these are the great things. These constitute what most properly ought to be accounted blessings of Providence; what alone, if we might so speak, are worthy of its care. Nightly rest and daily bread, the ordinary use of our limbs, and senses, and understandings, are gifts which admit of no comparison with any other. Yet, because almost every man we meet with possesses these, we leave them out of our enumeration. They raise no sentiment; they move no gratitude. Now herein is our judgment perverted by our selfishness. A blessing ought in truth to be the more satisfactory, the bounty at least of the donor is rendered more conspicuous, by its very diffusion, its commonness, its cheapness; by its falling to the lot, and forming the happiness, of the great bulk and body of our species, as well as of ourselves. Nay, even when we do not possess it, it ought to be matter of thankfulness that others do. But we have a different way of thinking. We court distinction. That is not the worst; we see nothing but what has distinction to recommend it. This necessarily contracts our views of the Creator's beneficence within a narrow compass; and most unjustly. It is in those things which are so common as to be no distinction that the amplitude of the divine benignity is perceived.

—William Paley.

MORTIFICATION is the law which God has ordained for progressive advancement in sanctity, as pruning a tree is the means of developing the fruitfulness of even the healthiest branch.

—Rev. T. T. Carter.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

BOYS' INDUSTRIAL HOME AT COVINGTON, VA.

THE Rev. Augustine Elmendorf, field secretary of the Joint Commission on Social Service, at the suggestion of Bishop Thomson went with him from Newport News to Covington, on the other side of the state, to visit the Boys' Industrial Home. There is a farm of four hundred acres, about two miles out from Covington, where there has been established for about nine years a farm for boys, having the same general ends and providing for approximately the same class of boys as does Bonnie Brae Farm in the diocese of Newark.

This institution was founded by the Rev. Mr. Rogers, rector at Lynchburg, and now has six well-planned houses which will accommodate twenty boys each; a common dining hall, a central heating plant, and an industrial building. It is an ideal institution for its purpose.

Great care has been taken by Mr. Rogers in planning its development and methods of housing, after consultation with Dr. Hart of the Russell Sage Foundation and conferences with various experts from all parts of the country. It is an official institution of the diocese of Virginia, although, of course, it ministers to all classes and kinds of boys.

RED CROSS HELPS IN DEMOBILIZATION

The Red Cross is cooperating with the Federal Government in its far-reaching plans for the effectual reestablishment in civic life of the soldiers. Men disabled either by sickness or wounds are not to be discharged from the army or navy hospital until they are as well as medical and surgical treatment can make them. When they are finally discharged the Federal Board for Vocational Education offers them training for some position in which their disabilities will not handicap them, while the War Risk Insurance Bureau will forward them a monthly contribution based on the degree of their disability and payable as long as the disability exists. The Red Cross through its Home Service Station will cooperate with the Federal Board of Vocational Education in this programme of civil reestablishment.

THE NEGRO is subject to many industrial disqualifications. He has been denied membership in certain trade unions, notably in the railroad brotherhoods. Not long since news was received that an entire negro regiment had been granted the *croix de guerre* by the French war authorities. On the same day word came that one of the regional directors of the American railroad administration had issued an order against the employment of black men in positions to which they had formerly not been admitted. These two facts, so illuminating in their contrast, were called to the director's attention, and an investigation was made which disclosed that the order was due to objections of the railroad unions, whose members did not wish to work with colored men. The order was withdrawn.

THE OUTSTANDING WORK of the Federal Council of the Churches, other than its war work, has been what it has done in bringing the Protestant Churches closer together in community, state, and national cooperation or federation, or both. This is gradually creating a unified spirit and an organization which will ultimately produce united action. In addition to this, there has been a mass of detailed service which cannot be expressed but which bulks large. Every day the stream of social service flows through the offices of the council, such as contacts with national social agencies, with the government, with federations of churches, with synods, presbyteries, etc., with local churches, and local pastors.

AUSTRALIA, which has an area about equal to the United States, has a comprehensive scheme for cooperation between the commonwealth government and the several state governments, under which the states provide the land and the federal government provides the money for reclamation, where this is necessary, and for financing the improvement and equipment of farms. Such cooperation makes the improvement truly national, because it enlists all sections of the country and mobilizes in the service of soldiers public agencies which have the practical and technical knowledge needed to secure the desired results with the least effort, money, and time.

AS A RULE we do not look at the financial columns of a daily paper for sound social advice, but the following from the *New York Evening Post* is a real contribution to the discussion of present day social readjustment: "A return to individual expenditure on the scale of 1914 will spell a financial crash and social disorder. The mode of life has to be simpler and the distribution of wealth has to be wider and upon a more equitable basis. The worker will receive more wages in the future, and the idle rich will become fewer, if they are not shortly non-existent. To think otherwise is to ignore the lessons of the past and to misread the signs of the times."

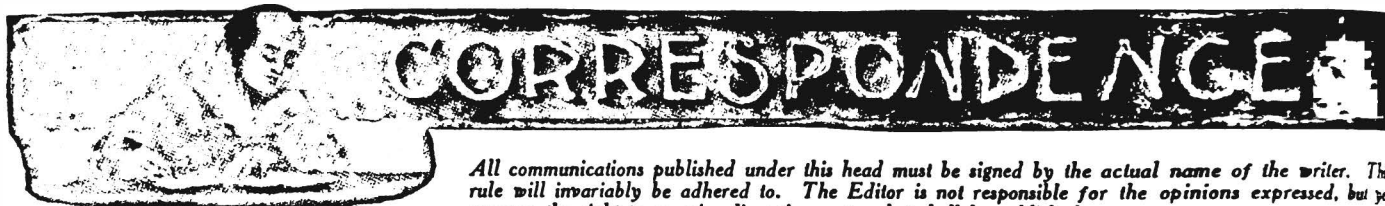
AS A PART of the every-member campaign, the Rev. Elliot White, rector of St. Mark's, Philadelphia, and a member of the Social Service Commission of the diocese of Pennsylvania, with the cooperation of S. McKean Bayard, of St. Clement's, prepared a brief but illuminating survey of institutional social service in the diocese of Pennsylvania, together with an account of the rural work and the work along special lines like that among the negroes, seamen, the blind and the deaf, and the foreign element. Copies of this very interesting and suggestive report may be had of the Rev. Mr. White, whose address is 1625 Locust street, Philadelphia.

JOHN GALSWORTHY while in this country was the guest of the *Survey* associates. When the subject of prison reform was under consideration, Mr. Galsworthy called attention to the fact that English and American problems were very different. The English problem is one of humanizing and lifting a fairly even but unilluminated scheme of treatment; America's problem is to reckon with a situation which is altogether ragged—with its lofty peaks of idealism and experiment and its gullies of practice untouched by the principles of modern prison reform.

THE RELATIONS between housing and tuberculosis are of vital importance, and the Chicago Municipal Tuberculosis Sanitarium and the Health Commission of that city are to be congratulated on having published a valuable book giving the result of a year's study made of conditions in Chicago. Copies can be had at the Sanitarium, the address of which is 105 West Monroe street, Chicago.

THOSE WHO are interested in municipal reconstruction will find the pamphlet issued by the Rochester Bureau of Municipal Research extremely helpful. It is entitled *A Municipal Reconstruction Programme*, and can be had upon application to the Rochester bureau.

DENVER HAS a municipal bakery in its jail, where it makes and furnishes bread to city and county institutions. It does this at a saving and with a profit equal to the cost of baking bread for county prisoners.



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

THE LATE EUCHARIST AND THE SERMON

To the Editor of *The Living Church*:

THE war is over! Behold late Eucharists blossoming in many parishes where once morning prayer bloomed unchallenged. The war is responsible for this. Clergy, from their actual contact with human beings in the camps, have learned that it is the Eucharist which men want and which parishes need if they are to develop a really spiritual life.

All of this is very satisfactory to believers in the Catholic religion. There is, however, a fly in the ointment. At many of these newly started late Eucharists one finds still the old-fashioned long sermon of from thirty to forty-five minutes, which used to follow morning prayer, put into the middle of the Communion service. The result is a long and tiresome service lasting from eleven o'clock until almost, if not quite, one in the afternoon. All too frequently this is what is offered to a people as yet unaccustomed to the late Eucharist, and unwilling to welcome it except for fear of offending the rector whom they love.

Will this sort of thing win our people, especially our young folks, to a sacramental worship? No. Modern Americans will not sit from eleven o'clock until nearly one through a long service highly decorated with choir music and split in the middle with a long discourse. Soon we shall hear of parish rows, the unpopularity of the Eucharist, the necessity of returning to morning prayer, and the "failure" of the Catholic religion in St. So-and-So's parish.

This resentment will be due to the guidance of honest, impulsive, but shortsighted priests who do not understand the psychology of their people. If we are to have the late Eucharist on Sunday and our people are to love it, let us limit the sermon to twenty minutes, and curb the choir; permit the people to do some singing themselves; and see that the service and sermon never run over an hour and twenty minutes in length—after having started on time. The people are entitled to some consideration.

Unless these things are done the Eucharist in the ordinary parish has no chance to become a really popular service. In the camps the Eucharist was popular because it wasn't smothered in long sermons and fancy singing.

Respectfully yours,
HARRY S. RUTH,
Great Lakes Naval Training Station, Ill., March 20th.

"UNION SERVICES"

[ABRIDGED]

To the Editor of *The Living Church*:

MR. EDWARD W. ACKERLY'S letter of the 12th, on this subject, invites Churchmen to come out like men and show their colors. It would need several special editions to accommodate this desire, but we can take his letter as substantially expressing the widespread uncertainty and unhappiness so prevalent in the Church at the present time. Most people, I am sure, have been saying little and praying much recently. We all understand that the problems of the reconstruction period are to be no plain-sailing; but we are uncomfortable about submerged snags and visible crags in the stream.

The same problems are being faced in England, as evidenced by the discussions of Convocation there: but they are in no haste for ill-devised patchwork. The Archbishop of York and the Bishops of Gloucester and Oxford point out its danger and undesirability; and they speak the mind of a great body of priests who feel their stewardship of the Church's deposit of the faith. Cannot we learn something from their attitude? It is the same problem, and we have similar conditions. It is no clique of emaciated ascetics who disapprove of these union services: It is a great body of conscientious, loyal Churchmen. If the time has come for union services there is no sense in maintaining separate organizations. If we can sincerely worship together without any barriers once we can do it all the time. Of this there can be no discussion. And the time when this can be done is not yet here.

Dr. Greer is quite frank in his position. "Many Churchmen will not like this, but we can't help that," he is reported as saying in the newspapers. This deliberately breaks the truce. Those who disagree with him can lump it. Such a course of action, if consistently followed, can have only one outcome. It means the split of the Episcopal Church from one end to another. We pray

that this may never happen, and there is no reason why it should, if leaders of the Church will not try to have the pie before it is cooked. Why will they try to rush things? The end of such a programme is merely pan-Protestantism, and there is no well-balanced nourishment for any Churchman in such an emasculated and negative remnant of the faith. We have read and digested the interim report of the English Dissenters, and to-day we have the Bohemian declaration as food for thought. There is good ground for hope in both of them, and men who take the whole teaching of the Church long for the unity of Christendom, not for pan-Protestantism. Worshipping with freethinking Protestants involves an implicit denial of the faith given once for all by our Lord in His revelation, and will make an impassable chasm between this Church and the Church of the West and East.

Let us have belief first, and worship afterwards.

Faithfully yours,
Ripon, Wis., March 21st. G. CARLTON STORY.

SPECIAL PREACHERS, UNION SERVICES, AND THE EPISCOPATE

To the Editor of *The Living Church*:

IHAVE read the letters of Messrs. Ackerly and Gardner in your issue of the 22nd. Both of them I was glad to see, for some time since you allowed me to point out that the time had come when our bishops should represent the mind of the whole Church, not that of any particular diocese over which they preside. This is in accordance with both our American ideals and those of the undivided Church. A bishop at consecration is, I believe, still required both privately and openly to banish all erroneous and strange doctrines and to call upon others to do the same.

The matters that Mr. Ackerly complains of and Mr. Gardner glories in are plainly up to the bishops. No one wants trials of bishops for laxity of the vow to exercise such discipline as by authority of God's Word and by the order of this Church is committed to them. But what we may fairly ask is that the whole Church shall have a voice in saying who shall have the right to exercise the office. When that is done it will go a long way to removing Mr. Ackerly's cause of objection and may curb Mr. Gardner's enthusiasms.

Philadelphia, March 24th. W. C. HALL.

THE NEW HYMNAL

[ABRIDGED]

To the Editor of *The Living Church*:

IAM amazed over the hesitation of rectors to get the new Hymnals promptly in the pews of their churches.

And yet, as I have had opportunity during the past few days to note plans which eight or nine parishes are using to secure the Hymnals, I think that I understand. One rector of a most influential parish "hopes to have the new Hymnals in the pews by Easter". Another for Holy Week; and still another has the Hymnals in the church but cannot use them yet, as there is danger that there will not be enough for any given Sunday. In every instance where rectors and vestries and parishes wish the Hymnals and still are without them, I have noted that there is at least one of the following reasons why the Hymnals are not yet in the pews: First, there is a hope that some generous giver will present all the Hymnals to the local church. Second, the vestry is planning to buy a number of Hymnals but hesitates to buy so many. Third, an effort is being made to get individual worshippers to buy their own Hymnal. Just as many worshippers own their Prayer Book, so they will be asked to own their Hymnal.

Large gifts of Hymnals should certainly not be discouraged. But the real appeal should be made to the individual to buy a Hymnal not for himself but for the church. Each individual worshipper must be encouraged to present a Hymnal to his parish church. And on the inside cover of the Hymnal should be a printed slip, stating that the Hymnal is presented to the church, and the name and street address of the individual writer or typewritten thereon. Here is a chance for each parish church to express its democratic spirit. Each individual will feel a sense of ownership in his parish. He has purchased a Hymnal, and his name and address is written therein, not for his own individual

use, not for himself, but for his Church. Incidentally this will not hurt a man's desire to attend the services, for will he not want to come, sometime, just to see what has become of that Hymnal that he gave to his church?

Three months ago, for my small parish, I ordered three hundred new Hymnals—fifty to sell for the homes and two hundred and fifty for the pews of our church. I felt rather nervous for awhile over the prospect of having so many books on hand; and yet, as I inquired from my brethren in the Methodist, Baptist, and Congregational churches of my town, I found that they could afford to have as many Hymnals with music as worshippers. So I refused to change the order. I determined that I should not compromise with my original plan to have as many musical Hymnals in the pews as Prayer Books.

The Hymnals reached Winthrop eight days ago. To-day the three hundred have all been sold—two hundred and sixty for the church and forty for the homes of the parish. I am frankly amazed over the success of the simple plan that was used. It was so simple that I do not see why it could not be used in any parish. I had planned to do four things: First, to send to my people, through the printed monthly calendar, two brief write-ups of the Hymnal. Second, as soon as the Hymnal arrived, to write personal letters to one-fifth of my representative families, asking for an immediate gift, so that the Hymnal could be used at once. Third, to use the small number of Hymnals at once, and then appeal for more. Fourth, to appoint a large committee to see each individual worshipper, if necessary, so that we should have all the Hymnals we needed for the following Sunday.

The fourth plan was never mentioned, nor carried out, for I have already secured more new Hymnals than I asked for.

Here is the printed note put twice in my monthly calendar:

"Give a musical Hymnal to St. John's Church—is the request which the rector makes of each worshipper in St. John's. We shall need two hundred and fifty musical Hymnals for the congregation and choir. And a few more than this number would not be out of place. Some families are already planning to have a record of 100 per cent. by the fact that each member of that family will present a Hymnal to St. John's. A small neatly printed slip will be pasted on the inner front cover of each musical Hymnal with the name of the individual giver typewritten therein. Thus there will be a most personal link between St. John's Church and the individual worshipper. The musical Hymnal will cost one dollar."

RALPH M. HARPER.

St. John's Church, Winthrop, Mass.

P. S.—I am not writing this letter at the request of the Church Hymnal Corporation, nor am I receiving any secret rebate!

FIGHTINGS AND FEARS

BY ROLAND RINGWALT

AFTER we have gone to the Scriptures for narrative, after we have searched the stores of prophecy and felt the poetry of the Psalter, after we have read the counsels of Solomon and the reasonings of the Apostles, and even the discourses of Him who spake as never man spake, we may feel that there is something entirely new to us. That is the marvelous self-control of those who have borne to us messages of inspiration.

It is well that we should be reminded that Elias was a man of like passions as we are. We are better for knowing that patriarchs, prophets, and apostles had their hours of weakness and gloom. All that we bear they bore, all that we have to face they faced. This is true, yet in emotional discourses we hear it without the wholesome correctives that the expressions of sorrow and despondency are brief, that in every case the strong man throws off the influence which if he long yielded to it would weaken him, or battles with it as Jacob wrestled with the angel. Inspired men do not surrender to sorrow, the tone is rather that of the Psalmist, that, if weeping endureth for the night, yet joy or at least strength will come in the morning. We have a glimpse of Abram in the horror of great darkness, but it did not long hold him. The wish of Elijah that God would take away his life does not keep him back from the errand whereon he is sent. "Without were fightings, within were fears," shows us for an instant the worries, the inward distresses, the subjective miseries of the Apostle, but in the next instant he is ready for the work that must be done and the responsibilities that must be met. If Job's lamentations are prolonged it is because the words of his visitors arouse him to anger, and

even in his case the thought of his personal wretchedness passes from him as he meditates on the variety and the wonder of the universe.

One man known wherever the English tongue is spoken has undertaken to tell us in how many ways the human mind can distress itself. Burton's *Anatomy of Melancholy* is a valuable book. Men have passed for wits on their pilferings from it; it contains information neither physician nor pastor will ever hold lightly. But instead of making us more compassionate toward the low-spirited and the hypochondriacal its general result is the contrary. A young man who reads Burton is disposed to laugh at the worries of others and to despise his own. No writer of fiction, no satirist, not even Swift, can make the worrying, fretting type of mind so ridiculous as it appears in Burton's pages. As the young Spartan determined to be sober because he saw the drunken helot, so the sophomore with a backbone and a sense of humor determines that he will not yield to the vagaries which Burton draws out in all their absurdities. Possibly it may give us a new reverence to contrast the stately brevity of the Biblical expressions of sorrow with the details Burton scatters with unsparing hand. Compare the vast amount of life that flies as a moving picture before us in Ecclesiastes with the few words of weariness and ennui. We have the book of Lamentations, but it is a short book. Only for an instant do we have before us the Apostles who feared as they entered into the cloud, and even in that instant they wished to rear tabernacles as proofs of their veneration for their Leader and the visitors from the land of the unseen. In Gethsemane the anguish of soul and the bloody sweat are not so prominent as the strengthening angel and the all-conquering will that was prepared to drink the cup of bitterness.

Byron so outstripped Scott that the latter gave up the field of poetry to his younger rival. They passed from earth, and each found an able biographer. Lockhart, as he worked at his task, found more and more evidence of the rugged manliness of his father-in-law. The good Sir Walter half-believed Highland superstitions, he could shed tears over a romance forty years old, he was sentimental over relics of chevalier noblemen, he had his dark forebodings and nervous horrors, he admits all these things in his diary, but when the brave old man set to work to pay off his debts all these emotionalisms, like the chilblains on his fingers and the cramp in his stomach, had to yield to an iron resolution. Moore was tormented by the airs and graces in which Byron delighted. Byron waxed poetical over a drunken headache, he pitied himself because his wife went to a charity ball—(his lordship had been to worse places!)—Byron's griefs, Byron's remorse, Byron's disappointments were to be paraded in verse. Mrs. Gummidge said that she felt the rain and the smoky chimney more than other people, but, after all, Mrs. Gummidge only annoyed the Peggotty family, and after she went to Australia she left off these bewailings. Byron cultivated them, and at times Moore felt the embarrassment of it.

Many a sermon tells of Scripture's wondrous reserve as to the future. Lazarus did not reveal what he had seen, St. Paul felt it not lawful to mention the glories of the third heaven, the structure of the house of many mansions is not given to us. But how rarely by comparison are we told of the noble dignity with which the inspired writings guard personality. We are not told with morbid detail how badly Jonathan felt after his dispute with his father—the weakness was not serious enough to keep him from warning his friend. The bitter remorse of St. Peter did not unnerve him on the day of Pentecost. St. Matthew, who had been a traitor to his nation and an apostate from the Law, had cause for mourning, but he preferred to repeat the Sermon on the Mount rather than to dwell on his own reflections. How would a writer of sentimental fiction with a religious label on it have dealt with the case of the prodigal? It is enough to know that he came to himself, and sought his father's house.

"Without were fightings, within were fears." There is the subjective barely mentioned, and the reader feels the noble objective facts—the man who bore these emotions earned his bread as a tent-maker, and carried his message far and wide. All the subjective wretchedness was to him as nothing compared with the objective, "I must see Rome."



What is Christianity? By George Cross. Chicago: University of Chicago Press. Price \$1.00 net.

In the effort to give an answer to his own question Dr. Cross undertakes a survey of previous interpretations, selecting six as the great outstanding types. These are: Apocalypticism, Catholicism, Mysticism, Protestantism, Rationalism, and Evangelicism (*sic*). At the end of the volume he has placed a list of books recommended for further study in each subject. A good idea of the sources from which he has drawn his facts and the guides he has followed in forming his opinions may be gained by a glance at the bibliography suggested for two of the topics: Catholicism—Harnack, *History of Dogma*; E. Hatch, *Influence of Greek Ideas and Usages on the Christian Church*; H. C. Lea, *History of Confession, History of Celibacy*; Rainey, *Ancient Catholic Church*; Schaff, *Creeds of Christendom*; Taylor, *The Medieval Mind*; Protestantism—Calvin, *Institutes*; Dörner, *History of Protestant Theology*; Hastie, *Theology of the Reformed Church*; Lindsay, *History of the Reformation*; MacGiffert, *Protestant Thought before Kant*; Wace, *Luther, First Principles of the Reformation*. We quote also the following passages under the heading Evangelicism: "It is surely a significant fact that the intensification and expansion of the religious life of Protestantism in the last century and a half is fairly paralleled by a similar growth in the production and exchange of wealth. Where Protestant religion enters there too are material prosperity and comfort. It is surely a far cry from the natural poverty of the primitive Christian and his longing for his Lord's return, as well as from the voluntary poverty of the Medieval saint and his longing for heaven, to the acquisition of incalculable wealth by modern Protestant Christians and their devotion of it to the enterprises of religious faith. There seems to be a relation between the Protestant religion and Protestant industry." This requires no comment. It is evident that the author answers his query as to the nature of Christianity in a way calculated to please the "modern mind". C. C. E.

The Second Coming of Christ. By the Rev. S. P. T. Prideaux. New York: E. P. Dutton & Co. 1918.

This is an interesting and in many ways a helpful book. Mr. Prideaux both thinks and writes clearly, although occasionally in the endeavor to get too many ideas into one sentence he is guilty of obscure and faulty syntax. Nothing could be better or more convincing than his illustration and interpretation of the apocalyptic teaching of our Lord by similar sayings gathered from the Old Testament and from non-canonical books. Of the crudities and seeming absurdities of the latter he says with sympathetic insight: "We do them great wrong if we interpret them *au pied de la lettre*. The strange terms and fancies of Jewish apocalyptic were due to the desire to express unworldly and non-material conceptions, and they themselves imply and desire a spiritual and transcendental interpretation."

He points out that Christ necessarily used the terminology and categories of His own time, while He yet filled them with a higher and more spiritual content. He regards, correctly we think, the predictions of the Advent as fulfilled, at least in part, in the gift of the Spirit and the establishment of the Church. The Day of Judgment is a recurring fact, summing up and pronouncing final sentence on successive ages. But the Coming is in his view only progressive and continuous, evolutionary and not catastrophic. It is not then surprising that he goes on to deny the resurrection of the body, and in the attempt to meet the argument from our Lord's Risen Body to speak of It as "a temporary expedient designed to help the disciples". He seems to regard this as easier of belief than the traditional faith. One notices also that the present life after death fails to play a due part in his thought. These are serious faults, which mar an otherwise valuable work, and make it needful to caution the reader, where we would like to recommend without reserve. There is real reverence and faith and the motive which prompts the deviations from orthodoxy appears to be a genuine desire to remove "difficulties". C. C. EDMUNDS.

The Holy Spirit: A Layman's Conception. By William Ives Washburn of the New York Bar. G. P. Putnam's Sons. 1918.

The occasion of this book, the author tells us, was his hearing an explanation by a distinguished minister to the effect that the

Holy Spirit was simply the spirit of love sent forth by God into the hearts and lives of men. This idea failed to appeal to him and led to "a succession of somewhat desultory thoughts which collectively," he says, "may be termed a 'conception'." In this conception the writer presents us with a series of chapters, under the headings, Ignorance, Mystery, Personality, Indwelling, Inspiration, Power, Service, and Universality, which certainly do not fail to give the reader "a quickened insight into the character, power, and service of this too much neglected Person of the God-head". The book is what the advertisement claims, "a reverent treatment of a subject of first-rate spiritual importance." To us it is especially illuminating and inspiring as the product of the mind and heart of a cultured layman, level-headed, religious, perfectly familiar with the Holy Bible, and established in the revealed Truth. It is a book to deepen faith in the only Christian and philosophically possible doctrine of the living God, namely, the doctrine of the Holy Trinity. F. O. GEANNIS.

The History of Religions. By E. Washburn Hopkins, Ph.D., LL.D. New York: The Macmillan Co. 1918. \$3.00.

This manual by the distinguished professor of Sanskrit and Comparative Philology at Yale is likely to be of great usefulness to those who have not the time or the wish to study the longer and more advanced works on the same topic. As may be supposed, it will be found especially strong on the religions of the East. It is always hard for a Christian to have his religion treated from a purely "scientific" standpoint, and as one among many. We fear the writer's colleagues in the Divinity School, to whom he refers as giving help on certain points, did not succeed in setting forth the Catholic faith convincingly. On other matters the work may be regarded as authoritative.

ACCORDING TO John A. Hobson the chief opponents with which democracy must battle are militarism, capitalism, imperialism, protectionism, imperialism, and what he calls "spiritual and social reactionists". Under this latter head in his latest volume, *Democracy After the War*, occur such sweeping statements as this: "With rare exceptions, such priests are enemies of individual liberty of thought," and "their real reliance is upon some mystical communion of a Church, and this Church in order to retain its social prestige and its external influence must stand by and furnish spiritual aid and consolation to the powers that be." It does not appear from such remarks that Mr. Hobson is particularly familiar with recent writings on the subject, or with the history of the Church, particularly the Anglican branch. If he were he would know and appreciate that a large share of the political and social progress of the Christian Era is directly traceable to Church leaders and influences. As a friend once pointed out, "for real illiberality commend me to a thorough-going liberal," and Mr. Hobson's book, interesting and stimulating though it is in so many ways, illustrates this thought as completely as any recent one. He speaks with a much greater air and tone of authority than those who recognize the authority of the Church or state and speak in her or his behalf. [New York: The Macmillan Co. \$1.25 net.]

A PLEASING ADDITION to the parochial history of the Church is *Reminiscences, Notes, and Records of St. Mark's Parish, Evanston, Ill.*, by Robert Holmes, sometime curate and choir-master. Mr. Holmes had been choir-master of that parish for a long term of years when he was ordained and is now engaged in work in England. His recollection of the parish covers some thirty years and he has drawn upon the history of the parish for the material prior to that period. Much of his book relates to the history of the choir and its music, which were matters within Mr. Holmes' personal purview. There are reminiscences of prominent parishioners past and present, including the present Suffragan Bishop of New York, and accounts of various special services held within the church. The memorial sermon preached at the burial of the revered rector, Dr. Arthur Wilde Little, by Archdeacon (afterward Bishop) Toll is printed in full, as is the sermon at the fiftieth anniversary of the parish by Dr. Edward M. Jefferys, entitled *Democracy and Christianity*.

A USEFUL TRACT written by the Rev. T. Tracy Walsh, whose earlier tracts have been widely used in the Church, is entitled *Departed Souls*. Its subject is one that interests every family that has known bereavement, and its treatment is homely and sound. [Church Literature Press, 10 cts.]

THE REORGANIZATION OF A WOMAN'S AUXILIARY

By MRS. MALLORY TAYLOR

NINE years ago the Woman's Auxiliary of St. Faith's parish was composed of a small group of earnest women, willing women, but women who perhaps had not seen the vision. There were dues—one dollar a year. The meetings were held monthly. At first they convened after the sewing society, Wednesday morning. If the latter needed extra time to discuss necessary objects, the Auxiliary was crowded out by the oncoming luncheon hour. Then the time was changed to the hour before the Friday afternoon service. There was no programme, so only a few of the members hurried to arrive on time. In fact, almost the only discussion came when the treasurer's report was read. Then, to prove their great interest, it became most imperative to know how many had paid their dues and what was the reason the others had not, and what would be the most tactful way to collect the money. And so the discussion proceeded *ad infinitum*. As the session began late, the time limit was soon reached and the totally inadequate meeting came to an end, every member feeling moments had been spent and very little gained. Then came the death of the lovely president after a long illness, followed by the collapse of the Auxiliary.

Months afterward, two Churchwomen offered to revive it if they were put in office, with authority to do what they thought best; and the offer was gratefully accepted. The new officers argued after this manner: The missionary society, being the spiritual society, stood the highest in the Church and should have the dignity of a special afternoon for its meetings. Therefore Mondays were chosen, once a week through Lent and once a month the rest of the year, except during the hot weather.

Then, as most women would not come unless something attracted them, there must be an interesting programme. So one lady, appointed educational secretary, arranged for different members to write and read papers on missionary topics. This was a great attraction, as nearly everyone has more or less curiosity to see what their neighbor can do. For a number of years, the programmes were printed early in the fall to be used for reference during the year.

Another change was in regard to the dues. New members were desired—as well for their own good as for that of the Auxiliary. But one could not very easily say to a lady: "By baptism you are a member of the missionary society, therefore you should join the Woman's Auxiliary. Give me your dollar." So the dues were abrogated and ceased to consume valuable time. But money was needed, so a covered box, with a slit in the top, was passed at each meeting. There were some misgivings at first, as to the success of this plan. The fact that it involved their whole income made them uneasy, until one of the new officers guaranteed to make up the sum to equal the old dues. But behold! At the end of the first six months the funds were nearly double that of the previous period which had depended on the dues.

Then it was felt that the Auxiliary was the place to bring all the women of the parish together with a warm welcome, to make even the strangers feel they belonged to the dear Church family. Therefore the meetings were held in private homes—as there was no parish house—and the simplest refreshments were served at the close of the meetings. It was insisted that everyone come to the table to receive the hot or iced tea and crackers or sandwiches—as the idea was not to feed them but to mingle the people together, to reduce stiffness, to introduce the strangers and give them a welcome, and to pass good-fellowship from hand to hand. The ladies who served the tea were chosen from the strangers, the timid, or the poor. In other words, they were the ones who needed the help of being pushed forward and being made to feel "of use".

The telephone was found to be a great assistance. The list of names being divided between them, the officers called up the day before, reminding of the meeting, and urging attendance with a friend. The officers when they could not 'phone to all the names got others to help them, but they stood responsible. This regular 'phoning can be stopped after the members get fully into Auxiliary habits, and can be resumed again, if found necessary.

Last, though it should be first, was the constant earnest supplication for God's help in efforts for his cause. They knew, "we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God."

The Broken World

By LOUIS TUCKER

Sir, I do not understand.

How could you, being so new? Tell me how you came here.

It was a fight. I shot down a German airplane. Another dived on me from behind and bullets struck me.

Any pain?

None. It was too quick.

You feel no revenge or you would not be here.

No. It was fair. What I had done to them they did to me. You were met, of course?

Of course; and taken to the Master. He called me—He called me—in spite of all my sins . . .

Yes. I know: faithful soldier and servant. Many such come over now. But there was a doubt in you and so he turned you over to me for teaching.

Yes. I do not understand how all this—this below us—could come about, and He so merciful. I know all is right, somehow, because it is He, but I do not understand.

Come further away with me: much further away. Now turn and tell me what you see.

I see the world, like a troubled crystal sphere: no, like a crystal orb of empire broken. It rests in the hollow of a great hand. Is it the hand of—of God?

No. You could not bear yet to see—Him. This is only a vision. Yet it symbols truth. Approach and look again.

The orb is not clear crystal. It is troubled—full of impurities. There are canker spots. The pollution grows. Why does He not cleanse it?

It must be broken to cleanse it: and He will not break the bruised reed nor quench the smoking flax. Look again.

It is breaking. By the force of its own canker it is cracking, breaking. The pieces hold together, but it is no longer one orb. They are pieces.

Yes. It has broken itself. Now watch. What do you see? The fingers of a Great Hand. They pick out the cankered pieces and impurities.

He will not break it: but when it breaks itself He cleanses it. Now watch.

Two great hands press it together again. They release it. It is healed. The world, a crystal sphere, an orb of empire, lies whole and purified in the hollow of the hand of God.

Is your doubt solved?

Solved: but sir, if this is true of mankind and the whole world it can be true of one man and his life.

It can be, and it is. Behold another vision. Speak.

I see Jesus. He holds in his hand a white stone clear like flame: no, not clear. Troubled. There are impurities in it and they are growing. Is it right for me to look so close.

Yes. He permits. He holds a Christian life in His hand: He cannot cleanse it without breaking it—and He breaks nothing. Now watch.

The canker grows. The gem is no longer a precious stone. It falls to pieces of its own disorder. He picks out and discards the worthless pieces. Now His hand closes. It opens—and lo, the gem again, pure and more bright. There is a name upon it—mine. Can this be vision?

No. He has seen fit to come Himself and make this real. Kneel and take what He gives you.

My Lord and My God.

Church Kalendar



- April 1—Tuesday.
 6—Fifth (Passion) Sunday in Lent.
 13—Sixth (Palm) Sunday in Lent.
 14—Monday before Easter.
 15—Tuesday before Easter.
 16—Wednesday before Easter.
 17—Thursday before Easter.
 18—Good Friday.
 19—Saturday. Easter Even.
 20—Easter Day.
 21—Easter Monday.
 22—Easter Tuesday.
 25—Friday. St. Mark, Evangelist.
 27—First Sunday after Easter.
 30—Wednesday.

CALENDAR OF COMING EVENTS

- April 22—Pittsburgh Dioc. Conv., Trinity Church, Pittsburgh.
 27—Southern Ohio Dioc. Conv., Christ Church, Springfield.
 29—Arizona Dioc. Conv., Grace Church, Tucson.
 30—Montana Dioc. Conv., St. James' Church, Bozeman.

MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (in Eighth Province).

CHINA

HANKOW

Miss H. A. Littell (address direct: St. James' Rectory, West Hartford, Conn.).

Rev. E. L. Souder.

SHANGHAI

Rev. T. M. Tong.

CUBA

Rt. Rev. H. R. Hulse, D.D. (during May).

JAPAN

TOKYO

Rev. C. F. Sweet.

LIBERIA

Rev. Dr. N. H. B. Cassell.

Ven. T. A. Schofield (in Sixth Province).

THE PHILIPPINES

Miss M. P. Waterman.

WORK AMONG THE NEGROES

Mrs. A. B. Hunter (during April).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

THE Rev. R. A. COWLING, for nine years at Parry Sound, Ontario, is now rector of Christ Memorial Church, Hibbing, Minn., with address at 414 Mahoning street.

THE Rev. D. J. GALLAGER has accepted a call to All Saints' Church, Minot, N. D.

THE Rev. E. JEFFREY JENNINGS, returned from France after eight months of Y. M. C. A. work on the Toul sector, should be addressed at his home, 625 South Negley avenue, Pittsburgh, Pa.

THE Rev. ROBERT F. LAU, D.D., rector of St. John's Church, Bayonne, N. J., may now be addressed at the rectory, 780 Avenue C.

THE Rev. FRANCIS W. SHERMAN, having completely recovered from the influenza-pneumonia, is now in charge of Christ Church, Castle Rock, St. Philip's, Sedalia, and the mission at West Plum Creek, Colo. He should be addressed at Castle Rock.

THE Rev. JAMES G. WARD, rector of St. Paul's Church, Virginia, and St. John's Church, Eveleth, diocese of Duluth, has been appointed by the Bishop as Dean of the Convocation of Duluth.

THE Rev. RICHARD WILKINSON, D.D., gave a lecture under the auspices of the Church Club at St. Paul's Church, New Orleans, March 19th, on Robert E. Lee, the Southern Chieftain.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

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

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

DIED

BITZ.—In Waterbury, Conn., March 26th, LAURA E. BITZ, a devoted and faithful communicant of Trinity Church.

"Make her to be numbered with Thy saints, in glory everlasting."

HOWIE.—At his home in Milwaukee, Wis., on March 28th, MORTON MARSHALL HOWIE, beloved husband of Harriet (Holton) Howie and father of Morton and Harriet Howie, aged 51 years. Funeral services were held from St. Andrew's Church on Monday morning, March 31st, conducted by the rector, the Rev. W. H. Frost, assisted by the Rev. L. H. Matheus. The Very Rev. Charles N. Lathrop celebrated the requiem Eucharist, assisted by Mr. Matheus and by the boy choir. Interment at Vernon, Wis.

Receive his spirit into the arms of Thy mercy, O heavenly Father, into the blessed rest of everlasting peace.

KERR.—In the early morning of March 16th, SAMUEL COOPER KERR, beloved husband of Katharine Westbrook, of Dayton, Ohio; in the communion of the Catholic Church.

"I have fought the good fight; I have finished the course; I have kept the faith."

ROSS.—SAMUEL R. ROSS, born in Oxford, N. Y., on April 8, 1819, died in Portsmouth, Ohio, on March 20, 1919. For seventy-two years he was a regular communicant of All Saints' Church, Portsmouth.

WILLIAMS.—In Washington, D. C., Monday, March 24th, Colonel JOHN R. WILLIAMS, U. S. Army, retired, only brother of the Bishop of Marquette, aged 64 years.

WANTED

POSITIONS OFFERED—CLERICAL

YOUNG, UNMARRIED PRIEST WANTED to serve in a large New England parish. Must be able to conduct a successful Sunday school, and have the faculty and taste for working with boys. Salary \$1,000. Address G. PHILIP WARDNER, Esq., 70 State street, Boston, Mass.

LOCUM TENENS WANTED FOR 6 MONTHS or more. Catholic parish, 375 communicants; middle-west, large city, fine Sunday school. Must be capable man. Stipend \$150 per month. Address S. T. D., care LIVING CHURCH, Milwaukee, Wis.

YOUNG UNMARRIED PRIEST WANTED as curate at St. Paul's, Akron, Ohio. Also wanted a deaconess. Address THE RECTOR.

POSITIONS WANTED—CLERICAL

THE REVEREND HEADMASTER OF Church boarding school for boys desires a change and invites correspondence looking toward an engagement in a similar capacity to take effect after the close of the present school year. First class executive and business manager, and has excellent record for both business and scholastic success. Will consider salary or business proposition, or will undertake to utilize school property on a partnership basis with the owner. Boys' or girls' school doing college preparatory work considered. Address HEADMASTER, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, FORTY YEARS OLD, considered good preacher, recommended by his bishop, desires parish or curacy, after May 1st or June 1st; or would supply for a few months after June 1st. Address PETER EUCLID, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, AVAILABLE after Easter, desires curacy, or would supply. Catholic, singer, successful with young people. Address KALEN, care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Chateau Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN WITH TWENTY YEARS OF successful service desires a new charge. References will be given. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST WANTS GOOD parish or general missionary work. First-class references. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, WHO LIVED WITH OUR BOYS AT the front, just returned, desires rectorship. Address CONSECRATED, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

FOR RESCUE WORK IN SMALL CHURCH home near New York City, a young woman is wanted as assistant superintendent; graduate nurse preferred. Comfortable home and good salary. Address ST. FAITH'S HOUSE, Tarrytown, N. Y.

LADY LIVING IN ATLANTIC CITY ALL year wants competent helper. Address MISS PIERCE, 133 South Illinois avenue, Atlantic City, N. J.

POSITIONS WANTED—MISCELLANEOUS

SUCCESSFUL ORGANIST AND BOY-CHOIR master wishes appointment in a church where there is a field for the building up of a good musical organization, and where other musical activities can be developed under his leadership. Experienced in boy-voice training. Churchman. Good organ essential. Address CHORIST, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC ORGANIST AND CHOIR-director desires change to wider field in Catholic parish of large city, preferably Philadelphia. Desires pupils in piano, organ, and theory; boy or mixed choir; good references. Salary must be substantial; ready to commence duties after Easter. Address ELTON, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST honorably discharged from army recently, twenty years' experience high-grade parishes, five years in present large city church; desires similar position. Parish financially deteriorating. Mixed choir preferred. Exceptional references. Address AMERICAN CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND BOY-CHOIR TRAINER wishes position in church or boys' school near a musical center. Successful in boy-voice culture and discipline, and in musical leadership. Can teach lower school subjects. Address E. R. S., care LIVING CHURCH, Milwaukee, Wis.

CHANGE OF POSITION WANTED BY Cathedral-trained organist and choirmaster. Rectalist. Expert in training of boy or mixed choir. Communicant. References. Address PRECENTOR, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIR-master, Churchman, A.A.G.O., excellent references, recently discharged from the army, at liberty to accept position. Address A. A. G. O., 58 North Fifth avenue, Long Branch, N. J.

LADY OF 60 WITH GOOD HEALTH desires position May 1st, as travelling companion or would take charge of home. Is good at accounts. Address A. C. R., care LIVING CHURCH, Milwaukee, Wis.

WIFE OF RETIRED CLERGYMAN, age 42, desires position as companion, social secretary, nurse, or companion for children. Address ENERGETIC, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER AVAILABLE for position as companion or for tutoring. Address M. M. C., care LIVING CHURCH, Milwaukee, Wis.

SUMMER ENGAGEMENT WANTED by experienced organist who is also concert accompanist and vocal coach. Address K. C. D., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address Miss MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

AUSTIN ORGANS.—EIGHT UNANIMOUS endorsements of Austin tone and mechanical reliability came to a prospective purchaser from users in one city. It was convincing. Like endorsements could be duplicated without number. Literature on application. Eight hundred Austins in use in the United States. Address AUSTIN ORGAN Co., Hartford, Conn.

ALTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, New York.

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

THE WAR IS OVER. NOW IS THE TIME to build the new church or cancel church indebtedness. Try the Certificate Plan. Circular of information sent on request. Address Rev. F. H. RICHEY, Maplewood, N. J.

LOT OF CHURCH SERVICES and Anthems, all seasons, for sale at half price. Also Carved Walnut Bishop's Chair, Credence, etc. Address SPENCER, care LIVING CHURCH, Milwaukee, Wis.

ST. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. Miss HOLLIDAY, 2 Park Place, Geneva, New York.

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

UNLEAVENED BREAD—INCENSE

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

ALTAR BREADS.—CIRCULAR ON APPLI- cation. Miss A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—FROCK SUITS. Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits, Vestments. Specialty: Extra lightweight Cassock and Surplice for traveling. Lists, Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—SHORE FRONT camp in the pines, for rent, furnished. Finest section of lake. Magnificent lake and mountain view from porch. Sand beach for children. For floor plan and photographs address C. H. EASTON, Scarborough, New York.

BOARDING—PENNSYLVANIA

TRAINED NURSE OWNING AN EXCEP- tionally fine large country home would like a few permanent or summer guests. Prices \$10 to \$25. Send for booklet. Address Box 88, Towanda, Pa.

FOR SALE—MISCELLANEOUS

POST CARDS OF EPISCOPAL CHURCHES. I wish to dispose of my stock of cards at two cents each in lots of 50 or more; \$7.50 for 500 cards (no duplicates). Former prices five and ten cents each. Nearly every State in the Union represented, but supply of some cards very limited. An excellent opportunity to start a collection. Address A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

REAL ESTATE—NORTH CAROLINA

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand,
Who saith, "A whole I planned,
Youth shows but half; trust God: see all, nor
be afraid!"
—Browning ("Rabbi ben Ezra").

Homes and lands in the mountains of the South. CHARLES E. LYMAN, Asheville, N. C.

PUBLICATIONS

SONG HIT OF 1919.—The United States of the World. Patriotic, sympathetic, thrilling. Melody sweet as a bouquet of violets. Dedicated to 27th New York Division. Send 25 cts. to author-publisher, JAMES A. ROBINSON, Durham, N. C., and get a delightful song.

THE SOCIAL PREPARATION, QUARTERLY of The Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of Church and Religion. Fifty cents a year. Stamps or coins. Address UTICA, N. Y.

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

ROAD SIGNALS

SAFETY FIRST SIGNALS, FOR DANGEROUS curves, garage exits; signals for lodge approaches. All-steel, electric or non-electric, automatic. Write to SAFETY ROAD SIGNAL COMPANY, Asheville, North Carolina.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

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

GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DE C. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

CATHEDRAL OF SS. PETER AND PAUL, CHICAGO

Washington Boulevard and Peoria

Sunday Services: Holy Communion 7:30 and 9 A. M. Choral Eucharist 11 A. M. Holy Communion: Daily 7 A. M. in chapel. Wednesdays in Lent: 4 P. M. Bishop Griswold. (Five minutes from Loop on Madison street cars.)

APPEAL

PEWS

A new chapel for Italians is about to be opened at West Bangor, Pa., under the direction of the Bishop of Bethlehem and in charge of the Rev. F. C. CAPOZZI, Wind Gap, Pa. Appeal is made for about two dozen pews. Can some church send disused pews, or otherwise help to fill the need? Address as noted above.

RETREATS AND QUIET DAYS

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A. M. to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Father F. C. POWELL, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by Court street car from Brooklyn bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court street on Carroll street.

BROOKLYN.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on April 5th from 5 P. M. to 9 P. M. Those desiring to attend should apply to the CHAPLAIN, St. Andrew's House, 199 Carroll street, Brooklyn.

HARTFORD, CONN.—A quiet day for women will be held in Christ Church, Hartford, Tuesday, April 15th (7:30 A. M. to 5 P. M.) under the auspices of the S. C. H. C., G. F. S., and other organizations. Conductor, the Rev. McVeigh Harrison, O.H.C. Those desiring breakfast (25 cts.) and luncheon (40 cts.) please notify Mrs. E. B. JOHNSON, 171 Sigourney street, by April 10th.

INFORMATION BUREAU

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

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

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

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

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

In writing this department, kindly enclose stamp for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.
Sunday School Commission, 73 Fifth Ave.
B. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

outlined in last week's letter for a possible reunion between the Wesleyans and the Church. Dr. Ingham's scheme, although given as a hypothetical illustration, is in reality the result of two years' conferences of an informal character, between representatives of both Churches. The Bishop is now anxious for the next move to be made and hopes that the matter will be discussed in a thoroughly brotherly spirit by all those concerned.

There is no doubt that the movement is spreading, and will not be confined to the Wesleyans, for there is a remarkable advance in the acceptance of the principle of episcopacy. The Bishop says that he has received a message from the Moravians asking for reunion and he believes that, under the guidance of the Holy Spirit, there is a real prospect of reuniting the Churches of the Anglo-Saxon race. There was a danger, he said, of relinquishing some Catholic practice which might prevent union with the Greek and Roman Churches, but he should like the Evangelicals to be more interested in the Eastern Orthodox Church.

OBSERVANCE OF LENT

Lengthy lists of special Lenten services and courses of sermons at London churches (of all standards) prove that the Church is as ready as ever to do her part in providing for a very real observance of the solemn season. But there exists a feeling of doubt and anxiety as to the attitude of the people. A tendency just now to chafe at compulsory restraint gives rise to fears that the majority will make no effort whatever to practise either self-denial or penitence. There are many, however, who have learned from the stern lessons of the war a deeper sense of dependence upon God, and these assuredly will turn to Him, "in weeping, fasting, and praying," with more earnestness than ever before. GEORGE PARSONS.

FUNERAL OF ARCHBISHOP HAMILTON

THE MOST REV. CHARLES HAMILTON, D.D., late Archbishop of Ottawa, who died on March 13th, had been in failing health for some time, and during his stay in La Jolla, Calif., was devotedly attended by his wife, his son Harold, and his daughter.

The funeral at La Jolla, at an early hour in the morning of March 17th, was held in the village church of St. James-by-the-Sea, the service being the Holy Communion. The choir rendered the musical portions of the service, the rector, the Rev. William Bedford-Jones, being officiant, assisted by the Rev. Ernst C. Saunders, Sc.D. The pallbearers were, with one exception, Canadians residing temporarily in La Jolla. At the conclusion of the service the remains were taken to Riverside, California, where interment took place, the service being read by the Rt. Rev. Joseph H. Johnson, D.D., attended by the Rev. M. C. Dotten, Ph.D. and the Rev. R. Ainslee Kirchhoffer. The body of the prelate will rest beside that of his son Herbert, who was buried at Riverside some years ago.

DR. PENFOLD ACCEPTS CALL TO RHODE ISLAND

AT THE early celebration on the Feast of the Annunciation at St. Stephen's Church, Providence, R. I., the Rev. Frederick S. Penfold, D.D., just arrived from overseas, was the celebrant. He has accepted the rectorship of the parish and will assume his duties there on Easter Day to carry on the work done in Providence for the past thirty-four years by the Rev. George McClellan Fiske, D.D., who resigned at Advent.

THE REPRESENTATIVE CHURCH COUNCIL AT WESTMINSTER

Considers Reform Measures—Self-Government and the Franchise—Protestant Memorial on Revision of the Canon—Bishop King Becomes S. P. G. Secretary

The Living Church News Bureau
London, March 7, 1919

THE discussions of the Representative Church Council at Westminster were maintained at a high level, and merit the serious consideration of all who desire that the Church, while making a response to the undoubted need of reform, should retain her characteristic spirit of comprehensiveness.

Three years ago a scheme for Church Reform was promulgated by Lord Selborne's Committee, specially appointed by the Archbishops of Canterbury and York, and such scheme was reported on by a Grand Committee of the Representative Church Council in 1917, and its most important principles adopted. This report was one of the principal subjects of debate at Westminster last week. The principles of the Selborne Committee aim at a larger measure of freedom for the Church to manage her own affairs, if she would keep abreast of the times. She should be as democratic in her methods as the political world is being democratic. It is demanded by the reformers that the Church should be released from what they regard as the nerveless yet tyrannical hand of the State, and what is known as the "Enabling Bill", which Parliament is now being asked to pass, is designed to grant her this power of self-government. This bill would reserve to the bishops the final decision on all questions of doctrine and ceremonial, and the power to nominate bishops which is now vested in the crown.

Another interesting debate was on the momentous issue of the qualifying franchise of the electorate in Church government, with the result that "of both sexes" now governs the whole scheme, and the age of franchise and eligibility has been lowered to 18. As the Dean of Canterbury remarked, "Boys and girls may henceforth sit with grave and reverend fathers of the Church to decide solemn and vital matters." What is known as the "baptismal franchise" (as against the "communicant franchise") was decided on by a majority of 159 to 109, and the scheme now goes back to convoca-

tions for approval and, if they choose, amendment.

During the week a deputation waited upon the two Archbishops, presenting a memorial against the proposed alterations to the Communion Office "at a point which specially distinguishes our Communion Office from the pre-Reformation mass." The memorial stated that "the cumulative effect of the proposed changes tended to emphasize the Roman conception of the mass and undermine the aim of the Reformers," and it was urged that no authority had been given to the convocations to tamper with the doctrinal settlement of the Prayer Books of 1559 and 1662.

The wording of the protest was unfortunate for the memorialists, for the reasons so advanced made it impossible for the Primates to express any sympathy with them. As Dr. Davidson remarked, in condemning those who desired a change in the arrangement of the canon they were also condemning the Scottish and American Churches, for their liturgies contain the very features which the memorialists alleged to be papistical. The Archbishop of Canterbury further pointed out that the bishops of the United States who were coming to the next Lambeth Conference would be startled to find that the liturgy to which they were accustomed was described in this country as trifling with the reactionary movement towards Rome!

BISHOP MONTGOMERY SUCCEEDED BY BISHOP KING

Bishop King from Madagascar received a very warm welcome at the meeting of the Society for the Propagation of the Gospel last Monday, when he took over the secretaryship of the society in succession to Bishop Montgomery, who retires from that office after eighteen years' devoted service. Expressions of gratitude for all that the retiring Secretary has done to advance the objects of S. P. G. were, needless to say, abundant, and the regret at his severance of official connection was tempered by the knowledge that he will still be a power in missionary work. He has undertaken, at the request of the Archbishop of Canterbury, to act as secretary of the Lambeth Conference, which it is hoped will be held in 1920.

COMMENT ON SCHEME FOR REUNION

There has naturally been much comment on the proposals of the Bishop of London as

WITH THE WAR COMMISSION

Bishop McCormick Once More Sails for Europe — War Commission Will Work Till General Convention

NEW YORK, March 31, 1919.

AT a meeting of the executive committee of the War Commission held on March 19th, it was voted that Bishop McCormick be sent abroad immediately. This action was taken in response to a recommendation from Bishop Perry, recently returned from France, and in response to a cable from the War Commission Office in Paris, to the effect that a bishop was needed for visitations. The executive committee considers it of the utmost importance that the war work of the Church be maintained at full power until the opportunity for service is over.

Bishop McCormick sailed on Saturday, March 29th, on the White Star liner *Baltic*. While in England, he will confer with the Archbishop of Canterbury and the Bishop of London in regard to American military conditions in England and will then proceed immediately to Paris.

All communications of an overseas character should be directed to him in care of Morgan, Harjes & Company, 31 Boulevard Houssmann, Paris.

Bishop McCormick will also act as the representative of the Rt. Rev. Dr. Gershom

Mott Williams in the episcopal oversight of European churches.

The War Commission is continuing its work at full strength. There are many civilian chaplains still in the service, and at least ninety commissioned chaplains overseas. Many parishes in the neighborhood of camps are still being financed, and new parishes are being assisted in work among the soldiers.

Bishop Reese has returned to his diocese and will be at the offices of the Commission hereafter only for a few days each month.

Bishop Perry left Paris about the middle of February and has been in this country since March 2nd.

The following is a list of resignations, appointments, and discharges:

Resignations: Chaplain Robert N. Ward, Chaplain I. H. Webber-Thompson.

Discharges: Rev. Cyril B. Harris, Chaplains Andrew S. Gill, Alfred S. Lawrence, Edwin S. Lane, Edward J. Burlingham. Rev. James F. Plummer, Chaplains John Mitchell Page, Rolfe P. Crum, Arthur B. Rudd, Henry K. Sherrill.

Appointments: The Rev. Howard S. Wilkinson at U. S. A. General Hospital No. 10, West Roxbury, Mass.; term of service to begin February 1, 1919. The Rev. Elijah H. Edson to succeed the Rev. Edward J. Owen at Camp Lee. Term of service to begin March 31, 1919.

The Commission expects to continue actively engaged in war work until the meeting of the Convention in October.

The programme is rich in attraction. The Rev. William A. McClenchen, D.D., of Baltimore, offers a course of study in the Gospel of St. Mark; the Rev. Leicester C. Lewis will present a series of lectures on Creative Impulses in Modern Church History; the Rev. David L. Ferris in a course on Personal Religion will discuss the Spiritual Note in Parish Organizations; Chaplain Bell will lecture on matters having to do with Reconstruction, the title of his series being *And Now That the War is Won*. Mrs. John M. Glenn will present *Some After-War Problems of the Nation* from the field of Social Service, and Dr. William C. Sturgis of the Church Missions House will lead a general discussion class to consider the mission of the Church. There will also be a series on normal courses. The Rev. Charles H. Boynton, Ph.D., will give a series of lessons on the Elementary Principles of Teaching, and the Rev. Dr. Bradner will present a course on the Content and Method of Bible Study. His class will also attempt to help those who desire knowledge of how to teach the *Christian Nurture Series*. The Rev. John W. Suter, Jr., will present a similar course, which is open only to duly appointed delegates for parishes. Miss Frances H. Withers will offer a course for those seeking to fit themselves for work as superintendents of Church schools. In addition to this there will be six different demonstration courses offered by experts in Church teaching. The conference opens on the afternoon of Thursday, June 19th, and closes after breakfast on Monday, the 30th. The registration fee is \$5, and application for enrollment should be made to Miss Marian De C. Ward, 415 Beacon street, Boston.

Along with this conference will be held the sessions of the Summer School for Church Music, with courses on the New Hymnal, on the History and Interpretation of Church Music to the Reformation, on the Technique of Choral Interpretation, and on Practical Details for Organist and Choirmaster. The instructors are Hamilton C. Macdougall, Mus.Doc., the Rev. C. Winfred Douglas, Mus.Doc., and Richard G. Appel, A.M., the director.

PRIZES FOR BOOK MANUSCRIPTS

To aid in solving after-war problems, the American Sunday School Union is offering \$2,000 in prizes for book manuscripts.

It will give \$1,000 for the best manuscript on *Christianity and Modern Industry: How to Apply Christian Principles to the Relations of Employer, Employee, and Consumer*. This work is to deal with actual achievements, as well as with principles and methods, and shall include the rural as well as the urban situation.

Another \$1,000 will be divided into two parts, \$600 for the best manuscript, and \$400 for the next best, on *Everyday Heroism: The Challenge to the Heroic Presented by the Common Tasks of Life*. This manuscript must have a special appeal to young people and shall emphasize the present-day calls to community service and world-wide brotherhood.

All manuscripts must reach the American Sunday School Union, 1816 Chestnut street, Philadelphia, not later than December 1, 1919. The results will be announced as soon thereafter as the judges reach their conclusions, and the prize volumes will then be published and sold at prices which will promote their wide circulation. Fuller details may be secured by writing to the Society's headquarters in Philadelphia. These prizes are offered under the John C. Green Income Fund, under which a dozen similar prize volumes have been previously issued.

NOTES FROM NEW YORK

New York Office of The Living Church }
11 West 45th Street }
New York, March 31, 1919 }

GIRLS' FRIENDLY SOCIETY

THE Girls' Friendly Society of St. George's Church, the second largest branch in the country, celebrated its thirty-fifth anniversary on February 25th. For the supper 300 associates and members gathered together, four being charter associates, four charter members, about seventy-five associates and members connected with the branch some time during its history, not now belonging, and six mothers whose daughters are now members. Diocesan officers and the national secretary were guests. Greetings by letter and telegram were received from Dr. and Mrs. Rainsford, Dr. Birkhead, Miss Marshall and Miss Freeland, former secretaries, and other associates.

The programme included an address of welcome from the rector, Dr. Reiland, and several speeches. A sketch and flag drill was given by the candidates and a pageant, *Bear Ye One Another's Burdens*, was given by twenty-three members.

The annual evening of devotion for the society, held in the Church of the Transfiguration on March 20th, was conducted by the Rev. Father Huntington, O.H.C. A very large number of associates and members attended.

FOR UNMARRIED MOTHERS

The Sisters of St. Mary have issued from the House of Mercy a statement of their desire to assume increased responsibilities in the care of unmarried mothers. "The House of Mercy," they say, "needs money, and we ask it with confidence, first, from rectors of churches, because our work is Church work. It is a decadent Church that will not take tender care of its unprotected

girls. Second, (we ask it) from all charitable people, and from all people who ought to be charitable and are not. Strange as it may seem, we are suffering greatly from the multitudinous claims on the liberality of the charitable, and we are, but ought not to be, in straitened circumstances. The House of Mercy should stand at, or very nearly at, the head of everybody's list of charities, because we represent the tender and loving care of unprotected and friendless girls. What more appealing object can there be? It is a fore-doomed civilization that will not make generous provision for the moral safety of its neglected girls."

The Sisters have seventy-five acres of land at Valhalla, near White Plains, upon which they desire to erect suitable buildings and work to support, reform, and convert unmarried mothers. "It does not seem possible," their appeal says, "that the charitably disposed men and women of the richest city in the world will allow the Sisters of St. Mary to plead in vain." The ground at Valhalla is now lying idle.

The Sisters also own valuable land and a large building at Inwood-on-the-Hudson, which is now used as a home for neglected girls and unfortunate women. The Rev. William Montague Geer, D.D., is president of the board of trustees.

WELLESLEY CONFERENCE FOR CHURCH WORK

THE BISHOP OF MASSACHUSETTS (*ex officio*), the Bishop of New Hampshire, and the Bishop of Rhode Island head the committee in charge of the Conference for Church Work which meets this year at Wellesley College, Wellesley, Mass., from June 19th to 30th, and formerly met in Cambridge.

CHRISTIAN SCIENCE CHURCH BUSINESS MATTERS IN COURT

Two Bodies Differ as to Control— Chaplain Couve Speaks in Ca- thedral—Death of Rev. W. H. Burbank

The Living Church News Bureau }
Boston, March 31, 1919 }

A MOMENTOUS question has suddenly arisen in the Christian Science Church, the Mother Church of Boston.

Unlike the apostolic crisis over the problem of circumcision, the question is not racial. Through the fortunate outlet of absent treatment the racial question among Christian Scientists will hardly ever become formidable. Unlike the momentous issues of Nicea and Chalcedon, the question is not doctrinal. The doctrinal problems can never rattle the most conscientious Christian Scientists, for how could Christian Scientists consistently argue over the meaning of Science and Health? Certainly the founder of Christian Science was wise in editing a book which is so vague that no one can have any definite footing for a fight. And, unlike the fierce conflicts of the Reformation, the question is not ecclesiastical. The Reformation victory for individual freedom of thought and conscience can hardly ever be the primary cause for an issue in the Christian Science Church, for unless an Idea is clothed in flesh and blood—real flesh and blood—its a Pacifist!

The momentous issue has arisen in the Christian Science Church where one would least expect it, and yet logically in the only place where it could possibly have arisen, in the material world of business.

A fight for the control of the business and publications of the Christian Science Publishing Society, which the parties and their counsel have failed to adjust out of court, finally reached the Supreme Court last week, and was immediately given to the public through double column headings in practically all of the Boston papers.

The trustees, who have been managing the society under a deed of trust created in 1898 by Mary Baker G. Eddy, the founder of the Mother Church, brought a bill in equity against the directors of the First Church of Christ, Scientist, known as the Mother Church, alleging in effect that the latter seek control of the society and its publications.

The value of the business and publications of the society, which is the bone of contention of the two bodies created under separate instruments by Mrs. Mary G. Baker Eddy, may be seen from the allegation of the complainants that as trustees of the Publishing Society they turned over to the defendants as trustees and directors, as earnings and profits from the conduct of the trust for the six months ending October 1, 1918, \$450,000.

It appears that both sides have conferred with and acted on advice of counsel, and efforts to harmonize their views were futile.

Judge Braley has issued an order restraining the directors by an injunction from taking further action until a hearing is arranged.

The Boston Evening Transcript in one of its bright editorial squibs asks this question: "Is the Supreme Court fight between the Christian Science trustees and directors to be deemed manifestation of matter or merely a condition of mind?"

I dunno!

CHAPLAIN COUVE IN BOSTON

On Thursday, April 3rd, Chaplain Couve, a French army chaplain, speaks in the Cathedral on his *Experiences in the War*. He will be introduced by the Rev. Edward T. Sullivan. Not long ago the chaplain preached at Appleton Chapel, Harvard University, and made a deep impression. His is a pathetic story, of devastation, destruction of churches, and need. "We need everything," writes Pastor Nick from Lille, "food is at famine prices, clothing and bedding are gone, furniture, even kitchen utensils, transported to Germany. Prisoners are returning lame, crippled, blind, staggering from starvation. This condition prevails in all the cities of the north of France; misery and underfeeding are everywhere."

DEATH OF REV. W. H. BURBANK

The Rev. William Henry Burbank, assistant at Christ Church, Cambridge, died Wednesday at his home. He was born in Vermont 65 years ago and had been assistant at Christ Church for the last year and a half. Mr. Burbank is survived by his wife, three daughters, and two sons.

Funeral services were held in Christ Church, Friday afternoon, Bishop Babcock officiating, assisted by the rector, the Rev. Prescott Evarts.

EASTERN CHURCHMEN ADDRESS LENTEN GATHERINGS

The Rev. Frederick W. Fitts, rector of St. John's Church, Roxbury, reports most in-

teresting Wednesday evening services in Lent. At the beginning of Lent he explained the unusual character of these services as follows:

"On Wednesday evenings in Lent (except March 26th) we are to be honored by having as our guests a bishop and some priests and laymen of various Eastern Churches, who have congregations in Boston. They will tell of their work and of the services, customs, etc., of their respective communions. Some of these priests will have an interpreter with them. The Eastern Churches are parts of the Holy Catholic Church, each having its own head or Patriarch. They have preserved the Orthodox or Catholic faith in the east against great odds, and some of them under Mohammedan domination."

MEMORIAL SERVICES PROPOSED

General Edwards has suggested that the Boston churches hold memorial services for the members of the Twenty-sixth Division who have died in the war, on the Sunday previous to the parade of the division, probably the first Sunday in May. The Rev. Alexander Mann, D.D., rector of Trinity Church, wrote in Saturday's *Herald* approving General Edwards' suggestion: "This suggestion, it seems to me, effects two desirable things. First it gives precedence to the service which honors the dead, and secondly it removes from the parade itself any suggestion of gloom and makes it what it ought to be, a joyous homecoming. I feel sure that the churches of all Christian communions will welcome General Edwards' suggestion."

RALPH M. HARPER.

PHILADELPHIA DIOCESAN CHURCH CLERGY INSTALLED

Bishop Rhinelander Outlines Ca- thedral Plans—End of Every- Member Campaign—Formation of Cathedral League

The Living Church News Bureau }
Philadelphia, March 31, 1919 }

ON the afternoon of the Feast of the Annunciation, the Rev. Dr. Richardson was installed as vicar, and the Rev. Samuel B. Booth as assistant to the vicar, in the Diocesan Church of St. Mary. Bishop Rhinelander conducted the service of installation and preached the sermon. Bishop Garland read the lessons, and the Rev. Dr. Perry, President of the Standing Committee, and the Rev. Dr. Hodge, rector emeritus, assisted in the service.

Before a large and attentive congregation, the Bishop spoke of the purpose and aim of a Cathedral of which the Diocesan Church is but a small beginning. Taking as his text "My house shall be called a house of prayer for all people", he said: "The community as a whole cannot be reached by the Church as a whole unless the Church has a strong spiritual center which its influence can radiate. The Church at present does not and cannot reach the community as a whole. Our parish churches cannot reach the community as a whole. The Church as a whole does not make its voice heard or its influence felt at one of the most critical times in history. There is no point of contact between popular currents of thought and the

Church's mind and heart. This lack ought to be supplied at once. Delay is dangerous. We are faced with an emergency. Never was the message of the Gospel more needed by disillusioned, doubtful, even desperate men and women. Never has this restless world been so tempted to seek peace elsewhere than in the Church.

"The diocese needs a center, where it may gather up and mobilize its spiritual resources of all sorts and put them at the service of the community. We need a central pulpit for the clear teaching of Christian truth. Vitality connected with this is the need of promoting genuine Christian education in our schools and colleges. Nothing is more pressing and important and few realize our great opportunities for leadership in this direction. I would like to see added to our staff an additional member who would give his time to this work.

"The Diocesan Church will serve as a power station for social service, addressing itself not only to the elimination of wrong conditions but to the actual eradication of social sores, which are oftentimes spiritual in their origin. Chiefly it will be a central sanctuary, a house of prayer for all, open to all people at all times. On that it must depend for its security and strength.

"All this can be realized in a true measure only in a genuine Cathedral. I hope we shall not have to wait too long for it.

"But meanwhile in this Diocesan Church, from this day forth, the movement is started, the work begins. We have faith to believe it is wisely planned and that it will

be wisely directed by the brethren who have been installed to-day. I know I may call upon you all to give your prayers, your sympathy, and your support to us who now take up this work. May our work be always for the glory of His Holy Name."

An offering was taken for the endowment fund of the Cathedral. The income from funds contributed for the Cathedral project will for the present be used for the support of the Diocesan Church.

EVERY-MEMBER CAMPAIGN CLOSES

The Every-Member Campaign came to a close last Sunday after weeks of spiritual preparation and two weeks of public gatherings in nine centres scattered over the diocese.

During World Week, the last week of the campaign, clergymen and laymen from other cities told of the wonderful results attained in similar campaigns in their cities. For the most part the district meetings were well attended, and, while it is too soon to report what the results were of the canvass of every member last Sunday, undoubtedly parishes which adhered faithfully to the full schedule have been very materially benefited and the interest in missions has increased proportionally. Much, however, is beyond the power of man to tabulate, for

an increase in things of the spirit cannot be reckoned in dollars and cents.

In many parishes, services for children were a conspicuous and helpful part of the programme. The children were asked to attend three catechetical services of instruction in the world work of the Church. The Rev. Horace W. Stowell reports that 10,000 bronze medals were awarded to the children who attended the instruction and learned a missionary catechism, read four Scriptural passages, and used daily a special missionary prayer. The medal, an attractive one, inscribed with a map of the western world, is covered with a large cross dividing the medal into four quarters. In the lower left hand quarter are the words "Winners of the World".

CATHEDRAL LEAGUE

A meeting of well-known Church people was called last Wednesday in a private home to give Bishop Rhinelander an opportunity to outline his plans for building a cathedral on the parkway site secured some time ago. As a result a Cathedral League will be formed to push the project to successful completion. Bishop Rhinelander has been asked to appoint a committee to arrange for organization of the League.

CHARLES A. RANTZ.

BISHOP ANDERSON ON PARISH ORGANIZATION AND BOUNDS

In Pastoral Letter to the Clergy—Dr. Stone Preaches About Roosevelt—City Honor Roll

The Living Church News Bureau }
Chicago, March 31, 1919 }

IT is puzzling to the average priest and member of the American Episcopal Church that this branch of the Anglican communion, so progressive in some respects, should be so backward in others. Like the government of American cities and large towns, hindered and hampered still by the curse of party politics, which have no place or reason there, the efficiency of the Church's work, in each diocese and in the Church at large, has been hindered and discounted not only by malign partyism but by a lack of consistent definition, from the outset, of parish boundaries and limits, as to the boundaries and spheres of parochial responsibility.

Heretofore the bishop, or a neighbor priest, or the priest or rector in charge of a new congregation, might incidentally tell what were the parish bounds, and what its responsibilities, but those were not specifically declared or defined from headquarters, and the parish has consequently grown up with a hazy or indifferent idea of its bounds and little knowledge of its corporate responsibilities. Hence came much pronounced congregationalism, much unfortunate parish rivalry, and also a general haziness as to diocesan relationship and responsibility.

The matter of established zones of parochial responsibility has been under informal consideration for over two years, says Bishop Anderson, in an instructive article on this whole subject. In a pastoral letter to the clergy the Bishop writes:

"It was formally presented to the convention of 1918, in the Bishop's annual address, accompanied with a suggestive parochial chart of the city. The result of these prolonged deliberations was that the Bishop

and Standing Committee have determined spheres of parochial responsibility for each parish and mission 'in all places containing more than one parish or mission.'

"Before determining these boundaries the assistance of the clergy has been obtained through correspondence conducted by the Suffragan Bishop with all the clergy concerned. Wherever there was agreement between the neighboring clergy, such agreement has been accepted. Where there has not been agreement, the Bishop and Standing Committee have used their best judgment.

"Some explanation of the purpose of established boundaries may not be amiss here, even though it be a repetition of what has been said before.

"These boundaries are not meant to exclude contributions of workers or money from without. The parish is free to use such material as may be available for its work within a given territory. It is hoped, nevertheless, that the establishment of territorial limits will tend to develop a sense of membership in, and allegiance to, the parish in which the individual lives.

"The boundaries are designed to enable the Church to cover the entire city, to reduce overlapping, to concentrate energy, to focus endeavor, to develop a consciousness of responsibility for the community, and to bring the corporate impact of the parish upon a specific field. It is not merely a question of a map. It is a plan of operation. Its purpose is to elevate the parish above the haphazard of a constantly changing list of names, to save it from individualism and disintegration, to visualize its task in the eyes of the parishioners, to relate the Church to the parish and the parish to the Church. It is the coordination of the parts to the whole. Just as the Church at large covers every square foot of the country by assigning definite territorial responsibility to dioceses and districts, so the diocese should cover every square foot of its territory by assigning definite parts thereof to each parish and mission.

"This concept of a parish calls for organization rather than organizations. There are probably too many organizations. There is certainly too little organization. At any rate all the organizations should be related to a specific field, to a specific task, and to the main organization.

"The recognition of spheres of parochial responsibility within a city like Chicago facilitates the missionary work of the diocese.

"The action of the diocesan convention has a bearing on parochial reports. A parishioner is a member of the Church residing within the bounds of his parish. If, however, he should habitually attend and support some church other than his own parish church, he is disfranchised in his own parish. It would appear that he has a vote in the parish church he habitually attends and supports. This may be inconsistent, but such inconsistencies invariably accompany reforms in their earlier stages. In making annual reports all baptized members living within the parish should be counted as parishioners. Information should also be given as to the exact number of parishioners who habitually attend their own parish church. The report would thus show two items—total number of baptized persons in the congregation and total number of baptized persons in the parish.

"Let it not be supposed for a moment that organization, be it ever so perfect, will in itself build up the Kingdom of God. The most perfect machinery will not run without power. Power without machinery will accomplish something, but machinery without power will accomplish nothing. Back of organization there must be men—bishops, priests, laymen—of profound spiritual convictions, men who see clearly the relation of the Church to the community and to civilization, men who count it a privilege to serve Christ."

DR. STONE'S SERMON ON ROOSEVELT

One of the most impressive sermons on Theodore Roosevelt was recently delivered at St. James' Church by the scholarly rector, the Rev. J. S. Stone, D.D. By a keen, true analysis he showed the greatness of the man. "He cut straight and clean. Men were with him altogether or they were not with him at all. . . . In his public life as well as in his private life, Theodore Roosevelt had neither sympathy nor patience for anything that was not clean, honest, open, or above board. He denounced wrong-doing in all its forms. . . . He was the incarnation and interpretation of the ideals and aspirations of this country. I do not say more so than other men, or more exactly than other men; but in so emphatic and definite a manner that the country regards him as illustrative of a type, not so much unique or exceptional, as desirable and worthy of emulation."

HONOR ROLL DRIVE

The War Record Committee, with headquarters at 1130 North Clark street, Miss E. V. Rumsey, secretary, and operating under the woman's committee of the Council of Defence, is collecting material for a War Record. It asks for the names of all men or women in the city who have rendered military or civilian war service, asking, too, for details in the form of letters, clippings, photographs, etc. The committee is seeking the help of the churches in making up this collection, and in a letter to them says:

"In addition to three thousand drafted men, whose names have been secured from the local boards, there is a heavy percentage of volunteers who have given gallant military service. Where being no complete local record of these volunteers, the War Record Committee asks their families and friends

to help collect this material. . . . We are authorized to state that these records will be exhibited and preserved in the fire-proof building of the Chicago Historical Society."

REV. B. I. BELL AT THE MAJESTIC

The preacher at the Lenten noon-day service this week at the Majestic Theater, has been the Rev. B. I. Bell, who has given a splendid series of addresses—thoughtful, straightforward, even daring, forcible, most eloquent—on The Church as the Bulwark of the Family, the Home, the State, and Religion. Speaking of present-day dangers to the home and the family, Mr. Bell denounced the blind selfishness of married people, who lived for mere indulgence, and condemned, too, the awful perversions of the sex question to-day. Finally he denounced the economic evils which affect the home, and tell against good standards of family life.

H. B. GWYN.

TWO STATUES OF PHILLIPS BROOKS

READERS OF the Boston Letter of January 18th last will recall its account of current discussion concerning two statues of Phillips Brooks, one of which had lost favor with the people and was to be displaced by



PHILLIPS BROOKS
—St. Gaudens.



PHILLIPS BROOKS
—Bela Pratt.

the other, the former going to a new site already available in Cambridge.

The old and the new are here reproduced in engraving. Under the canopy is the old sculpture, erected in 1910, but now deemed unequal to the city's need. Standing in self-sufficient grandeur on its pedestal of Stony Creek granite is the second statue, now cast and ready to erect when a worthy site shall be decided upon.

Strangely, both St. Gaudens, artist of the group, and Bela Pratt, sculptor of the lone figure, died before finishing the task essayed.

AN INVITATION TO THE HOLY COMMUNION

ONE MUST be struck with the invitation to the Communion just sent out by the Church camp pastors at the Great Lakes Station. After the invitation follows a list of places of service—at the Red Cross building, at Camp Lawrence, at the train shed in Camp Luce, at Chaplain Thompson's office, and at the Knights of Columbus building.

"Dear Fellow Churchmen:

"If a messenger came and called you down to the gate some day, and there was

a man who had stopped to see you who had just left your home town, and talked to your mother and seen your dad and shaken hands with your wife or your best girl—as you shook hands with that old friend of your family wouldn't you feel fine? He would be doubly welcome because added to his friendship for you would be his friendship for those you love, and somehow you would feel closer to them because you had been with him.

"This letter is a messenger. It asks you to come Sunday morning, at any of the places listed below, to meet Jesus, to meet Him in the simple way He left to make Himself real to folks, the Communion. Your folks have been talking to Him lately in their prayers. Probably they have been with him in communion, too, not very long ago. He is doubly welcome to men here in camp because He is not merely our friend, but theirs; and we do feel nearer to them when we have touched Him.

"He has been with other people even though they are what we call dead. He has been with the fellows who have died in battle, our comrades, with them even since they died. Somehow it makes us feel nearer to them too, more part of that great crowd

At his funeral on the afternoon of March 26th, St. Michael's Church was packed to the doors. Bishop Perry and the assistant rector, the Rev. Anson R. Howard, had the service. Thirty of the clergy were in the procession led by crucifer and choir. Others were in the vast congregation. There had been in the morning a largely attended celebration of the Holy Communion, at which the Bishop was celebrant. The name of Dr. Locke will ever be a household word in Bristol, along with the names of other heroes of the historic town.

AMONG THE DEAF IN THE SOUTH

DURING EARLY March the Rev. H. Lorraine Tracy, diocesan missionary to the deaf in Louisiana, made a voluntary visit to Birmingham, Montgomery, Mobile, and Talladega, Ala., Atlanta, Ga., and Knoxville and Nashville, Tenn. At each place he was greeted by practically all the deaf people living thereabouts, ranging from nine in Nashville to ninety-one in Knoxville, not counting those attending the State School for the Deaf. At Mobile the electric lights were out of commission, due to the recent destruction of the boiler at the electric plant. But fully seventeen deaf people gathered at St. John's (Rev. Gardiner C. Tucker, rector), in spite of utter darkness in the city, secured lanterns and lamps, and insisted upon Mr. Tracy reading the full evening service. In all 943 people attended Mr. Tracy's services on the trip of 2,955 miles. Mr. Tracy gave seven talks to children at schools for the deaf at Talladega and Knoxville. The incidents of this fourteen days' trip plainly indicated the need of regular Church work among the silent community in the South.

VANDALISM IN ST. PAUL CHURCH

VANDALS entered the basement of St. Sigfrid's Church, St. Paul, Minn., on the night of Sunday, March 23rd, bent on destruction and robbery. With the apparent intention of destroying all symbols of worship, they broke the candlesticks on the altar, as well as certain other ornaments. A \$75 flag hanging over the altar was torn down and trampled upon, and when the lawbreakers departed they carried away a silver communion set. Rather strangely, chasubles to the value of \$700 were not disturbed.

The rector, the Rev. Philip Broberg, reported the matter to the police, but was unable to furnish any clue to the identity of the criminals.

DEATH OF REV. J. B. SHEPHERD

THE REV. JOSEPH BATTELL SHEPHERD, rector of St. Paul's Church, Portland, Maine, died at St. Paul's rectory on Sunday, March 23rd, of uraemic poisoning. He had only recently celebrated the completion of the twenty-fifth year of his rectorship of St. Paul's, and, besides being the second oldest priest in the diocese as regards canonical residence, was the senior of the Portland clergy. He had been, in former years, one of the Bishop's examining chaplains, and at one time was secretary of the diocesan convention. He was 66 years of age, and had been in holy orders for thirty-seven years.

Mr. Shepherd, a native of New York City, was graduated from Wesleyan University, Middletown, Conn., in 1874. After taking post-graduate courses at Harvard and Yale, he entered the Methodist ministry, from which he resigned five years later to prepare for holy orders in our Church. He served at the Church's altars at Port Jervis, N. Y., St. Paul's, Cleveland, Ohio, where

of brave, clean chaps. It does tone us up, to touch, friendly like, their Friend."

DEATH OF REV. G. L. LOCKE, D.D.

THE DEATH on Sunday morning, March 23rd, of the Rev. George L. Locke, D.D., for fifty-two years rector of St. Michael's Church, Bristol, R. I., came as a shock. He had been in a weakened condition for some time, but on the Sunday previous he had taken part in the services for the day, and his parishioners were hoping that his life would be prolonged many years.

Dr. Locke was a graduate of Harvard College in the famous class of 1859. He belonged to the community in which he lived, and took active part in the affairs of the town and of the state. For twenty-five years he was a prominent member of the state board of health, and for thirty years secretary of the Rogers Free Library of Bristol. His only child is the wife of the well-known architect, Mr. Wallis E. Howe. For many years he has been one of the examining chaplains of the diocese, and many priests of the Church will testify to his learning, and to the intellectual benefit they have received from him.

he was an assistant, and at Seymour, Conn., whence he went to Portland.

The last rites were held on Wednesday, March 26th. There was Holy Communion at St. Paul's for the members of the parish, the celebrant being the Bishop, assisted by the Rev. Canon Plant and the Rev. E. A. Pressey. The body lay in state in the church from 8 A. M. to 2 P. M., guarded by brother knights of St. Alban's Commandery of the Masonic order. The funeral was held at 2:30 P. M., the Bishop, assisted by the Rev. Dr. Vernon and the Rev. E. A. Pressey, officiating. In the chancel were the Rev. Canon Schuyler, the Rev. G. C. DeMott, and the Rev. J. S. Warren. The music was by the Cathedral choir, and the interment was at Evergreen cemetery, Portland.

Mr. Shepherd leaves a widow, who was Miss Emma Irene Smith of Vernon, Conn. An only child, a daughter, died before her father.

JOINT COMMISSION'S SUGGESTIONS ON PRAYER BOOK REVISION

THE JOINT COMMISSION on the Revision and Enrichment of the Prayer Book recently held in New York its last session previous to the meeting of the General Convention in Detroit. The report of the commission will appear within a month, in ample time for its consideration by the whole Church. It will contain not only the recommendations of many minor details, some of them technical, but also many new prayers and several new services.

The Rev. John W. Suter of Boston, secretary of the commission, has written in the *Transcript* the following summary of what has been done so far: "This commission was appointed in 1913 and made its first report at St. Louis in 1916. It was a testimony to the changed temper of the Church that this report of 1916 was so much more radical in suggesting change than the last attempt at revision which was completed in 1892. In spite of this fact, the reception of the report by the Church as a whole was most cordial, the expressions from all parts of the Church being on the whole expressions of sympathy and approval. It was also true, however, that not much was accomplished in the Convention of 1916 in the way of the adoption of the offered recommendations. This was not because these were opposed, but because, owing to pressure of other matters, time did not suffice to accomplish much at that meeting. The commission has accordingly gone ahead with its work and is not merely presenting the report which it presented three years ago, but presenting a considerable body of new matter.

"It seems fairly obvious that the willingness of the Church to consider revision of the Prayer Book has been strengthened during the last three years. The war has had not a little to do with this. Those who have read *The Church in the Furnace*, that testimony on the part of the English clergymen, and those who have followed the work of the Episcopal Church in this country during the war, realize that the Church is awake to the demands for reality, and is understanding that no love of mere tradition and no timidity in the face of change must stand in the way of making the book a living instrument for worship and service for the religious needs of to-day.

"The forthcoming report will present very considerable changes, especially as regards the occasional offices. The order for the administration of Baptism is reduced to one service, which is greatly simplified and at the same time offering suggestions for enrichment; two offices of instruction being proposed as a substitute for the Catechism; an entirely new order is presented for the

Visitation of the Sick; and the offices for Confirmation, Matrimony, and Burial are very considerably altered and very helpfully enriched. So far as the services for the worship of the congregation are concerned, while there are many detailed amendments or new permissive uses, their general outline is on the whole preserved, while at the same time the general rubric gives large opportunities for flexibility and free development where circumstances seem to demand new forms of expression.

"To aid towards the use of such new forms, there is to be proposed a sort of Appendix to the book, which will contain a number of new prayers added to the Family Prayer, and also certain short services, such as, for instance, responsive forms of Intercession and Thanksgiving, a new Litany, and the Office of Compline. The work of women in the Church receives recognition through the recommendation of the insertion in the Prayer Book of an office for the admission of deaconesses.

"Freedom in the use of the Psalter was recommended three years ago and was adopted. Further recommendations are now offered, by which parts of Psalms may be used where omissions seem desirable because of passages of imprecation or for

other reasons. Furthermore, the text of the Prayer Book Psalter itself has received careful study, and revision of the text is recommended—a revision which retains in general the beautiful and appealing translation of the Prayer Book version, but which corrects some of the abstruse and difficult passages.

"Tables are provided giving instructive outlines of the Church Year, and various amendments are suggested in collects, epistles, and gospels, as well as a few new collects for special days or occasions."

MEMORIALS AND GIFTS

TRINITY CATHEDRAL, Duluth, recently received a handsome font cover of Flemish oak and polished brass, and a brass ewer, both executed by Spaulding & Co. They were presented by Mrs. Parker M. Paine, the font cover in memory of her sister, Mrs. Vida Mary Gurlitz, and the ewer as a memorial to her little daughter, Vida Katherine Paine.

ST. JAMES' CHURCH, West Somerville, Mass. (Rev. William H. Pettus, rector), has been presented with 150 copies of the new Hymnal, by Mr. Henry E. Crowley, a communicant, in memory of his father, the late

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Mr. John Crowley. A large Hymnal for use at the organ has been given by Mrs. Martha B. Higgins, a communicant of the parish, in memory of her husband, the late Mr. John Ford Higgins.

ALBANY

R. H. NELSON, D.D., Bishop

Archdeacon Greig Conducts Parochial Mission in Amsterdam

THE VEN. J. H. GBEIG, Archdeacon of Worcester, England, conducted a four days' mission in St. Ann's Church, Amsterdam (Rev. Edward T. Carroll, D.D., rector), closing on March 25th. The addresses, clear expositions of the Christian life and Christian duties, were followed closely by many non-Church people as well as by the Churchmen of the community. On Sunday there were four services—an early celebration; a mid-day service at which the Archdeacon spoke on The Effect of the War upon the Religious Life of England; evensong at 4:30, at which the topic was What It Means to Be a Christian, and a later evening service when consideration was given to the League of Nations in connection with the teachings of the Church. There were three services each week-day, one afternoon service being set apart for instruction of the children. The Archdeacon's home is near Kidderminster, Worcestershire, the center of the carpet industry in England. Amsterdam is one of the chief carpet centers of America, and a large proportion of St. Ann's parish is composed of people who came from Kidderminster. When the Archdeacon was in America in 1916 with the Bishop of Worcester he spent a day in Amsterdam, and when arrangements were made for his present extended preaching tour he requested the committee to arrange his time so that he might spend a short time with the parish in America which probably has the largest proportion of Worcestershire people.

THE CHURCHES in Albany united in publishing a leaflet of Lenten services. It includes a list of all services held in each parish church, and also enumerates the union services in which all parishes unite; these including Ash Wednesday services and daily noon-day services at St. Peter's Church, Thursday evening preaching services and Good Friday preaching of the Passion at the Cathedral, and a Holy Week preaching mission at St. Paul's Church, when Dean Fosbroke will be the missionary.

CENTRAL NEW YORK

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

Zion Church, Rome

THE SPARGO WIRE COMPANY employees were given a noon-day address, on March 21st, by the Rev. Karl G. Heyne, assistant at Zion Church, Rome. He emphasized the cause of what was happening "over there" a year ago. Pointing out that the nation which was the cause of these troubles drifted away from Christian ideals and from the true God and became thoroughly selfish, he said that the same ruin would fall upon individuals if they sought to live for self alone. Bishop Fiske will preach in Zion Church on Wednesday of Holy Week, and on Maundy Thursday Bishop Olmsted will visit the parish for Confirmation.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Conference of Church School Workers—Duluth-Superior Clericus—Installation of Dean Couper

ON MARCH 20TH a conference of Church School workers and teachers was held for

the parishes of Christ Church, Hibbing; St. John's, Eveleth; and St. Paul's, Virginia. The meeting was in the guild hall of St. Paul's Church, Virginia, and the Rev. Everett W. Couper, chairman of the diocesan Board of Religious Education, was the principal speaker.

THE CLERGY of the cities of Duluth, Minn., and Superior, Wis., have organized as the Duluth-Superior Clericus, and plan to meet for closer fellowship on the third Monday of each month. Dr. A. W. Ryan is the president, and the Rev. M. W. Ross is the secretary.

THE REV. EVERETT W. COUPER, for the past year at the Cathedral as the Bishop's vicar, was recently elected Dean of Trinity Cathedral and at a special service on the evening of the Feast of the Annunciation the Bishop, assisted by the clergy of the city, formally installed him. During the past year a debt of more than \$8,000 was paid off, and in September the Cathedral was consecrated. Congregations have steadily increased and the spiritual life has been manifestly strengthened. With the formation recently of a men's club starting with more than thirty members, the working forces of the Cathedral are considered fully organized, there being open to every age and natural group an opportunity for service through some organization. It is hoped, as soon as suitable men can be found, to associate with the Dean one or two young clergymen who will care for the missions in and accessible to Duluth.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Bishop Francis Addresses Mass Meeting at New Albany

BISHOP FRANCIS gave the principal address, on Opportunities and Responsibilities in Reconstruction, at the mass meeting of Christian citizens held in St. Paul's Church, New Albany (Rev. Frank J. Mallett, rector), in the afternoon of the Third Sunday in Lent, under the auspices of the Community Welfare League.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem

According to the testimony of hundreds of people living in the southland and elsewhere, J. F. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

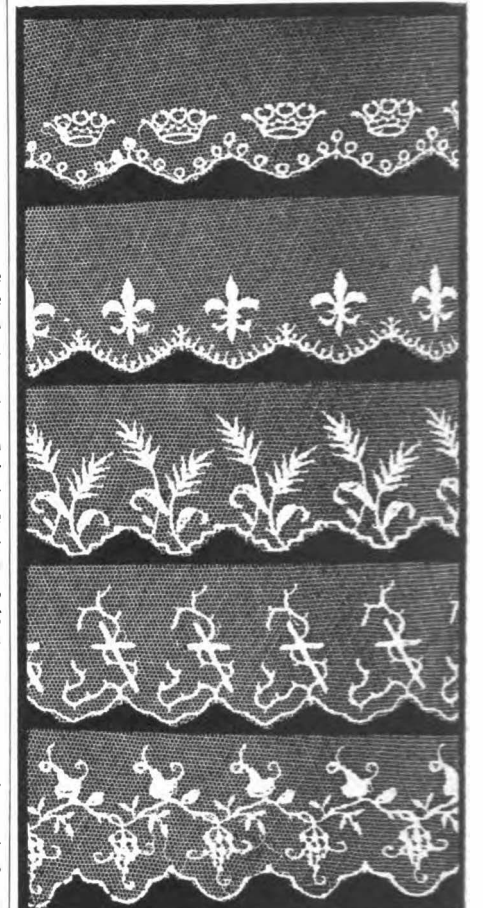
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LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Renewed Vigor in Down-Town Parish

ON THE Fourth Sunday in Lent the rector of St. Ann's Church, Brooklyn, the Rev. G. Ashton Oldham, presented to Bishop Burgess for confirmation a class double in size that of last year, and the largest the parish has had in many years. The class is a sign of encouraging awakening and vigor in a down-town parish. On the evening of that day the Rev. Stuart L. Tyson, D.D., was the preacher.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Gold Star Service

A MEMORIAL SERVICE was held at St. Paul's Cathedral, Detroit, February 2nd for the eleven young men of the city who died in France in the service of their country. One of them, Lieut. Frederick T. Edwards, was the son of Dean Edwards and a student at the General Seminary. By a singular coincidence he died of his wounds on the morning of October 6th, the day on which it had long been planned that he should begin his ministry by assisting in the services and preaching in his father's place.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Federal Council of Churches Endorses Noon-Day Services—Men's Club

THE FEDERAL COUNCIL of Churches in Milwaukee will unite in support of the noon-day Lenten services given by the Church in the Majestic Theater during Passion and Holy Week. Some time ago members of the council met at All Saints' Cathedral to consider problems of reconstruction in relation to the churches. The discussion was preceded by a service of intercession in the church. Baptists, Congregationalists, Reformed churches, Lutherans, Methodists, Presbyterians, and the Christian Churches will unite in making Holy Week a week of prayer.

LIEUT. LLOYD FAITHORN, of the intelligence department, returned from overseas, recently, addressed the men's club of St. Stephen's Church, Milwaukee, and told how the armistice halted a gigantic attack on Metz planned to begin November 12th. "The attack would have extended from the Swiss border to Verdun," he said. "Four divisions were massed one behind the other, and we calculated on losing about 45,000 men."

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Hospital Visitations—Missionary Intercessions

A NEW SCHEME for hospital visitations in Pittsburgh is being tried out, to bring the patients in city and suburban hospitals more closely into touch with rectors and pastors. Through a central agency notice of the names and Church affiliations of incoming hospital patients is sent to the denominational headquarters concerned, which in the case of the Church are the Church Rooms, 317 Jenkins Building. The development of the plan is in the hands of the Clerical Union, who have supplied the librarian at the Church Rooms with a list of clergymen willing to look up hospital cases in their neighborhood. The plan works somewhat in this wise. If, when a case is reported, the patient's parish connection is given, the rector of that parish is notified; but if only the residence is given, the clergyman to whom that hospital has been assigned looks up the case and makes re-

port to the appropriate parish authorities. The plan has been in operation only ten days, but twenty-two cases have been reported and cared for.

IN CHRIST CHURCH, Greensburg (Rev. Dr. W. F. Shero, rector), the first of the days of intercession which the Board of Missions requested should be held on the last Wednesdays of March, April, and May, was observed on March 26th. The opening service was the Holy Communion, with address at 10 o'clock. From the close of that service continual intercessions were made in half hour periods until at 4 o'clock evening prayer was said by the rector, with an address. The parish expects to observe the other appointed days in similar fashion.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Clergy Favor League of Nations

AT A MEETING of all but three of the diocesan clergy, resolutions introduced by

EASTER CARDS



E regret to say that, so far as we can find, there are no new Easter Cards this year such as we are willing to offer to our customers. We are fortunate enough to have on hand a fair-sized supply of MOWBRAY'S EASTER CARDS of other years, probably insufficient to supply the demand, but enough for those who order reasonably early. We have classified these by letter or number, as below.

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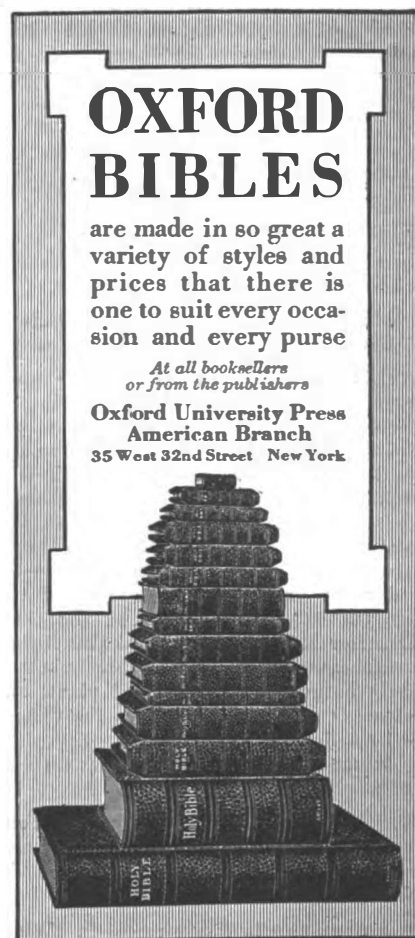
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the Rev. John M. Hunter were adopted with no voice of dissent, advocating the establishment of a League of Nations for the purposes set forth in the Paris conference, and favoring entrance by the United States into such a league as will be adequate to safeguard the peace that has been won, and the security and orderly development of all self-determining peoples.

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St. Luke's Hospital Outgrowing Its Equipment— Diocesan Council—Noon-Day Services

AT THE recent meeting of the Church Charity Association, which operates St. Luke's Hospital in Kansas City, it was voted to amend the charter to make the hospital legally as well as in name a diocesan institution. The name of the association is to be changed to that of the hospital; and hereafter the board of trustees is to be elected by the council of the diocese—the members to be chosen for a term of two years, but only two places to be filled each year, after this next council. The Bishop remains *ex-officio* president. St. Luke's is rapidly outgrowing its site and plant, and the time is not far distant when the Church will be obliged to provide a new and thoroughly modern building. This was recognized at the annual meeting.

BY ACTION of Bishop and Standing Committee the annual council has been deferred one week, to meet in Christ Church, St. Joseph, on May 20th.

THE NOON-DAY Lenten services in Kansas City, held this season in a room on one of the busiest streets down-town, are by far the best attended of any year. The Bishop opened the series, and, save on Wednesdays, the services are taken by the local clergy. One Wednesday nights there is a union service in one of the parish churches, with an out-of-town preacher, all of them clergy of the diocese, except that in Holy Week Bishop Wise will be the preacher.

THE BOY SCOUT MOVEMENT AND THE CHURCHES

TO-DAY, AS never before, the nation has begun to realize the potentiality of its boyhood. Pertinent indeed is the question: what will be the effect of this when, in a few years, it becomes dynamic? One instinctively wonders whether the boys of this day are being properly prepared for the unparalleled responsibilities so soon to be theirs.

We feel the need of providing our boys with a training that will give them physical preparedness for the service of the nation without running the danger of imbuing them with the spirit of militarism. The Boy Scout Movement meets this need of the hour. It has had its effectiveness during the war and has won for itself a large place in our national life. It is the one movement which, while emphasizing physical development and moral principle, also deepens the relationship of the boy to the Church. Its statement of principle, its forms of obligation, and its whole spirit are such as to attach the boy more closely to the Church and secure his interest in it. Its administrative machinery is so adjusted as to make effective this relationship.

Of all the many good movements engaged in the arduous task of boy training, there is, perhaps, none quite like the Boy Scouts of America. This movement has mapped out a thoroughly feasible plan, practical in every application, whereby boys will be inspired with a real desire to become good Christian citizens. The scouting programme offers

the boy a host of wholesome activities in which he, as a natural boy, is intensely interested. It stresses particularly life in the open—woodcraft, camping, hiking, and other pursuits, whose enjoyment requires an intelligent acquaintanceship with nature. A Scout does not take up these things in a haphazard fashion: he soon grows to look upon nature as the handiwork of God and derives untold inspiration from it, when rightly guided.

An outdoor life, led wisely, gives rise to many good works. The ideal of service to others stands out prominently in the scouting programme. Before a boy can officially become a Scout, he promises on his honor to do his best—

"1. To do his duty to God and his country, and to obey the Scout law.

"2. To help other people at all times.

"3. To keep himself physically strong, mentally awake, and morally straight."

It should be noted that the boy is not obliged to promise to do all these things, but to do his *best* to do them. This of course means that he will try all the harder to do them, for to do otherwise would be to confess being only one's second best. Practically, this pledge takes the form of the daily good turn and larger acts of service. Throughout the war, Scouts did yeoman service in all the liberty loan and thrift stamp campaigns. They collected carloads of fruit pits for gas mask manufacture; they located acres of black walnut trees for use in making airplane propellers; they circulated literature broadcast for the Committee on Public Information.

Such an influence as this brings out the best in any community. The boy takes pride in himself and, as a natural consequence, in his environment. He straightway sets out to better the conditions which he finds round about him. Clean-up, safety first, health, and other similar drives have been pushed to a successful conclusion in numerous cities and towns. Scouts tackle these things, not as matters of necessary

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routine, but with a spontaneity and enthusiasm that inevitably bring results.

The plea of those who have this movement nearest at heart is not so much for more boys—it is for leadership for the many boys who are eager to become Scouts. The need for scoutmasters was never so urgent as it is now, at the dawn of a veritable new era. If scouting is to expand until it becomes a factor in the development of the American youth, leaders of the highest calibre must step forward.

The Church is the obvious place to turn for such leadership, and the Church need have no fear that it is directing its energies in the wrong direction. A prominent clergyman of Oklahoma City said recently:

"I regard the Boy Scouts of America as being worthy of the fullest endorsement of the Church. It is a part of the Church of God without any denominational brand upon it. Character construction on righteous lines is the biggest task of the Church, and the dominating purpose of the Boy Scout movement. If we pay more attention to this work of construction at the beginning of the boy-life we shall have less reconstruction work in the lives of moral and spiritual wrecks."

There is room for a much wider support of scouting on the part of the Churches. If the citizen of to-morrow is to be a leader in the Church, the Church must not fail him now. In furnishing the right sort of leadership to the Boy Scouts of America, the Church will fulfil a great trust.—CHARLES S. MACFARLAND, *Field Scout Commissioner.*

THE OLD ORDER AND THE NEW

THE SWEEPS of history are of cosmic proportions, and between the causes and the things that grow out of them thousands of years must sometimes intervene. The Kaiser and his henchmen are guilty enough—let no man think of denying that—but these Prussian criminals are the product of criminal conditions which reach far back into the past.

Turn and look at that past, not in Germany alone, but in all the countries of Europe. What a strange, almost unthinkable affair man's past history is, and how cruel and heartless, how brutal and selfish! Through what long wretched ages were men "butchered to make a Roman holiday"; slaughtered by the millions to uphold idiotic dynasties; to keep certain princes in their palaces; to add to the territory of this or that ambitious court.

Think of the cruel burlesque of the middle ages, with its tawdry knights and ladies, its brutal kings and barons, its tinsel chivalry and tournaments—and its wretched serfs, enslaved, degraded, and miserable.

Think of the completeness of the suppression of man's thought, of man's individuality, of man's very selfhood; the programme being to exalt the few, and to debase and keep debased the many.

All these things were the sowing—a sowing that had to have a harvest. And the harvest is now.

Humanity is looming up, and its worth and its rights are moving to the center of the stage.

God is abroad—the God that lives and works in men's hearts and souls, in the hearts' purest impulses, in the souls' noblest aspirations.

Out of a new land a new light has dawned upon a shattered world. A new civilization is coming, in which conscience is to speak aloud in affairs of state, nations are to clasp hands as brothers, and right is to sit in the judgment seats.—*Christian Herald.*

THE RELIGIOUS EDUCATION OF CHILDREN

IT IS A mistake to meddle too much with children's religion. Most of us adults have lost the key to their simple faith. As our race grows older the religious instruction of children will more and more take a very modest place as an attempt reverently to answer what seem to the mere adult impious juvenile questions.

Children learn more about honesty in street-cars and railroad trains than in schools for moral instruction; they learn more about kindness from the talk of the family at breakfast than from well-meant illustrations in the Sunday school papers; they learn more about prayer by seeing others pray than by the talk of those others about prayer.

Father, oblivious to all around him, on his knees at church; Mother kneeling with us, and talking trustfully in a cheerful, friendly way to someone unseen at eventide; such experiences make children ready to believe that they too might kneel and talk without doing anything very "queer"; and, after a while, they will begin to ask shy or bold questions about God and about Jesus.

Answers to children's questions about religion should be reverent and mystical. One little girl who has not had her religious life much interfered with told me confidentially that she always thought of God as among roses and if anything had bothered her at school she told Him about it. A boy of the same age felt that God was the head engineer in the big power-house that runs the world, and he tells Him he is sorry if he has made any mistakes.

It is unwise to try to rationalize God. God must be expressed in what for each one of us is a beautiful picture. The most that we can do is to suggest beautiful forms of devotion, and to guard the child from the influence of the vulgar irreverence of ignorant adults as well as from a lot of their cast-iron dogmatism.

The Church school is the great opportunity to assist the home in giving the right trend to the religious life of children. There children are perhaps first taught the art of common prayer. There they are taught to kneel together, to hear the Heavenly Father frankly and reverently mentioned in ordinary speech. There they see their teachers and parent-visitors kneel with them at prayer. There they are never taught to do stunts for the benefit of adult audiences, however "cute" those stunts might be; there through the influence of other God-filled lives they begin their own inner adventure, and are reassured of the validity of their own mystical experiences by the common hymns and prayers and social friendliness of all.—J. EDGAR PARK, in *Good News.*

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