



The Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 15, 1920

NO. 21

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

Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

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

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

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DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Tuesday morning for the issue of that week.

Address advertising business to C. A. Goodwin, Advertising Manager.

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MILWAUKEE, WISCONSIN, SEPTEMBER 18, 1920

NO. 21

EDITORIALS AND COMMENTS

The Lambeth Programme for Unity

WE have published in THE LIVING CHURCH the Lambeth Appeal to All Christian People (August 28th), the Encyclical Letter (Sept. 11th), and the Resolutions adopted (this issue). These comprise all the action for which the collective bishops of the Anglican Communion have made themselves responsible at their recent conclave in the Lambeth Conference. Interesting and important also are the reports of the various committees that led up to the resolutions adopted, but which are much too long to be reprinted in these columns. The entire body of these papers is officially published as the *Report of the Lambeth Conference, 1920*, by the S. P. C. K. and the Macmillan Company, a copy of which lies before us. There is within these pages very much that is of great interest, some of it quite remarkable. Easily, however, the main theme is the Reunion of the Church, and it is beyond question that this problem elicited the greatest attention on the part of the bishops.

In some respects they may be said to have adopted a new line of thought on this well-worn subject. They are certainly much more definite in their appeal. We can appreciate that it was with grave anxiety that some of the bishops cast their vote. Yet all the reports speak of the remarkable unanimity with which the pronouncements on unity were adopted. The fact that the Bishop of Zanzibar has reviewed the action most sympathetically in the *Church Times*, and the Bishop of Edinburgh equally so in the *Guardian*, bears witness that there is no hidden danger lurking somewhere in obscure language that can emerge to plague us in later days. We may say frankly that there are details that we should not be willing to incorporate in the law of the American Church, and there are obscurities in which only great wisdom in administration can prevent grave danger; yet on the whole we deem the action wise and statesmanlike beyond almost anything that has heretofore been set forth by the Anglican episcopate.

WHERE SO MUCH has been said, it is difficult to form an exact perspective. The keynote of all the action seems to us to lie in this sentence of the Encyclical: "Because our Church has spread over the world, and still more because we desire to enter into the worldwide fellowship of a reunited universal Church, we must begin now to clear ourselves of local, sectional, and temporary prepossessions, and cultivate a sense of what is universal and genuinely Catholic, in truth and in life." Even more definite is the frank avowal in the committee report: "The Anglican Communion . . . is no longer predominantly Anglo-Saxon in race, nor can it be expected that it will attach special value to Anglo-Saxon traditions. . . . As the years go on, its ideals must become less Anglican and more Catholic. It cannot look to any bonds of union holding it together, other than those which

should hold together the Catholic Church itself." There could not be a more definite avowal of the Catholic position nor a more complete repudiation of that narrow conception which deems it disloyal for us to move one jot away from the English Reformation. This perspective must be read into all the resolutions and all the resolutions must be interpreted by it. The bishops are frankly not careful to be Anglican, while very careful indeed to be Catholic. "The one Body exists. It needs not to be made, nor to be remade, but to become organic and visible." The influence of the Anglo-Catholic Congress is seen in the bold statement: "If the authorities of other communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from these authorities"—i. e., "the authorities of other communions"—"a form of commission or recognition which would commend our ministry to their congregations." This is much more than Anglican bishops have ever said before. It can only mean that if the Catholic world sees a bar to unity in the circumstances under which the historic ministry was preserved in England during the period in which the Ordinal has been attacked, successfully or unsuccessfully, their own participation in our ordinations such as may cure whatever they may deem to be defects will be welcomed, provided that we can reach the stage where nothing else than this stands in the way of reunion. Thus holding, they are justified in expressing the hope "that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship." Acknowledging "all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body", there is no trace of the popular heresy that all *denominations* are integral parts of that Church.

ON THE SIDE of closer relations with the Orthodox East, much appears to be left to the committees that have been appointed, and there is much less detail than we could have wished. The fact that an Eastern delegation was present, and that personal conferences were thus possible, may account for this failure to recognize actual results in the legislation. The concordat proposed by the American commission is nowhere referred to. Very likely it has served its purpose in making negotiations easier rather than in becoming actually the instrument of unity. Beyond expressing "deep sympathy with the Church in Russia in the terrible persecution which it has in many places suffered", and a resolution expressing thanks for the presence of the deputation from the Ecumenical Patriarchate, the only resolution dealing with the Or-

thodox East is one welcoming the appointment of committees to deal with the subject of Anglo-Eastern relations. The report of the committee on the subject seems, however, to give the assurance which the Greeks are said to have requested in the words: "It is of the first importance, in order to remove Oriental misconceptions, to make it clear from our formularies that we regard Ordination as conferring grace, and not only as a mere setting apart to an ecclesiastical office." Yet we had hoped that greater progress would have been made toward Anglo-Eastern intercommunion than seems to have been accomplished. We shall await more definite information as to conferences which seem not to have eventuated in actual resolutions. For the rest, the resolutions relating to the separated communions of the East are sympathetic but cautious. The conclusions of the report published several years ago entitled *The Church of England and the Church of Sweden* are accepted, members of the Swedish Church "qualified to receive the sacrament in their own Church should be admitted to Holy Communion in ours", permission should be given "to Swedish ecclesiastics to give addresses in our churches", and any invitation to Anglican bishops to participate in Swedish consecrations "should be accepted." Friendly relations with Old Catholics are again maintained, but "the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extension overseas" is declared not to be "a properly constituted Church" and neither its ministers nor any persons "claiming to have received consecration or ordination from any *episcopi vagantes*" should be received without ordination *sub conditione*. Closer relations cannot be sustained with Moravians "so long as the *Unitas* retains its practice of the administration of Confirmation and the celebration of Holy Communion by deacons", nor can proposals from the Reformed Episcopal Church in England be accepted nor its ministers be received without ordination *sub conditione*. Certain movements in the Latin Communion are declared in the committee report to be hopeful but there is no resolution relating specifically to that communion.

WHEN WE COME to the tenders addressed to the Protestant world, we find a like willingness to forget everything in our past except the absolute requirements of our Catholic position, from which we find no deviation; though, as we have intimated, there are details in which we could not consent that the suggestions be carried into effect.

The resolutions involving these tenders begin with the Appeal to all Christian People, which we have previously published. The key note of the appeal is fellowship. United fellowship of believers is not visible in the world to-day. Our share in division is confessed. "The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians.'" "Within this unity Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service." In place of the insistence of the Quadrilateral upon the Historic Episcopate we find the expression: "A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body." The Episcopate is presented as "the one means of providing such a ministry."

The resolutions following the Appeal provide suggestions as to carrying its terms into effect, the Conference recognizing that the task must be performed by the various Churches of the Communion rather than by itself, and the resolutions being only suggestive. The bishops give these counsels:

That a bishop is justified in permitting ministers, not episcopally ordained, who are "working towards an ideal of union such as is described in our Appeal," to preach in our churches and our clergy to preach in theirs; but the Conference "cannot approve of general schemes of intercommunion or exchange of pulpits."

That the bishops "will not question the action of any bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme".

During the transition period, when such a scheme is in process of being carried out, ministers of the other party not episcopally ordained should have "equal status in all Synods and Councils of the United Church", but should not "administer the Holy Communion to those congregations which already possess an episcopal ministry", though they may be permitted to "conduct other services and to preach in such churches if licensed thereto by the bishop."

The Conference maintains that only "episcopally ordained ministers" (why this subterfuge for the simple word *priests*?) may celebrate Holy Communion "for members of the Anglican Church", and states the "general rule" "that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church or of Churches in communion therewith." But it is not "intended to indicate that the rule of Confirmation must necessarily apply to the case of baptized persons who seek Communion under conditions which, in the Bishop's judgment, justify their admission thereto", and a priest "has no canonical authority to refuse Communion to any baptized person kneeling before the Lord's Table (unless he be excommunicate by name, or, in the canonical sense of the term, a cause of scandal to the faithful"; and in case of question arising from the repetition of the act, "the priest should refer the matter to the Bishop for counsel or direction."

Councils representing all Christian communions should be formed within convenient areas "to promote the physical, moral, and social welfare of the people."

IT IS EVIDENT that the bishops deem that the time long prayed for when Protestantism should break up and a general return to the Church should be possible is near at hand. Whether they be right or wrong, it is undoubtedly our duty to prepare for that break-up; and especially is it the duty of Catholic Churchmen to be most sympathetic and to leave no stone unturned to see that the way of return be made as easy as possible while yet the Catholic securities of the Church be in no way undermined. We must carry out the bishops' ideal of setting forth what is Catholic rather than what is Anglican.

Much will depend, in any specific case, upon the attitude of the party of the second part. For the present we have only two comments to submit upon this scheme.

I. As to licenses to ministers of the class mentioned to preach in our churches, we deem that, in this country, the present authority to the bishop to license Christian men to make addresses goes quite as far as it is necessary or expedient to go. This does not provide for the preaching of sermons by outsiders, and we cannot feel that such preaching is in any sense necessary in carrying the Lambeth scheme into effect, at least in its earlier phases. We shall hope that the old "Canon Nineteen" issue will not be reopened in the American Church.

II. As to provision for extending what the Church deems a valid Holy Communion to the people referred to, we shall deem it essential that (a) their corporate authority shall first accept the principle of Confirmation as binding upon them, and shall make provision whereby ultimately the duty of being confirmed shall be laid upon their people; (b) it shall be made clear to the bishop that Holy Communion will be administered and received only under thoroughly reverent conditions; (c) that the people shall be sufficiently taught what is involved in that sacrament so that their reception of it may be an intelligent act; and (d) that the people themselves, and not merely their ministers or ecclesiastical authorities, shall make known their desire for a new relationship in the Church.

If these conditions be accepted, the temporary waiver of confirmation to the individual (but not to the corporate group) may be justified; the requirement of Confirmation as preliminary to Holy Communion being purely Anglican and in no sense Catholic. The condition thus created will be comparable with that in our own Church when bishops had first been obtained. Nobody supposes that on a given day every individual accustomed to receive Holy Communion immediately became confirmed. The Church had her rule and the people gradually conformed to it. This will be the natural course when the episcopate is introduced where it is now lacking. But the principle of Confirmation must be accepted, we are confident, before closer relations can

be established. For ourselves we shall cling tenaciously to our own godly discipline, as to so much else that is Anglican; we shall urgently recommend it to all the Christian world; but we have no more right to demand that it be so accepted by other Christian people than that Penance also be accepted by them as the invariable preparation for the individual to receive the Holy Communion. There is as much Catholic authority for the one as for the other; the one is Anglican and the other Roman discipline, and both communions are within their rights in enforcing their respective disciplines among their own people; but, without prejudice to the intrinsic value of the one or the other discipline to the individual, we have no right to lay either upon Christians of other communions as their invariable preparation for the greater sacrament. Yet Confirmation is so essential a part of the Catholic faith and practice that we could not feel justified in extending the priesthood to any Christian group that did not accept it in principle and was not ready to begin to introduce it in practice.

There are difficult days and difficult questions ahead for the Church in working out the tenders that our bishops have made. Various other comments as to details must be made before actual tenders can be made. We have confidence that the Holy Spirit will guide us in what lies ahead; and we thank God for this vision of unity that He has unfolded to the Anglican episcopate.

SUPPLEMENTARY to the sermon in which Bishop Overs outlines his policy for Liberia, printed in this issue, we have been much interested in the paper on Liberia by the Rev. W. H. Ramsaur in the *Spirit of Missions* for September. Mr. Ramsaur, who went out to Liberia with

The Liberian Mission

Bishop Overs, has recently returned to Monrovia from a trip of exploration through western Liberia. Great parts

of that section, he says, have never before been seen by a white man, and in all the large region described Christianity is wholly unknown. Mohammedanism is making inroads, as it is throughout Africa, but except among one tribe it has not yet become thoroughly localized here. The Church could probably claim most of the native tribes for Christ, could the opportunity be seized quickly, but Mohammed will conquer if there is the delay and hesitation that has cost so dearly throughout the dark continent, which has become so thoroughly permeated with Islam.

It is the sort of call to a new field, the hinterland of the Church's own mission work in Liberia, which ought thoroughly to arouse all of us. Alas, for a people and a treasury waiting for such opportunities!

Mr. Ramsaur's narrative of Liberia itself is intensely interesting. With only five per cent. of the population Christian, "from the president of the republic down to his humblest associate, the men who guide the affairs of Liberia's political life are Christians. There are no exceptions to the rule whatsoever." Yet there is an illustration with Mr. Ramsaur's article of "Slaves who work on the farms" in the hinterland under Liberian rule—a curious commentary on the rule of the third or fourth generation from American slaves. Yet the fact stated by Bishop Overs that sixty thousand descendants of slaves and other civilized negroes rule over two million savages, is sufficient explanation of the anomaly.

Well does Mr. Ramsaur conclude his article: "What Uganda is to the English Church; what the Kamerun is to the American Presbyterians; what Angola and Zululand are to the Congregationalists: this may Liberia become to the American Episcopal Church—the brightest spot on the whole map of our missions."

THE newly constituted Publicity Department of the Church has begun the free publication of a monthly bulletin which is intended to reach every family of the Church and to carry the story of the Church's work to every individual member. The influence of a long-continued headline in THE LIVING CHURCH is seen in the title of the publication, *The Church at Work*.

Official Publicity in the Church

We are glad to welcome the newcomer in the field of

Church journalism. It occupies a field that THE LIVING CHURCH cannot and does not attempt to fill, and which is unfilled by any of the other publications of the Church. The class of Church people who will not subscribe for a Church paper is, for the most part, a class of do-nothings in the Church, and do-nothings are neither a credit to themselves nor to the Church. Plenty of the members of that class are cultured, even religious-minded people; but they do not appreciate that their religion demands something else than mere personal goodness, with participation, in fine but not too fine weather, in some local phase of Church work. The civic shiftlessness involved in failure to read a newspaper is not greater than the religious shiftlessness in failure to read a Church paper. And the cause is—lack of interest in the Church. Yet this class is so plentiful that one realizes that it is well represented among the laity of each General Convention.

This official paper is an attempt to enlarge the vision of people of this class. It may lead them to higher conceptions of duty toward the Church and a better perspective of values in the Church and in the world. In time it will lead some of them to be regular readers of the weekly Church papers, and then many of them will become, what we are proud to believe of the whole body of the readers of THE LIVING CHURCH, the very cream and mainstay of the working forces of the Church.

For only those who are sufficiently interested to desire regularly to be in touch with the national work and thought of the Church can be depended upon to rebuild the Church.

The real problem in connection with this official paper is one of distribution. It can only serve its purpose if it is carried by interested members of a congregation to their fellow members, as the literature of the Nation-wide Campaign was carried last autumn. We shall hope that a promise to see personally that they are so distributed will be required from the rector or some-responsible party before any copies are sent to a parish. Free literature is seldom appreciated and the Church cannot afford a waste.

Publicity is expensive; how expensive the various political candidates and committees have discovered, to the consternation of many of them. Yet the necessity for publicity cannot be questioned, and the Church needs it in her forward work. This official paper would not, of course, be warranted as a permanent venture, but for such a period as is necessary to accomplish its purpose, and with due regard to economy in distribution, we believe it to be entirely warranted.

ALAS for the frailty of human memory!

In expressing regret at the discontinuance of the customary page devoted to Woman's Work, under the editorship of Mrs. Pratt, we remarked especially upon the value of Mrs. Pratt's reports of the successive triennial conventions of the Woman's Auxiliary. And well we might.

Memories of 1907-1910

But for the conventions of 1907 at Richmond, and of 1910 at Cincinnati, THE LIVING CHURCH was not represented by Mrs. Pratt but by Miss Katherine Sleppy, of St. Paul, and it was Miss Sleppy's report in 1907 that was reprinted by Mr. George C. Thomas and circulated by him among the women as a memento of their great convention of 1907. The editor's memory simply went back upon him—due, no doubt, to the inroads of old age.

So this paragraph is intended as amends to both these good women, both of whom have materially served the interests of the Church in the admirable work which both have done through the columns of THE LIVING CHURCH.

ACKNOWLEDGMENTS

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

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

117. S ^c . Mark's Church, West Orange, N. J.	\$ 36.50
445. Mrs. & Mr. Noel T. Wellman, Ridley Park, Pa.	36.50

Total for the week	73.00
Previously acknowledged	63,236.22

BELGIAN ORPHANS' FUND

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

27. Miss C. A. Lawbaugh, Calumet, Michigan	\$ 36.50
Previously acknowledged	3,610.77
	\$ 3,647.27

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FUND FOR THE AMERICAN CHURCH IN MUNICH

In Memory of G. H. D.	\$ 2.60
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FUND FOR THE CHURCH IN ROME

B. F.—In gratitude for services three years ago	\$ 10.00
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FUND FOR STARVING CHILDREN IN VIENNA

A Communicant of Church in Charlotte, N. C.	\$ 25.00
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LIVING CHURCH FREE SUBSCRIPTION FUND

Mrs. H. T. Welles, Minneapolis, Minn.	\$ 10.00
Miss M. Gerry, New York City.	5.25
Dr. E. L. Wyman, Manchester Center, Vt.	5.00
G. Perkins, Jr., Los Angeles, Calif.	8.25
Rev. Chas. E. Taylor, Brooklyn, N. Y.	5.00
Sundry small amounts.	35.47
	\$ 68.97

NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

CHURCH WORKER.—Local circumstances differ too widely for it to be possible for us to suggest the duties of a parochial Director of Religious Education. All parochial officers serve directly under the rector, and the duties should be carefully defined before the office is created.

H. W. T.—The patron saint of Holland is St. Willibrord, who is commemorated on November 7th. St. Boniface was the apostle of Germany.

I. F. S.—The address of the S. P. C. K. is 68 Haymarket, London, S. W.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the week beginning with the Sixteenth Sunday after Trinity)

SOME CHARACTERISTICS OF OUR SAVIOUR

His Sympathy with Distress

Sunday: St. Luke 7: 1-17

"He had compassion on her"

WHAT Jesus was accounts for what He said and did; they both originated in His inner experience, and were the reflex of His own heart. If we were to think of His life as an ellipse, then the two foci would be His experience with the Father, and the expression of His character in His relation with mankind. In the midst of conditions new to this generation, the world is crying out for something to satisfy its unrest. That satisfaction, we believe, can be found only in the discipleship of the Master and in the application of His principles to our daily living. In life's hard places we need the consciousness of His presence, and the assurance of His prevailing sympathy. As we study His life we find new characteristics of endless significance. Like the beloved disciples we too may "behold His glory", as we study His life. The gospel for the day directs our thoughts to one of the comforting elements of His life. We lose the solace of religion if we fail to live in the consciousness of this truth.

Compassion for the Multitude

Monday: St. Luke 6: 12-19

"He came down with them and stood on a level place"

The old idea of God was of a supreme Being sitting apart, far removed from humanity, a God of the hills, but not of the valleys. It was the Incarnation which forever reversed that idea. "God so loved the world". And when the Saviour came He was sought by all classes; they came to hear Him, and to bring their loved ones under the influence of His healing power. They met Him at Nain, waited for Him at the base of the Mount of Transfiguration, crossed the sea in boats to be with Him, thronged Him at Jericho, and made with Him the triumphal entry into Jerusalem. Reverently we may say the reason was He always gave them His best. Yet, while many sought Him, few followed Him. It was not enough to teach the multitudes, nor to sit upon a throne such as they offered Him outside themselves. He sought enthronement in the heart. He would be our sacramental life, coming to sup with us as we with Him, until we are one with Him as He is one with the Father. Every multitude is composed of single units, so in the last analysis His compassion for them is His love for the individual.

His Trust in God

Tuesday: St. Matthew 27: 33-43

"He trusted in God"

That was the confession of His enemies. This is only one illustration of the many. His first recorded utterance was that He was "about His Father's business"; His last, "Father, into Thy hands I commend My spirit." From beginning to end that trust was never broken. He has a needed lesson for us here. We think we believe in God while friends smile and the sun shines. It is a difficult thing when justice seems denied, and love grows cold, and we sit alone. It will be our greatest wisdom to cultivate that trust in the days when it is comparatively easy, so that when the hard days come we may have it to rest in.

His Confidence in Man

Wednesday: St. John 20: 19-23

"As the Father hath sent Me, even so send I you"

Some one has imagined the first few moments after the Ascension. Jesus it met by the Archangel, who says: "Master, Thy work in the world was left incomplete. What provision hast Thou made for its completion?" To which He replied: "I have left Peter and John, and others, chosen vessels, all down through the ages." "But, Master, suppose they fail, what other plans have you?" To which He answered: "I have no other plans."

Only a product of the imagination. Yes. But more than that. He has left no other plans. "So send I you. I repose in you the Father's confidence in Me." "He knew what is in man." And He trusts us to carry out His plans for the salvation of the world. There is only one way in which we can do it, and that is by living so close to Him that He can make use of us. His confidence in us is our glory; may we never betray that glorious confidence!

Tenderness for Woman

Thursday: St. Mark 5: 25-34

"Daughter, go in peace"

Some one has pointed out that in the gospels is found no word of reproach for woman, only an exquisite tenderness and reverence for her. We can conceive of no other method which could so invest the Incarnation with associations of sinless purity and true humanity as that recorded in St. Luke. Nor can we forget of what value this has been in raising the whole idea of womanhood and motherhood. The Church has woven into the reverence for our blessed Lord's mother a new conception of womanhood. The place of Eve is taken by the Blessed Virgin. The halo that crowns her head lights the poorest of her sex. The tenderness of our Saviour for woman begins in the Nazareth home, glorifies His ministry, while out of it has come all that is tenderest and best and purest in her relation to the world.

His Love for Children

Friday: St. Mark 10: 13-16

"He took them up in His arms"

It was not that the men of His day despised little children, but they kept them in the background, doing practically nothing to shape their tender years. The disciples rebuked

the mothers who brought their children to Christ. But the Master took them in His arms and blessed them. He cited their gentle innocence for our example. He observed them playing at marriage or funerals in the market place. To Him the home with children was a place of infinite sacredness. To Him we owe all that is sweetest in our attitude towards the children in our homes.

His World-wide Optimism

Saturday: St. John 16

"Be of good cheer, I have overcome the world"

We feel that nothing passed unnoticed before the eyes of our Saviour: the tragedy of disordered lives, suffering in every form, the sigh of want and the cry of distress, and underneath it all the tragedy of sin. Yet through it all He declares: "Be of good cheer." Unshaken trust in God, unswerving confidence in man, unbroken optimism for the salvation of the world. "I, if I be lifted up, will draw all men unto Me." His belief in the divinity of the human heart is the basis of His confidence in you. And as you give yourself wholly to Him you too will have something of that confidence in the ultimate triumph of the Saviour and of the reign of His kingdom.

BULLETIN OF THE CHURCH'S INCOME

FROM the treasurer's office in New York City comes a bulletin showing diocese by diocese the quota for general work and the amount paid in to September 1st—a period of eight months. Following is a summary by provinces:

	Quota	Received
Province 1.....	\$1,302,846	\$ 173,962.08
Province 2.....	2,610,241	352,907.21
Province 3.....	1,688,548	436,211.61
Province 4.....	516,409	174,430.24
Province 5.....	1,098,651	163,571.71
Province 6.....	363,153	53,433.92
Province 7.....	337,824	84,646.95
Province 8.....	358,005	51,242.09
Total	\$8,375,677	\$1,490,405.81

Thus the percentage raised to September 1st is approximately 17% of the entire quota; but it is double the amount of customary receipts for the same period in any year.

LOYALTY TO AN IMPERFECT CHURCH

THERE HAVE been times in great struggles when the Church seemed not as courageous as it should be. This is because it is too often dominated by tradition, by those forces of civilization that stand for things as they are. Therefore, the Church, instead of taking the lead, has often lagged behind. If this is because the rich and powerful, who stand for those conventions that reek with injustice, control the Church—as I think they have in some struggles for righteousness and social justice—isn't it because of that false attitude of so many people—so many leaders who get out of the Church instead of staying in it? What right have they to abandon the Church to its enemies? If they do, then, indeed, has the Church rather a right to complain of them, instead of their having a right to complain of the Church.

The future of the Church, therefore, largely lies in the hands of those who will stay in it and fight for it and use their great influence to make it the forward, progressive, genuine representative of religious thought and action—especially action—in this world! It is the religion of Christ in action that the nations most need. The Church must stand firmly for a reconstruction of our national life in order to use the great wealth of the nation for the good of all the people of the nation—to assure to every citizen the decent opportunity to live a healthy, happy, and serviceable life. They must look rather for the causes of bad things in the conditions we create—that we are responsible for. We must then fight to change those conditions. But that fight must be conducted with sanity and sense according to rule and law and religion.

In a word, the Church of the future must learn and know how to fight men less and evil more. This lesson the Church of the future must learn and practise and do, or prepare to surrender to the forces of evil. I believe that the Church is learning that lesson—is doing that thing.—*Ben. B. Lindsey.*

EARTH GROWS into heaven, as we come to live and breathe in the atmosphere of the Incarnation. Jesus makes heaven wherever He is.—*F. W. Faber.*

NOTES ON THE NEW HYMNAL—XXXVIII

BY THE REV. WINFRED DOUGLAS

HYMN 305. "O for a closer walk with God".

It is fitting that Cowper's great hymn should follow the two by John Newton, and thus remind us of the unique friendship existing between their authors. It will be remembered that Cowper's brilliant career had suddenly been cut short by insanity in 1763. After his temporary recovery, he lived for eighteen years at Olney, twelve of which were spent in close companionship and intimate spiritual relationship with Newton, the parish priest. The sturdy intellectual vigor of the reformed African blasphemer and slave captain combined ideally with the sensitive refinement of the suffering poet. Together they wrote the *Olney Hymns*, "to promote the faith and comfort of sincere Christians" and "as a monument to perpetuate the remembrance of an intimate and endeared friendship". This book did for the Church of England what the publications of Dr. Watts and the Wesleys had done for the Congregationalists and Methodists. The work contained 348 hymns by the two friends. Of them all, the undoubted masterpiece is the present number, whose plaintive tenderness may well move us to cry out with Mrs. Browning,

"And now, what time ye all may read through dimming tears his story,
How discord on the music fell, and darkness on the glory.
And how, when one by one, sweet sounds and wandering lights departed,
He wore no less a loving face because so broken-hearted,
He shall be strong to sanctify the poet's high vocation,
And bow the meekest Christian down in meeker adoration."

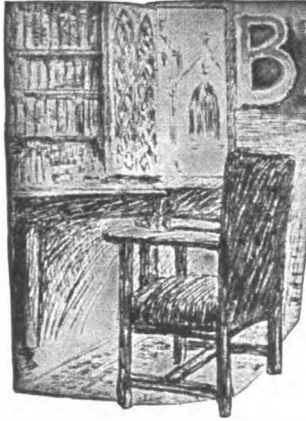
HYMN 306. "Lord, for ever at Thy side".

This and all but one of the following introits are metrical paraphrases of psalms. There are 24 such paraphrases in the New Hymnal, with 538 other hymns. In the first Hymnal of the American Church, there were the full 150 metrical psalms, with but 24 other hymns. This change in proportion is a striking commentary on the healthy vitality of the Church in these latter days. The attitude in America's infancy was that voiced in William Romaine's *Essay on Psalmody*, published in 1775, in which he says: "My concern is to see Christian congregations shut out divinely inspired psalms, and take in Dr. Watts' flights of fancy. Why should Dr. Watts, or any hymn-maker, not only take precedence of the Holy Ghost, but also thrust Him entirely out of the Church?" One wonders how much divine inspiration there was in Tate and Brady; and rejoices that the Holy Spirit still breathes new wonders of holy song into the hearts of those whom he has created, so that David the Psalmist is not without a royal succession even in our day.

Yet it is well that we have retained some of the better representatives of a system which for two or three centuries filled so large a part in the devotional life of English Christianity. They could not be more appropriately used than as introits in churches where a hymn is desired at the beginning of the Eucharistic Service. A psalm with its appropriate antiphon was sung at this point very early in the history of the Western Church. The first English Prayer Book, while it dropped the antiphons, retained the psalms here.

Both the ancient Latin office hymns and the metrical psalms ended, as a matter of course, with a metrical *Gloria Patri*, or Doxology. It is wholly desirable that these should continue to be sung; and those of the appropriate meter have therefore been printed with the introit hymns, instead of being relegated to the back of the book where they were neither seen nor heard.

The use of "Amen" at the close of hymns came from its being an integral part of the *Gloria Patri*, and therefore of the versified Doxologies. As long as metrical psalms filled the whole place of hymnody in the Anglican Church, it was of course invariably sung; and quite naturally came later to be used indiscriminately with all hymns until a good many people considered the final "Amen" one of the distinguishing marks of Episcopalianism. The Commission has printed it "only with those hymns which are prayer, praise, or otherwise addressed to God", and strongly recommends this more discriminating use.



BLUE MONDAY MUSINGS

By Presbyterian Ignobus

HOW glorious a great river is! If the Romans worshipped Father Tiber, and the Hindus made a deity out of Gunga, how venial would the Red Indians have been had they offered sacrifice to the St. Lawrence! Clear, jade-green, cold, glossily smooth in long

reaches, rippling, swirling, whitening, roaring at the rapids, parting at the heads of countless fertile wooded islands, uniting again in narrower channels, profoundly still and deep and swift, severing two sister-countries for nearly a hundred miles, then flowing all the way to the sea reflecting the Union Jack on either bank: from the Thousand Islands to the Garden of the Gulf it flows clean, stately, splendid. Historic cities are mirrored in its waters; sleepy old villages repose on its shores, almost forgetting their own names; Indian reservations preserve the names of bygone saints or tribes almost extinct; great power-houses transmute the river's energy into electricity to serve a thousand good purposes; quiet farmsteads shelter sturdy children to whom the stream has become a sort of foster-mother. And meanwhile, Henry and I, tasting its waters, have found what Ponce de Leon sought in vain, further south, and renew our boyhood. (There were no motor-cars thirty-odd years ago, it is true; and the ferry across was a much more serious matter before petrol supplanted human muscle.)

There is a singular charm about the wide expanses of the St. Lawrence country. To the southeast the clustered heads of the Adirondacks rise; and the air is enriched now and then by balsamic winds from "The South Woods". Buckwheat fields in blossom gladden the eye; Holstein-Frisian herds graze knee-deep in second-growth clover. Old red-brick farm-houses, with long slanting roofs, alternate with even older stone cottages and trim wooden bungalows. Rivers, with wine-dark waters wherein the roots of ten thousand forest trees have steeped, wind into the great green river: the Oswegatchie, the Grasse, the Raquette, the St. Regis, and many another. Sugar-bushes abound, and ancient orchards. (I don't know whether Applesed Johnny's ramblings took him through this country, but it may well have been so.)

Every church, from the more than century-old shrine at Waddington to the glorious St. John's in Ogdensburg (where Bishop Morrison ministered so long) or the tiny St. Thomas' in Lawrenceville, has its own memories of "William of Albany", prince-bishop indeed, of a type that has passed away forever. Who that knew him can ever forget him? Endowed with the royal memory for names and faces, he won the heart of a fifteen-year-old boy, whom he had met once in a north country church, by greeting him like an old friend, two years afterward, in the old foundry pro-cathedral at Albany, name and Christian name both remembered instantly. Gracious unflinchingly, even his wrath had its humorous side: when he bent his brows at the coquettish school-girl who waved her hand at a boy-friend passing, and said, "My daughter, I am shocked, and grieved, and profoundly mortified," the legend is that she burst out laughing, neither chastened nor corrected. He loved the Adirondack wilderness, urban though he was; and I recall with what rueful glee he told of the mountain village where his hostess proudly offered him canned salmon, saying, "Of course, Bishop, we knew you was used to something better than venison and brook-trout!"

YESTERDAY WE WHIRLED two hundred miles through regions of varied beauties; along the magnificent Theodore Roosevelt Highway (what a memorial is that, with T. R. on every seventh telegraph pole!); through sandy wood-roads that even an eight-cylinder Cadillac groaned a little at traversing; past great rock-escarpments so massive one was

puzzled to see trees crowning their bastions; by the enchanted waters of the Thousand Islands, so marvellously beautiful that not even the mob of Jewish stock-brokers now in possession could spoil them wholly; and back through a score of villages and towns—each with its own character visibly manifest: Gouverneur, stately in its shade; Canton, drowsily content, with memories of Silas Wright to sustain it during the long vacation of trim little St. Lawrence University, head centre of American Universalism; Potsdam, where the *clarum et venerabile nomen* of Clarkson is still cherished; and Massena, named in honor of Napoleon's Jewish marshal, and now aglow with electric power and light from the trembling waters of the Long Sault Rapids.

Very different was that other ride (only last winter—or was it really five-and-thirty years ago?) when Kathleen and I, and a party of other school-children, drove down to St. Lawrence, to see the ice-jam that bridged the stream below the Rapids. The mercury was far below zero, the cakes of ice were frozen solidly together, it seemed, and the lights of Cornwall shone enticingly from the Canadian side. The temptation was too much: we pulled our toques merrily round our faces, touched up the horses, and sped across the stream. There was a jolly supper at the old hotel, and a mirthful ride back, in the moonlight. But I noticed pools of water shining on the ice-bridge, and widening as I watched. Gordon saw them, too, and whipped up his horses frantically. We got across safely, climbed the steep bank, and were well on our way back, when, with a thunderous crash, the whole of the jam broke up and whirled in deadly confusion down-stream. How they mingled scolding and thanksgiving when we reached Massena safely and told the tale! I dream of it sometimes still. Now Gordon is a famous architect; and others of the merry party have reached distinction, or success. But Kathleen blossoms in the land of eternal spring, where "passingness hath passed away"; and we are poorer and lonelier. *Eheu fugaces anni!*

We stopped an hour in a tiny hamlet, half blotted out by fires, and bereaved by a constant stream of removals, where yet the gaunt old brick Academy stands, survivor of a day when free public high schools were almost unknown. Half a dozen such private institutions flourished once in this region, and did noble work: let every learned profession, every honorable industry, bear witness. Now, fallen from their former estate, they are either torn down, abandoned, or absorbed in newer foundations.

At the end of the village street stands a tiny cottage where, for some years before his death, the old rector lived alone, caring for himself entirely so far as his crippled condition permitted. Widowed long ago, most of his effects destroyed by fire, unable to minister in the congregation of the Lord's people, he kept his courage, his cheer, and his faith, until deliverance came. But what a pity that there is not somewhere a colony for aged priests, where (interest sacrificing independences or legitimate privacy) they might enjoy a sort of collegiate housekeeping and the fellowship of their brethren. Bishop Satterlee dreamed of something like that on Mt. St. Alban; and the trustees of the Pension Fund might well consider its possibility—not as a charity, of course, but as a measure of coöperation.

I CARE NOT a fig for a man's flower of speech, nor for the ornamentations of his discourse, if they are to be merely stuck on and do not belong to the body or substance of his thoughts; but when he uses exaggerated words, when his speech becomes incoherent like Paul's because the well is so full, because the tide is so swift, because the mighty rushing wind is so strong, I uncover my head, I am in the presence of a Power before which I bow down and humble myself.—*H. R. Haweis.*

ALL THE SIN of heathendom, all the sin of Christendom—but the outgrowth of the one root—God dethroned, self enthroned, in the heart of man.—*Rev. Andrew Murray.*

A Campaign Victory Note

By the Rev. B. T. Kemerer

HERE have been many victory notes sounded since the first intensive period of the Nation-wide Campaign.

In fact every parish that "played the game" has a victory note of greater or less volume to swell the general chorus. But the note sounded in a leaflet addressed to the congregation of the Church of the Ascension, St. Louis, by its rector, the Rev. John S. Bunting, is so loud and clear that it deserves a setting in the columns of THE LIVING CHURCH to give it range.

First, a word about that parish. It is situated in a residential district of the city. There are now 490 communicants. The present financial status of the parish may be described as "comfortable", but not as "wealthy". It has not been even the former a great while.

Until four years ago it had, during a period of nearly three years, a rector for eleven months, the balance of which time it had no regular pastoral leadership. The number of communicants dwindled to one-half the present number.

Up to 1920 the parish had been apportioned from six to eight hundred dollars a year for general missions. Its apportionment had not been paid in full for seven or eight years. The parish had a debt of nearly \$17,000. There was no hope or expectation of making more than a substantial payment on this indebtedness.

Then the Nation-wide Campaign came along. The parish quota was \$8,480. It seemed appalling, coming on top of the heavy debt, with its annual interest charge, and with the difficulties of the past few years only partly cleared away.

The leaflet referred to relates the story of what happened:

CHURCH OF THE ASCENSION
CATES AND GOODFELLOW AVES.

REV. JOHN S. BUNTING, RECTOR

THE STORY OF A YEAR

What the Church of the Ascension, St. Louis, did for the Kingdom of God in 1920.

What That Church Ought To Do in 1921

On September 1, 1919, it had a debt of nearly \$17,000.

A campaign to pay this debt was begun the second week of October and completed November 1st. *The debt was paid.*

The second week of November the parish was organized for the Nation-wide Campaign, a chairman appointed, groups formed, literature distributed.

On December 6th the canvass to raise our assignment was made, namely, \$8,480.

We raised one-half of this amount, or \$4,200.

Starting with Lent, a more intensive effort was begun and a higher spiritual appeal was made for the balance.

No one was to be personally solicited for any further contribution, but each was urged to make as large an offering Easter morning as possible.

Private meetings for prayer were held. Sunday sermons were focussed on the theme. Celebrations of the Holy Communion were held every Sunday at 11 o'clock. Thursday of Holy Week the church was open all day for prayer. Private prayer meetings were also held.

On Easter morning, and during the week following, the congregation gave in cash and pledges over \$4,250, the balance needed to meet our assignment.

A men's luncheon was held every Friday at the Planters' Hotel at noon to discuss matters of parish welfare. It remains a

permanent activity. It was a result of the Nation-wide work.

January 1st the parish gave \$2,000 to the Cathedral Endowment Fund.

In the month of June the parish also purchased rectory property for the sum of \$8,500, paying part cash.

Remember, however—

That these inspiring results were made possible by the blessing and power of Almighty God and in no other way.

Remember also—

That in gratitude to Him for what He has enabled this parish to do we must now set a higher mark for our efforts in the extension of the Kingdom of God.

Our achievement last year was born of gratitude to Him for His love and blessing in time past. This same achievement must bear fruit in renewed gratitude and renewed endeavor.

Let us make a perfect canvass November 21st, the day set by the Church for that purpose.

No church has ever yet made a perfect canvass. A perfect canvass means every member successfully solicited to become a supporter of the Church.

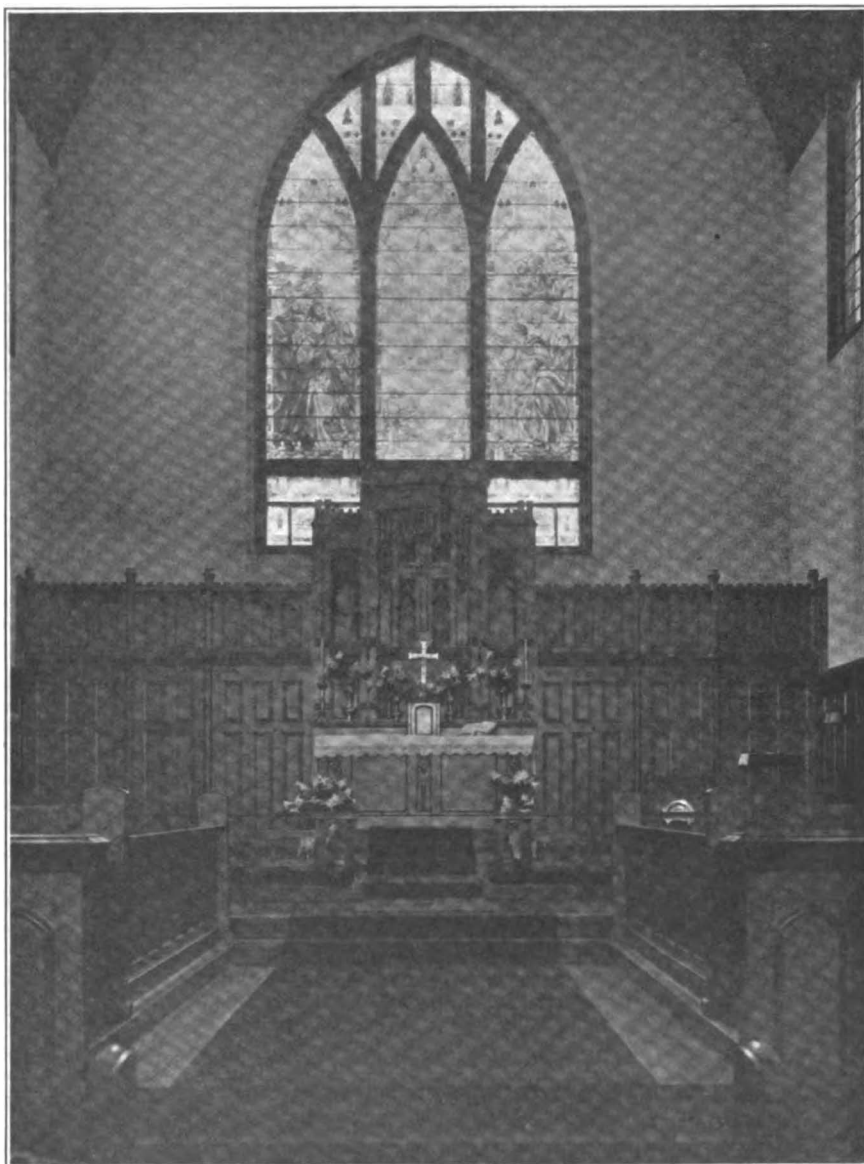
A perfect canvass depends in a large measure upon the success of our parish conferences, third week in September.

Our parish conferences will depend for their success upon the thoroughness with which you will solicit people to attend.

You have given to missions this year \$8,500. This will do one of the following things:

Pay the salaries of six missionaries.

(Continued on page 687)



CHANCEL AND SANCTUARY, CHURCH OF THE ASCENSION, ST. LOUIS

The Church's Task in Liberia: A Sermon

By the Rt. Rev. Walter Henry Overs, Ph.D.

Bishop of Liberia

All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.—Psalm 86: 9.

IN the Cathedral at Antwerp, there stands one of the most beautiful pulpits in Europe. The Chair of Truth rests upon the shoulders of several figures. These carved figures are representative of the various nations of the world. Prominent in the cluster is the negro. The artist who designed this pulpit, many centuries ago, gave to the world a splendid idea. As the figure of the African bears upon his shoulders, in that Belgian Cathedral, the Chair of Truth, so must he share alike in the blessing which truth brings, and bear his part of the responsibility of propagating the truth upon the continent of his fathers.

Africa is a land of the most ancient civilizations and the newest discoveries. There is no land where there has been greater development. If Stanley could come back now he would wonder what miracle had happened. Africa is the land where the Love-giver Jesus sought protection, and the land where the Law-giver Moses was born. And if it is to come to its Redemption, it will be by the majesty of law and the inspiration of love.

Victor Hugo said that the twentieth century would make a world out of Africa, and if this is done Liberia must do its share. Situated between the British colony of Sierra Leone and that of the French Ivory Coast, possessing a frontage to the Atlantic ocean of 360 miles, Liberia has in all 43,000 square miles. Africa has been so partitioned up among the nations, that the little kingdom of Abyssinia in the North and the little republic on the West coast are all of the continent that remains in the hands of Africans. Liberia is the only place where the black man rules on the continent of Africa.

It is a republic in a land of colonies; an independent government on a continent of dependent governments; a liberty-loving people in a country of slaves. Like all great movements, the history of Liberia began silently, indeed so quietly that few people know of the activities of that heroic band of men and women who laid the foundations upon which the republic rests. The beginning was the founding of a colonization society in America in the year 1817, and a desire on the part of certain philanthropists to find a home in Africa for freed slaves. The republic did not begin with a land grab, but its ground was purchased in a manner satisfactory to the inhabitants at that time.

Amid great difficulties which called forth the utmost self-sacrifice and heroism and have produced great men, the colonial movement was protected, nurtured, and developed until, in 1847, the republic was formed and Liberia took her place as one of the company of nations. The government is patterned after our own, with a president, a vice-president, a cabinet, a senate, a supreme court, and county courts like our own. Its flag is very like ours, and its Declaration of Rights is one of the most marvelous in English literature.

Mr. C. B. King, the president to-day, is a man of intelligence and power. He represented Liberia in the Peace Congress. In America he has conferred with the President in the White House. He is also a devout Christian, and never allows any diplomatic question or the affairs of state to interfere with his practice of religion.

The population of Liberia may be divided into three parts. There are 20,000 Liberians of American descent. The civilized and educated natives number 40,000, and the interior tribes have a population of 2,000,000. When I think of the difficulties that have surrounded this little republic in all the days of its history, to me it is nothing short of a miracle that the government exists to-day at all, that a few thousand ex-slaves in a population of 2,000,000 savages have held their own. Their neighbors have not been entirely good. They have sought to press in and take the rich lands of Liberia. Liberia has not only had to fight this menace, but also the warring tribes within its own borders.

May 8, 1909, opened a new era in the history of Liberia, when the cruiser *Chester* of the United States of America brought the members of the American Commission to the republic to aid it in the prompt settlement of boundary disputes, reform its finances,

to lend aid in organizing and drilling adequate frontier forces, and in other matters of great importance to Liberia. On the whole, the United States has answered the majority of these appeals in sending to Liberia \$5,000,000, and in extending to it the advice of the Commission.

Notwithstanding these troubles, the largest problems have come from the interior tribes. There are fourteen tribes ranging from the Vai to the burden bearers, the Kru tribe. They speak fourteen languages and they have three customs, slavery, cannibalism, and polygamy, which have become absolute curses.

This is the oldest mission field of the Church. We have been working here since the year 1836. At present we have thirty-two native clergy consecrated to the task of establishing the principles of the Christian religion in the land of their birth.

Our educational work far exceeds that of any other institution in the land. We support twenty-two boarding schools with eight hundred boys and girls, mostly taken from heathenism, and thirty-two day schools, many of them in large pagan centers.

Since February 3rd of the present year, I have traveled the republic from Cape Mount to Cape Palmas, and have been brought face to face with certain great needs of the work. Growing out of these needs, is the policy I have formed and which I have come back to place before the Church.

THE PROPOSED CHURCH POLICY
STRENGTHENING PRESENT ENTERPRISE
First, there must be a strengthening of the stakes. For many years very little has been done in the way of repairs on our present buildings or the erection of new ones. Since the beginning of the war, conditions have been such that no money has been available for the up-keep of our property. Consequently in many places our buildings are in a broken-down and, in some cases, in a dangerous condition. If the coast of Liberia is to form the base for progressive work, it is essential that such a base of operations be splendidly solid. Broken-down buildings are a bad advertisement. They preach a poor Gospel, and are not a good recommendation for our work. They are a constant source of discouragement to our workers. On the other hand, good buildings are an inspiration. They are a necessary part of a successful work. Hence our policy calls, first, for a reconstruction of property throughout the district until every church, school, and house belonging to the Mission shall be safe and sound, and collectively shall preach the Gospel of progressive work. The whole of this burden must not be put upon the Board of Missions. In many places the people themselves can help very materially in the work of repairs and rebuilding. I know of no better way for the various congregations to show a spirit of appreciation than to assume a certain per cent. of the expense of repair or erection of their own particular building, even though such action may mean great self-sacrifice. God helps those who help themselves.

BROADENED EDUCATIONAL SYSTEM
The second thing our policy calls for is an enlargement of our present educational system. This should include what the late Bishop Ferguson so earnestly prayed and worked for, the establishment of at least one good industrial school in some convenient part of this republic. This is one of Liberia's greatest needs. While it is true that from our schools have gone the men who now fill responsible positions both in Church and State, yet we have done but little to prepare the boys to take their places in the ranks of the practical producer. The time has come when the Church should deliberately and strongly stress the practical lines of activity and thus create a body of intelligently productive citizens. Why should we be compelled to send to European countries for much of the lumber we use when there is a plentiful supply right at our own doors? To me there is no adequate reason why most of the things which Liberian civilization has made a necessity should not be made by Liberians from the products of their own land.

Closely associated with this is an agricultural programme. Here you have land in vast acreage, which is, or might be, most productive. Yet we are dependent on foreign countries to feed us. The crudest methods of farming are in vogue. Year after year the work is done in the same way. There is scarcely a modern farming implement used. There is no one who knows how to analyze the soil or apply proper means of fertilization. The Board has thought it wise to send out an agricul-

tural expert with the hope that an agricultural experiment station may be established for the benefit of the whole nation. I thought it wise to arrange that Mr. Robison travel through the whole district with me, in order that he might make an examination of the land in every place and particularly view the possibilities of the acreage controlled by the various mission stations. We believe that the dawn of a new day for Liberian farmers has appeared.

Nor can we overlook the great necessity for medical training. A splendid piece of work is being done by the white ladies at St. Timothy's Hospital, training native girls in the first principles of nursing; also administering medical necessities to the people of Cape Mount and its surrounding places. Outside of this, I do not know of any medical training being given anywhere in the republic. It was the thought of Bishop Lloyd to secure money for the purchase of the British consulate building at Monrovia and turn it into a hospital and training school for nurses. But I understand a building has been set apart by President King for hospital purposes at the capital city. Therefore, whatever work the Mission may be able to do along these lines should be done at Cape Mount and Cape Palmas. Generally, our schools throughout the land are doing fine work, but they might do much better. The well established schools, like those at Cape Mount, Bromley, Brierly, and Cuttington, have turned out men and women who at the present admirably fill the greatest positions in the country. But these institutions cannot live upon their past record. There must never be a lowering of the standard. We must carry our standard progressively higher, by working for a better curriculum, better teaching, better discipline, a finer moral tone, and additional higher grades. Thus shall we continue to lead the way in the vastly important work of educating the children and youths of the republic.

I come now to what seems to me the most essential, namely, the necessity of lengthening our cords, by an earnest, active, practical propaganda to carry the light of the Gospel to the heathen population of the interior. This is the heart and soul of our mission. If we fail in this, we fail in everything. For think you that God will send prosperity to this nation if she selfishly hugs her blessings in this little coast line of civilization without a thought of the responsibility and obligation she owes to the great uncivilized population that comes down to her very doors?

MISSIONARY EXTENSION

While travelling in the northern part of the district, we passed through several towns where there was not a single Christian teacher, but in each of these towns there lived a Mohammedan priest. I became interested in the manner by which all these priests were supported. Upon enquiry I was informed that in the great Mohammedan centers each family sets apart one member as a priest to propagate their religion. What

MOHAMMEDANISM

is more, that family assumes all responsibility for the support of the priest until he has become thoroughly established in some town and is able to take care of himself. No wonder Africa is becoming flooded with Mohammedanism. The Crescent is a menace to Liberia at the present moment. The nation that was founded in the name of God and the Christian religion, whose Constitution is full of Christian ideals and expressions of Christian truth, is in danger of becoming a Mohammedan state. Shall not the Church awake to its opportunity—the marvelous opportunity of evangelizing Liberia before it is too late?

There must be a definite plan for our interior work. My observation and experience lead me to suggest that we should establish ourselves at the big centers of population, instead of sending lonely men out promiscuously to be lost in out of the way places. Care should be exercised in the selection of a place in which to build. Then get a good compound and erect a priest's house and a house for two teachers, then a good sized building to be used as a church and school. These should be well constructed buildings of native material. Such a compound would command attention and respect from the native population, and three good, consecrated men, with their families, could soon make their influence felt, not only at the station itself, but to the regions beyond. If we could build three of these central stations next year, then each year thereafter add to the number, we could soon cover the whole of the nation and at least give the heathen population that which is their right—an opportunity to hear the Gospel message.

Thus, my brother,* I have outlined the plan of work in which we are to be associated. It is a big work and calls for big men who will put forth big effort, and, if necessary, make big sacrifices. It is expected that you will have charge of a new interior station among the Vai people. In this there will come to you an opportunity which falls to the lot of few men who stand upon the threshold of the priesthood. It will be a hard and difficult task, but let us approach it with the prayer of the poet in our hearts:

"Spirit who makest all things new,
Thou ledest onward, we pursue
The heavenly march sublime.
'Neath Thy renewing fires we glow
And still from strength to strength go on;
From height to height we climb."

This is Liberia's day of opportunity. A successful Liberia would be a star of hope to the Dark Continent. I can see no reason why this republic in the future should not be able to extend its influence over the great continent and be in very deed the beginning of the free United States of Africa.

* This sermon was preached in St. John's Church, York, Pa., on September 5th (the Fourteenth Sunday after Trinity), at the ordination to the priesthood of the Rev. Elwood Lindsay Haines, who will serve as a missionary in Liberia.

A CAMPAIGN VICTORY NOTE

(Continued from page 685)

- Pay the salaries of two missionary bishops.
- Pay the expenses of one hospital one year.
- Maintain one Church school one year.

You have enabled the following things to be done toward making this world a better place to live in and toward bringing God's blessing to human hearts:

- 32 Baptisms have been administered.
- 35 Confirmations have been performed.
- 275 Calls on the sick, suffering, and troubled have been made.
- 42 Administrations of the Holy Communion in private have been made.
- 175 of your children have been given some systematic instruction in the things of religion in our Church school.

Let us set this ultimate goal of giving and doing, namely: A dollar for a dollar—a dollar to God's work abroad for every dollar we spend on ourselves.

- Let us do the following things this year, namely:
 - Give \$9,000 to the Nation-wide.
 - Help the rector to bring fifty persons to Baptism.
 - Help the rector to present fifty persons for Confirmation.
 - Add at least one new member to our congregation, morning or evening.
 - Attend the parish conferences to be held the last week of September.
 - Pray daily that God may help you do these things.

Be regularly in your place at services on Sunday and at Holy Communion.

Be alive and alert—be a "booster".
Hand to your rector the name of some non-church goer, and go and see him yourself.

Having reached this height, any failure or decline will be all the more conspicuous. The only guarantee against going backward is to go forward.

Let our attainment be a consecration and a responsibility, and not self-flattery or content.

Observe:
The energetic promptness of this folder. The rector returned from his vacation on Tuesday, August 24th. The folder was distributed to the congregation Sunday the 29th. The parish is already buzzing with activity.

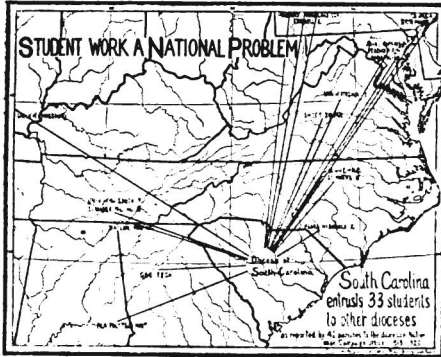
Its spiritual emphasis.
Its clear, brief statements.
Its telling display.
Its acknowledgment of parish progress resulting from participation in the Nation-wide Campaign.

Its high ideals; more output in every way. The Church of the Ascension refuses to have the norm of its financial responsibilities limited by boards or actuaries. It sets its own standard; "A dollar for a dollar—a dollar for God's work abroad for every dollar we spend upon ourselves."

Any parish can do it.

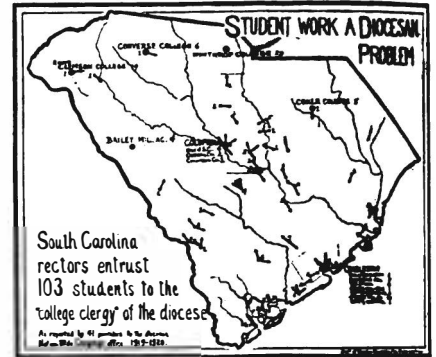
Don't go on with a quarrel the next morning.—H. R. Haws.

Clergy and Parents: Report Your Young People to the College Clergy



Seventeen Thousand Church Students Leave Home Each Year for Colleges, Universities, and Normal Schools. Many of These Are Lost to the Church When They are Graduated.

One Reason for This Loss is That the Clergy in College Communities Are Not Notified of These Young People When They Go to College. Cure the Defect. Save These, Our Children, to the Church. ACT!!



A REQUEST FROM A COLLEGE PASTOR

IN a recent issue of a prominent Church paper I saw the statement that 17,000 of our Church boys and girls enter colleges and universities each year and that a vast number of these are lost to the Church. Assuming these figures to be correct, we face the facts of an enormous loss to the Church. Now is there not some way in which to stop this loss? It seems to me a widely used follow-up system would prevent a very large part of this loss. The college boy or girl is not "un-get-at-able"; indeed, he or she is quite an approachable person. The trouble is that he or she is unknown to the Church and therefore unsought by the Church in the college community.

For a number of years I have been rector of a church close by a collegiate institution of some five thousand students. I have found these students quite appreciative of any advances I have been able to make toward them. But such advances on my part must be very limited. I have a new and growing parish, one which taxes my time and my strength. I do not, therefore, have in reserve the ability to go through those 5,000 students and search out the boys and girls of our Church. I do set some of my parishioners on the task. But long before the visitation can be accomplished the new life without a parish church, without the steady influence of home, and with the delights and distractions of the strong cosmopolitan crowd which make up the college, has caught them. The first Sunday or two are very vital in anchoring the boy or girl to a Church home at college.

In all my experience near this great institution I have been informed of the presence of only two Church students. Every year my men find nearly one hundred.

The suggestion I have to offer is this: That every rector or priest in charge of a congregation shall make out a list of the boys and girls of his congregation who are going away to school that year, and send to the rectors of the nearest churches, about the middle of September, the names of these boys and girls, together with their school addresses, and such other information as may seem desirable. This bit of work to be as much a part of the Church year programme as the Good Friday or Easter services!

I should like to see this a canonical requirement. It seems to me far more important to the welfare of the future Church and the future nation, and the future world, to say nothing of the future spiritual life of these young people, than many of the reports and records which are canonical requirements.

But since there is no "Feast of College Students" on September 15th in the Church year, and since there is no "letter" required by the canons, we must trust to the sound judgment of our parish priests to take this matter to heart seriously and to do this September what, in the past, has been altogether too exceptional.

Write these letters and give the college pastors a chance to hold these 17,000 boys and girls in the Church.

The rector who wiped off his calendar in the presence of the writer the names of six young men who had gone to college from his parish, without even knowing their addresses and in some cases the institutions in which they were matriculating, and who said that as they were gone he was not any longer responsible, may be an exaggerated type, but he is not by any means undiscoverable.—St. Andrew's Cross.

For full list of Clergy Ministering to College Students see Living Church Annual for 1920, pages 155-159. Some of these at the larger universities are given below.

- Brown University: Rev. P. F. Sturges, rector of Grace Church, 85 Cooke street, Providence, R. I.
- California, Univ. of: Rev. W. R. H. Hodgkin, rector of St. Mark's Church, Berkeley, Calif.
- Chicago, Univ. of: Rev. G. H. Thomas, rector of St. Paul's Church, 4827 Kenwood avenue; Rev. John Henry Hopkins, D.D., rector of Church of the Redeemer, 5550 Blackstone avenue; Chicago, Ill.
- Columbia University: Rev. R. C. Knox, D.D., University Chaplain, Columbia University, New York City.
- Cornell Univ.: Rev. Cyril Harris, rector St. John's Church, Ithaca, N. Y.
- Dartmouth College: Rev. John T. Dallas, rector of St. Thomas' Church, Hanover, N. H.
- Georgia, Univ. of: Rev. A. G. Richards, rector of Emmanuel Church, Athens, Ga.
- Goucher College: Rev. Wyatt Brown, Litt.D., rector of St. Michael and All Angels, 1933 St. Paul street, Baltimore, Md.
- Harvard Univ.: Rev. B. J. Osborn, St. Paul's Cathedral, Boston, Mass.
- Hobart College: Rev. John B. Hubbs, D.D., Col. Chaplain, Geneva, N. Y.
- Illinois, Univ. of: Rev. John Mitchel Page, Chapel of St. John the Divine, Champaign, Ill.
- Indiana, Univ. of: Rev. Wm. Burrows, rector Trinity Church, Bloomington, Ind.
- Iowa, State Univ. of: Rev. Paul B. James, rector of Trinity Church, Iowa City, Iowa.
- Johns Hopkins University: Rt. Rev. John G. Murray, D.D., Bishop of Maryland, 1110 Madison avenue, Baltimore, Md.
- Leland Stanford Univ.: Rev. David Evans, rector of All Saints' Church, Palo Alto, Calif.
- Mass. Inst. of Tech.: Rev. B. J. Osborn, St. Paul's Cathedral, Boston.
- Michigan, Univ. of: Rev. Chas. T. Webb, Harris Hall, Ann Arbor, Mich.
- Minnesota, Univ. of: Rev. Richard S. Read, rector of Trinity Church, 408 Fourth street S. E., Minneapolis, Minn.
- Northwestern University: Rev. Geo. Craig Stewart, L.H.D., rector of St. Luke's Church, Evanston, Ill.
- Pennsylvania, Univ. of: Rev. John R. Hart, Jr., Howard Houston Hall, Univ. of Pennsylvania, Philadelphia, Pa.
- Princeton Univ.: Rev. Robt. Williams, Trinity Church, Princeton, N. J.
- Smith College: Rev. Andrew F. Underhill, rector St. John's Church, Northampton, Mass.
- Trinity College: Rev. Arthur Adams, Trinity College, Hartford, Conn.
- Tulane University: Rev. Menard Doswell, rector of St. George's Church, 1500 Cadiz street, New Orleans, La.
- Valparaiso University: Rev. C. B. Cromwell, rector St. Andrew's Church, Valparaiso, Ind.
- Vassar College: Rev. F. S. Smithers, Jr., St. Paul's Church, 46 N. Hamilton street, Poughkeepsie, N. Y.
- Wellesley College: Rev. Ellis B. Dean, rector of St. Andrew's Church, Wellesley, Mass.
- Williams College: Rev. Franklin Carter, rector of St. John's Church, Williamstown, Mass.
- Wisconsin, Univ. of: Rev. H. H. Lumpkin, rector of Grace Church, Madison, Wis.
- Yale University: Rev. F. B. Roseboro, Christ Church, 1087 Chapel street, New Haven, Conn.

Many of the Units of the National Student Council, in replying to the question as to what service the national office of the Council could be to them, have asked that some scheme be developed by which bishops, clergy, and headmasters would report the names of incoming students to the college Church organizations.

Resolutions Formally Adopted by the Lambeth Conference of 1920

1. **W**E rejoice that in these times of peril God is giving to His Church a fresh vision of His purpose to establish a Kingdom in which all the nations of the earth shall be united as one family in righteousness and peace. We hold that this can only come through the acceptance of the sovereignty of our Lord Jesus Christ and of His teaching, and through the application of the principles of brotherhood, justice, and unselfishness, to individuals and nations alike.

Christianity and International Relations

2. The Conference calls upon the citizens of all nations to promote in every way the resumption of the efforts, interrupted by the war, to increase international comity and goodwill, and to secure expression for these by an increased recognition of international law and custom.

3. The Conference, heartily endorsing the views of its committee as to the essentially Christian basis of the League of Nations, is of opinion that steps should immediately be taken, whether by coöperation or concurrent action, whereby the whole Church of Christ may be enabled with one voice to urge the principles of the League of Nations upon the peoples of the world.

4. We hold that the peace of the world, no less than Christian principle, demands the admission of Germany and other nations into the League of Nations at the earliest moment which the conditions render possible.

5. The Conference commends the Report of its Committee on International Relations to the careful consideration of the Churches of the Anglican Communion, both in their assemblies and in other ways, and urges upon all Church members the importance of supporting the League of Nations Union.

6. It is the duty of all supporters of the League of Nations to set their face against injustice to the indigenous or native races, and particularly in regard to such matters as the tenure of land, forced labor, and the trade in intoxicating liquors, and also the morphia traffic in China, and other abuses.

7. The Conference records its protest against the color-prejudice among the different races of the world, which not only hinders intercourse, but gravely imperils the peace of the future.

8. The Conference, believing that nations no less than individuals are members one of another, expresses its grave concern at the evidence as to the disease and distress from which the populations in large tracts of Europe and Asia are suffering. It therefore calls upon all Christian men and women to support by every means in their power the action which is being taken, both by governments and by voluntary associations, for the relief of this suffering.

9. [This resolution authorized the sending forth of the Appeal to All Christian People, published in our issue of August 28th.]

Reunion of Christendom

10. The Conference recommends to the authorities of the Church of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibility of taking definite steps to coöperate in a common endeavor, on the lines set forth in the [above] Appeal, to restore the unity of the Church of Christ.

11. The Conference recognizes that the task of effecting union with other Christian communions must be undertaken by the various national, regional, or provincial authorities of the Churches within the Anglican Communion, and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its appeal and resolutions.

12. The Conference approves the following statements as representing the counsel which it is prepared to give to the bishops, clergy, and other members of our own communion on various subjects which bear upon the problems of reunion.

(A) *In view of prospects and projects of reunion:*

(i) A bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our appeal, to preach in churches within his diocese, and to clergy of the diocese to preach in the churches of such ministers:

(ii) The bishops of the Anglican Communion will not question the action of any bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme:

(iii) The Conference gives its general approval to the suggestions contained in the report of the Sub-Committee on

Reunion with Non-Episcopal Churches in reference to the status and work of ministers who may remain after union without episcopal ordination (see pages 142 and 143 of the Report).

(B) *Believing, however, that certain lines of action might imperil both the attainment of its ideal and the unity of its own communion, the Conference declares that—*

(i) It cannot approve of general schemes of intercommunion or exchange of pulpits:

(ii) In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

(C) *In view of doubts and varieties of practice which have caused difficulties in the past, the Conference declares that—*

(i) Nothing in these resolutions is intended to indicate that the rule of Confirmation as conditioning admission to the Holy Communion must necessarily apply to the case of baptized persons who seek Communion under conditions which, in the bishop's judgment, justify their admission thereto.

(ii) In cases in which it is impossible for the bishop's judgment to be obtained beforehand the priest should remember that he has no canonical authority to refuse Communion to any baptized person kneeling before the Lord's Table (unless he be excommunicate by name, or, in the canonical sense of the term, a cause of scandal to the faithful); and that, if a question may properly be raised as to the future admission of any such person to Holy Communion, either because he has not been confirmed or for other reasons, the priest shall refer the matter to the bishop for counsel or direction.

13. The Conference recommends that, wherever it has not already been done, councils representing all Christian communions should be formed within such areas as may be deemed most convenient, as centres of united effort to promote the physical, moral, and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life.

14. It is important to the cause of reunion that every branch of the Anglican Communion should develop the constitutional government of the Church and should make a fuller use of the capacities of its members for service.

15. The Conference urges on every branch of the Anglican Communion that it should prepare its members for taking their part in the universal fellowship of the reunited Church, by setting before them the loyalty which they owe to the universal Church, and the charity and understanding which are required of the members of so inclusive a society.

16. We desire to express our profound thankfulness for the important movements towards unity which, during the last twelve years, have taken place in many parts of the world, and for the earnest desire for reunion which has been manifested both in our own communion and among the Churches now separated from us. In particular, the Conference has heard with sympathetic and hopeful interest of the preliminary meeting of the proposed World Conference on Faith and Order about to be held at Geneva, and earnestly prays that its deliberations may tend towards the reunion of the Christian Church.

17. We desire to express our deep sympathy with the Church of Russia in the terrible persecution which it has in many places suffered. We earnestly trust that in the providence of God its difficulties may speedily be removed, and that it may be enabled in renewed life and strength so to carry on its work unhindered as to further, in the life of the Russian people, whatsoever things are true and just, whatsoever things are lovely and of good report.

18. The Conference heartily thanks the Ecumenical Patriarchate for the mission of the Metropolitan of Demotica and others to confer with its members on questions concerning the relations between the Anglican and Eastern Churches, and expresses its grateful appreciation of the great help given to its committee by the delegation.

19. The Conference welcomes the appointment by the Archbishop of Canterbury of an "Eastern Churches' Committee" on a permanent basis, in pursuance of Resolution 61 of the Conference of 1908; and looks forward hopefully to the work of that committee, in conjunction with similar committees appointed in Constantinople and Athens, as helping greatly to forward the cause of reunion with the Orthodox Church.

20. The Conference expresses its heartfelt sympathy with the

Armenian, Assyrian, and Syrian Jacobite Christians in the persecutions which they have been called upon to endure, deploring with indignation the terrible massacres that have taken place among them both before and during the great war; and earnestly prays that in the rearrangement of the political affairs of the East they may be granted a righteous government and freedom from oppression for the future.

21. The Conference has received with satisfaction its committee's report of the investigations that have been made during the last twelve years with regard to the present doctrinal position of the separated Churches of the East; and, without expressing an opinion as to the past, believes that these investigations have gone far towards showing that any errors as to the Incarnation of our Lord, which may at some period of their history have been attributed to them, have at any rate now passed away.

22. The Conference repeats the proposal made by the Conference of 1908 that, when any of the separated Churches of the East desire closer relations with us, and wish for the establishment of occasional intercommunion, and give satisfactory assurances as to their faith, such relations should at once be established.

23. The Conference respectfully requests the Archbishop of Canterbury to take advantage of any opportunity that may arise to enter into friendly relations with these Churches, and to inform the authorities of the Orthodox Eastern Church of any steps that may be taken in the direction of intercommunion with them. Similar action should be taken with regard to informing the Metropolitans of our own communion.

24. The Conference welcomes the Report of the Commission appointed after the last Conference entitled, "The Church of England and the Church of Sweden," and, accepting the conclusions there maintained on the succession of the bishops of the Church of Sweden and the conception of the priesthood set forth in its standards, recommends that members of that Church, qualified to receive the sacrament in their own Church, should be admitted to Holy Communion in ours. It also recommends that on suitable occasions permission should be given to Swedish ecclesiastics to give addresses in our churches.

If the authorities of any province of the Anglican Communion find local irregularities in the order or practice of the Church of Sweden outside that country, they may legitimately, within their own region, postpone any such action as is recommended in this resolution until they are satisfied that these irregularities have been removed.

25. We recommend further that in the event of an invitation being extended to an Anglican bishop or bishops to take part in the consecration of a Swedish bishop, the invitation should, if possible, be accepted, subject to the approval of the Metropolitan. We also recommend that, in the first instance, as an evident token of the restoration of closer relations between the two Churches, if possible more than one of our bishops should take part in the consecration.

26. The Conference thanks the Old Catholic Bishops for their explanation, in response to the letter of the Archbishop of Canterbury, of their action in consecrating the Rev. A. H. Mathew to the episcopate in 1908, and repeats the desire expressed at previous Conferences to maintain and strengthen the friendly relations which exist between the Churches of the Anglican Communion and the ancient Church of Holland, and the Old Catholic Churches, especially in Germany, Switzerland, and Austria.

27. We regret that on a review of all the facts we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extensions overseas, as a properly constituted Church, or to recognize the orders of its ministers, and we recommend that in the event of any of its ministers desiring to join our communion, who are in other respects duly qualified, they should be ordained *sub conditione* in accordance with the provisions suggested in the report of our committee.

28. The Conference recommends that the same course be followed, as occasion may require, in the case of persons claiming to have received consecration or ordination from any "*episcopi vagantes*", whose claims we are unable to recognize.

29. The Conference, while welcoming the report of the committee appointed by the Conference of 1908, on the *Unitas Fratrum* or Moravians, regrets that it is unable to recommend any such action being taken as is suggested in resolutions 70-72 of that Conference so long as the *Unitas* retains its practice of the administration of Confirmation and the celebration of Holy Communion by deacons, but hopes that, in the event of the *Unitas* changing its rules in these matters, negotiations with individual provinces of the *Unitas* may be resumed, and believes that in this case there would be good prospect of such negotiations being brought to a satisfactory conclusion.

30. We recommend with a view to this end that the Archbishop of Canterbury be respectfully requested to reappoint with additional members the committee appointed at the last Conference; and we hope that, in the event of all the remaining difficulties being removed to his satisfaction, with the concurrence

of the Central Consultative Body of the Lambeth Conference, the action suggested in the resolutions of the Conference of 1908 may take place without further delay.

31. The Conference regrets that it is unable to recommend the acceptance of the proposals of the "Southern Synod" of the "Reformed Episcopal Church" in England for reunion with the Church of England, and, while unable to advise the acceptance of other proposals for corporate union with the Reformed Episcopal Church, recommends that, if applications for admission into the English Church are made by individual ministers of that communion, such applications should be sympathetically received, and the ministers, if in all respects equal to the standard and requirements of the Church of England, be ordained *sub conditione*.

32. The Conference declares its conviction that the present critical condition of the world calls, as perhaps never before, for the presentation of Jesus Christ and His redemption to every race and individual; and, in view of the urgent need for workers in many dioceses overseas, earnestly appeals to men, both clerical and lay, and to women, to dedicate themselves to the service of the Church in those dioceses.

Missionary Problems

33. The normal method of missions is that in which the whole Church, within any area, acts as a missionary body expressly organized for that function, and the principle which underlies this method is capable of universal application. While we humbly thank God for the work of the missionary societies, we consider that these societies, where they exist, should not stand outside the one organization, but should be elements in it, co-ordinated, whether by a central advisory council or otherwise, under the supreme synodical authority, but retaining severally such degrees of independence as the conditions of their efficiency demand.

34. The Conference thankfully recognizes the practical steps which missionary societies and boards have taken towards the realization of the ultimate aim of all mission work, namely, the establishment of self-governing, self-supporting, and self-extending Churches, from which outside control has been withdrawn at the earliest moment, so as to allow the free expression of their national character.

It would urge further that the call for such action is in the present day more insistent than ever before, and believes that, generally speaking, the societies and boards can best achieve their purpose by making their work centre from the first in the Church rather than in the mission organization, and in particular:

(1) By the establishment of councils which shall be fully representative of the congregations, and have real responsibilities of government;

(2) By substituting for committees and councils representative chiefly of the mission and its subscribers, diocesan boards and committees, and, in general, associating all their work with the diocesan organization;

(3) By entrusting to these local bodies a real share in the financial control and general direction of the work of the mission;

(4) By giving the widest freedom to indigenous workers to develop the work in their own countries on lines in accordance with their national character.

35. The territorial episcopate has been the normal development in the Catholic Church, but we recognize that difference of race and language sometimes requires that provision should be made in a province for freedom of development of races side by side; the solution in each case must be left with the province, but we are clear that the ideal of the one Church should never be obscured.

36. While maintaining the authority of the Book of Common Prayer as the Anglican standard of doctrine and practice, we consider that liturgical uniformity should not be regarded as a necessity throughout the Churches of the Anglican Communion. The conditions of the Church in many parts of the mission field render inapplicable the retention of that Book as the one fixed liturgical model.

37. Although the inherent right of a diocesan bishop to put forth or sanction liturgical forms is subject to such limitations as may be imposed by higher synodical authority, it is desirable that such authority should not be too rigidly exercised so long as those features are retained which are essential to the safeguarding of the unity of the Anglican Communion.

38. The Conference recommends the appointment of a committee of students of liturgical questions which would be ready to advise any diocese or province on the form or matter of services proposed for adoption, and requests the Archbishop of Canterbury to take such steps as he deems best to give early effect to this resolution.

39. It is of very real importance that the Marriage Law of the Church should be understood and administered as far as possible consistently, in all parts of the Anglican Communion, and the Conference commends to the consideration of the Church the suggestions of the Committee on Missionary Problems dealing

with this subject which have been made after consultation with experts, and are contained in their report.

40. Whereas from time to time restrictions on missionary freedom have been imposed by governments, we desire to reaffirm the duty which rests upon every Christian man and woman of propagating the Faith of Christ, and to claim that any restrictions should be of a strictly temporary nature only, so that freedom of opportunity to fulfil this spiritual obligation may be afforded to Christians of all nationalities.

41. On the subject of the relation of governments and government officials to Christianity and other faiths, the Conference gives its approval to the words used in paragraphs 2 and 3 on page 92 in the Report on Missionary Problems, and commends them to the careful consideration of all concerned.

42. We gratefully acknowledge the valuable work done by British and American missionary conferences in safeguarding missionary interests, and believe that such conferences, both national and international, while claiming no coercive power, have a great part to play in fostering international understanding and goodwill, coördinating work, formulating common policies, and serving as a practical medium of communication between missions and governments in matters of general missionary concern.

43. Whereas it is undesirable that dioceses should remain indefinitely in isolation or attached only to a distant province, the gradual creation of new provinces should be encouraged, and each newly founded diocese should as soon as possible find its place as a constituent member in some neighboring province. The fact that dioceses proposing to form a province owe their origins to missions of different branches of the Anglican Communion need be no bar to such action.

Development of Provinces

(a) In the opinion of the Conference four is the minimum number of dioceses suitable to form a province. No number should be considered too great to form a province, so long as the bishops and other representatives of the diocese are able conveniently to meet for mutual consultation and for the transaction of provincial business.

(b) In the initiation of any province in the future, the organization which the Conference deems essential to provincial life is a house or college of bishops, to which the Metropolitans or the presiding bishops concerned have conveyed their authority for the consecration of bishops. It is desirable that when a new province is formed the bishops of the constituent dioceses should transfer their allegiance to the Metropolitan of the province or other authority constitutionally appointed to receive it, and thereafter all bishops consecrated for the service of the province should take the oath of canonical obedience to the Metropolitan or make a declaration of conformity to other authority before mentioned.

(c) In newly established provinces arrangements should be made whereby the province should have some distinct voice in the election of its Metropolitan.

(d) As to the *sedes* of the Metropolitan customs vary and the decision must depend on local circumstances.

(e) Until a missionary diocese becomes largely self-supporting, and is self-governed by a Synod, the appointment of its bishop should rest with the province to which it is attached, after consultation with the diocese, and in such a way as the province may decide.

(f) A newly constituted synod of bishops shall proceed as soon as possible to associate with itself in some official way the clergy and laity of the province, provided that in the case of provinces including missionary dioceses this procedure shall be subordinate to local circumstances. It is understood that each national and regional Church will determine its own constitutional and canonical enactments.

44. In order to prevent misapprehension the Conference declares that the Consultative Body, created by the Lambeth Conference of 1897 and consolidated by the Conference of 1908, is a purely advisory body. It is of the nature of a continuation committee of the whole Conference, and neither possesses nor claims any executive or administrative power. It is framed so as to represent all branches of the Anglican Communion and it offers advice only when advice is asked for.

Consultative Body

(a) The existing Consultative Body shall be reconstructed on the following plan of representation: It shall consist of the Archbishop of Canterbury (*ex-officio*) and of representative bishops appointed as follows: Province of Canterbury 1, Province of York 1, Province of Wales 1, the Church of Ireland 1, the Episcopal Church in Scotland 1, the Protestant Episcopal Church in the United States of America 4, the Church of England in Canada 1, the Church of England in the dioceses of Australia and Tasmania 1, the Church of the Province of New Zealand 1, the Church of the Province of the West Indies 1, the Church of the Province of South Africa 1, the Church of the Province of India and Ceylon 1, the Churches in China and

Japan and the diocese of Corea 1, the missionary and other extra-provincial bishops under the jurisdiction of the Archbishop of Canterbury 1—total 18.

(b) The Churches that appoint representatives shall be free to fix the method of appointment, whether by the House of Bishops or by Synod or Convention. A representative bishop shall be appointed for a definite term not exceeding six years, and need not be a member of the body which appoints him. Any vacancy by death, resignation, or other cause during the term of office shall be filled by the Church in the representation of which the vacancy occurs.

(c) For the purpose of appointing the bishop who is to represent the body of missionary and other extra-provincial bishops under the jurisdiction of the Archbishop of Canterbury, each of those bishops shall be requested by the Archbishop of Canterbury to nominate a bishop to him. The list of bishops so nominated shall be then sent to all the bishops entitled to vote, and each of them shall, if he thinks fit to vote, send to the Archbishop the name of the one in that list for whom he votes. The largest number of votes shall carry the election.

(d) The Central Consultative Body shall be prepared to consider questions referred to it by any bishop, but shall, before considering as well as in considering them, have careful regard to any limitations upon such references as may be imposed by the regulations of provinces or of national or regional Churches.

(e) The Consultative Body shall not at any meeting come to a decision on any subject not named in the notice summoning the meeting.

45. The Consultative Body is asked to take into its consideration the provisions of the Colonial Clergy Act with a view to their modification.

46. Women should be admitted to those councils of the Church to which laymen are admitted, and on equal terms. Diocesan, provincial, or national synods may decide when or how this principle is to be brought into effect.

47. The time has come when, in the interests of the Church at large, and in particular of the development of the ministry of women, the diaconate of women should be restored formally and canonically, and should be recognized throughout the Anglican Communion.

48. The order of deaconesses is for women the one and only order of the ministry which has the stamp of Apostolic approval, and is for women the only order of the ministry which we can recommend that our branch of the Catholic Church should recognize and use.

49. The office of a deaconess is primarily a ministry of succor, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than of the modern diaconate of men. It should be understood that the deaconess dedicates herself to a lifelong service, but that no vow or implied promise of celibacy should be required as necessary for admission to the order. Nevertheless, deaconesses who desire to do so may legitimately pledge themselves either as members of a community, or as individuals, to a celibate life.

50. In every branch of the Anglican Communion there should be adopted a form and manner of making of deaconesses such as might fitly find a place in the Book of Common Prayer, containing in all cases provision for:

- (a) Prayer by the bishop and the laying on of his hands;
- (b) A formula giving authority to execute the office of a deaconess in the Church of God;
- (c) The delivery of the New Testament by the bishop to each candidate.

51. The forms for the making and ordering of deaconesses should be of the same general character, and as far as possible similar in their most significant parts, though varying in less important details in accordance with local needs.

52. The following functions may be entrusted to the deaconess, in addition to the ordinary duties which would naturally fall to her:

- (a) To prepare candidates for baptism and confirmation;
- (b) To assist at the administration of holy baptism; and to be the administrant in cases of necessity in virtue of her office;
- (c) To pray with and to give counsel to such women as desire help in difficulties and perplexities.

(d) With the approval of the bishop and of the parish priest, and under such conditions as shall from time to time be laid down by the bishop: (i) in church to read morning and evening prayer and the Litany, except such portions as are assigned to the priest only; (ii) in church also to lead in prayer and, under license of the bishop, to instruct and exhort the congregation.

[Note.—Clause d (ii) was carried by 117 votes to 81.]

53. Opportunity should be given to women as to men (duly qualified and approved by the bishop) to speak in consecrated or

unconsecrated buildings, and to lead in prayer at other than the regular and appointed services of the Church. Such diocesan arrangements, both for men and for women, should, wherever possible, be subject to provincial control and coordination.

54. The Conference recommends that careful inquiry should be made in the several branches of the Anglican Communion as to the position and recognition of women workers in the Church, the conditions of their employment, and the remuneration of those who receive salaries.

55. We reaffirm our conviction that the revelation of God in Christ Jesus is the supreme and sufficient message given to all mankind, whereby we may attain to eternal life. We recognize that modern movements of thought connected with Spiritualism, Christian Science, and Theosophy join with the Christian Church in protesting against a materialistic view of the universe and at some points emphasize partially neglected aspects of truth. At the same time, we feel bound to call attention to the fact that, both in the underlying philosophy and its cults and practices which have arisen out of these movements, the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely, the Incarnation of our Lord and Saviour Jesus Christ.

Spiritualism

56. We recognize that new phenomena of consciousness have been presented to us, which claim, and at the hands of competent psychologists have received, careful investigation, and, as far as possible, the application of scientific method. But such scientific researches have confessedly not reached an advanced stage, and we are supported by the best psychologists in warning our people against accepting as final theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to *seances*, "seers", and mediums.

57. The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus.

58. The Conference, while recognizing that the results of investigation have encouraged many people to find a spiritual meaning and purpose in human life and led them to believe in survival after death, sees grave dangers in the tendency to make a religion of spiritualism. The practice of spiritualism as a cult involves the subordination of the intelligence and the will to unknown forces or personalities and, to that extent, an abdication of the self-control to which God has called us. It tends to divert attention from the approach to God through the one Mediator, Jesus Christ, under the guidance of the Holy Spirit; to ignore the discipline of faith as the path of spiritual training; and to depreciate the divinely ordained channels of grace and truth revealed and given through Jesus Christ our Lord.

Christian Science

59. The Conference finds that while Christian Science fixes attention on the supremacy of spirit, yet in the teaching given there is a direct tendency (a) to pantheistic doctrine, and at the same time (b) to a false antithesis between spirit and matter, and (c) to the denial of the reality of sin, and (d) to the denial of the reality of disease and suffering. Such teaching, therefore, cannot be reconciled with the fundamental truths of the Christian Faith and the teaching of Scripture on atonement, penitence, forgiveness, and fellowship in the sufferings of Christ.

60. The Conference reminds the Church that intimate communion with God has been the privilege and joy of saints in every age. This communion, realized in union with Christ through the Holy Spirit, influences the whole personality of man, physical and spiritual, enabling him to share his Lord's triumph over sin, disease, and death.

61. We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they become more efficient teachers and trainers of their people in this work, so that through the daily practice of prayer and meditation the corporate faith of the Church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.

62. We declare our thankfulness for the devoted labors of those engaged in scientific research and for the progress made in medicine, surgery, nursing, hygiene, and sanitation. Believing that all these means of healing and preventing disease and removing suffering are gifts that come from God, we acknowledge our duty to use them faithfully for the welfare of mankind.

63. For the general guidance of the Church the Conference

requests the Archbishop of Canterbury to appoint a committee to consider and report as early as possible upon the use with prayer of the laying-on of hands, of the unction of the sick, and other spiritual means of healing, the findings of such a committee to be reported forthwith to the authorities of the national, provincial, and regional Churches of the Anglican Communion.

Theosophy

64. The Conference, while recognizing that the three publicly stated objects of the Theosophical Society (see Report, p. 126) do not in themselves appear to be inconsistent with loyal membership of the Church, desires to express its conviction that there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with the Christian Faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind. The Conference warns Christian people who may be induced to make a study of theosophy by the seemingly Christian elements contained in it to be on their guard against the ultimate bearing of theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

65. The Conference, believing that the attraction of theosophy for some Christian people lies largely in its presentation of Christian faith as a quest for knowledge, recommends that in the current teaching of the Church due regard should be given to the mystical elements of faith and life which underlie the historic belief of Christendom, and, on the other hand, urges all thinking people to safeguard their Christian position by a fuller study of the Bible, Creed, and Sacraments in the light of sound Christian scholarship and philosophy.

66. Recognizing that to live a pure and chaste life before and after marriage is, for both sexes, the unchangeable Christian standard, attainable and attained through the help of the Holy Spirit by men and women in every age, the Conference desires to proclaim the universal obligation of this standard, and its vital importance as an essential condition of human happiness.

67. The Conference affirms as our Lord's principle and standard of marriage a lifelong and indissoluble union, for better, for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard.

Nevertheless, the Conference admits the right of a national or regional Church within our communion to deal with cases which fall within the exception mentioned in the record of our Lord's words in St. Matthew's Gospel, under provisions which such Church may lay down.

The Conference, while fully recognizing the extreme difficulty of governments in framing marriage laws for citizens, many of whom do not accept the Christian standard, expresses its firm belief that in every country the Church should be free to bear witness to that standard through its powers of administration and discipline exercised in relation to its own members.

68. The Conference, while declining to lay down rules which will meet the needs of every abnormal case, regards with grave concern the spread in modern society of theories and practices hostile to the family. We utter an emphatic warning against the use of unnatural means for the avoidance of conception, together with the grave dangers—physical, moral, and religious—thereby incurred, and against the evils with which the extension of such use threatens the race. In opposition to the teaching which, under the name of science and religion, encourages married people the cultivation of sexual union as an end in itself, we steadfastly uphold what must always be regarded as the governing considerations of Christian marriage. One is the primary purpose for which marriage exists—namely, the continuation of the race through the gift and heritage of children; the other is the paramount importance in married life of deliberate and thoughtful self-control.

We desire solemnly to commend what we have said to Christian people and to all who will hear.

69. The Conference, moved by responsible statements from many nations as to the prevalence of venereal diseases, bringing suffering, paralysis, insanity, or death to many thousands of the innocent as well as the guilty, supports all efforts which are consistent with high moral standards to check the causes of the diseases and to treat and, if possible, cure the victims. We impress upon the clergy and members of the Church the duty of joining with physicians and public authorities in meeting the scourge, and urge the clergy to guide those who turn to them for advice with knowledge, sympathy, and directness. The Conference must condemn the distribution or use, before exposure to infection, of so-called prophylactics, since these cannot but be regarded as an invitation to vice.

70. The Conference urges the importance of enlisting the help of all high-principled men and women, whatever be their

religious beliefs, in coöperation with, or, if necessary, in bringing pressure to bear upon, authorities, both national and local, for removing such incentives to vice as indecent literature, suggestive plays and films, the open or secret sale of contraceptives, and the continued existence of brothels.

71. With regard to the education of the young in matters of sex, the Conference presses upon parents that the duty of giving right teaching on these subjects rests primarily with them, and that it is the duty of all persons giving such instructions to prepare themselves for this responsible task. Boys and girls should be guarded against the danger of acquiring knowledge of sexual subjects from wrong persons and in wrong ways.

72. Bearing in remembrance the example of our Lord, and the prominent place that He gave in His ministry to protecting the weak and raising the fallen, the Conference deplors the common apathy of Church people in regard to preventive and rescue work, and urges on bishops, clergy, and all Christian people the duty of taking a more active share in this essential part of the Church's life.

73. We desire to emphasize our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. This conviction is at once exemplified and reinforced by what has happened in and since the war. Nor is this less true when that self-interest is equipped with every advantage of science and education. Our only hope lies in reverent allegiance to the Person of Christ, whose Law is the Law of Love, in acceptance of His principles, and reliance on His power.

Social and Industrial Questions

74. An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as a basis of industrial relations the principle of coöperation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.

75. The Church cannot in its corporate capacity be an advocate or partisan, "a judge or a divider", in political or class disputes where moral issues are not at stake; nevertheless, even in matters of economic and political controversy, the Church is bound to give its positive and active corporate witness to the

Christian principles of justice, brotherhood, and the equal and infinite value of every human personality.

76. In obedience to Christ's teaching as to covetousness and self-seeking, the Conference calls upon all members of His Church to be foremost both by personal action and sacrifice in maintaining the superiority of the claims of human life to those of property. To this end it would emphasize the duty which is laid upon all Christians of setting human values above dividends and profits in their conduct of business, of avoiding extravagance and waste, and of upholding a high standard of honor and thoroughness in work. In a word, they must set an example in subordinating the claim for rights to the call of duty.

77. Members of the Church are bound to take an active part, by public action and by personal service, in removing those abuses which depress and impoverish human life. In company with other citizens and organizations they should work for reform, and particularly for such measures as will secure the better care of children, including real opportunity for an adequate education; protection of the workers against unemployment; and the provision of healthy homes.

78. The Church is bound to use its influence to remove inhuman or oppressive conditions of labor in all parts of the world, especially among the weaker races, and to give its full support to those clauses in the League of Nations Covenant which aim at raising by international agreement the status of industrial workers in all countries.

79. The Conference notes with deep interest the prohibition by the will of the people of the sale and manufacture of intoxicating drinks in the Republic of the United States of America, and of their sale in most of the provinces of Canada, and commends this action to the earnest and sympathetic attention of the Christian Church throughout the world. The Conference urges members of the Church in other countries—

- (1) To support such legislation as will lead to a speedy reduction in the use of intoxicants;
- (2) To recognize the duty of combating the evil of intemperance by personal example and willing self-sacrifice.

80. If the Church is to witness without reproach for justice and brotherhood in the world, it must show itself serious and insistent in reforming abuses within its own organization, and in promoting brotherhood among its own members. Further, if Christian witness is to be fully effective it must be borne by nothing short of the whole body of Christian people.

The City That Shall Be Built

Reflections at the Conclusion of the Preliminary Conference on Faith and Order at Geneva, Switzerland

By the Rev. W. E. S. Holland

Principal of St. Paul's College, Calcutta

VISIONS—the only visions God ever sends His children, or for which He has any use—are meant to be realized.

The visionaries of the Kingdom are those who, having caught sight of the plan of God, make straight for it, undeterred by any of the obstacles in the way. God's visionaries are those who have seen the will of God and believe it to be practical.

It was a great vision that came to the pilgrims toward unity in the American Episcopal Church at the General Convention of 1910; and, because they saw it and believed, it is a long step further on the road to realization. They saw that if the will of God for a Holy Catholic Church that shall unite in visible unity all the members of Christ's Body upon earth is to be realized, it is not enough that informal groups of fellowships shall come together to pray and study. The "Churches" into which this one Church is now divided must come together as such, through their responsible leaders, to will and plan their reunion. Group action will not unite those outside the groups. God wills the union of the whole, and it is never too early to set about doing the will of God. The Kingdom of God is always ready. "Now" is ever God's accepted time.

And so these seers of the City that shall be built dared to summon the responsible heads of the organizations that now divide Christ's Body to meet in prayer and conference. And we have responded to the invitation, nearly all of us, West and East—for the Church of Rome was almost the only

one of these organizations that was not represented—meeting for ten days at Geneva: eighty Churches representing forty nations.

Who were we? Our constitution was in two respects, at least, unique. First, we were there to plan for unity, not as private individuals, but as representatives officially appointed by the several Churches. And second, we included delegates of the highest dignity from every section of the Holy Orthodox Churches of the East. Metropolitans and Archimandrites were present from the Russian, Greek, Roumanian, Serb, and Bulgar Churches: with long robes, flowing locks, gorgeous jewels, and strange head-gear that gave an unforgettable picturesqueness to the scene. We also included seven representatives from Germany and at least one from Hungary: one in Christ Jesus.

Of course we suffered from the inconveniences of Babel. That element at least in ancient Biblical history is attested by present facts to-day. We were a polyglot assembly. Each speech was delivered or interpreted in English, French, and German, and sometimes in Greek as well. It took time, but it helped to make us Anglo-Saxons humble. We were perhaps the only unilingual section of the Conference.

The spirit of the Conference was more remarkable than any single thing we did. We just took for granted, because each one of us knew that it was true, the fundamental deliverance of the One Spirit that was in us all and set to work not to create, but to express our Christian unity. And we

were there not to convert one another, but to unite with one another. Tenacious of the gifts we, each one, knew to be our trust and eager to contribute them for the enrichment of the whole, we yet, each one, knew ourselves imperfect, and eager to receive what the other had to give. Not proselytism but mutual enrichment was our aim. Indeed the nearest approach the Conference made to ecumenical action was the expression of its sympathy with a resolution proposed by the Greek Church disavowing proselytism among ourselves. We were met not for controversy but for common counsel. And so, as our chairman justly said, not one insincere and not one jarring note was heard throughout our gathering.

To express things differently, we skipped the stage of the Second Reading of the Bill for a reunited Church—our vote for the Second Reading had been already given when we were each baptized into the one Church of God—and we began at the committee stage to consider ways and means. Not the goal, but the way of getting there, was in question.

Very remarkable was the effect produced by the reading of the Lambeth utterance on Reunion. As a Presbyterian said, things can now never be the same again. The expression by the Anglican episcopate of its readiness to accept, not out of a sense of any invalidity, but in charity to the convictions of others, whatever recognition is necessary to give their ministry the authority of other sections of Christ's Church, is a new spiritual fact that has modified the entire situation. "I am here, not to save my face, but to save Christendom," was the noble challenge of the Bishop of Bombay. At least it cannot be met by a mere negation. It may well be that each definite proposal for reunion is not so much a milestone along a single road to unity as a new element added that produces chemical change throughout the body. Or, if you prefer the other metaphor, we do not know the different turnings—some of them may be hairpin bends—that lie in the road ahead of us, but we know where it will ultimately lead us, and we know that this or that is the next step for us to take along it.

Let it be confessed that one was aware of a difference of attitude, shall I say of intensity, in approaching the ideal of corporate reunion. The Lambeth document reveals on every line of it the agony of soul through which the Anglican bishops have passed while travailing for Christian unity. It is perhaps natural that the Church of England, at the storm centre of Western sectarianism, yet inheriting the ideal and vision of corporate unity, should be moved by passion while other sections of the Church, bred in a different environment, should view the question rather as cool critics of an interesting proposition. We have to get close to them that we may share with them this passion which is perhaps to-day our special part in the filling up of the sufferings of Christ.

The main subject for discussion was the relation of each Church there represented to a reunited Church in respect of faith and order. Bishop Gore indicated the chief points at issue in a speech that dominated the Conference, as eloquent in characteristic gesture as it was in phrase. No short-hand report would be adequate unless accompanied by cinema. Keen debate surrounded the place of the Nicene or other Creed in a reunited Church. The indications were that while the inclusion of the Creed as the symbol of the faith held in common by the different sections of the Church might have carried an almost unanimous vote (no single speaker repudiated it), yet there was a wide difference of opinion as to its use as a test of individual membership.

Not the least surprising incident of the Conference was the fact that it was the Eastern Church which introduced a programme of the methods to be followed in the approach to unity. To them, too, we owe what was undoubtedly the climax of the Conference: a glorious sung Eucharist on the Feast of the Transfiguration (old style) in the Russian Church, to which the whole conference was invited. The majesty of the ritual, the reverence of the worship, the richness of the music (all vocal) lifted us—it was a common confession—nearer the gate of heaven than we had ever been before. It was a foretaste of the things to be. Truly the Churches of the East have a glorious gift in trust for us, as we believe we have for them.

None of us will ever forget the closing words of Bishop

Brent. Condensation is impossible of an utterance whose every word was weighed. It fixed for us the vision we had seen and which it is ours to communicate to the Churches. That we were practical, too, is shown by the list of questions (to be submitted later) consideration of and response to which is to be asked of every Commission represented in the Conference. A continuation Committee, representative in carefully weighed proportion, of all the Churches, has been officially constituted, to meet annually in preparation for the Conference where at last the outlines of the City shall be visible to mortal eye.

LONELINESS

Loneliness? Ah, the Blessed Master knew
More than all others what that word could mean.
Amongst His own, those whom He came to save,
Lonely He walked, not only loving them,
But Love itself, clothed in this human flesh
That God, made manifest, might live our earthly life.
And in the little band of followers
He chose to carry on His ministry
There was not one could fully understand
That love so high, so all-encircling.
Nor even she who gave Him birth might share
The inmost longings of His perfect heart,
Beating in love for mankind, everywhere.

Oh, lonely souls, who plod along Life's way
Watching with throbbing ache the others pass
Together, arm in arm, friend close to friend,
While you, whose love would prove so true and warm,
Must climb alone the weary, puzzling road—
Remember, there is One who understands
Your every pang, and reaches out His hand
In tender pity. Let Him be your Friend,
And learn His secret, through which Life will be
No more the cheerless, toilsome path it seemed,
But one unbroken, glorious pilgrimage—
Each step a chance to give, and thus to reach
Nearer to that great height on which He stood.
So will the world-wide vision be vouchsafed.
And then, instead of craving fellowship
Your heart will send its helpful message out
To other lonely souls who need your love.
Thus, in the giving, you will grow akin,
In some small way, to His great Heart of Love,
Who, loneliest of all, laid down His life
That man, through Him, might live eternally.

L. S. M.

"AND CALL HER BLESSED"

AUGUSTINE enjoyed the blessing of a holy mother; and in all the violent conflicts of a vigorous intellect, writhing with convulsive agonies, if we may so speak, like a spiritual Laocoon in the serpentine strictures of doubt and despair, which threatened to strangle him; and in all the passionate voluptuousness and foul corruptions of a noble nature wallowing in the mire of sensuality at Carthage. . . . and amid the noble aspirations, first of Philosophy, derived from Cicero's Hortensius, and next of the still higher soarings of Platonism, which filled him with unutterable longings for what was grand, beautiful, true, and divine, but was unable to satisfy the appetite which it created; and amid the refinements of literary studies, and the fascinations of dramatic entertainments; and in the excitement of his rhetorical lectures and exercises, which attracted many admirers, and ministered to his intellectual pride, but disqualified him for tasting the simple beauties and humiliating truths of the Holy Scriptures, he never lost sight of the holy example, the unquestioning faith, the fervent devotion, and self-sacrificing love of his mother Monica. Her image was ever at his heart, and the consummation of all his lonely and laborious struggle, and the victory over all antagonisms, from within and without, was in return to that childlike docility and humility which drinks faith in by love, looking upward to the Cross of Christ, and meekly kneeling beneath it.—*Bishop Christopher Wordsworth.*

"Then the Ear"

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

THE events at London, Berne, Athens, and Constantinople these weeks past seem to justify the suggestion of THE LIVING CHURCH that we may be on "the verge of accomplishing the greatest advance in Christian history since the ninth century". Certainly it seems as though the various branches of the Church Catholic, Anglican, Greek—all except the Roman Catholic—were of a mind at last to work together toward a common end.

The problem is America. Our own branch of the Church, though having an influence out of all proportion to its membership, is not exercising its full strength at home in the reuniting spirit of the day. The Episcopal Church did not come officially into the Interchurch Movement this year past. But Churchmen generally, with rare exceptions, showed a Christian spirit of coöperation to the utmost possible in the circumstances. Churchmen in some places took the lead in helping on the ideal. They gave denominations a new appreciation of the integrity and dignity of real Churchmanship, and made countless friends outside our fold who were profoundly impressed by the high mindedness and sincerity of Churchmen who were honestly convinced it was not wise to be the first "by whom the new is tried," and yet determined to regard with sympathy every honest effort of Christian people to learn how to work together, and in no circumstances to be caught among the captious coiners of belittling epithets.

The Interchurch Movement has needed the centralizing influence of the Church. Many of the leaders, east and west, often wished us in the movement for this reason. In some instances men of reputation said frankly: "The Episcopal Church is, by its history and organization, specially fitted to promote Christian coöperation and we wish for our sake that your Church were in." Caught both in general contraction of credit which no one could foresee and also in the sudden outburst of individualism among some of the denominations, helped more than they had dreamed to raise large sums of money by the new coöperative spirit, the Interchurch Movement had no such considerable solidifying and centralizing group as Churchmen represent. Else the work might easily have gone ahead as planned and our Church would in time have come with honor and distinction into the combination, sacrificing no Churchliness and contributing to American Christianity much which has long been sorely needed for its rounding out and its efficiency.

The Lambeth Conference cleared the way for more than a reunion of the Catholic-minded. It established with non-conformists over there and Protestants over here a new *entente cordiale*. Are we Churchmen going to follow up and carry on at home? Never was the responsibility so big, never was the atmosphere so favorable. But we must first clearly understand the situation on this side.

1. There is little or no prejudice left against this Church of ours. We are better understood than we have ever been before. We can be beloved as we have never been before, if we can keep the Christian spirit of appreciation of those who differ from us, if we can ever bear in mind that we have so good a case that we can mingle with our fellow Christians without risk of the impairment of our Churchliness. We agree with even ultra-Protestants as to the value of the pulpit which they have as well as we. They no longer dispute our right to emphasize the priestly and the sacramental in our system. Many of them are open—especially among the Congregationalists—to conviction as to the intrinsic value of what we hold dearest.

2. The coöperative work represented in a cosmic spirit by the Interchurch is going on. Failure to raise enough money to meet for the coming year its own large operating expenses is of small significance in comparison with the blistering of the Christian conscience of all America with the necessity of Christians working together, with a sense of responsibility for stewarding aright all mental, spiritual, and financial resources we possess, with the need the Surveys

have revealed of knowing what the religious problem of America actually is. The rural survey alone, heartily approved by scientific sociologists and now complete in 900 counties and still going on, is worth more—ininitely more—as a great publicist has said, than all the money the Interchurch has spent or—may I add?—could in any normal circumstances spend in many a year.

No one really interested cares about names or titles. No one whose opinion is worth while has concern whether the work is conducted by Interchurch Federal Council or what not. The point is that the work must be carried on and our Church help to the utmost on conditions entirely agreeable to us as well as other Christians. These weeks past have indeed brought us a new chance and a new prestige. Now let us set ourselves to deal with the situation we have at least made clear of late.

3. To this end we must see where we are. "First the blade, then the ear, then the full corn in the ear." We are at the second stage: "Then the ear." In America the stress has been laid this year past on coöperation in religion, and at London the trail was blazed on to Christian unity. The end will hereafter be recognized by most of those who are coöperating and even those who honestly believe the only prayer we dare as yet to pray is:

"Keep Thou my feet! I do not ask to see
The distant scene; one step enough for me."

Coöperation is now clearly heading toward actual unity. Movements toward this goal really began long years ago. The World Conference on Faith and Order, the Council of Organic Unity, the *rapprochement* of our Church and the Congregationalists, logically led up to the Lambeth Conference and the Concordat.

Outside our fold, things of supreme moment have simultaneously been happening. The Northern and the Southern branches of several of the larger denominations are pressed by force of circumstances now as never in the past to explain why they still keep apart. They are growing month by month increasingly apologetic even to themselves. The Bible Society, the Y. M. C. A., the Evangelical Alliance, the Christian Endeavor, the International Sunday School Association, all culminating in the Federal Council of Churches with a nation-wide constructive programme already in successful operation in many local federations, are more than signs of the times. They are highly successful experiments in coöperation. They have in one way or another already ended much of the duplication and overlapping which the Interchurch was on the way to end entirely. The world war merely speeded up a few more coöperative groups like the Boy Scouts and the Red Cross, and commandeered the Churches to coöperate in the promotion of all joint efforts to keep the ideal at the nation's heart on "Flanders Field" and in the camps at home.

The call is clear. Are we of the Church big enough to listen and heed? Do we really understand that now at last, as our representatives are turning home from London, the time has come, without raising any questions prematurely which might confuse the central issue, for us to say with that good Churchman, John Wesley, who wrote in 1791: "I live and die a member of the Church of England"; "I desire to have a league, offensive and defensive, with every soldier of Christ"?

I HAVE REALIZED that the teaching that we are not to seek to get much out of life is false. It seems to me that God intends that life shall be rich and beautiful for us all. And because it is rich and beautiful, therefore it seems to me that the high adventure upon which you and I are engaged is to see that more goes back than we have taken.—Dean Rousmaniere.

CHRIST NOT only said "Abide in Me", but also "I in you". The epistles not only speak of us in Christ, but of Christ in us, the highest mystery of redeeming love.—Rev. Andrew Murray.

AGAIN THE OPPORTUNITY AT VALPARAISO

BY THE REV. C. B. CROMWELL

ALWAYS it is an interesting experiment to attempt to raise money for Church purposes by letters of appeal. The responses are so very few and far between. And it does not matter much how worthy the purpose. It would seem that the response is less in proportion as the proposition is of more worth.

Yet there is no doubt but that the only way to wear away the stone of indifference in regard to the needs of the Church at Valparaiso is to continue the waters of appeal, and the priest in charge of St. Andrew's again turns on the water-works. They say it pays to advertise.

But this time it is not the appeal of one who has not something to show for his efforts in spite of his discouragements. There is not a great deal in these days of high salaries for labor and the increased cost of living that can prove of much value in turning the hearts of young men toward entering the highest of all callings—the ministry of God's Church. It takes a lot of vision for even the mission priest to urge upon the young men of this generation the potentialities of service in the priesthood, when the sacrifices demanded in this very material age apparently outweigh the spiritual benefit and pleasures thereof.

Yet St. Andrew's can boast this year of her three candidates for holy orders, of her three young men who catch a real vision and are ready for the sacrifices which the priest must make. It is satisfaction to receive the Bishop's commendation as having enriched materially his list of candidates. Yet these young men have seen the vision in spite of the fact that they can see the indifference of men and women in this Church of ours to the great needs of the Church here and presumably elsewhere.

But after one year of writing appeals to those whom God has blessed with an abundance of material resources, and after one year of advertising our need more or less, St. Andrew's Mission, Valparaiso, Indiana, remains where it was a year ago, an unequipped mission in a university town, where gather thousands of students who might, if they could see that the Church really meant something to them in their college days, carry on her work when this generation has finished it.

It is perfectly true that some twenty-five individuals or churches have sent checks to us of from \$1 to \$25, and one generous Churchman whose gifts to the Church are well known sent his check for \$100, but the thousand and more appeals brought us absolutely nothing. Perhaps, we did not make our appeal attractive enough. Anyway, it was not a successful endeavor for our need.

And it is true, also, that we included our appeal in the budget for the Nation-wide Campaign, but the Church at large has seemed as indifferent as the Board of Missions always has to the domestic needs in this one of the weakest dioceses of the American Church. I suppose that we, like other brethren in similarly unequipped missions in college communities, share in a certain amount of scepticism whether our appeal will ever be granted.

But the appeal has not been without some response beyond the few hundreds of dollars we spent for postage. One of the finest examples of disinterested service has been shown by the Church Periodical Club of St. Peter's Church, Philadelphia, which, inspired by the librarian, Miss Eliza Lansdale, has taken under its wing our reading room, and has been instrumental in sending us the nucleus for a good library. But, we are ever up against a proposition in our lack of material resources and have not a decent place to house this library, or a room that could be made attractive as a reading room. It is a shameful neglect on the part of this great wealthy Church of ours, when for the expenditure of a few thousand dollars we could have something to offer students in this small town where the amusements consist of the pool-rooms and the uncensored moving-picture shows.

Of course, some people may wonder why the local congregation does not do something about this. It could, if it were large enough or had in it some of the wealth found in other Churches; but many of our people must eke out a living by keeping student roomers in a town where factories are non-existent. The local congregation, however, numbers

but fifty of the communicants, who are of the good, bad, or indifferent class found everywhere, and they work hard to keep the church open.

So, then, we begin a new campaign for interest. We can justly boast of our three candidates this year. One finishes his first year at the Western Theological Seminary this spring; the second enters the seminary in the fall; and the third finishes his university course, which he started at Valparaiso, at Cornell next year. But what we have accomplished is due, not to the interest of even the churches whence these boys have come, but to the fellows themselves, who have grown to love the Church enough to do something for her.

But, in spite of the encouragement of these boys, there are discouragements enough to keep us humbly begging. It is the fact that we have failed so miserably in reaching the bulk of even our own Churchmen and Churchwomen at the University, because we have so little to offer them. I wonder sometimes whether, if our Churchmen could only see the great need and the possibilities of this work, they would not respond more generously to our appeals. We need almost everything. Thank God the church is built and paid for, but it has not even the equipment of a bell—the only church in town so unequipped. There ought to be someone in this great Church who would give us a bell. There ought to be someone who could give us a pipe-organ. Someone ought to be found who would equip the reading room and library. And surely, no memorial could be more far-reaching in its influence for good than the parish house we need for the use of the students.

Yet here we work as best we can—waiting and hoping and praying for the response to our appeals.

CULTURE

Two gorgeous blooms from Nature's looms
I hold in my hand to admire—
One from the soil of a gardener's toil,
And one from a wayside briar.

Which should I choose, or which refuse,
To send to my lady's bower?
The cultured bloom, with its sweet perfume,
Or the meadow's vagabond flower?

I own that these, o'erspreading the leas,
Fill the spring with a golden splendor;
Yet nurtured apart, and refined by art,
Shall the flowers be that I send her.

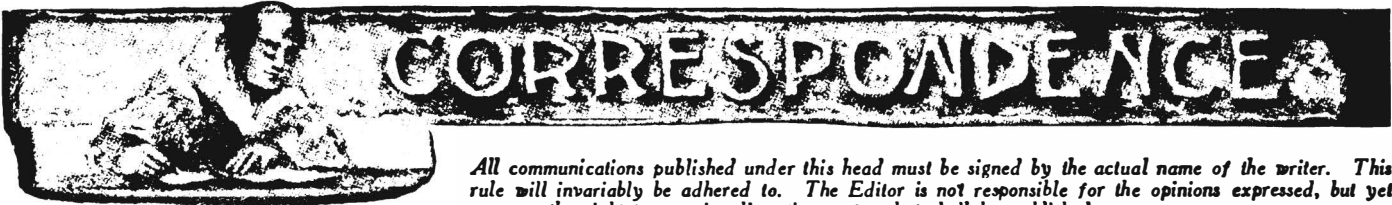
Let Nature rude be sternly subdued,
And improved by tool and training,
For flowers—and men—are finest when
There's least of the wild remaining.

EDWARD HENRY ECKEL

MORAL STANDARDS

THE LACK of a moral standard is the mark of the professional profiteer and the unscrupulous politician. All the outcry of the robbed public falls on the ears of the profiteer as a thing of no account. Their consciences are seared over and their sensitiveness to the feeling of justice and fair play is so deadened that not even the fear of mob violence would stop their schemes to get more out of the dear people. In other words these men have no standard of conduct in the market place.

The lack of a standard of conduct is a serious thing in an individual or a nation. It leads to a daily practice of every man for himself, and according to expediency instead of duty. The lack of a definite standard accounts for the loose thinking and action of thousands of people. A real standard of conduct that squares with justice and truth is the distinguishing mark of a person of character. To go through life without a conscience or a sense of the clear difference between right and wrong is to sail without compass at the head of the vessel and without rudder at the stern. The failure of individuals and of nations is due to the absence of some standard of action by which the soul of the person or the nation is saved from the degradation that always follows the cutting loose from the divine direction of life.—DR. CHARLES M. SHELDON, in *Christian Herald*.



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

GROWTH OF COLORED CHURCHMANSHIP

To the Editor of *The Living Church*:

THIRTY-FOUR years ago, just before my ordination to the diaconate, I addressed a circular letter to the several secretaries of diocesan conventions eliciting information with respect to work among the colored people. In looking over the files of my paper, thirty four years ago, I find some items that may carry a present and needed lesson.

At the time above mentioned, there were in the diocese of Pennsylvania 3 colored clergymen and 340 colored communicants; in the diocese of New York, 1 clergyman and 332 communicants; in the entire state of New Jersey, 1 clergyman and 86 communicants; in Chicago, 1 clergyman and 107 communicants: a total of six colored clergymen and 865 colored communicants.

To-day, within the same territory, the figures are as follows: In Greater New York there are 15 colored clergymen and approximately 5,000 colored communicants; in the diocese of Pennsylvania (or more correctly in the city of Philadelphia), there are 11 clergymen and approximately 2,800 communicants; in the state of New Jersey, there are 10 clergymen and approximately 1,700 communicants; in Chicago, 1 clergyman and 1,102 communicants: a total of 37 colored clergymen and approximately 10,000 colored communicants.

A portion of the black South has come north, and the end is not yet. These figures show that there is a great field for the Church in the North among black people, and if so much has been accomplished, with little systematic effort, to extend the Church among black souls, how very much greater would be our progress if we would pay a little bit more attention to this matter than we have in the past!

GEORGE F. BRAGG, JR.

Baltimore, Md., September 4th.

LAMBETH UTTERANCES

To the Editor of *The Living Church*:

AFTER reading the Lambeth Encyclical and Resolutions, one cannot but feel that we are in danger of being carried away from Church principles through a sense of the urgency of present-day problems.

1. The bishops apparently assume that some of the principles of our religion are fundamental, and others not so. The Scriptures, the Nicene Creed, the Sacraments of Baptism and the Holy Communion, and an episcopal ministry, are essential parts of the constitution of the Church; and the acceptance of them is vital to unity among Christians.

But what of other parts of the Church's constitution, as Confirmation, the Power of the Keys, the celebration of the Eucharist as the supreme act of Christian worship? Are these less fundamental? On what ground does the visible unity of the Church involve the whole-hearted acceptance of the first four points, and not of the other three? Certain features of the divine religion appear to us more important than others, but is any part of the deposit which our Lord entrusted to His Church so unimportant that it may be set aside by a council of bishops in order to further visible unity?

2. Again, our right reverend fathers thankfully acknowledge that the ministries of the several denominations have been manifestly blessed and owned by the Holy Spirit as effective means of grace. We have heard this so often of late years that it has been assumed by many as axiomatic. On what evidence does it rest? Perhaps I shall be told, "By their fruits ye shall know them". If the denominations manifest the fruits of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance", we may be sure the Holy Ghost is working among them. I do not dispute that; the point, however, is whether or not this manifestation is the product of their ministry. I mean no disrespect to denominational ministers. I easily believe them to be devout and earnest, often saintly, men. But is it their ministry which the Holy Ghost is blessing or their personal lives?

One can find in the other than orthodox (so-called) denominations the manifest blessing and owning by the Divine Spirit. There are the Unitarians, the Quakers, the Christian Scientists. We have apostolic warrant for saying that in every nation he that feareth God, and worketh righteousness, is accepted with Him. Mohammedans, Buddhists, heathen of many cults, may manifest

the work of the Holy Spirit in their lives. That does not show that such ministries as they have are approved by God. "How shall they preach except they be sent?" The Catholic Church knows of no sending save that which has been received from the Master. We may not be sure that denominational ministries are blessed and owned by God, even though the ministers themselves be saintly and zealous.

The Lambeth utterances have moral weight, but their value for the faithful is proportionate to their fidelity to the tradition of the universal Church. That tradition does not justify us in recognizing the denominations as parts of the Church until they have accepted the whole divinely ordained system of the Catholic religion.

What then can priests and people who love that religion do? We can associate ourselves more and more for the furtherance in every legitimate way of Catholic worship, teaching, and godly practice. We can refuse all fellowship with guilds and societies which countenance interdenominationalism in any form, and we can withhold all aid to missionary societies which minimize the Church's position. Nor need we have any fear of what may come; so long as we are uncompromisingly loyal to the fulness of the Catholic faith and practice.

ARTHUR RITCHIE.

THE "SOCIAL PREPARATION"

To the Editor of *The Living Church*:

UNDER the caption "Socialism Under Christ" I wrote you a brief letter recently, to acquaint more of your readers with a movement within the Church which is working for a Christian State based upon socialism. My letter was politely returned on the ground that it was too much of an advertisement for our official organ.

But now I see in your issue of August 21st a four column editorial which splendidly advertises our paper, though with adverse criticism.

You condemn us for speaking a word for bolshevism. Let us hasten to correct any false impression. We do not defend bolshevism *in toto*, but only so far as it represents the upward struggle of a nation for real democracy. During the revolutions in Russia, some atrocities have doubtless occurred, but every student of history knows that "a revolution is not a pink tea".

As to the alleged murdering of priests, may not these so-called "martyrdoms" be really the manifestation of a divine judgment upon a corrupt Church, as was the crucifixion of hundreds of Jews at the fall of Jerusalem in 70 A. D.? The Russian Church under the Czar was essentially as anti-Christ as was the hierarchy of Annas and Caiaphas.

In the spirit of fair play, allow me to suggest that in your list of indictments against bolshevism you simply substitute "Wall street" for "Bolshevism", and you will have presented a new editorial which is of far more moment to the people of these United States.

While you are quoting alleged Russian cruelties, does it not occur to you that the Russians are reading the report of our Interchurch World Movement on the "Steel Strike", or the "Illegal Practices of the U. S. Department of Justice"? Such blood-curdling literature may justify the bolshevik ambition to extend their civilization to this country. But let there be mutual "hands-off". Let each nation judge itself in the sight of God and clean its own house.

JAMES L. SMILEY.

Annapolis, Md., September 2nd.

EASTERN ORTHODOX COMMISSION COMMENDS EDITORIAL

To the Editor of *The Living Church*:

OUR Commission wishes to thank you for your splendid editorial in the issue of August 21st, headed "Preparing for the Kingdom of God".

Whatever may be, or may not be, the political result of bolshevism, we certainly know that from the Christian Catholic standpoint it is destructive of religion.

We have been much concerned over an article appearing in the *American Church Monthly* by the Rev. C. W. Areson, presumably a priest of the Anglo-American Communion. This article

appeared in the May issue of that magazine, and is so contradictory of your editorial—or rather, your statement is so contradictory of it—that we rejoice that through your columns our Anglican brethren have the opportunity of correcting what impression may have been made on them by the peculiarly false statements made in the *American Church Monthly*.

With sincere good wishes for the continued success of your splendid work in behalf of Church Unity, we are

COMMISSION OF THE HOLY EASTERN ORTHODOX CATHOLIC CHURCH
IN NORTH AMERICA. Per PATRICK, Abbot, Chairman.

MORAL ISSUES IN THE PRESIDENTIAL CAMPAIGN

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of September 4th, and in the *Southern Churchman* of the same date, appears a communication from the Rev. Walker Gwynne, secretary of the Society for Upholding the Sanctity of Marriage. His object is to advise Christian people to vote for President, notwithstanding the candidates of two parties are, as he says, "involved in matrimonial relations contrary to the law of Christ".

Three reasons he brings forward. The first we may dismiss with a word. Practically we do vote for President, though we only elect the electors. If the candidates are alive when we cast our ballots, we vote for a man to be President of this great nation who is living in flagrant disregard of the pure law of Christ.

Secondly. Mr. Gwynne virtually states that the "interests and honor of the nation" are "vaster and more important" than Christ's law concerning divorce and remarriage. But can anything be more important than the plain command of Him, who was the Way, the Truth, and the Life, as well as the Light of the World?

And not to vote, even if it be for one of these candidates, Mr. Gwynne says would be a "sin for Christians". Think of the facts and believe the statement, if a Christian can.

The third reason assigned is that the League of Nations is of such supreme importance that it overshadows everything else. This seems to be only an expansion in the concrete of the second reason. Surely Mr. Gwynne does not realize it, but this is simply accepting the immoral principle: "Let us do evil that good may come"! Besides, the League of Nations, admirable as it is in its aim, may effect no good at all; or even evil may in some now-hidden-way result from its adoption. Shall we exchange a positive and clear command of Christ for a possible, or if you will, probable, good to come?

What shall the Christian voter then do? Pray over it, and then vote for one of these candidates if he dare. The writer has always voted the democratic ticket, and never failed to vote when possible; but at this election he dare not vote for either of the leading candidates for the Presidency.

And this course he strongly urges upon all the servants of our Lord Jesus Christ, who want to be loyal to Him.

In these days of unscriptural views and practice in the matter of divorce, if the whole Church refused on moral grounds to vote for either candidate, and let the world know why, it would be a powerful stand for righteousness and would make a powerful impression.

P. M. BOYDEN,
New Market, Md.

Rector of *Linganore Parish*.

DOCTRINAL PREACHING

To the Editor of *The Living Church*:

IN these days when we hear that men will not listen to doctrinal preaching, it is a pleasure to find a striking contradiction even when one is forced to the conclusion that it is the preaching, not the doctrine, that is at fault. During August, while at Onkama, Mich., I listened to a course of five sermons by Dr. Francis J. Hall, in St. John's chapel, which he built and to which he gives his services during his vacations. These sermons were a wonderful exposition of Christian doctrine in non-technical form. The Doctor's congregations increased from Sunday to Sunday, filling the church. In the frequent conversations I had with those who heard these sermons there was but one opinion expressed, a deep interest quite as marked among non-Church people as among our own. Several friends who returned home during August expressed the keenest regret at being obliged to miss any of this course.

This brings up a question I will leave for wiser ones. Scarcely a week goes by that I do not receive a letter from some former parishioner, usually a normal school or college student, asking help in some matter of faith and with the statement that their own priest had not made it clear to them, and, once or twice, that he had been responsible for their doubts. Question. Is the fault with the doctrine or with our failure to teach?

FRANCIS M. WILSON.

Western Springs, Ill., September 9th.

LORETTO AND AVIATION

To the Editor of *The Living Church*:

IN his last Blue Monday Musings, Presbyter Ignotus wonders why the Roman Church has made Our Lady of Loretto the patroness of aviators. Surely so good a hagiologist has not forgotten the two long aerial flights made by the Sacred House, one from Nazareth to Tersatto in Dalmatia and the second from the Dalmatian coast across the Adriatic to its present site at Loretto. Until the aerial passage of the Atlantic this aviation record had hardly been equalled for distance.

Kenyon College, September 2nd. WILLIAM F. PEIBCE.

THE MINISTRY OF SISTERHOODS

To the Editor of *The Living Church*:

MORE than ever, as the summer slips by, are we convinced of the need of "Sisters", free to go out as helpers in homes and communities, as well as those engaged in multitudinous good works, at present. Summer in the country is a hectic time for the "natives". What with "boarders and roomers", cooking, farm work, ironing, errands, caddying, peddling berries, and "fetching the milk", there is small leisure for grownup or child; but a little group, gathered together in the face of obstacles, shows the possibilities of a foothold. "Will you tell me the story you told the children on Wednesday?" "God knows the people who have the cross on their foreheads. What becomes of the people who haven't any cross on their foreheads?" "Say, is there any place near where you live, where we could board—while you learn us things?"

Katherine Tynan, in her *Reminiscences of Twenty-five Years* (page 66), expresses her ideas on the subject. Her words might be freely paraphrased as follows: "Convent efficiency, in the affairs of every-day life, reaches a high standard. The Sisters' cooking is of the best; they are drilled in the niceties of house-keeping, and the finest economy; they are fine needle women; they make good nurses. Of course there is occupation for all their hours, but beyond the convent walls are homes, in all ranks of life, where life is often complicated. A house mother would accept the help of 'Sister' as she could not that of anyone else. There are country communities where people are hungry to know what 'Sister' might tell. What amelioration she might bring! What a revelation of what the Religious Life is might be manifested! What aspirants might be raised up among those to whom at present the Religious Life is only a name! Without for a moment minimizing the value of a strict rule, or enclosure, as a factor in bringing souls to heaven, we wish other 'Sisters' might be raised up, free to go about among those who need help."

On September 23rd and 24th, it is hoped to get together a group of those interested in the possibilities of such a community, and in the meantime suggestions would be welcome.

EMILY E. SAVILLE

St. Mary's Rectory, East Providence, R. I.,
September 8th (Nativity B. V. M.).

SONS OF THE CLERGY AT ANNAPOLIS

To the Editor of *The Living Church*:

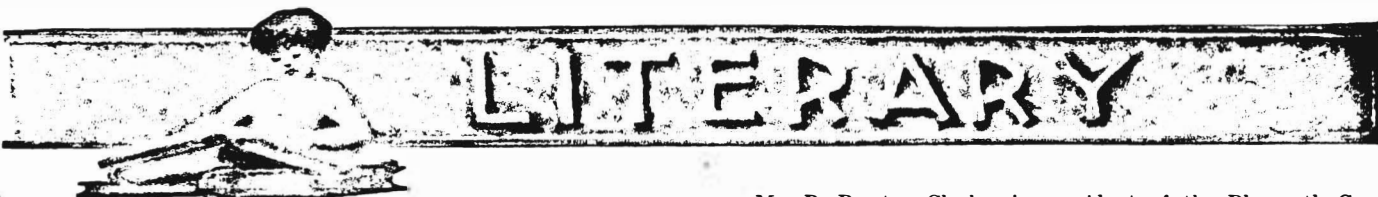
I NOTICED IN THE LIVING CHURCH some time ago a list of sons of clergymen of the Church who graduated in the last class from the U. S. Naval Academy at Annapolis. I have been delayed in sending this additional information: Rodger Whitten Simpson, son of the Rev. Edmund Trew Simpson, rector of Corvallis, Oregon, also graduated June 3, 1920, received his commission, and is now aboard the *Brooklyn* at Mare Island. It may be of interest also to some of your readers to know that a younger brother, Douglas, has just entered the academy.

EDMUND T. SIMPSON.

Corvallis, Oregon, August 31st.

THE LIFE EVERLASTING

THE LIFE EVERLASTING is the life for which the Church prepares men here that it may be fully enjoyed hereafter. It is the life of victory and fullness. What its glories are nor pen nor tongue can show. All the apostolic writers and all the saints of the ages have failed to describe its fullness and beauty. It is eternal freedom from carping and cankering sin. It is participating in the pleasures of God's right hand. It is the meeting with loved ones in unbroken and unbreakable fellowship. It is seeing our blessed Lord face to face and becoming like Him. It is enjoying the unveiled glory of the everlasting home. It is entering the Father's home and the city beautiful to go out no more forever. It is entering a new world wherein dwelleth righteousness. It is a life of perpetual joy, of perfect service, and of perennial adoration. We get glimpses of it here and there in this life, but its boundless fullness we cannot know until our feet stand upon the sea of glass and we walk the golden streets.—Rev. C. E. Coles, Ph.D.



New Life in the Oldest Empire. By Charles F. Sweet. New York: The Macmillan Co. 1919. Price \$1.25.

We have read this book through with interest and appreciation, increasing to the last of its 181 pages. Beginning with a sketch of the mythology of old Japan and tracing the ruling motives enshrined in loyalty to the imperial family and the gods, the writer presents a valuable epitome of Japanese history and character, and a vivid picture of the course of Christian missions in the oldest empire down to the present. The "unbroken continuation from the earliest period of theocracy and patriarchy in the celebration or worship of national ancestors is part of government". A living Japanese publicist asserts that there is no inconsistency in reverencing ancestors and the faith and worship of Christians. The attitude of Christians against worshipping the imperial portrait or the great shrine of Ise is "due to misapprehension. The Christian," he says, "does not understand that the worship of the shrine and the reverence for the emperor are compatible, in that he is a Japanese, with any religious doctrine, be it Buddhist, Christian, or Mohammedan. Would he refuse to look up to his parents, and, by implication, to his remote ancestors?" "He is stupid who would look upon worship of deceased heroes as a religious act. Shrines have no connection with religion." Note the American's reverence for "his flag". It is the nation that keeps the great feast of Ise. A strong net-work of observances encloses the nation. With the distinction drawn by the Japanese themselves between what belongs to them properly as a nation, and to them as holding some religious faith, the story proceeds from the first knowledge of Japan brought to Europe by Marco Polo in 1298. It relates the first visit of a European, Fernando Mendez Pinto, to its shores in 1542, and the arrival of the first avowed Christian missionary, Francis Xavier, in 1549. It then presents a concise yet lucid view of every successive missionary attempt. It pictures the heroism under every sort of difficulty and hardship, even unto martyrdom, of missionaries, and the glorious steadfastness under persecution of their converts. Full credit is given to the missions of every school from the Jesuits down to the latest of the various Protestant bodies that have been represented through all trying experiences by noble and consecrated men and women. There is a fine account of the Russian Mission, faithful, full of loving spirit, unterrified even during the time of war, and there seems little left untold of the splendid work of our own communion, English and American. No fair idea of the book can be given in a brief review; but if one wishes for such knowledge, inspiration, and hope as can be afforded by a broad-minded, scholarly, and loving-hearted missionary of the Church, we would advise him to read these pages. It is safe to guarantee that he will read with deep interest and waxing enthusiasm. As one turns the pages he cannot help appreciating more and more the remarkable character of the great Oriental people amidst all their strange customs, ethical ideals, and prejudices. The problems spread before us are tremendous, moral, intellectual, and spiritual, worthy of being handled by the greatest statesmanship endowed with Christian faith and love and hope.

The Church and its American Opportunity. Papers by various writers read at the Church Congress in 1919. The Macmillan Company. Price \$1.50.

The Church and Its American Opportunity certainly attracts by its name. We are all interested to know what thoughtful men think about the opportunity of the Church. The book is a collection of the papers read at the Church Congress of 1919. In the introduction Dr. Charles L. Slatery, rector of Grace Church, New York, says: "We send the papers out, not as a report, but as a book, that in this closing year of a great war there may be in America this record of the reaction of religious men upon the problems which confront the Christian Church."

One's first thought in reading the variety of subjects is that the Church certainly has a wide sweep in its opportunity, all the way from the question, Shall we retain the Old Testament in the Lectionary and the Sunday School? to The Need of an American Labor Party, Essentials of the Prayer Book Revision, and Obligation of the Church to Support the League of Nations. The papers are all interesting and make one realize the value that there can be for all Churchmen in the Church Congress when it is properly administered.

Mr. B. Preston Clark, vice-president of the Plymouth Cordage Company of Boston, gives an instance of real union of the forces of labor and capital, attacking problems jointly, that is so remarkable as to merit full quotation: "It has been my privilege to be connected with a mining company operating in Mexico. About ten years ago we went there. We have tried to treat the Mexicans as human beings. We told them that we did not believe the current legend that no Mexican was worth more than two pesos a day; that with us, if a man did the work, he would fare just the same whether he was American or Mexican; that in all ways we should respect them and their wives and families as we would our own. We went to it as a human proposition. The effect was prodigious. For eight years and a half of revolution under those southern stars, our mines, the roar of our mills, have never stopped. To-day 7,000 men operate them, of whom 57 only are Americans (less than one per cent.). After Vera Cruz we insisted that all our Americans leave Mexico. The properties were left in absolute charge of Mexicans for eight months. They stole nothing; they allowed no one else to steal anything; they operated the plants successfully, and returned them to us in as good condition as when our Americans came out. On another occasion \$250,000 in bullion was stolen from the company. Our 6,000 miners of their own motion, when they heard of this, saw to it that the bullion was returned within twenty-four hours, and within forty-eight hours it was on a Ward liner bound for Liverpool. Do you consider that I trust them?"

One finds often in these papers the repeated appeal to the "average man" or the "ordinary person" that our services be changed to suit "the average man", the Bible be presented in a way understood by "the average man". One feels the possibility of danger here. Indeed, all religious appeals should have the simplicity of emotion that makes them common to all people. There is a democracy of appeal in religious expression, as in the greatest artistic expressions of the world. It is characteristic of greatness. But too often "the average man" means the man in his average mood. Popularity comes from answering this appeal, but it is the popularity of the commonplace, of democracy in its abused and evil aspect. "The average man" loves and suffers and plays the hero and appreciates beauty, not all the time but in great crises and in deep moods. The great parts of the Bible and of the services of the Church throughout centuries of sifting have caught these moods and express their greatness. There may indeed be excrescences and uncomely parts that we wish were not there. But we meddle with them at our peril—just as the "restorers" of the Gothic churches in the past have destroyed much beauty by renovation in the taste of their time.

So the average man is not ordinarily even a good judge of his own needs. The age-long trial of Christian experience—which is the experience of many generations of "average men"—one feels is a safer guide.

A Fighting Church. By the Rev. G. Ashton Oldham. Milwaukee: Morehouse Publishing Co. Price \$1.25.

There is a stimulating freshness in this little volume that makes it good reading. It is essentially a social, as contrasted with an individual, treatment, for Mr. Oldham believes that the bringing in of the Kingdom of God on earth, "the spreading of Christianity in a largely unchristian world, is the Church's main business, indeed her only business." "Individual salvation," in his view, must "come in by the way". There are places where one may differ as to the theology taught, but with the sincere, earnest purpose underlying the appeal there will be no difference. While one might find much to challenge in the chapter on the sacraments, as well as the one on prayer, no one will dispute the beauty and the appeal of his similes. Impressed with the seriousness of the conflict and aware of the tremendous odds against which they must struggle, Christian soldiers would gather each week in their congregations "as tired toilers seeking refreshment and rest; as weak mortals seeking divine strength, as discouraged disciples seeking healing for their wounds, as valiant fighters seeking rations and ammunition for the fray." For all of this and much more "our Commander" provides for us in the sacraments of His institution and appointment.

We need more such books and more readers of them that Church workers may be helped and stimulated in their campaign against the gates of hell and against these evil conditions, the continued existence of which is so frequently urged as an indictment against the Church.

C. R. W.

Church Calendar



- Sept. 1—Wednesday.
 " 5—Fourteenth Sunday after Trinity.
 " 12—Fifteenth Sunday after Trinity.
 " 15—17, 18. Ember Days.
 " 19—Sixteenth Sunday after Trinity.
 " 21—Tuesday. St. Matthew.
 " 26—Seventeenth Sunday after Trinity.
 " 29—Wednesday. St. Michael and All Angels.
 " 30—Thursday.

CALENDAR OF COMING EVENTS

- Sept. 21—Colorado Spec. Conv., Denver.
 " 29—Synod, Province of the Pacific, Trinity Church, Seattle, Wash.
 Oct. 3—Synod, Province of the Northwest, Davenport, Iowa.
 " 6—National Conv., Brotherhood of St. Andrew, St. Louis, Mo.
 " 7—Synod, Province of the Mid-West, Grand Rapids, Mich.
 " 12—South Carolina Spec. Conv., Trinity Church, Columbia.
 " 19—Synod, Province of the Southwest, St. Paul's Church, Waco, Texas.
 " 26—Synod, Province of New England, Burlington, Vt.
 " 27—House of Bishops, Christ Church Cathedral, St. Louis.

Personal Mention

THE Rev. WILLIAM R. BLANCHFORD is now in charge of St. John's Church, Royal Oak, Mich.

THE Rev. C. H. BODDINGTON has become assistant to Dean MacCormack at St. Paul's Pro-Cathedral, Los Angeles.

THE Rev. H. J. BUCKINGHAM leaves his work as priest in charge at the Pro-Cathedral, Calgary, Alta., on September 11th and expects to enter into residence at the University of Chicago graduate divinity school at the beginning of the term. All mail should be sent addressed to the University.

THE Rev. JAMES E. CROSBIE, formerly of St. John's Church, Negaunee, Mich., has become rector of the Church of the Transfiguration, Ironwood, Mich., and should be addressed accordingly.

THE Rev. M. C. DAUGHTERY, for several years rector of St. Peter's Church, Washington, N. C., has sent in his resignation, which the vestry reluctantly accepted. Mr. Daughtery will live in another climate on the advice of physicians.

THE Rev. SIDNEY H. DIXON, for the past ten years in charge of Holy Trinity Church, South River, and Holy Cross Church, Perth Amboy, N. J., has resigned to accept the rectorship of Trinity parish, Elkton (diocese of Easton), Maryland.

THE Rev. J. R. ELLIS, of Yancey, Va., has accepted a call to become rector of St. Luke's, Pedlar Mills, Va., and will serve at other points under direction of the Bishop.

THE Rev. STEPHEN GARDNER, of Washington, D. C., has accepted a call to become rector of St. Peter's Church, Washington, N. C.

THE Rev. HARRY G. GRAY has resigned as associate rector of the Church of St. James and St. Barnabas, Los Angeles.

THE Rev. PAUL O. KEICHER has accepted appointment as assistant to the Rev. D. R. Covell and is now associated with the work at Trinity Church and Community House and related activities at Washington, D. C. He may be addressed at 226 Indiana avenue northwest.

THE Rev. R. F. KEICHER, for the past eight years rector of the parish of the Good Shepherd, Mokenca, Ill., assumed the rectorship of Trinity parish, Marshall, Mich., on September 1st.

THE Rev. HERBERT LEIGH LAWRENCE, rector of Grace Church, Menominee, Mich., has been elected representative for the diocese of Marquette on the 1921 general committee for the Racine Conference.

THE Rev. GERALD H. LEWIS, priest in charge of St. Andrew's Church, New Paltz, N. Y., has accepted a call to become rector of St. Andrew's Church, Beacon, and St. Mark's Church, Chelsea, N. Y., and will assume charge on October 1st.

THE Rev. THOMAS W. MACLEAN, LL.D., having returned from England, his address is Trinity Parish House, Alpena, Mich.

THE Rev. DOUGLAS MATTHEWS becomes rector of the Church of the Covenant, Junction City, Kansas. Fort Riley and Camp Funsten are within the confines of this parish. Mr. and Mrs. Matthews spent the summer at Woods Hole, Mass., but may now be addressed at Junction City.

THE Rev. L. P. McDONALD, D.D., has resigned the parish of Christ Church, Warren, Ohio, and will on October 1st assume new duties as hospital chaplain of the City Mission Society, New York City. His work will be at Harlem, Fordham, and Woman's Hospitals.

THE Rev. JOHN S. MOODY, of Fayetteville, N. C., has been spending his vacation at Camden, Maine.

THE Rev. WILLIAM M. PURCE, recently at Geneva, Nebraska, has accepted charge of St. Mark's Church, Maquoketa, Iowa.

THE Rev. E. C. SEAMAN was formally instituted rector of the newly completed Church of the Holy Comforter, Gadsden, Ala., Sunday morning, August 29th, Bishop Beckwith officiating, assisted by the Rev. D. F. Cameron and the Rev. Carl Henckell.

ORDINATIONS

PRIEST

LIBERIA.—THE Rev. ELWOOD LINDSAY HAINES was ordained to the priesthood by the Bishop of Liberia, at St. John's Church, York, Pa., on the Fourteenth Sunday after Trinity, September 5th. Morning prayer was said by Mr. Jacob A. Winterstein, a fellow student of Mr. Haines at the Philadelphia Divinity School. The deacon was presented by the Rev. Paul Sidney Atkins, rector of the parish, who also read the Litany. The Rev. William Elmer Van Dyke acted as the Bishop's chaplain. Bishop Owers preached, outlining his policy for the district. Mr. Haines, a graduate of the University of Pennsylvania and the Philadelphia Divinity School, has been curate of St. John's the past year, where he has made a notable record. Offering himself for Liberia, he was accepted and is planning to sail on October 23rd.

THE LIVING CHURCH

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

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E. S. Gorham, 9 and 11 West 45th St.
 Sunday School Commission, 73 Fifth Avenue
 R. 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.
 St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

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

PROVIDENCE:

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

PHILADELPHIA:

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

CHICAGO:

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

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:

Grace Church.

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, 7 Portugal St. Kingsway, W. C.

BOOKS RECEIVED

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

Columbia University Press, New York City.
 Longmans, Green & Co., Fourth Avenue, New York City, Agents.

International Labor Legislation. By Iwa Frederick Ayusawa. Ph.S.

Dodd, Mead & Company, New York City, N.Y.

Wang the Ninth. The story of a Chinese Boy. By Putnam Weale.

City of Endless Night. By Milo Hastings. \$1.75 net.

Egan. By Holworthy Hall. Author of "Herb of Navarre, Ohio." "The Man Nobody Knew," etc. \$1.90 net.

Holy Cross Press, West Park, N. Y.

The Holy Cross Missal. Propers and Commons of Various Feasts and Fasts included in the Book of Common Prayer together with the Ordinary and Canon of the Mass, Requiem, and other Vespers. \$2.50 net.

B. W. Huebsch, Inc. New York City.

These Things Shall Be. By George Labaree. \$1.00 net.

Longmans, Green & Co. Fourth Ave. and 30th Street, New York City.

The Great Church Awakes. Ideas and studies concerning Unity and Reunion. By Edwin James Palmer, D.D., Seventh Bishop of Bombay, Sometime Fellow and Tutor of Balliol College, Oxford. \$2.00 net.

Silver, Burdett & Company, New York City.

Our United States. A History. By William Backus Guiteau. Ph.D. Illustrated.

S. P. C. K. London, England.

The Macmillan Company, New York City, American Agents.

The English Liturgies of 1549 and 1662 Compared with each other and with the Ancient Liturgies. By John Edward Field, M.A., Vicar of Benson. \$5.00 net.

Problems of Pleasure Towns. Edited by F. Dormer Pierce, Vicar of Brighton.

Peterborough. (The Story of the English Towns.) By K. E. and R. E. Roberts. \$1.60 net.

Face to Face, or Steps to the Holy Table. By the Rev. Charles Courtenay, M.A. Author of The Empire of Silence, etc.

Yale University Press, New Haven, Conn.

Morale and Its Enemies. By William Ernest Hocking. Ph.D. \$1.50 net.

The Meaning of God in Human Experience. By William Ernest Hocking. Ph.D. \$3.00 net.

Human Nature and Its Remaking. By William Ernest Hocking. Ph.D. \$3.00 net.

PAMPHLETS

S. P. C. K. London, England.

The Macmillan Company, New York City, American Agents.

The Church and Social Service. Being the Report of a Committee Appointed by the Archbishop of Canterbury. 40 cts. net.

Documents bearing on the Problem of Christian Unity and Fellowship 1916-1920. 50 cts. net.

PAPER COVERED BOOKS

S. P. C. K. London, England.

The Macmillan Company, New York City, American Agents.

Conference of Bishops of the Anglican Communion. Holden at Lambeth Palace, July 5 to August 7, 1920. Encyclical Letters from the Bishops, with the Resolutions and Reports.

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No advertisement inserted in this department for less than 25 cents.

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

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

DIED

MCCLEARY.—Entered into life eternal. HAZEL LOUISE, beloved wife of the Rev. James A. McCleary. Her Christian life was singularly beautiful and spiritually helpful in the Church, among friends, and in her home.

May friends remember her at the altar!
—May light perpetual shine upon her!

ROUND.—FREDERIC ROUND, after a long and painful illness, entered into life eternal at his home, Sunbury, Pennsylvania, in his 78th year. He was a vestryman of St. Matthew's Church, Sunbury, and registrar of the diocese of Harrisburg.

"Leave we now Thy servant sleeping."

WILLSON.—On Thursday, August 20th, in Lawrence Hospital, Bronxville, N. Y., the Rev. ALBERT DANIELS WILLSON, rector of Christ Church, Bronxville, in the 61st year of his age. Of your charity pray for his soul.

MEMORIAL

In loving memory of ALAN MACGREGOR PETER, whom God called from this world October 12, 1915; aged twenty-three years.

Ever faithful to the things of his Master.
And of MARY MAGRUDER GRIMES, who passed to eternal life August 28, 1916. A noble Christian, and devout Catholic Churchwoman.

Light perpetual shine upon them, and make them to be numbered with Thy saints in glory everlasting.

POSITIONS OFFERED

CLERICAL

WANTED LOCUM TENENS BEGINNING October the 3rd for a small parish in Cleveland, Ohio, salary \$125 per month with prospect of increase if permanent. Address W-235, care LIVING CHURCH, Milwaukee, Wis.

PRIEST FOR GROWING PARISH IN industrial town in Central Pennsylvania. Salary \$1,800 and rectory. Address M-219, care LIVING CHURCH, Milwaukee, Wis.

PRIEST TO SUPPLY IN A PARISH ON the Eastern Shore of Maryland. Address VESTRY, All Hallows Parish, Snow Hill, Md.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER. BOY choir, parish 400 families 80 miles from New York City. Requirements: devout Churchman, manly, references, able to interpret chanting New Hymnal, stimulate congregational singing. Salary \$1,000. Business or teaching opportunities. Address Churchman-214, care LIVING CHURCH, Milwaukee, Wis.

I SHOULD BE PLEASED TO communicate with any Churchman or Churchwoman with musical ability and experience, who on account of health or for other reasons is wishful to locate in Colorado. A salary of \$300 could be offered for services as organist and this could be supplemented by teaching or clerical work. Rev. C. HERBERT SUTT, Fort Collins, Colorado.

ORGANIST-DIRECTOR WANTED for boy choir. In beautiful New England town. One willing to accept business position in connection, until sufficient pupils obtained. Address "RECTOR"-225, care LIVING CHURCH, Milwaukee, Wis.

KINDERGARTEN TEACHER WANTED IN an Eastern Settlement. State experience. Address M-S-232, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

BRITISH NAVAL CHAPLAIN, Commander, 12 years' service, requests information as to the possibility of an offer of a "living" or charge of good church or responsible Church work (Episcopal) in U. S. A., Washington, Boston, or New York preferred, from and after the summer of 1921. Highest possible references from British Naval Authorities and Anglican Bishops. Keen Churchman. Specially expert with men. Bachelor. Athlete, Musical, World-travelled, Young. Stipend must be generous enough to allow of a certain amount of entertaining as essential to chaplain's work. Correspondence, answers to which must of necessity be delayed, should be addressed in first instance to C-230, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, 32, CATHOLIC sym- pathies, experienced as rector of town parish, desires parish in New England States. Graduate in Divinity. Best references. Address P-234, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SOUND CHURCHMAN, thoroughly experienced in missionary work, desires work as Archdeacon or General Missionary. Address MISSIONARY-228, care LIVING CHURCH, Milwaukee, Wis.

PRIEST AND CATECHIST DESIRE parish; both young men, capable of attacking a difficult work. Address S. A. G.-182, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, PRACTICAL, thorough, desires a rural parish. Address REV. EARNEST CHURCHMAN, 208 2nd street, Jersey City, N. J.

THE REV. JOHN E. SHEA, ASHLAND, Maine, is open for engagement, permanent or on year's trial.

MISCELLANEOUS

EXPERIENCED ORGANIST CHOIRMASTER at present engaged desires position in Catholic parish where efficient, devoted, and loyal service is desired. Successful trainer of male and mixed choirs, salary necessary, but opportunity for progressive, constructive, and definite work preferred to highest salary. References given and required. Address Loyal-531, LIVING CHURCH, Milwaukee, Wis.

PUBLIC ACCOUNTANT. A PRIEST OF the Church, a graduate in advanced accounting, who has had a public accounting office of his own for the last year to supplement his income: 32 years old, good mixer, successful clergyman, desires to get in touch with some church or Church Institution. Address B-226, care LIVING CHURCH, Milwaukee, Wis.

KARL STAPS, FORMERLY ORGANIST OF St. Paul's Cathedral, Cincinnati, Ohio, 1907-1919, will shortly return to America, having spent the past year studying and travelling in Europe; is available after October 1st. Address 3 Matner street, Binghamton, N. Y.

ORGANIST-CHOIRMASTER OF LARGE and important parish on Pacific Coast desires change. Devoted Churchman. Expert trainer of all voices. Excellent references. Address "ANDANTE"-229, care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST-CHOIRMASTER desires change. Expert trainer boy and mixed choirs. Highly recommended. Address "CHOIRMASTER"-211, care LIVING CHURCH, Milwaukee, Wis.

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SAINT MARY'S CONVENT, PEEKSKILL, New York. Altar Bread. Samples and prices on application.

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CLERICAL TAILORING.—SUITS, HOODES, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas.) Patterns, Self-measurement Forms free. HOWBRAT'S, Margaret street, London, W. 1 (and at Oxford), England.

BOARDING—ATLANTIC CITY

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

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HOLY CROSS HOUSE, 500 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, 65 per week, including meals. Apply to the SISTER IN CHARGE.

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SUMMER HOME BUILDING SITES, AT Canterbury Park, on Big Star Lake, one of the finest spots in Michigan for resorting. Every attractive. Reasonable rates to Church people. Lots may be bought for cash, or on monthly payment plan. Invest in a lot or two while you can get your pick at pre-war prices, which are bound to advance in the near future. Present price for twenty selected lots \$100 each. Address OWEN 122, care LIVING CHURCH, Milwaukee, Wis.

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THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 a year. Application blanks sent on request.

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MISCELLANEOUS

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NOTICES

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

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood, will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

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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 CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President, 703 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph.D., First Vice-President, Yale Station, New Haven, Conn.; the Rev. John Henry Hopkins, D.D., Vice-President, 5550 Blackstone avenue, Chicago, Ill.; the Rev. J. O. S. Huntington, O.H.C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D.D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy street, Trenton, N. J.; the Rev. Wm. Harman van Allen, D.D., Vice-President, 28 Brimmer street, Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison avenue, New York City; Frances Grandin, Secretary, 126 Claremont avenue, New York.

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage

every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

For further particulars address MISS FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

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THE COMMISSION ON REGISTRATION AND REFERENCE OF CHURCH WORKERS.

under the Presiding Bishop and Council, will receive applications for workers and for positions in Church Work such as Directors of Religious Education, athletic directors, teachers (men and women), parish visitors, stenographers, nurses, matrons. Address the Commission at 289 Fourth avenue, New York City.

FURTHER OPINION ON LAMBETH ENCYCLICAL AND RESOLUTIONS

Views of Free Churchmen and Doubts of Those Who Stand with Us—Consecration of Three Bishops

The Living Church News Bureau }
London, August 27, 1920 }

I DO not propose to make many comments upon the Lambeth Encyclical and the Resolutions, which are now in your hands. As I remarked in my last letter, the various matters dealt with by the Conference provide material for the most careful thought, and as no immediate action can follow upon the Resolutions it would be wiser to defer criticism, favorable or unfavorable, until after a period of calm reflection. It is permissible, for all that, to note the effect on current Nonconformist opinion of the Reunion report, judged from the utterances of prominent Free Churchmen.

NONCONFORMIST OPINION

In the first place, it is evident that most Nonconformists who have expressed themselves as favorably disposed towards the bishops' proposal have had in view but one aspect of the matter—that of Home Reunion—overlooking the fact that the scheme is of a universal character, and seeks to embrace not only Protestant Nonconformity but the Churches of the East and the Church of Rome also. Reading the report in the light of Protestant reunion only, it is conceivable that many Free Churchmen were puzzled by the offer of the bishops, in certain cases, to submit themselves to a conditional re-ordination if necessary. With the broader aspect in view, of reunion with the East and Rome, their lordships' offer is perfectly comprehensible. The bishops are obviously convinced that no progress can be made until Nonconformists are willing to submit to episcopal ordination; it is certain that neither Rome nor the East would contemplate reunion on any other basis. Many Nonconformists are frankly hostile to any such suggestion; others view the proposal with misgivings. Even those who accept it appear to assume that the sacramental theory of the priesthood has been abandoned by the bishops. That this is not so, is made clear by the definite statement in the Report that "we (the bishops) regard ordination as conferring grace, and not only as a mere setting apart to an ecclesiastical office."

Although, as I have said, there are many Free Churchmen who regard the proposals as a whole with sympathy, it is useless to disguise the fact that there is a strong opposition. Principal Griffith Jones, a leading Nonconformist, claims, indeed, that the vast majority of Free Church ministers will never submit to conditions of reunion which include episcopal ordination and the Nicene Creed, and will accept no creed as authoritative which over-rides their own judgment and conscience. If this is so, it

is manifestly impossible to include such thinkers in any scheme of real reunion, which must necessarily adopt a common creed. A Christian Church must stand to teach something authoritatively. Probably the outcome will be to continue the present friendly negotiations with the Orthodox Eastern Churches, and do all that is possible to be done in that direction, while leaving an "open door" for the Protestants. Discouragement need not be felt, nor surprise that there is not an immediate and favorable response to the Conference proposals. The non-episcopal bodies may yet recognize how far the bishops have gone to meet them, and will be brought to see that the cause of Reunion is worth every sacrifice that does not involve a surrender of principle.

CHURCHMEN SEE HANDICAP

From the Catholic point of view, it may be said that Reunion stands out as the most momentous of the problems dealt with by the Conference, and all good Churchmen will accord the proposals the most careful and respectful attention, with a profound sympathy for the high ideal which the bishops have set before themselves. There is a strong feeling, however, that the prospects of general acceptance of the scheme have been handicapped by simultaneous bringing forward the resolutions on the occasional interchange of pulpits (Resolution 12, A, i) and the ministrations of women (Resolution 52). These two proposals stand little chance of being accepted by Catholics in England, and their effect on the Eastern Orthodox Church will undoubtedly be to postpone reunion in that quarter.

It may be mentioned, in connection with the resolutions concerning ministrations of women, that the Bishop of Zanzibar has given notice to his diocese that in the next session of his sacred synod he will advise them:

(a) To ask him not to promulgate resolutions 52 (d) and 53 of the Lambeth Conference;

(b) To help him to define quite strictly the sense in which the diocese expects him to interpret resolutions 46, 52 (a), and 12 A (i).

The consideration of the Lambeth resolutions will undoubtedly arouse the greatest interest at the forthcoming Church Congress at Southend. The view of the Orthodox Churches on the Reunion question will on that occasion be presented by Mr. Athelstan Riley, than whom no English Churchman is in closer touch with the opinions of Eastern ecclesiastics, nor better qualified to speak on their behalf.

CONSECRATION OF THREE BISHOPS

On Tuesday last (St. Bartholomew's Day) at York Minster, three bishops were consecrated to northern sees, viz.: Dr. Strong, formerly Dean of Christ Church, Oxford, to Ripon; Dr. H. H. Williams, formerly Principal of St. Edmund Hall, Oxford, to Carlisle; and Canon E. H. Kempson, of Newcastle, as Bishop Suffragan of Warrington.

THE ARCHBISHOPS

Meanwhile, the Archbishop of York, after his arduous labors of the last six weeks, is seeking a well-earned rest in the Highlands of Scotland. The Archbishop of Canterbury has also gone to Scotland for his holiday.

A warm tribute is paid to Dr. Davidson by the Bishop of Coventry with reference to his Grace's presidency of the Lambeth Conference. Writing in his diocesan *Gazette*, the Bishop says: "His fairness, judgment, and courtesy, are beyond praise, and, though these weeks of intense business are trying to us all, the Primate has kept up his vigor to the end."

The Bishop also alludes to the rumors which were current a short time back as to the Archbishop's resignation, and says

he believes that there is still a valuable period of service to the Church ahead of him.

NEW DEAN OF CHRIST CHURCH, OXFORD

To the Deanery of Christ Church, Oxford, in succession to Dr. Strong, now Bishop of Ripon, has been appointed the Rev. Henry Julian White, D.D., Professor of New Testament Exegesis in King's College, London. Dr. White, who is 61 years of age, was educated at Christ Church, Oxford, and took a second-class in classical moderations in 1880, and a first-class in theology three years later. For eight years he was vice-principal of Salisbury Theological College, and from 1895 to 1905 he was theological lecturer and chaplain of Merton College, Oxford.

GEORGE PARSONS.

For Prison Reform

At a meeting of the Penological Committee of the Social Service Council of Canada held in Toronto, a report of a visit made to the Kingston Penitentiary by John Kidman, secretary of the Canadian Prisoners' Welfare Association, was read. The report stated that while it had been admitted that there had been irregularities in administration and that conditions in the hospital had not been satisfactory until a recent date, new appointments had resulted in important improvements.

Having received and adopted the report, the committee added that the time was ripe for certain fundamental changes in the penitentiary system. "The government should place sufficient money in the estimates for the provision of new buildings or for the modification of the existing system of segregation as between old and new offenders." As regards women prisoners, it was recommended that all buildings wherein they are incarcerated should be entirely without the penitentiary walls and that women physicians only should be in charge of the health of the inmates.

In light of the recent criticisms and complaints of "scandals" which have appeared in the newspapers, the committee finally recommended to the Department of Justice the adoption of the principle of giving the public some measure of representation through the appointment of an advisory and visiting committee for all penitentiaries, composed of public-spirited citizens.

A Farewell to Missionaries

A number of friends met at the Church of England Deaconess House, Toronto, on the evening of September 6th, to say good-bye to several young missionaries who started the next evening for overseas. The Rev. T. W. Murphy, chaplain of the House, conducted the devotions, and Dr. C. W. Taylor gave an address. Among the party, who leave Vancouver on the *Monteagle* on the 16th, are Miss Ruth Jenkins, Miss Frances Hawkins, Miss Florence Hamilton, and Miss Hilda Robinson. Miss Hamilton returns to Matsumoto, where she has been doing good work for five years. Miss Hawkins goes to Tokyo, and Miss Jenkins will go to Peking under Bishop White. Miss Hilda Robinson is returning to Japan.

Music in the Service of the Church

The importance of music as an adjunct of religious worship was strongly emphasized by the Rev. Canon Plumtre in an address at the service on September 1st in connection with the annual meeting of the Canadian Guild of Organists. Canon Plumtre supported with Biblical citations his statement that never had there been a time when music was not an integral part of worship. He pointed out that this phase of the Church service was especially important at the present time, when the Church was faced with a serious situation, as evidenced by the fact that statistics showed that not 15 per cent. of the rising generation in the Old Country were interested in any organized Church. The time had come the Church must be at its best to hold people: the prayers must be related more to the every-day problems and the music of the highest quality.

For Cemetery Improvement

Interesting papers were read before the convention of cemetery superintendents just held at Hamilton. One was by H. B. Dunnington-Grubb of Toronto, who spoke of Landscape Gardening in Cemeteries. He said cemeteries should be places of beauty and restfulness, whereas they were usually places of vulgar and ugly display of mon-

BISHOP OF MONTREAL WRITES ON LAMBETH AND REUNION

With Full Approval—Bulletin on Divorce as Anti-Christian—Proposals for Prison Reform

The Living Church News Bureau | September 11, 1920 |

IN the course of a letter to his diocese the Bishop of Montreal, just returned from the Lambeth Conference, writes:

"I wish I could bring you all into the library at Lambeth, where we met, that you all might share with me one of the greatest experiences of my life. It was my privilege to be on the reunion committee, so that I heard the whole discussion throughout. I do not suppose that any present will ever forget it. To see men of widely differing views coming closer together made us all feel that a power greater than our own was guiding us. I am sure that the Holy Spirit of God did guide us both in the committee and in the conference. I do not mean to say that the views of all prevailed. There were differences of opinion, but what has gone out is practically the unanimous finding of the conference. Historians tell us that never before has reunion been approached from the same standpoint as in our Appeal. We do not ask what men can surrender for the common good but what they can contribute."

And again:

"It is not a question of submission to us; we do not wish to make other Anglicans; we want to make a reality the Catholic Church. We believe that the episcopate supplies the one ministry which will be acceptable throughout the whole Church. The leaders of the non-episcopal bodies have nearly all admitted this. In order to bring it about the bishops are willing to receive from other communions whatever authorization these communions should require to make our order of ministry acceptable to them. Our burning desire is to heal the wounds in Christ's Body, and while we must be true to the truth entrusted to us we are ready to meet our brethren in the spirit of the broadest love. For the last two winters I had the opportunity of meeting with several ministers of other communions and we discussed Christian reunion. They were willing that future ordination of ministers should be episcopal. What about those who are now ministers of their communions? It was suggested that we should have a joint ordination service at which the bishops and clergy of the Anglican Church should lay hands on them, and they should lay hands on us. I was asked if I would submit to

have the hands of their ministers laid on me? I replied that I could bind no one and that I could speak for no one but myself; but if by submitting to have their hands laid on me in ordination, while I felt certain my orders were fully valid, yet to effect a union of the Church I would most gladly submit to ordination at their hands, and in so doing I should feel that I was doing the most apostolic act of my life, and one which would be most pleasing to Christ. I felt that a year ago. I feel it still more strongly today."

Divorce in Canada

The September *Bulletin* of the Council for Social Service deals with the subject of Divorce, a very live one with us in view of the growing agitation for extending the grounds and enlarging the facilities for divorce in Canada. The *Bulletin* points out that "if divorce were as prevalent and as easy to obtain in Canada as in the United States, and allowing for the difference in population, we should have something over eight thousand divorces a year instead of eighty." The *Bulletin* concludes: "The conclusion we are inevitably forced to is that divorce is absolutely non-Christian; in fact it is more than that, it is not only negative but it is positively anti-Christian. The one greatest single bulwark against attacks on the settled system of social morality is religion. One of the most pitiful and ignorant attitudes that can be taken up by any of the more advanced and radical of the 'feminists' is opposition or neglect of religion, and a girding at the influence of the Church, when all the time it is the Church that has guarded womanhood and raised the whole status and conception of marriage from the degradation into which it had sunk under the decadent Roman Empire. The duty of the Church lies straight and clear before it. In religion we find the only effective opposition to all these dangers that will in time, if unchecked, submerge and destroy the state. Sneers and cheap gibes at the Church for being out-of-date, reactionary, or lacking in vision, may be brushed aside as beneath notice. How easily we can imagine those same sneers levelled at the early Christian Church when it persisted in its witness for morality, purity, honesty, and the old-fashioned, out-of-date conception of the sanctity of marriage, and the dignity of the married estate!

"Happily, it seems that the Church is sound on the point and that we have a formidable body of instructed Christian opinion against any movement for making the facilities of divorce greater."

uments. He advocated the planning of cemeteries, and the use of trees, especially cedars and evergreens, to give these places symmetry. There was a terrifying effect in the competition between the erectors of tombstones. The cemetery had evolved from simple restfulness to extravagant show.

Miscellaneous Items of Church News

On September 26th, Archdeacon Longhurst of St. George's, Granby, diocese of Montreal, will celebrate the fiftieth anniversary of his ordination.

The Archbishop of Nova Scotia, accompanied by Mrs. Worrell, has returned to his diocese from the Lambeth Conference.

The Rev. Canon J. W. Jones, clerical secretary of the diocesan Synod of Ontario, returned to Kingston from England on August 26th, where he has spent the past two months.

The Bishop of Toronto and Archdeacon Ingles are expected to arrive in Toronto next week after their visit to England.

The Rev. C. H. Shortt, warden of the Anglican Theological College of British Columbia, is acting as locum tenens at Vernon, B. C., following a holiday trip to Australia and New Zealand.

Archdeacon Skeete, rector of St. Peter's, Barbados, B. W. I., and Mrs. Skeete are paying their visit to Canada, now staying in Toronto.

A meeting of a few of the clergy of the Peace River and Grande Prairie districts in the missionary diocese of Athabasca took place at Griffin Creek on August 17th. Matters of mutual interest, including work of the Sunday school by post and the possibilities of using the lantern in the winter, were discussed.

of the Good Shepherd, Rosemont, was held at Spring Lake, New Jersey, on September 17th.

The body will be taken to New York City for burial in the family vault there.

Mr. Conger had been ill for five years. He was sixty-seven years old. Seven children and his widow survive.

THE BISHOP IN MAINE

Bishop Rhineland and his family are spending a few weeks in Maine before returning to this city. They will return during the week of September 19th.

MR. NEWBOLD'S BEQUESTS

The late Mr. Arthur Emlen Newbold, treasurer of the diocese, who died on June 10th last, left more than \$1,000,000 to various Philadelphia charitable institutions.

When Mr. Newbold's will was probated in Norristown on July 13th no public bequests of any kind were found in the document. It now appears that the charitable gifts were provided for in the form of memoranda which only recently have been discovered among the banker's papers. His heirs will carry out his wishes. Even in the event that the papers should not be acceptable under the law, the amounts will be paid out of the residuary estate.

Arthur Emlen Newbold, Jr., one of the executors, declined to give a detailed statement.

"As it was my father's habit to give to charity in a strictly anonymous manner while he lived," said Mr. Newbold, "the two other executors and I have concluded that it would not be carrying out the spirit of the deceased to make public either the exact amounts of the bequests or the beneficiaries. There is no doubt my father would approve of that policy if he were alive."

J. M. BENNETT.

OLD PENNSYLVANIA PARISH OBSERVES ITS ANNIVERSARY

St. David's, Radnor, Is Well Into Its Third Century—Healing Mission in Germantown—Mr. Newbold's Bequests

*The Living Church News Bureau
Philadelphia, September 13, 1920*

THE two hundred and fifth anniversary of one of the oldest churches in America, St. David's, Radnor, was celebrated on September 5th.

Holy Communion was celebrated early and late. At the second service there was special music and a sermon by the rector, the Rev. Dr. William C. Rodgers. The church was beautifully decorated with autumn flowers and the congregation was so large that chairs had to be placed in the vestry room to accommodate the overflow. Dr. Rodgers preached on the history of the church as well as its future.

St. David's was founded by Welsh settlers. The first service was conducted in September 1715 by the Society for the Propagation of the Faith. The Rev. Mr. Evans and the Rev. Mr. Chube were the first rectors of the little church which stood where the present structure now stands, and services were held continually until the Revolution, when for a time they were forced to cease. The Rev. Mr. Currie was rector then, and his grave is in the churchyard.

After the war the first American rector was the Rev. Slater Clay. Delegates sent to vote at the first convention of the Church were ancestors of the present vestrymen. One of the oldest communicants is a grandson of John Mather, one of the delegates.

HEALING MISSION IN GERMANTOWN

A healing mission similar to that conducted by Mr. Hickson, whose visit to Philadelphia aroused much interest, will be conducted in St. John's Church, Germantown, early in October, continuing for one week. It will be in charge of the Rev. H. St. C. Hathaway, who has given much attention to healing through prayer. Of the scope and plans of the mission the Rev. Francis M. Wetherill, the rector, says:

"Explanation and preparation will be necessary in order to arouse faith, which is the prerequisite for any curative results. Those who attend in the spirit of curiosity, or come as to a new physician, or wonder-worker, need not expect results. The community is asked to get the Biblical point of view as narrated of the centurion: 'I am

not worthy that thou shouldst enter under my roof: but speak the word only and thy servant shall be healed.'

"When we appreciate the numbers among us who scarcely let a year pass without visiting a physician, and the thousands in our midst who are ill, it is a God-send to have the Church carry out the Master's precept: 'Lay hands on the sick and they shall be made whole.' The work at St. John's will be decidedly Christian in this respect, and preëminently scientific."

FUNERAL OF REV. A. B. CONGER

The funeral of the Rev. Arthur B. Conger, for over thirty years rector of the Church

SOME SUMMER ACTIVITIES IN THE DIOCESE OF CHICAGO

Including Vacation School and Outings—Healing Mission—Two Deaths

*The Living Church News Bureau
Chicago, September 13, 1920*

ONE of the many activities at St. Mary's Mission House (850 Washington boulevard), has been the Daily Vacation Bible School, which opened on July 5th and continued until the middle of August. The Rev. E. P. Sabin was in charge and gave the religious instruction. Under his direction, the boys of the manual training class made an attractive crèche for the Lady Chapel, with some of the animals required. Boys and girls alike did some excellent work in sewing, wax, and beaten brass. One of the sisters was in charge of the kindergarten, assisted by Miss Blood. Miss Lincoln, from Christ Church, Chicago, Miss Florence Foley, and Miss Hiatt gave music lessons. Instructions were continued on Sundays at the Bridewell, and on Fridays at the Chicago Home for Girls, where ten girls were prepared for baptism this summer.

OTHER VACATION WORK

The extent of the summer work of the Sisters of St. Mary is seen from some of these instances:

Six boys and girls and three older persons were sent for two weeks to Lake Gen-

eva, and five little girls to Jacksonville, Ill. Five cases were received at St. Luke's Hospital, and four cases at the Illinois Eye, Ear, and Throat Hospital.

More than thirty children and adults of the Vacation Bible School had a delightful outing at Riverside, Ill., under the auspices of the Woman's Auxiliary.

Another pleasant outing was given on August 18th, to more than 110 children of the Cathedral Sunday school with their mothers and helpers, at Geneva Park, by the parishes of St. Mark's, Geneva, and Calvary, Batavia.

The outing which was the largest in numbers was held, as is usual, at Kemper Hall. Members of the Sunday school, of the kindergarten, representatives of the mother's meeting and other guilds, in all making up a company exceeding 150 in number, were taken by the Northwestern line to Kenosha and spent a very happy day there.

HEALING MISSION AT ST. PETER'S CHURCH

Since the visit of Mr. Hickson, a healing mission has been continued regularly at St. Peter's Church, Chicago (Rev. F. G. Budlong, rector). The rector, in recording the work of this mission says:

"The mission services are held in the church every Thursday morning at eleven o'clock. Mr. Van Zandt, the curate, was in charge during the summer months.

"Many, each week, speak of the great benefits, both physical and spiritual, which

they have received at the mission through prayer and laying-on-of-hands.

TWO DEATHS

Miss Virginia Sayre, for many years principal of St. Margaret's School for Girls, died at her home in Los Angeles, California, on August 7th.

St. Margaret's School graduated its first class in 1887, and continued until 1900, when changing conditions on the West Side decided Miss Sayre to discontinue it. The commencement exercises were always held at the Church of the Epiphany, of which Miss Sayre was a devoted and faithful member. Bishop Morrison, then rector of Epiphany, had the school under his personal supervision, and the Rev. George B. Pratt was one of the instructors.

Miss Sayre started among "her girls" a circle of King's Daughters which finally became St. Margaret's Guild of the Church of the Epiphany and still continues. This organization has just completed endowment of the "Virginia Sayre" pew.

On August 15th Mary Martin died at the Home for Incurables. Ever since she was confirmed, thirteen years ago, she was one of the most faithful of the City Mission Church people. She was sixty-three years old when she died, and for over thirty years she had been confined to her bed by paralysis, and had been blind. And yet she was always bright and cheerful, always knew the latest news from the Church papers, and was always glad to have a chat about anything her visitors were interested in. She had many friends among the clergy. Those who came to see her regularly from the Cathedral she called her "boys", and she always followed their doings with eager interest when they left the City Mission staff and had parishes of their own. She had photographs of her special clerical friends in a "picture gallery" on her bureau, and loved to tell all about each one of them. Her offering every Easter was the olive oil, which was blessed by the Bishop and used for anointing the sick.

H. B. GWYNN.

APPROACHING SESSION OF HOUSE OF BISHOPS

BISHOPS attending the meeting called for October 27th in St. Louis will be entertained at the homes of St. Louis Churchmen and the following have been asked by Bishop Tuttle to serve on the hospitality committee: The Very Rev. Carroll M. Davis, Dean of the Cathedral; the Rev. Z. B. T. Phillips, D.D., and Messrs. G. W. Simmons, C. W. Whitelaw, and H. G. Hurd.

Bishops are invited to send names of persons suggested for the vacancies in the episcopate to the secretary, the Rev. Dr. Nelson, 416 Lafayette street, New York City.

CONSECRATION OF LONG ISLAND CHURCH

THE NEW Church of St. Mary's, Good Ground, L. I., was consecrated on September 4th by Bishop Burgess, who also preached: the Rt. Rev. Herbert Bury, D.D., Bishop of North and Central Europe, reading the gospel. Numerous prominent clergy and many visitors were present in the large congregation. The church was furnished and equipped by Mrs. Charles Hardy of Good Ground and New York, in memory of her mother, Mrs. Mary M. Taylor.

The architecture of the church is early old English, with low walls of white stucco, supported by short, thick buttresses. The roof is high, irregularly tiled with grey slate, and there is a massive square tower, on which are four curious gargoyles. The

interior furnishings are individually interesting, both from a historic and artistic standpoint.

St. Mary's Church is part of the general parish which includes also the churches in Southampton and Bridgehampton, and the whole is in the charge of the Rev. Samuel C. Fish, under whose care for the past thirteen years the work has grown to its present dimensions.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the consecration of the Rev. William Bertrand Stevens, Ph.D., Bishop Coadjutor-elect of the diocese of Los Angeles, as follows:

Time: Tuesday, October 12, 1920.

Place: St. Paul's Pro-Cathedral, Los Angeles, California.

Consecrators: The Rt. Rev. Dr. Johnson, of Los Angeles (presiding); the Rt. Rev. Dr. Nichols, of California; the Rt. Rev. Dr. Parsons, Bishop Coadjutor of California.

Presentors: The Rt. Rev. Dr. Thurston, of Oklahoma; the Rt. Rev. Dr. Moulton, of Utah.

The preacher is not as yet announced.

The Presiding Bishop has also taken order for the ordination and consecration of the Rev. Philip Cook, D.D., Bishop-elect of the diocese of Delaware, as follows:

Time: Thursday, October 14, 1920.

Place: Church of St. Michael and All Angels, Baltimore, Md.

Consecrators: The Presiding Bishop; the Bishop of Southern Florida; the Bishop of Maryland.

Preacher: The Bishop of Southern Florida.

Presentors: The Bishop Coadjutor of Central New York; the Bishop of South Dakota.

Attending Presbyters: The Rev. Dr. W. E. Gardner; the Rev. H. Percy Silver.

Master of Ceremonies: The Rev. F. M. Kirkus.

CHURCH SERVICE LEAGUE IN THE SOUTHWEST

BISHOP TUTTLE, President of the Province of the Southwest, gives notice that at the approaching synod at Waco, Texas, October 19th to 21st, the national committee of the Church Service League (which is hereafter to comprehend the various organizations of the women of the Church—as the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Church Mission of Help, St. Barnabas Guild for Nurses, the Church Periodical Club and the Churchwomen's League for Patriotic Service) desires a meeting to propose and perfect a provincial organization of the League.

Diocesan units of women's organizations are requested to send representatives to Waco to constitute a convention and to participate in the measures of organization and procedure.

LITERATURE OF THE CHURCH SERVICE LEAGUE

EVERY CLERGYMAN of the Church may have a free copy of the *Statement* of the Church Service League by applying to Miss Flanders at the Church Missions House in New York. The National Committee hopes that every rector will avail himself of the opportunity, for this valuable little publication gives a full account of what the Church Service League really is, and which will assist him in forming a Unit in his parish.

EUROPEAN CONFERENCES ON CHURCH UNITY

CLOSELY FOLLOWING upon one another and dealing with the great subject of Christian Unity, several meetings have been held in Europe this summer. First among these was the Lambeth Conference, and this was also the most important. Then followed in order a conference of fifteen nations at Geneva, Switzerland, on August 9th to 12th, the preliminary Conference on Faith and Order, also in Geneva, on August 12th, and the following days; and on August 25th at St. Beatenberg, Switzerland, the fourth conference of the World Alliance for Promoting International Friendship through the Churches.

The preliminary meetings of the Conference on Faith and Order, with about 150 delegates, represented all Trinitarian Churches, except, unfortunately, the Roman Catholics, English, Irish, and American bishops, Presbyterian moderators, Methodist bishops from the United States, sat side by side with Swedish, Danish, Norwegian, Russian, Greek, Armenian, Serbian, Roumanian, and Czecho-Slovakian prelates. Delegates from the German Lutheran Churches were also present, with Hungarian Lutherans, and even a representative of the Patriarch of Antioch. The Evangelical Churches of France, Spain, and Italy also sent delegates, while Bishop Cecil of Japan and a Japanese represented the Church of Japan. As the President, Bishop Brent of Western New York, remarked in his opening address, no such representative undenominational gathering has ever before been held.

Bishop Gore, who took a prominent part in the conference, opened and closed the discussion on the main question before it, The Possibility of a Basis of Reunion for all Christian Churches. His principal contention was that a united Church could never come into being or exist without articles of faith, and, in fact, he adopted the standpoint of the Lambeth Conference that the Scriptures must be accepted as the record of God's revelation of Himself to man and as being the rule and ultimate standard of faith, and also the Nicene Creed. "It appears to me perfectly evident," said Bishop Gore, "that no sensible person could contemplate a restoration of visible unity as possible on any other basis," but he left purposely on one side the question whether a reunited Church could or could not alter its confession, and also the question of the private beliefs of individuals. "There was no idea," he maintained, "when the Nicene Creed was formulated, of requiring the subscription of the laity." Such a basis, said Bishop Gore, should afford sufficient liberty for individual opinion, and be consistent with the ideal of Christian liberty, which is expressed by St. Paul and St. John. Liberty, however, must have limits, it must be liberty within law.

Professor Anderson Scott, of Cambridge, speaking for the Presbyterian Churches of England, supported Dr. Gore in the main, as also did Dr. Vernon Bartlett, on behalf of the Congregationalists, and Dr. Henry M. Hughes of London, speaking for the Methodists. A continuation committee of about fifty members was appointed.

A letter from Bishop Brent in the *London Times* of August 26th gives a very fair idea of the spirit which prevailed throughout the gathering. In it, the Bishop says: "The Spirit of God was the strength of the pilgrims. He made us one in our fellowship. The conference was a living body. Life touched life, nation touched nation, the spirit of the East held communion with the spirit of the West, as perhaps never before. By invitation, on the last day of

the conference, we gathered together—it was the Feast of the Transfiguration in the Eastern kalendar—in the Russian Orthodox church in Geneva for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker, were all there, and all there to worship. The Metropolitan of Seleukia in a spiritual address spoke to the pilgrims of his own joy in the vision of unity, and told how out of the transfigured troubles and pains of the present would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled His temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away with *pain bénit* and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was fitting that we should forthwith consider certain proposals of the Orthodox Churches, sane and strong, touching on coöperation and fellowship. A few minutes later and the conference became a fact of history, a hope, and a vision. The pilgrims go home with added inspiration, conviction, and responsibility. No one departed unmoved. What another decade will bring forth in this movement who can say?"

The Patriarch of Jerusalem (Greek Orthodox Church) has invited the conference to hold its next meeting at Jerusalem.

A fuller report of this important conference will appear in next week's issue.

Memorable progress toward Christian co-operation is said also to have been made at a meeting in Geneva from August 9th to 12th, with representatives from fifteen countries who decided to hold a "universal conference of the Church of Christ on Life and Work", probably in the summer of 1922, to which Churches of all lands shall be invited to send delegates. Archbishop Soderblom of Upsala, Primate of the Swedish Church, was provisional chairman, and Bishop Brent is a member of the committee on arrangements. Of 90 delegates, 34 were from the United States, 10 each represented Sweden and Switzerland, and France, Germany, and Great Britain had five representatives apiece.

At the final session of this meeting the following "appeal for prayer" was ordered printed in different languages and distributed among the nations:

"The members of this preliminary International Commission at Geneva, drawn together by a consciousness of the painful and urgent need of the world, and by a conviction that only the Gospel and spirit and leadership of Jesus Christ can meet that need, and that only a Church united, consecrated, daring, and self-forgetful can form the body, through which this spirit may do His gracious and healing work, earnestly and solemnly appeal to Christians of every name and form, of every land and race, to pray now and continually for the coming of a fuller unity of spirit and of action in the entire Church of Christ throughout the world; for a readiness on the part of all Christians to make new ventures of faith, and to take more seriously the implications of the Gospel; for the deepening and broadening of love among all Christ's followers toward all men; for the elimination of all passion and prejudice, and the growth of peace and brotherhood; for clearer vision of the will of God and of the work of Christ in this day; and for all that may further the coming of His Kingdom.

"Especially do we ask our fellow-Christians everywhere to pray for the success of the Conference which is to consider the place and duty of the Church of Christ, and the claims upon it of the Master and of mankind. The united and unceasing interces-

sion of all Christians is asked that, through this gathering of Christians from all the world, the Church may come to clear realization of its unity, its opportunity, and its responsibility; that the spirit of Christ may fill and control His body, the Church; and that, through His mighty and gracious working, mankind may be led into the larger life which is in Him, and the whole creation, now groaning and travailing in pain, may be delivered from the bondage of corruption and brought into the glorious liberty of the sons of God."

Following on the Geneva meetings, the fourth Conference of the International Committee of the World Alliance for Promoting International Friendship through the Churches began on August 25th at St. Beatenberg, Switzerland, and continued until the end of the week. The delegates gathered from twenty-three different countries, bringing together for the first time for long centuries representatives of the Eastern and Western branches of the Christian Church. The British and American delegates were the Bishop of Winchester, the Dean of Worcester, Sir W. H. Dickinson, Lord Parmoor, Dr. Alexander Ramsay, the Rev. G. H. Rushbrooke, Professor W. A. Curtis, Dr. Henry A. Atkinson, Dr. Peter Ainslie, Dr. Nehemiah Boynton, Bishop Brent, Dr. Frederick Lynch, and Dr. Arthur J. Brown.

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NOT THE OLDEST CHURCH BOARDING SCHOOL

A NEWS ITEM relative to Yeates School, Lancaster, Pa., printed in THE LIVING CHURCH of September 4th, stated that "Yeates lays claim to being the oldest Church boarding school in the United States", the date of its beginning being 1852. A correspondent now reminds us that St. Mary's Hall, Burlington, New Jersey, was started by Bishop George Washington Doane in 1837, and was opened as a Church boarding school in the same year. St. Mary's undoubtedly has priority, therefore, over Yeates School. Possibly the same may be said of one or two others.

DEATH OF REV. A. B. CONGER

THE REV. ARTHUR B. CONGER of Villanova, Pa., a non-parochial priest of the diocese of Easton, died on the Fourteenth Sunday after Trinity, September 5th, in New York City. He was an alumnus of Princeton ('76), and received both deacon's and priest's orders at the hands of Bishop Scarborough in 1878. After service in Princeton and Newark, N. J., Mr. Conger went in about 1886 to Rosemont, Pa., where he was rector of the Church of the Good Shepherd for more than a quarter of a century. In 1914 he was rector of St. Paul's parish, Centerville, Md., in the diocese of Easton, and has been living at Villanova since 1918.

CONVOCATION OF DAKOTA INDIANS

THE NIOBRARA convocation of the Dakota Indians, probably the most unique annual event in the American Church, held on the Santee Reservation, South Dakota, from September 3rd to 5th, marked the fiftieth anniversary of the coming of Bishop Hare and was celebrated with enthusiasm by the largest number of visitors in the records and by the largest offerings. On the day following, Bishop Burleson deposited over \$8,000, the offerings made during the meetings. The central feature was an historical pageant depicting the fifty years of the Church among the Dakotas, largely written by Miss Ella Deloria, daughter of the veteran Indian priest, Philip Deloria ("Tipi Sapa"), and enacted in many scenes by Indians or whites who had actually taken part in the incidents of the pageant. Massacres, deportations, the life of Bishop Hare, the ministry of Bishop Biller, the translation of the new Service Book, the past and the present, were depicted in stirring scenes. The great services in the booth were thronged and the women's tent was crowded. The Indians come with their babies and dogs for a Feast of Weeks and the old Indian life is lived alongside the new. Some drive for days in their wagons and very many come in the largest and most expensive autos. But all live in tents and most of them cook the family meals in the open. The Rev. C. E. Betticher, Jr., editor of the *Spirit of Missions*, represented the Presiding Bishop and Council and presented the Nation-wide Campaign to the Dakotas. The success of the Campaign in the Indian field has put many white dioceses to shame; it has been 100 per cent. Mr. MacPherson brought a virile message from the Brotherhood of St. Andrew. Bishops Burleson and Remington were everywhere, beloved by the Indians as truly Fathers in God. Bishop Shaylor brought a message on Prayer to the final service Sunday night. The convocation culminated at the rousing camp fire,

Sunday evening, when the great circle of Indians and whites marched along the line for a final handshake of fellowship and brotherhood, the uniting of the formerly warring races under the Cross. Every hour of the day and evening was engaged in prayer, devotional singing, or convocation sessions. Six Indian deacons were ordained and a large number of catechists admitted. The ordination sermon was preached by the Rev. Henry St. Clair, a Dakota priest, and in the Dakota tongue. The services of the Prayer Book in the musical Dakota have a powerful effect on the white worshippers, for the sonorous chanting of the Indians, the musical open vowels of the responses, the deep voices of the clergy in the prayers, all produce an emotional effect which lifts the heart to the height of devotion.

Never has the Indian work in South Dakota, the greatest of any undertaken by the Church, reached the enthusiasm and generosity of this year. Of the 25,000 Indians in the state, 15,000 come in some way under the influence of the Church. Were this proportion carried into the white communities of the country, ours would be in very fact The Church of America. Therefore South Dakota feels justified in considering

the Indian convocation, with its thousands of attendants, an outstanding event for the whole Church.

DEATH OF REV. F. A. JUNY

THE REV. FREDERICK AUGUSTUS JUNY, non-parochial priest of the diocese of Los Angeles, died at his home in the city of Los Angeles after a lingering illness on September 6th. He was in his sixtieth year, and his entire active ministry had been spent in missionary work.

A native of Kentucky, the Rev. Mr. Juny was ordained deacon by Bishop Quintard in 1883, and priest by Bishop Gailor in 1897. The early part of his ministry was spent in Trenton, N. J., and in Savannah, Ga. In 1902 he became priest in charge of St. Philip's Church, Ardmore, Okla. Removing to Southern California in 1908 he served as priest in charge of St. Michael's Church, Anaheim, for two years. In 1911 he was appointed to charge of Trinity Church, Escondido, remaining there till November 1, 1917, when he was compelled to retire because of ill health and was granted a disability pension. He later moved to Los Angeles. He is survived by his widow and

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<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
<small>(prepared with 1 fl. oz. of syrup)</small>	

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a daughter living in Los Angeles, and by a brother, the Rev. E. deS. Juny, of Maryland.

Funeral services were held at St. John's Church, Los Angeles, on September 8th. In the morning there was a requiem Eucharist, with the Rev. Stanley Boggess as celebrant. The Rt. Rev. Joseph H. Johnson, D.D., Bishop of the diocese, officiated at the burial in the afternoon, assisted by the Rev. Messrs. Stanley Boggess, J. C. Ingham, and Edmond Walters. Interment was at Inglewood cemetery, where the services were conducted by the Rev. Messrs. Alfred Fletcher and C. Rankin Barnes.

NEW YORK CHURCH NORMAL SCHOOL

AFTER SUCCESSFUL work last year, at the close of which 79 certificates were awarded for satisfactory work and 139 for satisfactory attendance, the New York Church Normal School is preparing for a second year. Of sixteen instructors, nine hold over, and the seven new names add three clergymen and other experienced teachers to the faculty.

This school, intended to assist teachers already at work or preparing, offers two terms of five intensive sessions each, the first term beginning October 12th (evening), 13th (afternoon), and 14th (evening), with corresponding sessions at weekly intervals. With this triple presentation a choice of place and time is given, the entire faculty attending each session. The second term begins and ends in January.

The programme includes training in each of the fourteen Christian Nurture Courses and a general course on the principles of teaching. Certificates will be awarded for satisfactory work, and a small tuition fee is charged. The principal, who is the Rev. George Farrand Taylor, will give further information if addressed at 240 East Thirty-first street.

A MEMORIAL GIFT

A SECOND gift of \$1,000 has just been made by Mrs. Mary E. Gardner to the Alfred Gardner Memorial Fund of Trinity Church, Sharon Springs, N. Y. This fund is to be added to from time to time and the income devoted to maintenance of services.

ALBANY RICHARD H. NELSON, D.D., Bishop Club's Activities

THE MEN'S CLUB of St. John's Church, Cohoes, Albany, has installed bowling alleys in the basement of the parish house, and is building and planning other recreation and study rooms. Along with a tremendous increase in pledges and Church workers, following the every-member canvass, the attendance on Sunday mornings has nearly trebled, the rector's salary has been increased over 60 per cent., and the rector has now twenty-five or thirty laymen to assist in parish work.

ASHEVILLE JUNES M. HORNER, D.D., Miss. Bp. Bishop Horner on Lambeth Conference

IN AN address on the Lambeth Conference, Bishop Horner in Trinity Church, Asheville, on September 5th, stated that the Archbishops of Canterbury and York both expressed their conviction that the unexpected agreement of men of absolutely opposite views had been brought about entirely by the workings of the Holy Spirit.

Nothing local was discussed, but only matters of world-wide interest, considered from a world-wide point of view, by repre-

sentatives from all parts of the globe. The trivial partisan, and the merely local could not hold the attention of the assembled episcopate. The greatest harmony prevailed, and Fellowship was the keynote. Bishop Horner said that of many sermons he heard at this time, the text was nearly always from the seventeenth chapter of St. John, and the theme over and over again was Unity. He concluded by telling of his wonder and emotion that the Anglican Communion had been able to speak for the Church "with no prefix", the Church universal throughout the world.

EAST CAROLINA THOMAS C. DARST, D.D., Bishop The Nation-wide Campaign

WITH A meeting in St. Mary's Church, Kinston, on October 1st the diocese will inaugurate its Nation-wide Campaign for this fall, in accordance with the plans of the national department. This meeting will be attended by all of the clergy of the diocese and many laymen. The Rev. L. G.

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SEPTEMBER, 1920

Vol. 8, No. 1

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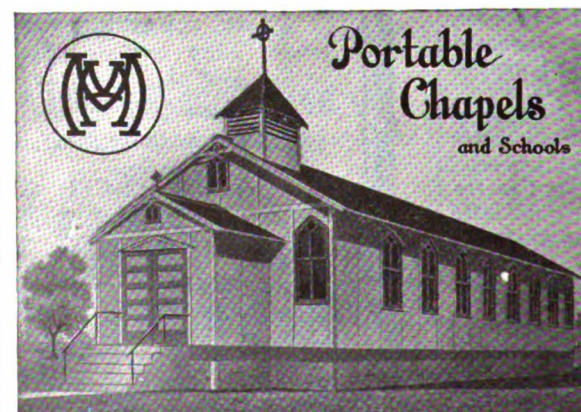
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Food will represent the central office. East Carolina proposes to make a success of this, as it did of the initial Campaign. At the request of the Bishop and Executive Council the Rev. R. E. Gribben has prepared a careful statement of the results of the former Campaign, showing just what has been made possible by the increased gifts, and how the money has been spent. The results are tangible: churches built, clerical salaries enlarged, weak fields given enlarged support, larger support to the work of the General Church, etc. Stress is laid on the fact that East Carolina has taken in providing adequate salaries for the clergy, 28 out of 30 parishes having been given assistance to provide the minimum salary of \$1,800.

BISHOP AND MRS. DARST, who have been spending their vacation at Wytheville, Va., expect to return next week.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Auxiliary Plans

AT THE June meeting of the Woman's Auxiliary of Grace Church, Waycross, each member received a programme outlining the work for the coming six months. Two meetings were devoted to writing letters to the United Thank Offering missionaries, and one is to be given to a paper on the United Thank Offering when answers will be read to letters sent at previous meetings. The topic at the October meeting will be the colored mission of St. Ambrose, Waycross; the November meeting will be social, and in December the election of officers and appointment of committees will take place.

KANSAS

JAMES WISE, D.D., Bishop

Increased Facilities

OWING LARGELY to the efforts of Church school teachers and pupils, the small and holly inadequate church buildings of Grace

parish, Chanute, is to be enlarged to meet the needs of its growing congregation, and with a special view to child welfare. \$15,000 has been raised and the ground broken for the erection of a well-equipped basement under the church. The rector, the Rev. R. Y. Barber, spent August in St. Louis, in charge of Holy Comforter Mission, and studying social service methods in that city.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

Church School Claims Athletic Honor—Building Programme for Consolidated Parish—Conferences

HARVARD SCHOOL, the diocesan school for boys, now boasts a national champion. On September 4th, Harold Godshall, a student at the school for three years, won the national junior tennis championship at Forest Hills, Long Island, and is also joint holder of the national junior doubles championship.

THE RECENTLY consolidated parish of St. James and St. Barnabas, Los Angeles (Rev. Ray C. Miller, rector), has disposed of its inconveniently located property on Western avenue, together with the rectory which for three years has been serving as a parish house. The old mission hall of St. Barnabas' has been closed, and St. James' chapel moved to the splendid new site on Wilshire boulevard. Services were first held on the new site on September 5th. Negotiations are under way looking to the construction of a three-story \$50,000 parish house, funds for which are practically all in hand. It is expected that the new church will be commenced in another year.

THE EXECUTIVE committee of the "follow up" work of the Nation-wide Campaign is holding a series of preliminary convocational conferences during September at San Bernardino, San Diego, Los Angeles, and Santa Barbara, each parish being, it is hoped, represented by its rector, prominent lay people, and a specially qualified "information man".

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ROBERT L. HARRIS, D.D., Bishop

Parish Will Erect Community House at Escanaba—Expected Growth at Iron Mountain.

ST. STEPHEN'S CHURCH, Escanaba (Rev. A. I. Ernest Boss, rector), has recently taken steps to erect a community parish house. The vestry has determined to raise a minimum of \$40,000, of which \$14,000 was quickly subscribed by members of the men's club at a dinner given at Wells by Mr. Richard E. MacLean, a vestryman. Bishop Harris, the principal speaker of the evening, was followed by the rector and others, and on Sunday the Bishop made a second address to the entire congregation. It is proposed that "the parish house be managed and governed by a board of governors, five in number, who shall be elected annually by the vestry from the members of the parish. As it will provide a place for the young people to congregate in clean and wholesome surroundings, the project may secure considerable support from the community at large. The Rev. Mr. Boss only recently came into the parish, and Bishop Harris took advantage of the occasion to revive the service of institution, which old residents say had never before been used in this region. Members of the clergy from all parts of the Upper Peninsula were present.

HOLY TRINITY MISSION, Iron Mountain (Rev. Robert F. McDowell, minister), is expected ere long to receive its share of the benefit of a boom now beginning in that city as result of the decision of the Ford Motor Company to establish a large branch there. The company has already purchased necessary acreage and is now shipping in materials for construction of a factory to manufacture wood work for the automobiles made in its huge Detroit plant.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

New Diocesan Offices

AT A MEETING on September 8th, the Bishop and directorate organized by electing Mr. L. M. Keiter of St. Paul as executive secretary and Mr. John C. Wade of Minneapolis as treasurer.

The meeting was held in the new diocesan offices at 131 East Fourteenth street, Minneapolis, where the Bishop, the Bishop and Directorate, the executive secretary, the secretary of the diocese, the Church Pension Fund, and all other diocesan officers, should now be addressed.

OHIO

WILLIAM A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., Bp. Coadj.

The Bishop's Return

BISHOP LEONARD returned from England a month earlier than scheduled, and is now in Gambier, where he will remain for several weeks. The Bishop Coadjutor returns to Cleveland about the 17th. He had charge of the Church of the Holy Trinity in Paris during August.

SOUTH DAKOTA

HUGH L. BURLISON, D.D., Miss. Bp.
WILLIAM P. REMINGTON, D.D., Suftr. Bp.

Campaign Conference

A NATION-WIDE CAMPAIGN conference for the clergy in Springfield on September 8th was led by the Rev. C. E. Betticher, Jr., on the church lawn. All phases of the Campaign were considered. Under lead of the Rev. F. B. Bartlett, director of the Department of Stewardship and Service, plans for

continuance of the Campaign were formulated and set in operation. South Dakota is one of the 100 per cent. dioceses. But there will be no lessening of activities. During the fall every parish will be further organized, culminating in Advent missions in every parish to stimulate personal service. Organizations for parish distribution of printed material will be carefully superintended.

SOUTHWESTERN VIRGINIA

ROBERT CARTER JETT, D.D., Bishop

One-day Institutes

CARRYING OUT the proposal of the Executive Board, the diocese held from August 24th to September 3rd eleven one-day institutes for Church workers at Big Stone Gap, Graham, Dante, Wytheville, Christiansburg, Roanoke, Bedford, Lynchburg, Covington, and Lexington. Speakers and subjects at the two daily sessions were the Rev. E. R. Carter, the Rev. W. A. Jonnard, the Rev. L. N. Caley, D.D., the Rev. C. F. Smith, and the Rev. G. Otis Mead. Each night a short service was held with sermon by the Rev. C. F. Smith and a closing address on The Home was given by Bishop Jett.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

Mortgage Cancelled

THE THIRTY-YEAR-OLD mortgage of the Church of the Holy Apostles, Perry (Rev. Percy Isherwood, priest in charge), has recently been paid off.

The Magazines

THE ENGLISH quarterly and monthly reviews contain such a heterogeneous collection of articles (articles for the most part written by experts and of real literary value) that even to read the list of contents is a diverting and agreeable occupation which with the memories and the reflections that it evokes may be considered well above the level of much vacation reading. The *Quarterly Review*, for instance, of July carries on its familiar brown wrapper the following list of subjects: Lord Beaconsfield; Greek Portraits in the British Museum; the "Golden Ass" of Apuleius; Sir Alfred Lyall and Indian Problems; The Place of Dido in History; Some Parasitic Flies; The Idea of Progress; The Navy in the War; Primitive Relationships; The Cinema; and so on. Lord Beaconsfield! what a hero of romance! that "strange figure of a Jew of Aragon, clothed in the robes of the most ancient order of Christian chivalry". Lord Esher's critical appreciation of him in this magazine stirs the reader with a desire to read the monumental *Life* itself, of which Mr. Buckle has just published the sixth and concluding volume. For the acute criticism and scholarship of the article on Greek Portraits, Mrs. Arthur Strong is responsible, for so many years the capable head of the British School at Rome. It is illustrated by some excellent reproductions, among them the bust of Chrysisippus—"as a psychological study this little bent and withered old man of squalid exterior and piercing eyes is a *tour de force*"—and of a charming girl, found at Cyrene, whose face and coiffure suggest, as Mrs. Strong remarks, Nattier or Gainsborough rather than any ancient parallel. Lord Ernie, writing of "The Golden Ass", reminds us that not only did it inspire the genius of Boccaccio and of Cervantes and present us with the enchanting idyl of the

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ves of Cupid and Psyche, but that, novel it was, it "played a part in theological ntroversy from the third to the eighteenth ntury, and exercised the minds of cham- ons of Christianity from St. Augustine Bishop Warburton". Miss Hilda D. akley (of King's College, London, and rmerly principal of Victoria College, Mc ill University), herself a historian and ilosopher, performs a much-needed task pointing out by means of references to r Alfred Lyall's opinions, that India, and e East generally, are different from the estern world. "The greatest contribu- on of India to spiritual progress, and her chief part in universal history, will lie in smething which the West does not com- etely share, rather than in that which ndia can accept from Europe, "India shares at that 'deeper spiritualism of Asia' out hich the great religions have come. . . he Hindus are perhaps the most intensely eligious people in the world. . . though ss practical, they are perhaps more deli- ate intellectually than the European". In ndia's new growth of nationalism and ten- ency towards western forms of life, this ust not be forgotten. Of Dido, Prof. R. . Conway writes enthralingly, yet not of dido only but of the whole burning sub- ject of the position of women in the world f Vergil's day and now. His verdict is at Vergil, unlike his contemporaries, con- emned Aeneas; and that in those glowing nes where Dido foretells a future ven- eance he alludes to those three most deady ars that destroyed Carthage and almost ome itself. Such a brilliant, and such a uman, study in interpretation is an index f the new and better spirit in classical riticism which is the growth of recent ears.

CHRISTIANITY

SINCE ITS introduction, human nature has ade great progress, and society experienced eat changes; and in this advanced con- dition of the world, Christianity, instead of osing its application and importance, is ound to be more and more congenial and ad- apted to man's nature and wants. Men ave outgrown the other institutions of that eriod when Christianity appeared, its phil- osophy, its modes of warfare, its policy, its ublic and private economy; but Christian- y has never shrunk as intellect has opened, ut has always kept in advance of men's eulties, and unfolded nobler views in pr- ortion as they have ascended. The highest owers and affections which our nature has eveloped, find more than adequate objects n this religion. Christianity is indeed pe- uliarly fitted to the more improved stages f society, to the more delicate sensibilities f refined minds, and especially to that dis- atisfaction with the present state, which lways grows with the growth of our moral owers and affections.—Channing.

THE KEY OF HEAVEN

THERE is only one way in which philoso- hy can truly become popular, that which ococrates tried, and which centuries after as perfected in the Gospel—that which ells men of their divine origin and destiny. f their heavenly duties and calling. This omes home to men's hearts and bosoms, nd, instead of puffing them up, humbles eam. But to be efficient this should flow own straight from the higher sphere. ven in its Socratic form, it was supported hose higher principles, which we find set rth with such power and beauty by Plato. h Christian philosophy, on the other hand, e ladder has come down from heaven, and e angels are continually descending and scending along it.—Anonymous.

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“*Shall Your Brethren Go to War and Shall Ye Sit Here?*”

Going Armed Over Jordan

NOW the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 And Moses said unto the children of Gad and to the children of Reuben, *Shall your brethren go to war, and shall ye sit here?*

7 And wherefore *discourage ye the heart* of the children of Israel from going over into the land which the Lord hath given them?

8 *Thus did your fathers*, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

10 And the Lord's anger was kindled the same time, and he swore, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord.

13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

15 For if ye turn away from after him, *he will yet again leave them in the wilderness*; and ye shall destroy all this people.

16 And they came near unto him and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, *until we have brought them unto their place*; and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.—Numbers 32: 1-18.



Winning the Promised Land

When the children of Israel first approached the Promised Land they lacked faith and courage and were driven back into the wilderness.

When, after a new generation had grown up, they again drew near, they were threatened with another failure because the tribes of Reuben and Gad were content with a land short of the Promised Land. But when Moses showed the peril of disunity, Reuben and Gad proved their loyalty, and *the whole army of Israel crossed the Jordan and made a complete conquest.*

As the people of the world slowly and painfully move toward the Promised Land of the Kingdom of God, each generation has its chance to enter. For lack of faith and courage, or for lack of unity, there is failure and withdrawal into the wilderness. Not yet have we unitedly crossed the Jordan.

This Church is in the midst of an unfinished campaign to win a Promised Land. When the Church is fully functioning in the prosecution of the mission assigned her by her Lord and Master, she will have won the land which indeed floweth with milk and honey—the joy of adequate serving and giving.

Last year she failed to conquer the Canaanites of indifference and narrowness because some of us lacked faith and courage. This year there cannot be complete victory and conquest unless we *all* are prepared *unitedly* to go armed over Jordan.

Shall our brethren go to war and shall we sit here?

Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Ave., New York.