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The Living Church

The State Historical Society

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VOL. LXV CHICAGO, ILL., AND MILWAUKEE, WIS., SEPTEMBER 10, 1921 NO. 19

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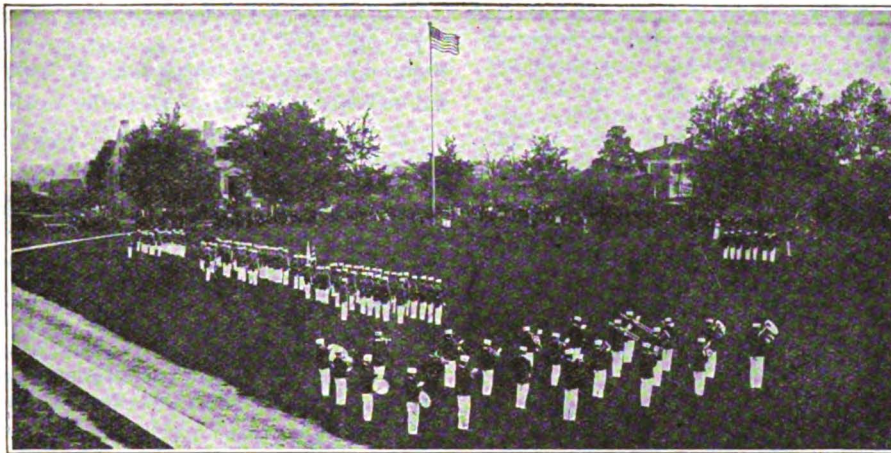
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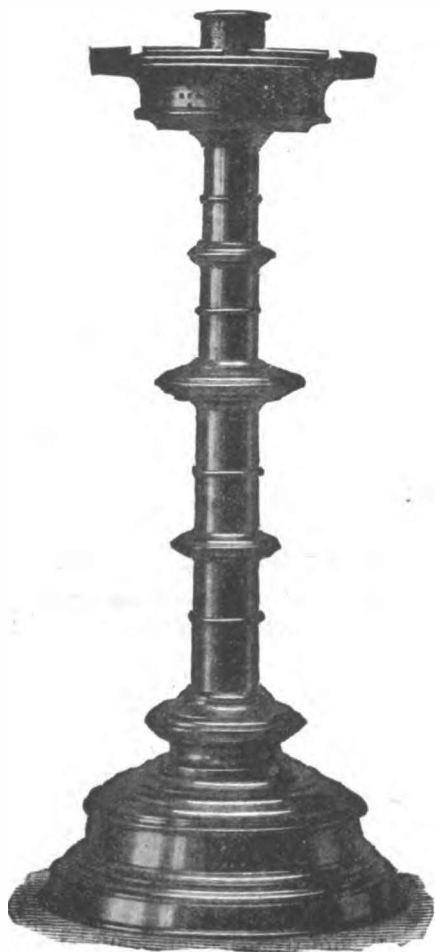
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Weekly Record of the News, the Work, and the Thought of the Church

Published by the MOREHOUSE PUBLISHING CO., 745 Postal Telegraph Bldg., Chicago, Ill. 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.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$5.00 per year in advance. To the clergy, \$4.00 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscription, 50 cts.

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

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertiser, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATES: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages, 8½ x 5½ inches, \$18.00; half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts.

Not responsible for key numbers unless complete electro containing such number is supplied.

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

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Avenue, Milwaukee, Wis.

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VOL. LXV

CHICAGO, ILL., AND MILWAUKEE, WIS., SEPTEMBER 10, 1921

NO. 19

EDITORIALS AND COMMENTS

WE have already chronicled the change in the official personnel of the Churchmen's Alliance whereby laymen are exclusively charged with the administration of the offices. The new president is Professor Chauncey Brewster Tinker, of Yale University. His opening address to the organization is printed in the *Alliance Bulletin*, an "official organ" for which the president does not disclaim responsibility after the manner of some.

The Churchmen's
Alliance

The Alliance, he says, "desires to spread the knowledge of the precious things which the Church possesses"; to "serve as a bond of union for scattered and lonely souls who are trying to hold and practise the historic faith in hostile or isolated districts." He speaks of it as "an alliance of the Catholic forces of the Church."

There is place for such a society, and we are confident that Professor Tinker and his associates are the right men to adjust the society to its place. They will find in contemporary controversy the "horrible example" of how not to run an organization which consists of only one section of the Church, while the president will no doubt avail himself of the current information as to the way in which the public (outside of New York) holds the president of a society responsible, in some considerable degree, for the policy and the acts of the society. He will have observed that "official organs" will be treated as representing the spirit of the society and of its officers. A better object lesson could scarcely be devised with which to confront the reorganized society—reorganized after a career of only two or three years since its foundation. It is unthinkable that the society will not be benefited by a study of the condition.

For let us not delude ourselves. Calling ourselves Catholic Churchmen does not make us level up to the requirements of the name. It is quite possible for us to use the term in every other sentence and yet be petty, and fault-finding, and partisan, to be congregationalists in our attitude toward the Church and individualists in our attitude toward each other, to be everything that is opposed to the beauty and the loveliness of the gospel of Jesus Christ. Catholic Churchmanship does not consist in criticising other people.

It may not be too much to say that the chief obstacle to the complete success of the Catholic Revival is Catholics. English Churchmen have evolved the adjective "spiky" to designate a certain type of Catholic Churchman whose unloveliness of demeanor results in steady undoing of the work that Pusey and Keble and Liddon did so well. If we say that the type is not unknown in this country we must say it, not as convicting some one else, but as meaning that it is a danger into which each one of us is liable to fall. It is not a special "school" of Catholics to which we may

pride ourselves that we do not adhere; it is rather a sin, like drunkenness, or lying, or bearing false witness, into which any one of us may fall. And it may easily become the sin that doth most easily beset us; certainly the sin that is fraught with greatest danger to the Church.

The Churchmen's Alliance might make of itself such a huge spike that it would be a perpetual nuisance to the Church and a decided menace to the Catholic Movement. But it can also be the very opposite. By bringing men into touch with one another they can smooth away their little individual spikes. The society can be the influence that in time will even make Catholics out of ritualistic congregationalists. It can demonstrate that loyalty alike to the Church of the ages and to the American national Church is as practicable and as much to be expected as loyalty alike to the nation and to the state. It can relegate knockers to the rear, and make it clear that Catholicity is a positive and not a negative element in the Church. It can set Catholic Churchmen heartily to work side by side with Churchmen that call themselves something else, and demonstrate that Catholicity contributes a plus element and not a minus element to American Churchmanship, and to all the organized work of the national Church.

The Churchmen's Alliance will naturally recognize that men can differ with one another and yet not feel impelled each to declare that the other is "no Catholic". When one of their number seems to take a position that they do not understand, it will be their pleasure to invite him to explain, and they may find, to their amazement, that he was right and they were wrong. Also, they will thus give him the opportunity to discover that he was wrong, as he may easily have been. Even calling us Catholic Churchmen does not make us infallible; no, not though we edit THE LIVING CHURCH.

The Churchmen's Alliance may take a ghoulish glee in the discovery that the way to supplement—observe we do not say *oppose*—Broad Churchmen is by being more truly broad than they and being better balanced at the same time; and that the way to supplement Evangelical Churchmanship—again we do not say to *oppose*—is to show the evangelical virtues rather more conspicuously than others but not to talk about it.

Yes, there is a place for the Churchmen's Alliance. It is well officered. It has the opportunity of a lifetime between now and the next General Convention. Its possibilities are almost infinite.

Good luck to it! THE LIVING CHURCH desires to be, not its "official organ," but its good friend and co-worker.

THE letter of the Bishop of New York, transmitting a cablegram from the Patriarch of Moscow with respect to the appalling conditions in Russia, will strike a sympathetic chord in every heart.

America would long ago have sprung to the rescue of the Russian people if America knew how to do it. With a government defying the world and surrounding its people with a wall more effective, even though it be not made of brick or stone, than the Chinese wall was in its period of greatest strength, we seem to have been perfectly helpless. We could help the Chinese famine sufferers; we have been unable to learn how to help those of Russia. As a result we conquered in China; we have failed in Russia. But the failure is one for which Russia, and not America, is responsible.

The disaster is now so complete that voluntary gifts are of little avail. Only the government is strong enough to deal with it, and Mr. Hoover's conditions before government relief can be given are such as the government is bound to make. For any real relief, the Russian people must be dependent upon those who exercise usurped authority in their own land giving a free hand to American administrators. For we cannot trust the so-called government of Russia. If private assistance is to be given on any large scale, only the Red Cross is strong enough to administer it properly.

Yet for Churchmen there is a way to help on a small scale. The American Church can give to the Russian Church and so enable the latter to do *something*, however trivial in relation to the appalling need of millions, toward relieving distress. The alms that we can enable our sister Church to give to her persecuted children will be the equivalent of the aid which the infant Church sent to famine-struck disciples when there was need. The assistance which Bishop Gailor asked the Church to extend to the Metropolitan Platon on behalf of the Russian Church will accomplish what is asked by the Metropolitan Tikhon, so far as voluntary gifts can accomplish it at all. THE LIVING CHURCH would be glad to see this fund made a real offering of sisterly affection from one Church to another. It cannot do what Mr. Hoover's larger plan will do, but neither will it interfere with that plan.

If THE LIVING CHURCH FAMILY shall deem it feasible to make that fund a real expression of our sympathy with a sorely persecuted Church and people we shall be very glad.

NEARLY two months have elapsed since the outrage at Miami, Florida, whereby our archdeacon for colored work in Southern Florida was attacked by white ruffians and was tarred and feathered. We are assuming, as a matter of course, that the community will vindicate its self-respect by apprehending and severely punishing the criminals. Thus far it seems not to have been successful in doing so. We learn from a dispatch from the sergeant of detectives in Miami that "No progress has been made in the Archdeacon's case. He could give no description of the men or automobiles." One wonders what detectives are good for. The sergeant's telegram seems to indicate that the gentle art of being a detective has not developed far in Miami.

We trust that the authorities of this city understand that the Episcopal Church throughout the country feels that it has been assaulted in this assault upon one of its missionaries. We send missionaries into the heart of Africa, into China, and into other pagan lands, and they are safe. If a missionary were assaulted in the hinterland of Liberia we should officially and corporately make every effort to secure redress and to protect him and his successors in future. China lost a seaport to Germany by just such an outrage. So far as the missionary is concerned, we should honor him as a martyr, in whatever degree he was injured. His name would stand high in the annals of the Church.

If the authorities of Miami fail in their duty it can only be because their own civilization is less advanced than that of Liberia, where missionaries are safe; for we need not be told that they cannot apprehend and convict the criminals if they try to do so. If Liberian officials can protect missionaries and Miami officials cannot, which demonstrates that it has the higher civilization? We are rather anxious

that the Florida officials should demonstrate their administrative equality with Liberian officials.

And it is certain that the entire Episcopal Church makes the cause of Archdeacon Irwin its own. The Presiding Bishop and Council meets in October. If the criminals have not been apprehended by that time we shall hope that a suitable reward for their arrest and conviction will then be offered. But even more we shall hope that the Miami officials will vindicate the expectation of all reasonable Americans that they will themselves perform their duty and so vindicate not only the law but the white man's civilization.

Miami advertises its beauties and attractions as a winter resort. It seeks to attract tourists. We are confident that its advertising will be in vain unless it can demonstrate that it is a community in which law and order prevail.

Church people have been rather prominent in its winter colony in recent years. We venture to suggest that before any of these shall make reservation for next season they will write the mayor of the city and ask what Miami proposes to do in order to avenge its insult to the Episcopal Church, and that they will find a civilized community in which to spend the winter months in place of Miami if ample reparation be not made.

As for the Church's work among the negroes of Southern Florida it is going on, and the Bishop of the district may rest assured that he has the whole Church behind him.

As for Miami, if it shall fail to vindicate its civilization, we may perhaps suggest to the entire religious press of this country that they carry conspicuously across one of their pages through the winter the slogan:

**KEEP AWAY FROM MIAMI,
THE TOWN IN WHICH
MISSIONARIES ARE NOT SAFE.**

WE fear that we have given offense to a number of good friends who have favored us with letters relating to the Second Suffragan-elect in New York, and whose letters have necessarily been returned to them without being printed. Perhaps a general statement of

policy may be useful. Letters about the New York Election We regard the whole controversy as most unpleasant. It seemed our duty to present certain facts relating to the matter which seemed to us to make the rejection of the bishop-elect by the national Church desirable. As several have assumed that we acted under suggestion from others, we desire to state that the initiative was entirely our own. No one in New York or elsewhere outside the editorial office suggested these criticisms. For good or for evil the responsibility is entirely our own.

To those good friends whose letters endorsing the position of THE LIVING CHURCH have not been printed we would express appreciation; but none of us wishes to indulge in personalities unnecessarily, and where these letters have not brought out new considerations, we have generally deemed it unnecessary to print them. It would be pleasant to find a multitude of correspondents backing up the editorial position, but we are ready to forego that pleasure. So also we have felt it necessary to restrain some exaggerations. Thus, though we have deemed it proper for correspondents to express the opinion, which, indeed, we share, that the management of the Evangelical Knowledge Society is unsatisfactory and that its failure to state frankly what disposition is made of its income is unfortunate, we have not permitted a charge of misappropriation of funds against individuals to be made; nor, in its legal sense, have we any idea that such a charge is just. The real issue must not be complicated by the injection of false issues, and it is the editor's duty to protect the good name of a priest who has done excellent work in the Church, even while expressing the opinion that the best interests of the Church will not be served by his advancement to the episcopate. Moreover it is perfectly true that if men who call themselves Evangelical Churchmen are satisfied with the management of the society that was formed and en-

dowed for the purpose of propagating their principles, the rest of us have little right to intrude. It is primarily their affair.

It is less easy to convince those whose letters defending the bishop-elect have not been printed that their omission was not due to partisan considerations. Happily there have been very few of these not printed; but space is valuable, and here also we have been obliged to adopt the perspective of inquiring whether they were contributing any new consideration to the issue. Several New York presbyters whose standing is such that what they write is certain to receive the most careful consideration have defended the election at such length as the letters required, and none who would seem to be in position to speak with special authority for the defense has been denied space. For our own satisfaction we have measured the space allotted to both sides in the department of Correspondence and find that 76½ inches have been used in defense of the bishop-elect and 71 inches by his critics.

And on both sides we have declined second letters from correspondents whose first had been printed except where justice seemed to require space for reply to criticisms.

So far as we can see, the issue has been adequately presented on both sides, and further discussion seems unnecessary. This is not literally to say that no more will be admitted to our columns. The bishop-elect is still at liberty to write in his own defense. The society of which he is president has still the opportunity to make any statement. And of course it continues to be our duty to consider each letter that may yet be submitted on its merits, according to the general policy that we have stated. But unless one can really add something of importance to the discussion it were better, now, to refrain from further public comment. The discussion has been a duty rather than a pleasure.

And we earnestly hope that the determination of the issue, *pro* or *con*, may come in the very near future.

ACKNOWLEDGMENTS

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RULES FOR RURAL MINISTERING

BY THE REV. WARREN R. YEAKEL

1. **B**E sure of the Faith. Ring true to it. Don't trim.
2. Be a pastor and not a farmer.
3. Prove your manhood. Endure hardness. Be a tramp, not a dude. Always wear clericals.
4. Don't stand on ceremony—be ordinary or common. Go to the kitchen, if you can. That is farm house office.
5. Take time to visit. Don't hurry unless you see that you should—farm folk are lonely and fear the tongues of their neighbors and seek that which is better than gossip. If they want you it is for the comfort you can confer.
6. Eat anything and anywhere in the house, if you can. The clerical appetite amuses them, yet they come to be more and more considerate.
7. Be friendly rather than solicitous. Your visit is an invitation. Don't ask them to come to hear you preach. Who are you?
8. Keeps eyes and ears open to the slightest hint as to how you can be helpful without hurting their pride.
9. Never forget to write the so-called "bread and butter" letter. It is one of the ways to win their regard.
10. Get as many birthdays as you can, especially of the children, and send a card. Show all that you care, or else do not attempt rural ministering.

WHAT MAN can judge his neighbor aright, save he whose love makes him refuse to judge him?—George Macdonald.

PSALM XLII

For the Chief Musician
Maschil of the Sons of Korah

As panteth the heart for the water-brooks clear,
So panteth my soul, O my God, after Thee.
Yea, thirsteth my soul for the living God here!
Oh! when shall I come and God's countenance see?

My tears have been my food by day and night,
While they, "Where is thy God?" ceaseless recite.

These things do I remember, and outpour in me my soul,
How with the throng I went and made God's Holy House my goal,
With joy and praise, a multitude in festival control.

Oh! why art thou cast down, my trembling soul?
And why art thou within me so dismayed?
Hope thou in God; for I shall praise Him yet,
For all His countenance's gracious aid.

O God, my God! my soul within me is unmann'd;
Therefore do I remember Thee from Jordan's land;
From Hermon, and from Mizar's Hill whereon I stand.

Deep calls to deep when sounds Thy water-falls' loud noise,
Their waves and all their billows surge up over me;
Yet God by day will send His kindnesses and joys,
And in the night His song shall keep me constantly,
A prayer unto the God who all my life upbuoys.

I'll say to God, my Rock, "Hast Thou forgotten me?
Why mourn I through the press of this mine enemy?"

As with a sword within my bones, my foes reproaching vaunt,
"Where is thy God?" continually they say to me in taunt.

Oh! why art thou cast down, my trembling soul?
And why art thou within me so dismayed?
Hope thou in God, for I shall praise Him yet,
My God, and my own countenance's aid.

DONALD A. FRASER.

The Psalmist in exile and trouble yearns for a deeper realization of God's presence.

Amid the taunts of present foes,

he remembers former spiritual blessings,

and encourages his soul with hope.

Even amid his unfriendly surroundings,

the majesty of nature seems to inspire him with trust in God.

In spite of his enemies' reproaches,

he again encourages his soul to hope on.

THE CHRISTIAN MINISTRY was set up in those ancient days when the New Testament was being written. With all the changes of time and circumstance, with all its own infinite variety of functions, that ministry is still essentially what it was then, meant for a great missionary institution. The reason why it exists is, to spread light, to strengthen and build up goodness, to carry on the never-ending war against wrong and evil and degeneracy. That astonishing work which we read of in the Acts, which we see going on in the Epistles of St. Paul, that is the work which must go on now, which must go on in every age, if the world is to be sought and gained for Christ.—R. W. Church.

DAILY BIBLE STUDIES

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

September 12—Effective Work

READ Psalm 130. Text: "And He shall redeem Israel from all his sins."

Facts to be noted:

1. God's people are suffering as the result of their sins.
2. God has revealed Himself as a God who forgives.
3. Therefore the Israelite waits in patience, for he knows that God will show mercy upon His penitent people.

Our prayer for this week is that God will cleanse and defend His Church. And this must be our prayer every day. The Church is God's agent for carrying on His work in the world. Within that Church are traitors and without are enemies whose attacks never cease. The Church must ultimately triumph, but each one of us has his and her part in bringing about that triumph, and so our prayer for the Church becomes a prayer for ourselves. We all sin. All of us at times are traitors to our better selves and the cause we represent; all of us have enemies who never cease their efforts to tear down our fortifications. The battle goes on continually. During this week, then, let each one of us pray faithfully and let us follow the lessons for each day carefully, and so fit ourselves to become more consistent and more effective workers in the Church of God. The more we are conscious that God has redeemed us from sin the more effective will be our life and work.

September 13—Sincerity

Read St. Matthew 7:21-23. Text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Facts to be noted:

1. The Christian's definite purpose must be to make his will conform to God's will.
2. Works alone are not enough; there must be faith.
3. If we are to know Christ in the other world we must take advantage of our opportunity to know Him now.

During the great war there were many people who appeared to be loyal but who, in reality, were absolutely disloyal to all this country and the allies stood for. They sang patriotic songs, they bought Liberty bonds, they did Red Cross work, and some of them even made large contributions to relief funds; but at heart they were absolutely disloyal. Their heart was not with the allies. It was with the enemy. They had to make a showing of loyalty or run the risk of having their disloyalty discovered. It is against such insincerity and disloyalty that our Lord warns us. We cannot stand in Church and sing "Stand Up, Stand Up, for Jesus," and then go out and deliberately commit sin and expect God's blessing. It is not enough to do Church work in some organizations and expect that work to count in the sight of God if it is done simply because it is the thing that other people are doing. Back of our words and back of our deeds must be a desire to please God Himself.

September 14—Foundation

Read St. Matthew 7:24-29. Text: "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man which built his house upon a rock."

Facts to be noted:

1. Christ is the rock upon which the Christian's character must be built.
2. When character is built on any other foundation it is built upon sand.
3. The only character that can withstand the storms of life and that can face the final judgment is the character that is built upon Christ as a foundation.

Some years ago a congregation began the erection of a great cathedral. The plans called for a stately structure at an enormous outlay of money. The money was subscribed and the plans drawn and the work commenced. Gradually the noble building rose from the ground and each day vast throngs of people rejoiced in the erection of a building that would bring honor to their city and reflect credit upon themselves. But one morning their joy was blighted. A great crack appeared in the walls. The foundation had given way. It had been built on loose sand. Each one of us is erecting a superstructure. What is the foundation that we have chosen? Will it stand the weight of the building. Will it stand the test of wind and storms of temptation and sin? There is only one foundation from which our building cannot be torn. And that Rock is Christ.

September 15—Cause and Effect

Read St. John 15:1-8. Text: "Without Me ye can do nothing."

Facts to be noted:

1. As the vine with its branches, leaves, and fruit is one, so are the followers of Christ one with Him.
2. The same life permeates all parts of the vine and each part of the vine depends upon that life for its life.
3. The branch that is severed from the vine dies.

"The soul that has the life and the love of Christ in it cannot help producing fruit. It does so, not by an outward arbitrary law, but by the sweet inward vital law of life and growth. And therefore it is that free, unconstrained outpourings of the heart in a Godly life—the natural, spontaneous, practical responses of the love of believers to the love of Christ—are more frequently called fruits than works. Fruitfulness is the peculiar distinction and glory of Christ's disciples. It is the result towards which all their efforts tend—the ultimate and highest object of their existence. They are united to Christ, quickened by His Spirit, enjoy all the means and privileges of grace, the dew of divine love, the sunshine of divine righteousness, the showers and breezes of divine mercy, in order that they may bring forth more fruit. 'I am the Vine, ye are the branches; he that abideth in Me, the same bringeth forth much fruit; for without Me ye can do nothing.'" (Macmillan.)

September 16—Ourselves?

Read St. Luke 13:1-5. Text: "Except ye repent, ye shall all likewise perish."

Facts to be noted:

1. Our Lord rebukes those who think that those who suffer are greater sinners than others.
2. His command in regard to repentance is very definite.
3. A very brief self-examination will reveal our own spiritual condition and need of repentance.

It is such an easy matter to sit in judgment upon other people. It is not at all difficult to read our Bible or listen to sermons and apply the teaching to those whose lives we think are not all that they should be. To some people it is a source of great satisfaction to find weak places in the lives of even their best friends. But all of this is very dangerous. It is absolutely contrary to the teaching of our Lord. "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." A surgeon's careful examination of one's body to discover the cause of sickness is usually very far from pleasant, and when he operates the pain and discomfort are to say the least acute, but the ultimate result is good. Self-examination and confession of sin are not pleasant, but when they produce sincere repentance the result is good, and we have our Lord's own words for the absolute necessity of the sincerest kind of repentance.

September 17—"I Will"

Read St. Mark 1:40-45. Text: "I will; be thou clean."

Facts to be noted:

1. The leper recognizes the power of our Lord.
2. The condition of the leper touches the pity and compassion of Christ.
3. The man's happiness was so great that he simply had to tell others what Christ had done for him.

"Unclean! Unclean!" Such was the cry the leper had to utter wherever he went. He was an outcast from his home, from everything that was near and dear to him. When people came near to him it was for him to warn them to keep away. His condition was indescribable. But even a leper couldn't help hearing of the great Healer of diseases, and when he saw Him approaching he broke all the laws concerning lepers. He ran to our Lord, knelt down, and begged Him to heal him. And at the touch of our Lord the leprosy departed and the leper was healed. If we are to receive from our Lord what He has to give us we must recognize our own condition and then do exactly what the leper did: go to our Lord, kneel down, and ask Him for His help. The leper believed that our Lord was able to help him, and the one who goes to Christ in faith for help and assistance will feel the touch of the Master and hear His words of compassion: "I will, be thou clean."

THE SPECIAL glory of the Church is the personal indwelling Presence of the Holy Spirit, making it the "Habitation of God", the "Temple of the Living God". St. Paul says that, in the Body of Christ, we "have been all made to drink into one Spirit."
—Bishop Webb.

Minimum Standards of Intelligence

By Meredith Harding

SOME fair day, unless signs fail, the ministry of the Church will be enriched by the addition of one John Rodgers. At present he is not quite seven years old. He was rather planning, at last accounts, to be a bishop, although, when he was taken to the Cathedral and a thoughtful canon presented him with the Bishop's staff, he looked doubtfully up at the tall thing towering above his two small hands, and said: "I'm not *sure* that I will be a bishop."

Out of somewhere, his family cannot explain how, he conceived a fancy and then a passion for the Church kalendar, the Erie kind, with colored days; and now, without any apparent effort and without pride, he knows all the feasts and seasons, ember days and all, and the saints, St. Barnabas, St. Bartholomew—everything, even down to the transfers.

He has a sister Louise, a year younger but not a day less entrancing. One day last spring they appeared at our door with an express wagon full of rhubarb from their garden, demanding three knives for cutting it up. During the ensuing festivity on the back porch:

"What day is next Sunday, John?"

"St. *Philip* and St. *James*!"

John says almost everything in italics, with an air of joyful proclamation, and he continued to slash blindly about with his knife while he threw back his head to answer.

"And when are St. Simon and St. Jude?"

"October 28th!"

After a few more, John observed pleasantly, just as a matter of conversation: "Louise doesn't know *any* Saints' Days!"

"Don't you, Louise?"

Louise seldom speaks in italics but gets her emphasis by deliberation. She answered, without raising her eyes: "No, I don't know anything in the kalendar, but—I know other things."

Now let us glory forever in the people who find it easily possible to know everything, or, at least, so much more than we know that it seems like everything. But let us none the less recognize the honorable state of mind of Louise, who, knowing she was no expert, was not content with ignorance but took pride in maintaining a standard of intelligence of her own.

We are thinking of the intelligence of our Church people in regard to the work of the Church, the extra-parochial work. We wonder if it might not be a little exciting and extremely profitable to present a list of classified questions by which a Churchman may gauge his "intelligence quotient" in regard to those things for which he prays and works and gives.

This sort of thing has been done frequently in regard to other aspects of the Church, from the Catechism to the recently compiled little volume, *What the Average Churchman Knows about the Church*, with pages full of emptiness. We believe it is Bishop Page who has formulated what may be called a minimum standard of behavior for the clergy, and Mr. Wilson's *What a Churchman Ought to Know* is increasingly studied. But we do not recall a similar catechism on the Church's mission.

We beg to submit the following sample examinations. They should, wherever used, be supplemented by one or two questions bearing on local diocesan mission work. As those who have been studying the Survey have an unfair advantage over those who have not, we suggest that a "passing grade" of 90 be maintained for Survey class members as against 75 for others. Let us have an Association for the Suppressing of Shocking Ignorance, the purpose of each member being to raise the standard of intelligence of at least three ignoramuses each year.

CLASS I

1. What is the highest mountain peak in North America? With what famous Archdeacon is it connected, and why?
2. Name an important American Church hospital in the Orient.
3. Name two universities of the American Church in China, and one person connected with each.
4. Name two headquarters secretaries of the Department of Missions.
5. In what country is the Hooker Memorial School? Is it for boys or girls?
6. To what classes of Americans do the following phrases refer? "The man the Church found here", "The man who was brought here against his will", "The pilgrims of the South".
7. To what do the following refer? "The Red Dragon", "The Cathedral of St. Mary and St. John", "Wuhan", "Iolani", "Golah, Bendoo, and Vai", "the richest island in the world", "Nippon Sei Ko Kwai", "House of Bethany", "House of the Holy Child", "Chung Hua Sheng Kung Hui".
8. What two important anniversaries connected with the Church's mission are to be celebrated next autumn? What important anniversary in the China mission?
9. Locate the following in missionary districts outside the United States:
One hospital for each of the following names: St. Stephen, St. Timothy, St. Elizabeth.
One school for each of the following names: St. James, St. John, St. Mary, St. Agnes, St. Margaret.
10. What domestic missionary district is farthest east?

CLASS II

1. What are the three main divisions of missionary work, and how does each serve to bring people into the Church?
2. Name ten foreign missionary districts and their present bishops.
3. Name three living missionary bishops who have celebrated the twenty-fifth anniversary of their consecration, and four who have been consecrated since 1919.
4. Name ten missionary bishops—domestic or foreign—who have died.
5. Name four missionary districts under the American flag but not within the states of the United States.
6. Name ten within the States.
7. Where are the following located, and what is the office of each? Rudolph B. Teusler, T. T. McKnight, A. A. Gilman, Fred B. Drane, C. F. Reifsnider, J. D. LaMothe, William Wylie, M. S. Ridgeley.
8. Mention five languages other than English in which the Church regularly conducts services in the United States.
9. Tell in what districts the following places are: Nopala, Ancon, Cape Mount, Port au Prince, Osaka, Guantanamo, Porto Alegre, Sagada, San Pedro de Macoris, Guadalajara, Point Hope.
10. Give the names and stations of fifteen missionaries, excluding bishops and any already mentioned.

CLASS III

1. Describe the essential differences between a diocese and a missionary district.
2. Describe the Anglican Church's theory of developing native national Churches overseas. In which of the countries where the American Church is at work is this development farthest advanced?
3. Name five books about some phase of our Church's mission (not more than one on Alaska).
4. What proportion of the population of the United States is foreign-born or of foreign parentage?
5. What two dioceses or districts east of the Mississippi do work among Indians?
6. Describe briefly the American Church Institute for Negroes, and name five of the eleven schools under its care. Where are the majority of our negro clergymen trained?
7. Describe briefly the work of the American Church Building Fund Commission.
8. What special association had each of the following with what are now missionary districts? Denmark, General Pershing, Columbus, The Oxford Movement, Marco Polo.

(Continued on page 597)

The Evangelical Knowledge Society in Earlier Days

[Events of this year have brought into prominence the Protestant Episcopal Society for the Promotion of Evangelical Knowledge and the intolerant position with respect to those Churchmen who differ with it, that the society avows in its formal platform and illustrates from month to month in its official organ. That this position does not accord with the views of the great men who had directed the policy of the society in earlier years is evident from the reminiscences of the late Rev. Heman Dyer, D.D., one of the greatest of them all, and one of the recognized Evangelical leaders of the middle nineteenth century, as recorded in his volume, *Records of an Active Life*, published in 1886. From that volume we have copied extracts showing the position of the society at three different intervals during its earlier career. What a marked contrast there is between its position and its activities in those days and at the present time will readily be seen—EDITOR L. C.]

I. AT ITS INCEPTION—1847 TO 1854

(From pages 206-210)

FEBRUARY 1, 1854. Mr. Watson having resigned the business agency of the Evangelical Knowledge Society, I went to New York and assumed my duties as corresponding secretary and general agent of the same. And here, perhaps, I ought to state in a few words when and for what purpose the society was organized.

From about the year 1835, the Church of England and the Church in this country had been a good deal agitated and disturbed by what was commonly known as the Oxford, or Tractarian, Movement. By many this was regarded as a movement towards Rome. It led to the introduction of Romish practices and Romish doctrines. In due time many apostasies from the Church of England and the Church of America took place.

To counteract as far as possible the evil tendencies of this movement, many of our leading minds used the press; and in the form of books, tracts, charges, addresses, and the like, sounded through the Church the notes of warning. Thus attention was called to the subject.

During the sessions of the General Convention in New York, in 1847, there were many conferences among the bishops, clergy, and laity; and the result was the formation of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge.

The object of the society as declared by its constitution was, "To maintain and set forth the principles and doctrines of the gospel embodied in the articles, liturgy, and homilies of the Protestant Episcopal Church, by the publication of tracts, Sunday school and other books." This organization was carried into effect by the election of a president, vice-president, a board of managers, a treasurer, and a general secretary and editor.

In the following March an act of incorporation was obtained from the Legislature of Pennsylvania, giving ample powers to the society to carry into effect its objects. At first the society was located in Philadelphia, but soon after was removed to New York. Bishop Meade was elected first president, and the Rev. John S. Stone, D. D., rector of Christ Church, Brooklyn, its first general secretary.

The first work of the society was to issue a tract setting forth the distinctive principles for the establishment of which it would labor. It then made a selection of books and tracts which it would recommend to rectors and others, for use in our Sunday schools and parishes. The selection was very largely from the publications of the American Sunday School Union. At first an arrangement was made with one of the booksellers in New York to keep the publications thus selected.

It was just when this arrangement was to cease that I entered upon my duties. In the meantime Dr. Stone had resigned his position as secretary. I took his place as the general manager and secretary, and the Rev. Dr. Andrews, of Virginia, was appointed editor. Thus it happened that the society came to be largely managed by two natives of

Vermont. Both he and I were born among the Green Mountains, and there spent our boyhood.

I found that the *Parish Visitor* and the *Standard Bearer*, two monthly periodicals, one for parish uses and the other for Sunday school purposes, had been established. Dr. Andrews edited the *Visitor*, and the Rev. Washington Rodman edited the *Standard Bearer*. Both were issued from the office of the society, and the accounts were kept there.

It was not long before Mr. Rodman retired from the editorship of the *Standard Bearer*, and Miss Marcia Hall took his place. Her ability and skill in writing for children were very great, and under her management the periodical rapidly increased in circulation and usefulness.

In our new quarters we were enabled to systematize matters very much. I made it a rule to spend the whole day at the depository. The office afforded all necessary convenience for conducting my correspondence, and for receiving the clergy and others who might call.

On the first of January of this year, 1854, the first number of the *Episcopal Quarterly Review* appeared. Our office was the headquarters, and I had to act as editor and business agent. Of course this was established and carried on in the interests of evangelical principles. This periodical added very much to my cares and responsibilities. I very soon found that no class of men had to be more gingerly handled than the writers of articles for reviews and other periodicals. It is astonishing how sensitive they are. To differ from them as to the merits, wisdom, or expediency of their productions is a mortal offense. As I am not now writing for, or from, a journal, I may as well finish what I have to say about the *Review*. Very largely through my agency, a fund had been collected for carrying on the *Review*. The editor received no compensation for his services; the contributors were paid moderately. Some of our ablest divines and laymen contributed articles, and the periodical was continued through several years with a good degree of success. It secured the attention of the public mind, and accomplished the object for which it was established.

II. CHANGED POLICY IN 1874

(From pages 367-372)

In the triennial report of the Evangelical Knowledge Society, presented in 1874, under the head, The Policy of the Society, I wrote as follows:

"Twenty-seven years ago, when the society was organized, the state of things in our Church was such as to give to it a definite and well defined course of action. For a quarter of a century the line of policy marked out at the beginning has been steadily pursued. During the period many hundred thousands of dollars have been received and expended. Between six and seven hundred different books and tracts have been published, and put into circulation; also two monthly periodicals have been issued. By the circulation of this literature a large amount of evangelical truth has been disseminated among the people, and much good has been done.

"But within the last few years great changes have taken place in our Church; and in the minds of our own friends a process of disintegration has been going on, breaking up old party relations, and largely changing the issues which formerly existed.

"Then, again, the publishing business of the country five and twenty years ago was very different from what it is now.

"At that time it was almost impossible to procure such books and tracts as were needed to counteract the errors which had made their appearance in our community. An organization was therefore a necessity. But now, both in England and in this country, our publishing houses are ready and anxious to publish anything for which there is a demand.

"There is not an issue before us, as a Church, which is not being ably and fully discussed in works of every size and character; and these works are ready to our hands. Whatever appears in England, bearing upon these questions, is, within a few days, on the shelves of our publishers. Under these circumstances, your committee have thought it wise and prudent to employ such means as the society has had, in distributing the books and tracts already issued, and keeping up its two periodicals, leaving the future developments to point out the policy which shall hereafter be pursued."

I make this somewhat lengthy extract to show that, in 1874, a very important change had taken place in the spirit which prevailed throughout our Church; that this change was still going on, and that it was in the direction of that kind of liberty for which we had been so earnestly contending, and that therefore the whole policy of the society should be carefully and wisely considered.

I saw no reason why we should continue fighting, after the war was over, especially as we had gained what we had been fighting for. Such was my view; such was the view of the committee in New York; and such also was the view of Bishop McIlvaine, the president of the society, and the great leader, or at least one of the great leaders, in the conflicts which had been waged for so many years.

Just before the bishop sailed for England for the last time, and in the last interview I had with this great and wonderfully gifted man, we talked the matter over at length, and I know our views were in entire harmony on this whole subject.

One fact helps to confirm the impressions I express. The bishop had prepared a paper upon the views and policy of Bishop White, the object of which was to show that he held very moderate views upon all strictly Church questions, and that the policy he pursued was a wise one, and one which should be pursued now. This paper had been prepared some time before, and was somewhat of a controversial character. It had been sent to me for publication by the society. It was in the hands of the publishing committee. They were reading it with a view to its publication.

At this point the bishop interposed. He had doubts as to the wisdom of publishing it. A great change had taken place, was still going on; and the publication of such a paper might revive disputes and controversies which would do more harm than good. Finally, the bishop withdrew the paper.

But some of our friends thought we ought to continue to wage the war with all the vigor of former days; and were not well pleased with the policy which seemed to prevail in New York. Some meetings were held, speeches were made, and a series of articles were written by an old personal friend of mine, taking the society to task for the course it was pursuing. I was mentioned several times by name; always kindly and courteously, for the writer was always kind and courteous; but the drift of all the articles was in the direction of censure and disapprobation.

I knew I had not yielded one iota, as to principle; I knew I stood where I always stood—that I was an out and out evangelical churchman; and knowing this, I was not frightened by criticisms, and was perfectly content to wait, and let time vindicate my character and course. It was to me as plain as the sun in the heavens, that God was moving, by His Spirit, the hearts and heads of the leaders in our Church; and moving them in the right direction; and that the great body of our people would follow such a lead.

Did I believe that error was crushed, killed out? That the millennium had come? Not a bit of it. But I did believe the old war was over, and that the time had come for readjusting our affairs.

Evangelical men had contested for the right to live and act, yes—to live and act as freely as any other in this Church of ours, and this right they had secured. They were in full possession of it, and that was enough. I felt that, as under civil government there could be various parties while all could be good citizens, so under our ecclesiastical organization there could be divers schools, and yet

all could be good Christians. Only let all these schools enjoy their inalienable rights, the proper liberty of thinking and acting, and then all could dwell together in harmony and peace.

III. DR. DYER'S FINAL CONCLUSIONS—1886

(From pages 406, 407, 472)

To the charge of inconsistency sometimes brought against me, I have only to say that I would rather appear to be inconsistent, than actually be so blind as not to recognize the changes going on around us all the time. During the great war, I was steady for the Union; but when it was over, I did not care to prolong it by fighting the battles over again.

And so in our Church matters. I fought long and hard against that kind of High Churchism which assumed everything and granted nothing; that sacerdotalism which puts the Church and the ministry in the place of the Lord Jesus Christ, and every other 'ism which denied and trod under foot the Christ-given and inalienable rights of every Christian man and woman. And in this fight I received many wounds, the scars of which remain to this day. But when the good Lord took hold of the hearts of men, and made them see and feel and act like brethren—brethren of a common heritage of common rights and privileges—then I hung up my weapons, and began to shake hands all round. For that was better than fighting.

I have always been known and shall always be known as holding evangelical views of the gospel. But if my brother who walks by my side does not, will not, or cannot, see things as I do, I cannot for my life understand why I should denounce him, and tell him he has no business in this Church of ours.

I will briefly allude, also, to the policy at present pursued by the Evangelical Knowledge Society. For some years the funds of the society have been carefully invested, in order that its work might be continued indefinitely in the future. Great economy has been practised; and at present, much of its income is used in adding carefully selected works to the libraries of such of our younger clergy as may need and value this kind of aid. In this way, many graduates from all our theological seminaries are assisted, and thus its good work is going on.

MINIMUM STANDARDS OF INTELLIGENCE

(Continued from page 595)

9. Who was "the Bishop of All Outdoors"? For what district or jurisdiction was Bishop Tuttle elected, and when and where was he consecrated?

10. Name five important specific needs in foreign missionary districts at the present time.

Application of a well known tithing theory is of interest here. One-tenth of what we know ought to be concerned with the Church's mission.

The stewardship idea is of course more worthy and more attractive—to regard all one's knowledge as a trust to be directed toward and applied in some way to the furtherance of that mission. What shall one say of the lady who knows a great deal about fashions and nothing of the need for mission boxes, or of the boy who knows all about baseball and track athletics but is unaware of Boone University's new gymnasium, or the clergyman who knows enough to yearn for the latest of theological treatises but not enough to enrich occasionally the meagre libraries of native clergy in other lands?

No one will dispute the fact that we have too long been content to let the facts of mission work be known by the irreducible few who had to know them. Nor does it often occur to many of us to make deliberate confession and repent for this state of things. We too closely resemble the complacent small boy who said, "Father and I know everything," and when asked, "Then you can tell me how far it is to London?" after a moment's consternation answered sweetly, "Oh, that's one of the things that Father knows!"

International Relations—II

By Clinton Rogers Woodruff

ONE of the helpful agencies for promoting better international relationships is the Church Peace Union which, during 1920, accepted responsibility for a large number of tasks. The World Alliance for International Friendship supported by the Union has held two conferences since the armistice, one at The Hague in September 1919 and the second at St. Beatenberg in August 1920. In the interim the late Dr. George Nasmyth, the international organizer, visited practically all the countries of Europe; and, through the efforts of himself and other officers of the Alliance, councils were established in twenty-two nations. These councils are made up of the strong representatives of the Churches in each one of the nations.

The Archbishop of Canterbury has accepted the presidency of the Alliance; and, both because of the strength of its personnel and the efficient programme it is developing, this movement offers at present an effective channel for the co-operation of the Union in carrying forward its work. Through the Baron de Montenach and the members of the faculty of the University of Freiburg, Switzerland, a committee has been formed to represent the Roman Catholic Church in the Alliance. The Baron took up with Pope Benedict the matter of co-operation, and the Pope has given official sanction to the movement. Plans are under way whereby members of the Jewish faith will also be represented in the International Committee.

This Union had much to do with arranging the World Conference at St. Beatenberg and the conference held in Geneva to discuss the possibility of holding an Ecumenical Conference, and assisted our own Mr. Gardiner in arranging for the Conference on Faith and Order, also held in Geneva. The Union paid the bills at St. Beatenberg and thus made the conference possible.

There never can be peace among the nations, declared the Union's secretary, without first having an understanding. This understanding can be brought about only as representatives of the various nations meet together and exchange their common views; hence the emphasis placed upon and the support given to these conferences. Through them the Union has been able to form important contracts with many of the European nations. It is in constant communication with the representatives of Great Britain, France, Italy, Rumania, Hungary, Jugo-Slavia, Holland, Belgium, Greece, Switzerland, Austria, Germany, and the Scandinavian countries. Eight of these nations publish monthly bulletins, magazines, or news-letters. Its publication *World Friendship* affords a basis of interchange of news, designed to bring the Churches of all into closer accord.

Co-operating with the Federal Council the Union sent a strong delegation to Europe last summer to visit the various countries. As a result of this visitation it has been brought into a closer relationship not only with the needs of the countries visited, but it has learned methods that will be successful in helping to meet these needs. England, France, Belgium, Holland, Italy, Switzerland, Germany, Austria-Hungary, Rumania, Jugo-Slavia, Poland, and Czechoslovakia were visited.

Through a committee appointed to bring about regular interchange between the Churches of these countries, the following men from England have visited America: President Alfred E. Garvis, Canon E. A. Burroughs, Rev. Alexander Ramsey, D.D., Rev. T. Rhondda Williams, Rev. R. C. Gillie, D.D., E. Harold Spender; and the following men from France: General Robert Georges Nivelles, Colonel Paul Azan, Rev. Andre Monod. These latter visitors came to America as guests of the Mayflower Council organized to celebrate the Tercentenary of the Landing of the Pilgrims. The Council is representative of all religious faiths of America.

Increased bitterness of agitation against the Japanese

on the Pacific Coast has brought about a situation full of menace. In a report to the Union Dr. Sidney L. Gulick deals very fully with this problem. During the year its treasurer, George A. Plimpton, made an extended trip through China and Japan and met many of the leaders of both countries. Dr. Gilbert Bowles, one of the best known among the Christian workers in Japan, was recently in America, and also attended the conference at St. Beatenberg. He reported that the visit of Mr. Plimpton had been most helpful and highly appreciated.

Secretary Atkinson visited California in the spring and spoke in leading universities and schools, addressed mass meetings in the principal centers, and met groups of people, with the purpose of stimulating Church people to express themselves upon this question. The large vote in favor of restrictions upon the rights of the Japanese, which was taken in the last election, adds to the tenseness of the situation.

There is no more important question calling for action than this of our relations to the Oriental. In the judgment of the Union failure to do justice to these people will certainly lead to disastrous results. A just settlement is demanded in the name of humanity and our common faith. America's missionary enterprises in the Orient will all be nullified if America works injustices upon the Oriental within her borders.

Early in the year another committee was appointed to study the Mexican situation. It was authorized to visit Mexico on a mission of goodwill and friendship. It met several times and co-operated with a similar committee of the League of Free Nations' Association and with one of the Federal Council of Churches. The political situation in relation to Mexico, however, has been so complicated and so many changes have taken place that the committee has not thought it well to exert itself to do more than has been done; and it has not seemed best to attempt a visit to Mexico. The committee still exists and if it seems wise to the trustees will continue its study of the situation and keep watch upon the changes that may take place and be ready to suggest appropriate action from time to time.

Constantly throughout the year the Church Peace Union advocated ratification of the League of Nations by the Senate of the United States. Up to the time that this question became the central and disputed point of party politics a large part of its energies was devoted to propaganda in behalf of such a league. With the division of opinion that came with the political campaign, it became obvious that the Union could not take sides and enter into a partisan fight.

From the experience of the year and the voluminous correspondence carried on through the office of the Union, the secretary declared his opinion to be that the religious people of America were overwhelmingly in favor of a League of Nations and that there is keen disappointment that our nation is not represented in the sessions of the assembly at Geneva. This view, however, did not seem to be borne out by the election.

The policy of the Union has been to move slowly. There is so much confusion at present and every question is involved with so many minor considerations which must be understood that it has seemed wise to make less speed and more progress. Its secretary believes that the situation is improving and is quite certain that the time is coming when it can afford to set before its members certain goals and then expend every energy in the effort to reach them. In his report he presented a programme drawn up and agreed upon by a number of the trustees, in informal conference, as the basis for discussion. There are three things he said that should be considered in discussion of the programme: 1. Has the time come for us to consider a programme. 2. Is this programme adequate? 3. Shall the programme be published and primary emphasis be put upon it?

A large portion of the assistant secretary's work was in connection with the American *Mayflower* Council, which was designed to help to a better international understanding. This council was organized to plan for the celebration of the *Mayflower* Tercentenary in co-operation with other organizations in this and other countries. Dr. Charles Edward Jefferson and Dr. Charles S. Macfarland, trustees of the Union, were elected as members of the executive committee of the American *Mayflower* Council, and the general secretary and the associate secretary of the Union were made members of the secretariat, established to make arrangements for the celebration. The most important feature in the celebrations of the Tercentenary was the speaking campaign across the country. Meetings were held in sixty-three cities. The American speakers were: Dr. Samuel A. Eliot; Dr. John H. Finley; Dr. J. Percival Huget; Dr. Charles E. Jefferson; Bishop William F. McDowell; Dr. Richard Roberts; Dr. Herbert L. Willett; Dr. Talcott Williams; Rabbi Stephen S. Wise; Dr. L. P. Powell; Dr. Gaius G. Atkins, and Dr. W. O. Thompson. The British delegation was made up of Rev. R. C. Gillie; Canon E. A. Burroughs; Rev. Alexander Ramsay; E. Harold Spender, and P. Whitwell Wilson, formerly a member of Parliament.

Early in the year a visit was paid to this country by Dr. Drummond of England, who came to report concerning the results of his investigation concerning the Religious Minorities in Transylvania. His visit was followed by a visit of Mr. Pelenyi of Hungary, who also set forth the conditions of the sorely-tried minorities in that country.

Following these reports a large gathering of men was brought together to consider the questions involved. A representative committee was established. On this committee there are nine trustees of the Union. Dr. Arthur J. Brown was elected chairman and the associate secretary, the Rev. Linley V. Gordon, was elected executive secretary. During the summer two of its members visited European countries where religious minorities are receiving the greatest ill treatment, and since their return have reported their findings to the general committee. Facts have been collated concerning the oppression manifested toward the Jews in Poland, Ukraine, Lithuania, Galicia, and Budapest. Especially in Poland have they been the victims of assault, murder, and discrimination at the hands of Polish soldiery and civilians. In Transylvania the Reformed Church, the Unitarians, Roman Catholic, and Lutheran religious minorities are being jeopardized. In Czechoslovakia the Presbyterians are sorely tried. In Serbia the Baptists are being persecuted by local and municipal authorities. Public gatherings are barred. It is alleged that in Alsace-Lorraine German Roman Catholics are being driven out. It is reported that in Belgium the Walloons are receiving ill treatment at the hands of the Belgians. The committee has not engaged in any public propaganda, but it has been making surveys of conditions so that it might be sure it had the facts well in hand before taking the next step.

The magazine of the World Alliance of which Dr. Frederick Lynch is the editor goes to all the members of the Alliance, to the members of its co-operative committees, the Commissions of the Federal Council, the Red Cross, the religious press, educational institutions, home and foreign missionary boards, peace societies in home and foreign countries, and to the ministers in New York City.

Still another important factor in bringing about better international understanding is the Institute of International Education, established February 1, 1919, by the Carnegie Endowment for International Peace. Its general aim is to develop international good will by means of educational agencies and to act as a clearing house of information and advice for Americans concerning things educational in foreign countries and for foreigners concerning things educational in the United States. An administrative board determines the policy of the institute, consisting of representatives of the endowed and state universities, of the men's and the women's colleges, and of international scholarship, law, finance, commerce, medicine, and journalism. The Institute co-operates with the American University Union and the American Council on Education. A

plan of co-operation between the three organizations has been adopted in order to eliminate a duplication of work.

In 1920 the Institute sent out fifteen professors on Sabbatical leave to universities in various countries. These professors lectured at the Universities of Oxford, London, Paris, Prague, Shanghai, Madrid, Strassburg, Athens, and San Marcus. The Carnegie Endowment furnishes funds with which to pay the cost of transportation of the selected professors to and from the Universities in which they lecture. The Institute feels that a wisely selected professor, who because of his personality and scholarship can adequately represent America abroad, may do substantial service in the development of international good will. As an aid to international good will, the Institute has invited professors from other countries to come to the United States, and has circuited them among various colleges and universities to lecture before the general student body and to meet in conference with graduate students and professors.

It has been interested in the problem of the exchange of students between this and other countries. It is endeavoring to compile information with reference to all existing scholarships and fellowships open to foreign students for study in the United States and for American students to study in other countries. To facilitate co-operation in matters educational between this country and others, the Institute has appointed someone to represent it in a number of European countries, and hopes to have a representative in all countries of the world.

As a means of stimulating an interest in international affairs the Institute has aided in the foundation of International Relations Clubs in some sixty colleges and universities, providing free of charge syllabi, bibliographies, books, magazines, and literature generally for the study of the problems. The clubs are visited from time to time by distinguished foreigners or American professors, who are authorities in the field of international relations. An annual conference of representatives of the clubs is held in the interest of increasing efficiency.

It has published and distributed a booklet on Opportunities for Higher Education in France, one on Graduate Study in the British Isles, and a special bulletin for administrative authorities of the universities and colleges dealing with visiting professors and commissions, recently-founded traveling and research fellowships, foreign professors available for teaching engagements, and research opportunities abroad for American students.

During 1920 the World Peace Foundation steadily supported ratification of the Treaty of Versailles, including the Covenant of the League of Nations with whatever reservations would pass the Senate. Its work to this end was personal rather than institutional. The Foundation as a legal charity did not feel itself competent to engage actively in the political controversies which necessarily characterize a presidential election year. Its officials from the outset took the attitude that the issue of the League of Nations could not be made an effective vote-making issue in a presidential campaign. This conclusion was reached because it was realized that any issue in foreign affairs would affect the majority of voters to a far less degree than those more obviously and more closely touching the daily life of the voter, and also because it was clear that the American election could not positively determine issues whose conditions are largely within the free competence of a world unaffected by any national election. The trustees of the Foundation voiced their official position in the following note adopted September 30th:

"The problem of the organization of the world for peace is greater than any man or any body of men. Although the ratification of the treaty of Versailles, with or without reservations, was prevented by the failure of the President and the Senate to agree, nevertheless, whatever political party may come into power, it will find that the interest, the conscience, and the sense of duty of the American people will require the nation to take its part in the essential work of establishing and preserving the peace of the world.

"The World Peace Foundation was created to promote the organization of the world for the prevention of war. The trustees of this Foundation believe that the only practical way of achieving that result is by joining the existing League of Nations, with such modifications, if any, as the wisdom of our states-

men may think proper for the welfare of the United States. We have assurance that foreign governments will welcome the United States with any such modifications as it may think necessary."

This declaration which was unanimously voted at a special meeting of the board of trustees, including both democrats and republicans, was signed by William H. P. Faunce, president; George W. Anderson, Sarah Louise Arnold, George H. Blakeslee, Stephen Pierce Duggan, A. Lawrence Lowell, Samuel W. McCall, Bliss Perry, Albert E. Pillsbury, George A. Plimpton, and Joseph Swain; and Edward Cummings, general secretary.

The Foundation felt early in the year that it was important for the American people to have accurate knowledge of what the organization was doing. In accordance with this conviction, a brochure covering in detail the work of the first three months of the League's activities was issued and extensively distributed. In an effort to redirect attention to the real meaning of the Covenant in an authentic way, the official Swiss Commentary on it was translated and published. Another literary effort toward cognizance of the political conditions but without participation in them was the compilation and publication of the texts of all resolutions and reservations which came to a vote in the Senate together with the vote thereon. The Foundation received an early copy of the draft scheme for the Permanent Court of International Justice prepared by the Committee of International Jurists at The Hague and brought it out promptly in a large edition for the information of the American public in mid-September. It did the same thing for the report of the International Financial Conference in October and closed its year's publications with a complete summary account of the meeting of the Assembly together with a summary of the intervening activities of the Council.

The Foundation is greatly interested in the project to establish a League of Nations News Bureau, which began activities last October with headquarters in New York, with Raymond B. Fosdick, former Under Secretary-General of the League of Nations, and Denys P. Myers, respectively, as director and assistant director. This organization which originally began operations under the auspices of the League to Enforce Peace became independent on November 18th and maintains separate offices for the purpose of issuing to the American press accurate information on the activities of the League of Nations. It is enabled to do this by the constant receipt by Mr. Fosdick, in his personal capacity, of the documents prepared in the Secretariat. The address of the Foundation is 40 Mount Vernon street, Boston, Massachusetts.

GIVING OR GETTING: THE CHURCH'S SOCIAL LIFE IN REFERENCE TO STEWARDSHIP

BY THE REV. CONRAD HARRISON GOODWIN

IN EVERY congregation there are men and women who will give time, talent, and productive service to make money for the Church. They usually work as the Church, or as some organization representing the Church, in lawn fete, entertainment, bazaar. Through them the Church appeals to its members and to the world generally to come and buy, as a means of giving to the Church and toward extending the Kingdom. The people come, get value received, enjoy themselves, feel that they have done the Church great service by patronizing the entertainment, and compliment the Church on being so clever in making Church support and extension so easy and enjoyable to the world and to its members.

We ask: Were the people who patronized the entertainment or ice cream festival *giving to the Church or getting from the Church?* Did they get value received—their money's worth? If not, from the standpoint of fairness and of patronage, the Church has greatly blundered. If so, in what way have those thus entertained *given to the Church?*

In this way we seek to make plain that the present confusion in the Church's social methods of finance, between giving and getting, has done two serious things: commercialized its social life and corrupted the spirit of self-sacrifice in stewardship.

In its worst forms, the religious quality and spiritual outlook of a congregation may be—often has been—destroyed by these seemingly harmless and natural ways of social life and money-making for the Church. The raffle, grab-bag, lottery, and what not, are too often camouflaged gambling. But of these things, or the worldly play or dance in the name of the Church, we do not speak. Their reaction is too swiftly and surely the death of missionary spirit and unselfish service to need comment.

But, as serious and earnest Church people, we need to realize that while the lack of democratic social life is usually a weakness in the Church, and while we need more opportunities and plan in mingling in Christian fellowship, we need to guard our Church social life from becoming commercialized, as much as our home social life, where giving rather than getting (or charging) is its spirit and joy. When the gathering is honeycombed with question marks—How much is the crowd worth? What will we realize?—then the social aspect is secondary, a means to an end, a bait.

When the budget is made up and the appeal is made to meet the acid test—to show liberality and self-sacrifice in weekly giving to extend the Kingdom of God—the giving in a parish where such methods obtain is meager, and advice is given to supplement with entertainments and so to raise money in an easy, pleasant way. This means that it *hurts* to give outright without any return. This means that money is not laid on the Lord's Table with the holy elements of His self-sacrifice—to pledge the spirit of our self-sacrifice in time and earning ability and intelligent stewardship. So the joy of giving—honest giving—is not realized; the spirit in which the Master gave Himself is not real in Church finance; and *the world*, which judges the Church more by the way she *makes* money than by the way she *spends* it, sees a pleasure-loving spirit in the Church which does not grip the religious instincts of the unchurched.

These are facts from experience. To make light of the issue is but an index to the thoughtless, frivolous spirit that cannot perceive the need, nor summon the power, to do great things for God in a day of wonderful opportunity.

Such is the problem. We believe we need to give more thought to Church fellowship; to give for its maintenance rather than to get something out of it. In the budget should be an item for social gatherings. Further, as a second method, a sum necessary to defray expenses could be required of each who attends a Church gathering, but not to make money. In the third place, individuals, as a group, giving their time, materials, talent, could advertise in *their own name* some entertainment in which those attending would get their money's worth and so make it possible for those who gave the entertainment to make money for the Church. This is by no means hair-splitting when we thus distinguish this method from the Church's doing business or giving pleasure for gain. My office force or farm tenant may make it possible for my business so to succeed that I can give liberally to the Church. Yet, if I pay them for their work, I am giving to the Church—not they—though they make it possible. So those who patronize my entertainment make it possible for *me* to give. But they get value received. They are not allowed to think that if they cut down their giving for Church support and extension they are still supporting the Church by patronizing Church entertainments. If I spend a quarter in pleasure or food and get value received—whether or not entertained by a group of Church workers in order to earn their free will offering—this should neither take the place of nor be thought of as supplementing my Church offering. But if entertainments thrive, and free will offerings are miserly and trifling in amount, it does show me that I have money for pleasure, but have not the symbol of self-sacrifice. So I begin to think straight; and, out of shame that the joy of pleasure and self-gain is choking the joy of real giving and uncalculating self-consecration, comes new vision instead of blurred perspective, keener hearing to ears dulled with the clamor of things.

So we shall hear the Master's command to give; and love, daring to test the Master's spirit of giving, shall bring God's children home to the Father.

Adorning the Doctrine

By the Rev. J. F. Weinmann

WE are persons of prominence, position and privilege. We lead and are high in counsels of the Church. Our secret satisfaction, if not our proud boast, is that we, our family, have long been not only members of a true branch of our Lord's Church, but prominent members, members who have been singled out in this and other generations for our devotion, our intelligence, our means. Perhaps now and then in some moment of rare vision or enthusiasm we are led from our distant place to appreciate this and to thank God for it humbly, rather than to be built or set up over it. We have, to be sure, carried forward the torch thrown to us by an ancestor and are so far worthy of commendation, but we are what we are to a really very large extent because of what others have been; we shine by reflected light; we are the son of our father, even although we are a worthy son and do really carry farther, or at least maintain, the plane or elevation he and others achieved; and we may well pause now and then to ask whether for our own character's good we do not take more credit to ourselves than we are justly entitled to.

But, letting these things go for the moment, here we are—persons of prominence, position, and privilege: why is it that so many of us seem oftentimes not yet out of (one had said in) the ABC class of the sweetness and the sweet reasonableness of the doctrine of our Lord? Why is there no real beauty to us? Why do we fail still so often to shine with the fulness of the real light that should and may be ours? Why is it that we not only do not "adorn the doctrine of God our Saviour," but fail even to apprehend that if the Cause of our one Lord means anything at all, in this world or the next, it means first and supremely a refined and beautified and beautiful soul or character (disposition) now? Half the time we don't seem to know how even to be polite to one another, not to say considerate and really lovely and sweet in our dispositions, as we are meant to be, if all our religious teaching from infancy has any truth in it at all. We seem somehow to lack ambition to be really *nice* people. We somehow are so humble and self-depreciatory that we think that the real, practical application of the things we teach and are taught is for some monk or some sister, anybody but ourselves—in our society life in the big city, among our associates in the business of the world, or even in all the associations for the furthering of the outward form and machinery of the Church.

It is not that we do not believe it, this high ideal of Christian character and disposition—when we are, so to speak, driven back upon it or pinned down to it. We know really that it is so: I ought to adorn the doctrine of Christ and if what I have loved all my life is true I may. The Holy Spirit is really given to me—in my teaching: but why then does He not mold and fashion and soften and make beautiful this heart of mine as it manifests in a world of weakness and sin and unkindness and selfishness and mercilessness? Is our religion wonderful except that it is impracticable? What, then, was the purpose of our Lord's teaching? Why was He at such pains to iterate and reiterate to us about meekness and love for one another, and about simplicity and kindness?

We are of gentle birth and breeding: why are we not then always gentle in our bearing and in our thought toward a world that is tired and that yearns, even when it knows not the meaning of its yearning, for simple sweetness and kindness of heart? Peace on earth and good will to men

was the primal song: why have we permitted or do we so often permit its glad some note to die down upon or fade out of our daily mingling and walking to and fro? St. Paul seems in vain to mount to heights of eloquence to portray the wondrous and tender beauty of the Christian character, the soul once illumined with the radiance of the bright glory of that Divine Perfection that bade us let our light shine. To the Romans he says we are one body in Christ and members one of another.

But how much of this so wonderful ideal is there after all among us who have the outward form but lack so often the inward spiritual grace? Why is it that we do not really fully trade with our talents, invest the capital that has come down with us and to us? We are persons of privilege: why do we hide and bury in the earth of our careless ease, or uncomprehending indifference, these gifts to us from God? Why are we at ease in Zion when all the world needs what we of all persons could really give and so much more abundantly? He that giveth, says St. Paul, let him do it with simplicity; he that showeth mercy with cheerfulness; be kindly affectioned one to another, in honor preferring one another; be not wise in your own conceits; recompense to no man evil for evil: be not overcome of evil, but overcome evil with good. Do we not often still seek to get even, or at least find it difficult to forget or to be unprejudiced? See this same apostle mount up as with wings and touch the outermost confines of this rounded thing of beauty, a Christian's character and disposition. "Charity suffereth long and is kind; envieth not, vaunteth not itself; is not puffed up; seeketh not her own; is not easily provoked; hopeth all things: charity never faileth." We have the name, let us have the game: we have the casket, let us see that it is filled, fragrant and beautiful with all the graces—the charm—of character chastened and softened and refined, as silver is refined—of character warmed into life by the Spirit of God.

THE GRACE OF BAPTISM

THERE CAN BE little question what is the act by which, according to Scripture, we are brought into union with Christ. "To be baptized into Christ" is a favorite expression of St. Paul. We lose the whole force of the expression if we make it mean no more than that we are baptized into the faith of Christ, into Christianity, into allegiance to Him, or into the number of His followers. If these were but isolated expressions, indeed, we might suppose that they meant no more than when St. Paul in one place speaks of the Passage of the Red Sea as the baptism of Israel into Moses. But where else does he speak of being in Moses, or members of Moses, or of Moses being the head and Israel the body, or of living in Moses, or any of those phrases which are so commonly used of Christ? Evidently that baptismal initiation into Christ was in St. Paul's eyes the beginning of a real participation in the living personal Christ Himself. It was much more than a metaphor; it was a literal fact. The bond which unites man and wife in one flesh was feeble and distant in comparison with that which has bound the Christian and his Lord. A real identity of existence has been set up—though without confusion of persons. . . . They cannot henceforth be regarded apart from Him, nor He from them.—*A. J. Mason.*

THERE IS NO ROOM for doubt or disputation. The judgment must be; and it must be personal to every child of Adam. The prophecies that proclaim it are for the most part referable to man as such; to have been born into this world is the sole condition for being the subject of this tremendous dispensation. In the very being—the rational and moral being—that God has given us, He has inwoven the future judgment; He has constructed our nature so that it demands this award as its necessary completion.—*William Archer Butler.*



CORRESPONDENCE

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

ASKING AID FOR RUSSIA

To the Editor of *The Living Church*:

I HAVE received from the revered Patriarch of Moscow the following cablegram forwarded to me by the Secretary of the Russian Trade Delegation in London:

"To His Eminence the Right Reverend Bishop of New York, U. S. A., Right Reverend Sir:

"Through you I appeal to the North American nation. There is famine in Russia. A great part of her population is doomed to a hunger death. The corn of many provinces, formerly the country's granary, is now burned by drought. The famine breeds epidemics. Most generous aid is needed immediately. All other considerations must be cast aside. The people are dying, the future is dying, because the population is deserting homes, lands, fields, farms, and is fleeing eastwards, crying for bread. Delay spells an unprecedented calamity. Send immediately bread and medicines. I am sending a similar appeal to the English people through the Archbishop of Canterbury. Pray may God avert His wrath.

"Тихон, Patriarch of Moscow and All-Russia."

This message needs no commendation. It makes its own urgent and tragic appeal. Its words have singular force coming as they do from the heroic head of the Russian Church who in the face of the present regime has, at the daily risk of his life, continued openly to serve God, and to minister to His people, playing a part similar to that of the noble Cardinal Mercier in Belgium.

All Americans, of whatever creed or political view, will wish to do what they can to aid our government in its measures, under the direction of Mr. Hoover, for the help of the people of Russia in their untold suffering and need brought upon them in large part by the follies and the crimes of those who at present rule over them by force and terror.

It would be an immense reassurance to us in this country, and also to his own people, if the Patriarch Tikhon, the man most trusted in all Russia, could be brought into direct relation with the work of our American Relief Administration.

Is it not possible for this to be arranged?

WILLIAM T. MANNING.

Synod House, New York, August 24th.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

ARE you not hasty in charging the American correspondent of the (London) *Church Times* with making "a huge blunder" when he said that the Baptismal Office proposed by our Revision Commission would admit of an adult being baptized without giving assent to the Apostles' Creed? Please look at the top page 105 of the Second Report, and read the proposed rubric: "Then the Minister shall say as followeth; or else shall pass immediately to the Question; or to the Prayer following them." This rubric allows the questions to be omitted altogether. It is true that on page 112 we find another rubric: "When the foregoing Office is used for Adults, the Persons themselves baptized shall themselves make answer to the Questions, as follows: . . ." But this does not cancel the general permission, already given on page 105, that the questions may be omitted altogether. I am sure that you agree with the common rule of interpretation, that such a rubric as "Then shall follow the Sermon" does not mean that a sermon must be preached in every Communion service, but only that, if there is to be a sermon, this is where it comes in.

Some defenders of the Commission tell us that this office was very carelessly drawn, and that the Commission did not mean what the words imply. Certainly it would seem to suggest carelessness that the office does not order the application of water to an adult candidate for Baptism. But there is some reason for fearing that the permission to omit, criticised by the American correspondent, was really intended by the compiler of the office. For it is a change which some desire very earnestly. One of the most honored priests of our Church, a very influential member of the General Convention, told me, five years ago, that he thought that the Church ought to accept as candidates for baptism earnest seekers after God who could not say that they believed all the articles of the Apostles' Creed. He added that, so long as the law remains as it is, he should not baptize such a candidate; but

he did think that the law ought to be changed. Here the change appears before our eyes, asking the sanction of the Church. We have a right to record our objection.

Let me add that the fact that the Report contains concessions to one group of Churchmen does not prove that it contains no objectionable concessions to an opposite group. The Commission seems to have had an honorable desire to enlarge liberty of self-expression for opposite parties in the Church, to give to all kinds of men and women among us more room to live and breathe in such a way as is most natural to them. It is a noble aim, but the practical difficulties are great. We are a Church of careful and delicate balance. In offering some enlargement of expression for those of us who love to call ourselves "Catholics" the Commission has given deep offense to old-fashioned "Evangelicals"; I thank God that there are a good number of them left. On the other hand, proposals made in the interest of a group that seems to some of us strongly marked by religious feeling have stirred the wrath of my friend, the "American correspondent", and myself. Every proposed enlargement of breathing-room for a particular group needs to be judged with reference to the welfare of the whole body. The fact that the members of the Commission have honestly tried to be generous all around, for which they should have great credit, does not prove that they have not given away too much in some particular instances. We cannot approve of balancing, making it easier to be baptized by making it harder to be confirmed. That might turn out to have a very mischievous result.

LUCIUS WATERMAN.

Tilton, N. H., August 24th.

[Our correspondent has undoubtedly indicated a clash between two proposed rubrics, and thus we were in error in treating the statement of the American correspondent of the *Church Times* as a "huge blunder"—for which we tender our apologies. But not by the extreme straining can we make this justify the charge that "the element which dominates in the work of Prayer Book revision is characterized by a determination to undermine the supernatural and the sacramental in the American Book", etc.

The Commission was trying to combine the three Baptismal offices in the Prayer Book into one, making provisions by means of rubrics for its use in the three separate contingencies for which distinct offices are now supplied. It is not an easy combination to effect. It may not have been skillfully done: this clash of rubrics certainly was not. But we hope our correspondent will agree with us that the proper way to correct an error of this nature is courteously to direct attention to it, as he has done, and not to publish to the world the charge that the Commission seeks to tear down the Christian faith.—EDITOR L. C.]

CHURCH JOURNALISM

To the Editor of *The Living Church*:

WHATEVER may be the outcome of the Shipman controversy, you have done an incalculable service to the Church by broaching the cause; for the defense of Dr. Shipman's confirmation as Bishop-elect, which you have called forth, has been most illuminating.

If the tone of *The Chronicle* had been one of playful humor and kindly satire at the expense of the foibles of Churchmen; or if it were even characterized by a noble rage against every form of ecclesiastical insincerity, we may be sure that so sane and moderate an apologist as Mr. Sheerin, for instance, would have told us so in no unmistakable terms. But neither Mr. Sheerin, Dr. Smith, Dr. Stires, nor any of the other upholders of Dr. Shipman's claim to the episcopate have ever claimed for *The Chronicle* that its tone and spirit are just or charitable, or that it is in any sense worthy of Christian journalism. Instead *The Chronicle* is alluded to as "vigorous", "trenchant", etc., and we are told that its editor is perfectly capable of defending himself. The real issue is avoided—can any group or groups within the Church afford any longer to countenance the spread of its sentiments or views in the way in which *The Chronicle* propagates them? Are charity and justice essential or non-essential in Church journalism?

The question might be put in a different way; can Protestantism afford to propagate its point of view without caricaturing

and libelling the Catholic religion, to some extent at least? Is or is not the Protestant tradition essentially rooted in certain inveterate, distorted conceptions and misrepresentations of historic Christian teaching?

Yet really the present question is not one of party, but of elementary Christianity. One who in controversy has not always been temperate is ready to admit that the tendency to turn a phrase not too fairly at the expense of an opponent is a temptation confined to no group.

The real question which all Churchmen of every school ought to face is, not what is or is not essential to group tactics, but whether it is not time that certain types of controversial method be definitely disowned and discredited in the Church. It seems as if it were due to Church periodicals like *THE LIVING CHURCH*, and others which for many years have taken care to maintain a high standard of courtesy and fairness, that this standard be not permitted to be lowered in Church journalism. That there is real danger of this in the violent and intolerant spirit of these times, is evident; and not least so in the official condoning of *Chronicle* tactics, which a number of New York Churchfolk seem bent on securing, by the curious way in which sponsorship for those tactics is maintained, while responsibility for them is denied or ignored by Dr. Shipman and his advisors.

WILLIAM MILLER GAMBLE.

St. Paul's Rectory, Manheim, Pa., August 26th.

SHOULD JOIN THE LEAGUE OF NATIONS

To the Editor of *The Living Church*:

IT is unthinkable that the United States should remain permanently aloof from the forty-eight countries who are now members of the "League of Nations".

Further: (a) The League of Nations desires the United States as an associate. (b) Certain prominent nations have stated their willingness to admit us with reservations. (c) The recent election did not, Mr. Harvey to the contrary notwithstanding, carry a clear mandate that the United States would have none of the League. Rather there are multitudes of Americans who would welcome our entrance into the League; the majority certainly with reservations, some without.

Now, Sir, the approaching Disarmament Conference was brought about by the pressure of public opinion. It is a wonderful step forward, but it is difficult to see how results can be secured without an association of the nations.

It would thus seem opportune that the Church, whose interest in peace is fundamental, should take the lead in arousing public opinion to urge the Administration that, if the conference develops the fact that the League of Nations, or an association of nations, is a necessity for permanent disarmament, this nation should intimate its willingness to join such an association.

Perhaps the nations of the world would even be good enough to change the Wilsonian name of their association for us, and certain of the articles which appear to some to be stumbling blocks in our path.

But I repeat, Sir, that the Church should take the lead in declaring that the United States must permanently associate itself with the other nations of the world.

Faithfully yours,

EDWIN S. LANE,

Rector, Church of the Epiphany.

Los Angeles, Cal., August 25th.

GREER HOUSE AND CLUB

(ABBRIDGED)

To the Editor of *The Living Church*:

IN consequence of advertisements placed in our Church papers and in various New York studios, Greer House, for Church girls studying in New York, was last spring full to overflowing. But we are desirous this fall and winter of renting our rooms to *first year students only*—these being the girls usually in most need of the Church's care and oversight. It is not always easy to reach these particular girls, and we should like to ask for the co-operation of your readers in bringing the knowledge of the Greer Club and Greer House to friends and parents whose young daughters are to spend next winter alone in New York for the first time. Board and lodging are provided at Greer House at as reasonable rates as is possible where two ladies are kept as chaperones to take charge of the girls (whilst in the house), where there is a good housekeeper, a reception room where girls can invite their friends, a "Dutch kitchen" for teas and supper parties, and also free use of laundry tubs.

The Greer "Club" has been established for the convenience of our Church students and their personal friends; their mail may be sent there "to be kept till called for." Any students coming as strangers to the city may register there—men as well as girls; and for the sum of two dollars annually may become members of

the club, with use of restaurant, reception rooms, and invitations to all entertainments, dances, etc., given there.

We shall be grateful for all help which your readers can give us in making these facts known, for we want to reach the young men and girls who come from all over the United States to study in New York, and who, in so many cases, wrongly feel that Christian Scientists, etc., are the only ones who "really seem to care" for them.

AGNES EMILY WARREN,

Vice-President Churchwoman's League for Patriotic Service.

AUSTRALIAN CHURCHMAN ASKS ASSISTANCE

To the Editor of *The Living Church*:

I CRAVE permission to appeal through your widely read columns to Churchmen in the United States to help me in the following way:

- (1) Correspondence.
- (2) Surplus Catholic pamphlets suitable for mission work.
- (3) Spare volumes of Catholic theology, manuals of devotion, etc. I am anxious to obtain a copy of the *Sarum Missal* and rubrical instructions in English. Perhaps some one has a spare volume of no further use. I also require Part 2 of Mortimer's *Catholic Faith and Practice*.

I shall be most grateful for the help of American Catholics in the above request of mine and will gratefully acknowledge everything received by me.

Thanking you all sincerely,

A. J. PULLEN.

133 Cleveland street, Redfern, New South Wales, Australia.

THE NICENE CREED

To the Editor of *The Living Church*:

IN repeating the Nicene Creed in the Church services, the clause, "By whom all things were made", is often accentuated as though the pronoun "Whom" referred to the Father, whereas from the punctuation, etc., of the Creed as rendered in Greek at the Council of Nicea (325) it is evident the word "Whom" has reference to the Son—emphasizing His Godhead as a Creator, in accordance with St. John 1:3. And the Creed as reaffirmed at the Council of Constantinople (381) unquestionably bears the same interpretation.

As we all know, the whole purpose of this part of the Creed was to declare in terms beyond misunderstanding the belief of the Church in the Godhead of Christ. And this is one of the clauses in statement of that belief.

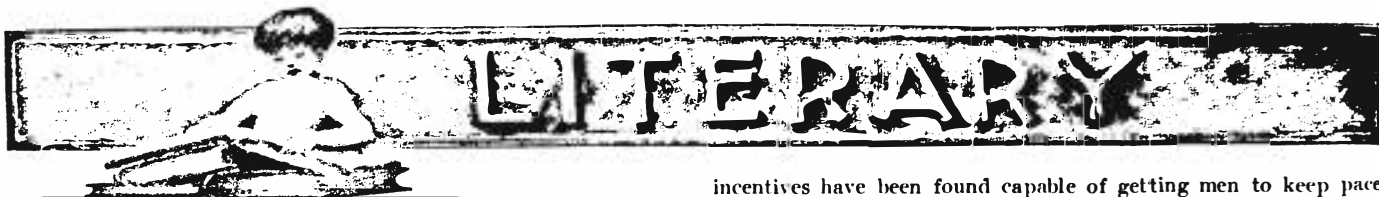
STEPHEN F. HOLMES.

Pleasantville, New York, August 29th.

LESSONS OF THE HOLY TRINITY

THOUGH the nature of God must needs be mysterious to our understandings, there is no mystery in the benefits we receive from Him, nor any darkness in the duty we owe Him. Without comprehending how the three Persons of the Godhead are united in one eternal God, we may glorify Each for His excellent greatness and goodness to man. We may glorify the Father, the original Fountain of all things, who sent His only Son to work out our salvation. We may glorify the Son, who undertook and has accomplished that salvation. We may glorify the Holy Ghost, who is graciously present with the faithful in Christ to write His words in their hearts, to comfort and succour them, and to lead them in the steps of their Redeemer to the gates of heaven which He has opened. The Father, the Son, and the Holy Ghost were not revealed to us that we might be more knowing than the heathen. We were told of the Father, that we might obey the Father; we were told of the Son that we might be delivered from our sins by the Son; we were told of the Holy Ghost, that we might welcome Him into our hearts, and throw them open to receive Him. What will it avail us to have heard of the Father, if we choose to be cast out forever from His Presence? What to have heard of the Son, if we reject the atonement of His Blood? What to have been brought up in the knowledge of the Holy Ghost, if we despise His warnings, drive Him from our hearts by our impurities, and remain, like Gideon's fleece, dry in the midst of so much moisture?—*Augustus W. Hare.*

THE BIBLE is not a charm that, keeping it on our shelves, or locking it up in a closet, can do us any good. Nor is it a story book to read for amusement. It is sent to teach us our duty to God and man, to show us from what a height we are fallen by sin, and to what a far more glorious height we may soar if we will put on the wings of faith and love. This is the use of the Bible, and this use we ought to make of it. Use it, then, for this purpose, each according to his means.—*Augustus W. Hare.*



Political System in Transition. By Charles G. Fenwick, New York: The Century Co.

The great war was responsible for a number of things, not the least of which was an extended, animated, searching re-examination of the fundamentals of government. In this excellent volume Dr. Fenwick, who is professor of political science at Bryn Mawr, describes the changes brought about by the war in the political institutions of the great nations involved. He believes that the big political problem raised by the war was the question of the efficiency of democratic government when faced with the necessity of exerting its full strength against a powerful enemy. How did democratic governments like those of the United States and Great Britain adapt themselves to the demands of war? What weaknesses in their political machinery were discovered under the severe test to which it was subjected? What special difficulties confronted the United States at its entrance into the war by reason of its more rigid form of constitutional government? Were these difficulties as great in the case of a government like that of Great Britain with a centralized parliament and a responsible cabinet? To what extent does the experience of the war offer lessons for the present time reconstruction?

These are some of the questions and problems which we find discussed with force and clarity by Prof. Fenwick. There may be, and will be, differences of opinion concerning his views, but one is the better informed and will see the situation more clearly by reason of his discussion.

This book is one, as the publishers pertinently claim, that should not be overlooked by those who do not care to depend on snap newspaper judgment as a basis for their opinions. A comprehensive although necessarily condensed survey of the trend of government throughout the world, especially as applied to the United States, makes this book one hard to equal in its field. The author had a difficult task to select judiciously from an abundance of material that the recent world upheaval brought out, but the result is a logical, dispassionate exposition that will do much to dispel the fog of doubt and apprehension that tottering thrones and bolshevik regimes have spread throughout the world.

His chapters on the Ideals of Democracy are especially illuminating, particularly at a time when the hopes of democratic idealism have been so generally stimulated, although as he points out, even the democratic nations have not escaped from the war with their political systems unshaken by the great conflict.

He points out how they have entered upon a period of transition in which it is to be determined "whether democracy can hold its own, not only against the enemy from without, but against the disintegrating forces from within."

The volume is divided into four main divisions: Part I discusses the Political Ideals and Demands of War; Part II takes up the Changes Brought about by the War in the Political Institutions of European Countries, with Comparisons and Contrasts; Part III treats of the Changes in the Political Institutions of the United States; Part IV explains the Problems of Reconstruction in the United States Raised by the War. It is one of the Century New World Series, edited by Prof. W. F. Willoughby.

C. R. W.

An Introduction to the Psychological Problems of Industry. By Frank Watts. New York: The Macmillan Co.

In his chapter on The Springs of Conduct Mr. Watts points out that for more than one reason a psychological analysis of the motives and purposes to be observed functioning in industry is desirable. We have already suggested, he says, that the cause of the long-drawn-out antagonism between the workers and their masters may originate in the conflict caused by the failure of the latter to appreciate to the full the complexity of the motives which impel us to industrial activity; in an ignorance, even, in some cases, of the fundamental nature of driving forces which animate our simplest endeavors. The analysis which we need will reveal the elementary impulses out of which the more complex tendencies are developed.

Then he declares what has frequently been pointed out in the pages of THE LIVING CHURCH, that "normal activity as well as abnormal activity must be carefully studied, for the great problem confronting the modern works manager, after he has installed in his workshops all the latest mechanical devices and the newest methods and processes of manufacture which science and skill have together contrived, is to discover incentives which will set in full operation the normal energies of the workers. Few such

incentives have been found capable of getting men to keep pace continuously with the possibilities of machinery. Even when no serious unrest exists, management is, therefore, dependent upon some sort of psychology, systematized or unsystematized, for a knowledge of the means by which the fundamental springs of human activity are usually released.

This volume, although written from the English point of view, is a highly helpful one for the American as well and it is equally suggestive for the manager, the trades unionist, the welfare worker, and even for the politician, for he must to a steadily increasing degree take a bigger view of industrial problems in an age when they bulk so large.

C. R. W.

The Truths We Live By. By Jay William Hudson. New York: D. Appleton & Co. \$3.

Professor Hudson's thesis may be said to be: Grant if you please that many of the old arguments for the greater verities are now foolish; this does not render the great verities themselves foolish, provided there are other reasons, in harmony with science, that demand them and amply justify them. In what he calls simple English, although at times it does not always warrant that designation, he seeks to answer such questions as: Do the conflicting claims of modern cults and doctrines puzzle you? Can you see their relation to the old standards? Is there room for God, Immortality, and Freedom in a world ruled by science and reason? Do the old truths hold for a new America? The book is neither one of theology nor of philosophy but a sympathetic treatment of the many problems confronting the thoughtful man of the present day. In speaking of moral confidence and religion he points out that in an every-day life we see the world as a series of isolated events, often set over against each other in conflict. Religion furnishes what "the ideal unity of our consciousness demands, a perfectly harmonious and intelligent universe." Again he declares that the predictions of the decline of the religious institution are even more fatuous than the confident assertions that science has crowded poetry and philosophy out of civilization.

Encyclopaedia of Religion and Ethics. Edited by James Hastings; with the assistance of John A. Selbie, M.A., D.D., and Louis H. Way M. A., Ph.D. Vol. XI. Sacrifice—Sudra. New York: Chas. Scribner's Sons. Edinburgh: T. & T. Clark, 1921. Price, \$8.00.

This great work maintains its scholarly quality and general fair-mindedness. When the alphabet is completed, we shall have in it quite the fullest and most trustworthy storehouse of data on all subjects connected with comparative religion, the leading ideas of religion, and the various ethical systems and concepts. The historical aspects of each subject are carefully worked out, and the bibliographies are usually very full and well selected. Among the more important articles in this volume are those on Sacrifice (Series), Salvation (Series), Schism, Schleiermacher, Scholasticism (a history of mediaeval doctrine), Sects (Series), Secularism, Semi-Arianism, Settlements, Sex, Shinto, Sin (Series), Slavery (Series), Socialism, Sociology, Soteriology, Spiritism, Stoics, Strikes and Struggle for Existence. In the Series on Sacrifice, Christian Sacrifice is omitted. There is a curious confusion between virtues and the gifts of the Spirit in the article on Seven Virtues (or Gifts of the Spirit). Hidden in the article on Saints and Martyrs (Christian) by H. Thurston is a good treatment of Invocation of Saints.

F. J. H.

Reminiscences of a Boy in Blue, 1862-1865. By Henry Murray Calvert. G. P. Putnam's Sons.

Very interesting are the reminiscences, tempered by the long lapse of time since the events occurred. They kindly forego the enumeration of horrors and recall only the incidental side of the civil war; and a strange love story is a feature of it.

WE HAVE RECEIVED a handsomely printed pamphlet in the form of a handbook of the First Anglo-Catholic Priests' Convention held in Oxford in July, and giving the programme and various matters of information relating to that convention. Information concerning that convention has already appeared in the news columns of THE LIVING CHURCH, and though the advance handbook will be too late for practical purposes, it may be that there are those who will be glad to obtain and preserve it. It is published for the convention by the London Society of SS. Peter and Paul, 32 George St., Hanover Square.

Constantine at Nicea

By Louis Tucker

THE stupendous grandeur of the Roman Empire has rarely been realized. Enormous in size, surrounded by seas and deserts, touching no other civilization, it was, for its inhabitants, practically the universe. Geographically, legally, or politically, we modern nations live in the holes and corners of its ruins. In all the sweep of its titanic history, there was no greater period than the generation when a simple commander of the outlying colony of England, Constantine by name, made himself Caesar of Britain, then Emperor of Europe, then Head of the world. He got his start by championing mercy and plain common-sense against men who were utterly cruel and hide-bound by tradition into inefficiency; and mercy and efficiency soon led him to Christianity; for Christianity was efficient. It was the most efficient thing in the Roman Empire, and the worst tortured. It had cleansed the mob; it could revitalize the Empire. It bade fair to remake the world.

This was a pivot-period of history, a turning-point for mankind. For the first time since the Gracchi, a new spirit took hold of the empire. The traditions of centuries, the old, old traditions that had paralyzed all progress, were broken up: men were willing, for the first time in half a thousand years, to try a thing because it was good and clean and new. The British legions were behind the movement. Constantine summed it up and guided it. They had no patience with anything hide-bound or complicated. Ancient Rome was ruled by moss-grown tradition and complicated custom. The old senatorial families could not destroy this new upstart, but they could check him in a thousand ways. The enormous population of clerks of departments hampered his orders as much as they dared. They clogged the reformation of the world. It was enough to drive a practical man wild—and it did.

In the interests of efficiency and to the hearts' delight of millions of plain people, Constantine founded a new town. He chose the very best situation in all Europe, named it "New Rome," and started there a fresh city, a live town, a brand new world-capital. With one universal hurrah, the common people of the world took the name away from him and re-named it "Constantinople". It was to be the city of efficiency, the enemy of red-tape, the capital of practical, plain common-sense. No western boom-town ever grew so fast. And it was the hope of the new race of men.

There has never been anything quite like that era since, for all hope for all mankind has never since been so hopeful nor so perfectly centred in one successful movement. Christianity was at the bottom of it all—had made it possible. Christianity was the progressive, plain, practical, merciful, efficient source of the new power. Every plain man, every practical man, every progressive, merciful, efficient man in the whole empire fell over himself in haste to become a Christian. It was evident that no external power could prevent Christianity from remaking the world and creating for the whole human race a new heaven and a new earth.

Then, at the height of all this glory, an internal trouble became evident. Christianity could not assimilate its new members. Three-fourths of every congregation were now new men, born heathen, and brought up agnostics. They would not endure sound doctrine—or any doctrine at all. They were full of theories of religion, but not of religion itself. They began to quarrel about their theories.

An old Greek municipal-election trick, worked by the clergy of Carthage upon the bishop of Mauretania, was the first symptom of trouble. It was bad enough, for it finally led to the incoming of the Vandals and later to the triumph of the Saracens and the loss of North Africa to Christendom; but, bad as it was, it was local. A worse trouble, because a world-wide one, was a quarrel between the rector of the largest and most fashionable congregation in the

world and the private secretary of the bishop of the world's second largest city.

The city was Alexandria, larger than Constantinople and more important than Rome, now that Rome was no longer capital of the empire. The congregation, while mostly newly converted heathen, was larger than any even at Rome and contained many of the richest merchants of the world. The rector was named Arius, and he was a man of such brilliant and exceptional abilities, such charm of manner, such eloquence as a speaker, and such powers of organization, that he was well worthy to be head of the greatest congregation in Christendom. The Episcopal Secretary was named Athanasius, and he greatly loved Jesus Christ.

The quarrel spread as fast as ships and caravans could carry it. It was like a plague, a murrain among cattle, a prairie-fire among dry grass. Mention it to any new man, any ex-heathen, and he promptly took Arius' side. Tell any tried and tested Christian, raised in the Church, and he passionately took the side of Athanasius. The Church was rent in twain, and that not in one city or twenty, but from Britain to the Sudan, from Morocco to Persia. And Constantine, wise and efficient Emperor, was counting on the unity of the Church for the regeneration of mankind.

Constantine was not the kind of man who lets his tools be broken without mending them. He summoned all the bishops of the world to meet at his new boom-town of Constantinople, as his guests, and paid their transportation. He did not get them all; but he got a large majority of them, over three hundred in all, with Arius, Athanasius, and the representatives of some bishops who could not come. The new town was not a particularly comfortable place to live in just then; so he settled them in Nicea, an old town just across the narrow strait. There, with food, clothes, board, lodging, entertainment, clerk hire, servants, and a guard of honor, he told them that, for the sake of the Church, for the sake of the Empire, for the sake of the future of mankind, they must come to some plain and practical decision concerning the quarrel between Arius and Athanasius. He did the thing in splendid style. He welcomed them with all imperial magnificence. He confided to them a duty of supreme importance; and then he left them.

Now, Christianity was the most efficient thing in the Roman Empire. Three hundred years of struggle for survival had made it hardy, strong, practical, and a supreme world-power. What must, therefore, have been the surprise of Constantine, the practical, when he found that week after week passed and nothing was done to settle the Arian controversy! Oceans of talk, acres of talk, leagues and square miles and continents of talk, went on—but no action. The speeches made were brilliant, the anger of the assembly was growing, the disorder was increasing. The work done on other matters was satisfactory; but the real question, on which the unity of Christendom—and therefore the success of the new movement and the fate of the world—hung, was no nearer solution. Probably Constantine did not care which way it was settled, provided the bulk of Christendom agreed. Certainly, his friends and companions did not: but settled some way it certainly should have been, and it dragged on and on. Constantine probably had inside his own skull the best brain in the world at that time. Certainly, he could command the advice of the best brains. As it slowly became evident that the bishops were discussing the question as a piece of subtle, dogmatic theology and that neither side would ever yield, he finally lost patience. His military advisers must have suggested that the bishops were living luxuriously on the fat of the land, at imperial expense, and did not want to come to any conclusion. His interviews with Athanasius and Arius must have shown him that both were men of conviction and

power—Arius had been deprived of his parish and banished from Alexandria, rather than retract. Moreover, Constantine had some real Christianity of his own. He had seen a vision once—or said he had—and, in any case, study of the character of Christ must have awakened, in a man of Constantine's character, a real affection for Jesus of Nazareth. He could not have been ignorant of what all the bishops were reminding each other—that is, that Jesus had promised the guidance of the Holy Spirit to councils of the whole Church. Perhaps some trusted British general suggested the clearcut commonsense of his final action; perhaps Athanasius did; perhaps it was his own, either personally or through guidance of the Spirit. At any rate, he acted. The act itself is a matter of record. For the details, one must trust inference and knowledge of Roman custom—call it imagination.

One day the still stately, but now sometimes disorderly, deliberations of the council were cut short by the blare of brazen trumpets; and, as the guard of honor sprang to attention, rank after rank of the personal guards of the Emperor filed in and lined the walls. Then, in flash and glory of gold and purple, Constantine himself, surrounded by his personal staff, came in. Of course, the bishops rose, the president met and escorted him to the chair, and he spoke:

"Most revered Fathers in God and you dear brethren, many weeks ago I welcomed your assembly, the first council of all the Church since that at which the blessed Apostle St. James presided in Jerusalem. Since then you have done much and well, and in all matters of the Church I am your son and humble servant. But you were called together to decide, for love of Jesus Christ and for the peace of this stupendous empire, the matter in debate between two presbyters of Alexandria, Arius and Athanasius, concerning Jesus Christ. Have you yet come near to a decision?"

"Sir, alas, no!"

"Be seated, all of you. I would not keep my fathers standing. Let each rise when called on. First, myself. I learned when only Caesar of the West, judging the Donatists of Numidia, that disagreements in the faith are more to be dreaded, and convulse the Empire more, than rival emperors; for emperors can be put down by the sword and Roman peace restored, but strife among the followers of the Prince of Peace is past all sword-cure. Therefore, we must agree, for healing of the Empire. Arius?"

"Sir."

"I am a plain soldier, a Roman gentlemen, born in Britain, a provincial, unlearned in theology. State your teaching once again for me, in such brief words as I or a child could understand."

"Most noble Emperor, they say I joined the dancing heretics in Upper Egypt. I only went to watch them. They say I was angered that I failed to be elected bishop of Alexandria. I was not angry, only sorry. They say that because I am priest of the greatest parish in all Christendom I mislead the people. Instead of that, Athanasius here has arranged that, in my own parish church, those who do not agree with me turn toward the altar and bow their heads at Christ's name in the Creed. Athanasius is the demagogue, not I. As for the doctrine, it is very simple. None questions Christ is Son of God. I only said, and it is plainly true, that a son is not his father but is like his father—that any father is older than his son, and so there must have been a time when Christ did not exist, before he was begotten."

"Thanks, Arius, for this most reasonable exposition, which even I can understand. What say, you, Athanasius? Speak in plain words to a plain man."

"I said and say, most noble Constantine, that as the sun begets light eternally, so God begets Christ. But it does not matter overmuch what Arius or I or any man now living says or thinks. We do not know. The men who did know said that Jesus Christ was God, not like God."

"Thanks, Athanasius. Eusebius, did the apostle who founded Caesarea say Jesus Christ was God, or that he was like God?"

"He said that Christ was God."

"This is a plain point, easily understood by a plain man. Every bishop knows the teaching of the founder of his bishopric. The men who knew left a most certain record in each bishopric, known now to all therein and unmistakable. Reverend fathers in God, you mistake my need and that of all plain laymen like myself when you debate this matter. Whichever side wins in debate, the shadow of a doubt remains. Here there need be no doubt. Secretary, call the roll and let each man rise and answer whether the founder of the Church in his diocese taught that Christ was God, or like God."

A long roll-call is begun. Like precious jewels slowly dropped into a casket, the names of cities that worship Christ, from central Persia to Morocco, are called and each bishop, rising, answers: "They taught that He was God." As this continues, excitement, at first repressed then breaking out, begins. Men embrace each other, kneel down in silent prayer, murmur "Thank God." When the last Arian bishop has answered and it becomes plain that the testimony is unanimous, a whisper runs through the crowd, and when the roll is done the assembly goes wild, shouting: "This is the manifest inspiration of God." At last, Constantine orders silence, and speaks:

"The evidence is one. The inspiration of God is here. Phrase this conclusion in a creed, some fitting form of words, and publish to the Church. Peace, reverend fathers, be with you all. Farewell."

The trouble with fact is that it goes on, while fiction stops at the climax. Constantine had saved the faith. Had he stayed true, he might have held the New Day, enabled the Church to assimilate the heathen, saved the Empire. But a few years later, his dying sister, Constantia, found such spiritual comfort in the ministrations of a clergyman that she commended him to Constantine. Moved by affection for his sister, Constantine made a friend of the man. But Constantine was, after all, a converted heathen, reared and trained as an agnostic, and his new friend was an Arian, who persuaded the Emperor that Arius had been ill treated—which was true—and that he was right—which was not true. Constantine recalled Arius from banishment and called a hand-picked council of Arian bishops to reinstate him. The orthodox resisted. Arianism, encouraged by the Emperor, blazed up again all over the world. In the stupendous expenditure of energy of that gigantic struggle, the unity of Christendom was sapped, the dawn of the new day sank back to twilight; and when, after the death of Constantine, the waiting barbarians precipitated themselves upon the empire, they found, instead of a unit, exhausted communities everywhere, drained by civil war and hating each other. Within eighty years of the death of Constantine, Rome fell, and the great Roman Empire was no more.

THE MYSTERY OF THE HOLY TRINITY APPREHENDED

THE APOSTLES seem to have experienced no intellectual difficulty in regard to the Trinity in the Godhead. I suppose this is to be accounted for by the fact that difficulties in logic do not trouble us at all where facts of experience are in question. Thus we are often ludicrously at fault in attempting to give a logical account of quite familiar experiences; for example, of the inner relations of those three strangely independent elements of our spiritual being, will and reason and feeling, or of the relation of mind and body. But our inability to explain facts logically goes no way at all to alter our sense of their reality. Now the apostles lived in a vivid sense of experienced intercourse, first with the Son, then with the Father through the Son, later with the Holy Ghost, and with the Father and the Son through the Holy Ghost. This vivid experience, outward and inward, made logical formulas unnecessary. When the formula of the Trinity—three persons in one substance—was developed in the Church later on, through the cross-questioning of heresies, it was with many apologies for the inadequacy of human language, and with a deep sense of the inscrutableness of God. The formula was simply intended to express and guard the realities disclosed in the Person of Jesus Christ, and great stress was laid on the Divine Unity.—*C. Gore.*

THE BIBLE writes hope over the darkest fields of life. Man needs hope above all things; and the Bible is the charter of hope, the message of the God of revelation, Who alone is *the God of hope.*—*Bishop Wescott.*

The Foremost Man

By Louis Tucker

PERSONS: Caius Julius Caesar; Manlius, a slave; servants; soldiers; senators; a town clerk; a judge.

ACT I. SCENE I

Outside a town in Gaul.

Enter Caius Julius Caesar, on horseback, followed by his staff.

CAESAR: Which is the road to Arles? Here, boy. (*Manlius comes up.*) I must be in Arles within the hour. Which is the shortest road?

MANLIUS: Over the crest of that ridge, sir. It will take you there in half an hour—but the path is bad.

CAESAR: Can horses pass?

MANLIUS: Yes, sir—at a walk.

CAESAR: You have a clear head and a level eye. Do you know me?

MANLIUS: Caius Julius Caesar, the foremost man in Gaul.

CAESAR: Good. Dine with me to-night at Arles.

MANLIUS: Sir, I am a slave.

CAESAR: I know it. Put him on a led horse, and see to it, Chamberlain. Farewell—till to-night.

ACT I. SCENE 2. *The banquet hall at Arles.*

The banquet is almost over. At the upper end of the table are Roman Senators, Gaulish Kings, and German and Asiatic Ambassadors; below them, a mixed company. At the lower end, reclines Manlius, in the dress of a free man. Those near have drawn away from him. Caius Publius Curio, a Roman Senator, rises, very angry.

CURIO: Caius Julius Caesar, Proconsul!

CAESAR: Say on.

CURIO: What the Ambassadors of Asiatic kings wish rests with themselves. What the free German envoys think, let them say. What the kings of Gaul do concerning the insult you have put upon them, they may decide. But when you trick the Senators of Rome into dining with a slave, you do not well.

CAESAR: What slave?

CURIO (*Indicating Manlius*): This.

CAESAR: Manlius, rise. Are you a slave?

MANLIUS: I am.

CAESAR: Then why here in the dress of a free man?

MANLIUS: Your chamberlain said it was your order.

CAESAR: Where is my chamberlain?

CHAMBERLAIN (*Stepping forward*): Here.

CAESAR: Did you carry out my usual orders concerning men who dine with me?

CHAMBERLAIN: I did.

CAESAR: Repeat them, that this company may hear.

CHAMBERLAIN: Your orders are that when you ask any man to dine with you, I am to find out his condition instantly and, if he be a slave, to purchase his freedom at any price. (*Pointing to Manlius.*) He does not know it, but that man is free because he has supped with Caesar.

INTERLUDE

AUTHOR: The foremost man in all the Roman world was Caius Julius Caesar. The foremost Man in all the universe is Jesus Christ. No slave could dine with Caesar, for he freed him. Lift up your hearts to see no sinner can sup with Jesus, for He pardons him.

AUDIENCE: Yes, but we sin again.

ACT II. *Time: Ten years later. Scene: Market-place of a Roman town.*

JUDGE: Is the sum total of fines against Manlius more than he can pay?

TOWN CLERK: Yes, your Honor. The bond written in ordinances against him exceeds his little property.

JUDGE: Let him be sold as a slave then and payment made. Manlius, have you anything to plead?

MANLIUS: Sir, I was a slave and Caesar freed me, asking me to dine with him. I then enlisted in his legions: later, I was captured by Pompey. Most of the legionaries of Caesar died rather than serve against him. I, to my shame, saved my life by taking Pompey's gold and fighting against Caesar. It is therefore just that I should end as I began—a slave. Yet your fines for broken ordinances should have been told me as assessed. Then I would have paid them and broken no more.

JUDGE: For that very reason, we held them against you. We like not you old soldiers ruffling through our streets. We make an end to-day because Caius Julius Caesar, Imperator, passes through our city. Take him and sell him.

TOWN CLERK: Put him up on the block there. What am I offered for the old renegade—one of Pompey's men. Ten sestertia—twenty—thirty—forty—forty-five. Make it fifty. Going for fifty sestertia: going, going—

A LICTOR (*Entering the market place*): Clear the way for the Imperator.

MANLIUS: Ho, Caius Julius Caesar, Imperator! Save an honest enemy.

CAESAR: Who calls?

MANLIUS: Manlius, once a decurion of the tenth legion.

CAESAR: So? And then one of Pompey's men, if I remember. Are you worthy of my help, Manlius?

MANLIUS: Alas, sir, no.

CAESAR: Very well. Come, friend, and sup with me to-night.

TOWN CLERK: Sir, it cannot be that this court discharge a debtor.

CAESAR: True. Therefore, as for his debts, charge them to me.

THE CONTRAST of conditions, of our accepted and settled religion with those days when it was breaking for the first time upon mankind, sometimes confuses us. Those, we imagine, were the times of sowing, of driving the plough into the fallows and the waste; now are the easier times of reaping. Those were the times of attack and war, these of ordering our conquest in place. Do not let us be led away by appearances. The times of peace,

the times of reaping, are yet a long way off * * * Ah! the warfare is not over, in its terrible and increasing vicissitudes. The successes of to-day are reversed to-morrow: the ground gained by one man is lost by another; while behind the line of immediate struggle still lies the vast, thick, and unshaken mass of human darkness, human barbarism, human selfishness, human degradation.—R. W. Church.

Church Calendar

SEPTEMBER

1. Thursday.
4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew.
- 21, 23, 24. Ember Days.
25. Eighteenth Sunday after Trinity.
29. Thursday. St. Michael and All Angels.
30. Friday.

Kalendar of Coming Events

- Sept. 22—Consecration Bishop-elect of Erie, Grace Church, Buffalo, N. Y.
 " 27—Synod, Fifth Province, Milwaukee, Wis.
 " —Synod, Sixth Province, Denver, Colo.
 Oct. 25—Synod, Fourth Province, Savannah, Ga.

Personal Mention

THE Rev. JAMES H. BISHOP, formerly rector of St. Paul's Church, Dowagiac, Michigan, assumed the rectorship of St. Luke's Church, Kalamazoo, Michigan, on September 1st. Mr. Bishop was formerly a curate at St. Luke's under the Rev. Dr. Ivins, now Dean of Nashotah House.

THE Rev. R. J. CAMPBELL, rector of Grace Church, Cedar Rapids, Iowa, has returned from a two-months' tour of Europe.

THE Rev. M. COLGATE DAUGHTREY, rector of Grace Church, Newport News, Va., may be addressed at The Stratford Apartment, Newport News, Va.

THE Rev. NORVIN C. DUNCAN, for two and a half years Archdeacon of Raleigh, has resigned to accept a call to Grace Church, Morgantown, district of Asheville, taking charge early in September.

THE Rev. ROY R. FAIRCHILD, rector of St. Mary's, Nebraska City, Nebraska, has accepted a call to St. Paul's Church, Dowagiac, Michigan.

THE Rev. GOODRICH R. FENNER has resigned the rectorate of St. Philip's Church, Uvalde, Texas, to accept the chaplaincy of the West Texas Military Academy, San Antonio.

THE Rev. H. B. Gwyn may be addressed temporarily at the Wadsworth House, South Duxbury, Mass.

THE Rev. J. L. HATFIELD, retiring curate at the Memorial Church of the Holy Cross, Utica, was given a goodly check at a farewell reception.

THE Rev. C. A. G. HEILIGSTEDT, formerly rector of Grace Church, Ottawa, Kansas, has assumed the rectorship of St. John's parish, Parsons.

THE Rev. DENZEL C. LEES, assistant at St. Mark's Church, Seattle, Wash., has taken charge of St. Luke's Church, Ballard, Seattle, and may be addressed at 700 N. Sixty-third street.

THE Rev. ROLAND O. MACKINTOSH becomes rector of St. Philip's Church, Uvalde, Texas.

THE Rev. ROLLIN D. MALANY, called to become vicar of All Saints' Chapel and director of Religious Education in Christ Church, Fitchburg, Mass., may be addressed at Fitchburg after October 1st.

THE Rev. EDMUND S. MIDDLETON, D. D., will be in charge of All Saints' Church, Syracuse, N. Y., during September. He may be addressed at 501 Irving avenue, Syracuse, N. Y.

THE Rev. P. PARKER PHILLIPS, D. D., has moved from Alexandria, Va., to 2131 Florida avenue N. W., Washington, D. C.

THE Rev. LEE L. ROSE, after a year in North Carolina, returns to Central New York to assume charge of parishes in Elmira Heights and Horseheads.

MR. ELLIS N. TUCKER, son of the Bishop of Southern Virginia, sailed from Vancouver on August 18th to teach mathematics at St. John's University, Shanghai.

THE Rev. E. E. WILLIAMS of Watertown, Wis., has accepted the rectorship of St. Luke's parish, Whitewater.

BORN

FARRAR.—On Sept. 3, 1921, at Nashville, Tenn., a son to ROBERT LYNN and LILLIAS (MOREHOUSE) FARRAR.

DIED

DUER.—Entered into rest, August 9th, at Baltimore, Maryland, EDITH DUER, daughter of the late John Duer and Henrietta Dorsey Adgate, his wife.

"Enter thou into the joy of thy Lord."

WILKES.—At Wellesley Hills, Mass., on August 17th, in her 93rd year, MISS JANE WILKES, daughter of the late Admiral Charles Wilkes, U. S. N., of Washington, D. C. Funeral from St. John's Church, Washington, on August 20th. Interment at Arlington national cemetery.

"Her record of devotion to the Church and the Woman's Auxiliary will be a monument more enduring than brass."

MAKE KNOWN YOUR WANTS

THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements, replies to go direct to advertiser, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word; including name and numbers, initials, address, all of which are counted as words.

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.

In discontinuing, changing, or renewing advertising in the classified section, always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

MISCELLANEOUS

WANTED, BY A NEW ENGLAND BISHOP, a young man, not under eighteen, desiring to prepare for College or read for Orders. Must be able to drive an auto and accustomed to the Boy Scout Work. Full particulars by addressing F. M. T.-420, LIVING CHURCH, Milwaukee, Wis.

A TEACHER FOR BOYS IN CHURCH INSTITUTION in the country. Some experience necessary. Apply TEACHER-380, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

SIXTEEN YEARS AGO THIS FALL THE Rev. Charles F. Carson announced in a correspondence page of THE LIVING CHURCH that he had discovered the basis in psychological law for the statement of religion as an exact science. The immediate consequence to him was somewhat disagreeable, and since then he has had much time for thought but little opportunity for writing. Now, however, as the result of sixteen more years of hard and conscientious thinking, he is prepared to speak coherently and to present a coherent system, and craves the privilege of doing so. He has outlined a series of ten sermons and addresses (in which the psychological and theological are carefully distinguished), and desires to offer himself as a parochial missionary, presenting in these addresses based upon psychological law the basis for Chris-

tian unity. The programme is as follows: 1, What Scientific Method Can Do for the Advancement of Religion; 2, Hope; 3, Love; 4, Faith; 5, The Psychological Cross (black-board lecture and demonstration); 6, Memory; 7, Logic; 8, The Sacrament of Marriage—and Divorce; 9, The Sacrament of Money, and the Fallacy of Capitalism; 10, Baptism and the Holy Communion. Terms: Expenses and \$100 and a final offering; the course to be delivered on two Sundays and the intervening days. The offering is added as a test of the effectiveness of the presentation. Address CHARLES F. CARSON, West Allis, Wis.

PRIEST, CATHOLIC, CELIBATE, College and seminary graduate, thoroughly-experienced and with highest recommendations, available September 10th. Address E-418, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, THOROUGH CHURCHMAN, Experienced and reliable, desires Eastern parish with good stipend and opportunity. Address C. M. 412, care LIVING CHURCH, Milwaukee, Wis.

ELDERLY PRIEST DESIRES SMALL Catholic parish or mission. Atlantic seaboard. Salary secondary consideration. Address KEELE, K-392, care LIVING CHURCH, Milwaukee, Wis.

PREACHER FOR YOUR PREACHING mission. Send for booklet. Rev. J. ATWOOD STANSFELD, 281 Fourth avenue, New York.

MISCELLANEOUS

ORGANIST-CHOIRMASTER, CHURCHMAN, wishes immediate appointment; thoroughly qualified trainer, boy or mixed choir; good organ essential to salary. First rate testimonials. Address M-421, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, RECITAL-ist, Churchman; desires appointment in New York City or vicinity; available after September 1st. Address Box 410, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER OF LARGE country parish seeks position in or near city. Mixed choir preferred; excellent references. Address H. M. Box 417, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE NURSE OPEN TO ENGAGE-ment; twelve years' experience. Churchman. No objection to traveling. References exchanged. C. W. MOFFERT, Huntington Hospital, Huntington, Long Island, N. Y.

DEACONESS, EXPERIENCED, CHURCH School, organizations, and educational work, desires engagement. Best recommendations. Address D-401, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS. REGRET INVARIABLY follows choice of a cheaper organ. Contracts that at first look inviting because of lower cost turn out to be more expensive in upkeep and never perfectly satisfying in tone. The chorus of approval from the thousand Austin organ owners, continues, as always, unanimous. AUSTIN ORGAN Co., Hartford, Conn.

CHURCH EMBROIDERIES, ALTAR Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

TYPEWRITER REQUESTED. A TYPE-writer, preferably a small one, would be a great assistance to Sister Sybelle in her work among the women of Joliet Penitentiary. SISTER SYBELLE LUCILLE, S. C., 105 Bartleson street, Joliet, Illinois.

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

ALTAR AND PROCESSIONAL CROSSES. A Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, 20 to 40 per cent less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, N. Y.

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

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

PRIEST HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

OXFORD extra light weight Cassock and Surplice for traveling; one quarter usual weight. Set of Vestments, from five Guineas. SUITS, HOODS, GOWNS, etc. Write for full particulars and self-measurement forms. MOWBRAY'S, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England, and at Oxford.

ROOMS TO RENT—CHICAGO

PLEASANT ROOMS WITH PRIVILEGE OF preparing meals if desired. All conveniences. Near car lines. References: The Clergy of Grace Church. Miss BYRNE, 4402 Prairie Avenue, Chicago.

FOR SALE—CONNECTICUT

FOR SALE—IN THE FOOT-HILLS OF the Berkshires, Litchfield County, Connecticut, a country place of about 8 acres, with Colonial house, stable, etc., ice-house, two-car garage, flower and vegetable gardens, individual water supply and sewage-disposal system, admirable Church and school advantages and golf. Price \$50,000. For further information address A. B. C.-419, care LIVING CHURCH, Milwaukee, Wis.

BOARDING—ATLANTIC CITY

SOUTHLAND.—PRIVATE COTTAGE delightfully located within two minutes' walk of the Beach and Hotel Traymore. Bright rooms. Table unique. Managed by Southern Churchwoman, 133 South Illinois Avenue, Atlantic City.

THE AIMAN, 109 S. CALIFORNIA AVENUE, Chelsea, Atlantic City. Attractive beach-front cottage. Ideal location, large ocean view rooms, excellent accommodations, select guests.

HOSPITAL—NEW JERSEY

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey; under the care of Sisters of St. John Baptist. Open from May 15th to Oct. 1st. For women under 60 recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

GREER HOUSE: STUDENTS (GIRLS) can obtain board and lodging from eleven to seventeen dollars weekly. Apply to SOCIAL DIRECTOR, Greer House, 123 East Twenty-eighth street, New York City.

HOME FOR CHILDREN—NEW YORK

THE HOUSE OF THE ANNUNCIATION 3740 Broadway, corner of 155th street, New York, receives crippled, incurable, and unfortunate children, between the ages of 4 and 16 years, and is under the care of the Sisters of the Annunciation, who have a

regular school for them, and they are also taught needlework. They are taken to the Summer Branch House, at Wilton, Conn., for several months each year. The corporate title is "SISTERS OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY."

MISCELLANEOUS

STEAMSHIP TICKETS TO EUROPE AND all parts of the World. Tours and Cruises. EDGAR C. THOMPSON, Alpena, Michigan.

RETREATS

CHICAGO.—A retreat for priests of the diocese of Chicago and other clergy who may wish to attend will be held at St. Alban's School, Sycamore, Illinois. The retreat will begin on Monday evening, September 12th, and will close on Friday morning, September 16th, after the early celebration. Charge of \$2.00 a day. Address the Head Master for a reservation.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

IS IT WORTH WHILE?

Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

Continuation of the four existing camps and the addition of others will be possible if members of the Church will give the use of tracts of land for sites next season.

Interested persons will be furnished with detailed information upon application to The Brotherhood of St. Andrew, 202 S. 19th Street, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral.)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
THE REV. NATHAN A. SEAGLE, D. D., rector.
Sunday Services: 8, 11 A. M.

ST. LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector.
HEALING SERVICES, Thursdays 10.30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
REV. NORMAN HUTTON, S.T.D., rector
REV. ROBERT B. KIMBER, B. D., associate rector
Sunday Services: 8 and 11 A. M.

CATHEDRAL SS. PETER AND PAUL CHICAGO

Washington Blvd. and Peoria St.
(Five minutes from the Loop via Madison St. cars.)
Sunday, Holy Communion 7:30, and 11:00

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 9:00 A. M., 5:30 P. M.

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.

Saint Charles avenue and Sixth street
RT. REV. DAVIS SESSUMS, D. D., Bishop,
REV. J. DIRICKSON CUMMINS, Rector
Sundays: 7:30, 11:00, and 5:00.

ST. ANDREW'S MEMORIAL CHURCH, DENVER

2015 Glenarm Place
Priests of the Associate Mission. Sunday, 8 11, 8 P. M. service.
Daily Mass, 7:30, Monday 10 A. M.

BOOKS RECEIVED

BARSE & HOPKINS, New York City.
Little Friends in Feathers. By Inez N. McFee. With illustrations in color and half tone. \$2.50 net.

COLUMBIA UNIVERSITY PRESS, New York City.

LONGMANS, GREEN & CO., New York City, Selling Agents.

The Free Negro in Maryland, 1634-1860. By Dr. James M. Wright.

Opening a Way to the Pacific. By James Christie Bell.

DEPARTMENT OF MISSIONS AND CHURCH EXTENSION, 281 Fourth Avenue, New York City.

Foreigners or Friends. A Handbook. The Churchman's Approach to the Foreign-born and Their Children. By Thomas Burgess, Secretary Foreign-born Americans Division, Department of Missions and Church Extension of the Episcopal Church; Charles Kendall Gilbert, Executive Secretary, Social Service Commission of the Diocese of New York; Charles Thorley Bridgeman, Assistant Secretary, Foreign-born Americans Division.

HOUGHTON MIFFLIN CO., Boston, Mass.

Psychology of Social Reconstruction. By G. T. W. Patrick.

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

MACMILLAN CO., New York City, American Agents.

Principles of Church Organization. With Special Reference to the Church of England in Australia. Being the Moorhouse Lectures, 1920. By Philip A. Micklem. M.A., Rector of St. James', Sydney. With Frontispiece.

CHURCHMEN'S ALLIANCE, 126 Claremont Avenue, New York City.

The Catholic Faith and the Religious Situation. The Transfiguration Lectures for 1921. By the Bishop of Long Island and Rev. Drs. Jenks Blunt, Waterman, Stewart, and Penfold. 35 cents net; 3 copies for \$1.00.

PAMPHLETS

GLAD TIDINGS PUBLISHING CO., 202 S. Clark St., Chicago, Ill.

Five Reasons Why Methodists Don't Dance. By Rev. Franklin F. Lewis, A. M. (Harvard), S. T. B. (Boston). With an Introduction by Rev. John Roach Straton, D. D., Pastor of Calvary Baptist Church, New York City. Net. 35c, postage additional.

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

MACMILLAN CO., New York City, American Agents.

A Chaplet of Prayer. Junior Branch. Sanctioned by the Bishops of London and Oxford.

Divine Healing. By Herbert Pakenham-Walsh, D. D., Bishop of Assam.

Canticles. Pointed in Accordance with the Natural Speech-rhythms. For Ordinary Use with Anglican Chants.

SOCIETA PER LA PROMOZIONE DELLA DOTTRINA CRISTIANA, London, England.

MACMILLAN CO., New York City, American Agents.

Un Appello a Tutto Il Popolo Cristiano. Emanato dai Vescovi Della Comunione Anglicana Aduinati Alla Sesta Conferenza di Lambeth, 1920. Con la Lettera Enciclica dai Vescovi.

BULLETINS

CARNEGIE FOUNDATION FOR THE ADVANCEMENT OF TEACHING, New York City.

Training for the Public Profession of the Law. Historical Development and Principal Contemporary Problems of Legal Education in the United States with some Account of Conditions in England and Canada. By Alfred Zantinger Reed. Bulletin No. 15.

CAMBRIDGE MODERN CHURCHMEN AGREE IN BUT ONE CONCLUSION

That the Old Orthodoxy Is Now in Ruins—New Archbishop of Melbourne—Approaching Church Congress Exhibition—Excavations

The Living Church News Bureau / London, August 19, 1921

ANY detailed comments upon the proceedings of last week's Conference of Modern Churchmen at Cambridge would be out of place until a more authentic report than is contained in the accounts in the secular newspapers is forthcoming. But one remark may safely be made, and that is that there was evidently no great measure of unanimity. "Some cried one thing, and some another; for the assembly was confused; and the most part knew not wherefore they were come together". For instance, it was urged on the one hand that for our confession of faith we should go back to the Apostles, on the other hand that we should go forward into the unknown; that we needed a new creed; that it was undesirable that a new creed should be compiled; that several new creeds might be produced of a provisional nature only; lastly, the most brilliant suggestion of all, that every priest should produce his own creed, which his congregation should recite with him; and it was anticipated that one creed would emerge as the winner of this creed-making competition! The following is a new creed suggested by Dr. Douglas White at the close of a paper he read to the Conference:

"I believe in God the Father of all, and in Jesus Christ Revealer of God, and Saviour of Man; and in the Spirit of Holiness which is the Spirit of God and of Jesus; by which Spirit man is made Divine: I acknowledge the Communion of All Faithful People in Beauty, Goodness, and Truth; and I believe in the Forgiveness of Sins, the Glory of Righteousness, the Victory of Love, and the Life Eternal." On one point, it is true, an agreement was reached—and that was that "the old orthodoxy is now in ruins".

The Dean of Carlisle created some sensation, not to say uneasiness, by his remarks on the divinity of our Lord. He is reported to have said that: "Every soul is an incarnation of God, and in no other sense did our Lord claim divinity. God, who reveals Himself in all great teachers, did so in one man signally and uniquely."

It must be added, however, that Dean

Rashdall has since written to the Church papers to say that he has not been accurately reported. He says that although the passage from his paper in which he asserted the real humanity of our Lord was picked out, no mention was made of that portion in which he spoke no less strongly of our Lord's divinity. His paper, he claims, was an assertion of the Catholic doctrine that our Lord is God and Man, and that "there is nothing in it which is not compatible with a full acceptance of the Catholic doctrine of the divinity of Christ as defined by the Creeds and the Councils.

But doubtless more will be heard of this, and I will return to the subject later.

THE ARCHBISHOPRIC OF MELBOURNE

The Rev. H. C. Lees, vicar of St. Mary's, Swansea, has been offered and has accepted the vacant Archbishopric of Melbourne, Australia.

Mr. Lees, who is about fifty years of age, was formerly a classical scholar of St. John's College, Cambridge, where he took his degree with a second in theology in 1892. Ordained in the following year, he was for two years curate of St. Mary's, Reading, chaplain at Turin from 1895 to 1897, curate at Childwall, Lancs, from 1897 to 1900, and vicar of St. John's, Kenilworth, until 1907. In that year he was appointed vicar of Christ Church, Beckenham, Kent, and worked there for twelve years, being preferred to the vicarage of Swansea in 1919. In August 1919, he was unanimously elected Bishop of Bendigo, but he then decided that the urgency of the industrial situation and of the affairs of the Church in Wales, together with his very recent institution to Swansea, required that he should remain where he was, and he refused the bishopric. Mr. Lees is an Evangelical of the Keswick school, and is a good preacher and speaker. He is the author of a number of devotional books and a frequent contributor to religious magazines. The Archbishop-designate, as at present arranged, will leave for his new appointment at the beginning of December.

APPROACHING CHURCH CONGRESS EXHIBITION

The Church Congress Exhibition at Birmingham promises this year to be of unusual interest. Already exhibits have been secured for which an insurance of £50,000 has been effected, and there is a large number of stallholders in the section dealing with Church institutions and organizations.

One of the most interesting exhibits has been lent by St. Edmund's Church, Salisbury. It is a pre-Reformation paten in silver-gilt, six inches in diameter. The hall-mark is for 1553. Engraved around the rim in large black letters is the legend, "*Benedicamus patrem et filium cum sancto*". In the center is the vernicle, or head of our Lord, with a circular medallion surrounded by rays. The chalices of Highworth (1534), Sturminster Marshall (1536), and this paten are among the latest pieces of pre-Reformation plate now existing.

From West Pennard, Glastonbury, there has been sent a chalice of silver-gilt and a small tankard of great beauty and much interest. This is domestic plate of the seventeenth century. The bowl of the cup is V-shaped, and divided by pillars into five recessed panels, with arched heads. The stem is of the baluster pattern. The circular foot is elaborately ornamented with ribs alternately raised and depressed, and round the outer edge is a band of egg-and-dart ornament. The cup is inscribed: "The gift of Westley, Esq., to the church of West Pennard, 1719". The tankard is of the ordinary pattern, but the drum is covered with *repousse* floral designs on a granulated ground. A band of egg-and-dart ornament encircles the foot. The thumb-piece represents a cherub's head. On the drum, in a shield, is the inscription: "The gift of William Westley, Esq., to the Church of West Pennard, 1719."

From the church at Tong, Stafford, there has been sent a silver-gilt chalice very richly chased. It is eleven inches high. The crystal is slightly cracked. The cup was given to Tong Church by Lady Harries about the year 1630. The history and former use of the chalice are unknown. It shows no signs of having been originally intended for church use, and opinion is divided as to its purpose, some claiming that it was originally a salt-cellar. It is said to be German work of the time of Henry VIII. Holbein's name has been connected with it.

EXCAVATIONS AT GLASTONBURY ABBEY

It is reported in the *Times* that the excavations at Glastonbury Abbey have been resumed since the beginning of July by the Somersetshire Archaeological and Natural History Society. The work at the Loretto Chapel is nearly completed, and more of the pavement of the northern transept has been found. An excavation to the north of the existing lady chapel has been begun, and the base of the pillar, which according to Spelman, in the first volume of his *Concilia*, marks the position of the Church of Joseph of Arimathea, has been discovered. The reference in this report to "the existing lady chapel" is somewhat puzzling, for, as far as is known, there is nothing at Glastonbury answering to that description.

YORK'S ARCHBISHOP HAS VISITED EVERY BENEFICE

The Archbishop of York has just completed a notable task. "Since April," he says, "in addition to all other duties diocesan, provincial, and central, and to all the daily burdens of administration, I have visited and held public services in seventy-four churches. It is a great relief to my pastoral conscience, often sorely troubled, to know that now there is not one of the five hundred benefices of the diocese which I have not visited at least once, and where I have not prayed for, spoken, and given my blessing to the parish priest and his people in the parish church. It has certainly been a great labor. If ten years ago I could have foreseen the great disturbance of the war and all the difficulties involved, I doubt whether I should have had the courage to begin it". GEORGE PARSONS.

CANADIAN CHURCH WORK AMONG IMMIGRANT ENGLISH CHURCHMEN

Reaches Large Proportions—Plans for a School of Missions—Church Extension in Toronto

The Living Church News Bureau }
September 5, 1921 }

THE Canadian Church has recently had two interesting visitors from the Mother Church, both of them interested in the problem of emigration from England to Canada: The Rev. E. H. Ellwell, senior emigration chaplain at the port of Liverpool for the Society for Promoting Christian Knowledge, and the Rev. Canon Pughe, honorary director of emigration for the Church Army, whose headquarters are in Waterloo place, London.

The Council for Social Service of the Church of England in Canada is now actively co-operating with the two societies named. The S. P. C. K. provides chaplains at the port of Liverpool, and voyage chaplains on the larger ships, while the Council for Social Service has a chaplain and deaconess at the port of entry in Canada, and seeks to look after the newcomer by its department of welcome and welfare. The Church Army is interested in advising and aiding the emigrant leaving English shores, and has this year sent out several conducted parties, while the Council for Social Service seeks to aid and advise the emigrant on his arrival in Canada. Last year the names of over 35,000 Anglicans who came to make their homes in this country were distributed among the parochial clergy. The Council has been able to arrange for placing a number of young Churchmen from England with Anglican farmers, recommended by the parochial clergy.

SCHOOL OF MISSIONS

Arrangements are being made to establish in Canada a school of missions similar to that at Hartford, Conn., the idea being that much of the language study now carried on in the mission field may be done at home, with a thorough training in the principles of missionary work.

CHURCH EXTENSION IN TORONTO

With the rapid growth of Toronto there has come a great need for Church extension, and the call is being splendidly met.

In the far west end at Long Branch, St. Agnes' Church is being built by members of the congregation in their spare time, the only expenditures being for site and material. The land cost \$3,000, the material will cost about \$8,000, and it is expected that the church will be ready for occupancy by Thanksgiving Day. St. Agnes' mission is in charge of the Rev. A. S. Madill, rector of New Toronto.

In North Toronto beyond the parish of Christ Church, Deer Park, a fine work has been started by the Rev. Canon C. W. Hedley, who served as chaplain overseas and is still on the chaplains' staff of the military hospitals in the Toronto area. The congregation of the infant Church of the Transfiguration at present worships in a large military tent, but work is being promoted on the basement of the church. The site is appropriate to the name. It was reserved for the purpose on the sale of the North Toronto globe in 1912, and is a hill-top commanding a wonderful view, being the highest point within miles. Plans for the church and a parish hall have been prepared and a local canvass for funds is

being inaugurated. The opening service in the tent was held by Canon Hedley, who served for six years as army chaplain in France and Canada. To veterans present the service was reminiscent of France. The marquee was furnished with backless army benches, and the union jack which floated over the tent once covered a stone altar in a cave fifty feet underground in the Vimy trenches, while the St. George's flag on the altar served a similar purpose at Ypres. The little altar cross was made by pioneers of the Fifty-eighth in the field in 1916, and

the vases were "archie" shell cases. A Sunday school and a troop of Boy Scouts are flourishing apace.

MISCELLANEOUS ITEMS OF CHURCH NEWS

The August bulletin of the Council for Social Service deals with Work and Wages.

The cornerstone of the new Christ Church, Woodbridge, Ontario, built to replace the old church destroyed by fire, was laid on August 22nd by the Rev. Canon Gould, General Secretary of the Missionary Society of the Church in Canada.

The Rev. A. H. Packer has been appointed by the Primate to the principalship of the Indian school at South Peguis.

The Bishop of Huron preached at the reopening of Christ Church, London, Ontario, which has been redecorated.

NEW YORK NEWS NOTE

The Living Church News Bureau, }
New York, Sept. 5, 1921. }

THE new vicarage purchased by St. Thomas' Church, now occupied by the vicar, the Rev. John S. Haight, is on one of the busiest thoroughfares connecting Manhattan with Long Island, at 234 East 60th street.

The new vicarage on the east side of the chapel with the large and attractive chapel itself, the Deaconess's House on the west side thereof, the buildings on 59th street, St. Thomas' House, where the offices are, and the Halsey Day Nursery make an ex-

cellent equipment for a work greatly needed.

The Chapel has a continually growing membership (last report mentioned 1,000 communicants), an energetic Sunday school, and many other activities, all united in a "League" of Organizations". The Chapel also has at East Marion on Long Island (near Greenport) a well-equipped summer home, where hundreds escape the scorching heat of summer, under a matron and her staff, under the careful supervision of the vicar.

THE BOSTON NEWS LETTER

The Living Church News Bureau }
Boston, September 5, 1921 }

OCTOBER CONFERENCES

EDUCATIONAL conferences on the world-wide work of the Church are being planned for the diocese in October. Writing to the clergy relative to the general plan, Bishop Lawrence said:

"At the request of the diocesan committee of the Church's Call the Rev. Dr. Milton, Executive Secretary of the Nationwide Campaign, and Mr. Lewis B. Franklin, Treasurer of the Presiding Bishop and Council, have arranged to pass fifteen days in the diocese beginning Sunday, October 16th, holding conferences at several central points, giving instruction upon the Church's work and answering questions. Clergymen, laymen, and women who are willing to go back to their own or other parishes and instruct others will be given the opportunity for intensive study. Thus large groups of people in the several parts of the diocese will be made more

intelligent and interested in the Church's principles, work, and methods; and they cannot but kindle a deeper interest and create a finer spirit throughout the whole diocese.

"On November 6th the Church celebrates its Missionary Centennial. We will prepare to take part in that.

"All Christian people will anticipate the International Conference in Washington on Armistice Day with prayer and sympathetic hope."

MARBLEHEAD RECEIVES PORTRAIT OF CHAPLAIN ROLLINS

A full-sized portrait of the Rev. Lyman Rollins, former chaplain of the 101st infantry, completed and presented to the town of Marblehead by Orlando Roulard, portrait painter of New York City who is spending the summer at Marblehead, was hung in the reading room at Abbott Hall, Marblehead, on Saturday. Mr. Rollins is rector of St. Michael's Church.

RALPH M. HARPER.

MISSIONARY CONFERENCES IN PENNSYLVANIA DURING OCTOBER

Will Begin with Diocesan Institute for Leaders—A Missionary from China—Twenty-five Years at St. Clement's

The Living Church News Bureau }
Philadelphia, September 5, 1921 }

PLANS for an October missionary conference in every parish and mission in the diocese have been completed as the result of steps taken by Bishop Rhinelander.

In midsummer the Bishop called upon the clergy to co-operate. Since that time

responses to the call give evidence that the success of the conferences is assured, and that they will lead to a largely increased interest.

During the first week in October there will be a diocesan institute for the preparation of leaders who will later conduct the parish and mission gatherings. This group of diocesan leaders will be composed of upwards of fifty clergymen and prominent laymen.

It has been suggested that the conference in each parish meet in the late afternoon and evenings of three consecutive days. In the rural districts it has been

suggested that a single one-day conference on a Sunday, with sessions morning, afternoon, and evening, might be preferable. In preparation for the diocesan institute and the parochial conferences missionary sermons are being preached in all the parishes and missions during the current month, emphasizing the essential principles of missions and telling the people of the October conferences.

A MISSIONARY FROM CHINA

The Rev. A. S. Kean, on furlough from the China mission field at Wuchang, occupied the pulpit of the Chapel of the Mediator in West Philadelphia, a week ago last night, with mission work in the Wuchang field as his topic. As evidence of an increasing interest in missions it was noticeable the congregation was usually large for the mid-August season. The preacher gave a straight-forward talk on the big missionary work under way in China and appealed for more workers.

A QUARTER CENTENNIAL

Twenty-five years a priest in the one parish is the record of the Rev. Charles Carroll Quin of St. Clement's Church. Plans were under way to make the anniversary notable by a public testimonial to his loyalty and devotion, when he got wind of the matter and persuaded his devoted people to forego all parade and display.

Mr. Quin is curate to the Rev. Franklin Joiner, rector at St. Clement's. He was born in New York on March 10, 1856; ordained deacon in 1883, and priest in 1887. He served as an assistant at St. Peter's Church, Charlotte, N. C., and as rector of Calvary Church, Wadesboro, N. C., from 1883 to 1895, acting as chaplain to the late Bishop Lyman much of that time. On July 2, 1896, he celebrated his first Eucharist as Curate at St. Clement's and has uninterruptedly served there ever since.

SAMUEL H. WARNOCK.

University of Illinois, says: The number of our students fluctuates during the year. It is safe to say that we have had during the past year 305 students, 94 of them being girls. In the faculty group we had 198 persons. During the summer the students have been getting some money for the building fund for the chapel. Full returns will be in by September 11th. The building fund now amounts to approximately \$12,000. Chicago has rather a large delegation of Church students at Illinois, many of whom are active in forwarding the religious work there, and in creating interest in building the chapel.

H. B. GWYN.

MASSACHUSETTS REJECTS DR. SHIPMAN

THE MASSACHUSETTS standing committee has voted not to confirm the election of Dr. Shipman.

NEW ARCHDEACON OF ALASKA

THE BISHOP OF ALASKA has appointed the Rev. Frederick B. Drane Archdeacon of the Yukon as successor to the late Archdeacon Stuck. Mr. Drane having served six continuous years in Alaska, is now leaving, on furlough for one year, for his home in North Carolina.

AT THE UNIVERSITY OF NORTH CAROLINA

THE LAST convention of the diocese of North Carolina endorsed the building plans of the Chapel of the Cross at Chapel Hill (Rev. Alfred S. Lawrence, rector), and appointed a diocesan committee to assist in raising funds for the needed enlargement.

The chapel is the parish church at the University of North Carolina. The little town of Chapel Hill is purely a university town, so the congregation consists almost entirely of students and faculty. The congregation was organized in 1842 by William Mercer Green, professor in the University and later Bishop of Mississippi. The present beautiful church was completed in 1848 and has remained unchanged, except for the addition of a small chancel in 1891. The university began to grow about ten years ago, and the vestry and rector, the Rev. Dr. Homer W. Starr, realized that enlargement would be needed. The pressing need was for a parish house. But it was thought wise to plan ahead. So Mr. Hobart B. Upjohn, the well known ecclesiastical architect, drew plans for a complete church plant, using the old church as a foundation, and making no material change in the original building, probably the best piece of architecture in Chapel Hill. This plan was adopted, and in 1914-15 the first part of the enlargement was built—the Battle Memorial parish house.

During the last four years the University has made a phenomenal growth, and at present the State is spending nearly a million and a half dollars on new dormitories and other buildings. Already the church building has become quite inadequate. The congregation is uncomfortably crowded almost every Sunday. So the time has come to complete the full plant, providing for enlargement of the church to double its seating capacity, and also for addition of a large auditorium and Sunday school rooms to the present parish house.

The Church has no more important work than that at the various institutions of learning throughout the country. Every parish that ministers to college students ought to be fully equipped. The sum needed at Chapel Hill is \$70,000.

YEAR'S WORK OF CHICAGO TRAVELERS' AID SOCIETY

Is of Large Apparent Value—Bishop Griswold to Conduct Spiritual Retreat—The Church at Antioch—At the University of Illinois

The Living Church News Bureau }
Chicago, September 5, 1921 }

THE Travelers' Aid Society of Chicago and Cook county is one of the most valuable of our charitable organizations, and supported by many leading citizens, men and women, irrespective of creed. Mr. E. H. Scott is president. On the board of directors are some city clergy, including the Rev. N. O. Hutton, D. D., rector of St. Chrysostom's Church. These excerpts from their annual report tell of their aims and accomplishments:

The Travelers' Aid stands for two kinds of work: First, that the stranger at the railroad station shall not be taken advantage of and shall be protected and helped, as there is need. This aid is provided especially for girls, children, and the aged. Second, that the more than one hundred social agencies shall be served as a distributing agency at the railroad stations by the Travelers' Aid.

"The year just closed has been marked by a notable advance in the number of travelers assisted at the stations. The total number has gone up from 49,327 in 1920 to 56,806 in 1921, an increase of more than seven thousand, even with the marked decrease in the volume of travel over several of the roads during the last few months.

"Of far greater interest, however, is the fact that our aids have discerned the need, often so studiously hidden, and have been able to render help to a far higher proportion of those who required social service. There has been a 90 per cent increase in the number of these cases of vital nature where the moral welfare of the individual was at stake. The numbers of those, including runaway girls and boys who were turned over to the protectorates for follow-up work, have nearly doubled during the year.

"When a young girl arrives in one of our stations, coming to our city in pursuit of an inviting but false offer of employment, it is a good piece of preventive and protective work to detain her until an investigation has been made.

"A seventeen year old girl was found by our Aid at the La Salle Station one evening in January. She was quite sure of a good position in store for her. She had answered an advertisement and received an offer. The Aid, familiar with the city, thought no such business existed in the questionable section indicated by the address. The girl was turned over to a protectorate. The fears of the Aid were substantiated by subsequent investigation and the girl returned to her home.

"Inter-city investigations go a step further, and the telegrams and letters request advertisements and addresses to be investigated before the girl is put to the expense, disappointment, and danger of a fruitless trip to a distant city.

"One hundred and nine runaways were apprehended during the year. These ranged in age from 13 to 17 years, some few being children of 9. The majority were girls about 14 or 15, dissatisfied with home conditions".

ANNUAL RETREAT

The Bishops announce that the annual retreat for the clergy of the diocese will be held at St. Alban's School, Sycamore, beginning with evensong on September 12th and ending with the Holy Eucharist on September 16th. The charges for board and lodging will be \$2 a day. The conductor will be the Suffragan Bishop. All able to attend are asked to notify the Rev. L. B. Hastings at St. Alban's School, not later than September 10th.

ST. IGNATIUS', ANTIOCH

Active work is being done at St. Ignatius' Church, Antioch, which is in charge now of Mr. I. V. Brock, lay reader, a student at the Western Theological Seminary. Regular attendants come in large numbers from the country. During the summer there is also a large congregation of visitors. Several priests of the diocese have ministered at St. Ignatius' during the summer. One of those who officiated was Mr. A. D. Kolkebeck, formerly in charge of the mission, and is now at St. Paul's Church, La Salle, who expects to be made deacon in the fall, and priest six months later. At a bazaar on August 10th over \$650 was cleared.

AT THE UNIVERSITY OF ILLINOIS

Chaplain Page, in announcing the privileges of the Church for students at the



THE BISHOP APPROACHES THE BELL TOWER



APPROACH OF THE CONFIRMATION CLASS
 BISHOP WELLER'S VISIT TO THE ONEIDA MISSION
 (See THE LIVING CHURCH of September 3rd, page 581.)

DEVELOPING NATIONAL CHRISTIANITY IN CHINA

THE NINTH ANNUAL MEETING of the China Continuation Committee was held last spring in Shanghai. In this committee, hitherto one-third but now one-half of the 65 members being Chinese, the diverse Christian forces in China are actually, though informally and unofficially, represented; that is, the members come from the north, south, east, west, and center of China; they include missionaries of British, American, Canadian, Continental, and Australian, as well as Chinese nationality; there are Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, and members of other ecclesiastical families among them; and they represent all the chief forms of missionary work. Roman Catholic and Eastern Orthodox forces are not represented, although this committee owes its origin to the World Missionary Conference held at Edinburgh in 1910, in which the outlook was that of the whole of Christendom as over against the whole of the non-Christian world.

The committee has no legislative or mandatory power whatever, being purely consultative and advisory; but its influence is for that very reason all the greater and more significant.

More than one day out of the five days of this annual meeting was given to consideration of the Chinese Renaissance, or

"New Tide of Thought," which during the past year has assumed extensive proportions. Four thoughtful and carefully prepared papers on this subject were presented—two by Chinese and two by foreigners—dealing with the origin, characteristics, achievements, and dangers of the movement. It was pointed out that the movement is unorganized, is without formally chosen officers or members, but stands everywhere for certain things, for example:

1. An attitude of criticism and enquiry toward established traditions, and indeed toward everything, new or old. The conservatism of the nation's leaders has withered before it. Everything, Chinese or foreign, social or political, ethical or religious, must meet at its hands the test of impartial enquiry as to its truth or value.

2. The use of conversational language as a medium of expression instead of the old literary style. More than a hundred, possibly several hundred, newspapers and magazines, and original and translated books on a vast variety of subjects, have been issued in this plain language, and this has produced a veritable literary revolution whereby the common people are coming to their own.

3. Loyalty to democracy and freedom. Autocracy in government or in society is no longer to be tolerated. The worth of every individual, and his right to be considered and to be heard on all questions that con-

cern him, must be recognized. No one man or group of men is wise or strong enough to act for all; and every man must have liberty to speak and act within wide limits; according to the light that is in him.

4. Love and service as the supreme principles of life. These must be to international and inter-racial as well as to individual and family interests.

5. The scientific spirit and the effort to nationalize all life.

This movement is obviously fraught with far-reaching significance to the Christian Church in China, and it was hailed as opening a new day of opportunity for wide usefulness and influence. It has obviously great dangers also, and these are carefully considered. A resolution was adopted without dissent expressing interest in the movement and calling on all Christians to study and pray for it.

Much attention also was devoted to the China for Christ Movement, which embodies the desires, especially of the younger Chinese Christians, for a nation-wide, interdenominational effort under real Chinese leadership but in heart co-operation with missionaries to bring unitedly to the whole Chinese people the blessing of the Christian Life.

Everyone who knows China at all realizes that the difficulty of the Chinese written character is one of the chief obstacles to China's progress. The special committee on promotion of the national phonetic reported important progress. The government board of education, which devised and proposed the system, is pushing it in both normal schools and primary schools, and this aids, though indirectly, in securing a Bible reading Church.

In some ways the most important work of this meeting was the consideration of plans for a national Christian conference in 1922. Preliminary plans were made a year earlier, and a strong committee has worked hard on preparations and plans. Many questions have been dealt with, the most difficult being those which concern due representation in the conference. A guiding principle has been that the conference should represent officially and formally, as far as possible, all the Churches and missions, and that one-half the delegates should be Chinese. Hitherto there has never been an officially delegated conference with such a proportion of Chinese members, the nearest approach to it having been in 1913, where one-third out of 120 members were Chinese; whereas in the great Centenary Conference of 1907, and in all previous conferences, only foreign missionaries were delegates. The meeting planned for 1922 will thus mark an immense step forward in the development of Christianity in China, and if carried out as planned, will deserve the name of a Chinese National Christian Conference.

CLERICAL TIMBER IN SOUTHERN VIRGINIA

THERE HAS been deep interest in Southern Virginia in recruiting men for the ministry. The need is still great, but the time is perhaps not far distant when every church can be supplied. There are three students from Southern Virginia at the Virginia Seminary, with the prospect of another in the fall, one at the Philadelphia Divinity School, two at the Bishop Payne, and three candidates are preparing in their parishes. There are seven postulants at the University of Virginia, three at William and Mary College, and one at Yale, and two others preparing elsewhere—in all, seven candidates and sixteen postulants in the dioceses of Southern and Southwestern Virginia.

NEW CHURCH SCHOOL IN NORTH CAROLINA

THE DIOCESE of North Carolina has no Church school for boys, but this lack will be remedied when St. Nicholas School for boys is shortly opened in Raleigh. It will begin as a day school, to develop into a first class boarding school in the near future. Plans for proper buildings are already under way. The principals are the Rev. I. Harding Hughes, for several years teaching in schools in New England, preparing for this work, and his father, the Rev. Dr. N. Colin Hughes, whose work in his school at Chocowinity is well known.

UNIQUE WORK IN ATLANTIC CITY

THERE is a unique form of Church work among colored people in Atlantic City that deserves mention among our missionary annals in this centennial year. It was initiated by a white priest, with no financial backing, according to plans presented to him by a colored priest.

During the spring of 1901 the Rev. John H. Townsend, then rector of Ascension Church, Atlantic City, upon the recommendation of a colored priest, engaged the services of the Rev. James N. Deaver, of Charlestown, W. Va., another colored priest, to come to Atlantic City and initiate an independent colored work on behalf of the Church. Mr. Townsend personally pledged the stipend agreed upon. This colored priest went enthusiastically to work, and, while gathering the congregation raised the full amount of the first month's salary. From then to the present time the mission has maintained its own support without one penny of missionary money. Within three months' time from the start 55 persons were presented to the late Bishop Scarborough for confirmation. Following such confirmations the work was formally organized as St. Augustine's parish. The people are now engaged in trying to carry to completion the handsome church recently erected.

The missionary value of this particular work can hardly be overestimated. Here colored people from every part of the country can be reached and introduced to the Church, and the seed sown may germinate in many communities. There are innumerable dens of iniquity in Atlantic City, some of them sustained by whites who are debauching the black race.

Writing of this work, the Rev. Dr. George F. Bragg, of Baltimore, one of our leading colored clergy, says: "It seems to

me that here is an extraordinary opportunity for some generous Churchmen to aid these people in their laudable enterprise, inasmuch as they are aspiring so nobly to realize in Atlantic City a stately edifice, with such grand and inspiring services as will impress for good the thousands of black people who annually sojourn there. I know a little of the history of our colored churches, and, so far as I have searched, St. Augustine's, Atlantic City, stands in a class by itself in being self-supporting from its very birth and in its material accomplishments in the short space of twenty years."

THE AMERICAN CHURCH MONTHLY

REV. SELDEN P. DELANY, Editor

September 1921 Vol. 9 No. 10
Single Copies 25c Subscription \$3.00

Editorial Comment

The Remedy for War—The New Psychology—The First Anglo-Catholic Priests' Convention—A Grievance of the Laity—The Lynching Record—Attachment to Morning Prayer

Women and Holy Orders

The Bishop of Vermont

The Source and Sanction of Ecclesiastical Law
Edwin A. White

How God Answers Prayer

Laird Wingate Snell

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JAPANESE SLUM MISSION

The Rev. P. K. Goro, who took post-graduate work at the General Theological Seminary, has returned to Tokyo. His new address is No. 1 Nakaneighishi, Shitaya, Tokyo, Japan.

While in this country Mr. Goto received gifts of nearly \$8,000 to purchase land and erect a church, parish house and residence for the Shitaya Mission. He now has \$10,000 on hand. Recently a friend has promised \$5,000, providing the \$5,000 still needed is given by October 31st.

Mr. John W. Wood, Executive Secretary of the Department of Missions, 281 Fourth avenue, New York City, will give information to any who care to help Mr. Goto realize his dream of a properly equipped mission in the slum district of Tokyo.

AN ACTIVE CHINESE MISSION

MIAOCHEN, a village in China, lies at the foot of Chiuhuashan, one of the sacred mountains. It is one of the most prosperous outstations of Anking, and the home of many zealous Christians. There are 33 communicants, 35 baptized adults, 13 baptized children, 61 catechumens, and 180 inquirers. Miaochien has given to the Church two catechists, one teacher, and one student.

Bishop Huntington says: "Two years and a half ago we asked for \$3,000 to build a chapel, school, and residence for the catechist. Nothing has been forthcoming. The congregation has already secured land for the church and \$300 for their building fund. In addition the last \$400 has been promised. The church will cost \$2,000.

"Most of the Miaochien Christians are farmers and not wealthy. They need that building and they must have it. The room now used as a church is too small to accommodate the Sunday congregation."

SEWANEE SUMMER TRAINING SCHOOL FOR CHURCH WORKERS

THE ANNUAL session of the Sewanee Summer Training School ended on August 22nd, after a total registration of over three hundred—a fifty per cent increase.

The session having been extended to two weeks, it became possible this year to give the following Standard Teacher Training Courses of ten hours each: General units: The Puppl, by Miss Helen Stephens; The Teacher, by the Rev. C. H. Boynton, Ph. D.; How to Teach the Life of Christ, by the Rev. Israel H. Noe; How to Teach the Old Testament, by the Rev. W. A. Jonnard; Church School Ideals and Character Building, by the Rev. H. W. Starr, Ph. D. Departmental units: Story Telling, by Miss Mabel Lee Cooper; Material and Method for Beginners, by Mrs. F. H. G. Fry; Material and Methods for Primary Work, by Miss Cooper and Miss Annie M. Stout; Junior Methods and Materials, by Miss Gladys Fry and Mrs. W. F. Onberg; Teaching Materials and Methods for Pupils of High School Age, by Mrs. H. M. Bonner and the Rev. H. W. Starr, Ph. D.; Church School management (five hours), by the Rev. W. A. Jonnard.

The following five-hour courses were given on the Church School Service League: General Principles of the C. S. S. L., by Mrs. D. D. Taber; The Primary Groups, (cycles), by Mrs. Fry; The Junior Groups, by Mrs. H. M. Bonner; The Young People's Service League, by the Rev. Gordon Reese and Miss Jeannette Zeigler.

The work of the Church Service League was presented in a series of conferences conducted by representatives of all the national organizations; and in the Department of

Missions, of which Mrs. W. J. Loaring Clark was dean, the following ten-hour training courses were given: Normal Class with Applied Principles, by Miss M. P. Ford; The World-wide Mission of the Church, by Miss N. H. Winston; Principles and Methods of Teaching Adults, by Mr. E. E. Piper.

The Department of Social Service was organized under the leadership of the Rev. Charles N. Lathrop, who gave a ten-hour course on The Principles of Christian Social Service with Practical Application. Mrs. John M. Glenn gave a similar course on The Individual in Social Relations.

Notable among the "special" courses offered were Church Work Among the Foreign Born, by the Rev. C. F. Bridgeman; Brotherhood Work, by Mr. E. A. Shield; and a ten-hour course for the clergy on How to Conduct Preaching and Healing Missions, given by the Rev. W. J. Loaring Clark, assisted by the Rev. Messrs. J. A. Schaad and C. F. Blaisdell and Mr. Henry Blandford.

The work of the Nation-wide Campaign was presented by the Rev. R. W. Patton, D. D.

A series of five addresses at the daily vespers services on Marriage and the Family, given by as many different speakers, included the following topics: The Christian Ideal of Marriage, Christ and Womanhood, Christ and Children, The Family as the Norm of Civilization, The Attack on the Family.

A similar series in the second week dealt with the subject of Christian Ideals under the following topics: Ideals for Men, for Women, for Parents, for Children, for Young People.

The daily open forum dealt with: The Church's Responsibility for Industrial Relations, by Dean Lathrop; Americanization of the Foreign Born, by the Rev. C. T. Bridgeman; The Negro Race in America, by the Rev. R. W. Patton; Christian Healing, by Mr. Henry Blandford.

There was a daily celebration of the Holy Communion and a daily Bible Study group conducted by the Rev. Louis Tucker, including presentation of some of the stories which have appeared in THE LIVING CHURCH under Mr. Tucker's name.

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An illustrated lecture on the National Cathedral was given by the Rev. Henry R. Talbot, and a pageant illustrating the seasons of the Christian year took the place of the open forum on two evenings.

Tuesday of the first week was a holiday, devoted chiefly to organized "hikes" to various points of interest. These included "Wonder Cave" at Monteagle, the new Du-Bose Memorial Training School at Fairmount, St. Andrew's School for Boys, and St. Mary's School for Girls, the two latter being above three miles (in opposite directions) from Sewanee. That evening a series of highly entertaining "stunts" was presented by the State delegations, and gifts amounting to \$700 were contributed by members of the Summer School toward building a swimming pool at Sewanee.

Aside from the unusually large enrollment, perhaps the most outstanding feature was the remarkable response of the young people to the organized activities provided under the leadership of the Rev. Gordon Reese and an able corps of assistants. An impressive demonstration has here been given of the ease with which our young people can be interested in the work and worship of the Church, and of the strong appeal made to them by the plan and programme of the Young People's Service League, which seems to offer a real solution to a serious problem by doing for our young people what has so successfully been done for others by the Epworth League, the Christian Endeavor, and the B. Y. P. U.

MEMORIALS AND GIFTS

At St. Luke's Church, Cambridge, New York, the rector, the Rev. Alaric James Drew, blessed on St. Bartholomew's Day a new red silk damask chasuble, burse, veil, and maniple as memorials to the former rector, the Rev. Calbraith Bourne Perry, priest and doctor. The vestments, the gift of the altar guild, were made by J. Wippell & Co., Ltd., Exeter, England. The orphreys of red velvet are beautifully embroidered with a pomegranate design. The cost in England was \$145.

A LACE altar cloth woven by descendants of the Peruvian Incas and brought to this country by Mr. Udell C. Young of St. Louis, Mo., has been presented by him to St. Matthew's Church, Iowa Falls, Iowa. Of moss rose design, the cloth is of one piece, chaste and richly emblematic.

NEWS IN BRIEF

WESTERN MICHIGAN: The church at Dowagiac, formerly used by the Universalists, has been remodeled and enlarged, a chancel added, the towers rebuilt, a bell installed, and the whole tastefully decorated, within the two and a half years of the Rev. James H. Bishop's rectorship. A rectory adjoining has been bought, and a spacious parish house erected, all costing about \$15,000, and all paid for except the rectory.

CENTRAL NEW YORK: Thirty-two years' service as sexton at Christ Church, Sackett Harbor, brought recognition to Alfred Stewart in a gold cross and chain presented at a parish meeting.

MARYLAND: A mission is being held in St. John's, Frostburg.

VIRGINIA: The Piedmont convocation meets in St. Stephen's Church, Culpeper, from September 6th to 8th, the programme associating this meeting with the parish centennial and that of the Domestic Missionary Society. Among the speakers are the Rev. Wm. M. Ramsaur, Dr. Berryman Green and the Rev. Messrs. Mellichampe, Lanier, and P. F. Hall.

A COSTLY ARGUMENT

THE CAPTAIN and the Chief Engineer on a vessel had an argument one day. It began in a friendly way, but grew more serious as it progressed. The Captain said he could do the Engineer's work and laughed at the idea that things would go wrong if he had charge in the engine room.

The Engineer said he could navigate the vessel without any training and he was ready to go on the bridge and try.

Well the two men agreed, so the story goes, to change places. The Captain went down to the engine room and the Chief Engineer went to the bridge.

The Engineer asked the Mates to help him as much as they could and the Captain asked the assistant Engineers to do their best for him.

For awhile everything seemed to be going all right. Then something happened in the engine room. There was the smell of burning and the whole place was filled with smoke. The Captain ran around frantically calling on everyone to do something. He did not know what, and everyone did something and matters got worse instead of better.

Finally the Captain went to the tube that led to the Bridge and called: "You had better come down here—something has gone wrong with the engine."

"It doesn't matter," the Engineer replied cheerfully, "the ship is ashore anyhow."—*The Lookout.*

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BISHOP GARRETT'S PIONEER DAYS

CONFIDENCE MEN from the East caused pioneer Texans to be wary of the well-dressed stranger, which probably accounts for the embarrassing situations in which Bishop Garrett found himself during his early years in the diocese of Dallas. He arrived in Dallas during the last week of December, 1874, and began his work as Bishop of Northern Texas.

From 1859 until 1873, Bishop Gregg was Bishop of Texas, but the field was so large that it became necessary to appoint two new bishops. In Northern Texas there were 100,000 square miles, and according to popular belief a population of more than 600,000. In the census of 1880 the first census taken of Texas, it was found that there was a population of only 232,000 persons. The people of New York City, who had obtained the appointment of Bishop Garrett, were "very much exercised over this fact and demanded an explanation as to what disposal had been made of the other 400,000 persons."

On his first trip to McKinney, Bishop Garrett said he was warmly received by a banker who met him at the train. He was taken to the banker's home and on being shown to his room the banker bade him good-night, and, as he went out, locked the door. The banker was back early in the morning to unlock the door and to call Bishop Garrett to breakfast and was extremely courteous. Services were held that day and the banker placed the Bishop on his train for Dallas. It was forty years after this occurrence before Bishop Garrett knew that the banker had thought him a confidence man from the East, with his long coat and cultured manners, and had locked the door on his guest to preclude any attempt to get money or silver during the night.

A reception was tendered the Bishop on his first visit to Paris. The new rectory was the scene of the celebration. The building was a log cabin with two rooms which were separated by a narrow hall. It was first built for a blacksmith shop and later was used as a saloon. Its final use was as a "rectory."

"I was in one room," Bishop Garrett said, "and I became aware of a great deal of excitement in the other room. Presently a dignified man came through the door with a black bottle in one hand and a glass in the other. He offered a sip to all around him and most of those present accepted the offer. I, however, refused on the grounds that I was an abstainer and had been so all my life. I thought it was a novel method of receiving the Bishop."

"My bed had been placed near the fireplace to make sure that I would keep warm during the night. The chimney had sunk and leaned about five inches away from the roof. In the crevice a large amount of soot had collected. During the night a wind came up, and when I presented myself the next morning my hosts could not have told me from a negro."

Bishop Garrett laid the cornerstone of the church building at Paris, and preached the first sermon and last sermon in the building, which was burned several years ago. He preached at the morning service on Sunday and no evening services were held. The building was burned the following Tuesday.

In the early days of Bishop Garrett's work in Northern Texas there were only five clergy and one Bishop to care for the communicants in 100,000 square miles.

The Bishop will be 88 years old in November and will celebrate the forty-sixth anniversary of his service as Bishop of Dallas early in January.

CASH VALUE OF SERMONS

"A FEW DAYS ago, two gentlemen, who had been left executors to the will of a friend, on examining the property of the testator, found they could not discharge the legacies by some hundreds of pounds; astonished at this circumstance, as the deceased had frequently informed them he should leave more than sufficient for that purpose, they made the most diligent search possible among his papers, etc., and found a scrap of paper on which was written, 'Seven Hundred Pounds in Till.'"

"This they took in the literal sense of it; but as their friend had never been in trade, they thought it singular he should keep such a sum of money in a till; however, they examined all the apartments carefully, but in vain, and after repeated attempts to discover it, gave over the search. They sold his collection of books to an eminent bookseller, and paid the legacies in proportion. The singularity of the circumstance occasioned them frequently to converse about it, and they recollected among the books sold there was a folio edition of *Tillotson's Sermons*.

"The probability of this being what was alluded to by the word 'Till' on the piece of paper made one of them immediately wait upon the bookseller who had purchased the books, and ask him if he had the edition of Tillotson which had been among the books sold to him? On his reply in the affirmative, and the volumes being handed down, the gentleman immediately purchased them; and on examining the leaves found bank notes singularly dispersed in various parts of the volumes to the amount of £700.

"But what is perhaps no less remarkable, the bookseller informed him that a gentleman at Oxford, reading in his catalogue of this edition, had written to him and desired it might be sent to him; which was accordingly done. But the bindings of the books not meeting with the gentleman's approbation, they had been returned, and laid upon his (the bookseller's) shelves until the notes were found."—*Bookman's Journal*.

HOW ONE CHURCH ORGANIZATION APPEALS TO THOSE WITHOUT

Under the title, *This Does the Heart Good*, the *Christian Century* publishes this from one of its readers:

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1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.