

The State Historical Society X

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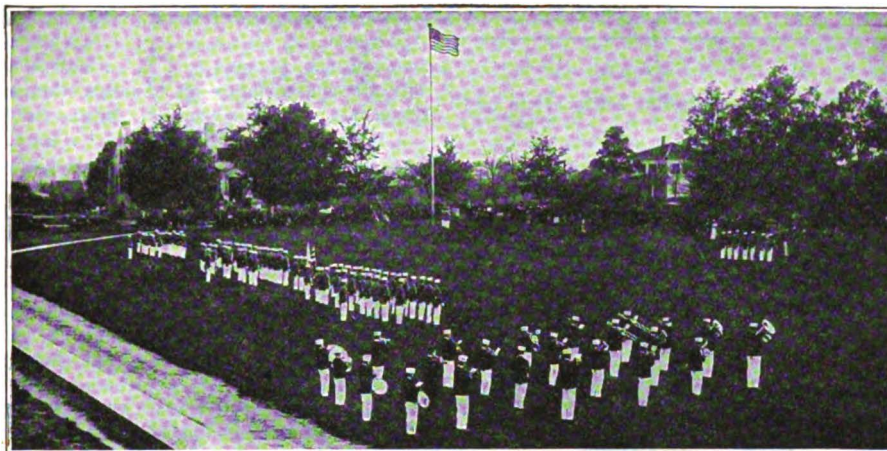
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WE ARE NOT trusting God unless we are trusting Him enough to make His will the law of our life.—*Anon.*

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VOL. LXVII

MILWAUKEE, WISCONSIN, SEPTEMBER 9, 1922

NO. 19

EDITORIALS AND COMMENTS

The Opening of the General Convention

THIS is the week of the opening of General Convention. Our pages are necessarily closed before information as to the opening services can be received. It may be presumed that, according to the published and customary plans, the bishops and deputies quietly made their corporate communion at 7:30 on Wednesday morning at Trinity Church, Portland, from which the public was necessarily excluded by considerations of space. It is unfortunate that this, the most impressive service of the whole Convention, must invariably be a private service for the deputies, but since these, with the bishops, are sufficient in number to fill the largest church buildings outside our great Cathedral centers, the condition cannot be cured. We could wish that throughout the land the faithful were likewise making a corporate communion of the whole Church in all our parish churches, and especially in all our cathedrals, on the same morning. If the successive zones of standard time could be used for a nation-wide series of early eucharists on that morning, beginning with the earlier advent of the sun on the Atlantic coast, and spreading, at one-hour intervals across the continent, so that the official offering of the sacrifice in Portland were the culmination of them all, we should have such a mass of prayer and eucharistic thanksgiving offered spontaneously by the whole American Church to Almighty God as would bear witness to our oneness and would plead the united intercession of us all for the guidance of the Holy Spirit in the work of the Convention. But that is a "counsel of perfection". It requires a deeper piety, a more widespread devotion, than the American Church possesses today. Perhaps, however, in those few churches of our communion where the holy sacrifice is offered daily, we may hope that earnest intercession has arisen for the guidance of the Convention.

To the public generally, the spectacular procession of bishops, inaugurating the sessions in the convention hall, and beginning the service at which the public is privileged to attend, is the religious opening of the Convention. Quite naturally the service cannot, amidst its surroundings, be such a function as best sets forth the Church's ideal of worship, but that in Portland it was a dignified and hearty rendering of the office, with the assistance of the great organ and choir that were promised, we may well presume. Through the courtesy of the preacher, the Bishop of Newark, the opening sermon is printed in **this issue**.

EVERY CHURCHMAN should have a true perspective of General Convention.

It is the supreme legislative body of a national Church. In the technical sense in which the term is used in history, it is not a "general council". It has the power to state the Faith of the Church as that Faith has been set forth and defined by the Church Catholic in the ecumenical councils of the Church. From those councils, which is to say from the Catholic Church of the ages and, more immediately, from the Church of England, it "receives" the Faith. The American Church cannot, on its own authority, go beyond that in matters of faith. This limitation is expressed in the very first sentence of the Preface to the Book of Common Prayer: "It is a most invaluable part of that blessed liberty where-

with Christ hath made us free, that in His worship different forms and usages may, without offence, be allowed, *provided the substance of the Faith be kept entire.*" So also, in the eighth Article of Religion, relating to the Creeds, it is not assumed that the Protestant Episcopal Church has, on its own authority, defined the Faith in the terms of the Creeds, which would imply equal authority to change it, but rather that the two historic Creeds "ought thoroughly to be received and believed". And when, in the twentieth Article of Religion, it is stated that "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith", the reference is obviously to the whole Church Catholic and not to that of a single nation.

Yet it is equally true that General Convention has in its hands the determination of every ecclesiastical question for the American Church, other than the actual definition of the Faith. Even the episcopate, which has, ordinarily, the governing power in the Church, is limited in the exercise of that power in the American Church by the promise made by each bishop at his consecration, of "conformity and obedience" to the "Doctrine, Discipline, and Worship of the Protestant Episcopal Church", which involves the acceptance of those standards of doctrine, discipline, and worship which General Convention does, from time to time, set forth. We have a "constitutional" episcopate; not as though it were an office created by constitution, which it is not, but as an office that may lawfully exercise its powers only in a constitutional manner. The legislative authority of the Church, vested in bishops and in clerical and lay representatives of the dioceses, is not an anomaly in Christendom; rather, as

THE PRAYER FOR GENERAL CONVENTION

ALMIGHTY and everlasting God; who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with the Church to the end of the world; We beseech thee to be with the Council of thy Church assembled in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen

we have observed in other years, the House of Bishops and the clerical representatives in the House of Deputies are the American equivalent of the upper and lower houses of the English convocations, while the lay representatives are similarly the equivalent of Parliament (in its ecclesiastical functions) as it was when Parliament consisted only of Churchmen; and in both cases without that forfeiture of the legislative rights of the Church which, under the coercion of the tyrant Henry VIII., the English Church surrendered to the State. Thus our General Convention, though adapted to American ideals and institutions, more closely resembles the pre-Reformation government of the Church of England—apart from the privilege, always contested, of appeals to Rome—than does any other existing form of ecclesiastical government. General Convention is by no means an anomaly in Church history.

WHEN WE SAY that General Convention is not at liberty to alter the historic faith of the Church, we are using a phrase that is susceptible of misunderstanding.

In accordance with that principle, a resolution was adopted at the beginning of the present work of Prayer Book revision, as also before that which culminated in 1892, directing the respective joint commissions to report for consideration no alterations of the doctrine of the Church. This limitation of their action is necessary by reason of the limitation of the authority of General Convention itself, which we have already pointed out.

But a number of critics have carried the principle to an unwarranted extreme. The faith of the Church is latent in every sentence, practically, in the Prayer Book. This, however, does not make it improper for the language of the book to be changed. A sentence involving a statement of doctrine may be omitted without implying the denial of the doctrine involved. Correspondingly the language used in stating a doctrine may be changed without implying a change in the doctrine itself, and it is quite legitimate also to shift the emphasis in stating doctrines themselves. For instance, in Reformation days great emphasis was laid on such a doctrine as that of justification by faith, because it was a matter of current controversy. To-day it is not. If, to-day, we emphasize the doctrine of the Fatherhood of God more than the doctrines emphasized four centuries ago, we are shifting emphasis but not altering doctrine. Four centuries ago, the abuse of failing to receive Holy Communion oftener than three times a year, though the sacrament was celebrated on every Sunday morning, led to a new emphasis on *communion* as an integral part of the service. To-day, without diminishing in the slightest degree our insistence on communion, it is quite thinkable that the doctrine of the memorial Sacrifice needs greater emphasis for our people than was needed then. We are laying greater emphasis on prayers for the departed, the principle for which is as fully accepted when we have been praying during all these years, "Remember not our sins, nor the sins of our forefathers", as it is the most explicit of the prayers proposed in this revision. We are seeking to correct an over-emphasis upon sickness as being a divine corrective or visitation. And in all this we are simply acting on the principle that our fathers set after the American Revolution when, for what they deemed sufficient cause, they dropped the Athanasian Creed from the Prayer Book while yet declaring that they were "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship". Surely if so radical a step as dropping a Creed from the book was not to be construed as an alteration of doctrine—the doctrine embodied in the Creed not being repealed or denied by reason of the omission of the Creed itself—those who fear that the omission here and there of a phrase bearing a doctrinal inference will discredit the doctrine are mistaken. Each such instance must be very carefully scrutinized and tested both as to its purpose and as to its probable effect, but we cannot have any revision, except in trivialities of language, if we are estopped from touching, in any way, any sentence that has a doctrinal import.

It would perhaps be misleading to say that the present General Convention is more important than previous Conventions. Yet the emphasis that has been laid on speeding up the work of Prayer Book revision must certainly bring that work to a head. We shall hope that we shall not be rushed into the opposite extreme. That we have been much too slow in reaching conclusions during the past two Conventions would not justify us in demanding too great haste now. We are confident that we have not yet reached the stage at which it can be anticipated that the tentative amendments can be brought to a close. As things are now, the com-

pletion of the task of revision cannot be placed before 1925, and we shall be fortunate if it does not extend beyond that. Indeed, if satisfactory progress were made at each Convention we should not feel that haste in completing the task were the primary essential. The difficulty has been that we have not been making satisfactory progress.

There is a difference, too, between a parochial use and a national use. The Book of Common Prayer is the latter. It does not purport to regulate the minutiae of parochial uses nor to establish uniformity among the latter. There is scarcely a suggestion as to vestments or—except in vital matters—as to ceremonial within its pages. It is in these matters that we have the wide variations which we find in the Church, and our national use ought to be very sympathetic with those variations. As matters are, we cannot even approximate uniformity in ceremonial details and many of us have no desire to do so. But where an unofficial interpolation of words, such as is not *per se* objectionable, becomes widespread in parochial uses, it is much better that it be taken over into the national use, as permissive if it be not desired uniformly. A number of amendments came through that process into the revision of 1892, and have been generally accepted in the Church. The *Benedictus qui venit* and *Agnus Dei* are good examples of such interpolations. They are so widespread in actual use that they have passed the test of experimental usage. There ought to be no question as to taking such parochial uses over into the official use. We are disappointed that any objectors have arisen.

And on the other hand no Churchman ought to be content with the development of a parochial use varying otherwise than by legitimate expansion from the official national use. We cannot accept the congregational principle that each parish is an autonomous "Church", neither can any parish have place in the historic Catholic Church otherwise than through its relationship with the national Church and its episcopate. Parochial practices or uses that are not sanctioned by the law of the Church are not necessarily unlawful, but if they prevail and are found helpful in considerable numbers of parishes, and if they harmonize in spirit with our national rite, they ought to receive official sanction. That, rather than any desire to force them upon parishes where they would be unwelcome, underlies the desire to incorporate such interpolations, as we have instanced, into the official use.

It does not follow that every thing that is desirable for any use should appear in the Prayer Book. Bishop Osborne's reminder, printed in last week's issue, that we have the *Book of Offices* available for many special occasions, and do not need to duplicate those offices in the Prayer Book, is quite timely. Much of the wholly new material that has been proposed may well be relegated to this minor but authoritative work, adding new offices to its contents if so desired, and the *Book of Common Prayer* ought not to be extended by many pages beyond what it is now. Indeed it could profitably be shortened, as by omitting—not repealing—the Articles of Religion, which ought to be revised if they are to continue to have place within the covers of the Prayer Book, but do not need to occupy that place at all.

In the prayer that the guidance of the Holy Spirit may be given to the General Convention, we salute it in session. We commend its deliberations to the thoughtful consideration of our readers. We look forward to its determinations with confidence.

CHRISTIAN leaders of every name and many lands will learn with deep regret that the *Constructive Quarterly* is to suspend publication. There has been no lack of appreciation of its service, but it has been from the beginning, nearly ten years ago, a labor of love, Dr. Silas McBee's personal gift to the cause of Christian unity, and with his failing health it is, perhaps, more seemly that it should cease to be than that it should, in other hands, continue what could not but be a changed life.

For Silas McBee brought to this task not only devotion to a great cause and rarely shrewd editorial wisdom, but a group of international connections, in all the larger orthodox communions, perhaps unique in our day. So he created and maintained a forum where Roman and Greek, Russian and Anglican, Lutheran and Calvinist, could and did meet and explain their convictions to one another. Here the faith, the work, and the thought of each communion has been presented in its integrity "in a free, living, and deliberate statement of actual operative belief".

This work has been exceedingly well done. It will be fortunate for the Christian world if the work finds another standard bearer as devoted and as wise.

ANSWERS TO CORRESPONDENTS

POUGHKEEPSIE CATHOLIC.—(1) The Church raises no objection to cremation and the ashes afterward reverently buried.—(2) Useful books refuting Christian Science include Dr. Powell's *Christian Science, the Faith and Founder*, \$1.25; Jewell's *Claims of Christian Science*, 30 cts. and Haldeman's *Christian Science in the Light of Holy Scripture*, \$1.75.

A.M.B.—(1) Where no super-frontal is used upon an altar it is because the decorations on the structure itself are such as should be shown.—(2) The terms *ciborium* and *pyx* may be used interchangeably, although in modern practice the former is generally used for the vessel containing unconsecrated wafers and the latter for that containing the consecrated and reserved sacrament.

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**NOTES ON THE NEW HYMNAL
SECOND SERIES—XL**

BY THE REV. WINFRED DOUGLAS

THE FOURTEENTH SUNDAY AFTER TRINITY

UAST Sunday taught us that the promises of God may not be attained by the righteousness of the law, but only by a more vital righteousness as illustrated in the Parable of the Good Samaritan. The subject is continued to-day. The Collect prays for the increase of the three Theological Virtues; so called, because they have God for their proper object, because they are His supernatural gift, and because we learn of them only from Him. They are Faith, which can believe the revelation of God solely on His own authority; Hope, which can rest in sure confidence of everlasting life with Him; and Charity, which enables us to love the Lord our God with all our heart, and our neighbor for God's sake, as well as for his own. These supernatural virtues, infused by God in Baptism and strengthened in Confirmation, enable us, in the words of the Epistle, to "walk in the Spirit", and avoid the sinful "works of the flesh" there enumerated; which must be crucified with Christ if we would obtain the promised and heavenly "fruits of the Spirit". In the Gospel, we see that even as Christ has power to cleanse from these our moral leprosy, by His infused grace, so He could heal the physical disease by His almighty power: and we learn the lesson of the duty of thanksgiving for His restoring touch; a lesson as little heeded to-day, as it was then.

Introit, 121—Gracious Spirit, Holy Ghost, 5 stanzas
Sequence, 227—Thou hidden love of God, whose height, 3 stanzas
Offertory, 219—My heart is resting, O my God

Communion, 372—My God, accept my heart this day
Final, 339—Lord Jesus, think on me

or

396—Father, whate'er of earthly bliss

The allusion of hymn 121 to the Collect is much strengthened by concluding with the fifth stanza. And on the same principle, the Sequence should conclude with the third, which paraphrases the concluding words of the Epistle. The hymn chosen for the Communion dwells again on this thought. Hymn 219, at the Offertory, is filled with the spirit of thanksgiving for the inexhaustible fountains of divine grace, and expresses Faith, Hope, and Love in separate stanzas. This is a very useful and beautiful hymn, both words and music. In notable contrast is hymn 393, whose solemn strain should move slowly and earnestly. Make a pause of one beat at the end of the third line of this tune.

At Evensong, the third hymn is suggested by the Gospel.

13—The day is gently sinking to a close

244—Lead, kindly light

137—Heal me, O my Saviour, heal

18—Abide with me

ST MATTHEW'S DAY

Introit, 288—Come, pure hearts, in sweetest measures
Sequence, 312—God of mercy, God of Grace

or

100—Light of those whose dreary dwelling

Offertory, 120—Dear Lord and Father of mankind

or

267—From all thy saints in warfare, 1, 16, 19, 20

Communion, 392—Lord, it belongs not to my care, 4 stanzas

or

496—O Lord, and Master of us all

Final, 10—Behold us, Lord, a little space

or

492—Rise up, O men of God

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

September 11

READ Psalm 25. Text for the day: "The secret of the Lord is with them that fear Him."
Facts to be noted:

1. Prayer for protection, pardon, and guidance.
2. The character of God and His dealings with those who fear Him.
3. Renewed prayer for deliverance in distress.

"Religion: a belief binding the spiritual nature of man to a supernatural Being on whom he is conscious that he is dependent." This is the dictionary definition of religion, and the Rev. W. M. Clow puts it this way: "Religion, in its simplest aspect, is a life. It is to live soberly, righteously, and godly in this present world. It is also a faith. It is to see the invisible. It is a trust in the being, and wisdom, and power, and love, of God. But religion is more than a faith. It is an experience. It is a knowledge of God and His ways, and purposes, and desires, which issue into the peace which passeth understanding. It is this experience which the Psalmist named the secret of the Lord. Here he sets down its law. It is with them that fear Him" (*The Secret of the Lord*).

September 12

Read Galatians 4:1-7. Text for the day: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

Facts to be noted:

1. The word "servant" in verse 1 means "slave."
2. Christ came to reveal to man his true relationship to God.
3. It is for us to recognize and develop that relationship. Several men were discussing boys one evening and one of them, a doctor, said, "Ever since my boy could walk, he and I have been chums. We have camped together, fished to-

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gether, played together, and we have worn out several automobiles travelling together. We simply live together all the time, and now that he is away at school, how I do miss him! But his letters to me are great." Happy father, happy son. Isn't that idea of companionship the idea that is conveyed to us in our lesson for to-day: Sons of God who is all powerful, God the Creator of the world, God the Judge of mankind, and before whom we all must stand one day, and yet God our Father, our guide, our companion, and our personal friend.

September 13

Proverbs 16:1-19. Text for the day: "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

Facts to be noted:

1. God looks at the motive in men's words and deeds.
2. Everyone must give an account of himself to God.
3. The secret of peace and happiness.

It is a very easy matter for one to become a slave to public opinion, and to follow, without question, standards that have become established by long usage, and it takes real courage to go contrary to public opinion when we know that it does not measure up to our conception of the standard set for us by God Himself. But in spite of all its ridicule, its charge of narrowness, the world admires and envies the man who so tries to order his life that it will be acceptable to God, without regard to the opinion of men. Boys at school may laugh at the boy who won't cheat, but secretly they admire him. The statesman who will not lower his standard to gratify the selfish ambitions of any party may not be popular, but he is bound to be respected. A clear conscience is the best guarantee of peace and restful sleep.

September 14

Read Romans 10:11-21. Text for the day: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Facts to be noted:

1. Salvation for us is through our Saviour Jesus Christ.
2. The need of preaching the Gospel.
3. The disobedience of God's chosen people.

In the New Testament there are four accounts of the Gospel written by four different men from four different points of view. But they all deal with the same theme: Good tidings or tidings of God, revealed to mankind through Jesus Christ. Now, just as these men wrote down their accounts of the Gospel that we know as the "Gospel according to St. Matthew, St. Mark, St. Luke, and St. John", so is each one of us writing an account of the Gospel, and the world reads it in our lives, and knows it as "The Gospel according to—". And only insofar as we are doing our utmost to live the life of Christ, insofar as we try to develop in our lives the spirit of Christ, and insofar as we try to reveal Christ to the world by our daily words and acts, are we writing an account of the Gospel that will bring glad tidings of good things to the world, and allow us to be numbered among those who preach the Gospel of the Prince of Peace.

September 15

Read Acts 24:10-21. Text for the day: "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."

Facts to be noted:

1. St. Paul defends himself before Felix.
2. His own conscience tells him that he is innocent of wrongdoing.
3. He shows that there is nothing on which to base a charge against him.

When conscience speaks, it is the voice of God struggling with the powers of evil for a human soul. The sinner may, to all outward appearances, be calm and free from care, but, once the voice of conscience speaks, a struggle takes place in that life, and "the soul will know no true peace until it has sought and found pardon from the Supreme Authority, which conscience represents" (Liddon). Don't trifle with conscience. Don't excuse yourself, because others do what you know to be wrong. Don't try to imagine that there are little sins and big sins, and that the little sins don't count. They do. We are seeking happiness, and strength, and peace, from our religion, and to accomplish our purpose, we must have a "conscience void of offense toward God and toward man".

September 16

Read Corinthians 4:1-16. Text for the day: "But He that judgeth me is the Lord."

Facts to be noted:

1. The judgment of men does not concern St. Paul.
2. He is looking for the return of Christ for judgment.

3. The apostles' work, and their reception by the world.

Just as surely as we are responsible beings, just so surely must there be a day of judgment, and for that day of judgment life in this world is a preparation. If it is true that there is to be a final day of judgment, then as Ruskin puts it, every day must be a judgment day. He puts it this way: "Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses—it waits at the corners of your streets; we are in the midst of judgment—the insects that we crush are our judges—the moments we fret away are our judges—the elements that feed us, judge, as they minister—and the pleasures that deceive us, judge, as they indulge." Judgement will be based upon character, not upon isolated acts in life. It is what we are that counts, not what we merely do or say.

THE BROTHERHOOD OF ST. ANDREW CONVENTION

A TELEGRAM received just as THE LIVING CHURCH is going to press, states that the Convention of the Brotherhood of St. Andrew, held last week in Seattle, Wash., has been one of the best in the history of the Brotherhood. An attendance of about six hundred men and two hundred boys from a district that does not have a very large Church population is considered good, and very encouraging.

Twenty bishops, on their way to the General Convention in Portland, were in attendance on the Brotherhood Convention. The Rt. Rev. T. F. Gallor, D.D., President of the National Council; the Rt. Rev. A. U. De Pencier, Bishop of New Westminster and Cariboo, representing the Canadian Church; the Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York, and the Rt. Rev. F. W. Keator, D.D., Bishop of Olympia, were among the speakers, all of whom were strong and inspiring.

Mr. Arthur C. Newill, National Council Member for the Diocese of Oregon, was chairman of the Convention. All of the officers and secretaries were reflected, and practically the same Council, with three additional members. All of the conferences and services of the Convention were attended by large numbers.

A matter of interest to those attending the Convention was an excursion by boat through the wonderful scenery of Puget Sound to Tacoma Saturday.

Another interesting thing was that the addresses of Bishop Gallor and Mr. George Anthony King were broadcasted by radio to an audience estimated to be 100,000. There were 1,500 persons in the auditorium before the speakers.

The service of preparation Saturday night, which the Rev. George Craig Stewart, D.D., of Evanston, Ill., conducted, drew an inspiring company. The corporate Communion Sunday morning, was splendid. Bishop Keator was the celebrant, and was assisted by the Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina, the Rev. W. H. Bliss, rector of Trinity parish, and Dr. Stewart.

The Boys' Convention was enthusiastic, and strong in spirit. The Rev. Floyd W. Tomkins, D.D., of Philadelphia, was present as chaplain. Other speakers to address the boys included Bishop De Pencier, Dr. Stewart, and the Junior Work Secretary, Mr. Francis A. Williams.

Trinity Church was filled for the final Convention service Sunday night, at which Bishop Lloyd was the inspiring speaker. This was followed by a farewell meeting, over which Mr. Courtenay Barber, of Chicago, presided.

The next Convention will be held in Chicago next year, and will be international in scope, delegates attending from all over the world.

A fuller account of the Convention will appear in the next issue of THE LIVING CHURCH.

A VISION

A CLOCK-MAKER of Flanders was mystified by the inscription carved on an altar in the Monastery of the Good Gray Monks. The inscription read: "Where there is no vision, the people perish." He asked "what is a vision?" "A vision," replied the Abbot, "is something good and lofty and desirable which the soul may see, and, having not, may reach forth to obtain. Without a vision the body may live, but the soul is starved."

"And what may I do to get a vision?" asked the clock-maker.

"Seek for it at thine own work bench, at thy daily work, and let thy vision find thee working. Then shalt thou be ready to receive it."

General Convention Sermon

Sermon Preached at the Opening of the General Convention
at Portland, Oregon, September 5, 1922

By the Rt. Rev. Edwin S. Lines, D. D., Bishop of Newark

"Ye have dwelt long enough in this Mount: turn you, and take your journey."

"Ye have compassed this mountain long enough."—Deuteronomy I:6,7; II:3.

THE purpose for which the Israelites had been brought to Mount Sinai was accomplished. The law had been given, they had been set apart as a people with a special mission, and the national life had begun. The assurance of God's presence and care was theirs. The desire to remain in ease and comfort with a sense of the presence of God must have been strong, but they must remain there no longer. A great stage had been reached in the fulfilment of the purpose of God to the people who had inherited the promises. They could carry on the remembrance of Mt. Sinai and the giving of the law, but they had compassed the mountain long enough.

If God's people would fulfill the mission which He gives them, they must ever be ready to enter upon the next stage in the journey. It will never do for the Church to rest content with what has been accomplished; to spend much time in questioning what might have been done differently; to dwell upon the glories of the past, so as to forget the duty of the present. Neither thought of what lies behind, nor uncertainty because of the difficulties of the future, must delay their progress. To stay where we are means failure to fulfill the purpose of God. We have always been where we were long enough. We must ever be moving forward.

Every order in human life, every civilization, runs its course, and gives place to something new. History is the record of the displacement of one order by another. That

The World's Changing Order

which seemed to a generation to be the highest possible attainment, began to weaken almost as soon as its high place was reached. Civilizations, forms of government, institutions, harden and lose their vitality. Oriental despotisms and the nobler civilizations which followed, lost their place for lack of moral strength. Feudalism went its way and the vision of supremacy in the Western world, by one or another nation, vanished. Democracy and representative government succeeded and are now on trial. The assurance that the last word has been spoken gives place to anxiety and foreboding.

The Church, inheriting the spirit of the Roman Empire, attained undisputed authority and began to lose its place as soon as its highest point in power had been reached. There was apparently no way to the freedom wherewith Christ made men free, save through the Reformation which has left us our inheritance of a divided Church and religious controversy. Those who think that the Reformation was the final movement in the Christian religion, and they who think it a misfortune, are alike mistaken. The Christian world, as we know it, will accept a divided Church rather than run in danger of a bondage broken in the Sixteenth Century. One may observe this process of displacement in industry and in every department of human activity. No generation is allowed to rest with the feeling that it has attained what is final and is secure from change.

Shall the Church pass through this experience? Shall freshness and vitality go out of it, the victim of inertia, hardened by professionalism and formalism, with the preservation of the outward form of life and the loss of the spirit, an institution rather than fellowship? This is a more serious question than many of us think. The Church has withstood persecution and attack of every kind. How will it withstand indifference and neglect? We fall back upon the promise of the presence of the Master to be with His Church to the end of the world, and we forget that His promises are conditional. The best of human activities harden, lose the spiritual and vital element which is the source of their power. Other religions than that of the Christ have hardened hopelessly and stagnated, leaving them without spiritual power, as one may see where Buddhism and Mohammedanism are dominant. How shall it be with the Church in this generation? How shall it be with this Church whose children and servants we are? While I pre-

sent the danger of such loss of spiritual power, I would like to suggest what I think the course and policy of the Church ought to be.

The fate of religion is not in question. The religious instinct may be lost by abnormal men, but not by a community, and not by normal men and women. A competent student of archaeology has just now said, "There is no tribe or race, however low, without some form of religion. A completely religionless community does not exist and probably never has existed." The question is, What kind of religion shall remain, whether in Asia, or Africa, or in the United States? It is a question for us to ask and help to answer. We seek no other Master and no other religion, while we speak respectfully of every effort of men to recognize God and their duty towards Him, and, if wise, we find some other name than "heathen" for those who accept not the religion of the Christ. Every people will have a religion, and the religion which we desire our country to have requires a personal relation of service and devotion to Jesus Christ, and a life ordered by the principles of His Gospel. Our endeavor must be to enthrone the Christ and make His religion dominant in our country and in the world.

The hope of the Church is in moving forward out of the land of ease and contentment, out of the land of prejudice and narrow vision. The Church in action, holding fast to what is old and well settled, but dealing intelligently with existing conditions and questions, fighting with unwavering courage against what is wrong, not spending overmuch time upon small questions, but concentrating upon what is large and vital, must make its journey and fill out the mission given by the Master.

The confusion in the world, the breaking up of old customs, the sag in morals, the increase in crime, the persistence of national and race hatreds, the questioning of

The World in Revolt

what we have called settled in religion and morals and in every department of life, the breaking up of an order which represented the best that we could do, all make a challenge to the Church to be accepted with faith and courage. It must be seriously acknowledged that there is such a revolt as we never saw before, against the existing order. The war brought the collapse which our eyes see—its occasion not alone its cause. There was apparent peace and stability through secret diplomacy, regard for the balance of power, schemes of selfish and blind statesmen, so called, all discredited now. Material progress had been rapid, and spiritual and moral progress upon which it depended for permanence had been slow. We were settling down with a low ideal of the Christian religion; we were exploiting the weak at home and weak peoples abroad, and finding it consistent with our religious profession. The advantages in the world came to comparatively few, who seemed secure in their places. Now hundreds of millions of men who have been receiving orders, and doing what they were told to do, and accepting their hard and hopeless lot in life, are in revolt. You may hear their insistent demand in a phrase which means "independence and freedom" in unnumbered tongues, in well nigh every land, not alone from India and Russia, from southern and central Europe, from Egypt and South Africa, from China and Japan, but also from Great Britain and the United States. The note of revolt is in every department of life, in literature and social life, in industry and manners, and in religious opinions alike. The first thought is suppression; the use of the resources and influences of the old order to suppress revolt, and that is a vain resort. Public men who would be safe, in platitudinous phrases glorify the fathers and ask for the bringing back of the former age, and some ecclesiastics do likewise; and the remedy is not in the vain effort to recall what has gone, but in a new attitude and new leadership. Power has moved to those who seemed helpless. An interpreter of this world-wide movement is needed, who shall tell us its meaning, and, not stopping to reproach and denounce, show the way the Church must go to save the world. The reactionary and the indifferent are a greater menace than the agitator.

The call for leadership in the service of the country and

the world comes to the Christian Church with a growing feeling that religion, not only formally expressed, but practised, is the remedy for the ills of the time. That leadership must be unselfish and it must be wise. The answer to the call for leadership on the part of public men, too often scheming for their own interests, is disappointing, and we would all confess that as regards the Church our course has not been one of great vision and large outlook, that we are too often satisfied with small things. We do not lack people and resources, but ability to use them, for a great company of Christian men and women are waiting, ready to go forward under good leadership. Our countrymen respond quickly to the leadership of unselfish men of courage and wisdom, and our Church people respond gladly, whether in the general Church, the diocese, or the parish, to leadership which is unselfish, courageous, and wise. This Church waits anxiously and must not wait indefinitely for such leadership from the General Convention, the House of Bishops, rectors of parishes, teachers, consecrated laymen, clear down to the most struggling mission church in the land.

Progress, which means leaving the place where we were, having compassed the mountain long enough, requires the facing of difficulties, anxiety on the part of a conservative

A Venturesome Church

Church concerning the breaking with what is old for what is new. Strange voices, which are disquieting, will be heard. Irregular things will be done, but the salvation of the Church comes through action and a great forward movement. We have valued over much the safe men who are quite sure to say or do nothing which is novel or disturbing, nothing unlike what we have been accustomed to; but better irregularity and questionable utterances with life, than undue emphasis upon regularity and dignity. The men and the women who have lifted the world and the Church on towards better things have not been counting up the difficulties and calculating too closely as to visible results. They have been willing to take risks, and have preferred to march in the right direction, even if the way was not entirely clear, rather than remain where they were. They have not calculated, in preaching the Gospel in new places, how soon self-supporting parishes may be expected. We need in the Church more of the spirit of adventure, more willingness to get out of the beaten road and do things in new ways and to take risks. We need to follow the example of Abraham, who, when the call of God came to him, went out not knowing whither he went. So when the call of God has come to men and women, a compelling voice from within or a vision from without, and heeded by them, they have become the great benefactors of the world and the great servants of the Church. They often did what was irregular and were criticized and reproached in their time, while they have earned the praise of all the ages.

Columbus sailed for no special port, nor with very definite sailing orders, but, with courage and faith, despite a mutinous crew, he sailed in the right direction and found a new world. "Not more caution, but more daring," is needed, said the last Pastoral Letter. The Church must be large enough to contain those who would do things in new ways, and let time determine what the Church shall adopt for its use. Great leaders have not always been patient with regulations and saints have not always been regardful of canons and rubrics, which have great value, while not inspired. The great modern foreign missionary movement which had made one of the noblest parts of the world's history in the last century, was opened by William Carey, shoemaker, in an English village, reading at his bench of the superstition and the cruelty in India, determining to go out as a missionary with a call as definite as that which came in the old time to Abraham or to Saul of Tarsus, with the watchword, "Expect great things from God. Attempt great things for God." The Church must be large enough to include men and women of many minds, with hospitable welcome for new voices which have the dominant note of reverence and devotion to the Lord Jesus Christ. Christian liberty, spiritual vision, personal devotion to the Master, are the hope of the Church, rather than the restoration of discipline or rigid uniformity.

This Church has been growing larger minded, more charitable, more patient of differences. We have really rather more kinds of Churchmanship than are needed, unless the disposition to emphasize any one as the only true variety is restrained. When ill-considered utterances concerning great questions of religious faith disturb men and women, let them remember that the Church, through the creeds, speaks for itself, and will have no voice heard above its

own, whenever its people come together for worship, witnessing for the faith which Christians have held from the beginning. In love for the Church which is the mother of our souls, the mother Church of English speaking peoples, we are bound together more closely than many who read our publications think, and our security is in activity and zeal in the deliverance of the Master's message and the extension of His Kingdom.

The divisions of the Christian Church make one of the greatest hindrances to its progress and the service of the world. They are a reproach to those who bear the Christian name and a dishonor to our Divine Head. That there has been great gain through the cultivation of better feeling between separate bodies of Christian people, a growing appreciation of the waste and loss through division, a growing desire to get closer together, is doubtless true. The impression in the world about us is that there is much talk about these divisions and their evil influence, while not much is done to make an end of them; that Churches are not willing, unselfishly, for the sake of unity, to break with denominational traditions and subordinate practices and opinions, which have been magnified.

Church Unity

The causes for most of these divisions among Christians no longer exist. They came from a time when it was thought necessary to emphasize one or another overlooked or depreciated part of Christian teaching, and there is no part of that teaching now, which has not opportunity for a hearing and needs not the organization of a new Church or the perpetuation of denominationalism to show its value. We are allowing the discord which we have inherited to continue, while we all know that we should make an end of it.

Remarkable testimony comes to us on this point from the great conference of a thousand representatives, one-half native Christians, of various forms of Christian teaching and order in China, held at Shanghai last May. They are driven to feel the absolute need of greater unity among the representatives of the Christian religion in China, and their words make a weighty message to Christian people in the Western world. "Denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, is not shared by us Chinese, and it is a source of confusion, bewilderment, and inefficiency". We are receiving from the mission field some of the most noteworthy and convincing evidence of the power of the Christian religion through the presence of the Spirit of God, and now the message comes from every field of the evils of transferring our divided Western Christianity with the Message of the Gospel. Differences of worship and methods of work and teaching, there will be in the mission field, but different Churches are a reproach. It is a true word for the United States as well as for China, that denominationalism is a source of confusion, bewilderment, and inefficiency.

Christian zeal runs strongly still, and will continue to do so in denominational channels. There are great traditions back of the separated Churches. No one of them is to absorb the others. Within that greater unity of the future, which shall exclude unworthy rivalries, lack of charity, waste of resources, there will remain differences in worship and in methods of presenting the Gospel. Large measure of Christian unity may come without uniformity, but with the general acceptance in the Churches of the Divinity of our Blessed Lord, the supreme authority of Holy Scripture, the Sacraments ordained by Christ Himself, an ordained Ministry, the Church, the Body of Christ and a Christian Fellowship, there must be a way of leaving behind old controversies and misunderstandings, of removing the reproach of division which rests upon the Christian Church.

The Church which is not doing its best, whether by corporate action, or by the spirit and conduct of its members, to remove this reproach and hindrance to the Christian religion, is making its position weaker in the Christian world, no matter what denominational zeal may do to increase its growth and material strength. It is not wise for this Church to offer unasked advice as to what other Churches should do unless in generosity and charity it is willing to outdo them all. Unsought advice and leadership are not often welcome, and it is better to let people find out our good qualities, if they exist, rather than call attention to them. There will be reaction, as there is now, after the vision of greater unity has come to Christian people, as difficulties are discovered, and the strength of old traditions is learned, but the old narrowness and exclusiveness upon which sectarianism lived is doomed. The channels which theologians made and Churches accepted are insuf-

ficient for the use of the Spirit of God. I do not know and I do not think anybody knows the way out to the larger and finer manifestation of the unity of believers, but I believe that it is to come. Conferences are good when they bring together absolutely honest and unselfish men and women whose love for Christ and His religion dominates their thinking and their conduct. The way out may not lie through agreements between official representatives of different Churches, which have then to be accepted by conferences, conventions, assemblies, or councils, which are quite likely to be timid and reactionary. It may be that consecrated leaders of the larger vision may appear, and getting a hearing above that of expert denominational representatives, may lift this subject to a new level and set it forward in ways most strange. Great leaders in the Church are not always meticulous in their observance of canons, and canons and rubrics will yield or be generously interpreted when it is settled in the mind and conscience of reverent, God-fearing, Christ-loving people, that they bar the way towards the attainment of unity. None of us would think of treating lightly or allowing to be questioned our loyalty to our Divine Lord, to the Sacraments of His institution, to the Sacred Scriptures, wherein His Words and the story of His life and work have a central place, or the Ministry preserved unbroken from Apostolic days, and no thoughtful Christian people of any name would wish us to do so.

The preservation of that three-fold ministry has made the Anglican Communion a great defence of Christian liberty through many centuries, and there are those coming after us who will feel its preservation to have been a great blessing for religion. There goes with it the great tradition of the open Bible and worship in a language understood of the people. It is a great misfortune that in the discussions and conferences concerning unity, attention should have been so largely fixed upon orders, and so, at the beginning, upon an extremely controversial part of the subject. It would be wiser and more hopeful to begin with the great thought of the Church of Jesus Christ as organized religion, a society, family, and fellowship which He established, the Communion of the disciples of all the ages with one another and with their Master, which death itself cannot destroy. We have made Holy Orders the storm center of our discussion, while we do well to begin with the great thought of the Church as the Body of Christ and the Fellowship of His Disciples.

It becomes us to remember that this Church is not without fault for the differences which have come among English-speaking Christian people, and that we have not outlived the prejudices of the time when the authority of Bishops was not limited as now to spiritual administration. The story of the Christian religion in the world had been very different if our forefathers had been more tolerant and had put less emphasis upon uniformity. We do well to remember that an increase of unity among ourselves would make us more helpful in bringing unity among Christian people. It is the time to learn how closely we can stand together. Freedom of utterance must not be restricted, while we put the emphasis upon the great things in our religion, the things which touch the heart, satisfy reason, and influence conduct.

The Church has rightly placed Social Service beside Missions and Religious Education as an essential part of its work. It means the application of the principles of the Gospel in all the relations into which

Social Service men are brought, whether in their social, industrial, political, or community life; obedience to the second part of the law: "Thou shalt love thy neighbor as thyself." There has been an awakening among all Christian people to a new sense of social obligation, moving away from the old thought that a man's first business in the world is to save his own soul. More and more Christian people have come to feel that the Church can only fulfill the purpose of its existence as a Fellowship and the Family of the Christ. The thought of the personal relation to God is not obscured, while the thought of a corporate Christian life and the wider obligation to others comes in. Some feel that there is danger in the multiplication of activities and new forms of service, that the great spiritual end of the life of the Church may be obscured, that its members may think overmuch of the temporary and material concerns of life, that it may get into the field of economics, politics, and business, which are not its own. There is more danger to the Church from limiting its interests and activities, than from the endeavor to carry religion into every department of human life. Religion has become a larger

word than it was before, and every field of human effort is its field. The old distinction between what is religious and what is secular is less rigidly drawn. All studies and research, all the relations into which we rightly come, are to be made, in a sense, sacred. The spiritual life cannot be isolated, and men and women must go out of themselves to find themselves. It is as true of the Church as of the individual, that it must lose its life if it is to find it; that it must save the world if it would save itself. Service expresses a great central truth of our religion and belongs with worship. It must attest the reality and genuineness of worship. It cannot be right to pray for what we are not trying to accomplish in the use of our lives and our opportunities.

The Church has stood for charity and relief and mercy. **Emphasis must be put on social justice and fellowship and the golden rule, upon duties rather than rights.** The Church and the parish not interested in social service and social justice in the state and in the community, are not bearing true witness for Him who, for His brethren, consecrated Himself. Men with a new vision of the duty of the Church will say and write things which are unwarranted, radical, and revolutionary. The Christian Church itself had a revolutionary character in the beginning, which the authorities at Thessalonica perceived when they said "that they who have turned the world upside down are come hither also." The prophets who gave glory to the old dispensation said many things that were revolutionary. Those who in our Lord's time sat in Moses' seat and stood for the old order, felt that the new movement through the Christian Church was revolutionary. A man can hardly become deeply interested in the social and industrial order to-day without becoming something of a radical. No one can see the way in which our great cities have grown up with their homes of luxury and extravagance, waste and selfish comfort, at one end, and mean streets and comfortless houses and indecent conditions at the other end of the town, without feeling that it is semi-paganism, rather than Christianity.

The Church must make its own, the cause of the unprivileged people, of those who are in hard places in life, of those upon whom the existing social and industrial order presses heavily, while it must stand against injustice, and unfairness, on both sides. **The Church is suffering to-day from too close association with those high in authority and in prosperity, while less considerate for the great majority for whom life is one long, unending struggle, often with little hope, often in poverty. It is suffering for its silence when horrible abuses thrived in English mills and mines in the first half of the last century. We have not measured, yet, the meaning of our Lord's compassion on the great multitude.**

The Church cannot countenance violent methods, or an unfair day's pay, or an unfair day's work, or the breaking of agreements, but it must never lose its interest nor forget its obligation in the Master's name for the great multitude in the hard places in life. It must be able to give voice to the aspirations and hopes and desires of this multitude for something better in life for themselves and their children. Out from unspooled homes are to come those who shall maintain the life of the Church and the service of religion. The Master's heart went out to those who had the least in the way of possessions or opportunity in life, and so must the heart of the Church. Our Blessed Lord came into the world to get under that heavy burden which rests upon the great majority of men and women, and woe is to the Church if, with His spirit and example, it does not try to get under that burden, also.

I know very well how strongly many of our people feel because of utterances in the name of Social Service which seem radical and unwarranted, but it is much better for men and women coming to know and feel the wrongs and hardships associated with the order which we have accepted and tried to think Christian, to cry out against it, using strong language, than that the Church should be silent. I wonder not that the world is in revolt against the old and existing order, whether it be in society or industry, or in customs and manner of living. It is largely a revolt against suppression and worn-out customs and traditions, and it had to come in a world which was settling down under the impression that money-making and selfish prosperity and pleasure seeking are the main things in life. It is a subject for rejoicing that an increasing number of intelligent business men are endeavoring in a Christian way to solve industrial difficulties, seeing the other man's point of view and giving it consideration. We will rejoice that labor is no more thought of as a mere commodity by right-minded business men, and that human welfare is counted more than

the value of property and that the remedy for the world's ills is recognized as moral and spiritual rather than economic. Industrial questions and contentions are most perplexing, and without religion they can not be settled. Whoever comes to a place of privilege without the possession of means, of education, through ability to direct industry, or to make public opinion, should feel that these are gifts not to be used selfishly but with a sense of responsibility to all associated with him. "Always let humanity say the last word in human relations."

Let the duty of social and community service towards the newcomers be emphasized, for the Church which has not a mission to them is unmindful of its future. The great obstacle to a ministry to those who have recently come to us is our lack of respect and courtesy for them. For the good of the country and religion, because Christianity carries the obligation of friendship, the Church must be kind to the strangers within our gates. Against this recrudescence of national and race prejudice, which is making so much discord and suffering in the world, and which is causing so many persecutions and murders, the Church must take its stand, and bid Christian men remember that while God has set nations and peoples in their places in the world to work out their destinies in different ways. He has "made of one blood all nations of men for to dwell on all the face of the earth," and that they are all equally precious in the sight of our Redeemer and Saviour.

The Church has made very real progress since the last General Convention and because of the action of that Convention. There has been growth in the realization of a national Church, always able to act and

A Complete Stage of Progress constantly arising, and to bring out the full resources of the Church spiritual and material for its large undertakings. We have been growing out of the thought of a diocese made up of parochially minded people, and out of the thought of the Church as a group of dioceses with diocesan feeling unduly strong, and all this without making centralization or injuring diocesan and local feeling. Diocesan rights have not been affected, but the testimony is that diocesan activities have been stimulated and have possibly gained more from the new order than the activities of the General Church. The dioceses have accepted the leadership of the National Council and what, for lack of a better name, we have called the Nation-wide Campaign, for the support of other than the parochial undertakings of the Church. We will rejoice that two hundred missionaries have been sent into the mission field, that more laymen than ever before have learned to speak in public for religion, that the very inadequate salaries of the clergy have been increased by two and a half millions of dollars, and that the entire budget of the continental Domestic Missionary Bishops has been underwritten, leaving them in their own fields without the necessity of canvassing the country to obtain money for the support of their work, while the spiritual purpose of the campaign has been constantly emphasized.

The subject of Religious Education has been presented more definitely, and, as we believe, more successfully, than before, and the response in personal service and offerings has been most encouraging. There is a new recognition in the country of the fact that moral and spiritual training make an essential part of education. The need of instruction in the Church can hardly be over-emphasized. Our people are relatively not as well instructed in the Bible, the Church, Christian Doctrine, as their predecessors. Teaching through sermons, books, schools, and classes, is greatly needed. Let what has been accomplished and what is planned, and the new regard for our educational institutions, be recognized thankfully.

It means much to have the approval of the Church of the new order. If we had waited to have the preparation complete, misunderstandings impossible, we would have gone on marking time, or, to recall my text, encamped about Mount Sinai with more of ease and less of accomplishment. It will never do to spend overmuch time in making account of difficulties and possibilities of failure. Elisha taught leaders of all generations to say to those who make such suggestion, "Yea I know it, hold ye your peace."

Adjustments will now be made. Military symbolism of a campaign may be changed as we settle down to a steady forward movement. We talk and sing over much about ourselves as soldiers, while we accept not the discipline, hardship, and self-sacrifice which befit an army. A larger vision has opened before the Church with more of its

members obedient to it. The days of weakness which our fathers had to accept, greater weakness than we appreciate, have given place to consciousness of strength and with good courage and high hopes, we go on to meet our duty towards our communities, our country, and the world.

We need to bring out the full resources of the Church for no Church has more devoted and right-minded men and women than our own, too many of them sitting idle in the market place while the hours of the day run by, because there is no one to set them at work and tell them how to make the noblest use of their lives. The failure of the Church to recognize the value of the services of women has not been creditable. The Hebrew and Oriental tradition as to the place of women has rested upon the Christian Church and we have lived to see the time of revolt and change in their place in the world. St. Paul's declaration for his own day that women should not speak in the Church but learn of their husbands at home, cannot require the exclusion of women from choirs and from reading of prayers and instruction in churches in the twentieth century. They have made places of great influence and usefulness in nearly every calling in life. The Church owes a great debt of gratitude to the Woman's Auxilliary and to the women who have begun new forms of Christian service. In the time of the Church's great need of reaching out into neglected parts of our cities and into rural neighborhoods, when we need more prayer and religious instruction in our churches than one rector can provide, why should we not license women, fitted and trained, as lay readers and speakers in the nation-wide campaigns, and use their great gifts under direction in the work. If we would have larger service from them, they must have new and larger opportunities.

Let a plea be made here for intelligent interest in and more generous support of our Church schools for negroes. With every ninth or tenth person in the country a negro, Americans as truly as we are, handicapped in every part of the country, although in different ways, the Church should feel a great obligation toward them. We will not begrudge the great sums of money given by our Church people for other colleges and schools for the negroes, but why should they not know more about their own schools, and the faithful men and women who are meeting, with great difficulties, our obligations. The Church Institute for Negro Schools, was largely the creation of Bishop Greer, and should have a high place in our regard, especially of those who loved and honored him. Its ten schools have to-day the confidence and good will of the South and the North alike and the care of as wise men in this work as there are in the country. Our negro people have made wonderful progress in the last half century. The support of these schools to prepare clergy, teachers, educated men and women, as leaders in all callings and communities, is an act of reparation to a race greatly wronged. Out of Africa the man came upon whom was laid the Cross under which our Blessed Lord fainted on His way to Mount Calvary, and it would seem as if, on the race out of Africa, a cross of suffering and the world's disregard had unduly rested. Surely reparation, justice, and friendship become us.

Without detracting from other forms of Church work, it should be the policy of the Church to strengthen its parishes and mission work which, in cities or rural districts, makes for the care of souls and the gathering of congregations for worship and instruction. More pastoral care is needed in our dioceses and in our parishes. The parochial ministry ought to be strengthened by making it, in the proper sense, attractive, with suitable support of the clergy, suitable equipment of the parishes to do their work, with the aid of the general Church and the diocese where the parishes are unable to do it. The spiritual care of persons, gathered as far as possible in congregations for common worship and for the realization of the family relation, is of supreme importance, and the good traditions of the parish clergy in the Anglican Communion are not being preserved. The rector with a telephone in a parish house is no substitute for parish visiting and the seeking out of parishioners and overlooked people to let them know that they are wanted in the House of God. Failure to keep knowledge of the recently confirmed brings great loss. The drawing away of clergymen from the care of parishes to be secretaries and directors of work, much of which could be done by

unordained men, is weakening the Church. Institutions and societies of many kinds there must be, but the first duty of an ordained man is the care of souls, ordinarily in a parish, and the greatness and necessity of that work must be magnified, and the Church must enable those who give themselves to it to work without anxiety and with proper equipment. Let our young men know that the ministry gives the largest opportunity for service and self-development, and more will give themselves to it.

The Revision of the Prayer Book must have proper time in the Convention, with discussion not unduly limited, while other great subjects require attention. The Prayer Book, which remains substantially as nearly four centuries ago, when hardly any one had books and few could read, and life for the great majority of people was narrow and hard, needs many changes. It is a new age, and its new hopes and duties must find expression in the services of the Church. The former Revision was closed in a spirit of reaction, and much that we needed was not obtained. Despite the insistent demand to bring Revision to an end, and the anxieties of conservative persons, always to be respected, we should, with patience, give suitable time to this work. The world moves so fast that something in the way of Revision may be required in every generation. If the Church does not make a reasonable Revision to meet these new needs, there will be danger of individual revisions which will weaken the great tradition of common worship. After proper time has been given, why should not the Convention allow such recommendations of the commission as command large support, to be used in churches with the consent of the bishops of the dioceses until the next Convention. The actual use of changes will mean more than long discussion, in ascertaining the mind of the Church.

No Convention can be silent upon the subject of war, nor fail to declare that war should give place to arbitration in the settlement of national differences. Devoutly thankful for the Washington Conference, we

War know that the people in every country are looking to our own country to give leadership in hastening the time when nations shall learn war no more. It is more than a question of disarmament; it requires the teaching of a new generation to hate war and to love peace, justice, and mercy, to find its heroes, not among those who have brought to perfection the art of killing men and so of making a multitude of widows and orphans, but rather those who have increased human happiness, who have destroyed disease, have extended education and opportunity in life to the unprivileged. Shall the time not come when there shall be other memorials than cannon and reproductions of men killing one another upon village greens and city squares; while we fail not to remember our soldiers, the dead who made the great sacrifice, the living who faced suffering and death that militarism do not dominate the world, that might no more make right, that Christian civilization perish not, that our country might be secure in working out its destiny?

I rejoice that the Bishops have spoken so distinctly for obedience to the laws which enforce the Prohibition amendment to the Constitution. I recognize the right to differences of opinion and expression of the

Prohibition same as regards the wisdom of placing this subject in the fundamental law of the land. But there it is, by action of 46 out of the 48 states, approved as other amendments have been, and a self-respecting people will see that it is obeyed. The minority have not forced their will upon the majority. If final action was quickly taken, that is the way our people act when they have been long making up their minds and have decided that a great evil must end. What a great jurist called the most insolent business in the land, had warnings enough and heeded them not. I do not argue about Prohibition, but plead for obedience to the law, and if adjustments must come when time has determined public opinion, let them not be settled by those who are interested in the sale of strong drink, by those who put individual desires over against numberless lives and homes ruined by strong drink, forgetting that the restriction of personal liberty, willingly, for the common good, is one of the finest traits of Christian character and the condition of the progress of civilization.

This General Convention ought to be noteworthy in the history of the Church. I do not suggest that it is a critical time, nor a time of transition, neither that we are at the cross-roads, as preachers are fond of saying, for there is where the Church and the world always are. It is a great

The General Convention opportunity to serve the Church and religion by men of courage and wisdom. We register with thankfulness the completion of one stage of the new order in the journey, and with high hopes and gratitude we plan for the next. We know that if, as good servants of Jesus Christ, under the guidance of His Holy Spirit, we plan large things and push on, the promise of God, who bade His people in the old time to journey on from the Mount where they had been encamped long enough, shall be kept. "Behold Mine Angel shall go before you." Our predecessors, especially in the days of the weakness of the Church, felt it necessary to give much attention to making canons, rules, pronouncements, that the outside world might understand us and our own people know what this Church stood for. It will recall our weakness to say that when Bishop Croes of New Jersey preached the General Convention sermon ninety-nine years ago, there were nine bishops, 301 clergy, and 24,000 communicants. There may well be a new note of confidence and conscious power in the Convention now. The Church may be best understood by what it is doing, when in action. You will find that those who live in honor, in the Church and state alike, are those who have stood for large liberty and large things in their day and generation. The General Convention which will be best remembered and most honored will be that which has the largest vision of the mission of the Church, and helps most to keep its face set forward with courage and devotion to the service of its Master.

The General Convention has filled a large place in the history of this Church. The position accorded to the laity in its government had to be accepted if it were to make a place for itself in this land, and it is in accordance with the best traditions of the Church, and our course has meant much for the Anglican Communion. The General Convention has its proper place in a democratic Church, which this Church must be if it is to prosper. These are memorable words of Father Figgis, "We cannot often enough repeat that the Church of the future must be a layman's Church (although it still must have its Priesthood), that is, a great democracy of God's servants and Christ's brethren." The General Convention has been a body representative of the whole Church, and men of various opinions have come to it to find themselves nearer together than they thought, and its sessions have made for unity and brotherhood. These are the great traditions to be maintained and strengthened. Our brethren, out of the corners of our great country, and to the ends of the earth, whither our missionaries have borne the message of the Gospel, wait for a message from us which is large and courageous, continuing the witness to the old traditions which the Church has borne through all its history, and with a new and larger vision of duty and privilege in a new age, a message to stimulate hope and courage, a message bringing comfort and assurance to all who receive it in a wounded and stricken world.

It is the word of God to His people to-day as in the old time: "Ye have dwelt long enough in this Mount; turn you, and take your journey."

A CHINESE STUDENT WRITES HOME

AN ENGLISH BISHOP of North China in *The Mission Field*, quotes a letter from a Chinese student in America:

"The people here, as a whole, have a strong sentiment against Chinese, so it is rather hard for a young "Chink" to make acquaintances in refined society... I don't feel at home at all. The hearty welcome I get from Church people makes me feel the more that I am among strangers: they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself:

"Almighty God, our Heavenly Father, Thou hast made the earth and the peoples thereon, white, yellow, red, or black, at Thy will, and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorn; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou are their Father and Creator."

THE MARRIAGE VOWS

BY NORA COLE SKINNER

I WONDER if the girls who object to the word "obey" in the marriage ceremony ever raise any objection to the "With all my worldly goods I thee endow" that comes from the lips of the man?

The marriage vow means nothing unless the persons speaking the words want it to mean something. No law or ceremony or vow can make a woman love and honor a man unless she wants to love and honor him. I have even heard some strange-thinking people say they didn't believe in any vows or ceremonies at all, because none knew whether they could love until death did them part.

To me "obey" in the marriage vow is not any more out of place than love and honor. It has no meaning in the sense of slavery; the only construction we can put on it is that a wife who truly loves and honors her husband will truly try to do what he wants her to do. Most girls who marry are willing and eager to say to the world that they have chosen a man whom they believe they can trust, one who by age and experience must know more of real life than she can know, and one whose lead she will gladly follow.

I suspect this obeying vow causes less trouble and is broken much less than the worldly goods endowment. For those who have the worldly goods are too often much too close with them, giving a very small portion to the wife, and that with regrets thrown in.

For such a man the marriage vow didn't mean all he said, for neither does he love and honor her, if he shares not his possessions equally with her.

Before marriage, before taking the vow, he did love and honor her and would gladly have handed over all his worldly goods had she demanded. After marriage he gives her the necessities begrudgingly; he isn't breaking just part of his vow, he's breaking it all. He doesn't love her and he doesn't honor her as he should or did, else it wouldn't be so hard to part with more of his worldly goods.

On the other hand, if endowing with all his worldly goods meant no more than what he possessed on his wedding day, many a little wife would go to the poorhouse before her honeymoon was spent. So, with most men, that vow does carry over through all the wedded years.

One time at a wedding I heard a mother say, as her son put the wedding ring on the bride's finger and in a clear voice proclaim, "With all my worldly goods I thee endow," that she wished they had left that part out, for all the worldly goods he possessed were the clothes he had on.

And yet, if he was the right sort of man, in years to come the boy and girl could laugh over that endowment and their being so much in love that both thought themselves rich. For they were; he endowed her with his possibilities, his hopes, his grit, and his determination to acquire worldly goods, as well as some other things very much more important, and it was a gift worth a King's ransom.

Those vows are just what we make them or want them to be. Any woman who doesn't believe at the time she marries that the judgement of her husband is supreme, his advice almost a command, and the accomplishment of his bidding her greatest pleasure, better not get married. That is what "obey" in the marriage ceremony means.

Any man at the time he marries who is not willing to give everything he possesses, from his life to his pocketbook, to the girl he makes his wife, better not get married. That is what "with all my worldly goods I thee endow", means.

There is no need to strike them from the marriage vow, for those who understand the meaning want them in, and those who place a different construction on them, no other vow would seriously affect. Princess Mary promised to "obey" Viscount Lascelles, but no doubt the groom understood when the King of England gave his daughter into his keeping there was no menial significance to the word "obey".

Our marriage vows are what we make them. Nobody can make them for us, so why change the form?

—Dallas Morning News.

THE IDEA of progress in and through Christ is, I believe, the most powerful and man-moving reality in the world today, and I believe that we have in Christ a rational right to look upwards and onwards, and to see the New Jerusalem coming down from heaven as a bride for her husband. That is our objective.—Rev. G. A. Studdert Kennedy, in *I Believe*.

MAN would be helpless in a tumble-down universe.—Sir Henry Jones.

THE CHURCH OF WALES

(The following is a translation of a communication appearing in the Welsh newspaper of the United States, *Y Drych*, published for nearly seventy-three years in Utica, New York. While *Y Drych* is primarily published for the benefit of the Welsh people of the United States, yet it has a long list of subscribers from all parts of the world, and it is by far the most far-reaching paper published in Welsh, forming the opinions of the Cymry both in this country and elsewhere. Coming fresh from a correspondent in Wales, it is thought that the article would be of interest to many of the readers of THE LIVING CHURCH.)

UNDOUBTEDLY many of your readers call themselves Churchmen, and so they would love to have some information about the condition of the old Church in Wales, having been disestablished and disendowed of the old ecclesiastical lands and tithes. I will begin by saying that everything is going on promisingly. Her matters are controlled in a democratic way by representatives, cleric and lay; and there were about four hundred of them at a meeting last week at Llandrindod. They meet twice a year for four days at a time. The Bishop of St. Asaph has been made Archbishop, and he is the chairman. This year a new diocese was made from Llandaff, to consist of Monmouthshire; and before long St. David's the largest diocese in the kingdom, will be made into two, under an additional bishop (St. David's has two bishops at present).

"Episcopal, deanery, and parochial boards have been formed for some time, and the three boards are working prosperously; the voice of the laity and mass at last receiving speech. At Llandrindod, this year, after many conferences, the form of government for the Church was completed, three of the chief judges of the kingdom having been leaders in the drafting of the plan, so that everything was made clear and durable.

"Though disendowment had swept away at least fifteen shillings of very pound of the means of the Church's resources, yet the Church is quite hopeful. The old beneficed clergy sold their "life interests" to the Board, and thereby a helpful amount enabled the Church to make the best of the money. That is, instead of the priests continuing to receive tithes, etc., for their life, the same was transferred to the Commissioners of the government under the Act; and they are about through paying for it. The amount reached the sum of £3,359,729 (nearly \$17,000,000). The sum of £155,000 (\$775,000) is still due; but it is purposed to repurchase with this sum glebe lands, connected with separated parsonages, together with the churchyards taken from the Church. Through delay in payment the Church lost £15,000 a year, as the interest on money has decreased since the time the sum has matured.

"In one of the meetings, on ways and means, it was announced the money spent last year was as follows: stipends of beneficed priests, £375,000; curates, £33,000; pensions, £10,000; repairs, £2,000; candidates' instruction, £3,000; insurance, £5,000; sundries, £15,000; total, £433,000 (about \$2,215,000).

"Every parish is assessed, and three of the dioceses paid in full; St. Asaph is a little behind, the total being £42,700. As an average, beneficed priests are paid £310 (about \$1,550) a year.

After the disestablishment an effort was made to raise an auxiliary fund of one million pounds sterling (about \$5,000,000). By this time £648,000 has been raised, and the money continues to come in at the rate of £300 a week. So Welsh Churchmen of the United States need not have any distrust for the Old Mother in the Old Country."

THE WORLDLING

Poor little hapless lump of clay
Drifting to darkness, day by day;
Gold, crumbling castles, and costly array,
Facing Eternity, how will it pay?
Out of the sod
Back to your God!

Poor little hapless lump of clay
Wasting your pitiful life away;
The infinite Hand did not mould you for play,
Down on your knees to the Potter, and pray!
Out of the sod,
Back to your God!

B. E.

Extracts From a Convention Address by the Bishop of Connecticut

THE general thought underlying Bishop Brewster's diocesan convention address was the solemnity of personal life to-day as a stewardship, confronted by the inspiring opportunities of a time of momentous crisis.

AUTHORITY OF LAW

The outbreaks of crime that now shock the public are largely the results of mere lawlessness. It is a time to recall our people to the right attitude toward law. A certain law, it may be, is, in some particulars, not to your liking. That is no reason for opposing or evading its enforcement. We must stand to-day for the authority and majesty of law.

MULTIPLICATION OF MACHINERY

When all is said, a chief matter is the service of all our people, including laymen and women, each in his or her vocation and ministry. Let me again express my own personal apprehension of what may, unless we take care that it shall not, result from the increasing tendency to organization. The tendency may be traced perhaps to the reaction from individualism toward collectivism and to the prevailing regard for efficiency. At any rate, the machinery of organization has come to be a most conspicuous object of attention and endeavor. This we cannot be blind to in the Church at large to-day. Its members have applied themselves diligently to their duties, not always found plain, as prescribed by the canon adopted a year ago. Confidently, I hope in time to see results to vindicate the institution of the council.

It will not be amiss, however, to remind ourselves what is the main factor in human life and in the life of the Church, namely, the personal factor. Personality is not realized in isolation. It is fulfilled in social relations, which naturally involve organization. Yet let us make sure that, in developing and running the machinery of organization and seeing that the wheels go round, we do not forget the spirit in the wheels, but remember the essential factor, which is spiritual and personal. Amidst all our effort to get things done, it is to be remembered that after all we should chiefly aim not at things but at persons and that the purpose of the Church's work should be to bring men, women, and children on and up into the full freedom of personality, which comes of obedience to Christ and likeness to Him. In that great passage touching the Church and its ministry, the purpose of all the offices, the end of the organization and its operation, the work of ministering, the building up of the body of Christ, is clearly the development of personality: "till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ".

Turning from the individual person to human society, we find that personal tissue is the stuff whereof society is composed. Amidst the confusion and unrest, the disquieting and bewildering perplexities of our time, sounds the voice of the personal Christ to men and women. The solution of our problems lies primarily in recognition of His authority. Those problems begin to be solved as there are applied to human life the principles He laid down. We have had recently, at Washington, disclosed a vision of international relations as they might be if regulated by the principle of human brotherhood taught by Christ.

INDUSTRIALISM

The questions arising in social and industrial relations have not only their economic but also an ethical import, an aspect not merely material but, moreover, human and so, personal. Essential in Christ's teaching is the dignity of human nature and the priceless

value of personality irrespective of circumstance or condition. This means that the industrial system is not to be an end in itself. It may well be that what is to be feared and counteracted is not the capitalism we hear about so much as it is what I may call *industrialism*, using the word in an unwonted but, I think, legitimate sense, as meaning industry for its own sake, that is to say, for the sake of the things produced or the gain-getting therefrom, instead of industry for man, a means of service to his nature and needs, with human interests always supreme.

The teaching of Christ condemns the class interest which puts class above class, and the class antagonism which arrays man against man. Instead, His teaching would bring man in touch with his brother man and putting himself in the other's place. He teaches the privilege and dignity of service and, instead of selfish competition to get ahead of others, the principle of co-operation with others for the common weal.

The Church's best contribution to the life of collective humanity to-day is to be not in advertising vaunted panaceas and programs, but in touching and moving the hearts of its members to look on the burdens of others and in uplifting, deepening, and consecrating their personal, that is, spiritual, life and so furnishing spiritual power to carry forward toward fulfillment the purposes of God for human life and society.

RELIGIOUS TRAINING

To say this is to say something that is fraught with practical import and demands definite endeavor. There is need of training in personal religion, which should begin with the young. One could not see this church ten days ago, thronged with sixteen hundred boys and girls, and not be impressed with our responsibility for those men and women of to-morrow. There is nothing more important for us in America than religious education. Over and above the time given to this on Sundays, I have long felt and urged that there ought to be time given to religious instruction on some week days, either by arrangement with Boards of Education that the children may be withdrawn from public school for an hour or two, or by using extra hours.

Something like training is needed for older persons. There is need of much more than has been sometimes aimed at in pulpit discourses. There is need of more definite teaching, that our people may stand fast in the faith, and resolutely apply their belief to the living of their life; that they may know what the faith is, and why it is to be steadfastly held, and how it may bring one through sacraments into vital union with the personal Saviour, and what it may mean for daily life translated into service.

The increasingly felt value of the method of conference ought to increase our faith in the possibilities involved in the World Conference on Questions of Faith and Order, now appointed to be held in Washington in 1925. For this great event there should be earnest preparation by prayer and group conferences, about which you may hear in the autumn. The Lambeth Appeal to All Christian people, which is not known as it should be, has recently been declared by an eminent Congregationalist divine to mark an epoch. It is an appeal for Christian fellowship as "an adventure of good will and still more of faith—an effort to meet the demands of a new age with a new outlook".

WE ARE CONTINUALLY a perplexity to the angels. "Why seek ye the living among the dead?" "Why stand ye gazing up into heaven?" Don't look downward into the tomb, or upward into space. He is gone to prepare a place for you. —Stanton.

Certain Types of Clergymen

By the Rev. Francis Underhill

I ATTEMPTED in *The Commonwealth* of October and November to deal with the first two of the three chief ways of emptying a church. The third is more elusive. It is complicated and controversial in a high degree. I propose to call it, "Certain Types of Clergymen".

The simplest way of treating so thorny a subject, I think, will be to set out briefly in order some of those crimes of inadvertence by which we priests quite innocently and unintentionally empty or half empty our churches. I am including in the list the sins of which to my own knowledge I have been (perhaps still am) guilty. I have not thought it necessary to specify which these are; but a reference to any of the past or present assistant priests of St. Alban's, Birmingham, or to the churchwardens, will no doubt elicit the information required; and may also bring to light offences of which I am not at present aware. I do not write of scandalous clergymen. Thank God they are few. Rather would I mention those mistakes in character or action which we clergy make so often without recognizing them. I set down our crimes in no particular order, and I have in no case except my own any special person in mind. So, then, to take the plunge!

1. The first type is the rigorist clergyman. He appears to regard the laity primarily as persons to be severely disciplined. If there is anything they evidently enjoy, in the way of music, preaching, or services, it must at all costs be refused to them. The most rigid form of religion is set before them without alleviation, to take or leave. The rigorist is not troubled if his congregation is small and his communicants few; he believes that to be the result of his faithfulness, and he "does not believe in crowds". It is not that his religion is really one whit purer than that of more kindly men; it is in the presentation of it that the failure lies. It is commonly taken for granted that the "bachelor" priest is usually the rigorist. That is not so; the rigorist is quite as often married as unmarried.

2. Closely allied to the rigorist is the tyrannical incumbent. He alone "counts" in the parish and congregation. He rules all men and women who can be brought to submit in awful state. His assistant priests, if they have any force at all, quickly leave him; there is no room for them. He cannot understand why they go, but commonly sets it down to insubordination and an obvious lack of Christian humility. The men he does keep are very bad for him; they are weak admirers who encourage him in his tyranny. This clergyman is fondly admired by a few persons, mostly middle-aged ladies; but he fails to win more than a small number, and the young have no use for him.

3. In strong contrast with the two foregoing types is the weakly good-natured clergyman, who is always in trouble through habits of indecision. He cannot say No; though, having said Yes, he often acts as if his reply had in fact been in the negative. He allows his workers to abuse one another to him, suffering agonies of remorse when they tell one another what he said, and retribution falls upon him. He is usually ruled by his churchwardens. He laughs at the keen Catholics in his congregation as "spikes", though he longs but fears to do what they wish. He is deeply pained when they leave him and go to another church of a sturdier type. He often complains that "the Rector of St. —'s makes it very difficult for us by being so extreme".

4. The fourth type is the clergyman who is always making changes (probably very good changes) in the services of his church without giving any explanation to the laity. Often he has little idea of any larger view, and does not stop to consider what the Catholicism of England in the future should be. If he is an incumbent he will sometimes make his changes for no better reason than that St. —'s has done it, "and we can't be left behind by them!" If he is an assistant priest he may be moved by delight in the great game of "edging things in". These are not very worthy motives. The trouble is that those

of us who approximate to this type show so little consideration for the devout laity. Men and women who, with some explanation, would gladly accept the improvement drift off to some other, perhaps less really keen church.

5. Then there is the man with one idea. It may be a very good idea, or it may be just a crank. In either case the priest labors it until everybody in his congregation is heartily sick of it, and refuses to listen any more. The priest has almost no other subject for his sermons; and he has the poorest opinion of all clergy and laity who do not accept his shibboleth in its glorious entirety. This does not matter so much to the clergy; an occasional boring at the Ruridecanal Chapter does not hurt them much. But the laity are driven to find a new spiritual home where a more balanced gospel is preached.

6. (The Plainsong Enthusiast) and 7 (the priest who does not visit) have been exhaustively dealt with in *The Commonwealth* for October and November.

8. The eighth type is the priest who is careless about his preaching. I have known many men who showed great promise as preachers in the early days when they were diligent in their preparation of sermons, but who have become very bad preachers since they began to scamp their preparation and to give up solid reading. That priest is inexcusable who has to rush off home on Saturday night after hearing Confessions, crying out "I must go and think of a sermon for to-morrow morning". Congregations of intelligent people quickly realize what is the matter with such a man's preaching, and are irritated by the absurdities they are obliged to listen to from clergy who could preach well if only they would take the trouble. Our sermons ought to come very high indeed on the list of our weekly activities. We are apt to forget that a so-called "extempore" sermon needs at least as much preparation as a written one. I do not believe in the habit some of our laity fall into of running about to popular preachers. But they would not do it if we were not so foolish as to think they will take any ill-prepared stuff we like to give them.

9. I find it very difficult to understand the mind of the priest who says his Mass with apparent (it *can* only be apparent) irreverence. It is sometimes forgotten that a manner of celebrating, which may be tolerable when the service is in a tongue not understood of the people, may become insufferable when it is said for English people in their own language. We cannot help wondering in some cases whether a priest, when saying part of the Mass which is peculiar to the Prayer Book, really considers that he is offering prayer to God, and is not rather hurrying almost inaudibly through a reading which is distasteful to him. We need not fall into the opposite error of "preaching" the Mass, as is the trying manner of some. But surely there is a middle course which will combine good taste with evident reverence. At present not a few of the best laity are thoroughly scandalized by the manner of celebrating in some of our churches.

10. The tenth type of priest is he who does little work. Indeed, we think we work very hard, and the vast majority truly. But some of us suggest to ourselves by many sighs and groans, and flingings of ourselves into arm-chairs, that we are "so dreadfully tired". We are all aware by now of the power of auto-suggestion. It is fatally easy to suggest ourselves into overcarefulness of our valued health; but it is also easy to suggest that we are vigorous and well, and to remain in that happy condition.

I hope I have not been cynical or critical of my brother priests. I know that there are hundreds of humble, wise, and powerful priests in the Church of England, men whom their people admire and respect. It is amusing to hear men, especially young men, crying out that parsons are fools, or worse, while claiming that the particular parson they happen to know is the exception. But the wise and charitable priest is not our concern at the moment, for his church is not empty.—*The Commonwealth*.

A Sermon in Verse

Preached in St. Mark's Church, Mt. Kisco, New York, by the Rev. H. Adye Prichard,
on Sunday Morning, February 5, 1922

Being the Eighth Anniversary of His Becoming Rector

St. Matthew 10:37 and 38. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me."

"Not worthy!" Then the worth of deeds
Love fans to heights before unknown,
Unless that love is His alone,
In vain for absolution pleads.

The mother's kiss, the child's embrace,
So long the best that man could ask,
Fall short of God's appointed task,
Like runners, lagging in a race;

Passion that warms humanity
Surrenders to a nobler call,
The sentence of God's tribunal—
"Take up thy cross, and follow Me!"

It does not cheapen nor confound
The human homage of our heart,
But renders it the humbler part
Of perfect love's undying round.

It gilds the love of child and wife,
Transmuting them beyond their bound;
It lifts them from the dying ground,
And blesses them with lasting life.

It could not be this love sufficed
To exhaust the fervour of the soul:
We needs must recognize the Whole—
We first love men—and, through men, Christ.

It does not mean that love is loss—
Such love as human friendship knows—
It means that all the love that flows
Is consecrated by the Cross.

And mother, sister, child, and friend,
Are stepping stones to higher things,
To that eternal love that brings
Peace that endures until the end.

Men have found other gods to appease them—divinities wild
and rude—

The mass of chiselled granite, the spawn of a serpent's brood:
They have offered their sons to Moloch, their sick to the lust
of Pan,

And Ashtaroth strove with Isis, and Jupiter strove with Man;
They have dipped their hands in the crimson, hot blood that
their priests have shed;

They have glutted their gods of battle with the frozen piles of
dead.

There is no crime under heaven, where the worshipper's feet
have trod,

But the lust of a saint's devotion has offered it up to God.
Their longing cried for easement from the woes that living
brings,

And they carried their woes to their idols—and the idols were
soulless things.

Their philosophies crashed to silence, their creeds gave a faith-
less sound,

And the gods they had prized were levelled in the dust of the
spiteful ground.

Shall it be so with Jesus? The world may prove that loss,
Unless it bows its shoulder to the weight of His daily cross.

What is your god? A dream of sense,
Imprisoned in a bestial creed,
From which the devils in us plead
An earthly, sensuous recompense?

Or do you stoop to worship gold,
The Mammon of a world depraved,
Each separate treasure coin engraved,
"For this was Christ's salvation sold"?

Some men prize Art—the enticing whole
Of colour, contour, form, and line;
They take the rainbow for a shrine,
And reverence an aureole;

While some have played on Pleasure's strings
The tones that lull the soul to sleep,
And ever in subjection keep
All God-ward, high imaginings.

The idols of each wanton mood
Shoot out their crooked, hungry hands,
To seize the price that Sin demands,
Their Christ-endowed, but fallen, food.

The earth, insistent to our view,
Seduces thought and word and deed,
Infecting with its hideous greed
The soul in Jesus born anew.

For us He lived, for us He died,
And dying, made His sovereign will
A thousand times more potent still
To keep our living sanctified.

We do not pause to understand
The Sacrifice that Jesus made,
Regretless, grateful, unafraid,
To clasp the tortured sinner's hand.

He came from realms of dearest peace
To mingle in the stress of life;
To heal us, broken in the strife,
To bid our earthly sorrows cease.

No king was He in Galilee,
No arbiter of sovereign might;
But, pitying our Godless plight,
As men were stricken, so was He.

And, clothed in dire humility,
He bowed His spirit to the death,
Whispering through His laboured breath,
"Take up thy cross—and follow Me."

Ah! friends! the sordid lust of earthly living,
Corroding in our hearts the sweet content
God willed us, in withholding and in giving,
To measure out a man's accomplishment;

That lust is not the goal for which He gave us
The heritage that made our souls divine—
His spirit to empower and to save us,
The strength to say, "Not my desire, but Thine."

There is no other gospel of the ages
To cleanse us from the fear of sinful death,
Than that which echoes through the holy pages
That tell us of the Priest of Nazareth.

We must preach Christ—the end and the beginning—
As holy now as in the dimming past;
Who set for us a guerdon worth the winning,
Who gave us grace to conquer at the last.

In Him we lose all other deep devotion;
The things of earth sink down into the haze:
Transcending all, one quivering emotion,
Filling our souls with wonder and amaze,

Sweeps through our being, in its train the Glory
Of a conviction that at last our love,
Fired with the beauty of His earthly story,
With Him ascends to Paradise above.

And in that love there flames the Saviour's craving,
Born of a wondrous fervour of the heart,
To rescue men, to live but for their saving,
To die, if need be, for that better part,

Holding aloof the tumult of derision,
The men who taunt an unfamiliar thing;
To guide some slave to scale the Mount of Vision,
Crowned with the hope that sends him back a king:

The weary, closing eyes to reawaken,
To gild with hope the mourner's wistful prayer,
To clothe the naked, comfort the forsaken,
By showing them that Jesus Christ is there.

There is no other happiness nor guerdon
With which the task of Jesus can compare;
His is the blessing, His the dearest burden,
And God the destiny He bids us share.

To keep Him ever at the centre point
Of life's revolving wheel, though out of joint
Beats the circumference, that is the meed
Of effort that dictates the Christian's creed.
'Tis not enough to whimper for His aid
When angry storm clouds make the soul afraid;
When terror's lightning shoots the conscience through,
And every hour intimidates anew.
Though those rejoicing call on Him the least,
Yet at the festival, the marriage feast,
Most welcome was the gentle, happy sight
Of Christ, in understanding infinite.
He the companion, friend all friends above,
He is the lover, changeless in His love;
The fears of life, the sorrows and alarms
Melt into nothingness within His arms.

So men preach Christ; and so the world goes on
In loyalty to God's almighty Son.
And so the prayers of men, like incense, rise
To voice the homage of their sacrifice.
Ah! God! And some Thou callest to supply
The bold adventure of Thy ministry.
Dost Thou descry how hard a task it is
To preach and practise such a life as His?
Dost Thou forgive our failings when we fail
Because, though high our aim, our will was frail?
We try so hard to keep Thy image pure,
To make it of all eyes the cynosure:
We try so hard, discounting gain or loss,
To fix our loved ones' gaze upon the Cross.
Deep in our hearts, perhaps, we know the cost
Of what we dreamed, of how we fought—and lost.
And yet the good we strove for must remain
To balance with the evil and the pain.
We scatter of our bread from shore to shore,
And surely some of it returns once more.
For, in the years which priest and people spend
Together working for a common end,
If one soul finds in Jesus his release
It were enough! We wait His word of peace.

And, if men's hearts grow weak and arms are tired,
The Church of Jesus, strengthening, inspired
With all the wealth of martyrs' age-long love,
Is there to point our faltering steps above.
The Church of Jesus, blessed beyond our ken!
The Church of Jesus, Mother of her men!

Mother of men we have called her: Mother! for men she bred,
Rising supreme from the ashes of faiths that were burnt and dead.

From the dust of humanity's weakness, from the dregs of hu-
manity's sin,
She has builded her shrine of glory for the life of the God
within.

From the vault of the proud cathedral, from the gloom of the
hermit's cell,
She has sounded her wakening challenge to the lurking hordes
of hell:

She has sung with her angel chorus the victor's paean of praise,
And the triumphing hymn reëchoed from the Ancient of the
Days.

For all that is good in our living, and all that is hope for our
death,

Has flamed to our soul's uplifting from the Church that gave
us breath.

On the pinnacled Mount of Vision which we trod with our
aching feet

She stooped to ease our burden with a love that was all-com-
plete.

In the vale of the soul's grim darkness, when the lamp and the
eye were blind,

And the tears were made of longing, and the dread was un-
defined,

When comrades dropped by the wayside, and youth to its own
had fled,

And the worm had tainted the rosebud, and the worm had
soured the bread,

When the silver cord was straining, and the pitcher was rent
apart,

And the weight of the world's great sickness pressed down on
the wounded heart—

Ah! Then, from the peaks of Heaven, the message of courage
came,

And the Church grew bright with the radiance of God's eter-
nal flame,

For it promised the world's salvation through the might of
Jesus' Name.

Who were we then to falter, and who were we then to deny,
When the Mother of men gave their birth-right to the sons who
were wont to die?

Who but went forth unflinching on the path that Jesus trod,
And reached to the peace of Jesus in the holy place of God?

OUR BIRD NEIGHBORS

WHAT is the real explanation of the fact that so many
of our birds nest so near our dwellings and yet show
such unfriendliness when we come near them?" asks
John Burroughs, and answers his question in the following
way: "Their apparent confidence, on the one hand, contra-
dicts their suspicion on the other. Is it because we have here
the workings of a new instinct which has not yet adjusted
itself to the workings of the older instinct of solicitude for
the safety of the nest and young? My own interpretation is
that birds are not drawn near us by any sense of greater se-
curity in our vicinity. It is evident from the start that there
is an initial fear of us to be overcome. How, then, could the
sense of greater safety in our presence arise? Fear and trust
do not spring from the same root. Hunted animals pursued by
wolves or hounds will at times take refuge in the haunts of
men, not because they expect human protection, but because
they are desperate, and oblivious to everything save some
means of escape. If the hunted deer or fox rushes into an
open shed or a barn door, it is because it is desperately hard-
pressed, and sees and knows nothing of some object or situa-
tion that it may place between itself and its deadly enemy.
The great fear obliterates all minor fears."—*The Portal*.



CORRESPONDENCE

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

THE ORDER OF DEACONESSSES

To the Editor of *The Living Church*:

May I ask space for comment on your editorial in the issue of August 19th, on the report of the Commission on the Order of Deaconesses?

1. The editorial notes that the Commission has quoted, as expressive of its own views, the report of a committee of the Lambeth Conference, which report was not adopted in full by the Conference. It then faults the use of the term Holy Orders in that report, speaks of it as technically incorrect and apparently assumes that the Committee was entirely without justification for its view. I venture to call attention to the fact that that report made by a Committee of which the Bishop of Ely was chairman, and which included the Bishops of New York, Rhode Island, and Arizona, found its chief inspiration in the results of a study by a special committee over which the Dean of Westminster, Bishop Ryle, presided. Certainly there is weight in the judgment of such bodies. Even our own Commission contains men (and women) who have studied the question for years and have registered no snap judgment. Under the circumstances there is some reasonable doubt as to whether the matter can be dismissed with a "gesture" as your editorial dismisses it.

2. The Commission quoted the report of the Lambeth Committee as expressing its own views. But its *recommendations* were based directly upon the resolutions of the Conference. *THE LIVING CHURCH* apparently ignores those resolutions. It is true that the Conference did not accept the full report. Its resolutions do substitute "Orders" for "Holy Orders"; but they are emphatic that the primitive order of the diaconate for women be restored, that a service of ordination, which shall be authoritative, be adopted and that that service be in the Prayer Book. Resolutions 48 and 50 read as follows:

48.

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

50.

"In every branch of the Anglican Communion there should be adopted a Form and Manner of Making of Deaconesses such as might fitly find a place in the Book of Common Prayer, containing in all cases provision for:

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

When the Commission proposes an order based on that for making deacons, but differentiating the woman's diaconate from that of men, it is doing only what the Bishops recommend. When it proposes putting it in the Prayer Book it is likewise following their counsel.

3. *THE LIVING CHURCH* not only fails to note the intimate relation of the Commission's report on the Lambeth Resolutions. It makes a definite misstatement in the matter of the closely divided vote of 117 to 81. That vote was not on the question of reading of the choir offices. It was only upon the question of leading in prayer and exhorting or instructing the congregation. The fact that that vote is mentioned shows that the votes on all the rest of the resolutions regarding deaconesses were not close.

4. While, of course, there is a service in the book of offices, and any Bishop can make one for his own use, both the Lambeth Conference and our commission have felt that that is a totally insufficient way of giving to the deaconess the position and dignity which she should have. It is surely reasonable to say that when a woman gives her life to the Church for the same purpose and in the same spirit as does a man, it is of sufficient moment to claim notice in an authoritative book. Is it less important than the Institution of a Rector, who may leave the Parish in six months? Or the Visitation of the Sick, or Family Worship, or the Churching of Women? Indeed it seems fairly good Christianity to hold that the consecration of a life to the work of the Church is quite as important in the eyes of God as the consecration of a building to His worship.

We desire the ablest and best of our young women in this ministry of deaconesses. We can hardly expect them to come if we meet them with the statement that we do not consider their ordination of sufficient importance to claim a place in the Prayer Book. Why, say they, a place for men and not for women?

5. Finally, may I be permitted to point out that the Commission, while expressing its own views as to the character of the Order, has made no proposal which commits the Church in any way to a formal definition. Indeed, in the proposed service for Ordination, it has not gone so far as the Lambeth Conference proposed, for it has not put in any provision for the conveying of the New Testament to the candidate. For all these reasons I can only trust that the Church at large, and the General Convention in particular, will be ready to give more consideration to this report than has been given by your editorial.

EDWARD L. PARSONS
Bishop Coadjutor of California.

THE MCGARVEY MOVEMENT

To the Editor of *The Living Church*:

Please permit a very old subscriber—in point of subscription—to add a few words relative to the genesis of what has been termed the McGarvey movement.

The writer, as one of the promoters of the Church Unity Society in 1886, and a member of its Executive Council up to 1916, when it merged into the Christian Unity Foundation of New York, was prone to be on the alert for the announcement of any movement having for its object the unity of the Church Universal. The statement of Father Hawks contained in a letter, published in *THE LIVING CHURCH* of recent date, in reference to Dr. McGarvey's indifferent attitude towards the Society of the Atonement (then composed of two active clergymen), is probably well founded, as I had occasion to inquire into the objects of the Society, and to ascertain the extent of its influence.

The active mind, if not the prime leader, since deceased, in the movement, having in view the creation of an Episcopal Uniat, but nothing else, out of a considerable number of the clergy and laity of the Episcopal Church, was a member of the teaching body with Father Hawks at the same seminary.

The project contemplated the inclusion of about one hundred clergymen of the Episcopal Church, several of whom called upon the Greek Uniat Bishop, now deceased, in Philadelphia.

The student body of the Seminary was also counted upon as a contributing factor in the Uniat enterprise.

The undertaking, whether from paucity of numbers or discouragement from Rome, proved abortive.

DAVID GOODBREAD.

MATERIAL ACQUISITIVENESS

To the Editor of *The Living Church*:

THAT "Material Acquisitiveness" on the part of American civilization and industry is somehow repugnant to the correct conception of Christianity, seems to be the issue the Rev. Mr. Scratchley takes in an article entitled "The Basis of Christian Society", in your issue of August 5th. As an individual motive there may be others that are higher, but from the point of view of society at large, there is great danger in condemning it wholesale. Civilization is largely what it is to-day because of it, and what is really needed is guidance and training for this most human of motives, that it may result in the most good for all.

Mr. Scratchley himself says in his article that "Christianity insists on the duty of every one working; that idleness and institutions which encourage idleness are wrong", and, since work usually results in the production of material things, Christianity, it would seem, really enjoins material things.

Material acquisitiveness on the part of society cannot be wrong. To maintain that would be to hold that to advance from barbarism is wrong, and this is manifestly absurd. The more society can acquire of the helpful and needful things of life, the better off society is. Through material acquisitive-

ness running water in our houses, modern sanitary arrangements, gas and electricity, transportation, and many other conveniences have become the common possession of the great majority; and the automobile, the phonograph, the piano, the moving picture, and other items, which were luxuries of yesterday, are fast becoming necessities to an ever increasing number to-day. No one surely will hold that such material acquisitiveness is fundamentally wrong, for, if it is, then we must extensively revise our ideas of advance in civilization.

What is wanted in society is not less, but more material acquisition. The more human labor we can relieve by the use of machinery and other material arrangements, the more means of enjoyment we can have, provided they are rational, the more physical comforts mankind can enjoy, provided they are not enervating, the better off we are. Nor did God intend it otherwise, else we would not have been given that creative instinct which results in the production of the things of life.

Material acquisition being a boon to mankind, how can it best be effected?

Society, through a long period of centuries, has gradually developed the system of individual material rewards for services rendered, as the best way to get the most done in the world, and as the fairest way to distribute the products of human effort, the free exchange of goods in accordance with the so-called law of supply and demand. As a result of this system some do obtain more of this world's goods than seems to be their share; but, and this is the important thing, they are relatively few, and under this system mankind in general gets the most. In the working out of the scheme there are extremes to be sure, but the thing that should be borne in mind is that the system must be judged not by its extremes, but by the normal exposition of its working, and no one for a moment can gainsay the fact that the average inhabitant of the world to-day possess a larger share of its goods than ever before. This is plainly evident in the United States at least. "Striking and excessive inequalities of wealth" are more conspicuous because they are abnormal than because they are the normal state of affairs.

Another important feature of our economic system is that, whatever may be the individual motive for action, one cannot get for himself unless he produces something of value to someone else, or else renders a service valuable to others. This is where the the mutuality of the system comes in. This may not seem true at first, but a moment's reflection will show that unless the thing produced has merit, or the service rendered is of value, there is no market for it, and nothing can be obtained for it; and conversely, what is obtained is pretty generally directly proportional to the value of the product or service to society at large. Can there be a more ideal scheme than this?

And so material acquisitiveness is not a thing to be condemned, but rather one to be guided and fostered, for through it society is greatly benefited. It is one of the laws governing our natures, and being a natural law, is no more wrong or immoral than the law of gravity or any other of God's laws. The thing to do, it would seem, is not to try to legislate it out of existence, an impossibility to begin with, for the laws of God are immutable, but to study it as we have done the law of gravity, for example, and to turn it to the greatest use of man.

Does our economic system really conflict with Jesus' Gospel?

Pawtucket, R. I., Aug. 19.

ALBERT E. THORNLEY.

HOLY COMMUNION IN THE CONTAGIOUS WARDS

To the Editor of *The Living Church*:

WILL you allow me a word as to the several proposals and improvements (so-called) for the administration of the Holy Communion? I think I have had experience with germs and bacteria given to but few of our clergy. For seventeen years I served under the New York Protestant Episcopal City Mission Society as its chaplain in the Contagious Disease Hospitals of New York, my social and humanitarian ministry, my evangelical exhortations were always subordinated to my conception of the sacramental ministry of the Church.

In the wards at the bedside of all Protestants, I made careful and exact inquiry for Baptism, both from the adults and from the children, as I could question them. With the latter, Baptism was always administered if it was shown the child had not been baptised; and with adults it was urged, and most frequently administered upon request. If I was ministering to baptised adults, the same insistence was placed upon the Lord's Supper.

As to the administration of the Holy Communion, the object of this letter, I want most emphatically to exclude all

danger of possibility of infection by the recipients. In the wards, of course, there was only the individual to be communicated and this was with the reserved sacrament, permission for which was specifically granted by the successive Bishops under whom I served—Bishops Potter, Greer, and Burch.

The chapel was in the scarlet-fever building, since these patients had the longest period of quarantine—thirty-five days. In addition to the patients, the nurses, physicians, and help of the institution all came to the services. Here the Holy Communion was regularly celebrated. The patients were always given the sacrament by intinction, and this long before the present hue and cry over individual cups, etc., ever arose. It was not always possible for me to moisten the bread without touching the wine, nor to place the bread on the patient's tongue without coming in contact with either the tongue or the lips (it is universally admitted that infection proceeds from the mouth and nose, and their excretions), and I always, of course, consumed the wine remaining. I never had scarlet fever, nor was it ever charged that a case of cross or mixed infection originated in the chapel, which would have very quickly been done had there been the least suspicion that it could have been so traced. There are two reasons for this: First, the providence of God and, second, the alcoholic content of the wine itself is great enough to destroy and kill any bacteria which may adhere to the Chalice, which the first reason precludes.

In general we are too foolishly alarmed and excited about bugs, germs, and bacteria. Actually there is too little scientifically known as to source of infection, and the method or nature of contact, or contagion. I would not hesitate to take the chalice from a patient ill with the most contagious, infectious, or communicable disease, trusting in the Father for physical immunity as I look to Him for spiritual health in that Cup. When it is overwhelmingly demonstrated that the Lord's Supper is a "source of contagion", then we can change our mode of administration. As yet there is no such evidence, for it cannot be shown how the various so-called contagious diseases are contracted. Frequently patients have contracted measles on either scarlet-fever or diphtheria, right in the hospitals, but there has never been a movement to abolish the common ward, or to advocate the individual physician or nurse. I never had a contagious disease, nor did I ever "carry" one to my children, though I came in contact with patients with the "contagions" in all the wards almost daily for seventeen years. When I see some of the brethren so punctilious (really fussy), with their alcohol or other disinfectants for the cleansing of the Chalice after each communicant, I often wonder why those people ever dare go out at all, because our medical friends tell us that these germ folks are innumerable everywhere. Surely at God's table, seeking health and Him, we may never expect to contract disease.

St. Mary's Church, New York.

FRANK R. JONES.

PEACE WITH ITS RISKS

To the Editor of *The Living Church*:

I THINK, perhaps, that we who answer to the name of Pacifists are, to some extent, responsible for the opinion you form of us as rather cowardly and bloodless people, although this certainly ought not to apply to Bishop Jones.

I came to Pacifism by way of war. I was a minister in England in 1914 and as soon as possible, and somewhat rebelliously, I joined the infantry—the Duke of Cornwall's Light Infantry, if anybody wants more precise information. This was in early 1915, and in days when the comforts of soldiering were few.

Already patriotism was wearing a little thin, and people were wondering whether so many men in khaki would not be detrimental to the summer prospects of places like Felix-tow, Brighton, or Shanklin, or wherever else we were stationed, that was once a flourishing resort.

However we were marched and drilled to make the world safe for democracy (this was told us afterward), and ours was the war to end war. To-day, very obviously, war is not ended, and the world is not a safe place for democracy; if by that is meant the peasant, or the common laborer.

There were pacifists fairly early, but later came the real ones. At first there was no test: it came afterwards. The Government, when conscription came, gave choice to the "Conchie" to do work of national importance behind the firing line or in munition factories at home. For the pacifist this could be no way out. There is, and can be, no distinction, for the purpose of such a discussion as this, between a soldier in the trenches and a man repairing roads twenty miles away. We were all part of the war machine. So the real pacifist saw, and he refused to serve in a safe place.

He refused and he suffered: let us be very clear about all

that. We know (at least some of us do), that he suffered tortures, which men in trenches were not called upon to endure, although I do not minimize their sufferings either.

Soldiers know how those out-and-out "Conchies" bravely endured, and soldiers know how to honor that bravery also.

And so, to us, your distinction between the resort-to-war and its sufferings representing the cross, and pacifism in safety representing its denial, is false. Real pacifism means more cross and suffering than ever, while there is a world which believes in settlements by crucifixions. I mean, by this, merely the policy of crushing unpopular witness by death or imprisonment, and I do not mean to imply that those who advocate peace by war, or its threat, want to settle things by crucifixion.

After armistice, I found opportunity to talk with many ex-soldiers of all ranks from corporals to colonels, and I found this; that none stood where he stood in 1914. They were either wholly militarist or wholly pacifist. They were right in this, surely. If war does settle things and bring peace, why are we so sentimental and gingerly in its use? If it does not settle things, let it be stated just as clearly and unequivocally. We must either be more militarist or less—so the soldiers said after four years of war. And one other thing; the best soldiers, the brainiest, the most daring airmen, *e. g.*, showed a marked disposition to avoid the war messengers, and to frequent places like the King's Weigh House and St. George's, Bloomsbury, where both ministers maintained a pacifist witness. Were they just war-weary? They gave evidence of being the most virile and intelligent of all. Is it possible that they were on the way to the discovery of a discarded yet better way of reconciliation or peace?

It may be, as you suggest, that America's weight of influence, before 1914 might have prevented war in the sense of gun-fire. Does that settle things? Does it bring peace in the sense in which our Lord contemplated peace?

It is useful—and I am far from denying the high utility of your way—to prevent the outbreak of open hostility. But surely this is too negative; too merely preventive to come anywhere near the Christian ideal of peace. Then what else is the method but precisely in our Lord's way, extended out to nations and the world of settlement by good-will and all that it implies of wisdom, concession, and regard for others. The pacifist case is not safety at any cost—that is rather your case. For us the ideal is not safety, but peace with its risks—risks, because human nature has its seasons of retrogression to unreason and the beast.

Aug. 22.

L. V. GOLLY

"LOVE THE TURK"

To the Editor of the Living Church:

PERMIT me to thank you for your very sensible reply to Bishop Jones in the matter of "Love the Turk". But has not the world—or at least the political part of it—already shown most extraordinary love to the Turk? He has been permitted to bully, rob, outrage, torture, and slay thousands upon thousands of helpless Armenians and other Christians. For many years the so-called Christian nations have upheld the rotten Turkish empire and some of them have made sacrifices in money and human lives in order to sustain the "sick man" and render him capable of pursuing his favorite pastime of outrage and extermination.

And the so-called Christian nations have reaped their reward. When the opportunity presented itself the Turkish wolves—so long protected and nourished by England and other powers—joined the forces of the Kaiser and turned upon their protectors. The result was that the war, according to Mr. Lloyd George, was prolonged two years more than it otherwise would have been and 90,000 British and French lives were lost at the Dardanelles as well as many thousands elsewhere. The powers have, apparently, learned nothing from all this. They are still loving the Turk sufficiently to permit him to continue his diabolical work of torture and extermination of Christians, more than a million of whom perished at his hands during and since the war. Doubtless the powers will sooner or later reap another harvest because of their love for the Turk.

Here is a little story for the consideration of Bishop Jones and other pacifists.

A Christian Science woman and her little son were walking quietly along a highway when a mad bull rushed toward them. The little fellow began to cry and said: "Oh, mamma, I fear that bull will kill us!" The mother replied: "Don't you know, dear, that love is stronger than any seeming force and that nothing can hurt us? Don't you know that, dear?" The boy answered: "Yes, mamma, you know it and I know it, but the bull don't know it!"

W. E. ENMAN.

THE RESPONSE OF A PACIFIST

To the Editor of the Living Church:

LET me answer your editorial attack on Bishop Paul Jones by reciting the following incident.

Time: The second year of the entry of the United States into the great war.

Place: The sidewalk and lawn around a beautiful parish church of a city of Central New York.

Occasion: The noon recess, on a pleasant day of May, of the diocesan convention.

As usual, the brethren began to pick on me for my pacifism, for my not yelping "Eat 'em alive", nor advocating, what the preacher of the day had advocated, to the effect that he believed in "making fewer and better Germans", and other ghastly stuff.

The conversation drifted to the case of Bishop Jones, and one of the brethren said:

"He got his, didn't he? He had to resign and get out because he did not believe in the war", etc.

The conversation waxed warm, whereupon a quiet clergyman, speaking seldom but always to the point, spoke up and said:

"The trouble with Bishop Jones was that he took the Christian religion seriously, wasn't it?"

Whereat the group broke up and I was left in peace, but with the conscientious assurance again that the taking of the Christian religion seriously, in a large and comprehensive way, oftentimes entails, even at this late day, in the eyes of the average person, shame, disgrace, and opprobrium. That you should resurrect it in connection with the late war, alleging all kinds of disgraceful things to Bishop Jones, and holding up editorial possession of the baubles and tinsels of war decorations as a comparison, is, to me, and, I am confident, to thousands of other humble minded Christians, but another proof of the fact that to take the Christian religion seriously is to get oneself into trouble, reproach, and disgrace.

Feast of St. Bartholomew, 1922. A. L. BYRON-CURTISS

[Rather than to seem to possess honors that have not been received, the editor desires to state that he has been the recipient of no "war decorations" of any sort, be they baubles, tinsels, or otherwise.—EDITOR, L. C.]

JULIUS CÆSAR AND U. S. GRANT—A RESEMBLANCE

To the Editor of the Living Church:

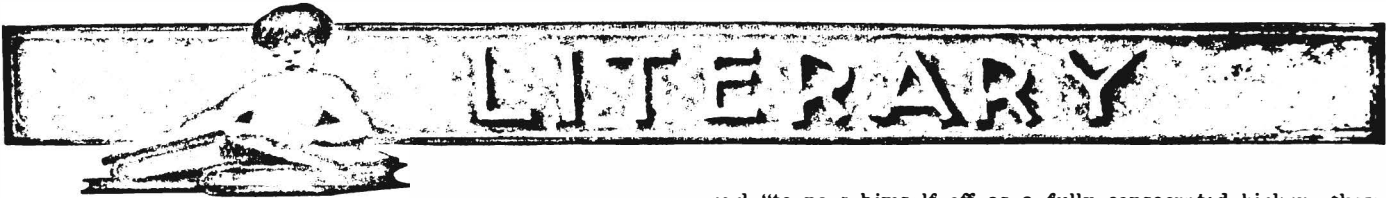
IT may interest some of your readers to learn that the claims urged by members of the Grand Army of the Republic for the nationalizing of the birthday of Ulysses S. Grant are based largely on gratitude to him for the clemency he displayed to the Confederates at Appomattox. He had conquered them in a square fight, and their fate was in his hand. He might, as arbiter, have imposed terms that would have divided the South from the North forever. But, instead of doing that, he assures us a lasting peace by imitating the example of clemency set him by the conqueror Julius Cæsar, whose *Commentaries* your correspondent, Edwin D. Weed, would have us banish as a text book from Christian schools, because of its "bloody pages".

I am glad, as one of General Grant's old boys, that it can be said of him, as it was said of Cæsar, "Unlike other conquerors in civil wars, he freely forgave all who had borne arms against him". And again, "His clemency was one of the brightest features of his character". And because this was true also of General Grant, and because his sensible clemency at Appomattox settled satisfactorily for these United States of America a most tremendous quarrel, it would be altogether fitting and proper that every state in the Union should consecrate April 27th to his memory each year.

Whether this shall be so or not, the pure Latin and clear style of Cæsar's *Commentaries* will continue to be studied in the schools of the world. Their "bloody pages" are not sufficient to condemn them, when the conquest of Gaul is compared with the terrible severity of the conquest of Canaan, extending not only to every human thing that breathed, but even to cattle, as recorded in the books of Joshua, Judges, and Samuel. And surely, when we come down to our own times and read in Brand Whitlock's stately volumes of the awfully cruel behavior of the German troops at Louvain and many other places, only six of seven years ago, we shall not be over anxious to part with Cæsar's *Commentaries*.

Brooklyn, N. Y., August 22. HENRY MURRAY CALVERT.

OUR FORGIVENESS of others is the gauge of how far God's stream of forgiving love has risen in our own hearts.—*Anon.*



BISHOP BARLOW

Bishop Barlow and Anglican Orders. A Study of the Original Documents by Arthur Stapylton Barnes, M.A., Domestic Prelate to H. H. Benedict XV. Longmans Green & Co., New York.

Mgr. Barnes' purpose in this work is to make certainty more sure. By the Bull *Apostolicae Curae* of Leo XIII., Anglican Orders were pronounced invalid on theological grounds. As Fr. Birt, O.S.B., says in *The Elizabethan Religious Settlement*, p. 246, "that point has been set at rest forever for Catholics" by the Papal pronouncement of 1896. But Mgr. Barnes feels that the historical argument, although of no importance to (Roman) Catholics, must not be ignored, otherwise Anglicans will think that the Pope passed it over because of its weakness. So he undertakes to show by cumulative negative evidence, to which he adds a number of deductions from hypotheses of his own creation, that William Barlow, the consecrator of Matthew Parker, was himself never consecrated a bishop.

The main argument turns on the unscrupulous character of those consecrated in the abolition of the Papal jurisdiction in England. Henry having gained, or asserted, the Royal Supremacy, was determined to test it to its limit. He would have State bishops simply by Royal appointment, after the manner of the Lutherans. This statement, used as a fact by our author as the reason why there is no documentary evidence of Barlow's consecration, is based on the purely imaginary supposition that "*Henry does seem to have been tempted to adopt the Lutheran doctrine*" of the Ministry (p. 26). "*To this doctrine Cromwell's influence, seems to have lent*" (p. 27). Mgr. Barnes reluctantly admits that apart from Papal Supremacy and the Ministry the king "kept true to the remnants of the Catholic faith which still survived in his mind, but only through pride."

Barlow acquiesced in becoming the tool to carry on this experiment. He was appointed Bishop of St. Asaph, almost immediately translated to St. David's and on June 30, 1536, took his seat in the House of Lords. But he had never been consecrated. This was to be kept an inviolable secret, and would have remained so, had not Bishop Bonner, in 1564, when summoned by Bishop Horne of Winchester to take the Oath of Supremacy, refused, denying Horne's episcopal character, and therefore "he was no Bishop of Winchester". This, by implication, denied the consecration of Matthew Parker as Archbishop, and threw the Crown lawyers into a panic. The records were searched to establish Barlow's episcopal status as Parker's consecrator, but the essential record was missing. Mgr. Barnes continues the story with his own inventive genius and it is an admirable illustration of the style of argument throughout the book, and how gracefully he passes from pure hypothesis to its statement as a fact. "So to Barlow himself *we may suppose* (italics ours) the Crown lawyers, who were in charge of the case against Bonner, now betook themselves, and *from him they will have learnt the fact* which probably no one at the time was suspecting, that he had never been consecrated at all, but held his office solely on the King's appointment. . . The effect of this discovery upon the Government authorities can easily be imagined. . . " (p. 103). So the only way to save the situation was the passage of an Act "declaring the making and consecrating of archbishops and bishops of this realm to be good and lawful and perfect". But Mgr. Barnes states that the Act "could not give the real grounds for it was precisely to keep those secret that it was being passed". So it was pretended that it was the illegality of the Ordinal as not part of the Prayer Book which necessitated the action (p. 107).

Queen Elizabeth, however, wished to be able to uphold the Catholic character of the English hierarchy in case of later dickerings with Rome looking towards a reconciliation. So the scheme was devised by the "Supreme Governor and her utterly unscrupulous minister, William Cecil," of so destroying or mutilating the Episcopal Registers and State Documents that the fact of the Record of Barlow's consecration being missing, would not be singular. And positive evidence would be lacking that he had *never* performed the Episcopal functions of confirming or ordaining up to 1552.

The question may fairly be asked: If Barlow was so unscrupulous as to acquiesce in this fraud at Henry's behest

and "to pass himself off as a fully consecrated bishop—there can be no doubt about that" (p. 78), and Gardiner, Stokesley and all his compeers never doubted his episcopal character, why was he so conscientious in refraining from these specific acts of his office? If he believed, as is sometimes asserted, that he was "as good a bishop as any" by Royal appointment, why this hesitancy, when such would be likely to arouse suspicion about that which it was imperative to conceal?

There are other lurid stories, the creation of that type of mind which imputes evil motives and sinister designs to those it is trying to combat. Thus we are told that "Queen Elizabeth's ministers would hardly have hesitated to order the removal by poison" of Archbishop Creagh of Armagh "who had knowledge of a very inconvenient secret" (p. 106). Again Parker himself, "on the whole the most honest and respectable of the Elizabethan bishops," was led to falsify his own Register to "save the face" of the English Government and the English episcopate (p. 161).

Enough has been said to indicate the character of Mgr. Barnes work. All the documents that are of real importance have been reviewed before by Estcourt, by Haddon, by Stubbs, by Denny, and by Lacey, but in the spirit of honest historical criticism. That certain Registers of crucial importance are missing is true. They may have been destroyed in the interest of fraud; again they may not have been (p. 145). The *apparent* mutilations in certain records may bear the interpretation put upon them by Mgr. Barnes; again they may not.

It is not without interest to note that in this latest attempt to resuscitate the Barlow bogey, the "Nag's Head Story" is repudiated, but not with the scorn with which Fr. Birt consigns it to the discard. "It must have had some origin, perhaps at a gathering at this tavern after the Confirmation. Scory at best was quite likely to have got merry with wine, and a travesty of the ceremony of consecration took place" (p. 156). But it was the unholy secrecy as to the real facts which set men's tongues wagging.

How then are we to account for "the theft" and disappearance of mutilation of the Records. Using Mgr. Barnes' system of hypothesis and deduction, the case may be stated as follows. In spite of the refusal of the Marian episcopate to act in Parker's consecration, Barlow, an Henrician bishop, was commissioned as consecrator, and the hierarchy was reconstituted, and the hopes of the Romanists as Recusants were frustrated. Everything must be done to discredit the Anglican ministry and Church, and Barlow, as the Consecrator, was the point of attack. It was the era of Romanist plots against the Queen, all looking to the reestablishment of Papal Supremacy. The Jesuit agents were seeping into the country and were carrying on a vigorous if secret propaganda. We know they were to be found in every position, even in Court and official circles and in every disguise. *What seems to be more likely than that perhaps* they used opportunities and ingenuity to remove or destroy every positive evidence of Barlow's consecration and episcopal status? Thus the Romanists were able to say at the time of Bonner's trial, "Horne is no bishop". It was a life-and-death matter with them and so they did not hesitate to use these unscrupulous means to discredit the Anglican episcopate!

We do not say this is the true answer, but it is as good as the one Mgr. Barnes put forth, and takes up much less room.

MISCELLANEOUS

Ptomaine Street: The Tale of Warble Petticoat. By Carolyn Wells. Philadelphia and London: J. B. Lippincott Co. 4th Impression.

The writer intends, no doubt, to portray the follies of life in the fast set. We can only say that the result is a nauseating mess of slangy caricature, and incredibly inane doings. Perhaps there are folks who can enjoy the book, but they cannot profit by it. It is not really funny.

The Jeweled Serpent. By Katharine Treat Blackledge. Boston: The Cornhill Publishing Co. \$1.50.

This a readable story, but pertains to theosophic propaganda. It introduces us to Lassa, in Tibet, to the Great Lama, the chief White Magician, and to incredible theories and influences. We do *not* commend the book.

Church Kalendar



SEPTEMBER

1. Friday.
3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew, Evangelist.
22. Ember Day.
23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Saturday.

Personal Mention

The address of the Ven. FRANKLIN DAVIS, Archdeacon of Central Oklahoma, has been changed from Ada, Okla., to 1823 W. Sixteenth Street, Oklahoma City, Okla.

THE Rev. FRANK H. FRISBIE, rector of Grace Church, Sheldon, Vt., has accepted a call to become rector of St. Stephen's Church, Middlebury, Vt.

The address of the Rev. T. D. HARARI is Hamilton, Va.

THE Rev. J. LUTHER MARTIN has accepted a call to become rector of the Church of the Holy Trinity, Madisonville, Cincinnati, Ohio, and is in residence at No. 4624 Erie Ave.

THE Rev. CHARLES EVERETT MCCOY has accepted a call to become rector of Trinity Parish, Williamsport, Pa., succeeding the Rev. D. Wilnot Gateson, who resigned to become Dean of the Pro-Cathedral of The Nativity, South Bethlehem, Pa.

THE Rev. C. BERTRAM RANNELS, who has been *locum tenens* for the summer at St. James' Church, Brooklyn, has accepted the rectorship of Calvary Church, Syracuse, N. Y., and may be addressed at 155 Jasper St.

THE Rev. WALDEMAR I. RUTAN has become senior curate at Trinity Cathedral, Cleveland, Ohio, with address at Trinity Cathedral House, 2021 E. 22d St.

SUMMER ACTIVITIES

AFTER serving Emmanuel Parish, Cleveland, Ohio, for four months, the Rev. Dr. ALFRED W. ARUNDEL has returned to New York City and may be addressed (as heretofore), at 145 West 12th Street.

THE Rev. CLARENCE ARCHIBALD BULL, rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., is making an extended tour of the west, stopping at Portland, Ore., during the General Convention. He will return to his parish about October 10th.

DIED

COALE.—At Cecilton, Md., Aug. 27, 1922. ELIZABETH FREEMAN, widow of the Rev. William A. COALE, late rector of North Sassafras parish, Earleville, Md.

PHILBROOK.—At noon, Sunday, August 27th, at her home in Sioux City, Iowa, IDA MARY McALISTER, beloved wife of Barnabas F. PHILBROOK, vestryman of St. Thomas' Church, Sioux City, and mother of the Rev. Rowland F. Philbrook, rector of St. Thomas' Church, Rawlins, Wyoming.

"Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

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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, numbers, initials, and 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

CLERICAL

WANTED, CURATE, ST. JOHN'S, WILMINGTON, Delaware. Young, unmarried, Stipend \$1,200 and rooms. Address Rev. ALBAN RICHEY, D.D., 2020 Tatnall St.

THERE ARE PLACES ON THE STAFF of St. Clement's Church, Philadelphia, for two unmarried priests, to be filled by November 1st. Correspondence with the RECTOR at 2013 Appletree Street, is invited.

MISCELLANEOUS

DEACONESS WANTED—IN MIDWESTERN city, growing parish. Big field, general parochial work. Answer with reference and experience. Address Progressive 719 care LIVING CHURCH, Milwaukee, Wis.

WOMAN, EXPERIENCED WORKER IN colored silk Church embroidery, New York firm. Address C-727, LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN TO ASSIST DURING THE winter in girl's boarding house, in exchange for boarding, lodging, and laundry. Apply 300 East 4th Street, New York City.

POSITIONS WANTED

CLERICAL

CHURCH SUPPLY WORK WANTED FOR August, or a permanency. Address Rev. PERCY DIX, Latrobe, Pa.

MISCELLANEOUS

DEACONESS WISHES POSITION NEAR New York City. Can be interviewed at General Convention. Address Box-715, LIVING CHURCH, Milwaukee, Wis.

DEACONESS DESIRES POSITION DEALING with the delinquent girl or juvenile court work. State type of work in full. Address D-723, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, GRADUATE CATHOLIC, EXPERIENCED, desires position in a mission or in a progressive parish. Give particulars. Address D-724, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST WOULD like change to better position. Experienced Churchman, coach, accompanist, recitalist. Pupil G. E. Stubbs, New York. Address A. 714 care LIVING CHURCH, Milwaukee, Wis.

ENGLISH CATHEDRAL TRAINED ORGANIST, choirmaster of exceptional ability, voice trainer, recitalist seeks position. Salary \$1,200-\$1,500. Highest references and testimonials. address FRANK PEAVEY, 113 West 13th Street, New York City.

GENTLEMAN F. A. G. O. DESIRES POSITION of organist and choirmaster in large active parish, boy choir. Teaching field must present splendid opportunities, pupils coached for organ and theory examinations. Apply Box-694, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES POSITION IN N. Y. city, or other large city, (boy choir) specialist in boy and tenor voice training. Address L-722, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND BOY CHOIRMASTER, specialist of ability with American and European education and excellent credentials desires an immediate appointment. Address Director-711, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED MAN, COMMUNICANT, wishes position as Sexton in or near Greater New York. Will offer services as athletic director among young people, wife as social worker. Highest references. Address M-720 care LIVING CHURCH, Milwaukee, Wis.

WANTED, POSITION AS HOUSE MOTHER or Matron in Church School or home, by Churchwoman. Have had training as manager of country estate. Also understand care and training of young people. Best of references. Address E. W. T., Box 36, Smithsburg, Md.

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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.

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PRIESTS' HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S Guild, 179 Lee Street, Milwaukee, Wis.

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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.

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

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. Particular attention given to designing Organs proposed for Memorials.

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CLERICAL, COLLARS DIFFICULT TO secure during the war are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now, the manufacturers will be encouraged to complete and maintain this department so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.50 per dozen. Cleanable fabric (Roman style only), 4 for \$1.00. CENTRAL SUPPLY Co., Wheaton, Ill.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. **M. ZARA**, Box 4243, Germantown, Pa.

NOTICES

PAROCHIAL MISSIONS, NEW YORK REC-tor experienced Missioner will hold Missions this winter at least expense to parish. Enquire "Missioner", Church Pub. Co., 117 E. 24th St., New York.

HOSPITAL—NEW JERSEY

S. T. ANDREW'S REST, WOODCLIFF Lake, Bergen Co., New Jersey. Sisters of St. John the Baptist. From May 15th to October 1st. For women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10-\$20 a week.

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A FEW GUESTS CAN BE ACCOMMO-dated, with board and sunny rooms at the **Episcopal Deaconess House**, 542 South Boyle Ave., Los Angeles, Calif. Rates, \$15.00 and \$18.00 per week.

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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**.

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RETREATS

HOLY CROSS, WEST PARK, N. Y. THE yearly Retreat for clergy, and candidates will begin Monday evening, September 18, and end Friday morning, September 22. Address **GUESTMASTER**.

THE BROTHERHOOD OF THE WAY OF the Cross will be glad to welcome any of the clergy to the observance of a Quiet Day, at St. John's, Fremont St., Roxbury, on Wednesday, Sept. 27th, beginning with the Holy Communion at 8 A. M. Conductor, the Rev. Father Field, S.S.J.E. Those intending to be present should notify the Rev. F. W. FITTS, 40 Linwood St., Roxbury, Mass.

S. T. PETER'S HOUSE, RIPON, WIS. A Retreat for clergy and candidates, conducted by the Order of the Holy Cross, will begin Tuesday evening, September 19th, and end Friday morning, September 22d. Address **GUESTMASTER**.

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HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.

RALLY MEN AND BOYS TO A SENSE OF CORPORATE LIFE

Thousands of Church men and boys all over the United States will corporately receive the Great Sacrament at an early hour on the First Sunday in Advent.

Last Advent, 520 parishes are known to have had Men's Corporate Communion using

65,000 card notices. In addition, many other parishes entered fervently into the movement. Plan now for the Annual Corporate Communion the First Sunday in Advent.

Card notices for distribution, and posters, may be had from

Brotherhood of St. Andrew,
Church House, 202 S. 19th St.,
Philadelphia, Pa.

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
Rev. NATHAN A. SHAGLE, D.D., rector
Summer Sunday Services 8, 11 A. M.

CHURCH OF THE INCARNATION

Madison Avenue and 85th Street, New York
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M.

ST. ANDREW'S CHURCH, BUFFALO

Main Street at Highgate
Rev. HARRISON F. ROCKWELL, rector.
Communion at 8; Sung Eucharist at 11.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn Street
Rev. NORMAN HUTTON, S.T.D., rector.
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
(Summer schedule of services.)
Sundays: 7:30, 10, 11 A. M.
Week-days: 7:00 A. M.

BOOKS RECEIVED

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

Thomas Y. Crowell Co. 426-428 W. Broadway, New York, N. Y.

How to Know the Bible. Mastering the Books of the Bible. By Robert Allen Armstrong, L.H.D., head of the Department of English of West Virginia University. With an Introduction by Nathan C. Schneffer, LL.D., State Superintendent of Public Instruction of Pennsylvania.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

Week-Day Religious Education. A Survey and Discussion of Activities and Problems. Edited by Henry F. Cope, general secretary of The Religious Education Association. Published under the direction of The Religious Education Association. Price \$2.00 net.

The Altar Steps. By Compton MacKenzie. Price \$2.00 net.

The Macmillan Company. 64-66 Fifth Ave., New York, N. Y.

The Wayfarer; Leaves from a Wanderer's Log. By James Edward Ward.

The Church in America. A Study of the Present Condition and Future Prospects of American Protestantism. By William Adams Brown, Ph.D., D.D., chairman of the Committee on the War and the Religious Outlook, secretary of the General War-time Commission of the Churches. author of *Christian Theology in Outline*. Price \$3.00.

F. P. Putnam's Sons. 2-6 West 45th St., New York, N. Y.

The Peril of the Republic. By Daniel Chauncey Brewer.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

The Drama of Life. A Series of Reflections upon Shakespeare's "Seven Ages". By Thos. H. Mitchell, M.A., B.D., With Introduction by Mrs. Nellie L. McClung. Price \$1.25 net.

New Tasks for Old Churches. Studies of the Industrial Community as the New Frontier of the Church. By Roger W. Babson. Price \$1.00 net.

Jeanne-Marie's Triumph. By Clara E. Laughlin, author of *Everybody's Lonesome*, *Evolution of a Girl's Ideal*, *Fock*, *The Man*, etc.

Charles Scribner's Sons. Fifth Avenue at 46th St., New York.

The Children's Bible. Selections from the Old and New Testaments, translated and arranged by Henry A. Sherman, head of the Department of Religious Literature of Charles Scribner's Sons, and Charles Foster Kent, Woolsey Professor of Biblical Literature in Yale University.

Wells Gardner, Darton & Co., Ltd. 3-4 Paternoster Buildings, London E.C.4, England.

The Hearts of Prayer. By Halbert J. Boyd, author of *Men and Marvels*, *Verses and Ballads of North and South*. Illustrated by W. A. Chase.

PAMPHLETS

George H. Doran Co. 35 W. 32nd St., New York.

Incentives in Modern Life. By Kirby Page.

Fellowship. By Basil Matthews and Harry Blassecker.

America: Its Problems and Perils. By Sherwood Eddy.

League of Nations News Bureau. 2702 Woolworth Building, New York, N. Y.

The League of Nations After Two Years. By Raymond B. Fosdick, formerly Under Secretary General of the League of Nations. Reprinted from the *Atlantic Monthly* through the courtesy of the Editor.

Secretary of the Joint Commission on Church Music. Box 324, Manchester, Mass.

Report of the Joint Commission on Church Music. Appointed by the General Convention of 1919.

WHEN YOU obey God, you find perfect freedom, because you are doing what it is your nature to do.—*A. Maude Roydon*.

PROTESTANTISM is not a religion. It is an attitude towards religion.—*The Churchman*.

LIFE AND death are parts of one and the same great venture.—*Theodore Roosevelt*.

CHURCH TIMES COMMENTS ON EASTERN RECOGNITION

The Sheffield Church Congress— A Method of Episcopal Discipline— Conference of Modern Churchmen

The Living Church News Bureau
London, August 16, 1922

THE announcement in the *Morning Post*, to which I referred in my last letter, that the Ecumenical Patriarchate of Constantinople had pronounced in favour of Anglican orders, has now been confirmed by a letter from the Secretary of the Synod. Commenting upon this, the *Church Times* says: "English Churchmen will rejoice, but without extravagance. They will be profoundly thankful that another stage has been entered on the road to reunion, and they will remember that the road is still long before us. They will be glad indeed that the bonds are strengthened between England and those great Churches of the East from which we have so much to learn in loyalty to the ancient Faith, in beauty and dignity of worship, in mystical devotion, above all in that fidelity which has given to those persecuted Churches, and is still giving, so many glorious crowns of martyrdom. We are glad that the East should recognize the validity of our orders, but, if it had not, we should only be where we were before. Twenty-five years ago we regretted the decision of Rome, but only because it hindered reunion with Rome. We were undismayed, because we believed that Rome was misled and mistaken, and that our orders were valid despite her decision. We are not led to the conviction that we are in the Catholic Church because our orders are shown to be valid; we know that our orders are valid because we are in the Catholic Church. The pronouncement of the Synod of the Ecumenical Patriarchate does not add to our own certainty of our position—if we were uncertain we should not be where we are. But it enhances the hope of that reunion which every Catholic must ardently desire."

THE SHEFFIELD CONGRESS

The arrangements for the Church Congress, to be held at Sheffield from Tuesday, October 10th, to Friday, October 13th, are well advanced, and the official program is now issued. The aim of the organizers, as already intimated, is to maintain the Congress on a strictly spiritual level; the general subject for discussion will be "The Eternal Gospel," and, while giving full scope to its application to modern problems, the main purpose in view is to emphasize the special character of the Church's message and work.

The appointed preachers for the opening services are the Archbishop of York, the Bishop of Lichfield, and the Bishop of St. Edmundsbury and Ipswich. The Bishop of Sheffield will deliver the presidential address at a special session in the Victoria Hall, and afterwards the Lord Mayor of Sheffield will hold an official reception at the Town Hall.

The general subject will be considered under various aspects. "The Gospel in History" will be dealt with by Sir Charles Oman, M. P., the Dean of Winchester, and

Canon Ollard; "The Natural and the Supernatural" by Canon Peter Green, Principal Tait, and the Rev. Clement Rogers; "The Gospel and Conversion" by the Dean of St. Paul's, Dr. William Brown, Mr. Pike Pease, M. P., and the Bishop of Chelmsford; "The Gospel and Spiritual Life" by the Bishop of Edinburgh (Dr. Walpole), the Dean of Bristol, the Headmaster of Cheltenham, Canon Cunningham, and (at a second session) by Canon Bell of York, Bishop Chandler, Dr. McNeile, and Canon Long; "The Gospel and Person of Our Lord" by Dr. Headlam, the Rev. J. K. Mozley, and the Rev. R. W. Lightfoot; "The Gospel and Society" by the Bishop of Liverpool, Mrs. Hudson Lyall, Archdeacon Joynt, and Mrs. Knight Bruce, and (at a second session) by Mr. W. L. Hichens, Mr. Fred Hughes, the Dean of Worcester, and Mr. Marriott, M. P.; "The Gospel and the Bible" by Canons Newsom, Lock, and Nairne; "The Gospel and the Creeds" by the Bishop of Ripon, the Dean of Carlisle, and Professor Burkitt; and, finally, "The Coming of the Kingdom" by Lord Astor, the Rev. H. R. L. Sheppard, and Dr. Garfield Williams.

In addition to the ordinary Congress sessions, there will be a meeting on the closing evening (Friday) for members of the Church of England and the Free Churches, at which the speakers will be the Bishops of Southwark and Truro, the Rev. R. C. Gillie and the Rev. Dr. Scott Lidgett. On the Sunday preceding the Congress, meetings will be held for young women and for lads, and on Monday for men and for women. Meetings for Church people will also be held at the neighbouring towns of Doncaster, Rotherham, Goole, and Wombwell.

The greatest interest is being taken in these arrangements, not only locally, but by the Church at large, and there is every prospect of a large gathering. The holding of two Anglo-Catholic Congresses in the same week (one at Cardiff and the other at Newcastle-on-Tyne) is unfortunate, but they are too far away from Sheffield to have very much effect on the attendances.

A METHOD OF EPISCOPAL DISCIPLINE

There have been one or two instances of late where a bishop has been placed in a somewhat humiliating position when dealing with cases of canonical disobedience. A notable case was that of St. Saviour's, Hoxton, where the incumbent simply ignored the Bishop of London's admonitions as to the discontinuance of Latin in the Mass, the rite of Benediction, and other points. Apparently, all that the Bishop could do was to place the recalcitrant priest "under discipline" and refuse to license curates to his parish. And so matters were allowed to drift, until, within the last fortnight, the incumbent in question, with his assistant curate, has made his submission—to Rome!

The Bishop of Southwark proposes to ask the Synod of his diocese for its moral support in dealing with cases of this kind. In the current number of his *Diocesan Gazette* he explains himself in terms which deserve the careful consideration of all priests who have at heart the best interests of the Church of England, and are willing to sacrifice personal predilec-

tions for the sake of the restoration of order. This is what Dr. Garbett says:—

"I propose, in future, to adopt in the graver cases of disobedience the following course, reserving to myself the right to abandon it if, after due experience, I find it ineffective. When the demand for canonical obedience is deliberately refused, I shall admonish the incumbent: I then shall write to his rural dean reporting the facts, with a request that my letter should be read at the Chapter. When the next Synod assembles I shall inform it of what has taken place. Normally, I shall not, at that session, do more than state the facts of the case, nor shall I on that occasion allow discussion on them. If, however, I find that the offence is repeated and further synodical action seems advisable and necessary, at the following Synod I shall call upon the incumbent to stand forth before his brother clergy and give reason why he should not receive public censure. He will be allowed full opportunity of stating his case. And, more than that, I shall allow any who support him to move, if they so desire, 'that the Bishop be asked to stay censure,' and on this a division could be taken. If the resolution for a stay of proceedings was not carried, I should on that or the next day publicly censure, and this, in all probability, would be followed by an inhibition preventing the offender from preaching in any church except his own. This procedure would thus leave the censure in the hands of the Bishop, but at the same time it would afford the Synod the opportunity of expressing its assent or disapproval. It would enable the clergy of the diocese to associate themselves with the Bishop in condemning and repudiating action which is contrary to the mind of our Church.

"I know that it will be seen that this policy is open to various objections. It is slow, it will be urged, and it enables the offender to be defiant to the end. I recognize all this. But what is the alternative—either prosecution, or a humiliating acceptance of defiance. Here, at any rate, is a method which not only gives the offender time for a change of attitude, but it supplies the bishop with a spiritual weapon against a spiritual offence and informs the clergy of the facts of the case, and enables them to join with the bishop in publicly condemning disobedience. A diocesan synod is incapable of acting as a judicial court, but it ought to afford a valuable channel through which the clergy can give their moral support to the bishop when he upholds the order of the Church. Episcopal authority is only really effective when it is supported by the moral sense of the clergy and laity. I believe an immense step will have been made towards the restoration of order in the Church when the clergy themselves feel that they as well as the bishop have collectively a responsibility for obedience and order in the diocese in which they are working, and have an opportunity of formally expressing this in synod."

CONFERENCE OF MODERN CHURCHMEN

Next Monday, August 21st, the ninth Conference of Modern Churchmen will meet at Oxford under the auspices of the Churchmen's Union for the Advancement of Liberal Religious Thought. The meetings, which extend until the following Monday, will be held at Somerville College. The subject for discussion is "Christianity as the World Religion," and it will be opened by the president of the Union, Professor Percy Gardner, an authority on classical archaeology, and the author of various books on theology. The papers cover a very wide field, and include "Christianity and its Place in History," "Christianity and the Western World," "Christianity and the Non-Western World," "Christianity and the Fu-

ture". On Monday evening "Rivals of Christianity" will form the main subject. "Mohammedism", "Buddhism", "Hinduism" and "Confucianism" will all be dealt with by experts on these special subjects, and the papers will, according to the official programme, "be considered in their potentiality—what they offer at their best, ethically, philosophically, and spiritually".

One cannot avoid uneasy reflections as to what the Modernists' Conference will bring forth this year. The echoes of the controversy which followed last year's meeting at Girton have scarcely died away, and not a few reputations have suffered as a consequence. The hope may surely be indulged that those taking part in the forthcoming proceedings at Somerville College, while retaining their undoubted right to independence of thought and liberty of expression, will exercise discretion and consideration, lest rash and undeliberated statements are, through imperfect reporting, maybe, or by being severed from their context, published broadcast, to the bewilderment and distress of insufficiently instructed Churchmen.

PRAYERS FOR LEAGUE OF NATIONS

The Archbishop of Canterbury, in the current number of his *Diocesan Gazette*,

writes that he is anxious again to call attention to the far-reaching importance of the Assembly of the League of Nations at Geneva in the early days of September. "It will," says the Archbishop, "be a great gathering with immense responsibilities and almost infinite possibility of good." Dr. Davidson hopes to preach the sermon in Geneva on Sunday, September 3d, and would like to feel that in the intervening time prayers are offered throughout the diocese, both publicly and privately, for the blessing of Almighty God on the great work which the Assembly has in hand. The ready criticism launched against the League and its endeavours is for the most part, as he thinks, ill-informed, and sometimes couched in such terms as to create the very obstacles which it declares to be now standing in the way. There is, of course, no greater blunder than to suppose that the League exists simply as a kind of police organization for preventing war. Its purpose is far wider, and bears upon all our public life, both national and international. The Archbishop desires earnestly to press the subject upon the attention of all intelligent people who want to be abreast of the facts of contemporary life in the civilized countries of the world.

GEORGE PARSONS

GERRY SOCIETY TO HAVE HEADQUARTERS IN CHILDREN'S "FAIRYLAND"

Many church-people, and most persons outside our Communion, are not aware that the Society for Prevention of Cruelty to Children owes not only its popular name, the "Gerry Society", but its very foundation, to a devoted Churchman, Commodore Elbridge T. Gerry, warden of the Church of St. Edward-the-Martyr, staunch Catholic champion, intimate friend of our venerable presiding Bishop, and of the late Bishop Grafton. The society of which Com. Gerry is founder and generous benefactor will share with the Heckscher Foundation for Children the magnificent "Fairyland for the Friendless" built by Mr. and Mrs. August Heckscher on Fifth Avenue between 104th and 105th Streets, which was formerly opened on August 28. The following description of the "world's largest home for friendless children" appeared in the *New York Times* of August 29:

"The home, which will represent an outlay of about \$2,000,000 in addition to the cost of its site, valued at \$1,000,000, will not have its formal opening until October or November. The greater part of it is entirely finished, however, and all of the children entrusted to the care of the Children's Society will be sent there from now on.

"The first contingent of children, who were brought from the society's home at Inwood, and from the courts, found the new home a veritable dream palace. From the cheerful little reception rooms, decorated with illustrations of fairy stories, to the big open-air playground on the roof, overlooking Central Park, there was everything to appeal to childish fancy. The home has its own theatre, the biggest indoor in the world, and a gymnasium, in addition to dormitories, classrooms, infirmary, a model apartment, and other things necessary for health, comfort, education and recreation.

"The theatre is on the first floor. Willy Pogany is doing mural decorations and some of the scenery, and David Belasco is the manager. It will seat 800 people. Offices of the Children's Society, playrooms, and eight classrooms are also on the first floor. A complete printing plant, with a linotype typesetting machine, for manual training purposes will be on this floor.

"The schoolrooms are mostly on the second floor. There are ten large classrooms, accommodating 500 pupils.

"The third floor has six large dormitories for girls, two large kindergartens and a kindergarten roof. The boys' dormitories are on the floor above, where there also is a model apartment for instruction in housekeeping. The kitchen and four large dining rooms are also on the fourth floor.

"The gymnasium and thirty bedrooms for attendants are on the fifth floor and on the sixth floor is the swimming pool, 65 by 35 feet, with lockers and showers. There is another big outdoor wading pool on the roof.

"Besides giving the building and the site, Mr. Heckscher has also provided \$1,250,000 for running expenses."

DEAN INGE TO LECTURE

The Very Rev. R. W. Inge, the "gloomy" Dean of St. Paul's Cathedral, London, able writer on Mysticism, trenchant critic of Anglo-Catholicism, much admired

SYNOD OF THE WEST INDIES MEETING IN NEW YORK

Canon Nelson Resigns as Secretary House of Bishops—Gerry Society's New Headquarters—Dean Inge to Lecture.

The Living Church News Bureau
New York, August 31, 1922

ON the Sunday before the opening of the Provincial Synod of the Church in the West Indies (August 27), three of the bishops of the province preached in New York Churches. The Most Rev. Edward Hutson, Archbishop of the West Indies and Bishop of Antigua, was the preacher at the late Eucharist in St. Ignatius' Church. The Rt. Rev. David Williams Bently, assistant Bishop of Jamaica, preached at the Church of the Transfiguration. At the Church of St. Mary the Virgin, the Rt. Rev. Oswald Parry, Bishop of British Guiana, celebrated a pontifical high mass, at which the Rt. Rev. Edward Arthur Dunn, D.D., Bishop of Honduras, was the preacher. Present in the sanctuary, vested in copes and mitres, were the Rt. Rev. Bishop of Honduras (the preacher) and the Rt. Rev. Alfred Berkeley, Bishop of Barbadoes and the Windward Islands.

The opening service of the Synod was a low mass in the Church of St. Mary the Virgin, celebrated on Monday morning by the Most Rev. Archbishop, at which the Bishops made a corporate communion. The synod will be in session each day of the current week (August 27-September 2). Among the questions considered by the Synod, the most prominent is that of Church Unity, which was discussed in connection with the Lambeth Appeal on the second day of the Synod's session. Other questions which have received consideration are those concerning the ministry of women

in the Church, and the relation of the English Bishops of the Church in the West Indies to the Bishops of the American Church in Central America. The Synod will not make known its conclusions until the end of its session. On August 29, the Bishops went, after the adjournment of the Synod for that day, as guests of the Rev. John H. Sattig, of Brooklyn, on a trip to Coney Island.

The Rt. Rev. Alfred Berkeley, Bishop of Barbadoes and the Windward Islands has been hindered from attending the meetings of the Synod by an indisposition that has confined him to St. Luke's hospital.

CANON NELSON RESIGNS AS SECRETARY HOUSE OF BISHOPS.

The Rev. George F. Nelson, D.D., honorary canon of the Cathedral of St. John the Divine, who, for five years has been Secretary to the House of Bishops, and for many years previous, first assistant-secretary, has resigned his post owing to advancing years. Canon Nelson is also registrar of General Convention and of the Convention of the diocese of New York. Born eighty years ago, Canon Nelson was ordained in 1877, beginning his ministry at St. Andrew's Church Philadelphia. He came to New York in 1879, as curate at Grace Church. After eight years of service as superintendent of the New York Protestant Episcopal City Mission Society, Dr. Nelson was appointed Archdeacon of New York by the late Bishop H. C. Potter. During his ten years' tenure of this office, he founded and fostered many chapels for foreigners, especially in the Bronx. A fluent speaker in the Italian language, he has been especially interested and active in the Church's work among Italians. Canon Nelson has written a biography of the younger Bishop Potter and a history of the General Convention.

preacher, hero of *Painted Windows*, sworn enemy of "King Demos", is expected to arrive in this country in the

autumn to lecture under the auspices of the Sulgrave Manor Association.

THOMAS J. WILLIAMS.

A NEW HOUSE FOR THE BISHOP OF CHICAGO

The Church Club begins Activities—Clergymen Preach by Radio—The Summer Night School of Drama

The Living Church News Bureau }
Chicago, September 4, 1922 }

AT the last diocesan convention, it was strongly recommended that a new residence, in a more desirable locality, should be procured by the diocese for the Bishop. The Rev. E. J. Randall, secretary of the Bishop and Council, after conferring with the Bishop, secured the coöperation of a number of men and women in the diocese, who kindly advanced money for the purchase of a new house, the amount to be returned to them on the sale of the old residence at 1612 Prairie Ave. After much investigation of houses on the North and South Sides, the Bishop and Mrs. Anderson selected the house at 4512 Drexel Boulevard. The total cost of the house is \$25,000.

The new house is a detached building of three stories, with a brown stone front, situated on a lot 37 by 250 feet. It faces east on the double driveway of Drexel Boulevard, which has a large and attractive plot of grass and flowers between the driveways. The house has fourteen rooms, is substantially built, with superior woodwork, and the third floor is admirably adapted to the needs of the Bishop for his study and office purposes. After some few necessary repairs have been made, the Bishop and his family expect to occupy their new home by the latter part of September or the first of October.

THE CHURCH CLUB BEGINS ACTIVITIES

The Church Club of Chicago, under the leadership of Mr. Curtis B. Camp, has already begun its work for the year. Mr. Camp has sent out a letter to the clergy, advising them that a sincere effort is to be made this fall and winter to make the Church Club an active and powerful organization to support the clergy of the diocese. "It is the earnest desires of the officers and directors of the Club," says Mr. Camp, "to perfect an organization which will make 'Loyalty to the Rector' the slogan for every parish represented in its membership." Mr. Camp asks the clergy to help the club by sending the name of every man in their parishes, whose interest in services they desire to stimulate. "Send your list to-day. We guarantee results. We don't want the confirmed pessimists, grouches, kickers, or nickle nursers. We want 'live ones', men with 'pep' and 'punch', who will work for the interest of their parish and for the good of the diocese. Just give us the names; we'll do the rest."

CLERGYMEN PREACH BY RADIO

On the roof of the Edison Building, in the heart of the Loop is station KYW of the Westinghouse Radiophone Studio. Mr. Harold B. Fall and Mr. Wilson J. Wetherbee are in charge of the publicity and arrangements for the station, and a valuable part of their work is the broadcasting of religious services by radio, through

the radio chapel service held at their station every Sunday afternoon. The service has been given regularly every Sunday since its beginning on February 12th. The Rev. G. A. MacWhorter, priest in charge of St. Edmund's Church, Chicago, and formerly religious editor on *The Chicago Tribune*, has been active in securing the services of some of our clergymen for these afternoons.

The service on Sunday, Sept. 3d, was taken by the Rev. George H. Thomas, rector of St. Paul's, Kenwood, the subject of his sermon being "Work, Rest, and Worship". Others of our clergy, who have preached by radio, are the Rev. F. C. Grant, rector of Trinity Church; the Rev. G. A. MacWhorter; the Rev. F. R. Godolphin, rector of Grace Church, Oak Park; the Rev. H. M. MacWhorter, priest in charge of St. Andrew's Church, Downer's Grove; and the Rev. H. L. Bowen, rector of St. Peter's Church.

Other clergymen who have been invited to conduct the station KYW services are the Rev. D. E. Gibson, superintendent of the Cathedral Shelter; the Rev. Dr.

Stewart, of St. Luke's, Evanston; the Rev. F. S. Fleming, rector of the Church of the Atonement; and the Bishop of the Diocese, who has been asked to deliver the Christmas message on Christmas Eve.

These services, which are heard and enjoyed by thousands every Sunday afternoon, are held from 3:30 to 4:30 o'clock. The clergyman in charge is generally assisted by the members of his parish choir. There is no set form of service, but some of our clergymen follow the order of Evening Prayer. No one is present in the chapel but those engaged in conducting service and the operator, but thousands throughout the middle west are privileged to listen in, and hear service and sermon. Letters of appreciation come every week to the station from all parts of this section.

THE SUMMER NIGHT SCHOOL OF DRAMA

The Summer Night School of Drama, which was inaugurated at "The Court-yard Theatre" at Chase House this summer, will close a successful season on September 15th. A course of eight classes has been held on Tuesday and Thursday evenings, under the direction of the Rev. Irwin St. John Tucker. Beginning Saturday evening, August 19th, a regular bill of one act plays has been put on at the theatre. The first of them, *Living Her Own Life*, was written by Mr. Tucker. Others are, *The Informer*, by Mary O'Reilly, and *Chitra*, by Rabindranath Tagore.

H. B. GWYN.

THE WASHINGTON CATHEDRAL A NATIONAL WORK OF ART

To Overlook the City—An Edifice of Majestic Proportions

The Living Church News Bureau }
Washington, September 2, 1922 }

AMONG the accomplishments of the General Convention, at present in session at Portland, Ore., will be the promotion of American architectural art. Such will be the practical result, it is predicted, of the findings of the Commission on Church Architecture which, after three years' study of the subject, will report to the present session of the Convention.

"Church architecture is a matter of interest to members of all denominations and to members of no denomination at all. One goes inside a church by preference, but he scarcely can avoid the general effect of churches upon the artistic ensemble of his community," remarks a bulletin from the Washington headquarters of the National Geographical Society.

"When George Washington authorized L'Enfant to lay out the national capital, he saw to it that a site was set aside for a monumental church. Yet, to-day, among the capital cities of the world, Washington alone possesses no such structure.

"Two are in contemplation. The cornerstone has been laid for the Church of the Immaculate Conception, a majestic edifice on the grounds of the Roman Catholic university, which will take thirty years to complete.

TO OVERLOOK CITY

"Already the recently completed apse of the new Cathedral of Saints Peter and

Paul lifts its delicate beauty on the summit of Mount St. Alban, overlooking the city of Washington, a location called by the writer 'the noblest site of any cathedral in the old world or the new!'

A shrine for Churchmen, this edifice will have that interest to every beholder which attaches to all monumental buildings, public and private, in the nation's capital city. In a communication to the National Geographic Society, J. Bernard Walker says:

"Conspicuous from any point in Washington, the 500 feet stretch of nave and choir, crowned by the lofty towers of the western front and the crossing, will be visible also throughout a far flung radius of the surrounding country.

"The site, comprising sixty acres of beautifully wooded land, lies on the crest of a hill, at an elevation of nearly 400 feet above the Potomac river. In every direction the ground falls away from the Cathedral close, with the result that, from whatever side it is viewed, this superb structure will be revealed against the skyline in all its unobstructed majesty. It will rank with the largest existing cathedrals in size.

"In respect of its proportions, the Washington nave escapes the exaggerated length of the English and the disproportionate height of the French cathedrals. As a rule, the English cathedrals are too long for their height, the French too high for their length.

AN EDIFICE OF MAJESTIC PROPORTIONS

"Majestic, will be the long 500 foot sweep of the nave, choir, and apse, lifting the ridge of their roofs to a uniform height of 134 feet above grade, and re-



THE WASHINGTON CATHEDRAL

lieved by the bold projection of the transept, and by the suitably proportioned masses of the two western towers and the great central tower at the intersection of nave and transept.

"In an exterior view of the cathedral, its crowning glory will be found in the great central tower, which rises 262 feet above grade, or thirty-three feet higher than the lovely Angel tower at Canterbury, which (in all justice be it said) may be surpassed in height, but in beauty never.

"The Washington tower, in spite of its greater mass, possesses the charm which is inherent in good architectural proportioning. As at Canterbury, the vertical lines are emphasized at the expense of the horizontal—an effect which is due chiefly to the absolutely plain, square masses which form the corners of the tower and extend without a break from roof to parapet. The same motif reveals itself, with even greater emphasis, in the towers which flank the southerly front of the transept."

ARMY CHAPLAINS TO BE SEPARATED FROM THE SERVICE

THE RECENT ACTION of Congress reducing the enlisted personnel of the men and officers of the Army calls for the separation of some 2,000 officers, including fifty chaplains, from the service prior to December 31st, 1922.

Believing that the spiritual welfare of the men of the Army would suffer, the general Committee on Army and Navy Chaplains strove to prevent the drastic cut proposed which would have brought the number of chaplains down to 105. The final action secured brings the number down to 125, calling for the separation

of fifty chaplains from the service by December 31st, 1922.

A Board has been appointed to decide upon these separations. Already, through retirements and resignations made in view of the circumstances, twenty-six of these men are about to be separated from the service. The remaining twenty-four will be eliminated by the Board. We are informed that this elimination will be conducted on the fairest possible basis, but nevertheless, we are quite sure that there will be a number of men who are among the very flower of the chaplaincy returning to civilian life. There will be from thirty to forty Protestant chaplains of various denominational affiliations who will be available for pastorates or other lines of service suitable to ministers of the Gospel. These are all picked men. They have shown their loyalty to their country and to the Church through the service they rendered in time of war, and their willingness to continue such service for the spiritual interests of the men of the Army in even more spiritually trying times of peace. They made sacrifices to enter the service, suffering violent wrenches from the regular line of ministry in which they had been engaged, and now, through no fault of theirs, they are returning to civilian life. They deserve the greatest possible consideration and the best possible treatment at the hands of the Churches to which they belong.

The General Committee on Army and Navy chaplains, appreciating the difficulties in immediately placing these men in the proper lines of service, desires to help by giving information to all churches and church leaders seeking pastors or desiring service in which ministers of the Gospel may properly be en-

gaged. We will soon be able to furnish any desiring it, with a list of names of the men who are, or who are likely, to be separated from the service and are available for pastoral or other lines of religious work, and can furnish definite information concerning them.

The Committee desires also to be in position to inform intelligently the chaplains, who are separated from the service, of suitable vacancies.

In order that we may render service in the lines indicated, it will be helpful to have notices of pastoral and other vacancies suitable for Chaplains returning to civil life, and we earnestly ask you and your readers to advise us as to openings, location, salaries, etc. This information as gathered by us will be furnished those seeking pastorates, and, at the same time, we will be glad to furnish those seeking pastors with detailed information concerning individual men who are available.

Address the Rev. E. O. Watson, Secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C.

AMERICAN CHURCHES AND CHRISTIANS OF NEAR EAST

AMERICA is probably the one country which to-day has sufficient power and prestige to prevent the continuance of the atrocities against the Christian minorities in the Near East. At least the nations of Europe are not likely to take effective action without the moral support of America. According to latest reports, the proposal for an official investigation by British, French, Italian, and American Governments into the reported atrocities has now been given up. Are we so encased in insular provincialism that we do not feel our solidarity with our fellow-

men in the Near East, to say nothing of their being our own blood-brothers in Christ?

The chief hope for effective action on the part of the American Government lies in the creation of a great tide of public opinion, and the chief hope for creating such public opinion lies in the Churches. Already they have put themselves squarely on record. Official resolutions, adopted at recent denominational assemblies and conventions, indicate clearly that the Churches of America are determined to take collective action with a view to influencing the Government. And not only through their own separate denominational organizations, but also unitedly through the Federal Council of the Churches have the Christian forces made their position unequivocal. Three months ago the Federal Council sent an appeal to the Protestant pastors of the country setting forth the salient facts in the situation and urging them to bring the influence of their communities to bear upon Congress and the administration. A special memorial was submitted to the Department of State in which the following declarations, among others, were made:—

"The American public has given millions of dollars to save the remnant of this shattered race, in confidence that they will be given a protected home. This remarkable response to a nation's need will be lost if these promises are not fulfilled.

"America cannot escape her responsibility upon the ground of non-membership in the League. Our vast relief contributions—the cause of humanity—and our own moral welfare require more than expressions of sympathy. Action is demanded."—*The Challenge*. (London, Eng.)

THE GENERAL MISSIONERS

THE REV. J. A. SCHAAD, who has recently been appointed General Missioner with the Rev. Dr. W. J. Loaring Clark, has resigned his parish of Trinity Church, Bay City, Mich., to take effect Oct. 1st. During the month of August he and Dr. Clark have been attending the School of the Prophets, which has been in session at Evergreen Colorado, and from there they have gone on to Portland, where they will be in attendance at the General Convention. Any correspondence relative to Preaching Missions should be addressed to them here.

The Rev. Mr. Schaad has been very successful in his present work, strengthening the parish notably, and winning the approbation of the people of Bay City. He intends to make either Chicago or Detroit his headquarters after his return from the General Convention.

THE COLORADO SCHOOL OF THE PROVINCE

THE PROVINCIAL Summer School for the Clergy, held at Evergreen, the summer home of the Rev. Winfred Douglas, Mus. D., and known as the School of the Prophets, has been pronounced by all who attended it, very successful.

The place for holding the school, in the mountains of Colorado, was ideal in every way, and offered a relief from the heat to the clergy from the plains below.

While instruction was given and conferences were held on various branches of Church and parish activities, the session centered around Mission Preaching.

The two newly appointed General Missioners of the Church, the Rev. Dr. Loaring Clark, and the Rev. J. A. Schaad, were among the faculty. Father Hughson, of the Order of the Holy Cross, and Canon Douglas were also among the teaching force.

Arrangements are being made for a repetition of this school next summer, and those who are interested may write to the Rev. A. W. Sidders, Trinidad, Colo., for further information.

CONFIRMATION OF DEAF MUTES

ON THE eleventh Sunday after Trinity, Bishop Coadjutor Ingley, of Colorado, confirmed a class of fifteen adult deaf mutes in St. Mark's church, Denver. They had been prepared by the Rev. James H. Cloud, D.D., missionary to the deaf, who has been giving the month of August to such work in Colorado.

Dr. Cloud, who is himself deaf but not dumb, read the first part of the service in the sign language, the candidates and the many deaf mutes in the congregation, making the responses in the same manner. He also repeated, in this way, those parts which the Bishop said. The Bishop had written the sermon, which was delivered in signs by Dr. Cloud. This sermon is to be printed in a magazine for the deaf.

Eight deaf mutes, with their children, nineteen in all, had been baptised in St. Mark's the Sunday before.

NATIONAL CHAPLAIN OF THE VETERANS OF FOREIGN WARS

THE REV. J. PHILIP ANSHUTZ, rector of Trinity Church, Tacoma, Wash., was elected National Chaplain of the Veterans of Foreign Wars of the United States at their national encampment at Seattle, Wash. August 14th-19th. The Rev. Mr. Anshutz was nominated by his post, who asked his election on his merits. He served throughout the war with the 47th Infantry, participating in five general engagements. He was cited at Sergy Heights, France, "for displaying great coolness and utter disregard for his personal safety by remaining in an area which was under intense artillery fire and carefully attending our wounded and burying our dead." He was twice wounded in action.

A JUDGE ON MATRIMONY

AN INTERESTING CASE came before the Hon. Wm. E. Lueders of Cincinnati. Judge of the Probate Court. The return on a marriage license showed that a marriage had been performed by a notary public. The judge called the notary into court and informed him that he had no authority to perform the ceremony. He then issued another license and, by his advice, the couple were married by a clergyman. Judge Lueders' opinion on civil as opposed to religious marriages is of great interest to all who have the best interest of the community at heart. It appeared in the Cincinnati *Enquirer* as follows:

"Marriage is held entirely too lightly. Persons nowadays seem to look upon it merely as a civil contract, and that is why the divorce courts always are busy. 'breaking' these contracts that have been entered into so lightly, and with but little seriousness. Our records show that

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forty per cent of marriages are performed by magistrates or mayors of villages.

"The law gives these officials that authority, but if couples, contemplating matrimony, would consider the step as a religious contract as well as a civil one, they would go to ministers of their own religion to have the marriage ceremony performed. I believe that persons of the Catholic faith should be married by priests, those of the Jewish faith by rabbis, and Protestants by ministers of their denomination.

"Such marriages cannot help but instill a different feeling for the state of matrimony in the hearts of the contracting parties. Marriage indeed, is a religious ceremony, the joining together of man and woman before God and mankind, and, if the ceremony is performed by a minister of the Gospel, who impresses the religious responsibility assumed through it, it must certainly bind the couple more closely and more securely. As a matter of fact, I believe that a great percentage of our divorces to-day can be traced to hurried and unimpressive marriage ceremonies, performed by magistrates.

"Too often we see couples rushing into matrimony as though signing a contract binding for but a few days, and a week or two later the husband is running around with some 'flapper', while his wife is weeping in the divorce court".

Judge Lueders has had a long and honorable experience on the bench, and his words ought to have considerable weight.

THE CZECHOSLOVAK CHURCH

A LETTER to *The Christian Work* from F. Zilka, of Prague, brings the intelligence that the authorities of the Serbian Orthodox Church have recognized the Czechoslovak Church as an autocephalous Orthodox Church and that the Rev. Matthew Pavlik-Gorazd has been consecrated by the Serbian Church for the Czechoslovak Church. A difficulty has developed in regards his enthronization. The Czechoslovak Church had asked to be acknowledged as a Church "recognized by the state", although according to the constitution the Churches are free and do not require state recognition. State recognition carries with it the necessity of submitting the name of the candidate to the government, which has certain rights of veto— which was used against Cardinal Rampolla by the old imperial government. The Church neglected to submit the candidate's name to the state before consecration, and while there exists a state of uncertainty, it is believed that it will be settled soon, and will not become a serious obstacle to the proper organization of the Church. His seat will be in Olomouc, in Moravia.

"It is perhaps not known in America," says M. Zilka "that there was a strong current towards a closer relation with the episcopal bodies, or with one special episcopal body of the Anglo-American Church world. To Protestant onlookers and counselors, such a development might not be surprising. But even inside the Czechoslovak Church some of the farther-seeing men favored this solution. The Czech Protestants cherished the hope— quite unselfishly, of course, because they knew the strong Roman Catholic traditions among the adherents of the new Church and did not expect the formation of a new Protestant body—that the Czechoslovak Church might be brought into

contact with the Western world of religious thought and practice, and so take a larger step towards the modern conception of Church Ideals and Church Work. In the Church itself there were many who were afraid of the conservative and religiously unproductive spirit of the Orthodox Church. This is a common conception of the Eastern Churches altogether current among those who are not entirely acquainted with the real condition of those vast religious bodies of a different spirit and language. There are others, inside and outside the Czechoslovak Church who are convinced that the real spiritual and creative power in the Slavic Churches and nations has not been exhausted, even discovered yet, but awaits an awakening to be put into working order for the benefit of those who are under its influence.

"The leaders of the Czechoslovak Church give an assurance to the public and to their own members, who are watching the development of affairs with a keen eye and with the desire for religious progress, that there is no reason for any fear that the new Church may become an exponent of Oriental quietism and conservatism.

"Studies are being made now for the doctrinal basis of the Church, the reception of the first eight ecumenical councils being a mere frame or underground for systematic exposition of the creed. The ritual is being prepared with a constant regard for the old treasures of religious devotion and elevation hidden in the classical rituals of the Greek, the Roman, and the Anglican churches, without eliminating the domestic and national elements of the Hussite and Utraquistic tradition, and without neglecting the requirements of modern thought and feeling. As yet great freedom is reigning as to the forms of worship, from a simple and sober form of almost Puritan simplicity up to the translation of the traditional Roman ritual."

EXCHANGE OF MILITARY AMENITIES

"THE REV. EDMUND B. SMITH, D.D., chaplain O. R. C., and vicar of St. Cornelius' Chapel, Governor's Island, New York, is sailing," states the *Army and Navy Journal*, "for England on Aug. 31 to present in the name of the Secretary of War, a Coehorn mortar, of the period of George II, to the commanding officer, Field Marshal Lord Grenfell, of the King's Royal Rifle Corps, in recognition of the gift to Governor's Island in 1921 of the regimental battle flag of that distinguished regiment.

The association of the regiment with Governor's Island is a very old and close one, in that this regiment, the 60th Foot, is the direct successor of the Royal American Regiment, 60th Foot, organized in 1756, and for many years on duty on Governor's Island. Sir Jeffrey Amherst was for a long period the commanding officer of the regiment.

The 1st Battalion, K.R.R., is still re-

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garded in England as the Governor's Island Battalion, and it is to this one the actual presentation will be made. This battalion is sailing for India on Sept. 14, and a communication from the Military attaché at the American Embassy in London requesting on behalf of the British War Office that the presentation be made before the 1st Battalion leaves is the cause of the ceremony taking place at this time.

CHURCH PERIODICAL CLUB MAKES FINE GIFT

THE CHURCH PERIODICAL CLUB pledged itself to raise \$15,000 for the library of St. Paul's, our Church college in Japan. The amount was to be completed by August 1st, but the \$15,000 mark was passed in June and the gifts are still coming in. With its new building at Igebukuro, its half million endowment, and its new library, St. Paul's is now a full fledged university, recognized by the Japanese government, and its prestige and its value to the Church are correspondingly increased.

CHANGE OF EDITORS

THE DEPARTMENT OF PUBLICITY of the Bishop and Council of the Diocese of Massachusetts announces the appointment of the Rev. Henry McF. B. Ogilby as editor of *The Church Militant* in place of the former board of four editors, who resigned last June. It is expected that the general policy of the paper will remain unchanged.

BEQUESTS

BY THE WILL of the late Emily Ackerman, the Cathedral of St. John, Quincy, Ill., is beneficiary in the sum of \$250, and the Lindsay Church Home, of \$750

MEMORIALS AND GIFTS

SOME TWENTY years ago, when the new Church of St. Stephen's, Oxford, N. C., was built, a stained glass window to the memory of Mrs. Elizabeth Kyle, was broken and mislaid, and was not found until two years ago. Mrs. Kyle was an honored and earnest worker in this parish a century ago, and is still held in loving memory. A beautiful opalescent window has recently been put in place, in her memory, in the east wall of the chancel, where it is one of six windows forming a pictorial scheme of the Ascension, this one serving to represent one of the "two men in white apparel". This new window was blessed during the service on the Tenth Sunday after Trinity.

GRACE CHURCH, Honesdale, Pa., the Rev. Glen B. Walter, rector, has been enriched recently by receiving the following gifts and memorials: A sterling silver ciborium, in memory of Miss Charlotte Petersen by Mrs. Neidig; a sterling silver paten, inscribed "O Lamb of God that takest away the sins of the world", in memory of Massey E. Truscott, by his widow; a white burse and veil set, presented by Miss Helen Charlesworth and Mrs. C. L. Dein, in memory of their mother; green, purple, and red burse and veil sets, presented by Miss Clara Fuller, in memory of her mother; prayer desk books, presented by Miss Nellie Kimble, in memory of her mother; and a pulpit light, presented by Miss Carrie Smith.

IT MAY BE of interest to those con-

nected with the Cathedral of St. John the Divine in New York City, to know that the beautiful stained glass window depicting "The Flight into Egypt", recently placed in the Chancel of the Chapel of St. John the Divine at Tomkins Cove, N. Y., is a memorial to the Rev. E. Gay, and the work which he carried on at the House of the Good Shepherd, a home for destitute children, for over twenty years.

Through the efforts of the Rev. Thomas M. Shannon, missionary in charge at present, the friends who had known of his unselfish life and work subscribed the necessary sum, and a committee from St. John the Divine gave the frame and setting for it.

As no inscription has been placed on the window, that in the years to come others may know for whom it is a memorial, it is earnestly and sincerely desired and hoped for, by those instrumental in its erection, that this shall be added in the near future.

NEWS IN BRIEF

BETHLEHEM.—Grace Church parish, Honesdale, is now collecting funds to build a parish house, which has been a prime necessity for many years. It is estimated that it will cost \$20,000. A new steam heating plant has just been installed in the rectory.—This is part of the ambitious program of the Rev. Benjamin A. Turner, of Calvary Church, Tamaqua, Pa. for his parish: Remodeling the church by tearing down the tower, lengthening the nave, and building a new entrance, the whole to cost about \$20,000; to start a public library for the town, a number of books having already been donated; to start a hospital, which is greatly needed; to press with all vigor the Nation-wide Campaign; and to organize societies to interest and hold the youths of the parish.

COLORADO.—A large crucifix has been placed above the chancel arch in St. Andrew's, Denver.

SOUTHWESTERN VIRGINIA.—The Rev. Robert A. Goodwin has been elected chaplain and one of the masters at the Virginia Episcopal School, Lynchburg, and has taken up his residence there, having come to this diocese from the Diocese of Virginia. Mr. Goodwin is a son of the late Rev. Robert A. Goodwin, D.D., and has spent a part of his ministry as a missionary in China.—A district conference on the work and purpose of the Nation-Wide Campaign was held at Wy-

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theville on Wednesday, August 16th. The speakers were the Rev. Wilfred E. Roach, of Martinsville, Va., and the Rev. W. A. R. Goodwin, D.D., of Rochester, N. Y. About seventy-five persons were present; some of these being from Radford, Christiansburg, Pulaski and various points in Wythe County. Incidentally the dioceses of Western New York, Pennsylvania, Washington, Maryland, Virginia, and Southern Virginia were unofficially represented at the conference.

WESTERN NEW YORK.—Ground was broken for a combined church and parish house for the Church of the Redeemer, Niagara Falls, the Rev. Philip W. Mosher, rector, Sunday, Aug. 13th. The erection of this building was made possible by a legacy of the late Sarah Sturdy for the building of a church in this vicinity.

ST. MARY'S HALL, SHANGHAI

BISHOP GRAVES, writing about the progress in the new buildings at St. Mary's Hall, Shanghai, says: "We want very much to have a chapel for the school as soon as possible. It is unsatisfactory to have the girls worshipping in the assembly room or in the gymnasium. We have of course some small sums given for one item or another of the furnishing, but nothing large has yet come in which might help us toward the building, with the exception of a greatly appreciated pledge of \$2,000 from Central New York as a memorial to Mrs. Olmstead.

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The Rev. R. H. M. Baker, Rector of the Academy.

John B. Cushman, B.A. (St. John's College), 2d. Lieut. (U. S. A. R. C.), Head Master.

Write to Secretary, 1433 Wisconsin St., Racine, Wis.

chapel. I can think of no better memorial than this. It would be a building constantly in use with daily services and consecrated to the grand object of the religious education of Chinese women. Such a building as we ought to have would cost \$18,000.

"Another greatly needed building is the infirmary, to cost \$12,000. It is very necessary to have this building in order to isolate at once any case of sickness which might possibly be contagious, as well as for the proper care of the girls when they are less seriously ill. Since we have had our makeshift infirmary on the old site, the health of the girls has been wonderfully improved under Miss Pumphrey's care, and we should surely supply this building at the earliest possible moment."

PUBLIC OPINION FOR INDUSTRIAL WRONGS

A Y. W. C. A. WORKER in China, reporting a series of factory investigations, said:

"There are a few outstanding cases of employers who consider their workers as human beings, and who are doing pioneer work in this connection. In Shanghai, for example, I have visited one or two places where such conditions exist—an eight-hour day (with a break in the middle), medical provision either inside or outside the factory, and one day's rest in seven.

"The above examples are all too rare, and, in the majority of cases, exploitation of the worst kind is going on, and industry is being built on the worst of foundations—child labor unhealthy working conditions, low wages, long hours—in a word, with no consideration of the workers as human beings with human beings' needs."

The resulting attitude taken by the Chinese Christian Association is interesting. The report continues:

"After visiting a few such factories, I felt there was but one course open to the Association, that being to refuse to embark on what is called an 'industrial program' of work outside the factory as long as such conditions prevail inside. We realize that many people and organizations are feeling uncomfortable about this matter, but nothing has been done. After much discussion the following recommendation was passed by the National Committee:

"The Y. W. C. A. can choose to begin an industrial program at one of two points: a program of recreational and other activities among employed women, or a program directed primarily towards the making of opinion. It is recommended that the National Committee begin at once to make a direct and accurate study of industrial conditions in typical centers to equip it with the knowledge which will enable it to serve both employers and employees in the most constructive ways and to help create the public opinion that must precede legislation."

EARLY COMMUNION

THE VALUE of the early celebration is thus beautifully expressed by the late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this duty is best complied with as early in the day as possible, when

the natural powers of mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God when thought and feeling and purpose are still bright and fresh and unembarrassed; then is the time for those who would reap the full harvest of grace to approach the Altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, "They that seek me early shall find Me."—*The Witness.*

TO PROTECT THE CHURCH

ONE DAY last August, after office hours, a young woman called at the Department of Missions. She brought with her an insurance policy for \$3,000 which she had just taken out. She explained that she had done this in order that, in the event of her death, the proceeds of the policy, after providing for her funeral expenses,

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might be used for the benefit of some work in the mission field.

This young woman is all alone in New York. Her heart is very much in mission work. She is taking this method of making sure that, after her death, the cause, to which she is now making an annual gift, will still continue to benefit by her foresight and generosity.

WHEN I AM WEAK, THEN AM I STRONG

THE LORD would have us know that we are weak, and that He alone is strong. It may cost us many struggles and many disappointments before we comprehend this fact. Ambition soars, and strives, and falls; humanity plans, and struggles, and fails; but when man comes at last into the presence of his Maker, and casts himself unreservedly upon Him, he then lays hold upon eternal strength.—*Selected.*

THE IMPORTANCE OF WORSHIP

SPEAKING of regular attendance on the worship of Almighty God, Bishop LaMothe said that this is the measure of the vitality of a congregation. "The ideal Church," he said, "is one in which all the members worship, all the members work, all the members give. The most important, because it is the spring out of which the others flow, is worship."

Bishop LaMothe practically illustrated his point as follows: "The way to put out a fire is to scatter the coals, and the way to make it burn is to gather them together. It is exactly the same with a Christian congregation, the one who stays away subtracts just so much from the warmth and enthusiasm of the service. The one who comes adds just so much."

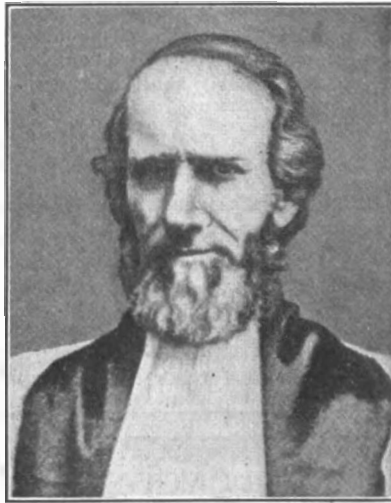
These are invigorating thoughts for any who may have grown lukewarm in the matter of bringing people to Church. They are, as well, thoughts to light that ardor in hearts that never had it.—*St. Andrew's Cross.*

PRAYERS FOR MISSIONS

A LITTLE BOOK called *Intercessions for the Church's Mission*, to be used privately in church or at home with some suggestions for personal help and guidance in intercession and with prayers for mission work at home and aboard, has been published by the Virginia Diocesan Board of Religious Education, 400 Old Dominion Trust Building, Richmond, Va. While the booklet was not intended for general distribution, sample copies at ten cents each plus postage can presumably be obtained.

AS MEN'S characters more and more reveal the King of Heaven in sacrifice and love, the present world-suffering and unrest, the present degrading ways, the present self-centered purposes, the present hatred and strife, will be rooted out of the hearts of peoples and nations, and Jesus will be brought in radiant joy into the mill and factory, into the office and counting house, into the street and mart, into the council and court, into the home and worship. Then we can say, The tabernacle of God is with men. Not that there will be no tears. It will be worth while having tears, since it is God who shall wipe them away from our eyes. We shall redeem people not by violence and hatred, but by love, mercy, and justice.—*The Diocese of Chicago.*

Rt. Rev. John Payne
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It is a story full of romance and adventure, of sacrifice and love. The spirit of Bishop Payne still lives on in the frontiers of the mission field. Supported entirely by voluntary contributions, it is the glory and privilege of the American Bible Society to aid such heroes of the faith and through them the coming of the Kingdom of God.

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