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The Living Church

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VOL. LXXIII

MILWAUKEE, WISCONSIN, MAY 2, 1925

No. 1

EUROPEAN RELIGIOUS MOVEMENTS

EDITORIAL

THE NICENE THEOLOGY

BY THE REV. PROF. GEORGE C. FOLEY, S.T.D.

A NEW METHOD FOR RURAL WORK

BY THE REV. BENJAMIN LOUIS RAMSAY




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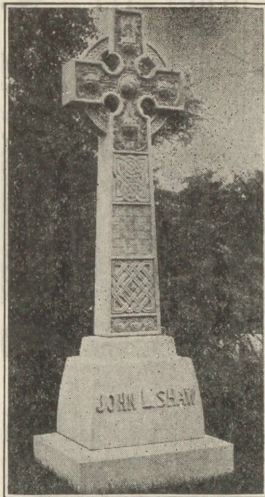
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NUMBERED among the greatest heroes of the cross are those who silently endure hardship for the sake of Jesus Christ. They sound no trumpet before them; they make no parade of valorous deeds; in the world they are the humble folk, unhonored and unknown. But they are known and honored of God, for they are the true keepers of the Kingdom.—Forward.

WE MUST approach Jesus with childlike humility; confessing not only our lack of knowledge, our blindness, and our limited powers; but also our pride of intellect, our modern tone of superiority, our desperate lack of the vision of God, and our inherited dislike of those at whose hands our forefathers suffered.—Bishop Weston.

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EDITORIALS & COMMENTS

European Religious Movements

AMERICAN Churchmen are sure of, and proud of, their "Anglicanism." Well and good; so, within reasonable limits, they ought to be.

But, as we have often pointed out in other years, Americans are Americans and not English colonists in America. The American people have all Europe from which to trace their ancestry, not to mention that tithe of us which is of African descent, or the small fraction that traces to other continents. Great quantities of our public schools contain only the smallest remnant of children of Anglo-Saxon descent, and yet are producing and training as good Americans as any that can be found in the nation.

We could wish that Churchmen, realizing this mixed tradition of the American of future generations, were so sympathetic with European religious thought that they were leading our Church life into channels that would draw more liberally from non-English religious traditions. In another generation the Church must probably choose between being chiefly Anglican and chiefly American; for the American people are becoming less and less Anglican in lineage and in tradition. And the Church is bound forever to be—whatever be the colloquial name by which it goes—the American Catholic Church and not the American Anglican Church. American and Catholic taken together are alone the adjectives by which it can adequately be described.

WE desire to direct attention at this time to certain European movements and to their literature such as ought to be better known to intelligent Churchmen. Let us begin with that curious movement in Germany which has singularly taken to itself the name High Church—a title that is being more and more abandoned in Anglican lands as standing for a movement of other centuries and inadequate to describe the current thought of any large section in Anglican Churchmanship.

We have taken up the first issue of the official organ of this High Church movement in Germany.* The pamphlet is a most astonishing document. One expects a good deal from scholarly German periodicals. In no respect is *Una Sancta* disappointing: its scholarship is manifest, but never heavy; its articles thoroughly

done, but never dull. How the German can become so briefly exhaustive is a puzzle to all the rest of us!

Perhaps the most astonishing article in the whole issue is a transcript, without comment, of some of the Rev. Dr. H. Hensen's *Stimuli et clavi: theses adversus huius temporis errores et abusus*, published at the celebration of the Reformation in 1917. These 95 theses are about as revolutionary as Luther's, as is evident from such excerpts as these: "It is of the essence of the Church of Jesus Christ that it be Catholic" (8); "In so far as the Protestant Churches have lost their Catholic consciousness they have fallen away from the true Church of Christ" (10); "The one and only ideal power that exercises influence on the life of the people in Germany is today the Roman Church, because it is Catholic" (12); "Everything which serves to make a man a Christian personality he receives only through the medium of the Church; hence it is said with truth: outside the Church there is no salvation" (21); "The Church is the Lord's Body; he who is not a member of the Church is not a member of Christ" (22).

The author's comment on German pietism and its effects is interesting: "Pietism, though it did operate to bless certain individuals, worked for the general harm of the Protestant Churches because of its preponderant over emphasis on . . . Protestant subjectivism and individualism, particularly through its stressing the doctrine of the inner, invisible Church" (48). He defends the doctrine of the Sacraments as being consummated *ex opere operato* (81) and asserts that Penance and Ordination are true Sacraments (85). He bewails the fact that all Protestant Church services have to be overloaded with endless, tiresome preaching (86)! His great motto is: "Above all it is necessary to get back to true Catholicity" (90).

The program and platform of principles of the High Church Union appears on page three. These include the assertion that the Church was founded by our Lord as the visible and divine means of grace, that the Holy Scripture is the norm and rule of belief and life, and that the ecumenical creeds of the universal Church enshrine its faith. Five concrete aims are specified: the recovery of the divinely instituted authority of the Church and the Apostolic Succession of Bishops; the recognition of the objective character of the Holy Sacraments and their devout and frequent use; the restoration of the ancient liturgy at the Eucharist and

**Una Sancta: Zeitschrift des Hochkirchlich-Oekumenischen Bundes.* Januar 1925, Heft I. (Friedrichstrasse 16, Berlin S. W. 48) pp. 1-20.

of the Eucharist itself as the chief act of Christian worship; the renewal of the Church custom of observing the feasts of the Christian year; the revival of the Religious Life. There is an excellent sermon on the Incarnation by the Rev. G. Glinz of Müllheim, Switzerland, and a rather stiff article by Dr. Carl Dyrssen on The Idea of the Holy and Its Character in the Thought of the Present Day. Wilfrid Knox's *Catholic Movement in the Church of England* is sympathetically reviewed, and the number concludes with notes of correspondents and representatives of the journal.

American Churchmen who read German may well familiarize themselves with this most interesting movement within German Protestantism. It deserves our sympathy, our understanding, and our prayers. Perhaps it may become a medium for restoring friendship and mutual sympathy between Anglican and American Churchmen and an advanced group of thoughtful Germans who are trying to guide their countrymen toward a truer religion than that which led to the fatal catastrophe of 1914. We venture to state that subscriptions to the magazine, which is a monthly, may be sent to the address given in the footnote at the rate of five gold marks per year. The editor is the Rev. Professor von Martin, Parzivalstrasse 19, Munich, Germany.

THE Roman Church is exerting herself with great zeal and thorough knowledge of the times, in an endeavor again to interest Eastern Orthodoxy in the claims of the Latin Church. To what extent the Anglo-Eastern entente of recent years is endangered by this counter-propaganda one hardly knows; but he easily realizes that all the power of Vatican diplomacy is being exerted against it. Certainly there is much that captivates the imagination in the vision of a vast Communion, the policies of which can be persistently pursued over the space of many generations. One of the tasks of Rome is to inform her own people of the conditions and characteristics of Eastern Orthodoxy, and, in so doing, to stimulate the necessary zeal for a more intelligent approach to the problems presented, and to carry on with greater momentum her steady policy of propaganda.

Three selected texts, newly issued,† are interesting in this connection. The first is a French edition of two votive Masses, that for the removal of schism, and that for the propagation of the Faith. This little French edition is really admirable. The Masses are given in the Latin text with French translation. The small book is adorned with excellent cuts, and the appendix gives the proper music according to the Solesmes tradition. Both votive Masses are those most used by the Archconfraternity of Our Lady of the Assumption, which has peculiar privileges in regard to a more frequent use of these Masses. It is rather startling to find a critical note (pp. 9-10) on the propriety of the use of *Yahveh* instead of "Jehovah"! Pages 44-49 give a good collection of prayers for unity from both Western and Eastern rites. The propagators of these associations for unity are certainly going to encourage intelligent coöperation, to say the least.

A French magazine, *Union of the Churches*, now in its third year, is the general medium of communication between the members of the Archconfraternity noted above. This last issue has much of interest in it. There

† *Messes Votives pour l'Union des Eglises et pour la Propagation de la Foi*. Par le P. Severien Salaville, A.A. Société Saint Augustin, Desclée, De Brouwer & Cie., Paris, 1922, pp. 1-56.

L'Union des Eglises: Revue trimestrielle, Decembre 1924, Paris, pp. 320-353.

Ruthenica, I. Die Wiedervereinigung der Ruthenen, II. Die Hl. Josaphat, in *Orientalia Christiana*, Vol. III—2. By Georg Hofmann S. I., Professor der Orient. Kirchengeschichte in P. I. O., Pontificio Istituto Orientale, Roma, pp. 125-273.

is an illustrated article on an International Congress for Union of the Churches held at Velehrade in Czechoslovakia, July and August 1924. The report of the convention is extremely well written and the illustrations unusual. In the same issue there is an interesting archeological note by David Lathoud on The Fusion of Two Iconographic Themes, in which he treats of the pictures of the Blessed Virgin in the East and West, suggesting that late medieval Venetian art combined the two types, the "Platytera" of the Greeks and the Madonna with the enveloping mantle of the Latins. Few articles anywhere are more interesting than that on Rome and the Church of Abyssinia, by Father Marialy. The illustrations are most extraordinary and, to us Westerners, rare. A history of the Russian Church in verse, uncommonly well done, concludes the leading articles of this issue. In this case again the illustrations are distinctly unusual. Book reviews and notes on pertinent topics connected with reunion conclude the number.

In the current issue of *Orientalia Christiana*, Father Hofmann writes on the historic topic of the reunion of the Ruthenians. In his article of nearly fifty pages he makes available rare source material that is not otherwise easily accessible. He writes in German, gives an adequate bibliography, and sets down his source material in every instance in the original language. The second section of this issue is an article by the same author on the canonization of Saint Josaphat. The learned author again gives rare and inaccessible documents in regard to Saint Josaphat Koncewicz. The bulls, portraits, and pictures are given in photographic reproduction, which adds to the value of the articles. In the appendices are given some Papal pronouncements on Oriental matters, notes on the Pontifical Oriental Institute, a resume of contemporary Russian Orthodox history, and book reviews of recent books by Dean Bell of Canterbury and Dr. Gavin of the General Theological Seminary, our own literary editor.

Several matters are worth pondering over in this brief resume of what is going on in the Roman Church in regard to Eastern Christianity today. The two big appeals are addressed to the intelligent interest of members of the Roman Church, and to their prayers. Those who are handling this propaganda are doing so with consummate skill. There is not a single touch of sentimentality about the whole business. Information is greatly needed, and is being intelligently and scientifically supplied. In order that zeal may be rightly directed, it is essential to understand. In order that prayer may be fitly offered, it is equally valuable to possess knowledge of conditions. In many ways this recent propaganda work of the Roman Church puts us all to shame, and we can do no better than to view what is being done with envy and appreciation. Never in its past history has the Roman Church been more keenly aware than now of the opportunity, and she is bending every effort to meet it.

Are we? Our Anglican lack of centralization and our general deficiency in ecclesiastical international statesmanship put us to a grave disadvantage in meeting the practised diplomacy of the Vatican in other lands.

But there is another side to it. The Roman policy in the East, as everywhere, demands surrender and absorption. The Anglican policy offers friendship, comity, and full communion, coupled with entire independence each of the other, except as both are bound together in the unity of the Catholic Church.

This distinction between rival policies is fairly well established in the minds of the Easterns. Astute di-

plomacy easily over-reaches itself. The Anglican communion is a group of autonomous Churches; the Vatican is the center of an autocratic court. It would seem inconceivable that Easterns, well knowing both their own history and the history of the West, could ever prefer absorption in the latter to inter-communion with the former. Latins and Anglicans are offering totally different things to their sister Churches in the East, and it would seem to us that the Easterns are sufficiently informed as to the facts in the matter to choose intelligently.

But our Anglican weakness is that we are not alive to the Latin propaganda that is being so systematically made. Neither do we keep sufficiently in touch with the movements of religious thought in Europe—Protestant, Latin, or Eastern.

Perhaps some of us may be interested in brushing up our conceptions of these movements.

ONE would prefer not to comment on the pathetic visit of Bishop William Montgomery Brown to New York. Concerning the gathering of the crowd at St. Mark's Church on the report shrewdly conveyed that he would violate the inhibition of the

Bishop Brown
in New York

Bishop against his speaking in a church, though he did not, we have nothing to say. The newspapers have

carried the news and it needs no comment.

But to appear in episcopal vestments at the "Community Church" of Mr. John Haynes Holmes, and to preach a sermon there, is to give adequate reply to those weak Churchmen who thought he ought not to be placed on trial because he was not exercising the functions of the ministry. He tried to exercise those functions at St. Mark's Church and he did exercise them at the Community Church. He thus demonstrated the necessity resting upon the Church to expel him from the ministry, if the Church deems her teaching sufficiently important to require that it be accurately stated by those whom she commissions to teach. The whole question is stated in that *if*. Let the Church be relegated to the position of a debating society, with no position of her own, and Mr. Brown has the same rights to her forum as have Mr. Manning or Mr. Holmes or Mr. Sharts; for on such a conception it is absurd to apply the title *Bishop* to one if not to all the debaters. When Mr. Holmes declared that "his Grace the Bishop of Arkansas"—evidently neither knowing the correct use of a title that is nowhere applied to a bishop nor the fact that Dr. Brown's connection with Arkansas had ceased a dozen years ago—"shall not be silenced in this community," he talked nonsense such as was unworthy of him. The state of New York never conferred upon Dr. Brown the right to speak *as a bishop* within its limits, and Dr. Brown has no such right. The Episcopal Church did not create any limitation upon the right of Mr. Brown to speak *otherwise than as a bishop*. When Mr. Brown claims from the Episcopal Church the right and title of Bishop, and uses the vestments that designate that order, and yet claims at one and the same time a right to speak that is inconsistent with that title and those vestments and that order, he confuses the rights which he possesses as a citizen with the rights that he has received as a bishop. And Mr. Holmes, at least, should have known better.

Moreover the nonsense talked by his attorney, Mr. Sharts—if the reports in the papers are accurate—would seem incredible. He says that Bishop Manning had appealed to "Mar Timotheus, Orthodox Catholic Bishop of the Syrian Church," for a definition of heresy. We learn, as might have been anticipated, that that is wholly untrue, nor can we imagine why a

Syrian bishop of any sort should be presumed to be an authority on Anglican or American canon law. And to bring the Cathedral as "a house of prayer for all people" into the matter is simply an appeal to prejudice. Bishop Brown was at liberty to spend his whole days while in New York kneeling in prayer in the Cathedral had he elected to do so, and nobody would have molested him. It is when he essays to speak *in his capacity as bishop* that the Church objects and has a right to object; and sensible men outside the Church are likely to see the distinction, even if Mr. Holmes did not.

THE St. Louis Church Congress, whose sessions open on Tuesday evening, May 5th, has a program of more than usual interest. The "popular" meetings, being those arranged for the evenings, to which the public is especially invited to be present, have such "taking" titles as Heresy: What it is and What shall we do with it; The United States in World Relations; and The Place of Miracles in Religion. Even more useful, however, if of less appealing value to the public in general, are the morning round table conferences on subjects connected with the Holy Communion—Proposed Changes in the Office; Extra-Rubrical and Non-Rubrical Practices; Reservation; and The Use of the Chalice. No Church Congress discussion of recent years has been of more really practical value than this, because each of the subjects involves an actual perplexity that must somehow be resolved, and the chosen speakers are invariably men who can contribute something constructive to their subjects, rather than the fresh-air cranks whose views seem sometimes to be pumped from a vacuum with very little popular pressure. Indeed, the elimination of cranks from the program is the principal cause for the rejuvenation of the Church Congress in recent years. One agrees, or he disagrees, with such men as Slattery and Delany, Ray and Tomkins, Stoskopf and Thurston, Stanley and Aldrich, but he does not resent the presence of any one of them among the chosen speakers. He recognizes in each a man who sees a problem, has given careful thought to it, and has something worth while to say about it. He forms his own conclusions.

So the Church Congress is performing a real service in the Church.

THREE bishops consecrated for and within a single Province within a week, constitute a new record in the Church. With Dean Rogers as Bishop Coadjutor of Ohio, Campbell Gray as Bishop of Northern Indiana, and Dr. Ivins about to be consecrated as Bishop Coadjutor of Milwaukee, the episcopate is strengthened both within the Province of the Mid-West and in the national Church.

Our best wishes go to each of these new bishops.

ANSWERS TO CORRESPONDENTS

F. S.—(1) In our work in Haiti both the French and English languages are used.—(2) The Brompton Oratory is the London house of the (Roman) community, founded by Cardinal Newman, which observes the rule of St. Philip Neri.

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DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS

The Fellowship of Christ's Religion

May 3: *The Third Sunday after Easter*

HEBREW FELLOWSHIP, THE FORERUNNER

READ Deuteronomy 7: 6-11.

OF the peoples of antiquity which have been contributory to our present civilization, the Hebrew alone has preserved till the present a racial identity. The continuance of the people shows the power of a national ideal. At the outset the nation was alien to the land it dwelt in; its territory was the constant battleground of empires; its people were perpetually harassed; its population was more than once depleted by enforced exile; and yet the nation lived with an extraordinary sense of unity. The consciousness of close fellowship persisted even after national life proper had ceased. The explanation of this national consciousness lies in the conviction of the people that it was a nation dedicated to God, and the agent of God for proclaiming His will and purpose to the world. The strength and the persistence of the Hebrew people rests back upon a religious ideal; back of fellowship of people is the sustaining sense of fellowship with God.

May 4

CHRISTIAN FELLOWSHIP, THE SEQUEL

READ I Corinthians 1: 1-10.

THE fellowship of the Hebrew nation with God had, in the time of Christ, become a dogma justified more by reference to ancient covenant promises than realized through a living relationship of the people with God. Jesus took that fellowship out of the realm of theory, and made it a fact by His interpretation of God as Father, and man's relationship to Him as sonship. The Christian is called, St. Paul says, into a new and vital fellowship with God in Christ. The consequence of that is the birth of a new fellowship among men. They must be knit together who are knit to Christ. There can rightly be no division or estrangement among those who are bound to their Lord. The gospel of fellowship with God implied the fellowship of the Church. There can properly be no Christianity apart from the Church, since in essence Christianity is a matter of a social relationship, on the one hand to God, on the other, to man.

May 5

LIVING FELLOWSHIP, THE NECESSITY

READ St. John 15: 1-8.

CHRISTIANITY is not a life inspired by Christ merely; it is a life won through Christ. This is the thought upon which the Gospel of St. John turns. The Incarnate Christ, since He is very God, brings to us the life of God in all its radiance and splendor; in Him we draw upon life as it springs from God's very being. To have fellowship with Him is therefore to touch reality. There is no life except God's, and so there is no full and perfect living possible except through communion with Him in whom God's life is manifested and offered to us. The purpose of our Christian living is more than making the moral standards of Christ our own; it is more than accepting His spiritual principles, or entering into His hopes. The purpose is that we should live in a fellowship with Christ, so real and personal that Christ can interfuse our lives with His, and give them that spiritual, deathless quality which he calls "eternal life."

May 6

UNIVERSAL FELLOWSHIP, THE IDEAL

READ Philemon 10-16.

IF it be felt that in this mystical union with Christ, this losing ourselves that we may be found in Him, we are touching a thought so rare that we lose contact with the is-

sues of ordinary living, it is well to turn to the example of St. Paul. To him fellowship with Christ was so real that he could say, "I live, yet not I, but Christ." Feeling, as he did, his union with Christ, he perceived the possibility of other union also. He proclaimed the fellowship, the possibility of which his world denied, with the slave and the outcast from the world's society. When he accepted Onesimus, not as a servant but as a brother, he accepted the logic of his attitude toward Christ. If a passionate personal relationship lies at the heart of religion, no limit can be placed upon its extension. He saw, as did that other great mystic, St. John, that a man cannot truly love God, if he love not his brother also.

May 7

SPIRITUAL FELLOWSHIP, THE PRIVILEGE

READ Ephesians 2: 11-22.

IN the Epistle to the Ephesians St. Paul puts before us his great conception of the sacramental Church. The Church is no association of believers, similar in its constitution, however higher its aims and purposes might be, to any other human organization. It is the divinely fashioned Body of Christ; the visible frame in which His Spirit is present and through which He works. To be a member of that spiritual Body is, then, the greatest privilege that a man can have. Contrast this attitude with our common attitude. We must be begged into the Church, where St. Paul rejoiced to be counted worthy of a place within a great spiritual fraternity. He rejoiced to serve, where we are often jealous to be served. If our Church suggests little of the reality and joy of fellowship it must be because we, its members, are not realizing our proper fellowship with Christ. Our Church can reflect only our inner spirit, or lack of it.

May 8

PERSONAL FELLOWSHIP, THE INSPIRATION

READ St. Luke 24: 13-32.

TWO men on the road to Emmaus, disappointed, heart-sick, disillusioned, and sorrowful! It is a picture true to life. They are the type of men everywhere. They are turning their backs upon happiness and hope, because something has gone from their lives. We are always travelling through life alone. We need not. Beside us travels the great Companion. It may be that our eyes are holden that we do not know Him. That is our fault. We have Christ's promise, "I will be with you." If we would only take that promise, trustingly, believingly, what a difference it would make for us! We need the inspiration of the personal fellowship of Christ, and He offers it to us. There is not one of life's bitter experiences that we need to face alone, no one step that we need to take by ourselves. "Certainly, I will be with you."

May 9

UNBROKEN FELLOWSHIP, THE CONSOLATION

READ Hebrews 12: 18-29.

THERE is a time in the life of every one of us, or there will be, when we ask: "What of the companion we have loved?" The old, familiar fellowship is broken; the friend, the loved one, has slipped from our hands which would hold him. Death has taken him. What then?

"The souls of the righteous are in the hands of God."

Can we not trust God, who has placed such value upon fellowship as to make it the choicest thing in life, and the very heart and center of religion, to give eternal value to that relationship? We cannot but believe that God, who has made love all in life, will keep for us the object of our love, and that we shall take up the broken fellowship again. They, Christ's friends, knew Him after His Resurrection. Therein lies our hope.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

MANY OF you write demanding news of my various small friends in Europe. Well, they are growing older every day, though some of them still remain in the adorable years before the teens. But here is a picture of one of the dearest and sweetest, brave little Denise Cartier. In 1915 I published a photograph of her in these columns, with a letter acknowledging a gift sent to the bravest child in France. You may have forgotten that, but you surely remember the story, how a Hun aviator flew across Paris and dropped a bomb into the Parc du Trocadéro—the first time in history that was done! It exploded and blew the leg of a child to red fragments. When they ran to pick her up, she murmured, "If it's very bad, don't tell Mamma." Since then, I have seen her in my visits to Paris, and learned to love the child personally, as well as to admire the heroine. And now this letter comes, whose imperfect English is a testimony to her efforts:

"My dear friend:

"Thank you for your better wishes. I have not time to answer before, and also I have not my new photograph made for my wedding. I leave mother for a moment. I live in the country at Compiègne. My husband is garrisoned in the town country very agrèable. You know perhaps? But I hope not of stay here, because it may happen that my husband reply for colonies and naturally I will go away with her together my mother.

"Will you accept my good wishes for Christmas merry, and the New Year?

"Receive my friendship,
"Denise Lemoine."

A WELL-KNOWN newspaper has this comment upon the recent "disciplining" of Congressmen who "bolted" their party ticket in the latest Presidential election:

"It is the duty of any honorable man, when he finds himself at war with the essential doctrines of any political, religious, or other organization, to get on the outside of it. When he refuses to do so, merely because he wishes to remain and partake of the loaves and fishes, he places himself in a contemptible position, and he is unworthy of trust by his nominal party associates."

That same principle is set forth rather more at length in the address of the Rev. Dr. McCartney, of Philadelphia, to the Pan-Presbyterian Conference, March 20th:

"In a Presbyterian pulpit recently the departing guest ridiculed the Christianity of today as a religion 'about' Jesus, but which paid little attention to what Jesus commanded. Though popular, such talk is cheap and tawdry. If this preacher and others like him would only turn to the book of the Acts of the Apostles they will discover that Christianity was not established in the world by scattering perfumed ashes in those pagan cities, nor by talking pleasantly about 'vision' and 'service' and 'progress' and 'toleration,' but by relating the tremendous facts about Jesus Christ, and on the ground of those facts, and no other ground, calling upon the world to turn and repent and believe unto eternal life.

"Woe to the Church, and double woe to the Presbyterian Church, should the day ever come when we can get along without the grand facts of divine revelation!

"And to think that the proponents of religious agnosticism, when protest is made against this standing and preaching in Presbyterian pulpits, should raise the cry of 'liberty' and 'martyr'! Since when did liberty mean that you could take solemn vows and then disregard them? And since when did martyrdom become such a profitable business, and so popular?

"As for liberty, the Presbyterian Church believes that men should be as free to teach and to preach as the winds are to blow. It puts no restrictions upon any man or any church. But its Confession of Faith is in the nature of an agreement that within the Presbyterian Church men must subscribe to and

proclaim certain views of Christ and the Scriptures. If men are opposed to those views, if they desire to belittle them or ridicule them, let them do so, but (in the name of right) not from a Presbyterian pulpit. If they wish to attack our fortress, let them take off our uniform and withdraw from our citadel!

"Secular journals sometimes see the issue more clearly than our religious journals, and it was refreshing to come upon this in the editorial comment of one of the great New York dailies anent the doctrinal situation in the Presbyterian Church: This editor said: 'It is not exactly ethical for a vegetarian to accept employment from a meat packer and urge a diet of spinach upon all who come asking for meat! This is a land where anyone may worship God as he sees fit, but this does not mean that he can make people who disagree with him keep him in their house of worship.'

"The Presbyterian churches have existed through the ages for but one purpose: to witness to the Lord Jesus Christ and to pray and labor for the triumphant coming of His Kingdom. If we protest against agnosticism and unbelief, whether disguised or not beneath the many-colored coat of modernism and rationalism, it is not to refute an argument, nor to sustain a theological position, but to keep hope and faith and joy in the breast of mankind."

And the need for this sort of plain speech was illustrated when a man who was a student in an "orthodox" Congregational seminary found that he and several of his fellows were Unitarian in their opinions. He raised the question as to whether they were not bound in honor to get out of a Trinitarian body and seek fellowship with those like-minded in Unitarianism. But he was reassured that the most effective aid to "liberalizing" Congregationalism was for him and the others to stay where they were and "bore from within." Later he came to see that "liberalizing" was not so desirable as to justify a man in sacri-

ficing his integrity, and I am glad to report that he has now taken Holy Orders. But there are others ready to do what he refused to do and not alone in connection with Protestant bodies.

HERE ARE two excellent schoolboy howlers. The first is a most idiomatic translation of "*Pax in bello*," which was rendered "Freedom from indigestion." The second relates to the well-known historical incident of Queen Elizabeth and Sir Walter Raleigh's cloak. After describing the scene, the pupil made the Queen say:

"Sir Walter, I am afraid I have dirtied your cloak."

"*Dieu et mon droit*," replied Sir Walter, which means in English: "My God, you are right!"

THE CROSS WORD PUZZLE is squeezing out the very dregs of the dictionary; and all sorts of unfamiliar words are coming to the light. I noted, however, in a British leading article about the abominable tyranny which has exiled the Ecumenical Patriarch, two examples which surpass anything we can produce on this side of the Atlantic:

"The *detrusion* of the Patriarch . . . struck a *consternating* blow."

Surely that is priceless!

ALL THINGS turn to love, all things turn to profit, when they belong to Jesus.—*F. W. Faber*.



DENISE LEMOINE (NEE CARTIER) AND HER HUSBAND

CHURCH PENSION FUND BENEFITS INCREASED

THE welcome news is given that the Church Pension Fund has now sufficient surplus income so that it can begin to increase the pensions to the clergy who are its beneficiaries. It will be remembered that, according to the plan of the system, the amount of the pension will ultimately be based upon the average salary of a clergyman during his active years. That, however, does not take effect during the years in which the pension must chiefly be paid from the initial pension reserve fund raised in order to start the system in operation. Heretofore the pension paid from that fund has amounted only to \$600 a year, or \$300 to a widow, with an amount for minor children.

There was begun last year a complete revaluation of the fund in order that the actual experience during the seven years of its working might be compared with the advance actuarial calculations. An eminent firm of actuaries has been engaged for seven or eight months in making this study. The result is that on April 16th the executive committee passed resolutions extending the system in a manner which may be summarized as follows:

1. The desire is to accelerate the time when the Church Pension Fund will be on the full basis, in other words, to equalize the position of those clergymen ordained before March 1, 1917, and those ordained after March 1, 1917.
2. For this purpose, the clergy who were in service on March 1, 1917, who are still alive, or who have left widows who are beneficiaries of the Fund, are to be placed in groups of one hundred, the first group to contain the names of those clergymen who were ordained at the earliest dates. The second group of one hundred will contain the names of clergymen who were ordained at the next earliest date, and so forth.
3. The Fund will pay to itself out of the surplus income sufficient pension assessments so as to bring the age allowances of the first group up to \$750 a year from the former minimum of \$600 a year, and so as to bring the widows' allowances up to \$400 a year from the former minimum of \$300 a year.
4. The next step, as surplus income becomes available, will be to raise the first group to \$900 for the clergyman and \$450 for the widow.
5. The next step will be to raise the first group to \$1,000 for the clergyman and \$500 for the widow.
6. The next step will be to raise the first group to \$1,200 for the clergyman and \$600 for the widow, and so on.
7. These steps, however, will be so taken that, after the first group has been raised once, so that clergymen are receiving \$750 and widows \$400, then the second group will be raised once so that the clergymen of the second group will be receiving \$750 and the widows \$400.
8. It is provided that the groups shall be raised in order so that there will always be one more group in each stage than in the stage immediately above it.
9. There are certain restrictions included in these resolutions placed there in order to protect the pension system, and such advanced steps as the Trustees are able to make.

Both the \$1,000 grants referred to above, and this latest advance taken by the Trustees, are made possible because of the surplus income as shown by the valuations of the Fund, and can continue in force only so long as that surplus income exists. It is hoped and expected that this will be a permanent condition.

The total pensions in force on April 1, 1925, were at the rate of \$521,054.22 a year, which is only a little less than \$1,500 a day. The pension assessments which are levied against each parish and other ecclesiastical organization have been paid to the Fund at the rate of ninety-nine per cent of all pension assessments which it would have been possible to collect ever since the Fund started. The Fund has assets of approximately \$17,000,000, which represents the original capital plus the pension assessments which have been received since the Fund started.

EDUCATION, all along the line, is becoming, we may well fear, less and less religious. Religion is driven from its old place of honor in many of our primary schools . . . To sharpen the mental faculties, and store the memory and the understanding with knowledge which refers only to the things of time, without unveiling to the soul of a child Him, whose awful and beautiful light alone can invigorate and guide conduct, and control passion, and open and purify affection; this is merely to arm the human brute with weapons which may be used with terrible effect against all the best interests of humanity itself.—*Canon Liddon.*

REMARKABLE SERVICE IN KHARTOUM CATHEDRAL

THE Cathedral at Khartoum, being the memorial to General Gordon, was the scene of a remarkable service in the fellowship of unity, on January 30th, when the representatives of different Communion were brought together in a service of fellowship. The long procession of cross-bearer, Anglican, Greek, and Coptic priests, the Coptic and Anglican choirs, Presbyterian ministers, the Orthodox Greek Archbishop of Nubia, Bishop Gore, and Bishop Gwynne (Anglican), entered at 6:30 P.M. and proceeded up the nave to the chancel, where the other members of the choirs were already assembled.

The service began with the *Veni Creator* in English, followed by the *Gloria in Excelsis* in Greek, then the Lord's Prayer and a prayer for Unity in Arabic, followed by the Lesson, St. John 7:13-26, in English. This was followed by an unaccompanied hymn in the ancient Coptic language and the same Lesson in Greek. The King of Love my Shepherd Is was sung by the Anglican choir, followed by the Lesson in Arabic, read by a blind Coptic deacon from a Braille Bible, after which there were some Greek prayers and responses.

Bishop Gore then delivered a short address. No one could contemplate the task of reuniting Christendom after all these centuries of division, he said, without being alive to the tremendous nature of the task. Whether their wilfulness was going to defeat the Divine intention he could not say; defeat it finally it could not, but he was sure that if they had any desire to correspond with the purpose of God their Master, they must cast aside any sense of helplessness and labor to bring about the mutual understanding which alone could lead gradually on to the reality of fellowship. There were three methods which all ought to combine to try. First, that with a new interest they should read and reread the New Testament. There could be no one who studied the first Christian Church who did not feel infinitely humiliated as he contrasted his own Church with what the Church not only was intended to be but actually was in the beginning.

Then they must root out self-satisfaction and the desire to prove themselves always right. All have fallen short of the Divine pattern in that way, and so one of the greatest needs was penitent Churches. And, lastly, they should unite just as individuals united—on the side of the truth and purity and righteousness.

There was a purpose of God for good and a purpose of God for unity; He would heal their divisions and bind up the broken fragments into the unity which He left. He who had been tortured through the centuries by the divisions of that which He intended to be His Body, would help us to heal our deformities and to bind up again the broken unity.

The service concluded with the *Te Deum*, a Collect in Arabic, and the blessing given by Bishop Gore and the Archbishop of Nubia.

LIFE FOR WORK, NOT FOR MONEY

BY O. VOGSTAD

PROFESSOR FANNING in his message for the new year in the Church of the Nazarene, Calgary, Canada, said:

"The true conquest of man in this world is not money, but manhood. Life is not an opportunity to amass wealth, but an opportunity to do a work. God has given us a new year and a new opportunity to see what we will do with the privileges and opportunities afforded us by its three hundred and sixty-five days.

"After all we enjoy our privileges and opportunities only as we meet our responsibilities and fulfill our obligations.

"Life is more than good intentions and good feelings. It consists of good purposes executed, good works performed, and noble services rendered.

"The time is coming when we too must face our own actual record. Make it right and face it with joy."

A COLLECT OF STEWARDSHIP

ALMIGHTY God, whose loving hand hath given us all that we possess; Grant us grace so that we may honor Thee with our substance, and, remembering the account which we must one day give, that we may be faithful stewards of Thy bounty; through Jesus Christ our Lord. Amen.

The Nicene Theology*

By the Rev. George Cadwalader Foley, S.T.D.

Professor of Systematic Divinity in the Philadelphia Divinity School

IT is surely a remarkable fact that we should be celebrating the sixteen hundredth anniversary of the utterance of a theological formula. Philosophy and science have undergone vast and radical changes in the ensuing centuries; but this statement offers itself unchanged to the challenge of Twentieth Century criticism of its validity and authority. Mere survival does not authenticate it; for that of itself could not demonstrate its truth, nor could age-long repetition add anything to its warrant. Nor may we validate it by the quite unsupported claim of the infallibility of the Council which promulgated it. There is nothing infallible about any human utterance, which this certainly was: it is always open to examination and criticism, and, if need be, to revision. It is curious that some who are disposed to doubt the infallibility of Scripture, should still defend the infallibility of Councils which base their decisions upon Scripture. But our Article XXI implicitly denies it: "forasmuch as they be assemblies of men, whereof all be not governed by the Spirit and work of God, they may err, and sometimes have erred, even in things pertaining unto God."

The question always remains, Is the formula authoritative because it is the decision of the Council; or is the Council's definition accepted because for other reasons it is found to be adequately Christian? This leads at once to the previous question, What is the authority of an Ecumenical Council? Upon this it is sufficient to quote the language of the well-known American editor of the conciliar decrees, Dr. Henry R. Percival. He says: "An Ecumenical Synod may be defined as a synod the decrees of which have found acceptance by the Church in the whole world." So it is that the Nicene Creed occupies the same status, and rests upon the same basis, as the Apostles', namely, the verdict of the universal Church. The latter creed developed its phraseology through six centuries, gradually and spontaneously, without any official pronouncement by the Church, while the former was struck off on a single occasion, and was an official declaration; but both alike maintain themselves as the affirmation of Christian experience, expressed in general assent. The Nicene theology, then, was not imposed by mere conciliar authority. If it commends itself to our adherence today, it is not because it was enounced by an Ecumenical Synod in the Fourth Century, but because the ages have found it to be a suitable expression of their faith, and because it is seen to be still equal to the utterance of our convictions.

Indeed, the history of the time abundantly proves this. If the action of the Council had been regarded as definitive, the controversies of the next fifty years would have been impossible. Jerome would not have been able to say that, in a quarter of a century, the whole world groaned and was astonished to find itself Arian. Instead of at once settling the issue, the Council really opened a great debate. While coercion and persecution aided the final adjustment, the ultimate prevalence of the definition was due to the belief that its solution of the problem was more nearly true than any of the alternatives offered.

It is really wonderful that it should have accomplished this, considering its many handicaps. Its personnel was far from reassuring, the greater number being, as the historian Socrates intimated, very much in the dark as to the implications of the terms that were brought into debate. Their spirit was violent and overbearing, and alert to catch the enemy in a trap. The great test word was eagerly adopted, as soon as Eusebius of Nicomedia declared that he would not say that the Son was *homōousios* with the Father: that furnished the weapon with which to drive out the Arians.

And they endeavored to clinch the matter by appending to the creed an anathema, in which all who disagreed with their formulations were said to be accursed. After making these qualifications, however, we still deem ourselves justified in honoring this first proclamation of the theology of the Incarnation.

WHAT then shall we say of its value? We can arrive at no fair estimate, except by rigidly confining ourselves to the facts in the case. And first, we must regard its purpose. It was not a wanton speculation about transcendent mysteries. It was, as Bishop Gore says, following Hilary, a regrettable necessity, forced upon them by the circumstances. In the long discussion about the relation of Christ to God, the speculation offered by Arius appeared to be most dangerous to religion and to the peace of the Church. Some formula of concord seemed to be imperative; something like the general voice of the Church required to be heard. But the Fathers did not consider that they were introducing a novelty in thought, but only in terminology. The existing words apparently were incapable of preventing the Arian evasions, and so a form was contrived which would explicitly join the issue. Yet they intended simply an interpretation of the somewhat unsystematic language of the New Testament, which was itself an interpretation of an impressive experience. There was the inevitable contrast between an ingenuous and devotional form of popular dialect and the seemingly abstract phrasing of philosophy. The unlikeness has been compared by Illingworth to the difference between the beauty of a daisy and its botanical description, or between a sonata and its musical score.

Certainly, they had no suspicion that they were proposing a new creed to the Church, in the sense of supplanting the many baptismal confessions. In fact, it did not become part of the liturgy for a long time thereafter. As a popular creed, the appended anathema would have been entirely inappropriate. It was a witness or testimony to the faith as it was held in the Churches of the bishops represented in the assembly; and their declaration was, "We believe in one God, and in one Lord Jesus Christ." As a confession of faith, it may be called a creed, and it eventually came into use as such by the people. But as a doctrinal formula then framed, and adapted from the use of Cesarea, it was meant to be a standard of orthodoxy for the responsible teachers of the Church. As such, it was immediately applied to all bishops as a test. The novelty consisted in presenting articles of subscription for the entire episcopate. And yet it is a curious fact that Hilary, the well-known Western defender of the Trinity, admitted that he had never even heard of it until the year 355, when he was exiled. Of necessity, the test could not have been made applicable to the ante-Nicene theologians. For, as John Henry Newman said in his *History of the Arians*, as tried by the Nicene phraseology, practically all of their predecessors could have been convicted of heresy. But, by prescribing this test, urgent though the need may have been, there resulted a disproportionate emphasis upon orthodoxy as contrasted with life, upon *the faith* rather than personal faith as the criterion of the Christian. The responsibility for this transfer of interest from discipleship to knowledge belongs to Arius, not to Athanasius.

Without doubt, the Council looked upon its definition as final; and so far as the fundamental question of the Incarnation is concerned, this judgment has been endorsed. For 125 years even its exact form as well as content were looked upon as a sacrament, neither Constantinople (381) nor Ephesus (431) venturing to add a word to it. When Ephesus forbade the composition of "another faith" or creed, the words were *heteran pistin*, that is, "different" from the faith of Nicaea, like the doctrine of Nestorius. Chalcedon did not disregard

*An Address delivered in Old Christ Church, Philadelphia, Pa., Monday, April 20, 1925, at the Commemoration Service by the Diocese of Pennsylvania of the Sixteenth Centennial Anniversary of the Council of Nicaea.

this finality, when it added the statement of the supernatural conception, and the permanence of Christ's Kingdom, and the whole of the third paragraph (except the *filioque*) from a revision of the creed of Jerusalem; because the central and characteristic thought was left untouched. The question whether the Nicene Creed is irreformable is probably merely academic, seeing that any revision is in the highest degree unlikely, until a better and truer expression of the Incarnation can be found. The first clue then to an appreciation of the present importance of this theology is obtained from an understanding of its purpose. It provides a test of the interpretation of the New Testament; and the fixity of the formula is determined by its exceptional competence to preserve the essential meaning.

Secondly, in order to get a true estimate of the validity of the definition, it must be judged by its own language. It must be distinguished from the confused speculations of the following fifty years, and credited only with what it says. Most of its phrases can be found in other confessions, but the word *homoousion* is its permanent contribution to thought: this is not only integral but central to the Nicene theology. Its affirmation that Jesus Christ is the only begotten Son of God, begotten of His Father before all the ages, God of God, very God of very God, is merely the repetition of Scriptural language, made distinctive by being cast in such form as would obviate the misplaced emphasis of the Arians upon the metaphors "Son" and "begotten." But *homoousion* is its real achievement, and by this it must be judged; not at all by the temporary uncertainty as to the meaning of *hypostasis*, which was placed in the anathema. For the anathema, while part of the Council's action, and containing a valuable enumeration of Arian errors, is no part of the Creed, as is seen by the fact that it was very soon dropped.

Nevertheless, the language of the anathema led to a long misunderstanding. The two words, *ousia* and *hypostasis*, bulked large in the efforts to secure a suitable and intelligible formula. Both of them were borrowed from current philosophy, *ousia* from Platonism and *hypostasis* from Stoicism. Both were under suspicion because they were originally used by the Gnostics; and even *homoousios* had been rejected by the Synod of Antioch because it was a favorite of Paul of Samosata, and, in the Fourth Century, it was feared as being open to a Sabellian meaning. But the two chief words, which were afterward treated as distinct, were at first considered to be identical. Among the errors condemned was this: "Those who say . . . that the Son of God was of a different *hypostasis* or *ousia* (from the Father) . . . these the Catholic Church anathematizes." Athanasius himself, who was largely responsible for the adoption of *homoousion*, uses it only once in his first three *Orations against the Arians*, and, strangely enough, uses *homoios* and *homoiousios*, which were supposed to be semi-Arian, thirty-four times. In 362, according to Gregory, he composed the differences between the factions by reminding them that, as they were agreed on the ideas, the names were indifferently. And in 369, he said: "*Hypostasis* is *ousia*, and has no other signification."

THE Western bishops at Sardica (347) condemned the phrase, "three *hypostases*," which had been employed by the Cappadocians. The Council of Alexandria (362), agreeing with Athanasius, admitted that the sense of *hypostasis* was "an open question." But Cyril of Alexandria, as late as 430, repeats the Nicene anathema, and endorses the equivalence of the two words. Jerome, a contemporary, says: "The whole school of secular learning understands nothing else by *hypostasis* than *ousia* or essence"; so that Dr. Bigg concludes that the distinction eventually made is "purely arbitrary." And yet from that day to our own there has been an agreement on "three *hypostases* in one *ousia*," as perhaps as near an approximation to the reality as words can phrase. That is to say, what the divines, for nearly a century, had pronounced heresy became the orthodoxy of all succeeding generations. In contrast to this welter of misunderstanding, we may well appreciate the simplicity and precision and reserve of the original Nicene Creed.

Thirdly, we must distinguish the Nicene phraseology from its Latin translation, which has unfortunately given us our theological vocabulary. It had long been seen that the definition of the personality of Christ was intimately related to the

doctrine of the Trinity. But the word "Trinity" does not occur in the Creed, and there is no technical statement of the dogma. The language really goes very little beyond the New Testament description of Father, Son, and Holy Ghost, although the test word furnished a basis for the later development. It is not, however, the Greek terms of Nicea, but their Latin equivalents, which have occasioned our chief perplexities in attempting to reach an intelligible conception of the doctrine. The West never quite understood the East, and Greek philosophic thought is almost untranslatable into Latin. Nowhere is this ineptness of rendering so conspicuous as in this subject.

Tertullian had, a century before, suggested the two words, "substance" and "person," as the translation of *ousia* and *hypostasis*; and these have remained the recognized forms in Western Theology. They are Latin interpretations of Greek ideas, and, it must be confessed, they are very bad ones. They have become transliterated into our English tongue, and so are found in our Prayer Book; and we have accordingly inherited the misunderstandings with the words. It would be extraordinarily difficult to displace them, even if we felt competent to supply equivalents, except by a return to the original language. But Bishop Gore has noted the hesitation and reluctance with which they were adopted, and he says that the Fathers were profuse in apologies for their unfitness. Both of them have radically changed their meaning, and have become to the average mind ambiguous or unintelligible or misleading. "Consubstantial" requires a philosophical analysis, too subtle and difficult for the common people. "Person" is exposed to the danger of Sabellianism, if taken literally, as the mask through which the actor spoke the lines belonging to the character assumed. Or if it has the later sense of "individual," or, in modern phrase, "a center of consciousness," it easily leads to tritheism, which, it is to be feared, is the popular understanding of the Trinity. If words are to be used for the conveyance of ideas, it must be considered an enormous disadvantage that we have continually to sound a warning that they do not mean what they seem to mean.

Tertullian started the confusion by using *substantia* for *ousia* ("substance" for "being"). Pope Damasus, about 380, in his translation of the Nicene Creed, corrected the error by using the word properly, equating *substantia* with *hypostasis*, which is its etymological equivalent. And so even Hilary and Augustine spoke of "three substances" in God, the former, it is said, more than one hundred times. Then the matter was still further confused by returning to Tertullian's mistake; the Latin form of the Creed of Chalcedon rendering *homoousion* by *consubstantialem*; and so it has remained ever since. St. Augustine vainly protested against the use of such a doubtful word as "substance," when Cicero had already introduced into the language the much more exact and significant word *essentia*, which indeed had been employed by Pope Damasus. Careful writers of today are forsaking "substance" for the much less misleading "essence."

But *persona* is in far worse case, and is perhaps the most unhappy word ever introduced into theology. Augustine admitted its certain liability to error; Calvin wished it might be buried in oblivion; Liddon urged the utmost caution in its use; and Bishop Gore shows that it has to be used in two totally different senses, when speaking of God. What more trenchant criticism of its value can there be than Augustine's remark: "We speak of three Persons, not in order that we may affirm it, but in order not to be silent about it"? or that he should refer to "three somewhats"? or that Anselm, obsessed and yet muddled by the word, should say: "Three—I know not what"? Is it any wonder that Ambrose diffidently commended an earlier substitute, "distinctions"? All this, of course, in no way affects the doctrine of the Trinity: but it does raise the question of the propriety of its Western terminology. And we must claim that we may not attribute to Nicea all the Latin elaborations which have led to such bewilderment: from these confusions its formula is certainly free.

WE can justify our present commemoration, however, only if we can regard the attempt at definition as successful, not merely for the Fourth Century but for our own. It is true that we do not feel the Alexandrian necessity of harmonizing Christianity with Greek philosophy; for that is alien to our present modes of thinking. We are less concerned with the metaphysics of God's inmost nature than with the moral fact of His relations with us: we think less in terms of being than

of life. Yet if we are to claim a permanent validity for their work, we must find its point of contact with our own ideas and experiences: what they held to be vital must express what we too believe. And we find that the issue presented to our minds is practically the same as that which confronted them.

It is very striking to recall that Dr. Hedge, the well-known Boston Unitarian, declared that *homoousios* was a grand victory of Christian truth. On the other hand, we are familiar with Gibbon's notorious sneer about a quarrel over a "single diphthong," and Carlyle's repetition of it as a squabble over an *iota*, which, however, he retracted before his death. To the Nicenes, as to us, it was no trivial matter: it was a question of life and death, of the survival of paganism or of Christianity. They sought an answer to the inquiry, Who was Jesus Christ? Was He God incarnate, or a created half-god or, as in the modern dilution, an apotheosized man? Thus the center of the Nicene Theology was the meaning of the Incarnation: and an incarnation involves two terms: He was human and divine.

His humanity was as real and as complete as our own. Chalcedon did not err when it drew the inference that He was also *homoousios* with man. This has always been stated in terms, although the full value of its implications is perhaps not even yet appreciated. And yet it was perceived that the categories of humanity do not adequately explain Him. They had to analyze and interpret the self-consciousness of Christ, in His relation to God, and, holding the New Testament statements to be true, to relate the fact of Christ to the fact of God. They could do no less than say that His essential nature was divine, that whatever the essence of God may be, that may be predicated of Christ.

Nothing less definite can be deduced from the Scriptural language, or harmonized with it. This describes Him as "the image of the invisible God," "the only begotten Son," "the Word was God," "he that hath seen Me hath seen the Father," "all things were created through Him and with Him as their God, and He Himself is before all things, and all things hold together in Him." It is not so much the single texts as the whole atmosphere of the apostolic thought. Now this is a perfectly concrete conception: that He was the manifestation of very God, the unique "embodiment" (as Hilary puts it) and revelation of the very Self of God. So the Council declined to minimize it, and endeavored to safeguard it by saying, in technical language, that that which God is was present in the manifestation. It expressed the essential equivalence which Athanasius found in the words, "As Thou, Father, art in Me, and I in Thee."

But such a theology seems to many minds aloof from our spiritual needs. Let me then, with the utmost brevity, indicate how it ministers to religion. It preserves the fullness of faith from threatened impoverishment: it justifies the worship of Christ. Arius had defended the worship of a creature. Newman made the astounding statement that the condemnation of Arius left a vacant throne in heaven, which the Virgin Mary later quite properly occupied. The Council declared that God alone is to be worshipped, and that Christ is worthy of worship as the Incarnation of God. Consequently, when we accept Him as Lord and Master of men, He does not become such by our adoption, but as One who lays His imperative and inescapable claim upon us.

Again, this theology has rendered, in Christian experience, the conception of God richer and more practical. It provides the best defence of the Divine Personality, for this self-revelation was through a person. Thus it involves the very existence of our religion, which is a relation between persons. It justifies the ascription to Him of those thoughts and feelings which constitute the good news of God in Christ. It is the basis of all our Christian regard for the sacredness of personality, and for the eternal value of the single soul.

Again, it effectively answers the recurring question, Is God knowable? We have not the unknown God of the ancient Athenian or the modern agnostic; we may know what God is like. The formula indeed interprets Christ in terms of God: it equally enables us to interpret God in terms of Christ. We are not left to individual speculation and guess work: we see Him in the face of Jesus Christ. All representations of Him that are unlike Jesus are branded as unchristian and untrue, thus undermining all those theologies which portray God as less tender and merciful and loving than our Lord.

Once more, the conception of an essential unity infers also a unity of feeling and purpose. He is the authentic Word of the very mind and heart and character of God. This forever discredits the persistent notion of disparateness, according to which Christ saves us out of the hands of God, whether of His justice or His wrath. Because He was Son of God, He was incarnate for us and for our salvation, and Christian experience has justly given Him the title of Saviour. But if the Word of God accurately corresponds to the Thought of God, then and then only we have warrant for the saying, six times repeated, "God our Saviour." The living and dying love of Christ is the disclosure of Eternal Love. The suffering Christ is the symbol of the suffering God; not impassible, just because He is love. Herein is divine love, that Christ loved us. God needs no persuasion or appeasement or change in Himself: His love is so righteous that His eternal purpose is to make us like Himself.

And finally, the Incarnation has consecrated the possibilities of ordinary human life. Arius, like the Gnostics, had removed God from any actual contact with humanity. This not only denied the reality of a divine revelation, but disparaged man as the recipient of it. But if "the likeness of sinful flesh" be a fit medium of such a communication, there is a wonderful enlargement and ennobling of our common human nature. As He is the Light of Light, we are assured that we may come to the knowledge of the truth. As He is the Life of Life (see the creed of Eusebius), He gives the highest interpretation of our own life as filial. As He is "the Head of every man," He ushers in the boundless hope that we may be conformed to His image.

I venture to believe that these religious inferences are inherent in the theology of Nicea. Our continued use of the formula is the reaffirmation of our faith in its validity for the modern mind. We may thankfully repeat it, not as though it were the abstruse jargon of the schools, but as the permanently valuable expression of the truth that makes us free.

THE BOY OF NAZARETH

O holy Boy of Nazareth,
Of all-surpassing grace,
Fain would we see Thy beauteous form
And gaze on Thy sweet face;
How perfect was Thy boyhood,
How lovely was Thy youth,
As silently there shone in Thee
All purity and truth.

O gentle Boy of Nazareth,
We gladly would behold
The cottage where Thy Mother-Maid
And Joseph lived of old;
How happy they who daily
Beheld Thy loveliness,
Who saw Thee smile, and play, and toil,
And in all virtue press.

O blessed Boy of Nazareth,
Though now we cannot see
Thy face within that lowly town
Of ancient Galilee;
Yet soon we hope to meet Thee,
All beautiful above,
Robed in the light of kingly might,
The Lord of life and love.

O gracious Boy of Nazareth,
Dwell in our hearts we pray,
Teach us to love Thee more and more
And Thy blest will obey;
While walking in Thy footsteps
May we become like Thee,
And sing Thy praise throughout our days
And in eternity.

WILLIAM EDGAR ENMAN.

YOUR BIBLES, and the use you have made of them, will have a very great deal to do with your standing or falling in that great and dreadful Day.—*Keble*.

A New Method for Rural Work

By the Rev. Benjamin Louis Ramsay

AT the recent Spiritual Conference of the clergy of the Diocese of Western Massachusetts, which the Rt. Rev. T. F. Davies, D.D., Bishop of the Diocese, holds each year, a new plan for the field work in the Diocese was presented by the Bishop and, after considerable discussion, was adopted by the clergy.

This plan was elaborate and far-reaching. It had received the enthusiastic approval of the Diocesan Board of Missions before it was submitted to the clergy and now it remains to put it into practice. It is, of course, subject to modification and adaptation as the work develops, but it provides an ideal at which to aim. It is also frankly recognized that all the suggestions cannot possibly be carried out for a considerable period of time.

The plan is as follows:

PART 1. VISITATION

TO create a Country Church Department, with headquarters at the diocesan offices. The Bishop will act as director of this department for the first year. After that a regular executive officer will be provided, a priest who shall give his full time to it. Two special diocesan workers have been engaged for the coming summer, the Rev. George W. Ferguson, Jr., who will be in priest's orders, and Mr. Wolcott Treat, a candidate for holy orders and a lay reader. These gentlemen will work under the immediate direction of the Bishop, using St. Andrew's Church, Washington, as their special center.

2. To divide the whole Diocese into districts, and in each of these districts to select a key church.

3. The minister of every key church will be supplied by the department with a Government map, definitely defining the limits of his district, and showing the country roads within it.

4. All persons now recorded in the diocesan missionary list, will be turned over to the pastoral care of the key church of the district in which they live. But if, in any case, this is not feasible, they will be retained upon the diocesan missionary list.

5. The minister and laymen of each key church will be asked to visit, as far as possible, every house in their district. Such a thorough visitation as this may perhaps be necessary only once in three years. All the people who respond, will come under the pastoral care of the key church of that District. In order to accomplish this, it will be necessary to have the active coöperation of many laymen, and the use of their motor cars.

6. The kind of information sought in each household is somewhat as follows:

To what Church do you belong?
Do you and your family attend any church?
Are all the members of your family baptized?
Are the children receiving any religious instruction?
Have any of you any connection with the Episcopal Church?
Is there any way in which the Episcopal Church can help you?

7. The results of this visitation will be reported to the minister of the key church of the district, who will follow up all those who respond, or are in need of help; fuller information being obtained by him for his records. It is hoped that this visitation will lead to many instructions, baptisms, and confirmations.

8. Each minister of a key Church is asked to keep a record of this work, separate from his ordinary parochial register, to report quarterly on the first of January, April, July, and October to the Country Church Department the following items:

Total number of such calls paid.
Names and addresses of all families and individuals who make any response.
Number of calls paid upon these, and by whom,
Instructions, baptisms, confirmations, communions, and assistance resulting.

It will be absolutely necessary to the success of the plan to have such reports sent regularly to headquarters of the Country Church Department, as otherwise it would be impossible to keep track of the work, or to know where it is not being done with sufficient thoroughness.

9. The execution of the first part of this plan thus devolves primarily upon laymen. Save in exceptional instances, women should not be asked to go out on this pioneer job. Their part will be in supporting it from behind the lines, and following it up in instances where a visit from a woman would better meet the need. But we should all have part in it, and the ideal would be "Every clergyman and every lay communicant, a diocesan missionary." It is quite possible that first-hand participation in this work may change our whole outlook upon the Church's Mission.

PART 2. FOLLOW UP

THE development of the Guild of Diocesan Sponsors along Big Brother and Big Sister lines, associating lonely individual boys and girls with individual men and women communicants for visits, correspondence, counsel, interest, etc.

2. The use of educational papers and sets of instruction for various cases. A stock of such literature to be kept on hand by the Country Church Department, and catalog furnished.

3. Possible development of a Correspondence Course on Religious subjects, with examination and diploma.

4. Possible development of a Traveling Lending Library of religious books, addressed and stamped return wrappers to be sent with books.

5. Possible development of Country Church Packets, containing such articles as a New Testament, Prayer Book, Book of Private Devotions and Family Prayers, Book of Religious Instructions, Church Calendar, printed list of services at the key church, and offering box to be regularly collected.

6. Possible coöperation with other agencies, such as other religious bodies, Granges, County Improvement Leagues, etc.

7. Cottage and hall services, preaching Missions in selected centers.

8. Medical, surgical, and orthopedic aid.

IT has not been easy to work out this plan, nor even to set it down on paper, but both of these efforts will probably prove to have been easy in comparison with putting the plan into operation. There are some things to be said for it. If at all heartily tried, it should provide for more thorough work, better coöperation, and reasonable economy. It offers a necessary and definite job for men to do. It holds up before us a great vision of every priest and every lay communicant to be a missionary servant of Christ. It ought not to be necessary to say that, in this work, there is no desire or attempt to proselytize or disturb anyone in their religious affiliation, but rather to reach the unchurched and especially those who would naturally look to the Episcopal Church for ministrations.

THE CHAMBER OF PEACE

O God, uplift me from the earth
And break the chains which bind me fast:
In Thee alone my soul had birth
And Thou wilt be its home at last.

Withdraw the veil before mine eyes
Which screens the spirit-world from view,
And let reflections from the skies
Shine round me like the morning dew.

Thus in the world, and yet apart,
Shall I find freedom and release,
And build within my secret heart
A little chamber filled with peace.

F. G. SCOTT.

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.

LYING FOR THE GLORY OF GOD

To the Editor of *The Living Church*:

I WISH TO ENTER a protest against the article in the April *Spirit of Missions* entitled, "Now It Can Be Told," and I shall be obliged to you if you will print my protest as that of one person who dislikes the journalese style in which the story is told, and the excessive vulgarity of its telling; but who bases his objection not merely on the score of good taste but rather on moral grounds. Let me quote the following as a sample of the thing to which I object as receiving praise from a Church periodical:

"I dallied with the truth to such an extent that, did our Church sell absolution, I would need about a bathtub full. In order to make the path smooth, it was necessary for me to swear that the job was my own individual contract; that I was doing it on a contract basis for a Church organization; I had to assume all obligations and responsibilities in my own name. The Federal representative was only a friend helping me out—Federal was anathema, and the work was not a struck job. I recited my little lesson and then began to look about for the type."

If it was impossible to get out a report for the General Convention without lying and making the false affidavits referred to, it would have been far better to tell the Convention the cause of the failure and let the blame rest where it belonged. If those who create the atmosphere in which the work of Christian missions is conducted at the Church Missions House felt that lying and false swearing were necessary under the circumstances, do they think it expedient to glory in their shame by publishing to the members of the Church all the unpleasant details?

I notice that the writer has a high regard for the Babbitt style of religious campaign. She says:

"It was run by that condensed essence of a cyclone—Mr. Bland Mitchell. I want to say that I had more fun and more solid enjoyment keeping up with that man than I ever had in all the years of my editorial and newspaper work rolled together. There was real zip to everything and he kept the fires stoked and the steam gauge tied down."

I presume the Field Department would be pleased to have the bishops begin their next Convention addresses, "For Pete's sake, get busy!"

In all seriousness, one does feel a sense of shame and humiliation at this latest exhibition of approved campaign methods, and I believe that some one should speak out with sufficient emphasis to prevent, if possible, a recurrence of such Twentieth Century religious service. CHARLES FISKE.

HOW TO STUDY THE OLD TESTAMENT

[CONDENSED]

To the Editor of *The Living Church*:

IT WAS WITH amazement that I read in your great paper the article on How to Study the Old Testament, by the Rev. H. C. Ackerman, Professor of Hebrew and the Old Testament at Nashotah House; and let me, as former professor *pro tem.* of the Exegesis of the Old Testament in the Seabury Divinity School, Faribault, Minnesota, deny *in toto* the statement that "the change of method which has been undertaken in the study of the Bible during the past couple of decades, the change from the traditional to what is now called the modern point of view, has become sufficiently fixed to warrant some authoritative statements of its nature . . . Books about the Bible should be read and read and read, with very little of the Bible itself . . . a Bible course in a theological seminary will consist very largely of collateral reading. The instructor who succeeds in making his class read *round about* the Bible is the one who employs the modern method."

Exactly the opposite method did the greatest Hebraist of our time, "Rabbi" A. B. Davidson, of the New College of Edinburgh, insist upon as necessary with his students in that Scots School of Divines that put to ignominious rout the German higher critics in their mouthing Modernism before the World War; there and then—more than "a couple of decades

ago," it is true—"How to Study the Old Testament" was to study it; to "read and read and read" the theopneustic Hebrew with Gesenius in hand!

Professor Ackerman's substituted "collateral reading" and the "vast related literature" "round about the Bible" in the Hebrew—where can it be? The oldest hieroglyphic "related" inscriptions are the Egyptian ones, like the Gizeh Tomb, B. C. 3600, and the Prisse Papyrus, B. C. 2500. Then there are the Semitic or Phoenician ones, like the Moabite Stone, B. C. 890, and the Siloam Inscription, B. C. 700, among the very Jews. Then there are the inscribed relics like the Rosetta Stone. And back again, the Cuneiform Inscriptions of the Babylonians and Assyrians at Hamadan, like the Assyrian Tablets, all "related and collateral" to the Old Testament; and these being the only "vast related literature" "round about" the Hebrew Bible, in opaque existence, I say for this professor to send his students to them for the study of the Old Testament, instead of to their Hebrew Bible itself and to their Gesenius, is an absurdity, and it makes of the U. S. A. what we international old-fashioned Academics at the great theological centers of Europe in the Long Ago christened it all together as "The Nursery of Theological Christendom." Professor Ackerman's American modernism will not hold water; his instances of the human, not divine, origin of what he calls "myths" and "legends" in his queer Hebrew Bible are for their bottomlessness a joke. Proof? Here, sir:

(1) Professor Ackerman: "Methuselah: the oldest man. Interpretation: the moonman, or man of Sin, the moon god, worshipped in Southern Babylonia, particularly in Ur of the Chaldees. Identical with Methusael in the Cainite genealogy."

For that professorial information, where can a Seminary student find the "collateral literature"? Different names must be different men: "Methusael" is "Man of God," and "Methuselah" is "Man of Offspring"—"Man of the Dart," *Gesenius*. All we know about Methuselah is in the Bible, and, though Professor Ackerman calls it "ridiculous," Methuselah is "simply a man of extraordinary age."

(2) Professor Ackerman: "Enoch: The first human being to be translated into heaven. Interpretation: the hero of the Enoch legend is listed in the seventh name in Berossus' list, namely, Enmenduranki, king of Sippar (city of the sun deity). This mythical favorite of the gods . . . his special intimacy with the sun god corresponds to Enoch's 'walking with God.' In neither case is there a definite statement of translation. (But *cf.* the apocryphal book of Enoch.) Note that the number of years of his life, three hundred and sixty-five, jibes with the days in the solar year."

What nonsense! "The solar year" is centuries on centuries later than Enoch! Eratosthenes, at Alexandria, B. C. 276-196, is the founder of astronomical geography and scientific chronology of "the solar year." The Hebrew Calendar had no General Era. It is dated from the Creation of Man, 3760 years and 3 months before the commencement of the Christian Era. The Hebrew Year was "luni-solar," and consisted—according as it was ordinary or embolismic—of 12 or 13 lunar months, each of which had 29 or 30 days. The ordinary year therefore was 354 days, and the embolismic year 384 days. Professor Ackerman's "note that the number of years of Enoch's life, 365, jibes with the days in the solar year," is an anachronism comical!

(3) Professor Ackerman: "Tower of Babel . . . The original deities (Elamite) were gods of the mountains. Perhaps the subconscious motive made for the creation of an official mountain. The early Hebrew god or gods were likewise mountain deities: *cf.* Sinai, Seir, Horeb, 'the high places,' Zion, etc."

Blunder as big as an Alp! *Elam*, "young," was the son of Shem, whose family gave his name to the district that lay south of Assyria and east of Persia; and how could the "Elamites" influence the Hebrews to "create an official mountain for the early Hebrew god or gods," when there was only ONE AND ONLY GOD, *Adonai Jehovah* Elohim, and in the thunders of the Mount of Sinai there was God's voice speaking the First Commandment, B. C. 1491, "Thou shalt have no other gods before Me"? Professor Ackerman's "early Hebrew god or gods" are his own creation, for of them the sciences of archaeology and ethnology know nothing at all. Professor Ackerman's "Elamites," also, are historically traced to exist in the days of Artaxerxes among "the rest of the nations whom the great and noble Asnapper brought over, and set in the

cities of Samaria, and the rest that are on this side the river, and at such a time," B. C. 722 (Ezra iv. 9, Acts ii. 9). Instead of the "Elamites" influencing the Hebrews to rear mountains for their "early Hebrew god or gods," it was the opposite movement, for the arrived "Elamites" obtained a Jewish priest to teach them "the manner of the God of the Land." Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear THE LORD JEHOVAH" (II Kings, xvii); MONOTHEISTIC SPIRITUAL INVISIBILITY, but from this Hebrewism the "Elamites," now the Samaritans, apostatized, and according to the only existing record, the Hebrew Bible, they MIXED THE LORD JEHOVAH-WORSHIP WITH THEIR OWN OLD GODS OF ELAM! Thus Professor Ackerman performs the astounding feat of making B. C. 722 and B. C. 678 the makers of B. C. 1491—the Future Creating the Past!

(4) Professor Ackerman: "Israel: the name given to Jacob because of his successful striving with deity at Peniel: signifying etymologically, 'he who strives with God.' Interpretation: In the original legend it is the deity who resists Jacob and overcomes him; so that the name literally signifies 'God resists (or strives with)'. By a curious transformation of meaning the Hebrew commentator has reversed the true meaning and greatly distorted the conception. For Jacob experienced the resistance of God to all his selfish human inclinations . . . Without philological insight, therefore, we would miss the nice significance of the story. And there is a world of meaning for one who reads the account in the light of primitive folklore."

More unscholarly nonsense! Would Professor Ackerman kindly lug out into the open his bushel in which this "light of primitive folklore" about Jacob is hid? I never saw it. Would Professor Ackerman, in his professed "philological insight," kindly specify where in the Monuments, Inscriptions, or ostraca he finds his data for his induction that the Bible Jacob-story is "legend"? For he misses the point of the exegesis of the theopneustic Hebrew Scripture when he tells us that the name 'Israel literally signifies 'God resists (or strives with) Jacob,' not, as it is in the original legend, Jacob's successful striving with deity at Peniel." Of that mystic duel the Hebrew narrative states the winner to be not God but Jacob: it is the Old Testament illustration of the New Testament truth of the energized prayer of a Justified-by-Faith Soul winning the duel with God: the antitype like the type *polu ischei*, "MUCH PREVAILS" (James v. 16). So Professor Ackerman is wrong as wrong can be when with "philological insight" he puts God for Jacob, and it is he indeed that "misses the nice significance of the story." Again I point out that he, with his "philological insight," errs from the proper exegesis of the narrative of Jacob's triumph over the *ishe imo*, THE MAN WITH HIM (LXX, *anthropos met' autou*; V. *vir cum eo*), in the mystic Duel at Mahanaim-Peniel, for the verbally inspired Scripture sums it up thus: *ki saritha im-Elohim ve-im anashim vatuchal*, "FOR AS A WINNER IN THE FIGHT THOU HAST BOTH WITH GOD AND WITH MEN COME OFF THE CONQUEROR" (LXX, *hoti enischusas meta Theou, kai meta anthropon dunatos ese*; V. *quoniam si Deum fortis fuisti, quanto magis contra homines praevaleris*.) Would Professor Ackerman kindly inform me of the "collateral reading" that he prefers to Holy Scripture for his statement that not Jacob's Triumph over God but God's Triumph over Jacob is the fact referred to? It is not "WE" that "miss the nice significance of the story," but HE!

(5) Professor Ackerman: "II Samuel XV. 6, 'So Absalom stole the hearts of the men of Israel.' This is usually taken to mean that Absalom won the affections of David's subjects. But reading the verse psychologically, it means that Absalom deceived the minds of the Israelites."

Here the point is surely the charge of mistranslation of the Hebrew by our English Authorized Version. Now this asserted mistranslation of the A. V. putting "stole the hearts" for "deceived the minds," is one of the five foundation data for Professor Ackerman's induction, and where am I to find "the documentary sources" of the story of Absalom to pronounce it, with Professor Ackerman, mistranslated in our common English Version? It is illogical confusion! Professor Ackerman strikes me as being hard up for instances in his Hebrew Bible to prove his dictum that divinity students should "read and read and read books about the Bible, with very little of the Bible itself!" when he cites such a triviality as his asserted mistranslation of the A. V. and the R. V. of the passage about "Absalom stealing the hearts of the men of Israel," instead of his own physiological reading of it as "Absalom's deceiving their minds." It is absurd, for it is Professor Ackerman that has the erroneous exegesis of the Hebrew, and not the English A. V. and R. V. at all. I appeal to students of the Hebrew words: *ya-yegabebh Absalom eth lebh anshe Israel*. Now the context being Absalom's Kissing-business, the Hebrew word *lebh* is not Professor Ackerman's "head" or "mind" but the A. V.'s and R. V.'s "heart," and the Hebrew word *yegabebh* is not Professor Ackerman's "deceived" but the A. V.'s and R. V.'s "stole." The specific psychology and physiology of the Hebrew Bible must be got, for the technology of these sciences

of the seat of the emotions today, absolutely from the context, as do the Greek Septuagint translators and as does Jerome in his Latin Vulgate: V. *et sollicitabat corda virorum Israel*; LXX. *kai idiopoieito Abesalom tas kardias andron Israel*.

(6) Professor Ackerman: "II Kings, iii. 5-7. We read as though the campaign against the Moabites, who struck a blow for independence, was successful. But interpreting the account in the light of the Moabite Stone it is clear that it was Moab which successfully threw off the Israelite yoke at this time: for Mesha records that at the instigation of Chemosh, his god, he fought victoriously against Israel and 'made this high place for Chemosh because he saved me . . . caused me to see my desire upon all that hated me—Omr, king of Israel.'"

Now Philological Science should be exact, and Professor Ackerman is here at least inexact. I have read the cast of the Moabite Stone in the British Museum, London, with the help of my old friend Sir E. A. Wallis Budge, Keeper of the Egyptian and Assyrian Antiquities, and here are the *ipsissima verba* relating to the doings of Mesha of Moab and Omri of Israel:

Line 3: "ed after my father and made this high place for Kemosh in Krbh for . . ."

Line 4, . . . for he saved me from all the -ings and because he made me to see—on all who hated me. Omr":

Line 5, "i was king of Israel, and afflicted Moab many days, for Kemosh was very angry with his land."

Why on earth did not Professor Ackerman, for his demonstration of the Moabite Stone's being contradictory of the Biblical account and therefore to be preferred to the Hebrew Bible, take Line 7, "But I saw—on him and his house, and ISRAEL SURELY PERISHED FOR EVER"? But it is Moab that is "perished for ever," dead and dumb from end to end today, while there are 2,000,000 Jews in New York alone.

I want to ask Professor Ackerman to give me his explanation of how, on that Moabite Stone he misquotes from, this Mesha, king of Moab, did not chisel HIS WINNING KEMOSH'S CAUSE AGAINST ISRAEL by his taking "his eldest son that should have reigned in his stead, and offering him for a burnt offering upon the wall," in full view of the besieging Israelites, so that as the Hebrew narrative (II Kings iii. 27) exegetically examined, says, the old Covenant Soul-Fear of the Lord Jehovah was revived like a spring-freshet on their for-vengeance-thirsting imaginations, "and they departed from him, and returned to their own land" and left Mesha with hands red and ashy from the burning blood of his son to inscribe his god KEMOSH'S WINNING OVER THE LORD JEHOVAH—the point of the inscription, THROUGH THE ISRAELITES BETAKING THEMSELVES OUT OF HIS SIGHT. Professor Ackerman seems to forget that the Moabites were kith and kin to Israel, and the Israelites were commanded by the Lord Jehovah in the *Torah* (Deut. ii. 9) not to "distress" their relatives, the Moabites, they being the descendants of the son of Abraham's brother's son, Lot. Will Professor Ackerman tell me where I am to find the "collateral reading" that mentions—therefore only thus to be believed—this Happening of Sennacherib and Israel—II Kings xix. 35—when

"The Angel of Death spread his wings on the blast
And breathed in the face of the foe as he passed,"

and 150,000 of the Assyrian soldiers in arms against Israel lay dead? Nowhere on the Stone graven by Sennacherib (B. C. 705-601), where he ascribes VICTORY FOR HIS GODS BEL AND NEBO, as the Moabite Stone (B. C. 986) ascribes VICTORY FOR MESHAS GOD KEMOSH, does Sennacherib's chisel tell of this SMITING OF HIS FORCES BY NIGHT BY THE MESSENGER OF THE LORD OF HOSTS.

All my old students in my class of Exegesis of the Old Testament in that Episcopal Theological Seminary in Minnesota, before the World War, are now ordained priests in the Protestant Episcopal Church in the U. S. A., and each one of them, when presented to the Bishop, was asked this question: "Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines CONTRARY TO GOD'S WORD?" and each one answered, "Yes."

This ordained priest from his article in your weekly-read-by-me paper, THE LIVING CHURCH, I charge with having NO GOD'S WORD AT ALL!

Please Brother Editor, let me try to reach all my old Episcopal Divinity Students with this dictum of mine: "How to Study the Old Testament" is to study it by *Reading it in the Theopneustic Hebrew* with these spectacles successively put on: *The Theopneustic Greek New Testament*, and the Greek Septuagint and the Latin Vulgate and the French of Louis Segond.

(Rev.) JOHN ROBERTSON.
Editor of *The Christian Scotsman*, Glasgow.

WHAT CAN men fear, hid in the bosom of God? Do not depart from His bosom, and whatsoever thou mayest suffer there, it will be for thy health, and not for thy hurt.—*St. Augustine*.

LITERARY

RELIGIOUS EDUCATION

OUR BIBLE: TRAINING YOUNG PEOPLE TO HEAR GOD SPEAK THROUGH THE HOLY SCRIPTURES. Christian Nurture Series. Milwaukee: Morehouse Publishing Company. \$1.10.

Here is a book for which we have waited entirely too long. It is avowedly an effort "to give to the young people of the Church the fascinating story of how our Holy Scriptures have come down to us." Its aim is to prepare the young people of the Church "to stand on equal terms with their time, and understand the new attitude towards the Holy Scriptures which has resulted from our increasing knowledge and broader experience." It seems ungracious, therefore, and ungrateful to bestow anything but praise on a book which most of us have long wished for, the first serious effort of its kind in the Church school literature of our Communion.

Yet, the crying need and the far-reaching importance of this course in up-to-date, scholarly, and reverently critical history of the Bible, demands that the work be reviewed with the utmost frankness. Because there is less to censure than to praise, it will be best to clear the ground for favorable comment by stating first the points which one hopes will receive careful attention before the book, now issued on trial, is finally published for general use.

We seriously question the wisdom of *suggesting* critical, historical, and moral difficulties in connection with Holy Scripture to high-school students. There are enough difficulties which their own studies of science, history, and the skepticism of their associates will bring to their attention without such suggestion. Notable instances of this in the work under review are: in regard to Old Testament miracles (where the difficulty ought certainly to be faced but with equal certainty in a constructive manner), the use of the term "garbled history" as a description of certain Old Testament narratives, the raising of the question as to who were our Lord's "brethren" without the slightest hint as to the answer the Church has already given—these are some of the features of this book which must exclude it from many schools where its usefulness and welcome would otherwise be assured. We cannot think the author of Chapter XXXVI was conscious of heresy when he wrote: "When God wished to communicate to men what was in His mind, He made use of a word—but God's word [sic] was a *Man* (italics ours), our Lord Jesus Christ." But such loose use of "man" for "person," or of the phrase "*was a Man*" for "*became man*," ought not to pass unchallenged. Obviously a misprint, the use of a small "s" in the phrase, on page 184, "inspired by the spirit," suggests an estimate of the Third Person of the Holy Trinity which the author would certainly disclaim. The arguments urged against the apostolic authorship of the Fourth Gospel and the Book of Revelation not only afford an example of that gratuitous suggestion of difficulties above mentioned, but appear to be very weak, with their hypothesis of a shadowy "John of Jerusalem" and of perhaps a third John—"of Patmos." Where there is much to be said for the Church's age-long tradition, ought not the argument for that view to be stated as strongly as possible, and given first place? Particularly weak and forced is the effort to date the book of Revelation as late as the reign of Domitian, rather than in the reign of Nero. The earlier date would certainly account for the crudity of the Greek of Revelation as compared with the language of the Gospel and Epistles of St. John. The secondary, or deuterocanonical, books of the Old Testament, commonly known as Apocrypha, though mentioned not unfavorably in the chapter dealing with the history of the Canon, are accorded less practical recognition than is given them either by the Church or by historians. Not one of the weekly selections of Bible references, even in lessons dealing with the Maccabean period, is taken from these books of Holy Scripture, which were so copiously used by the Fathers, and which are finding today increasing recognition in the lectionaries of our Communion.

To balance these defects (as they seem to us), we find a breadth of conception, a fine spirit of painstaking scholarship, a pedagogical excellence, and an ease and simplicity of style that entitle the book to the highest commendation. But most of all we congratulate Dr. Mercer and Dr. Easton, the joint editors of the book, on giving to the religious educators of our Communion a text-book that presents the modern critical view

of the Bible so fearlessly, yet with such reverence and evident desire to be loyal to the fundamental teachings of the Catholic Church. The detailed treatment of the Old Testament gives the student the best that modern scholarship has to offer. We should say that the Old Testament is treated, on the whole, more constructively than the New. In the latter, however, one must commend as especially helpful and illuminating the treatment of the Gospel according to St. John (apart from the matter of authorship) and of the Johannine Epistles, showing the relation of the last named to the Gnosticism of that day. We congratulate the Christian Nurture Series for its vision, courage, and wisdom in issuing this work. T. J. W.

RESPONSIVE SERVICES, TYPOGRAPHICALLY ARRANGED FOR RESPONSIVE READING. Edited by the Rev. John Wallace Suter, Jr. Boston: Office of the Department of Religious Education, 20 cts. Special price in quantities.

The six services included in this booklet are based on such masterpieces of praise, petition, confession of faith, supplication, intercession, and penitence as St. Francis' *Canticle of the Sun*, the Beatitudes, St. Patrick's *Breastplate*, the Prayer Book Litany, and the psalm, *Miserere*. A generous use is made of collects from the Liturgy and other short prayers of more recent date, well chosen, and related to the respective services. As the compiler states in his foreword, each service may "be used as it stands, or may be lengthened at the discretion of the leader by the addition of hymns, lessons from scripture, psalms, prayers, and offertory [sic] and address. A row of asterisks indicates the point at which an addition may best properly be made." If some schools must still be content with a substitute for the Church's own divinely appointed service of the Eucharist, as their opening service, the forms provided in this booklet will afford a welcome and inspiring relief from the dreary, clumsy, spiritless "opening and closing exercises" which form the Sunday worship of the junior congregations of our parishes. These services will also be found helpful on other occasions when a Prayer Book service may be undesirable or impossible. T. J. W.

JUDAISM

LIBERALIZING LIBERAL JUDAISM. By James Waterman Wise. New York: the Macmillan Co. \$1.50.

This small volume of brief and incisive essays, by the brilliant son of a brilliant father, will no doubt arouse a considerable storm in the ranks of American Reformed Judaism. The author states that it is written not "*on* liberal Judaism but *at* liberal Jews." It has been so interesting to the reviewer that exigencies of space alone prevent his considering at length some of the startling theses of the book. The purpose of religion to the writer is: *to help man to live well* (page 18). While Judaism is "for the Jew the *sine qua non* of the spiritual life" (page 32) it must still, in view of the writer's definition of religion, serve "to help solve the problems of the present, but not to offer (Jewish tradition) as *the solution*" (page 52). In the writer's mind all of the dogmatic content of traditional Judaism must be relegated to the domain of, at the most, the probable. He goes on in his relentlessly keen fashion to discuss intermarriage—on which he says that "in intermarriage itself there is nothing to which objection can, or ought, to be made by liberal Judaism" (page 108)—and Jesus in Modern Judaism. It is interesting to have an ultra-liberal Jew write as follows: "The teachings of Jesus can not alone solve the problems of the Jew, nor can the Jew consider the word of Jesus to be the last or truest word in the spiritual progress of mankind. Yet his was a noble teaching and he spoke a blessed word. In them the Jew can and should find much that will light up the course of his own life, much that may inspire and stimulate and strengthen him to live that life in the spirit of Jesus himself, in the high and holy spirit of love" (pages 133-134).

Know that the good man envies none, for who is more endowed with goodness than he who in all things conforms himself to the rule of all goodness, that is, to the Divine Will? —Seneca.

Church Kalendar



MAY

"PRAYER! That wonderful speaking-tube between earth and Heaven!"—*Fredrika Bremer.*

1. SS. Philip and James.
3. 3rd Sunday after Easter.
10. 4th Sunday after Easter.
17. 5th (Rogation Sunday) after Easter.
21. Ascension Day.
24. Sunday after Ascension Day
31. Whitsunday.

KALENDAR OF COMING EVENTS

- May 5. Church Congress at St. Louis, Mo. Diocesan Conventions, Albany, Easton, New Jersey, Pennsylvania.
- May 6. Special Diocesan Convention, South Florida, for election of Bishop Coadjutor: District Convocation, New Mexico.
- May 7. Consecration of the Very Rev. B. F. P. Ivins, D.D., as Bishop Coadjutor of Milwaukee, at Milwaukee, Wis.
- May 8. District Convocation, South Dakota.
- May 10. Diocesan Convention, Montana.
- May 12. Diocesan Conventions, Delaware, Harrisburg, New York, North Carolina, Southwestern Virginia, Maine, Central New York.
- May 13. Diocesan Convention, Atlanta, Western North Carolina.
- May 17. District Convocation, North Dakota.
- May 19. Diocesan Conventions, Bethlehem, Connecticut, Newark, Rhode Island, Western New York, Springfield.
- May 20. Diocesan Conventions, Florida, Western Massachusetts.
- May 20. Synod of the Province of the Pacific, Berkeley, Calif.: Diocesan Conventions, Florida, Western Massachusetts, West Virginia.
- May 26. Diocesan Conventions, Long Island, New Hampshire, Northern Indiana.
- May 27. Diocesan Convention, Vermont, Virginia, West Virginia.

APPOINTMENTS ACCEPTED

- CAIN, Rev. WALTER S., rector of St. Peter's Church, Paris, Ky.; to be rector of the Church of the Ascension, Hinton, W. Va.
- ESSEX Rev. WILLIAM LEOPOLD, rector of Trinity Church, Rock Island, Ill.; to be rector of St. Paul's Church, Peoria, Ill., June 1st.
- HAYS, Rev. WILLIAM B., priest in charge of the Church of the Mediator, Washington, Ga.; to be assistant at Christ Church, Corning, N. Y.
- HIGLEY, Rev. WALTER M., to be missionary at Jordan, N. Y., June 1st.
- HUGHES, Rev. FRANK K., rector of St. James' Church, Cheboygan, Mich.; to be rector of St. Mark's Church, St. Albans, W. Va., July 1st.
- IRWIN, Rev. W. GEIGER, assistant rector of St. Andrew's Church, Richmond, Va.; to be rector of St. Peter's Church, Huntington, W. Va.
- JABINE, Rev. LOUIS, of Brooklyn, N. Y.; to be rector of St. Paul's Church, Aurora, N. Y., and in charge of Grace Church, Union Springs, N. Y.
- JONES, Rev. T. RAYMOND, of All Saints' Church, Johnson City, N. Y.; to be rector of Christ Church, Oswego, N. Y., May 10th.
- LAURENSEN, Rev. R. M., rector of Trinity Church, Baraboo, Wis.; to be rector of Emmanuel Church, Hastings, Mich.
- MACEWAN, Rev. NIGEL S.; to be assistant at Zion Church, Rome, N. Y., June 1st.
- MERRIMAN, Rev. ARTHUR B., assistant at St. Paul's Church, Syracuse, N. Y.; to be priest in charge at Clayton and La Fargeville, N. Y., May 15th.
- ROSE, Rev. LEE L., of Elmira Heights, N. Y.; to be rector of St. Mark's Church, Clark Mills, N. Y., May 10th.
- SHERWOOD, Rev. SEWARD G., of Gethsemane Church, Sherrill, N. Y.; to be rector of All Saints' Church, Johnson City, N. Y., June 1st.
- THOMPSON, Rev. J. EDMUND, rector of St. Mark's Church, St. Alban's, W. Va.; to be rector of the Heavenly Rest, Princeton, W. Va.
- VAUGHAN, Rev. L. D., of St. John's Church, Covington, Ky.; to be rector of St. James' Church, Boardman, and of St. Paul's Church, Struthers, Ohio.

VINCENT, Rev. WM. J., of LaPeer, Mich.; to be in charge of associated churches at Adams, Pierrepont Manor, Mannsville, and Ellisburg, N. Y., May 1st.

SUMMER ACTIVITIES

PARKERSON, Rev. CLAUDE E., vicar of St. Paul's Church, San Antonio, Tex.; to be in residence at Nashotah House, Nashotah, Wis., during June.

RESIGNATIONS ACCEPTED

BISHOP, Rev. GEORGE R.; as rector of St. Luke's Church, Altoona, Pa., after nearly eighteen years service as such. His summer address will be 4901 Central Avenue, Ocean City, N. J.

CURRY, Rev. E. NORMAN; as rector of Christ Church, Sharon, Conn., August 15th, after ten years' service as such. His future address will be Litchfield, Conn.

HEAGERTY, Rev. Dr. WILLIAM B. Cass Lake, Minn.; from the charge of Indian work of the Diocese of Duluth.

WATKINS, Rev. WILBUR F., Jr.; as rector of St. John's Church, Mt. Washington, Baltimore, Md., August 31st, after thirty-three years service as such.

ORDINATIONS

DEACONS

CENTRAL NEW YORK—On Wednesday, April 15, 1925, in Emmanuel Church, Norwich, the Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of the Diocese, ordained WALTER MAYDOLE HIGLEY to the diaconate. Archdeacon Foreman, a former rector of the parish presented the Rev. Mr. Higley, and the sermon was preached by the Rev. Frank Dean Gifford, of Mamaroneck, N. Y., another former rector of Norwich.

NEW YORK—With the consent of the Bishop of the Diocese, the Rt. Rev. Hugh L. Bursleson, D.D., Bishop of South Dakota, conducted a general ordination in the Chapel of the Good Shepherd of the General Theological Seminary, New York City, April 21, 1925. The candidates, all of whom were ordained to the diaconate, were ROBERT DEAN CRAWFORD and ST. CLAIR LORRAINE VANNIX, for the District of South Dakota, MACKINLEY HELM, for the Bishop of Oregon, HENRY AUSTIN PARDUE, JR., for the Bishop of Chicago, ROBERT SPENCER RAYSON, for the Bishop of Qu'Appelle, Canada, and STRATFORD COVERT JONES and FREDERICK LEHRLE BARRY, for the Bishop of Long Island. The sermon was preached by the Very Rev. Hughell E. W. Fosbroke, S.T.D., Dean of the Seminary. The Rev. Messrs. Crawford, Vannix, Helm, Pardue, Rayson, and Barry were presented by the Rev. Herbert M. Denslow, S.T.D., Sub-Dean of the Seminary, and Mr. Jones was presented by his father, the Rev. J. Clarence Jones D.D., rector of St. Mary's Church, Brooklyn, New York.

The Rev. Messrs. Crawford and Vannix will work in the Missionary District of South Dakota. The Rev. Mr. Helm has been appointed to a Fellowship in the General Theological Seminary. The Rev. Mr. Pardue will be attached to the City Missions House, Chicago, Ill. The Rev. Mr. Rayson will, after September 1st, be sub-warden of St. Chad's College, Regina, Saskatchewan. The Rev. Mr. Jones will work in the Diocese of Long Island. The Rev. Mr. Barry is attached to the staff of St. Paul's Church Clinton and Carroll Streets, Brooklyn, New York.

PRIEST

COLORADO—The Rev. MALCOLM N. TWISS was advanced to the priesthood on Sunday, April 26, 1925, by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese of Colorado, in Christ Church, Canon City, Colorado. The candidate was presented by the Rev. Philip Nelson, rector of the Church of the Ascension, Salida, and the sermon was preached by Bishop Ingley. The Rev. Mr. Twiss has been, for the past two years, in charge of St. Luke's Westcliffe, Colo.

DIED

PATTEE—Died suddenly March 24, 1925, at the Home of the Merciful Saviour for Crippled Children, Philadelphia, Pa., where she had a responsible position. Miss ROSANNA PATTEE, the sister of the late Rev. David S. Pattee. The interment was at Hawkesbury, Canada. "Numbered with Thy saints."

MEMORIALS

George Deming Wright

Suddenly while addressing a gathering of the Sons of the American Revolution, at the University Club, Chicago, on the evening of April 16th, 1925, the Rev. GEORGE DEMING WRIGHT was stricken down by a cerebral hemorrhage, and entered into the rest of Paradise a few hours later at St. Luke's Hospital.

For nearly thirty years Father Wright was the efficient and devoted chaplain of St. Luke's. Appointed by the Reverend Dr. Locke, and carefully instructed as to the character of the worship and religious administration which the founder of the hospital desired to prevail, Father Wright conscientiously carried out those instructions and policies with painstaking devotion.

His readiness to serve, his faithful ministrations, his kind word to all, his great sympathy with the suffering and afflicted, his spiritual earnestness, and genial manner won the respect and love of every one connected with the institution and made for him enduring friendships from every walk in life. By his long self-sacrificing service he became a necessary part of St. Luke's Hospital and now that he has been so suddenly taken away, his loss is keenly felt and seems almost irreparable. Memorial services were held in the chapel at 10:30 A.M., and at Evensong on Sunday, April 19th, and on Monday morning, April 20th, at 7 A.M., there was a requiem celebration of the Holy Eucharist.

The funeral services were held in St. Bartholomew's Church, Chicago, on Monday, April 20th, at eleven o'clock with Bishop Griswold in charge assisted by Bishop Anderson and clergy of the Diocese, in the presence of a congregation which filled the church to capacity.

Interment was in the family lot at Fenton, Michigan, Father Wright's old home on Tuesday, April 21st, 1925.

The bishops and clergy of the Diocese of Chicago hereby place on record their deep appreciation of the life of service of George Deming Wright, priest and pastor, and their thankfulness to God for his good example.

May he rest in peace and may light perpetual shine upon him.

William Otis Waters,
Howard R. Brinker,
Committee.

John Robinson

The Rev. JOHN ROBINSON, the faithful priest and missionary among the Dakota Indians for many years, departed this life Sunday, February 22, 1925, at Cooper Hospital, Camden, N. J., aged 79 years. Requiem Eucharist at Grace Church, Haddonfield, N. J., and burial service and interment at St. Paul's Church, West Whiteland, Pa., Thursday, February 26th.

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WANTED: CATHOLIC PRIEST TO SUPPLY for me the entire month of August. Services Sundays, Fridays, and Holy Days. One hundred fifteen dollars and room. Address Rev. FRANK NIKEL, Boonton, New Jersey.

MISCELLANEOUS

PROOF READER. MUST HAVE HAD technical experience; some knowledge of ecclesiastical terms necessary. Essential that one be accurate at English construction and punctuation and detect errors quickly. Open shop. Address THE PRESIDENT, MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis.

WANTED—A MAN, AND WIFE OF EXPERIENCE to take charge of a lower school. Enrollment limited to 30. Write to SAINT ALBAN'S SCHOOL, Sycamore, Ill.

WANTED—A SENIOR MASTER FOR Saint Alban's School, Sycamore, Ill. A man of experience is needed, with the required hours of education, and capable of supervising the scholastic work. Write to SAINT ALBAN'S SCHOOL, Sycamore, Ill.

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ACTIVE PRIEST DESIRES CHANGE, Parish or curacy. Address P-386, care of THE LIVING CHURCH, Milwaukee, Wis.

CATHOLIC RECTOR DESIRES CHANGE after over seven years present parish. Rectory and living stipend. Address W-360, care of THE LIVING CHURCH, Milwaukee, Wis.

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EXCHANGE: WILL CONSIDER EXCHANGE for August. Location on Hudson River, beautiful view of Catskill Mountains, ideal rectory; two morning services. No Church school. Address R-393, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED EDUCATOR, graduate and post graduate degrees, formerly chaplain in U. S. Army, wishes position as Head Master or head of a department in a boy's training school. Address C-394, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, RECTOR OF SOUTHERN PARISH wishes to supply in north for two months in summer. Good extemporaneous preacher. Married, no family. Seaside for preference. Write to S. F.-375, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, EDUCATION SPECIALIST, nationally known, desires parish *locum tenency* for summer. Rooms and two hundred monthly. Address P-397, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST WILL TAKE DUTY FOR MONTH of July. Write to B-390, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CORRESPONDENCE with vestry of a progressive parish seeking a rector. Address H-401, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR GIVING BEST REFERENCES DESIRES new charge. Address S-368, LIVING CHURCH, Milwaukee, Wis.

RECTOR, CHURCH OF 500 DESIRES change. Good Churchman, extemporaneous preacher. University and Seminary graduate, faithful pastor. Present stipend, \$3,000, and rectory. Correspondence invited. Address H-392, care LIVING CHURCH, Milwaukee, Wis.

REV. JOHN P. HAMAKER, WADESBORO, N. C., desires four or six weeks' summer supply work East or West.

SOUTHERN RECTOR, 41, MARRIED, DESIRES parish in north. Present salary \$2,100 and rectory. Will accept less plus moving expenses. Address H-388, LIVING CHURCH, Milwaukee, Wis.

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ORGANIST-CHOIRMASTER DESIRES GOOD Church position. Good organ and adequate salary necessary. Highly recommended; 25 years exceptional experience. Address CHOIRMASTER-398, care LIVING CHURCH, Milwaukee, Wis.

WOMAN WORKER, EXPERIENCED IN both city and rural fields, desires position. Successful in visiting and Church school work. Musical. Business ability. East preferred. Address, Visitor-399, care LIVING CHURCH, Milwaukee, Wis.

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RETREATS

RETREAT FOR LAYMEN WILL BE HELD, God willing, at Holy Cross, West Park, New York, beginning on Saturday evening, July 4th, and closing Monday morning, July 6th. It is hoped that a number of laymen can come before the Retreat, and spend Independence Day at Holy Cross. All who desire to remain will be welcome to do so. No charge. Apply to GUESTMASTER, Holy Cross, Ulster Co., West Park, New York.

CONNEAUT LAKE CONFERENCE

THIS CONFERENCE OFFERS SPECIAL opportunities for combining recreation, Church instruction, and the development of the spiritual life. The presence of the Cleveland Symphony Orchestra and the rendition of our oratorios offer unusual musical attractions. The dates are from July 6th to 17th. For full particulars address Miss CHARLOTTE E. FORTSYTH, 325 Oliver Avenue, Pittsburgh, Pa.

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BROOKLINE, MASS.—PRIVATE FAMILY will rent to two or three adults, for summer season, July 1st-September 15th, for \$300, well-furnished apartment on second floor, five outside rooms and bath, continuous hot water; large windows well screened; cool, breezy; beautifully situated facing Park; refined neighborhood. Convenient to trolley, fifteen minutes to heart of Boston. References exchanged. Address Suite-3, 20 Park Drive, Brookline, MISS J. EIRENE LADD.

CANTERBURY PARK, MICH. (NEAR LUDINGTON) Forty lots on Big Star Lake, originally reserved for an Episcopal Chautauqua and Summer Resort (but not completed on account of death of promoter) are offered at \$100.00 per lot, 50x75 feet. Terms, \$25.00 down, balance \$5 per month for fifteen months, no interest.

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About 30 miles from Camp Houghteling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address G.A.C.-391, care of THE LIVING CHURCH, Milwaukee, Wis.

CASTINE, MAINE. THREE ROOMS FOR rent, private house, bath, electric lights, open fireplace. Meals may be had directly opposite. Address Miss HUNT.

SPRING LAKE. N. J. CAROLINA COLLEGE—Ocean view. Attractive rooms. Excellent table. Open May 27th. Address Mrs. H. D. HODGES, 192 Ashley Ave., Charleston, S. C.

SISTERS OF HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

MISCELLANEOUS

BARGAIN AT \$2,600. ODELL ORGAN, three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 feet. For further particulars inquire of CLEMENT CAMPBELL, 115 East 74th St., New York City. Telephone Butterfield 2590.

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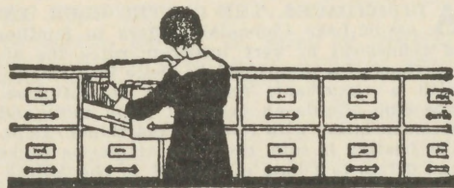
New York City

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 \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

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THE HEIGHTS HOUSE, LUNENBURG, VT., in the vicinity of the White Mountains; Freedom from Hay fever; A refined homelike hotel with reasonable rates. Booklet—A. J. NEWMAN, Prop.

INFORMATION



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.

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.

In writing this department kindly enclose stamp for reply. Address *Information Bureau* THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

CHURCH SERVICES

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue, and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M. Choral Evensong
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Gethsemane Church, Minneapolis, Minn.

4th Ave., So., at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

BOOKS RECEIVED

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

Board of Christian Education of Presbyterian Church, Philadelphia, Pa.

Seeing America for Christ. A Program Book prepared for Use in the Junior Department of the Daily Vacation Bible School. By Arthur Henry Limouze, pastor of the Northminster Presbyterian Church, Columbus, O., author of *Into All the World, As the Twig is Bent.* Projects for Girls by Mary Effie Whitzel, principal Ninth Avenue Public School, Columbus, O. Edited by John T. Faris. Price \$1.75 net.

B. W. Huebsch, Inc. New York, N. Y.

Essays and Adventures of a Labour M. P. By Josiah C. Wedgewood.

Alfred A. Knopf. New York, N. Y.

Our Rural Heritage. By James Mickel Williams, B.D., Ph.D.

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

The Historic Novel. By H. Butterfield.
Fourth Report of the Joint Commission on The Book of Common Prayer Appointed by The General Convention of 1913. Price \$1.25.

The Wonder of Life. By Joel Blau. Price \$2.

The Society of the Nazarene. Mountain Lakes, N. J.

Spiritual Radio. By the Most Rev. F. H. Du Vernet, D.D., late Archbishop of Caledonia, B.C., and Metropolitan of British Columbia. Price; paper, 25 cts.; cloth, 50 cts.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

The Mystery-Religions and Christianity. A Study in the Religious Background of Early Christianity. By S. Angus, Ph.D., D.Lit., D.D., professor of New Testament and Historical Theology St. Andrew's College, Sydney. Price \$3.50.

BULLETINS

Carnegie Endowment for International Peace. New York, N. Y.

Annual Report of the Director of the Division of Intercourse and Education for the Year 1924.

The Carnegie Foundation for the Advancement of Teaching. 522 Fifth Ave., New York, N. Y.

Nineteenth Annual Report of the President and of the Treasurer. 1924.

Department of Publicity, Church Missions House, 281 Fourth Ave., New York, N. Y.

Theological Text Books. For Candidates for Holy Orders. Edition of A. D. 1925. Recommended by the Commission on the Ministry. Issued by the Department of Religious Education. Official Bulletins of the National Council of the Protestant Episcopal Church. Series of 1925. Bulletin No. 49.

St. Luke's Home. Phoenix, Arizona.

St. Luke's in the Desert, Tucson, Arizona; St. Luke's in the Mountains, Prescott, Arizona. Seventeenth Annual Report 1924-1925.

University of Illinois, Urbana, Ill.

The Statistical Characteristics of Book Store Sales. Bureau of Business Research. College of Commerce and Business Administration. Bulletin No. 7.

Union Theological Seminary. 3041 Broadway, New York, N. Y.

Annual Catalogue 1924-1925. Vol. VII. No. 3. March, 1925.

PAMPHLETS

Columbia University, New York City. Sales Agents. Longmans, Green & Co., 55 Fifth Ave., New York City.

Protective Labor Legislation. By Elizabeth Faulkner Baker.

YEAR BOOKS

St. Thomas' Parish. Fifth Ave., and 53d St., New York, N. Y.

The Forty-eighth Annual Year Book of Saint Thomas' Parish, New York, 1924.

COLORADO CHURCH STUDENTS

DENVER, COLO.—The Student Executive Committee of the Diocese of Colorado met with Bishop Ingley on Saturday, April 18th, for the election of officers and to plan the work for the spring and summer, in accordance with their usual policy.

The officers for 1925-26 are, Chairman, Florian Parker, of State School of Mines, Secretary, Louise Sudbury, of University of Colorado, and Treasurer, Lawrence Stueland, of St. John's College and State Teachers College.

The other members of the Executive Committee are, Emma Shellabarger, of State Agricultural College, and Frank Nichols, of Denver University.

Most of the meeting was devoted to planning ways and means of sending delegates to the National Student Assembly meetings in Racine, Wis., in June. Because of the Assembly meeting the students decided to carry on no College Student Conference at Evergreen this year but to hold only a week-end retreat for the unit officers and the Executive Committee in the early fall.

Plans for somewhat uniform publicity in the special books published for freshmen were discussed and adopted thus making sure of reaching new students in all the schools, next fall.

THE CHURCH IN THE ISLES OF PINES

HAVANA, CUBA—The Rev. Louis A. Arthur has just completed a very helpful winter's ministry on the Isle of Pines. He made himself a friend of the whole American community, and his pastorship was much appreciated, especially at a time when the matter of the sovereignty of the island was before the United States Senate and the question was finally settled by affirming Cuba's title. A number of Americans have become discouraged, but it has meant much to have the work of the Church go on. On Easter Day Mr. Arthur held a service for the whole island at Nueva Gerona, the most central point. We have no church there, but a motion-picture theater was transformed for the occasion, and there was an excellent congregation from all parts of the island. On Easter Monday evening a largely attended reception was given for Mr. and Mrs. Arthur at the Santa Barbara Inn.

Devout Still Throng St. Paul's, Though Dome has been Shut Off

A Church Congress—Church Missionary Society—Holy Week Services

The Living Church News Bureau
London, April 9, 1925

GOOD CONGREGATIONS ATTENDED THE SERVICES in the nave of St. Paul's Cathedral on Palm Sunday, the first Sunday under the new arrangement. Fewer people perhaps were present in the afternoon than have gathered under the dome for Evensong on recent Sundays, and as some may have stayed away from the service owing to doubt whether they would find a place, it should be said that the chairs provided seem likely to be sufficient for the average congregation worshipping in the Cathedral. Those who attended on Sunday last agreed that, while the beauty of the Cathedral has been hidden by the great screen shutting off the dome and choir, the beauty of the services remains unchanged.

Canon Newbolt, preaching at the afternoon service, said that it had been not a little cheering, in face of the fashionable pessimism which asserted that only one man in a hundred went to church, that churches were empty, and that men cared for nothing but pleasure and politics and how to get on, to see and to hear the remarkable expressions of love and devotion to St. Paul's which had accompanied the wide and generous response which had been made to the appeal to avert a threatened danger to the grand Cathedral.

It was not always so. There were some, he knew, who venerated that great monument of Sir Christopher Wren's skill, and would rush to the aid of those who would save a priceless architectural treasure. There were others who looked back on its great memories, its vicissitudes and recoveries in the three buildings which had consecrated the spot. But there seemed to be feelings greater and deeper than these at work. There was a time within living memory when St. Paul's could only be entered on weekdays, apart from its services, by a payment, as a show place. "Thank God," concluded the preacher, "all this is changed now. St. Paul's is a place of worship, and most often is thronged with worshippers only."

A novel feature will be introduced this year into the St. George's Day service at St. Paul's Cathedral in connection with the Order of St. Michael and St. George.

It is proposed that all the Knights Grand Cross and the Knights Commanders attending the service, and so many of the companions in order of seniority as will make up a total of eighty, should, if in levée dress or uniform, assemble in the chapel of the order and walk in procession thence to the portion of the nave of the Cathedral in which the service will be held.

A CHURCH CONGRESS

Plans for the Church Congress to be held at Eastbourne from October 6th to the 9th grow apace. For the meetings of the Congress, the large Floral Hall in Devonshire Park has been secured, and the Town Hall will be used for overflow meetings. One of the great advantages of the Floral Hall is the excellence of its acoustic properties. The Ecclesiastical Art Exhibition and loan collection will also be

housed in Devonshire Park. By the kindness of the Rev. James Reid, excellent rest rooms are to be provided in premises belonging to the Presbyterian Church which are very near the park.

CHURCH MISSIONARY SOCIETY

The arrangements for the one hundred and twenty-sixth anniversary of the Church Missionary Society are nearing completion. The annual sermon will be preached at St. Bride's Church, Fleet Street, on Monday evening, May 4th, by the Ven. R. C. Joynt, Archdeacon of Kingston-on-Thames. The annual meeting will be held on the following morning, May 5th, at the Queen's Hall, Langham Place, W. The Archbishop of Canterbury will preside. In the evening of the same day there will be a meeting at the Albert Hall, when the Bishop of Chichester will take the chair.

HOLY WEEK SERVICES

The Bishop of Chichester, Dr. Burrows, in the current issue of the *Chichester Diocesan Gazette*, has something to say on the subject of Holy Week services. He comments on the fact that it is about fifty years since the Devotion of the Three Hours became a regular part of the observance of Good Friday in certain churches. Since then it has steadily grown in use, but, his lordship adds, it is certainly a question whether there is not need to reconsider what has become a prevalent fashion. Dr. Burrows proceeds to quote one of the chief liturgical authorities, the Bishop of Moray, who, in a recent charge, thought it was a great mistake if large numbers attended church on Good Friday and did not hear the Prayer Book services arranged for that day, containing as they did the full account of the Passion of our Lord and the Old Testament prophecies. The Bishop goes on to say:

"It must, I fear, be added that a great many Church people do not hear the whole of the Passion according to St. Matthew on Palm Sunday, though it is appointed to be read in church. From another point of view it is a pity that attention should be so concentrated on the Seven Last Words, beautiful as they are, as to lead to the ignoring of the lessons of the Feet-Washing, the Agony, the Betrayal, the Desertion, the Mockery, and the Scourging."

Dr. Burrows said he was not asking for any change this year, but he commended this line of thought to the clergy for 1926.

LIVERPOOL CATHEDRAL

I understand that it has been decided to make a start this summer with the building of the great central space of Liverpool Cathedral.

Sir Frederick Radcliffe, chairman of the Cathedral Committee says:

"The architect's plans are so far advanced that the Committee can see their way to begin excavating and filling in the foundation. It will be necessary to go down some fifty feet to the solid rock on the cemetery side—an expensive process—but on the St. James' Road side the rock crops out near the surface. When the rock has been reached, the foundation will be sunk in a bed of concrete."

The piers will be of solid brickwork. It is expected that it will take from nine to twelve months to finish laying the foundation.

NEWS NOTES

Sunday evening, April 26th, has been fixed for the service of dismissal of those who are taking part in the second Anglo-Catholic Pilgrimage to the Holy Land. The service will be conducted at St. Matthew's Church, Westminster, by the Bishop of Willesden.

St. Silas' Players will present Mr. B. C. Boulter's *Mystery of the Passion* for the fifth time on Good Friday evening in the Church of St. Silas the Martyr, Kentish Town, London. This year, for the first time, the performance of the *Mystery* will include the two opening scenes, the cleansing of the Temple, and the visit to Bethany, which have hitherto not been given.

A new departure will mark the Good Friday services at St. Mary's Church, Primrose Hill, North London. The period between twelve and three o'clock will be occupied, not by the customary addresses on the Seven Words from the Cross, but by the Prayer Book services of Litany, Ante-Communion, and Evensong. The *Passion* will be sung in the ancient manner, with Byrd's setting for the voices of the crowd, and the Reproaches to the music of Benabe. The Rt. Rev. S. M. Taylor, Canon of Windsor, will preach.

GEORGE PARSONS.

THE CHURCH CONGRESS

St. Louis, Mo.—The Church Congress, which meets at St. Louis, May 5th to the 8th, begins with a popular meeting on Tuesday evening, May 5th. The corporate communion of the Congress will be made at a celebration of the Holy Eucharist on Wednesday morning, at which the special preacher is the Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina.

The general subject for the Round Table Conferences, held during the mornings of the Congress, is The Holy Communion. On Thursday morning the first subject considered is The Proposed Changes in the Office, and the speakers are the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, and the Rev. Selden P. Delany, D.D. This is followed by a consideration of Extra-Rubrical and Non-Rubrical Practices, in which the speakers are the Rev. J. H. Randolph Ray, D.D., and the Rev. Floyd W. Tomkins, D.D.

The Round Table Conferences on Friday morning continue the general subject, the first thing to be discussed being Reservation, the Rev. William B. Stoskopf and the Rt. Rev. Theodore P. Thurston, D.D., Bishop of Oklahoma, being the speakers. This is followed by a discussion of The Use of the Chalice, led by the Rev. Neil Stanley, and the Rev. Donald B. Aldrich.

The popular meetings occur in the evenings, and begin on Tuesday. The subject of the first is Heresy: What is It and What Shall We Do with It? The speakers are the Rev. Luke M. White and Mr. Frederic C. Morehouse.

On Wednesday evening the subject is The United States in World Relations, and the speaker is Mr. James G. McDonald. On Thursday the subject is The Place of Miracles in Religion, and the speakers are the Rev. John M. Groton and the Rev. Frederick C. Grant, D.D. The Friday popular meeting is to be held at two o'clock, and the subject is The Value of the Church to Religious Living, which is to be discussed by the Rev. George E. Norton and the Rev. Benjamin N. Washburn.

The meeting of the General Committee is to be held on Wednesday afternoon, May 6th, at two o'clock.

The Training of Leaders of Boys Occupies Massachusetts Churchman

All Saints', Brookline—The Day of Offering—Requiem for Sargent

The Living Church News Bureau
Boston, April 20, 1925

ARCHDEACON E. J. DENNEN, THE FOUNDER of the Order of Sir Galahad, in speaking to the representative of THE LIVING CHURCH relative to a course which he is teaching at the International Y.M.C.A. Training School, Springfield, Mass., stated that forty-five Church young men are enrolled there. The course he is giving has been arranged especially for those who are looking forward to the new and interesting field for boys' work in the Church, a field created by the growing interest in boys' work in the Church, for which the Order of Sir Galahad is in a measure responsible. The course offered by Archdeacon Dennen is an elective, and interest in it is shown by the fact that the students, with schedules already full, are meeting for a two hours' conference-lecture from half past seven to half past nine Tuesday evenings. The aim of the course is to provide instruction on the work, uses, and worship of the Church, the organization and administration of the Church school, and Boys' work in the Episcopal Church.

At the present time there is a demand, increasing constantly, for trained boys' work leaders. If the Church were to set itself the task of teaching young men as the Training School in Springfield teaches them, it would mean the creating and maintaining of a highly specialized school which could only be done at great cost. By its generous coöperation the Springfield College is greatly benefiting the Church by giving to the Church boys there through the special courses offered, the imprint of young men trained in a Church institution.

Parishes and dioceses desiring to place their promising young men under instruction that will, it is believed, prepare them for work in a parish or a diocese as boys' work leaders, who can act as lay readers and Directors of Religious Education at the same time, will send them to Springfield. Here is a fine opportunity that comes to the Church ready made.

ALL SAINTS' BROOKLINE

An intensive campaign for the completion of All Saints' Church, Brookline, will close on Wednesday. Over \$100,000 has already been secured. The sum of \$125,000 is needed.

Deep enthusiasm was shown at the parish dinner devoted to the financial campaign, at which 175 men and women were present. Among the speakers were Bishop Slattery, the rector, the Rev. Barrett P. Tyler, and the junior warden, Mr. Charles S. Norris.

THE DAY OF OFFERING

A picturesque procession was the great event at the Day of Offerings for the Church schools of the Diocese held at the Cathedral, on Saturday. In addition to the beautiful Girls' Church school choirs from several parishes, orders of the Sir Galahad Boys' Clubs were present in their striking regalia.

At eleven o'clock, there was held a service of thanksgiving and intercession and an exhibition of manual work and missionary education. The part of the pro-

gram called The Offering of Worship began at two o'clock, when the Lenten offering of the children of the Diocese was presented. Bishop Lawrence conducted the service, and the Rev. William E. Gardner, D.D., made the address.

REQUIEM FOR SARGENT

A solemn requiem Mass for the repose of the soul of the late John Singer Sargent, the noted American artist, was sung in the Church of St. John the Evangelist, Bowdoin Square, April 24th. The celebrant was the Rev. W. C. Turney, S.S.J.E., the deacon the Rev. M. E. Doorley, and the subdeacon Brother William Richard.

A bier, covered with a dark blue pall, was placed before the chancel. Four candles of brown wax were placed at each corner. The service was very impressive. Towards the close of the service the Russian Contakion for the Departed was intoned.

Intelligence state that a simple but impressive memorial service was said in Westminster Abbey, London, on the afternoon of the 24th. Many artists and admirers of Mr. Sargent were present.

NEWS NOTES

The twenty new bells for the carillon of St. Stephen's Church, Cohasset, are being installed and will be in place on May 25th. M. Kamiel Lefevere will play the carillon on that day. The Belgian Ambassador is expected to be present. M. Lefevere will give a special recital on

Monday, June 15th, when the clergy of the Diocese will be guests of St. Stephen's. The bishops of New England have also been invited.

In addition to its many facilities for summer recreation, the Episcopal City Mission has acquired by gift a beautiful tract of twenty-six acres of land between East Foxboro and Foxboro, twenty-two miles from Boston. It is the intention of the City Mission to place this grove at the disposal of parishes and groups for a small service charge. A caretaker will be on the premises; facilities for cooking, and other conveniences will be available.

Dr. van Allen, of the Church of the Advent, goes to Baltimore on Saturday to preach the diocesan Convention sermon next Sunday in St. Paul's Church, in commemoration of the sixteenth hundredth anniversary of the Ecumenical Council of Nicea. The preacher at the Advent in the rector's absence will be the Rev. Lawrence Butler Ridgely, S.T.D., professor of Church History in the Central Theological School, Nanking, China. Last Sunday the Church of the Advent began using the *English Church Hymnal*, after laying aside *Hymns Ancient and Modern*.

The Massachusetts Clerical Association has planned an interesting meeting for Monday, May 4th, at Groton School, as the guests of the Rev. Endicott Peabody, Headmaster. Bishop Lawrence will give an address on Reading the Services.

A Typical Year of the Little Helpers, is the title of a helpful pamphlet issued by the Department of Religious Education of the Diocese. In reporting this work for 1924, the leader states that there are now fifty-five departments of Little Helpers in the diocese. RALPH M. HARPER.

Cathedral "Pilgrimages" Popular with Visitors to New York City

The Building Fund—Heavenly Rest Closed—Noontide Services

The Living Church News Bureau
New York, April 24, 1925

INTEREST IN THE CAMPAIGN FOR \$15,000,000 to complete the Cathedral of St. John the Divine has brought an increase of thousands of visitors. So many wish to see the Cathedral that the Laymen's Club has arranged a series of "pilgrimages on Sundays to acquaint them with the history of the building and the story of each chapel.

Some of those who attend services in the Cathedral, or come to inspect its interior beauty, sign the visitors' register in the vestibule. An analysis just completed covering the signatures for the first two months of this year shows that only thirty-seven per cent of those who signed belong to the Episcopal Church (including the Church of England), while the other sixty-three per cent belong to many different Communions or have no Church affiliation at all. Fifteen per cent of those who signed the book are Roman Catholic, twelve per cent Presbyterian, eleven per cent Methodist, five per cent Baptist, nearly five per cent Lutheran, nearly three per cent Congregationalist, about the same number of Hebrews and about one and one half per cent Christian Scientist. The rest belong to various Communions, except a few who set themselves down as being agnostics, atheists, or having no religion.

The visitors to the Cathedral come from all over the United States and from many continents. Besides Alaska, residents of the following countries signed the register during January and February: Australia, Bermuda, Brazil, Bulgaria, Canada, Chile, China, Czecho-Slovakia, Cuba, England, Finland, France, Germany, Holland, Ireland, Japan, Korea, Mexico, New Guinea, New Zealand, Norway, Philippines, Poland, Russia, Scotland, Siam, Sweden, Switzerland, Turkey, and Wales.

The Laymen's Club of the Cathedral conducts the visitors through on Sundays in groups of from fifty to a hundred persons, and the tour takes about three-quarters of an hour. A committee of the Laymen's Club is on hand after the morning service and after the afternoon service. In addition, a "pilgrimage" at three o'clock each Sunday was established on March 22d.

Besides the hundreds who are shown through on Sunday, the verger, Thomas Meatyard, has many on weekdays. Most of the visitors are from points outside New York City and have never been in the Cathedral before.

THE BUILDING FUND

A group representing the legal profession has decided to raise \$150,000 to pay for a bay in the nave of the Cathedral of St. John the Divine. The announcement was made at a luncheon in the Bankers' Club, at which former Supreme Court Justice Samuel Seabury presided. Bishop Manning attended.

Bishop Manning announced that he had

just received a pledge of \$90,000 from Mrs. William Pollock for the erection of one of the great columns in the nave as a memorial to the family of her father, John Rutgers Marshall. This leaves only one of the eight large columns of the nave to be donated. There are eight smaller columns, which cost \$60,000 each.

The will of Mrs. Kate Bainbridge Murray, who died April 16th leaves the residue of her estate of more than \$100,000 to the Cathedral of St. John the Divine and makes bequests to several charities.

The Rev. Arthur H. Judge, D.D., rector emeritus of the Church of St. Matthew and St. Timothy, receives \$5,000.

In aid of the fund for the Cathedral of St. John the Divine, students and graduates in the Gardner School will present *The Clinging Vine* at the Plaza on May 1st.

The proceeds of the evening performance of the film-version of *The Fool* on April 22d, were donated by William Fox, promoter of the picture, to the fund for the completion of the Cathedral. This evening the Delta Upsilon Glee Club, assisted by members of the choir of Trinity Church, and accompanied by Mr. Maurice Schwarz, assistant organist of Trinity Church, will give its third annual concert, at the Hotel Roosevelt. The proceeds of the concert will be given to the Cathedral Fund.

HEAVENLY REST CLOSED

When the doors of the Church of the Heavenly Rest were closed after the last service to be held in the present building late Sunday evening, their closing marked the end of a period of honorable distinction—for, during the fifty-seven years since they were first opened, they have stood open all day every day. Demolition of the building began on Monday morning. Until the completion of the \$4,000,000 church to be erected on Fifth Avenue at Ninetieth Street, the congregation will share with the parishioners of the Church of the Beloved Disciple, with which congregation they have been united, the use of the latter building in East Fifty-ninth Street.

NOONTIDE SERVICES

Noontide preachers at Trinity Church for the months of April and May are as follows: April 20th to 24th, the Rev. E. Clowes Chorley, D.D., rector of St. Philip's Church, N. Y.; April 27th to May 1st, the Rev. Joseph P. McComas, D.D., vicar of St. Paul's Chapel, New York; May 4th to the 8th, the Rev. A. L. G. Clarke, rector of St. John the Evangelist, London, Ontario; 11th to the 16th, the Very Rev. Arthur Dumper, D.D., Dean of Trinity Cathedral, Newark, N. J.; 18th to the 22d, the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York; 25th to the 29th, the Rev. George Fiske Dudley, D.D., rector of St. Stephen's Church, Washington, D.C. An organ recital follows the preaching service each day, at 12:30 o'clock.

The Church of the Incarnation continues its service of music with a brief address each day at 12:20, on Saturdays. St. Paul's Chapel also continues its midday service each day throughout the year, although there are special preachers only during Advent and Lent. The mid-day Eucharist at St. Paul's on Thursdays and Saints' Days (the latter always choral) are a great boon to devout people working down-town, as they afford opportunities of Eucharistic worship to many who would find it impossible to attend either

the daily Mass at St. Paul's at eight o'clock or the Saints' Day Eucharists in Trinity Church at eleven o'clock.

MEMORIAL TO DR. HOUGHTON

A tablet commemorating the life and work of the late George Clarke Houghton, D.D., for more than a quarter of a century rector of the Church of the Transfiguration, was blessed in that church at a Requiem, celebrated last Friday morning in memory of the second anniversary of Dr. Houghton's death. Low Sunday was the second anniversary of the coming of the present rector, the Rev. Dr. Randolph Ray, to be associate rector, just a week before Dr. Houghton's death. Dr. Ray is faithfully carrying on the traditions of his predecessors in the matter of keeping the dramatic profession in close touch with the life and work of the parish.

SEAMEN'S CHURCH INSTITUTE

The *Diocesan Bulletin* notes that the Seamen's Church Institute of New York:

"Has begun excavation work preparatory to laying the foundation of its new annex. The air thereabouts is loud with the noise of falling brick and timber and thick with dust as the old buildings on Front Street are being torn down to make way for the new, a splendid building, matching the present one in height and doubling its sleeping capacity. It will cost, approximately, \$2,000,000. The Institute has asked us to let the Episcopal world know that it has 'weighed anchor' and now it wants, with the help of the Church and its other friends outside, to 'make all sail.'"

The annex will be a sixteen-story structure, with thirteen floors above the street and two sub-basements. When the annex is completed the institute will house 1,500 seamen. The present building accommodates 836. It contains a complete hotel, postoffice, bank, baggage room, lunch counter, soda fountain, school, employment office, reading and writing rooms. During the past eleven years it has supplied 2,589,223 night lodgings to seamen of sixty-seven nationalities.

A LADY ALTAR

A beautiful new altar, dedicated to our Blessed Lady St. Mary, has recently been erected in St. Augustine's Chapel, Trinity Parish. The altar, of wood, exquisitely colored, and fitted with ornaments in keeping with its Gothic design, stands in the "south" transept of the church, which forms the Lady Chapel. The windows of this chapel, old fashioned and apparently desperate, have been treated by Mr. Robert Robbins, the designer of the altar and its ornaments, in such a way as to give the impression of beautiful stained glass. The coloring is rich and tasteful, harmonizing with the color-scheme of the altar. Mr. Robbins has treated in the same way perfectly plain glass windows in Corpus Christi Church, painting them in rich colors with figures of saints in such wise as to give much the same effect as medieval glass.

GENERAL NEWS NOTES

At the morning service in the Cathedral on Low Sunday the preacher was Bishop Shipman. The one hundred and fifty cadets of West Point Military Academy who were week-end guests of Columbia University sang at the service. Bishop Shipman was for many years chaplain at West Point, where he was exceedingly popular among the cadets. In the afternoon, at a special service under the auspices of the Sons of the American Revolution, addresses were made in the Cathedral by the acting Dean, Canon Prichard,

and by Dr. Joseph Fort Newton, pastor of the Universalist Church of the Divine Paternity. Dr. Newton spoke by courtesy of his position as chaplain to the Sons of the American Revolution.

A half of the estate of Miss Julia C. Delafield, who died March 28th, will be divided among the following institutions: St. Mary's Free Hospital for Children, which is under the care of the

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SELDEN PEABODY DELANY, D.D., Editor

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Sisters of St. Mary, the Episcopal Orphans' Home, the Church Mission to Deaf-Mutes, all in New York City, and the Nursery and Children's Hospital, of Washington, D. C. On the death of Miss Delafield's niece, these four institutions will receive \$40,000 in cash. The residuary estate is to go to St. Mary's Free Hospital.

The daily papers are full of interviews with the Very Rev., the Dean of St. Paul's, and with reports of his Beecher Lectures on Preaching at Yale, in spite of Dr. Inge's insistence that his lectures are strictly *ad clerum* and not of general interest. The Dean arrived in New York

on Saturday, accompanied by Mrs. Inge. He was in New York over Sunday, attending the Choral Eucharist in the Cathedral at eleven. He returns from New Haven before May 3d, when he will preach in the morning in the Chapel of the Union Theological Seminary and in the afternoon at Evensong in the Cathedral. On the evening of May 5th, at Hotel Astor, the Church Club is giving a dinner as "a tribute of regard and admiration" for the Dean, whom the Club's announcement describes as a "distinguished scholar, influential spiritual teacher, and individual personality." THOMAS J. WILLIAMS.

Pennsylvania Bishop and Clergy Celebrate Nicene Anniversary

Token of Unity of English Christianity

The Living Church News Bureau
Philadelphia, April 16, 1925

BISHOP GARLAND AND SOME TWO HUNDRED clergymen of the Diocese met on Monday, April 20th, in the Mother Church of the Diocese, Old Christ Church, to commemorate the sixteen hundredth anniversary of the Council of Nicea. The service of commemoration was preceded by the Holy Communion, Bishop Garland being celebrant. He was assisted by the Rev. Louis C. Washburn, D.D., rector of Christ Church, and the Rev. Richard Morris, Secretary of the Diocese. The procession of the clergy formed in the Neighborhood House of Christ Church and went through the church yard to the church. Additions to the regular services adapted from the Greek Liturgies were set forth for the special service of commemoration by Bishop Garland. Addresses were made by the Rev. J. Cullen Ayer, S.T.D., Ph.D., Professor of Church History, and by the Rev. George Cadwalader Foley, S.T.D., Professor of Systematic Divinity. Dr. Foley's address appears on another page of this issue of THE LIVING CHURCH. Dr. Ayer addressed the clergy on The Historic Background of the Nicene Creed. "This was the first council to define clearly the doctrine of the Incarnation," Dr. Ayer said. "The Council marked a complete change in the discussion of the faith with respect to the Divinity of Christ."

TOKEN OF UNITY OF ENGLISH CHRISTIANITY

An event of general interest took place in Old Christ Church, on the evening of April 7th, when the Rev. Philip B. Clayton, M.C., rector of All Hallows, Barking, London, presented to Christ Church a block of wood taken from the old flooring of All Hallows, near the font at which William Penn was baptized.

This gift is a significant token of the essential unity of English Christianity, coming from the English Church, which fostered William Penn, to Christ Church, the first Church of England in Penn's Commonwealth and the one with which the Penn family and many other leading Friends became reidentified.

Mr. John S. Newbold received the gift on behalf of the vestry and the Rev. J. A. Montgomery, acting in the unavoidable absence of the rector, made a graceful and scholarly address of acceptance. The block has been framed in a wooden box with glass sides and placed among other historic relics in the tower room of the church.

The presentation ceremony was timed to coincide with the visit of the Rev. Mr. Clayton and the Rev. Patrick S. Leonard, D.S.O., in connection with the Toc H movement. A select group of young people interested in Toc H heard Mr. Clayton and Mr. Leonard at a supper before the church ceremony, and again afterwards at a gathering in Christ Church Neighborhood House.

FREDERICK E. SEYMOUR.

TEXAS SUMMER CAMPS

HUSTON, TEX.—The Department of Religious Education of the Diocese of Texas has announced the dates for the summer camps. Through the courtesy of Mrs. Guerry Connelly, Sr., a communicant of Christ Church, Tyler, a second camp for girls will be opened this summer. She has placed her cottage on a beautiful lake at the disposal of the Department, and Camp Connelly for girls will be held June 6th to the 20th.

Camp Allen will open June 5th for the Boys' Camp. Bishop Quin will be Director again this year, assisted by the Rev. Frank A. Rhea, of Beaumont. The leaders will be chosen from college students, largely postulants for Holy Orders.

The Girls' Camp, under the leadership of Miss Dorothy M. Fischer, Diocesan Secretary for Young People's Work, will be held at Camp Allen, June 22d to July 6th.

The Diocesan Summer Conference will be held in Camp Allen July 7th to the 22d. Plans are being made to make this year's Conference an improvement on former conferences. An enlarged faculty is being secured.

SEWANEE YOUNG PEOPLE'S CONFERENCE

SWANEE, TENN.—The Sewanee summer conference for young people will have at least three bishops on its faculty. Bishop Quin, of Texas, is Director, and Bishop Seaman, of North Texas, and Bishop McDowell, of Alabama, will conduct courses.

Among other well known members of the faculty are the Rev. Gordon Reese, Mrs. Quin, the Rev. J. S. Ditchburn, of New Orleans, and Miss Dorothy Fischer, Young People's Secretary of the Diocese of Texas.

The conference will be held July 28th to August 11th, in the splendid new fire proof quarters of the Sewanee Military Academy. An All-Southern Young People's Convention will be held in connection with the conference.

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The Chicago City Mission Cannot Meet All Demands

Churchwoman Heads Y. W. C. A.
Drive—Daily Vacation Bible
Schools—A Memorial Window

The Living Church News Bureau
Chicago, April 25, 1925

OFTEN THE BEST TRIBUTE TO THE Church's work comes from outside. For example, an official of an important non-Church institution for boys in Chicago said recently to the Rev. John F. Plummer, superintendent of The Chicago City Mission, "Will you not hold services for our boys? I feel that we need the dignity and help of the Episcopal service." The present City Mission staff is unable to meet the many demands made. Another clergyman is sorely needed.

Here is a summary of the work by the City Mission for the year 1924:

Held 141 Communion services, and 411 other services in the Institutions.
Held the first Communion service of this Church at the House of Correction (Women's Department).
Enabled 1,814 people to receive the Holy Communion.
Made 20,211 calls in Institutions.
Arranged 15 Baptisms, 7 Confirmations, and 27 burials.
Held 118 classes, with a total attendance of 1,177 persons.
Gave out books and magazines, including Prayer Books and Bibles.
Referred many people to the rectors of nearby parishes, when they left the Institutions.

The other members of the staff, besides the Rev. Mr. Plummer are, the Rev. F. F. Beckerman, the Rev. R. H. Fairchild, and Deaconesses Elizabeth, Fuller, Weaver, Lyon, Parsons, and Wilson. Seventeen public institutions have been ministered to by the members of the staff, including such large places at the Cook County Hospital, the Tuberculosis Hospital, the Psychopathic Hospital, and the Chicago State Hospital for the Insane. Work is also done for the insane at Elgin and Kankakee. So extensive and so pressing is the work that the services of volunteers have been asked for many parishes. Nine of these volunteers are doing splendid work, all of them women.

CHURCHWOMAN HEADS Y.W.C.A. DRIVE

Miss Harriot P. Houghteling, a member of Christ Church, Winnetka, is chairwoman of the annual canvass now being made in Chicago for the Y. W. C. A. The campaign will begin with Girls' Week and end on "Mother's" Sunday. There were enrolled in the Chicago Association last year 40,000 young women and girls. It is seventy-two per cent self-supporting, and the sum needed for expenses for 1925 is \$175,000. The Y. W. C. A. has three branches in the city, the Central, the West Side, and the South (Indiana Ave.); three boarding homes, at these three branches; two centers, an industrial social center at South Peoria St., and a cafeteria at 1612 West Van Buren St.; and three summer camps, at Forest Beach, Mich., for business women; at Millhurst, Ill., for younger girls, and at Hammond, Ind., for colored girls. The service record for 1924 is significant. Here are some figures: The Housing Department handled 12,698 cases; the Employment Bureau 4,677, 4,677; Health Education, 6,491; General Education, 3,441; Business Girls'

Clubs, 489; Industrial Girls' Clubs, 1,175; Girl Reserves, 7,064; Summer Camps, 2,294; Emergency Service, 502; Christian Direction given, 16,654. Several prominent Churchwomen are on the Board of Directors.

DAILY VACATION BIBLE SCHOOLS

The first meeting of the year in the interest of the daily vacation Church schools—Bible schools as they are called by the Protestants—was held at diocesan headquarters on Monday, April 13th. For the past few years some of our schools have cooperated with the Chicago Council of Religious Education in establishing and maintaining these valuable schools during the summer months. Chicago is the largest Church vacation school center in the world. Last summer 275 churches conducted 216 schools, enrolling 26,826 children. Since the movement began in 1907, a total of 219,842 children have been reached by the 1,450 schools conducted during this period of eighteen years. How to interest or employ the thousands of children of school age with the coming of the vacation season is a serious question. Only a very few can leave home for a holiday and those for only a part of the time. At the end of June thousands will pour out of the public schools and will be thrown upon their own responsibility.

This is the soliloquy of the summer child: "My school is out; my Sunday school is closed; my music lessons are ended; my physical training is over. I have time for everything and there is nothing to do." The summer, says the April report of the Chicago Council of Religious Education, is a time of unusual opportunity for the Church, for the daily vacation schools function at the time of the year when children especially need help. These schools are held in church buildings five mornings in the week during five weeks of the summer. Experience indicates that the School will succeed in any type of community in the city, the suburb, the small town, and the open country. The program appeals to the children.

A MEMORIAL WINDOW

At the late service on Easter morning a beautiful stained glass window was presented and dedicated at Christ Church, Ottawa, the Rev. Hugh MacWhorter rector. The window which is in the epistle side of the sanctuary, is in memory of John F. Nash and Lura P. Nash. It was presented by Mr. Clarence Griggs on behalf of the donors, and was unveiled by the great grandchildren of Mr. and Mrs. Nash, Lura Florence and David Strawn. The window is by Flanagan and Biedenweg of Chicago. The subject is St. Paul. Plans are being made for the painting and decoration of the entire interior of the church and of the parish house of Christ Church.

GENERAL NEWS NOTES

The Bishop of the Diocese has returned from his summer home at Phelps, Wis., much better for his rest there. He presided at the meeting of the Bishop and Council on Tuesday afternoon, April 21st.

The preacher at the Sunday Evening Club service at Orchestra Hall on Sunday, April 19th, was the Rev. B. I. Bell, D.D., president of St. Stephen's College.



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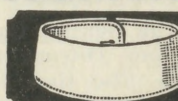

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He spoke on the subject, What is Man? A feature of the service was the broadcasting of a group of college songs given by the Coe College Men's Glee Club, that is touring the Middle West.

The speaker at the meeting of the Round Table on April 20th was Mr. W. F. Pelham, leader in Brotherhood work. He spoke of the summer camps held by the Brotherhood of St. Andrew throughout the country, making special reference to Camp Houghteling. H. B. GWYN.

COMMEMORATION OF PATRIARCH TIKHON

NEW YORK, N. Y.—Fourteen bishops of the Church and all of the clergy of the Diocese of New York have been invited to attend a service in Trinity Church, New York, at noon, Thursday, April 30th, in commemoration of Patriarch Tikhon, of the Russian Orthodox Church, who died in Russia April 7th. All of the American bishops of the Eastern Orthodox Church have been invited, as well as the Metropolitan Platon, who has signified his intention to be present.

The occasion is to be a memorial service of thanksgiving for the life of His Holiness Tikhon, Patriarch of the Russian Orthodox Church. Addresses will be made by the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the American Church, and the Rt. Rev. William T. Manning, D.D., Bishop of New York. Music will be furnished by the entire choir of Old Trinity.

The Patriarch Tikhon, who is thus being commemorated, was at one time in the Russian Cathedral in New York as Metropolitan. His career in Russia, in opposition to the Soviet authorities during recent years, has subjected him to many ignominies and deprivations, and his life was frequently in danger. His position as head of the Russian Church was, however, bravely maintained. As a special indication of the English people's sympathy for the Orthodox Church the Archbishop of Canterbury has recommended that the Rogation Days, May 18th, 19th, and 20th, be used as days of prayer by the people of the Church of England.

GENERAL CONVENTION FEATURES

NEW ORLEANS, LA.—The General Convention will open in New Orleans on Wednesday, October 7th. The time for closing has been definitely set for Saturday, October, 24th. The business of the Convention will continue up to that day, on the afternoon of which closing exercises will be conducted, and the Pastoral Letter will be read.

On the second day, October, 8th, the United Thank Offering Services of the Woman's Auxiliary, will be held in Trinity Church at half past seven in the morning. That same day, in the evening, there will be a mass meeting in connection with this offering and the work of the Auxiliary.

The Committees in New Orleans are working with the Departments in New York on the details of mass meetings. One of these will be devoted to the subject of Social Service, another to the work of the Field Department. The American Church Institute for Negroes will provide its program for another mass meeting. The Department of Missions and the Department of Religious Education

ANNOUNCEMENT THE HOLY CROSS MAGAZINE

purposes to make a radical change in its form and appearance beginning with the May issue. The size of the page will be doubled, and the number of pages in each issue reduced to twenty-four.

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The articles will be varied in their character as heretofore. The pages will be occupied with devotional papers; articles of plain teaching concerning the Creeds; biographical sketches of great heroes and servants of the Church in our own and past ages; interesting accounts of crucial movements along lines of the development of Catholic life and activity; studies in Church history; sketches of life in the missionary field; fiction, poetry, and criticism,—all looking to a fuller knowledge, and a better practice of the Christian religion.

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The Antiquity of the Church of England

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This also has been tested by the use of many years and had run out of print. It has now been carefully rewritten and is again available for circulation. It has been, and will be, of great service in correcting popular fictions as to the history and position of the Church of England.

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will each conduct a similar meeting in the interest of the work they promote.

An unusual and very important feature of the Convention will be a commemoration of the sixteen hundredth anniversary of the Council of Nicea.

Another large meeting will be that when the presentation of the Birthday Thank Offering will take place. Work among people as carried on by such organizations as the Junior Brotherhood of St. Andrew, the Girls' Friendly Society, and the Church Mission of help will be the Program of still another united gathering.

This completes the list of mass meetings as far as the General Committee in New Orleans is able to announce them now. The time and place and the program of these gatherings have not been yet so far fixed that they may be announced.

The Saturday afternoons will be kept open for the entertainment of visitors to New Orleans. Many will desire to visit and to study closely the old French Quarter. Excursions on the Mississippi and on Lake Pontchartrain will be inviting to large crowds.

The First Methodist Church, situated within a block from the Convention center and almost next door to the Bienville Hotel has offered the use of a large and well appointed room which will be used for exhibits and study classes.

Through the activities of the Committee on Hospitality the names of eighty per cent of the elected delegates have been received. Some dioceses do not elect their delegates until April or May so a complete roster of the delegates will not be available before June 1st.

A good many applications for rooms and accommodations in New Orleans have been addressed wrongly. All such correspondence should be sent to the Rev. J. D. Cummins, 1622 Sixth St., except that for delegates to the Woman's Auxiliary and other women's organizations, applications should go to Mrs. A. R. Pierson, 1503 Exposition Blvd.

**DOUBLE ANNIVERSARY
IN CINCINNATI**

CINCINNATI, OHIO—Sunday, April 26th, was the fortieth anniversary of the first celebration of the Holy Communion in what is now the Parish of the Advent, Walnut Hills, Cincinnati, the Rev. Dr. Peter Tinsley being the rector. Thursday, April 23d, was the twenty-fifth anniversary of the ordination of the present rector, the Rev. Charles G. Reade. The two events were celebrated together on the Sunday referred to, the rector celebrating Holy Communion twice and, at the second service, the Bishop of Southern Ohio, Dr. Boyd Vincent, officiating and preaching.

ARCHDEACON LEE INJURED

SACRAMENTO, CALIF.—While driving home from Auburn on Tuesday evening, April 14th, the Ven Barr G. Lee, Archdeacon of the Diocese of Sacramento, and Mrs. Lee were run down by a truck. The car, which the Archdeacon was driving, had skidded across the highway on the wet pavement, and, to avoid collision with passing cars, the Archdeacon got out of the car and stood on the highway waving a small flashlight. Just as he was about to start his car again, a truck going towards Sacramento failed to observe the warning, and knocked down the Archdeacon and overturned the car in which Mrs. Lee was sitting.

The driver of the truck rescued Mrs. Lee who, while badly cut about the head, was able to take charge of the situation. A passing car was stopped and carried the Archdeacon and Mrs. Lee to a hospital in Sacramento. Mrs. Lee was not seriously injured and left the hospital the next morning. The Archdeacon did not fully recover consciousness until the next day. The X ray showed three ribs broken and a slight fracture of the pelvis but three days after the accident he is reported to be doing well, and no serious results are anticipated.

MARYLAND JEWELRY OFFERING

BALTIMORE, Md.—The Woman's Auxiliary of the Diocese of Maryland finished its gold, silver, jewel, and coin offering sale Saturday, April 18th, and realized \$17,000 for St. Margaret's School, Tokyo, Japan. The Melting Pot alone brought in \$4,000. Twenty-five cents admission was charged the first two days, and receipts showed that 1,200 people had been admitted during that period. The Committee has still some rare and valuable coins, some exquisite laces and shawls, and some sets of coral which are being held for sale.

This sum raised by women, added to the contributions from the Diocese, brings the Japan Reconstruction Fund up to \$122,000. This, Bishop Murray says, is the biggest individual missionary affair in the Diocese of Maryland.

**VIRGINIA
NICENE COMMEMORATION**

RICHMOND, VA.—The sixteen hundredth anniversary of the Council of Nicea was observed in Richmond on Low Sunday by joint services at St. James' and St. Paul's Churches, with the clergy of almost all the churches in Henrico Parish taking part in the services. At St. James' Church the sermon was preached the Rev. Joseph B. Dunn, D.D., Editor of *The Southern Churchman*. At St. Paul's the Rev. John M. B. Gill, the rector of St. Paul's Church, Petersburg, was the preacher.

A noteworthy feature of the service at St. Paul's was the presence in the chancel of the Rev. Father Milonadakis, the rector of the congregation of the Greek Church in Richmond, and of Father Onesiphoras, a priest of the Russian Church. At the close of the sermon the Nicene Creed was said in Greek, in Russian, and afterward in English.

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STREET AUTOMOBILE RACES ON EASTER

HAVANA, CUBA—Sunday here is characterized by many things besides religion, and this year on Easter Day it was automobile races which were held by one of the Havana newspapers in the streets of the principal residential section. A complete circuit of streets was set apart as a speedway all of Easter morning, and those who lived inside the ring found it difficult, if not impossible, to get out. A large part of the American and British colony were thus affected, and many were unable to get to church. The Easter morning congregations at Holy Trinity Cathedral, while of good size, were noticeably reduced.

Appeals from the Havana Rotary Club, the officials of the street railway company, the Y.M.C.A., and, it is understood, the Roman Catholic archbishop himself, were of no avail, except to secure a very irregular trolley service. The city government gave \$10,000 for prizes, and forty-one racing cars contested. Eight persons were injured. Fortunately no one was killed.

A few Sundays ago the government held the dedication exercises for the beautiful Maine memorial monument at ten in the morning. The first four Sundays in Lent the carnival went on as usual in the afternoon (with masked balls in the evening), as well as on the three days before Ash Wednesday. Lent is often referred to as "the carnival season."

ALABAMA CONFERENCE OF RURAL PARSONS

BIRMINGHAM, ALA.—The first annual conference of rural parsons of the Diocese of Alabama is to be held at Carlowville, Camden, and Berlin, Ala., on May 12th, 13th, and 14th. It is the purpose of the authorities of the Diocese to gather the rural workers together in these mid-Alabama country towns for the benefit of discussion of the Church's rural work, and to show the people of the towns the Church at work.

The Rt. Rev. C. M. Beckwith, D.D., Bishop of the Diocese, the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of the Diocese, and a number of the clergymen and other workers of the Diocese are scheduled to speak. The members of the conference are to be transported between the three places by automobile, and at noon of each day there is to be a picnic dinner with speeches, a notable Alabama institution in itself.

WOMAN'S AUXILIARY CONFERENCE AT TAYLOR HALL

RACINE, WIS.—The first conference at Taylor Hall for this season was one for officers of the Woman's Auxiliary, which met from April 14th to the 17th. Eleven Dioceses were represented by forty-five women. Of these five came from dioceses from outside the Province, there being one representative each from South Dakota, Minnesota, Duluth, Salina, and Montana.

The subjects discussed were chiefly those to be voted upon at the Triennial Meeting in New Orleans, in October, and they were presented by members of the National Board of the Auxiliary and by Diocesan officers. The two chief conferences were those on Peace, which was led by Mrs. Herman Butler, of Chicago, and on The Message, led by Miss Elizabeth

Matthews, of Southern Ohio. Miss Matthews also gave a most helpful meditation each morning. The noon-tide intercessions were conducted by Mrs. Harlan Cleveland, of Madison.

Three missionaries were present as members, and the addresses by Mrs. Edward Ashley, of South Dakota, Mrs. Frederic Deis of Shasi, China, and Mrs. Paul Barbour, of Shanghai, were among the notable events of the conference.

The members of the Auxiliary present voted that the conference was of such value that it should be made an annual affair and a program committee for 1926 was appointed. An informal resolution was passed committing those present to cooperate with the National leaders.

MIDWEST YOUNG PEOPLE

RACINE, WIS.—At the annual convention of the Episcopal Young People's Association of the Province of the Midwest, held at the National Center for Devotion and Conference at Racine, Wis., from Friday evening, April 24th, to Sunday afternoon, April 26th, there was an attendance of representatives from nine of the twelve dioceses in the Province, Chicago, Indianapolis, Michigan, Milwaukee, Northern Indiana, Ohio, Quincy, Southern Ohio, and Western Michigan. As chairman of the Provincial Advisory Committee, the Rev. Campbell Gray, Bishop-elect of Northern Indiana, called the meeting to order. At the business session on Saturday morning, the constitution was discussed and one simpler than that tentatively adopted two years ago was accepted. Discussion of the new plan for a commission form of national organization was held, and a resolution endorsing the National Young People's Commission and the Annual National Conference was adopted. Mr. Linden Morehouse, Milwaukee, was elected as provincial representative on the National Young People's Commission.

Saturday afternoon was devoted to conferences. The Rev. K. O. Crosby, of Lawrence Hall, Chicago, led the conference on Social Service. The second conference, on Conduct, was led by the Rev. D. A. McGregor, Glen Ellyn, Ill., while the third conference, on Knowledge, was conducted by the Rev. G. H. Thomas, Chicago. The Saturday evening business session was devoted almost entirely to election of officers. Mr. Linden H. Morehouse, Milwaukee, Wis., was elected president; Mr. Wm. Reiland, Columbus, Ohio, vice-president; Miss Florence Poole, 2148 Sherman Ave., Evanston, Ill., secretary; and Mr. James Wood, Indianapolis, Ind., treasurer. Under the constitution the young people have the privilege of nominating three advisors, whose names are presented to the Provincial Synod for election. The following advisors were chosen: the Rev. Campbell Gray, Bishop-elect of Northern Indiana, the Rev. Cleon E. Bigler, rector of St. Andrew's Church, Kokomo, Ind., and Mr. Walter Ray, of Grand Rapids, Mich. It is interesting to note that the advisory committee thus includes a bishop, a priest, and a layman. After the business session in the evening, an entertainment was given by the Chicago delegation.

On Sunday morning there was a corporate communion and, after breakfast, a demonstration meeting. The convention attended in a body the late service at St. Luke's Church, the preacher being the chaplain of the convention, the Rev. Campbell Gray, whose subject was one of the

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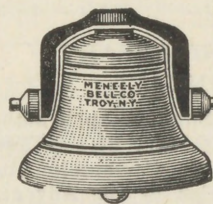
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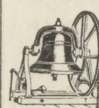
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The Convention closed Sunday afternoon with a meeting at which Mrs. George Biller spoke about the work being carried on at the National Center for Devotion and Conference.

**AT CARNEGIE
TECH, PITTSBURGH**

PITTSBURGH, PA.—The Rev. W. Russell Bowie, D.D., rector of Grace Church, New York, has accepted an invitation from President Thomas S. Baker to preach the Baccalaureate Sermon at the Carnegie Institute of Technology in Pittsburgh on June 7th.

The next national convention of the senior and junior groups of the Brotherhood of St. Andrew will be held from September 2d to the 6th at the Carnegie Institute of Technology in Pittsburgh. The institution has offered the use of its dormitories, cafeterias, and meeting auditoriums for the delegates attending the convention.

**MISSISSIPPI TEACHER
TRAINING SCHOOL**

VICKSBURG, MISS.—A Teacher Training School is to be held at All Saints' College, Vicksburg, from June 28th to July 9th, inclusive, under the auspices of the Department of Religious Education of the Diocese of Mississippi. An excellent staff of instructors, headed by the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of the Diocese, has been provided, and the program has been coordinated with that of the National Accredited Teachers' Association. Among others is a course on the Principles of the Christian Nurture Series.

Further information may be obtained from the Rev. C. A. Ross, Box 67, Canton, Miss.

DEPUTIES AND ALTERNATES

THE ALTERNATE DEPUTIES to the General Convention from the Diocese of Mississippi are the Rev. Messrs. E. A. DeMiller, of Biloxi; W. E. Dakin, of Clarksdale, E. Lucien Malone, of Hattiesburg, R. E. Grubb, of McComb, Messrs. Marcellus Green, of Jackson, W. T. Sparkman, of Pascagoula, L. M. Butts, of Vicksburg, and T. H. Shields, of Jackson.

**A CHURCH
COMMUNITY COUNCIL**

SAVANNAH, GA.—At a dinner given to the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, April 17th, in honor of the forty-seven years in the ministry and seventeen years in the episcopate, unanimous action was taken to organize an Episcopal Church Community Council in Savannah.

The inception of the idea came from the Men's Club of St. John's Church, and the resolution, embodying the idea was offered by Mr. J. Randolph Anderson, well known throughout the Church as Chairman of the Dispatch of Business of the House of Deputies of the General Convention. The Council is to be formed "in order to meet the needs of the Church; to advance its growth and welfare; to promote the spirit of coöperation and unity among its several parishes, and to carry on more effectively its work and activities in the community." The Council will consist of the Bishop as president, a layman as chairman, and the rector and three members of each parish to be elected at the next meeting of the vestries from

their own body or from the parish at large. Two regular meetings are to be held each year, and special meetings may be called at the discretion of the Bishop or the chairman. The duties of the Council will be, "to consider and act upon all matters relating to the welfare, growth, and development of our Church in this community; to lay out and recommend to the parishes such matters and things as will in its judgment most effectively carry on the secular and missionary work and activities of the Church, and to make every effort to promote close coöperation and united work for the Church among the several parishes of the city."

RACINE SCHOOL OF RELIGION

RACINE, WIS.—The Committee on Conference of the National Center for Devotion and Conference has made plans for a three weeks' course of study in the New Testament, Christian Doctrine and Ethics, Church History, Liturgical Worship, and the History of Missions.

The School will be held in Taylor Hall, Racine, from July 13th to August 3d, this year. Prof. Percy V. Norwood, of Western Theological Seminary, will, it is hoped, conduct courses in Church History and Liturgics. Prof. A. Haire Forster, also of the Western Theological Seminary, will be the instructor in the New Testament. Prof. M. Bowyer Stewart, of Nashotah House, will be in charge of the course in Christian Doctrine and Morals. The History of Missions will be taught by a representative of the Department of Missions under the National Council.

Inquiry and discussion will be counted on, as well as lectures and reading, for the deepening of knowledge and the understanding of our religion, which is the object of the course.

The cost for each student will be \$60. for the whole course. This includes room, board, and tuition.

The Rev. M. Bowyer Stewart, Professor of Moral and Dogmatic Theology, at Nashotah, is Dean of the Racine School of Religion. For further information, apply to Dr. Stewart, Nashotah, Wis., or to Mrs. George Biller, Taylor Hall, Racine College, Racine, Wis.

ST. MARY'S, RALEIGH, N. C.

RALEIGH, N. C.—In order to remain abreast of the times, the title Lady Principal at St. Mary's School, Raleigh, is to give place to the title Dean of Students at the beginning of the next school year in September. This position will be filled by Miss Cathrine S. Albertson, who takes the place of Miss Bertha A. Morgan. Miss Morgan, after four years at St. Mary's, goes to Yale University for a year of graduate study.

Miss Albertson has had wide and varied experience in educational work, having been principal of the Elizabeth City High School for several years, and having pursued post graduate study in the Universities of North Carolina, Virginia, Columbia, and Harvard.

The trustees of the school are to provide this summer a modern swimming pool, with shower baths, which will be located next to the gymnasium.

**DEATH OF
A YOUNG CHURCHMAN**

LOS ANGELES, CALIF.—Charles Buckner Hudgins, Jr., son of the Rev. C. B. Hudgins, for twenty-eight years rector of St. Peter's Church, Rome, Ga., passed into his rest suddenly April 2d, at his home in Los Angeles. The funeral service was said by the Rev. George Davidson, D.D., April 7th, and the interment was in Hollywood Cemetery.

Mr. Hudgins was born in St. Peter's Rectory, September 27, 1887, and was brought up in the constant atmosphere of the Church. At the entrance of the World War he enlisted as a private but was rapidly advanced to the rank of captain, and was sent with the first contingent of American troops to Italy, where he served

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until the armistice. He was created a Cavalier of the Crown by the King of Italy.

Since the war Mr. Hudgins went to live in California, where he was joined by his father upon his retirement two years ago.

DEATH OF REV. JOSEPH BAKER

FREDERICKSBURG, VA.—The Rev. Joseph Baker, of Fredericksburg, Va., a retired priest of the Diocese of Virginia, died on Sunday, April 19th. He was born in England in 1846 and entered the ministry late in life, having graduated from the Kansas Theological Seminary in 1894. He was ordained deacon in 1893 and priest in 1894 by Bishop Thomas, D.D. He served in the Dioceses of Kansas, Maryland, and Virginia, his last charge being Overwharton Parish in Stafford County, until the date of his retirement in 1921.

The funeral was held at old Aquia Church in Overwharton Parish, on Tuesday, April 21st, being conducted by the Rt. Rev. William Cabell Brown, D.D. Bishop of the Diocese, assisted by the Rev. Messrs. Dudley Boogher and Charles W. Sheerin, of Fredericksburg.

DEATH OF REV. EDMUND BURK, PH.D.

EASTON, MD.—The Diocese of Easton has suffered a great loss in the death of the Rev. Edmund Burk, Ph.D., rector of St. Paul's-by-the-Sea, Ocean City, Md., who succumbed to cancer on April 17th.

The Rev. Dr. Burk was born in Philadelphia, Pa., June 6, 1873. His education was derived from the University of Pennsylvania, the Sorbonne in Paris, where he took the degree of Ph.D., in medicine, and the Virginia Theological Seminary. He was ordained to the diaconate in 1898 by Bishop Scarborough, and to the priesthood by Bishop Whitaker in 1899. His first ministry was in New Jersey, whence he went to Pennsylvania, where he held several cures. He became rector of St. Paul's-by-the-Sea, Ocean City, in 1919.

At the time of his death Dr. Burk was assistant secretary of the Diocesan Convention, a member of the committee on the State of the Church, an examining chaplain, a member of the Publicity Committee of the Diocese, and Associate Editor of the *Eastern Shore Churchman*. He was also diocesan correspondent to THE LIVING CHURCH. He was a man of varied interests, of wide acquaintanceship, of pleasing personality, combining scholarship with ready gifts as writer and speaker. He was the author of a number of books, chiefly historical, and a reviewer of publishing houses. Throughout the Eastern Shore of Maryland he was well known as lecturer and educator, in addition to his activities in the service of the Church. He is survived by a widow and daughter, and by a brother, the Rev. W. Herbert Burk, rector of Washington Memorial Chapel, Valley Forge.

The funeral service was held in Ocean City, in his own church, which was banked with flowers and crowded with parishioners and friends: clergymen from all parts of the Diocese were in the chancel. Bishop Davenport and the older clergy officiated. The interment was at St. Paul's churchyard, Berlin, Md.

A PEOPLE cannot live without an ideal.
—Bishop Westcott.

NEWS IN BRIEF

ATLANTA—Miss Charlotte A. Wing has taken up her duties as kindergartner at the missions at La Grange, and is being welcomed on her return to the community.—St. James' Church, Macon, is planning to erect or purchase a rectory. This parish is located in one of the growing sections of the city and has a very bright future.—Trinity Church, Columbus, is planning to break ground for a new parish house to cost at least \$50,000. It will be modern in every respect and the committees having the matter in charge have put forth every effort to erect a most useful addition to the property of the parish by visiting other parishes and getting ideas from their plants, to incorporate into Trinity's plans.—The joint diocesan meeting of the Young People's Service League of the Dioceses of Atlanta and Georgia will be held in Savannah May 15th to the 17th. Those taking part in the program will be the Bishops of the two dioceses, the Rev. Karl Block, the Rev. A. Jonnard, and the Rev. Gordon Reese. A large representation will attend from this Diocese.—The united Lenten services in Atlanta were well attended, and the noonday services at the Cathedral, together with the Passion Service on Good Friday, were attended by large congregations. At the evening services at the Cathedral, the Dean, the Very Rev. Thos. H. Johnston, has been giving a series of addresses on the subject "Things We Ought to Know About the Church" which were helpful and stimulating.—The Rev. A. J. Gaynor Banks, Director of the Society of the Nazarene, held a successful healing mission at Grace Church, Gainesville, recently. The services were attended by people from all over the Diocese, and the parish has been greatly benefited thereby.—Groups of women from the various parishes of Atlanta are meeting regularly at the city hospital, the Grady Hospital, and are making surgical dressings for the institution. The Young People's Service League of the city is cooperating also, and recently gave an entertainment for the patients and nurses and distributed flowers and magazines in the wards.—Bishop Brent is the annual lecturer, furnished by the Dioceses of Atlanta and Georgia, this year at the University of Georgia, Athens. These annual speakers bring the Church to the attention of the student body and they always receive a warm welcome from the authorities.

CENTRAL NEW YORK—St. Peter's Church, Auburn, has received from the estate of Mrs. George Longstreet, a gift of \$5,000 for the new parish house, and a fund of \$10,000 to be used as an endowment for the building.—At the Onondaga Indian Reservation, the church building has recently been repaired and put in good shape.—The organizations and members of Trinity Church, Elmira, have combined to provide a trip abroad during the coming summer for the rector, the Rev. Henry E. Hubbard.—The Rev. W. S. Hayward, who has been in a Syracuse hospital because of a broken shoulder, is recovering.—Grace Church, Willowdale, will celebrate its semi-centennial on May 10th. The celebration will also be a tribute to Miss Halsey, through whose devoted work the mission was founded and sustained. Bishop Coley will attend and the Rev. Henry E. Hubbard will preach a sermon in memory of Miss Halsey.—A recent issue of the Sunday *Syracuse Post Standard* carried an excellent picture of the Rev. Dr. Beauchamp, who was ninety-five years old March 25th. The illustration is from a picture taken while this youngest old man of Central New York was having tea with Mrs. C. deB. Mills, also of Syracuse. Mrs. Mills is ninety-nine years old. Both are keenly interested in all the affairs of the day.—The work of the Italian mission at Rome, through the courtesy and interest of the rector, and vestry of Zion Church, is now being carried on in that church. Evening Prayer is said in the church every Sunday at two o'clock, with a celebration of the Holy Communion once a month.—The Men's Club of Emmanuel Church, East Syracuse, made a most generous offer to the parish as their Easter gift. An effort is being made to pay off indebtedness and the Easter offering was designated for this purpose. To stimulate interest in the project and to increase the offering, the Men's Club agreed to match dollar for dollar the amount in the offering.

COLORADO—Someone who wishes to remain anonymous has presented St. Andrew's Church, Denver, with a set of Stations of the Cross in bas-relief. Other recent gifts include a lavabo bowl of hammered silver, and an antique silver Moorish lamp, which is to hang before a large statue of our Lady, which is now being made by a parishioner to replace the smaller one she made a few years ago.—The will of Denver a Church woman, Mrs. Macmann, who died a few weeks ago, included the following bequests: Bishop Ingley, for the Bishop's Purse, \$250;

St. Luke's Hospital, \$250; Church Home for Convalescents, \$250; St. Andrew's, Denver, \$500; two Roman Catholic institutions \$250 each.

CONNECTICUT—On Wednesday evening, April 15th, the Servers' Guild of Trinity Church, Waterbury, the Rev. Henry Baldwin Todd, rector, held their third annual Festival Service, a very happy and an outstanding service. The Choral Evensong was taken by the rector, and the Rev. George T. Linsley, rector of the

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Church of the Good Shepherd, Hartford, read the lesson. A festal procession followed the service.

GEORGIA—Rev. W. A. Jonnard, rector of St. John's Church, Savannah, and his wife were presented with an Essex Sedan by the members of the parish, immediately before the early celebration of the Holy Communion on Easter morning. A chauffeur was provided for the day. A book of gasoline tickets was in the car, which has been insured, and the state license paid for. Mr. Jonnard has recently moved in the southern part of the city, a mile or more from the church, and the car will be invaluable to him in attending to his parish duties.

LExINGTON—The Lenten offering of the Sunday school of Trinity Church, Covington, was more than \$800.

LONG ISLAND—Mr. Samuel Rosoff has presented to St. Michael's Church, Brooklyn, a memorial altar, a parquet floor for the sanctuary, and will have the sanctuary completely redecorated. The Easter offering of \$1,000 will be used for the redecoration of the remainder of the Church.—There was used Easter Day for the first time at St. Paul's, Glen Cove, a beautiful new chalice, the gift of Jackson W. Dykman, a member of the vestry. It is of exquisite Italian workmanship of the Fifteenth Century.

MARYLAND—On Low Sunday, at the service at which the Rev. Wilbur F. Watkins, Jr., for thirty-three years rector of the parish, presented his resignation, his brother, the Rev. S. Halstead Watkins, dedicated a fine walnut reredos, given by members of St. Mary's Guild and the Woman's Auxiliary, in memory of Ella Robinson Watkins, the rector's wife, who had been president of St. Mary's Guild from its organization in 1892 until her death December 18, 1923.

NORTHERN INDIANA—The Standing Committee, acting as the Ecclesiastical Authority, and with the approval of the Bishop-elect, has directed that the annual Council of the Diocese of Northern Indiana shall be held May 26, 1925, in St. John's Church, Elkhart.—In St. Paul's Church, Mishawaka, at the early Service on Easter day, there were presented, and blessed by the rector, a handsomely wrought processional cross, and an altar service book. These are in memory of the late Mr. James Alvin Scott, who, for more than fifteen years, served faithfully as warden or vestryman, and treasurer of the parish, and who will be long remembered for his devotion to the Church and his generous benefactions.

NORTH DAKOTA—The Convocation of the District of North Dakota will be held in Gethsemane Cathedral, Fargo, from May 17th to the 19th, and the annual meeting of the Woman's Auxiliary and the Women's Guilds of the District will be held on the 19th. All of this will be preceded by the third annual gathering of the Girls' Friendly Society which will be the first meeting of the District Organization of the Society.

QUINCY—The annual meeting of the Diocesan Branch of the Woman's Auxiliary will be held at St. Paul's Church, Peoria, on May 4th and 5th, followed on May 6th by a Quiet Day for Women, to be conducted by the Rev. Fr. Powell, S.S.J.E.—The annual Synod of the Diocese will take place in St. John's Church, Galesburg, on May 12th and 13th. On the first day the Rev. Fr. Powell will conduct a retreat for the clergy and lay delegates.—The Rev. Fr. Joseph, O.S.F., conducted a Mission in St. John's Church, Henry, during the last week in April.—The Men's Club of St. Paul's Church, Peoria, had as their speaker on April 21st, Mr. Charles L. Dibble of Michigan, who took for his subject, The Social Value of the Church. The guests of honor were the retiring rector, the Rev. Campbell Gray Bishop-elect of Northern Indiana, and the Rev. William L. Essex who becomes rector June 1st.

SACRAMENTO—St. John's Mission, McCloud, the Rev. Stanley T. Boggess, priest in charge, will soon have a new church. Construction will start about the first of May, and it will be free from debt when completed. The Church Building Fund Commission has made a final payment grant of \$300.—At St. John's Church, Marysville, the Rev. Halsey Werlein, Jr., Ph.D., rector, there have been two confirmation classes and seventy have been confirmed in the last five months. This is an increase of the communicant list of more than one-third.—Eucharistic lights have recently been given to St. Luke's Church, Auburn, by Mrs. Haines Gridley as a memorial to her husband.—Reports from all over the Diocese show very large Easter congregations, unusually large even for Easter. The weather was perfect throughout Northern California. Holy Week services were

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also very well attended.—A new stone church, a parish house, and a rectory, to take the place of the church and rectory of St. Barnabas' Church, Dunsmuir, that were burned April 25, 1924, were put in service Palm Sunday.

SOUTHERN OHIO—The Rev. George Heathcote Hills, rector of Grace Church, Cincinnati, has been notified that he has been promoted to the grade of Major in the Chaplain's Section of the Officers Reserve Corps, U. S. A. Major Hills is attached to the 10th U. S. Infantry.

SOUTH FLORIDA—The Easter offering at All Saints' Church, Lakeland, was \$1,000, and the church was packed at both services on that day. At the early service 113 persons made their communions, and a number of others at the later celebration.

SOUTHWESTERN VIRGINIA—The chapel of St. Thomas' Church, which was burned last fall, has been restored, and the congregation is using it until such time as they can erect a new church. Plans are being made for a new building.

TEXAS—Mr. George L. Adsit, a vestryman of St. Mark's Church, Beaumont, has been appointed Probation Officer for the East Texas District Federal Court. Mr. Adsit has had a wide experience in work among boys and young men, having served as Scout Executive for several years. This is the first appointment made in Texas under the recent Federal law.—Reports from the Diocese indicate good attendances during Lent and splendid attendances on Easter Day. Trinity Church, Houston, had 366 communions at the early Eucharist and more than 200 at the second Eucharist. St. Mark's, Beaumont, had over 100 at the early Eucharists.—The Seamen's Church Institute at Port Arthur has been repainted and generally renovated and is now in better condition physically than ever before. It continues to serve the large number of seamen passing through the port. During a recent depression in shipping, the Institute fed scores of men every day.—The Department of Religious Education will edit the May issue of *The Texas Churchman*. This paper has a circulation of 5,500, going to every Church family in the Diocese and to every college student communicant.—Trinity Church, Galveston, is to be repaired extensively this summer.—St. Andrew's Church, Bryan, has placed an order for a \$12,000 Pilcher organ.

UTAH—The Rev. H. E. Henriques represented this District at an educational conference held in Nashville in Easter Week. Mr. Henriques, for the Department of Religious Education for the Eighth Province, will arrange a program for two sessions at the synod which meets at Berkeley, Calif., for several days, beginning May 20th.

WEST MISSOURI—A much greater interest was taken in the Lenten season in St. George's Church, Kansas City, Mo., the Rev. Charles Rowland Tyner, rector, this year over the previous year. The Pageant, *The Little Pilgrims* and *The Book Beloved* was witnessed Palm Sunday evening by a large congregation.

WEST TEXAS—With the opening of the \$300,000 State Teachers' College at Kingsville, on June 8th, the Church of the Epiphany, the Rev. Corwin C. Miller, will take on new responsibilities and new opportunities. During the past fourteen months of Mr. Miller's rectorship this church has developed very rapidly, especially in Sunday school attendance.

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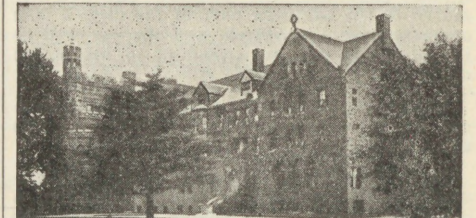
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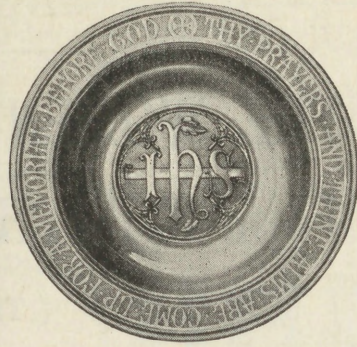
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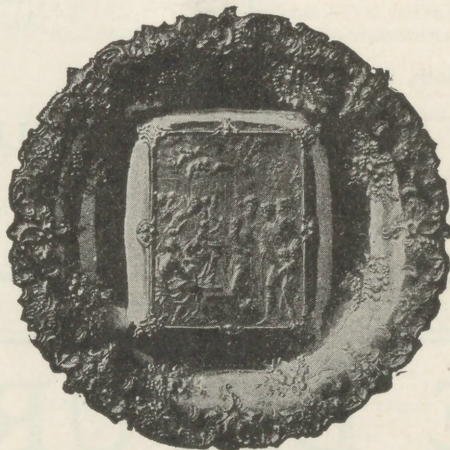
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