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The Living Church

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VOL. LXXIII

MILWAUKEE, WISCONSIN, MAY 9, 1925

No. 2

HERESY: WHAT IS IT?

BY THE EDITOR OF THE LIVING CHURCH

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

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WE DO NOT NEED more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more knowledge, we need more character. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.—*Calvin Coolidge.*

Of all the things which man can make or do here below, by far the most momentous, wonderful, and worthy are the things we call books.—*Thomas Carlyle.*

The Living Church

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VOL. LXXIII

MILWAUKEE, WISCONSIN, MAY 9, 1925

No. 2

Heresy:

WHAT IS IT, AND WHAT SHALL WE DO WITH IT?*

A Paper read at the Church Congress in St. Louis

By Frederic C. Morehouse

Editor of The Living Church

I WISH it were possible for Churchmen, considering this subject, to begin with a great, corporate act of penitence. The reason that we need to go into serious conference over the subject of Heresy and what to do about it, nineteen hundred years after the Church was founded, is that through the Christian ages the Church has blundered disgracefully, shamefully, criminally, in dealing with it.

I have no sympathy with the popular attempts at disclaiming responsibility on behalf of the Church for the crimes in dealing with heresy and heretics during several centuries of her history. That penal laws against heretics were enacted by the State rather than by the Church, that heretics were burned at the stake or otherwise executed by civil processes rather than by sentences of the Church, does not excuse the Church or Churchmen for criminal complicity in the acts of barbarity. That the State rather than the Church pronounced judgment in these cases, simply meant that the relationship of the Jewish chief priests and the Roman governor repeated itself during the Christian ages, the State, rather than the Church, having the power of inflicting capital punishment, but the Church, through her chief representatives, being, frequently, the impelling force. I do not acquit the Church because political questions, and sometimes a constructive, if not actual, treason to the State, frequently complicated these accusations, as during the reign of Queen Elizabeth. I claim no immunity for us, the descendants chiefly of English Churchmen, on the ground that religious persecutions in England never were as widespread or as fiendish in their studied barbarities as they were in Italy and Spain. Churchmen of those lands and their national Churches may repent for themselves; but the record made in dealing with heresy and heretics by our fathers in England, especially between the Thirteenth and the Sixteenth Centuries, deserves the most thorough castigation by us, their descendants, and a spirit of penitence, a corporate *Mea Culpa*, is the only decent way in which to begin a study of this subject.

There is only one reservation that, in the interest of historical accuracy, ought to be made. Churchmen persecuted heretics; yes, but lest present-day heretics should take over-much sympathy to themselves as though they felt in their own persons the blistering flames that tortured their heretical forebears in centuries gone by, let us also recall that heretics also persecuted Churchmen whenever they had the opportunity. Catholics persecuted Protestants and Protestants persecuted

Catholics, and no party or communion or group today can afford to point the accusing finger at another, for all of us alike sinned; and for long centuries the party in power, whichever it was, did the hateful work of the devil in persecuting the party that was out. English Protestants to a man remember, as they have a right to, the horrors of the fires of Smithfield; but it seems not always to be keen in their memories that less than forty years ago, during several years, the *London Church Times* had as a regular, weekly feature a column asking the prayers of the faithful on behalf of certain eminent and revered priests then languishing in jail as a result of the Protestant persecution of Catholic Churchmen in the Church of England—the Victorian Persecution, during the eighteen seventies.

So much for the past. Because our fathers, Catholics and heretics, Churchmen and Protestants, blundered in dealing with those who disagreed with them in religion up to our own generation and sometimes beyond, it is exceedingly difficult for us to deal, with a proper perspective, and with no trace of heat, with the subject of heresy and heretics today. The easy way, of shutting our eyes to the whole subject, and treating heresy as a negligible factor in the Church, has therefore come, quite generally, into vogue. It is the swing of the pendulum, from one extreme to the other; and it has led to the apotheosis of the heretic, who, be he a clergyman, finds himself greatly sought after by reporters and by the daring iconoclasts of the gentler sex, who delight to show their emancipation from the hypothetical bonds of the past, by showering flowers and casting themselves upon the sweet personality of the heretic. Who, in the face of all this, would not be a heretic? But it is proper to remind ourselves that like attentions are showered upon the popular murderers and other criminals of the day; so that heretics must divide their front-page space in the newspapers and the worship of their sweet young admirers with the Leopolds and the Loebes of every day. Alas!

Today it takes vastly more courage to be an out-and-out Catholic than an out-and-out heretic.

LET us discriminate. The term heresy is greatly abused. All that glitters is not heresy. In a day in which creeds and religious programs are multiplied by the hundreds, in which any conceivable group of people can develop an orthodoxy all their own, one would think that there was no longer a place for the heretic. One would suppose that the most unreasonable of heretics could always find some group in which his heresy was their orthodoxy, and that the problem of heresy would have been solved by the simple expedient of every heretic going where his heresy was the recognized orthodoxy of another group or Church. But this is to forget the psychology of the heretic. Where would be the front page space or the adulations, if Holy Rollers stayed where holy rolling is the orthodox pro-

*For the opening evening of the Church Congress, this subject was discussed by the Rev. Luke M. White, of Montclair, N. J., and the editor of THE LIVING CHURCH. It had been the editor's desire to devote substantially equal space to both articles, receiving the manuscript in advance, so as to give fuller treatment to them than will be possible in next week's issue. Mr. White found it impossible to comply with the editor's request for his manuscript, however, and the editor's paper is therefore printed substantially in full, using the editorial pages for the purpose.

cedure? Who would say it with Flowers, if one conducted himself in so obvious and sensible a manner? So Baptists must insist on preaching in Presbyterian pulpits until they can attain to a pleasant air of martyrdom when they are politely asked to conform or withdraw, and bishops who believe in casting gods out of the sky must sport their episcopal vestments in community churches, so as to obtain their coveted place in a noble army of martyrs who enjoy the torture of finding their sermons printed in full in the New York daily papers.

Frankly, there seems to this present writer no conceivable necessity for heretics clinging to any company of Christian people who believe that one Church is of equal authority with all others, and who are at perfect liberty to establish a new Church of their own, based on any heresy that may seem to them useful, without a ripple of comment, much less of persecution, from bishops, or presbyteries, or secular or religious papers, or any one else; but with the necessity of paying for their publicity at space rates. But what heretic wants to do that?

The case is different with men who believe in the Church as a divine institution. If we survey the clergy and the laity of the Episcopal Church, where that belief prevails, in a desire to appraise the relative degree of orthodoxy and heresy among them, we shall desire first to determine precisely what we mean by heresy, and then what degrees of heresy may be discovered among us. Heresy is, in one sense, a personal repudiation of any part of an officially determined creed or declaration. Those religious bodies that have long and involved theological treatises that are set forth as creeds, such as the Westminster Confession, simply invite heresy as one or another individual differs with some proposition thus set forth. That is the common meaning that the term popularly implies. A heretic, from that point of view, means scarcely more than a modern thinker. From the popular Protestant standpoint, most of us, always excepting Mr. William Jennings Bryan, are heretics.

But in the Church we apply the term only to a personal repudiation of some tenet that the Church accepts as a direct revelation from Almighty God. Thus, to question some proposition stated in the Thirty-nine Articles does not necessarily involve heresy. But directly, and determinedly, and as a finality, to repudiate some one or more postulates of the Apostles' or the Nicene Creed containing such revelation, is to become a heretic.

Even here, however, one must discriminate. Earthly language is an inadequate expression of the mysteries of Almighty God. The recognition of that inadequacy is not heresy. Let us try to illustrate.

A WHOLE literature has grown up around the proposition, "I believe in . . . the resurrection of the body." To repudiate or to deny that proposition is to become a heretic. But what is that "body," to which we attribute a resurrection? Has God revealed its component parts? He has not. Does the Church guarantee by authority of what it consists? The Church does not. And herein we have the same phenomenon that we find throughout the Holy Scriptures. There is a parsimony in the revelation of Almighty God. He has invariably and carefully refrained from revealing to us any of those intensely interesting facts with which physical science deals, obviously because these facts do not concern our eternal welfare. When we ask precisely what is this body of which resurrection is predicated, we find no answer revealed to us by Almighty God or guaranteed to us by the Church. It is rather suggestive that when somebody put that question to St. Paul, as being a religious question, his answer began with the emphatic epithet, "Thou fool!" That is to say, it is foolish to bring that physical question within the category of religion.

What ultimately is the human body is distinctly a problem of natural science and not of religion. In the days when physical atoms alone seemed to comprise the body, it was natural that Christian apologetics should have assumed the re-gathering of those atoms in constituting the resurrection body, although this was always presented with distinct reservations. Today, science is resolving the atom itself into component parts. What had seemed inert matter now thrills with energy and motion. We are thrown back on that which is

immaterial in order to find the substance that becomes the material. I venture to quote the following from the presidential address of Sir Ernest Rutherford before the British Association for the Advancement of Science at Liverpool, in September 1923—taken from *Science*, September 21, 1923:

"There is the strongest evidence that the atoms of matter are built up of these two electrical units; viz., the electron and the hydrogen nucleus or proton, as it is usually called when it forms part of the structure of any atom. It is probable that these two are the fundamental and indivisible units which build up our universe, but we may reserve in our mind the possibility that further inquiry may some day show that these units are complex, and divisible into even more fundamental entities" (p. 213).

"It may be of interest to try to visualize the conception of the atom we have so far reached by taking for illustration the heaviest atom, uranium. At the center of the atom is a minute nucleus surrounded by a swirling group of 92 electrons, all in motion in definite orbits, and occupying but by no means filling a volume very large compared with that of the nucleus. Some of the electrons describe nearly circular orbits round the nucleus; others, orbits of a more elliptical shape whose axes rotate rapidly round the nucleus. The motion of the electrons in the different groups is not necessarily confined to a definite region of the atom, but the electrons of one group may penetrate deeply into the region mainly occupied by another group, thus giving a type of inter-connection or coupling between the various groups. The maximum speed of any electron depends on the closeness of the approach to the nucleus, but the outermost electron will have a minimum speed of more than 1,000 kilometers per second, while the innermost K electrons have an average speed of more than 150,000 kilometers per second, or half the speed of light. When we visualize the extraordinary complexity of the electronic system we may be surprised that it has been possible to find any order in the apparent medley of motions" (pp. 215-216).

The same theories are being presented elsewhere in the scientific and even the popular journals. Says Professor T. C. Chamberlin, the distinguished geologist, in his address, *Five Years of American Geology*, given at the American Association for the Advancement of Science at Cincinnati in 1924:

"Most of our inherited concepts of earth substance took shape from the inherited notion that the ultimate integer of matter was an infinitely hard, incompressible, indivisible atom. . . . We are now presented with a picture of opposite import. The atom is now held to be a revolutionary mechanism of a singularly open kind, compressible to an extent whose limit is unknown and at present indeterminable, and withal elastic to a marvellous degree."

After expanding this thought at some length he observes: "Apparently geologists must now face the possibility, if not the probability, that the atoms within the earth may undergo transformations much more widely than present evidences demonstrate, and that this may include constructive transformations as well as destructive ones."

It is not difficult to see the bearing of this new physical theory upon the doctrine of the resurrection of the body. Electrical energy which has produced a material atom must survive though the atom become disintegrated. But I make these quotations now, simply to indicate what is the rightful function of physical science in interpreting the creed, and what is the rightful function of the Church. If, today, we understand something different in the phrase "the resurrection of the body," from what our fathers understood, it is not because the doctrine of the Church has changed, but because scientific thought about the body has changed. The Church teaches now, as she has always taught, that the "body" shall rise again. But what is that "body" the Church does not know, cannot know, and does not pretend to know. If science, by determining the ultimate constituents of the material body, can find out, well and good. But even then the Church will indorse no theory of physical science, though it bears upon the revelation that it is her function to propound. Let science change its interpretation of what ultimately is the body as often as the unfolding of new knowledge demands, but the Church is not changing her teaching. Through nineteen centuries she has consistently said only: "I believe in . . . the resurrection of the body." To dissect the body that is to function in the realm of spirit, clothing the immortal spirit of man adequately for his life in eternity, she distinctly declines to do. Science may or may not help by analyzing the material body. The Church, as such, is not interested. This was the ground on which the Bishop of Oxford, wisely, in my judgment, declined to submit to an ecclesiastical court the question of the sufficiency of an interpretation by the Rev. H. D. A. Major of the resurrection of the body. It is competent for the Church to say that a given

interpretation of the phrase robs it of all meaning and becomes heresy; but that one or another interpretation of the term *body* is correct or incorrect, it is not for the Church to say.

I HAVE treated of this illustration at some length in order to explain that it is not *per se* heresy to speculate upon such a subject as what is the resurrection body. The Church, so far from seeking to repress serious thought, actually encourages it. That unhappily the Roman Communion, by her passion for precise determination of mooted questions, embarrasses this encouragement of research may possibly be true; but the Anglican Churches decline to go with her in this partial suppression of thought. Nothing can be construed as heresy within the Anglican Churches except the definite, formal repudiation of a postulate that the Church accepts as a divine revelation, or the insistence upon a counter-proposition that is necessarily destructive of that revelation.

Again, heresy has two degrees. It may be formal and explicit, in which case it can have no lawful standing within the Church. It may also be material, but not formal; an error presented in good faith by one who does not desire to contradict the teaching of the Church though inadvertently he may do so.

HERESY is, within the Church, the equivalent of treason within the State. Both are psychological before they become overt acts, and both may exist for long periods without involving overt acts. As the nation negatively tolerates a certain amount of constructive treason within its limits, on the principle that more harm would accrue from attempting to root it out than from ignoring it, so does the Church with heresy. None of us wishes to become a heresy hunter. The only condition in which the Church is likely to deal formally with heretical utterances is that in which an accredited teacher in the Church so constantly, so formally, so destructively, assails the doctrine of the Church, that he is seen to be tearing down the Christian structure more rapidly than, in other ways, he may conceivably be building it up.

Yet the fact remains that for a priest of the Church, having deliberately entered upon the teaching ministry and taken upon himself the ordination vows, deliberately to assail the doctrine he has been commissioned to teach, is a dishonorable act. We may not mince words in saying this. His honor is directly involved.

Two things follow. A priest who, having entered upon his priesthood in good faith, afterward finds that he cannot honestly defend and promote that faith which the Church puts into his mouth to preach, is entitled to take a long time quietly to engage in study in the effort to vindicate the Church's position, and during that period must refrain from preaching on the specific subjects which seem to him in doubt. The Church itself will continue to preach the doctrine through the Creeds and the Book of Common Prayer. But if the time arrives when he has definitely and positively repudiated some part of what the Church declares to be The Faith, his honor must compel him to withdraw formally from his teaching office, surrendering the commission the Church has given him. He is bound to be more severe with himself than the Church is bound to be with him. The Church may indulgently ignore his position. He cannot. He is bound to act rather than to defy the Church to act. For it is his honor that is at stake. The Church may be more lenient with him than he, being an honest man, is at liberty to be with himself.

The second thing is that it behooves the Church to be exceedingly cautious not to admit into her ministry men who, by a definite repudiation of some postulate of her faith, are placed, at the outset, under such a handicap that they can neither hope for a happy ministry nor for a successful cure of souls. That our depositions from the ministry run anywhere from one dozen to two dozen a year, affords food for careful thought. To ordain a priest who must afterward be deposed is to enact a tragedy, in which one victim is certain and many victims may be involved. And here we have a right to inquire whether every bishop is, in fact, using due diligence to prevent this tragedy. Our theological seminaries, with one exception, are purely private corporations, not within the official control of the Church. If any one of them indicates, by its own words or by the common attitude of its graduates, that it refuses or neglects to prepare its students adequately to defend and expound every article of the Christian faith, it must necessarily

become the duty of every bishop to refuse to permit any student of his to be placed where he will be so deficiently prepared for the teaching office of the ministry. This is not a matter of partisanship. It is a question of justice to the incipient priest, to the people whom he may be bound to instruct, and to the Church. That priest who has been turned out of one of our seminaries inadequately prepared to defend each and every article of the Faith, has a just cause for grave indignation against his *alma mater*. And for the same reason, a bishop is bound to exercise the gravest care to determine, before the ordination of any man, whether he is sufficiently prepared, in his intellect as in his soul, to propound and expound adequately to his people all the truths of the Church's faith.

One does not wish to be over-critical. But one feels justified in saying that it seems as though we must have bishops, not a few, who have not adequately assured themselves of these facts relating to their ordinands, else we could not have the half-baked, pseudo-heresies from our younger clergy that are so often reported, and that mean, not bad intentions, much less the desire to be heretics, but simply the inadequacy of a preparation, coupled with a complete misunderstanding of some fact of the faith which the bishop himself, by his fatherly inquiry and counsel, might have cleared up for his young candidate in advance. The determination of the bishops can wipe out the greater part of the unintentional yet sometimes vital heresy among the clergy, within the coming generation, and to the bishops we must make our plea that they will do so.

FINALLY, let it be perfectly understood that the Church has no quarrel with scholarship and is not afraid of any scholarly investigation of her faith. Natural science is removing some of the difficulties relating to the resurrection. We confidently expect Biology to establish the principle of Virgin Birth as the inevitable manner by which preëxisting God should become incarnate, simply because natural law assures to us the certainty that natural generation produces a new being, and therefore it would run counter to invariable natural law if the same process brought into human life One who had existed before His human parents. From the criticisms of scholarship—and there are such—we appeal to a better scholarship. And there is no section of the Catholic Faith that leaves us to fear what scholarship can do to it.

In my judgment there is within the Church nothing like the amount of actual, formal heresy that there is generally supposed to be. There is a good deal of what is called material heresy; a good deal more of simple misunderstanding of the Christian Faith, and therefore inadequate presentation of it. But we are not in nearly as much danger from formal heresy as we are from that little learning which is a dangerous thing; and our cranks and eccentrics who like to do the bizarre and to attract attention rather to themselves than to the Church, are a greater nuisance to the Church than her heretics. Many a man glories in the thought that he is a heretic, in these days when defiance of law is deemed smart, when in real fact he is only a plain chump.

Only very rarely indeed, and only in very extreme cases, are we likely to find the resort to ecclesiastical trials necessary to establish or to protect the Faith. Rather, we count on the following for its protection:

(1) An ever-increasing vigilance on the part of our bishops in seeing that embryo heretics are not added to our ministry; coupled with the elimination of theological professors who do not, cannot, or will not prepare their students adequately to defend each and every article of the Faith; with the elimination if necessary of entire theological seminaries should any of them permanently defy the Church.

(2) The scholarly defense of every postulate of the Faith. Reason cannot establish the certainty of truths which rest on revelation; but it can sufficiently be demonstrated that reason and scholarship have overthrown nothing whatever in the Christian revelation, but rather that they lead logically up to that revelation.

(3) The inculcation of a high standard of personal honor in all the clergy which will convince the individual that it is dishonorable to recite and pretend to accept the Creeds of the Church, while actually neither believing nor teaching them.

(4) As a last resort, and in very extreme cases, not to be called into action until every other expedient has been tried and failed, and only when grave harm is being done to the Church and to souls, the expulsion of recalcitrant, formal here-

tics from the ministry—not from the communion of the Church—by judicial decree.

Where are the heretics of yesteryear? They flourished, they found their pictures in the daily papers, they were abundantly reported, they stuck pins into their bishops and tortured sensitive episcopal souls. And now? Call the roll and see where they are today.

As for the Church of the Living God, she stands where she has stood from the beginning. In matters not of divine revelation her children have learned much and will learn much more. But the Faith of the Church stands as it was defined by the councils and the consciousness of the ages. The sixteen hundredth anniversary of Nicea finds the Nicene faith unchanged.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

In loving memory of M.C.S. (for children)	\$ 5.00
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ROGATION DAY PRAYERS FOR THE EASTERN ORTHODOX CHURCHES

(ADAPTED FROM VARIOUS SOURCES)

THE Presiding Bishop recommends that the approaching Rogation Days, May 18th, 19th, and 20th, be used as days of prayer for our brethren of the Eastern Orthodox Churches. This is in harmony with a similar recommendation made by the Archbishop of Canterbury to the Church of England. The following prayers are suggested by the Presiding Bishop as suitable for use on these days:

ALMIGHTY and everlasting God, do wonders as of old by thine outstretched arm for the protection of all thy faithful Orthodox; that their enemies may be restrained by thy almighty power, and thou mayest keep them undisturbed in the exercise of Orthodox faith and Christian life; through Jesus Christ our Lord. *Amen.* (Leonine)

O GOD, save thy people, and bless thine heritage: visit thy world with mercy and bounties; strengthen and uphold all Orthodox Christians, and send down upon the Orthodox Churches of the East thy rich mercies.

We beseech thee, O all-merciful Lord, give ear unto us sinners, who make our supplications unto thee, and have mercy upon us.

R. Lord, have mercy.

We pray for the Orthodox Patriarchs, the Holy Synods, and all Bishops, and for all our brethren in Christ.

R. Lord, have mercy.

For every Christian soul that is afflicted and weary in well-doing, in need of God's mercies and succor.

R. Lord, have mercy.

For the peace and quietness of the whole world; for the welfare of God's holy Churches; for the salvation and assistance of our fathers and brethren who, with diligence and in the fear of God, do labor and serve.

R. Lord, have mercy.

For those who are absent and in exile abroad; for the healing of those who lie in sickness; for the deliverance of captives; and for the repose, refreshment, and blessed memory of all Orthodox believers, departed this life before us.

R. Lord, have mercy.

Furthermore we pray that he will preserve the Eastern Orthodox lands from pestilence, famine, earthquake, flood, fire, the sword, the invasion of enemies, and from civil war; and that our God, who loveth mankind, will turn away from our brethren all the wrath stirred up against them, and have mercy upon them.

R. Lord, have mercy.

Hear us, O God our Saviour, the hope of all the ends of the earth, and of those who are far off upon the sea;

For thou art a merciful God and lovest mankind, and unto

thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. *Amen.*

(Orthodox Great Vespers)

ALMIGHTY and merciful Lord, look down from thy throne upon the Russian Orthodox Church now deprived of her chief pastor; strengthen, we beseech thee, the shepherds of thy flock by the grace of thine all-protecting Holy Spirit, and save them for the good of the Church and land.

Enlighten with the knowledge of thy truth the sons of the Russian people who have gone astray, calm their proud and sinful hearts, and turn them to truth, peace, and love.

Merciful Lord, forsake not thy Church, accept their prayers, forgive their sins and have mercy upon them, that, delivered from evil and affliction, they may again rejoice in thee, and may glory in the greatness of thy Name, Father, and Son, and Holy Spirit. *Amen.* (By a Russian priest)

REMEMBER, O Lord, thy servant, the Holy Patriarch Tikhon, and all Orthodox believers who have died for the faith, according to the favor which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, they may go from strength to strength, in the life of perfect service in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever, one God, world without end. *Amen.*

(American Prayer Book, amended)

O LORD Jesus Christ, we beseech thee, by the innocence and obedience of thy holy childhood, and by thy reverence and love for little children, do thou guard the children of Eastern Orthodox lands; preserve their innocence, strengthen them when ready to slip, recover the erring, and remove all that may hinder them from being brought up in thy faith and love; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

(S. Gladstone)

O GOD, merciful and compassionate, who art ever ready to hear the prayers of those who put their trust in thee; graciously hearken to us who call upon thee for mercy upon all our brethren of the Orthodox Eastern Churches, and grant them thy help in this their need; through Jesus Christ our Lord. *Amen.* (American Prayer Book)

IT IS NOT ALL OF LIFE TO LIVE

ISN'T it wonderful!" were the scarce audible dying words of a saintly and greatly beloved priest of this Church who recently passed into the larger life. They lift the veil so that we may glimpse the crowning experience of his life—the ineffable comfort when dying of receiving the Holy Sacrament of the Body and Blood of his Risen Lord and Saviour.

This comfort should be the hope and expectation of every Christian, not only for the death-bed, but also for any prolonged illness. It was the Great Physician Himself who said, "I was sick and ye visited Me." It is His Church which provides the Offices for the Visitation of the Sick, for the Communion of the Sick, and the Commemorative Prayers for the Dying.

Yet this age of attenuated faith and crass materialism has largely banished the Church's ministrations from the sick chamber. Ofttimes the sick themselves are untaught as to the strengthening of soul and perchance of body that comes through these ministrations of Mother Church. Ofttimes the family of the sufferer, in their solicitude for the bodily need, forget altogether that of the soul and how it may be best supplied. Ofttimes again the attending physician, intent upon his duty to prolong life to the uttermost, places the seemingly insuperable barrier of "the doctor's orders" between the helpless patient and "the Strength of his life" in the Blessed Sacrament of his Church.

When the Age of Faith dominates society, these consolations of the sick and dying will be generally held dearer than life, by the physician and family as well as by the sufferer. Until then, it behooves each individual who may value them, while still in health to enjoin upon those of his own household that in time of his serious illness or approaching death, no solicitous friend or cautious physician be permitted to debar him from the most transcendent consolation of his religious life—the Holy Communion:

"The Body of our Lord Jesus Christ, which was given for thee, Preserve thy body and soul unto everlasting life."

—Virginia Churchman.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

CAPTAIN F. K. WARD has published another book of botanical travels, handsomely illustrated, telling of his wanderings in China and Burma: *From China to Hkamti Ling*, it is called. But his incidental comments are sometimes far from wise. Here, e.g., is one:

"Never, never, engage a mission-trained servant. They are not all rascals, of course; some of them are excellent fellows. Nevertheless, don't. An odd idea has gained some credence, that a missionary is necessarily a very good, unselfish, unworldly Christian; I know some of them are. I also know some of them are not. Let us be reasonable. Teaching doctrines is a job, like teaching mathematics, or expounding the law, or healing the sick. But it has to be done according to formula. People never make discoveries in theology, and all the light and learning in the world will not budge them from the ritual as laid down in the sacred books. There are no independent missionaries. They are just ordinary folk, doing an ordinary job, for an ordinary wage; no better, and no worse, than the average of their fellow beings. They have, on the whole, a pleasant, placid time. But their assumption of esoteric knowledge and the power to intercede more effectively than a layman on the traveller's behalf with God is credible lunacy. As I was departing from a certain city, a missionary asked me to come into the house for a minute. Then he prayed for me; he prayed for my men: nay, worse, he prayed for my mules, though heaven knows they were past praying for. There was no escape. I realized that he meant well, and after all it did no real harm. I am not a fanatic, and I was grateful for his kind intention. If an imam mumbled the muezzin in my ear, I would listen politely, even anxiously.

"It is an impertinence for any man to set himself up to preach the truth, until he can teach the truth. The number of men who have been able to do this is not large. It begins with Moses and ends with Jesus of Nazareth. These few men proved the truth of their teaching by the simplest of all proof—ocular demonstration. They taught the Truth, viz., God, or spiritual causation, proving over and over again the non-reality of matter. Ordinary people cannot teach religion, for the reason that spiritual perception comes from within, not from without. What the missionary teaches is ritual; let us hope that spiritual perception sometimes follows as a result."

This ingenious exposition of malevolent ignorance, I grieve to say, comes in a book which testifies over and over again the kindness received from missionaries. "The missionary would scarcely claim credit for that," Capt. Ward says: "but common decency requires that those who profit by his kindness should show some appreciation." I gather from his statement of what Moses and our Lord proved "by ocular demonstration," that Capt. Ward is a disciple of the late Mrs. Eddy. His English reminds me of hers, though he is a graduate of Christ's College, Cambridge; and one should tell him that *imam* is the word he vaguely remembered as "*iman*," and that "mumbling the muezzin" is as if we should say "chattering the curate."

I wonder, however, how many people, reading this in its context, will be injuriously affected. That the writer knows nothing at all about the first principle of missionary work jumps at the eyes; that he has no positive belief, and no appreciation of the enormous social value of Christian missions in heathen lands is equally apparent. And malicious insinuations and ridicule are cowardly weapons, surely. Suppose we hear another witness, Harry Franck, unhappily (so he tells us) an atheist, whose latest book deals with North China. He finds it necessary to speak over and over with reluctant admiration and wonder of the missionaries he encountered there, and admits that he can not understand why they devote themselves so unselfishly to work.

Missionaries are too busy with great things to bother with petty assaults, and contumely. If they ever know of them, they smile and say, "My Master suffered far worse things." But some of us feel constrained to answer a fool according to his folly.

SUCH WRITERS are not uncommon, alas! Another similar book, by Mrs. Anne Dundas, *Under African Glaciers*, displays

ignorance coupled with cocksureness in a rather irritating combination. Mrs. Dundas is the wife of a British official in the Tanganyika territory, or somewhere thereabouts, and she records her first year's impressions with enthusiasm and pseudo-infallibility. The book is delightfully fresh and enjoyable, be it said: but one can judge of its accuracy in estimate when he reads that the tribal dances of adolescents are really very beautiful in their frank honoring of Nature, and that only evil minds could see any harm in them! Perhaps a reading of *Batonala*, by an educated negro, with its description of those same dances might change her mind! It is about missionaries, however, that she waxes most instructive. Foreign missionaries are all sent over to make money for their home bodies; and if they fail in that, they are recalled and others sent out in their places! I spare you her further comments, equally fatuous; but it is worth recording that she declares Christianity must change its attitude on marriage if it is going to succeed.

Over against rubbish like that, let me say a word of two books so exquisitely beautiful in style and content that they deserve a high place in literature; veritable prose poems, suffused with the very spirit of our Divine Redeemer. One is *Black Sheep*, the other *African Clearings*, and both are by Jean Kenyon Mackenzie, an American Presbyterian Missionary in the Kamerun. They are far better missionary sermons than any one of us ever preached, I am sure: and their literary distinction is unmistakable. Read them, if only to take the bad taste of Capt. Ward and Mrs. Dundas out of your mouths.

SPEAKING OF RELIGION, have you read, in a recent *Illustrated London News*, a delightful article on Dogma, by G. K. Chesterton! It is quite in his old form. I wish Edmund Candler could have read it before he wrote *Youth and the East*; for it might have saved him from one ludicrous blunder which spoils a chapter of that otherwise fascinating record.

"But for the bugbear of Sundays, I think I should have been a parson. Dogma was the stumbling block. I could not move confidently among these mysteries, or see myself the appointed interpreter between my Maker and my fellow-mortals," he writes.

Chesterton suggests that such people have put up "Beware the dogma" over their intellectual gardens. Poor Mr. Candler doesn't say to which dogma he objects; it is the dogma in general. But he does not hesitate to assert or imply various dogmas, literary, religious, patriotic. If he would only give us some idea whether it is the dogma of man's existence, or of the eternity of matter, or of the unreality of matter (like Mrs. Eddy and Capt. Ward) we might take him more seriously. But when a man stumbles at the idea of first principles, necessary to going further, it is to laugh; I remember counting twelve full-fledged dogmas in the "statement of principles" adopted by a certain religious group which began by "repudiating all dogma."

I printed here recently some verses, beginning:

"He giveth more grace when the burdens grow greater."

I have just learned that they are by Annie Johnson Flint, A "shut-in," who put, at the head these quotations:

"He giveth more grace" (St. James 4:6), "increaseth strength" (Isa, 40:29), "Mercy unto you and peace, and love be multiplied" (St. Jude 2).

OUR LORD seizes every opportunity. He gives us the example of sympathetic help; not preaching down to others from a pedestal as "*You sinners*," but placing ourselves by their side that we may say, "*We sinners*," and help them to rise.

—A. H. Mackonochie.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS

True Joys

May 10: *The Fourth Sunday after Easter*

THE JOY OF GOD'S PRESENCE

READ Psalm 16.

THINK of it! God is love; you can lift up your hearts today and say, God loves me. Think of it; you are the object of God's care, and He will never leave you nor forsake you, and neither death nor hell can ever touch you, for you are His and He is yours for ever. Is that the kind of news to make one gloomy? Is that the kind of news to make one miserable? I tell you that if you only realized it, you would rise up in your place and shout for joy. God help us to realize it better, to feel the wonder and glory of it more."—*Morrison*. That temper is characteristic of those who have caught the spirit of the religion of the Bible. Back of that radiant certainty, that joyous courage toward life, lies the great assurance which the Bible gives, that God is a person whose character and relationship toward us are best expressed in the word "Father."

May 11

JOY IN SPREADING THE KINGDOM

READ Isaiah 35:1-10.

IF GOD is Father, there can be no room for that doubting, despondent spirit which robs us of our happiness. That spirit is abroad today, for, to many, the world seems amiss, with little promise that it will ever be set right. This common despondency reveals the weakness of our convictions about God. We have lost our sense of proportion, we grow discouraged because we do not see that, through all of life, and in spite of all that seems evidence to the contrary, "One increasing purpose runs," and that this is the purpose of a loving God who will not allow us to be overwhelmed. It was this conviction about God's nature which enabled the prophet, in times more troubled even than our own, to look beyond the present and to see the Kingdom of happiness, and security, and peace. Our happiness in spreading the Kingdom springs from the fact that we are publishing the only truth which can bring confidence and security to the world.

May 12

JOY IN GOD'S BLESSING

READ Isaiah 61:1-11.

WHAT a really joyful, eager, enthusiastic attitude toward life ours would be if we believed that God desired to bless us! Half of us do not believe it seriously. We cannot look beyond the trouble to the reward that its discipline brings, or beyond the sorrow to the comfort which God will surely give. Every dark moment seems unending because we do not turn our eyes to the dawn; every hard occasion is tragic because we do not set it against the goodness and mercy of God. Christianity does not breed a careless optimism, or encourage the habit of shutting one's eyes to the realities of life; but it does assert that life is fundamentally good, since God's nature is love, and His will is to bless. That which turns our gladness from a silly pose, or from mere inconsequence, or indifference to the world's pain, is the conviction upon which gladness rests. Christian joy is a virtue inseparable from the Christian conviction of God.

May 13

THE JOY IN ANOTHER'S PREFERMENT

READ St. John 3:25-30.

I SEEK not mine own honor." Self-seeking is always robbing us of our joy. Think how many times we let the envy of someone more fortunate than ourselves destroy our peace, or how we lose our happiness in the endeavor to be first. There is

about us a desire for recognition. We want to rule and control; we are reluctant to serve; we are not content to do our work and let it bring its own reward. Half of our happiness is wasted in this restless striving for preferment. How different it was with Jesus! "I am among you as one that serveth." Here is St. John the Baptist with all his genius, his power, and influence, standing aside to make way for Jesus. He has caught the curious secret about joy; joy grasped at seldom comes; but, when resigned that others may have it, it comes flooding into the life of the giver.

May 14

THE JOY IN CHRIST'S PROTECTION

READ St. John 17:9-13.

THERE are moments when all of us feel a sense of dismay, as we review our past or face the uncertainties of the future. What have we done with life, to what account have we turned our talents that we should expect recognition of God? Or, is there to be any recognition at all? The future is unknown. We pass where all is uncharted, and whence no explorer has returned to tell us what he has found. In such a mood our resource is Jesus Christ. He has promised to help us in this world, and beyond it. Behind His promise lies His character. That is the guarantee that "He is able to save to the uttermost." For the Christian who accepts Christ as his Lord there may be perplexity, but there cannot be doubt, there may be suffering, but not fear. At his heart he has the joy of an unconquerable certainty, because he has taken Christ at His word, and knows that Christ will not fail him.

May 15

THE JOY FROM THE GIFT OF THE HOLY SPIRIT

READ Acts 2:41-47.

THE fruit of the Spirit is joy, says St. Paul. Yet we sometimes look upon light-heartedness as a thing to suspect in religion, and half fancy that there is virtue in melancholy, or a special sanctity in mere gravity. The fact is that one cannot be low-spirited if he has the spirit of God, for the Spirit is life and energy and power and enthusiasm. The Spirit is living, dynamic, adventurous. It is a contradiction in terms to be alive, on fire, and creative, and to be down in the dumps. We properly call people spiritless when they lose their joy and zest for life. If we have lost our joy and zest it is probably because we have never opened our lives to the quickening Spirit of God. We have been muddling on alone. Life is a hard business to face with unsupported and unrefreshed powers, and it is no wonder that, without God's Spirit, we lose the power of joyousness.

May 16

THE JOY OF THE DAY OF JUDGMENT

READ St. Jude 20-25.

WE KNOW little about the future life, but this we do know, that it is real life. That is, it must offer the opportunities for action and accomplishment, for service and fellowship, which constitute the joy of living. What most mars our happiness here is our failure to live with all our powers. We strive without adequate accomplishment. There is the baffling sense always of falling short of our purpose, with its consequent discouragement. Then there is the failure of our fellowship. We mar, through the weakness of our love, our relations with those about us. But the life which God offers is eternal; it is life lived at the full, with every capacity engaged and satisfied, and therefore a life of "exceeding joy."

RELIGION is neither a theology nor a theosophy; it is more than that, it is a discipline, a law, a yoke, an indissoluble engagement.—*Joubert*.

THE CONSECRATION OF DEAN ROGERS AS BISHOP COADJUTOR OF OHIO

THE Very Rev. Warren Lincoln Rogers, was consecrated Bishop Coadjutor of Ohio, in St. Paul's Cathedral, Detroit, Mich., on Thursday, April 30, 1925.

The beautiful Gothic Cathedral offered an ideal setting for the imposing and impressive ceremony of consecration. The procession formed in the Cathedral House, and proceeded under a canopy, because of threatening weather, to the west door of the Cathedral. The long procession was divided into four great groups or divisions, each preceded by cross and flags. The first division consisted of the Cathedral choristers, servers, and candidates for holy orders in the Diocese of Michigan. The second group was made up of representatives from the Michigan National Guard, the Masonic fraternities, the Guild of organists, the Detroit Council of Churches, clergymen of the Eastern Orthodox Churches, and visiting clergy from other dioceses. In the third group were representatives, both lay and clerical, of the two dioceses, Michigan and Ohio. The final group consisted of the Bishops and their attendant presbyters.

The Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, was celebrant, Bishop Page read the Epistle, and Bishop Boyd Vincent read the Gospel. Bishop William F. Faber, of Montana, was the preacher. In his charge to the Bishop-elect he said:

"Whether they realize it or not, those over whom we are set in the Lord look to us for the shining demonstration of unflinching love. 'Art thou Brother Francis of Assisi?' said a peasant once to the saint. 'Yes.' 'Try then to be as good as all think thee to be, because many have great faith in thee, and therefore I admonish thee to be nothing less than people hope of thee.'"

The presenters were Bishop Reese, Coadjutor of Southern Ohio, and Bishop Stearly. The certificate of election was read by the Ven. G. F. Patterson, Secretary of the special Convention of the Diocese of Ohio, at which Dean Rogers was elected. The Rev. W. L. Torrance, a member of the Standing Committee of Michigan, read the canonical testimonial. The Rev. Emil Montanus read the certificates of ordination. Bishop Rogers was ordained deacon on June 15, 1911, and was elevated to the priesthood on December 20th of the same year by the Rt. Rev. C. D. Williams, D.D. The consents of the Standing Committees were read by the Rev. Chas. C. Bubb, of the Standing Committee of Ohio. Bishop Harris read the consents of the bishops. The promise of conformity was administered by Bishop Leonard, the Bishop-elect responding in a firm voice. The litany was said by Bishop McCormick. Those joining with the Bishop presiding in the laying on of hands were the Rt. Rev. Drs. Page, Vincent, Reese, of Southern Ohio, Stearly, Williams, of Huron, Harris, and McCormick.

Bishop Rogers was the recipient of many gifts. His episcopal robes were given by various organizations of the parish, the episcopal ring by the wardens and vestry, the pectoral cross by the Altar Society. A purse of \$1,000 came from many friends. The clergy of Michigan gave him a desk and chair.

Bishop Rogers will administer confirmation to the class which he has been preparing, shortly before he leaves to take up his duties in Ohio, which will be on May 17th.

THE CONSECRATION OF BISHOP GRAY OF NORTHERN INDIANA

THE Rev. Campbell Gray was made a Bishop of the Church of God in Trinity Church, Fort Wayne, Ind., on the Feast of St. Philip and St. James, May 1st, according to the full Catholic ceremonial of the American Church, and became thereupon the second Bishop of the Diocese of Northern Indiana.

The consecrating bishops were the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, presiding, with the Rt. Rev. Drs. Edward Fawcett, Bishop of Quincy, and William Walter Webb, Bishop of Milwaukee, co-consecrators. Bishop Gray was presented to them by the Rt. Rev. Drs. C. P. Anderson, Bishop of Chicago, and J. N. McCormick, Bishop of Western Michigan.

The Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee and President of the National Council, preached the sermon, his subject being the Faith of the Church and the Witness of the

Church through History. Bishop Gailor's presence at this consecration was particularly fitting, as, at Bishop Gailor's consecration in 1893, the Rt. Rev. William Crane Gray, D.D., Bishop of Southern Florida, and father of the present Bishop of Northern Indiana, was one of the attending bishops, who aided in conveying to Bishop Gailor the grace of the episcopate, which Bishop Gailor was to assist in transmitting to his son.

The full ceremonial of the Church was employed. The consecrating Bishops were vested in copes and mitres, and the bishop-elect was vested in cope and biretta. At the proper point of the ceremony he was solemnly anointed for the exercise of his office. He was vested in the traditional vestments of the episcopate in the sanctuary before consecration. At the conclusion of the Eucharist, a solemn *Te Deum* was sung, with incense, after which Bishop Gray assumed the mitre, and the crozier of his Diocese, and gave the

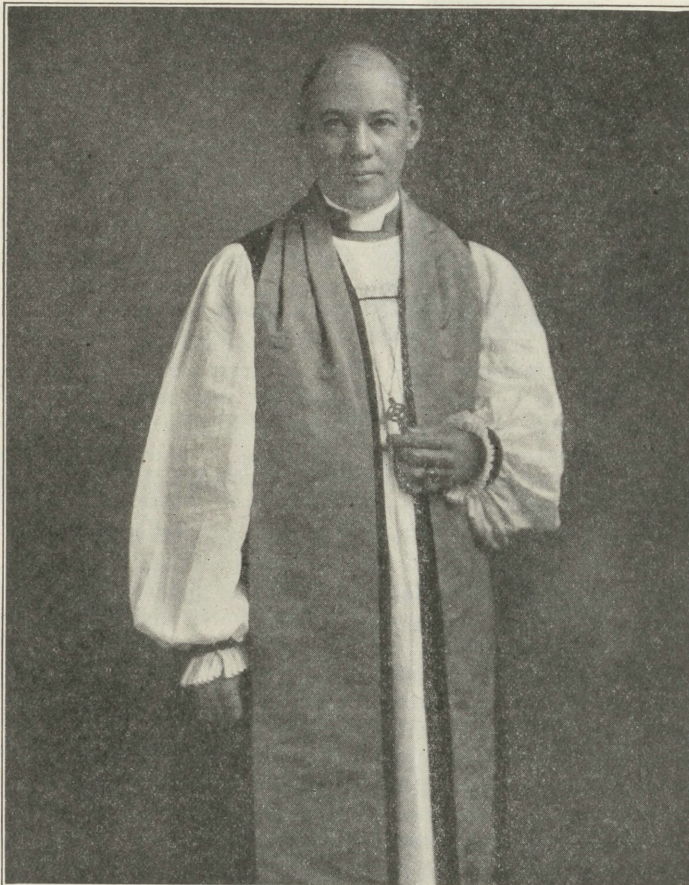
congregation his first episcopal blessing.

Bishop Gray wore, at the consecration, the cope and mitre and bore the pastoral staff that were presented to him by the widow of the late Rt. Rev. John Hazen White, D.D.; and his pectoral cross was that worn by his father during his long and arduous missionary episcopate in the District of Southern Florida. Thus he was provided with objective symbols of the two Bishops to whom he is to be the most near.

Bishop Gray is to spend the summer at Lake Wawasee, where Bishop White had a summer residence, and where he had established a chapel. Bishop Gray has not yet determined where he will establish his episcopal residence.

IT WAS PLAIN to the Nicene fathers that the debate concerned the essential nature of the Christian religion. They saw in the doctrines of Arius a new invasion of old paganism. If Christ, as he said, was an inferior god, then Christianity recognized two gods, and if two, why not twenty? Where was the line between Christianity and polytheism? And if polytheism were readmitted into theology, what power could keep it out of morals?

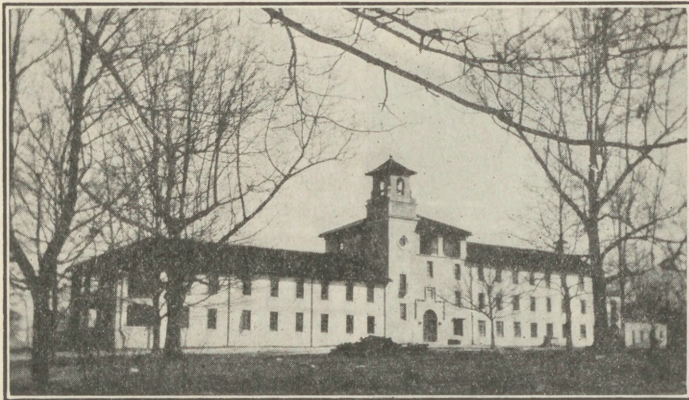
The fathers proceeded deliberately to insert into the creed a word which the Arians could not accept. This they found in the expression *homoousion*, which we translate by the phrase, "of one substance."—Dean Hodges.



THE RT. REV. WARREN L. ROGERS,
Bishop Coadjutor of Ohio

The New DuBose School

THE human mind is a curious thing in its registry of impressions, its perceptions and apperceptions, the linking up of certain emotions with certain thought-pictures. There is a vivid thought picture which never flashes across my mental retina without a painful, unnameable feeling of regret that will not be banished, because that picture spells for me that hopeless thing, failure. It creates the same painful sensation that the sight of a wrecked life, or a hopeless invalid arouses—that same poignant regret. This picture is that of a pile of stones representing a half-built church, on the top of one of the highest and most beautiful ridges of the Ozark ranges. We had come upon it on a vacation tramp



THE NEW DuBOSE SCHOOL, MONTEAGLE, TENN.

through the mountains. On closer inspection, one saw that the walls of this church had once been laid and that its proportions and style were to be that of a Gothic chapel. Now a green moss clings on the piled stones, and the place reeks of forgetfulness and decay. There is over it the impalpable air of a lost cause or a forgotten grave.

This wreck of a church aroused in us a natural curiosity as to how it was started, and what became of the man who planned it and began it. We inquired of the people in the nearest farm-house, and found that it had been started by a young, energetic "furrin preacher," probably just out of the seminary, with lofty dreams of what he would do for the people. He came up to the Ozarks with "city ways" and city dreams, perhaps, and tried immediately to build a Gothic chapel for the simple mountain folk, to give them religion as he had found it in a city. He had no conception of their problems, had never known what it was actually to use his hands in real labor. He hired men to do the simplest kind of work. He failed either to win the confidence of those mountain people, or to build the church, and the memorial to his failure is that dismal pile of stones.

Somehow or other, that pile of stones typifies the failure of our Church to win the rural districts, a failure of which she has become aware. She has come to feel the consciousness of that "pile of stones" by the wayside in the Kingdom, and is seeking ways to use up those stones for the up-building of a live, vigorous Church that shall be a part and parcel, nay, very blood and muscle of the life of the country.

Now in order to build, we must have trained workmen, capable of hard labor. To provide such workmen was the ideal upon which the DuBose Memorial Church Training School was founded. It was to take men who had learned to labor in that great school of the world, Experience, and who had been trained by that hard task-master, Work, and teach and mold them in the ways and teachings of the Church, then to send them back to their people to tell the simple story and teachings of Christ. The old DuBose gathered men who were willing to sacrifice and to do anything and everything. They came to a deserted ramshackle old building, they cleaned and repaired it, and made it habitable. They built fences and cleared land, cooked meals and washed dishes, and then studied whenever a chance permitted.

On the night of January 9, 1924, a fire swept away buildings, equipment, and everything. Immediately plans for a new

DuBose were started, and, within a year, a splendid new fire-proof structure was built, and equipped sufficiently to carry on the work of the school.

On March 20th, the new DuBose was opened for the beginning of the 1925 session of the school with an enrollment of thirty men, representing twenty dioceses and one missionary district. After a service in the lovely little chapel and an address in which the dean, Dr. Logan, charged the students to live up to the ideals of simplicity and sacrifice for which DuBose has come to stand, the faculty, students, and guests marched in solemn procession through the grounds to the new building, reciting the psalms as they went. When the main door was reached, Dr. Logan offered up a prayer, dedicating the life and work of the faculty and student body to the high purpose for which the school was founded.

Then the assembled crowd moved into the large dining-room (the gift of Mrs. Thomas J. Emery) to witness there the unveiling and acceptance of the portrait of the late Dr. W. P. DuBose, the gift of his children. This ended the ceremony of the first day in the new DuBose School.

On the second day, the men were told by Dr. Logan that there were two carloads of coal to be unloaded. In a few minutes, every man appeared in overalls, and set to work. New fences had to be built just about the time that the Rev. Middleton S. Barnwell came to the school to lecture to the boys on the National Program of the Church. Mr. Barnwell became so interested in the work of the men that he borrowed a pair of overalls and drove down locust posts with the rest of the men. So the Church at Work really works; and each day the men start out from the broad portal of the building clad in overalls, actually to grapple with farm work, the problems of building, clearing, laying roads, and such matters. The mornings are given to study, and the afternoons to work.

The new building, with its long red-tiled roof, rounded arches, and black iron work, takes one back to the days of the old Spanish missions, those broad arched buildings which, in the early history of our country, meant much in the way of teaching, simple living, hard work, and the broad



DR. LOGAN AND STUDENTS OF DuBOSE SCHOOL

spirit of Christian charity to all around, be they frontier settler, hunter, or Indian. So the new DuBose stands. May it bring the same spirit to the country. Christ lived and labored among the simple, hard-working people of his day. So let us live and work that all men everywhere may feel and know the brotherhood that is in Christ Jesus.

THE DISCIPLES seem alone; but up yonder, in some hidden cleft of the hills, their Master looks down on all the weltering storm, and lifts His voice in prayer. Then when the need is sorest, and the hope least, He comes across the waves, making their surges His pavement, and using all opposition as the means of His approach; and His presence brings calmness; and immediately they are at the land.—*Alexander Maclaren.*

Church Congress Sermon

Preached at the Opening Service in St. Louis, May 6th

By the Rt. Rev. Thomas C. Darst, D.D.

Bishop of East Carolina

"Behold the Man." St. John 19:5.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." St. John 15:16.

IN A MEASURE, the Lord Jesus has been on trial for nineteen hundred years.

We have spent much time looking upon Jesus the Man, Jesus the King, Jesus the Saviour of the world. Reverently, critically, we have contemplated His life and ministry.

We have built our doctrines upon our interpretation of His life and teachings. The confession of our faith, as expressed in the historic creeds of the Church, is based on the outstanding facts of His entrance into our humanity, His life among men, His Death, Resurrection, and Ascension.

We have written volumes concerning Him. We have studied the claims He made for Himself, and the claims that others have made for Him. We have questioned the authority of certain statements concerning His miraculous birth, and hopefully wondered if the whole lovely story could be true.

We have gathered around the manger throne and considered the beauty and simplicity of His Incarnation. We have stood silent and awed before His Cross.

In the company of the holy women, we have gone to the garden of His burial, and stood with high beating hearts before the empty sepulcher.

On the mount of His Ascension, we have heard the promise, The same Jesus who has ascended will return.

We have arrived at a more or less satisfactory conclusion as to the person and power of Jesus. Some have found Him to be the sweetest, tenderest, bravest man who ever lived. Others have gotten so close to the meaning and purpose and power of His life that they have been able to say, with absolute conviction, "My Lord and my God"; "Thou art the Christ, the Son of the living God."

Many of us have not been able to see Him clearly for two reasons: We have made such a microscopic examination of some obscure portion of His life that we have not been capable of seeing the beauty and glory and richness of the whole life, or our observation has been from such a distant view-point, that we have gotten only a blurred picture of the clear cut radiance of His personality.

THIS MORNING, I would that we all draw very close to Him; take a journey back through the centuries and kneel before His Cross, not primarily that we may behold Him, but that He may behold us; that He may remind us that we have perhaps placed the emphasis in the wrong place; that after all, the chief question is not, What do I think of Him? but, What does He think of me? not, Is He worthy of my allegiance and loyalty and devotion? but, Am I, in any sense, worthy to be called His servant, His faithful soldier, His fellow laborer, in the program of God?

What, then, does our blessed Lord see as He looks down upon His world today? He must see that the kingdoms of this world have not become the kingdoms of God; that the will of God is not yet "done on earth as in Heaven."

He sees evidences of bitterness, hatred, suspicion, between nation and nation, between race and race. He sees a large area of the Christian world still red with the blood of millions of His sons. He sees preparation for vaster wars upon land and sea, and in the air. He sees no place for Him in the councils of nations—the Prince of Peace forgotten, ignored, or openly repudiated, crucified afresh in the House of His friends. We wonder if He does not cry out once more, "Father forgive them: they know not what they do."

What does He see as He looks upon the modern social order—human society, at its best and at its worst? Remember that He came to redeem human society, to establish the

reign of truth and justice, to found a brotherhood, to make crooked things straight, and dark places light, and foul places clean. To us He left the task, and the things He sees constitute an indictment against us who have failed Him.

Lust, crime, trickery, unfairness, corruption in high places and in low, corporations and individuals who prostitute honor for greed, who sell the God within them for material advancement, the Commandments of God broken, the standard of an essential morality dragged down by a society for which He counted it worth while to die.

Surely, He has some sense of triumph as He looks upon His Church today. Surely, He must feel that the plan of salvation, so definitely set forth by Him, has not failed, that Calvary was not a useless sacrifice.

But what does He see? Not His glorious Body ministering to the world, feeding hungry souls everywhere, but more than two hundred bodies, each naming His name, each emphasizing some truth, or fragment of truth, oftentimes laying more emphasis upon denominational characteristics than upon the person and power and presence of Jesus. He sees intolerance, narrowness, prejudice, coldness, rigid formality. He sees men and women who claim Him as Master and Lord, who call themselves disciples of Jesus, pouring out their millions in their mad, vain search for happiness, and giving with grudging reluctance their pennies for the cause for which He died—the salvation of the world. He sees the countless ones still sitting in darkness, waiting for the light to come.

And surely this sad record is due in part to our failure; to us, to whom He ever says, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

He looks into the hearts of men today, into your heart and mine. The rest of the world may not know, our dearest and closest friends may not know, but He knows, and you know what He sees there. To our shame, be it said, He sees little room for Him, for our hearts are so cluttered up with other things. Not unclean things, perhaps, not ugly, crawling, vicious things that soil and stain, but just useless things; idleness, indifference, selfishness, personal desires, personal plans entirely apart from His plans—"All of self, and none of Thee." Let us ask ourselves, and give to our souls an honest answer to the question; Does the Lord Jesus have cause for rejoicing or for sorrow, as He looks into my heart today?

IS the nail-pierced hand of Jesus still knocking, vainly knocking, at the door of my heart? We can never know Him with our minds till we find a place for Him in our hearts.

If the pictures that I have drawn so imperfectly were all that the dear Lord was able to see as He looks upon His world today, this service would be in the nature of a tragedy, this conference a mockery; but thank God, in spite of our sins, our bitter restlessness, our worldliness, our neglect and forgetfulness, He sees something that is fine and noble and very beautiful, something that makes the Cross worth while.

He sees His soldiers, faithful, true, and bold, fighting for the right in every nation—against heavy odds, seemingly beaten back at times, but ever fighting, ever advancing the line.

He sees men of vision, great, unselfish souls, working, praying, giving themselves in His own spirit for the peace of the world.

In human society, He sees splendid souls who have not bowed the knee to the idols of their day; men and women who are holding up the old standards of decency and honor and clean living; men and women who are carrying the torch forward, undismayed, unafraid.

In His Church, He sees millions of men and women who are following Him, however imperfectly. He sees His Cross lifted high in every land. He hears men, under every sky, in every tongue, calling Him Lord and Master and Saviour and Friend.

On the avenues of wealth, down among the poor and lowly, on frozen field and burning plain, He sees His children obeying the old commission, advancing His Kingdom everywhere.

He sees the healing stream of the sacraments of His grace ever moving forward, regenerating humanity, refreshing weary souls.

He sees a great multitude drawing near with faith and finding Him in the communion and fellowship of His Table.

He is not yet able to say, "It is finished," the work that I have given them to do, "it is finished." He cannot sound that triumphant note, but He can say, "It is begun."

God grant that the Church may, with finer faith and greater zeal, carry it on, until the kingdoms of this world do become the Kingdoms of our Lord and of His Christ.

The question for the Church to ask today is not, "Art Thou He that should come, or do we look for another?" but in humble penitence, in absolute surrender, to say "Lord, what wilt Thou have me to do?"

May we lift our eyes again and behold Him, realizing more perfectly that we are His; that in spite of the things He sees in our poor, selfish little lives, He loves us and is willing to use us as channels of His power.

With open hearts, may we meet Him in the blessed Sacrament of His broken Body and poured out Blood today, that He may abide in us and we in Him; that together with Him we may go forth to win the victory—to show men in our lives "the Lamb of God that taketh away the sins of the world."

A VIEW OF THE R. E. A. CONVENTION IN MILWAUKEE

BY THE REV. HOLMES WHITMORE,

RECTOR OF ST. PAUL'S CHURCH, MILWAUKEE

THE twenty-second annual meeting of the Religious Education Association was held in Milwaukee, Wis., April 22d to the 25th. The general theme of the meeting was Religious Education and Religious Experience. Various sub-topics developed the general theme, among them being, Some of the Elements Entering into a Present-day Religious Experience, Religious Experience in Varying Age-groups, and in Social Conflict, and How Can Religious Education Contribute to a Vital Religious Experience? Consideration was given to the child's friendship with God, the experience of scientifically trained college students, the appeal of religion to the Christian radical and to the social worker. Several discussions centered about lesson materials, whether uniform or graded lessons, and the contribution of various types of schools; weekday schools, vacation schools, and experimental schools.

The evening sessions were of unusual interest. The presidential address was made by President Cowling, of Carleton College, who stressed the importance of religion for education and the contribution of education to a strong and intelligent religious faith. On the second evening, Dr. G. Glenn Atkins, of Detroit, emphasized the development of Christian character as the special kind of religious experience afforded by the Church: the place of prayer, worship, and service in the growth of character. Dr. Albert Parker Fitch, formerly president of Andover Seminary, read a brilliant paper on The Responsibility of the Home, the Church, and the College for Religious Experience. He protested against the present tendency of the home to turn over its responsibility of child training to the Church and the school, and pled for a reinvigorated home life. As to the Church and the college, he held that each needed the other; the College needed the ideals and religious training of the Church, and the Church needed the intellectual stimulus and straight-thinking of the college. The general feeling was that this paper was a real contribution to one of the vital problems of the day.

The Friday evening session was devoted to Religion and Internationalism. The first speaker was the Rev. Ernest Thomas, D.D., an associate secretary of the Methodist Church of Canada. His address was an earnest plea, touched with fine humor, for coöperation in the interests of peace. He

showed what had already been accomplished by the League of Nations and what might be expected from the World Court. He pleaded that religious education should train our youth in "world outlook," and in Christian coöperation. Dr. Merrill, of the Brick Presbyterian Church, New York City, spoke on Religious Experience and International Ideals. As was anticipated, this address proved the climax of the Conference: thoughtful, earnest, uplifting, Dr. Merrill frankly faced the present situation, the needs of Europe, and the failure of America to meet her opportunity for world leadership. He was hopeful of the future, principally because the Churches were awaking to the need of spiritual leadership, which alone could ultimately bring permanent peace.

Of the departmental and associated meetings, the most suggestive was the conference on Weekday Religious Education, to which the whole of Wednesday was devoted. The discussion included the objections which should guide in selecting and forming curricula for weekday religious education, its contribution beyond that of the public school, and its contribution as a part of the education program of the Church. Among other points, were the following: The greatest problem is the time when the sessions may be held. In Kansas, about ninety per cent of the school children are in the weekday schools. Better text-books are needed; at present they resemble the "family almanac." The teacher problem has caused some Churches to postpone action; the correlation of Sunday and weekday work; the proper balance between worship and activities; better housing and equipment; distribution of the schools, especially in the large cities where distances are great and pupils scattered; the question of inter-denominational coöperation—all these problems received careful thought.

One supervisor of weekday schools declared that the object was character building, that Christian ideals and principles should underlie the conduct taught, that results are difficult to judge, as there are no satisfactory tests except in character. Another speaker urged that the curriculum in the weekday school should supplement the public school, that religious liberty and separation of Church and State must be considered, that the objective should be the development of character, that the child should be taught to exercise judgment in making choices. A number of speakers stressed the importance of the "project method," both in the Sunday and in the weekday schools, especially along the line of concrete service.

In conclusion, it should be said that delegates from Episcopal Church schools felt that they had learned much and had greatly profited both by the addresses and discussions, and by the personal contacts. They were convinced that our Department of Religious Education is on the right road in the Christian Nurture Series, and in its plans for weekday schools, and they were proud of the splendid exhibit, shown by the Morehouse Publishing Co. The unanimous opinion was that it was a good conference, open-minded and tolerant, full of hope for the future of religious education in America.

PSALM 24

The earth and they that dwell therein,
Its mountains, vales, and leas,
Belong to God who founded it
Upon the floods and seas.

Who shall ascend God's holy hill,
Or stand in holy place?
The man whose heart is ever pure,
Whose mind is never base.

He shall receive God's righteousness,
His blessing and reward;
This generation seeks Thy face—
We are Thy people, Lord!

Lift up your heads, ye gates sublime,
O doors, your portals raise;
The King of glory shall come in
Amidst our song and praise.

Who is this King that shall come in,
So noble and so glorious?
It is the Lord omnipotent,
Our King, supreme, victorious.

CHARLES NEVERS HOLMES.

CORRESPONDENCE

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

THE RURAL PROBLEM

[CONDENSED]

To the Editor of *The Living Church*:

IN A RECENT issue you discussed the recommendations or suggestions of a committee called to consider the rural problem. Such a discussion is of great interest to me for I am engaged in solving it. It is not a theory with me but a real fact to be faced and to be solved.

I have read and listened to the words of those high in council for several years and the point that impresses me most in all such discussions is the outstanding fact that those who are discussing the problem usually know very little about it. I base that conclusion on the fallacies that they suggest as solutions.

The commonest and most painfully fallacious of the many theories is that of saying that the rural community is overchurched. This is pure bunk. When less than fifty per cent of the people of the small towns of our own state are unchurched and refuse to give a religious choice in a census enumeration, we cannot justly say that they are overchurched.

I am in intimate touch with some ten small towns and mission churches and have been for several years; and I have yet to find a place that was really overchurched. To be overchurched, I maintain, a community should have more church capacity than people to fill it. This is not the case anywhere that I know of and I have had some experience working in small towns.

The advocates of the overchurched fallacy always seem to pride themselves on their business-man's view of the subject. Why then do they not use common business sense? I am not a business man, only a back-woods parson, yet I have seen the way that business men come into these small towns. They first make a survey and determine the scope and value of the field. They then send in a *trained* man to establish the agency. If it is a new commodity that they wish to market, they do missionary work in advertising their wares. Then they *support* the work and give encouragement to the men in the field. The new field is considered as an addition to the general business. Recently I met the field agent for one of the great corporations of this country. He was putting in an agency on a cross road in what seemed to me the most desolate place that could be found. I asked him what he thought they would ever get out of such a location. He laughed and said, "Count the cars that pass in a day." It was a gas station. I pointed out that there were a number of oil stations in a near-by town. He said that did not make any great difference, for his company sold service. He said it was very bad business to advertise a product nationally and then leave any place where it could not be purchased. I raised the point that the field was over served with competing stations already. He simply laughed and said that the fittest would survive. He said that they pinned their faith on the superior merits of their product and on the service that they could give in all places.

His arguments struck me as those that should be used in the Church on the mission problem. These little mission churches are the agencies of your large city parish. I am a salesman just as much as any of the men on the road. I sell a system of life and faith. It is a field that is filled with competition. The answer to competition is service. Do we give it?

It is a problem of presentation rather than one of overchurching. The country is rapidly becoming unchurched rather than overchurched. The childish and silly idea that we can hand over certain fields to the dominant religious body in that field is a confession of failure on our part. It is simply saying that all Churches are the same in value and no one is more right than the other. The real fact is that it does not work out in practice. I know this for I have recently been in towns where our mission has been closed for over ten years. If the theory of transfer to other bodies were true, I would not have found Church people in this town who were not affiliated with the dominant religious body there. Yet I did find people who have kept their Church love and faith, where they have taught their children and taken them for confirmation nearly one

hundred miles. These people still make their Easter communions and still consider themselves as loyal Churchmen. It is not their fault that the mission was closed. The town was dependent on a saw mill, the mill closed, and it takes a town some time to recover and the land to be developed into producing farm land. That time has come, and I expect, D. V., with my Bishop's permission, to hold services in that town.

Here is another case, a town of 1,500. We had a little mission church there, and the population changed. Did we change our presentation to meet this new population? Certainly not. We tried to present an English form of worship to an Italian population. Result, no Church for years. This place is now showing some signs of life. I find a few very loyal Church people. What we need there is a man trained to work with Italians. The field is ripe, for they are reacting against the European form of Catholicism and are becoming freethinkers. Protestantism will never reach these people. We have the Faith once delivered to the Saints but we certainly need to learn how to deliver it to the sinners of the modern small town.

M. B. GOODALL.

Rice Lake, Wis., April 30.

THE CONSTITUTION OF THE CHURCH

To the Editor of *The Living Church*:

AFTER HAVING carefully read and reread the Rev. Alexander C. Zabriskie's letter in your issue of April 18th, regarding the division of missionary fields, I am entirely at a loss to understand how he could have so misconstrued the spirit and purport of your editorial on that subject, which he criticizes. Since the laity of the Church are those most vitally affected by the proposal, you may perhaps allow one of the younger clergy to be informed in this manner of the effect of the suggestions, and of the letter in question, upon a layman not quite so young.

It may not be too much to assume that Mr. Zabriskie knows that there is, in our Communion, a large body of possibly misguided but nevertheless sincere and reasonably intelligent people who, in common with all Christendom for fifteen hundred years, and with the very great majority of all Christians during the last four hundred years, believe that Christ organized a definite Church; commissioned a definite ministry for that Church; and gave to that Church and to its ministry power and authority which He guaranteed to no other body of men, no matter how devoted, or blameless of life. That He does not dwell in or work through any other organization whether or not called by His name, they would be the last to presume to assert; but that He gave to no other body of men the promises and the guarantees of His presence, His power, and His mystical life, they do believe and teach. They therefore must likewise believe and teach that this historic Church can and does, by the gift of God and in spite of its own great unworthiness, offer to men a ministry and a sacramental grace and comfort which no other body of Christians can claim as its covenanted heritage.

To maintain that Christianity is indissolubly bound up with that historic Church, seems to such people not only permissible, but necessary. Even if they should go so far as to consider as a "heathen man and a publican" him who will not hear that Church, they would have clear warrant for so doing. Instead of condemning such a man, however, they try to induce him to hear that Church; and they refuse to believe that in so doing they are competing with any Protestant bodies, or duplicating their work.

If Mr. Zabriskie is familiar with this situation, he must realize that men holding these views cannot consider themselves loyal to their Master when they voluntarily accept for themselves, or offer to others, in place of the teaching, the ministry, and the sacraments of the historic Catholic Church, the sacraments, the ministry, or the teaching of any body of men, however efficient, who have deliberately cut themselves off from that historic Church, and who deny to that Church's ministry and sacraments the virtues which she has from the beginning claimed for them. To say that in adopting this attitude these men are at all concerned about

preserving or expanding their own Communion as contrasted with doing God's work, is to admit one's abysmal ignorance of their dearest aims, and one's complete and radical misconception of their efforts and their hopes.

Nor does the Catholic Churchman feel that he can more love his Lord by loving less his Lord's Church, which is his Lord's body. He believes that the Church should sacrifice itself, but that it may never sacrifice its principles or betray its trust. Such a sacrifice of principle would indeed be suicide; for thereby would the Church cut itself off from that life whereby alone it can exist and do the work for which the Lord sacrificed Himself.

It may be granted that the individual Churchman, deprived of the services, sacraments, and ministrations of the historical Catholic Church, may worship and find comfort in the services of Protestant bodies. For the Catholic Church itself, however, voluntarily to adopt the policy of relaxing any practicable effort to carry its sacraments and its services to everyone of its children, however unlearned, humble, or inaccessible, would be not only suicidal, but traitorous.

Ossining, N. Y.,
April 20.

HAROLD H. BOWMAN.

THE CHURCH'S TRUST

To the Editor of *The Living Church*:

THE MATTER discussed by the Rev. Alexander Zabriskie, in your issue of April 18th, is fundamental. In practice we do not proselyte in any offensive way, even among Mormons. The question is mainly one of principle, whether to agree to abstain from preaching the Gospel, and, I suppose, administering the sacraments, in places allotted by agreement to certain Protestant denominations. If we believe and teach that the Church is in the world to bring men as individuals into union with Christ, and that this union is brought about by Divine appointment in two ways—by the Sacraments, which bring us Divine life, and by prayer, by which we reach out after God, then our answer must be, No.

Protestants, except Lutherans, do not believe that in Baptism we are made members of Christ, or that the Body and Blood of Christ are spiritually taken and received by the faithful in the Lord's Supper, or that the Church is, in any except a figurative sense, the extension of the Incarnation. In increasingly large numbers they do not believe in the Incarnation at all.

In spite of all that, their zeal often puts us to shame, even though it is sometimes put to uses of which we do not approve. More and more they seem bent on making people good by law. This however, is but a transient manifestation of the difference between Catholic and Protestant. They justify their work by their individual interpretation of the Bible. Our justification is found in the commission of Christ to His Church. Those who are without religious ministrations of any sort should be our first concern, surely; but if we agree to step aside for a truncated Christianity, the inference is fair that we do not now consider the truncated part as generally necessary to salvation. Let us not deceive ourselves by talking about our contribution of a liturgy to the new order of things. Ritual, apart from the thing it signifies, is child's play, or worse.

I suppose no one can say to what extent, if at all, the future of Christianity is bound up with the Episcopal Church. We do not know to what extent the future of democracy is bound up with that of our country. We do not need to know, but we do need to be faithful to our trust.

April 24.

VICTOR D. CRONK.

CATHOLIC TODAY—NOTHING TOMORROW

To the Editor of *The Living Church*:

IT IS THE OPENING SCENE of *Coriolanus*. A mutinous citizen has the courage to declare to his fellows: "You are all resolved rather to die than to famish," and the answer echoes and reëchoes through the Roman street, "Resolved, resolved!"

Now the forum. Again it is the voice of a humble citizen that prevails: "Ingratitude is monstrous, and for the multitude to be ingrateful were to make a monster of the multitude; of the which we, being members, should bring ourselves to be monstrous members."

I have just concluded your splendid and fearless editorial on *The Church's Rural Missions*, of April 25th. Monstrous would be my ingratitude should I ignore the urge of my duty to commend your attitude. Are leadership and the value of free press, blessings to be ignored or taken for mere matters of fact?

Talk about popes and traffic in souls! What are we coming to?

A little strange to me, Mr. Editor, that you should refer to the value of canon law in concluding your premises. What, among friends, are little things such as rubrics and canon laws? On with the outlawry, more outrageous than the brand that was indulged in by the prairie bandits of previous generations—only they rode horses, and took a chance!

No Churchman, no matter how remote may be his station, nor how humble his rural mission, should be silent regarding the matter in question. And may the same apply to all Churchmen more favorably regarded. We cannot negotiate unconstitutional covenants or bring disgrace upon ourselves or our local parish without disgracing the whole Church; nor is it possible to glorify, support, and extend our local work without the whole church claiming a share of the honor.

God bless *THE LIVING CHURCH*. In the present instance, at least, God be praised that you have wisely discarded for the moment your ultra-dignified attitude, tempered by an apagogical position, in order to handle a very serious matter only as it deserves to be considered.

The eternal question of intelligent Churchmen again resounds with a challenge: "When will the laity of our Church awaken?" Being members of the multitude (the Church militant), can we afford in the present instance or otherwise, ever to assume an apathetic attitude that would grace us by the cachet of "monstrous members"? God forbid!

Cedar Rapids, Iowa.
April 26.

QUINTER KEPHART.

TITLES OF EDUCATIONAL SERIES

To the Editor of *The Living Church*:

I AM in receipt of the *Educational Survey* sent out with *The Leader* for May, 1925, and heed the warning given in the text of the *Leader* itself against a motor reaction. But, as I have a grievance of a different sort from that presupposed, I ask the courtesy of your columns in order that I may give it a wider hearing.

I note the following directions as to filling out the blank given under the caption "Curriculum"; "Title of Course Taught (Name also series used, e.g., Christian Nurture, Jacob's, etc.)."

I am a member of the Board that publishes "the American Church Series." Hence I wish to protest against the descriptive cognomen "Jacob's" here used for these lessons, and to call attention to the fact that if the author of this survey insists on imposing a "change of name" upon us, we will graciously accept the same, if, in our literature, no exception will be taken to our referring to Christian Nurture as "The Morehouse."

In other words, with all due respect to both Jacobs and Morehouse, neither of whom the Church could do without, is the name of the publisher the important factor in the descriptive title of a series of Church school lessons?

But, when the *Survey* writes, not "Jacobs," but "Jacob's," as its designation of our system, we are moved to carry the protest further. Is this an insinuation that our esteemed publisher is of Semitic origin and therefore competent only to publish courses on the Old Testament? Or is it a play upon a proper name? Jacob means *Supplanter*. But as between these two series, is Jacobs trying to supplant Morehouse, or Morehouse Jacobs? What says the Scripture? The elder shall serve the younger. Jacobs published the American Church Series before Morehouse published Christian Nurture. O, unkindest cut of all! The *Survey* asks us to carry out the parallel to its logical conclusion and reverse the words of Scripture: "Morehouse have I loved, but Jacobs have I hated!"

St. James' Rectory,
Hendersonville, N. C., April 29.

ARTHUR W. FARNUM.

A CORRECTION

To the Editor of *The Living Church*:

IN YOUR issue of April 25th, you have an article entitled *Choir School Endowed*, which states, "There are only two other choir schools in New York, one at the Cathedral of St. John the Divine and the other at Grace Church."

This statement is incorrect. The Church of the Transfiguration, known as "The Little Church Around the Corner," opened a choir school in September, 1923, which was established by Mr. James M. Helfenstein, who founded the first choristers' school in America at Grace Church in 1894.

The choir school of the Transfiguration, while established by Mr. Helfenstein, is under the leadership of Mr. Franklin L. Coates, who is a graduate of Grace Church Choristers' School.

This school gives a preference to applicants whose parents are engaged in the theatrical profession, and, at present, a large portion of the boys are from Canada, as well as from all parts of the United States.

New York City, April 28.

C. B. MOORE.

Church Kalendar



MAY

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

- 10. 4th Sunday after Easter.
- 17. 5th (Rogation Sunday) after Easter.
- 18, 19, 20. Rogation Days.
- 21. Ascension Day.
- 24. Sunday after Ascension Day.
- 31. Whitsunday.

CALENDAR OF COMING EVENTS

- May 10. Diocesan Convention, Montana.
- May 12. Diocesan Conventions, Delaware, Harrisburg, New York, North Carolina, Southwestern Virginia, Maine, Central New York.
- May 13. Diocesan Conventions, Atlanta, Western North Carolina.
- May 17. District Convocation, North Dakota.
- May 18, 19, 20. Rogation Day, Prayers for Eastern Orthodox Church.
- May 19. Diocesan Conventions, Bethlehem, Connecticut, Newark, Rhode Island, Western New York, Springfield.
- 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 Conventions, Vermont, Virginia, West Virginia.

APPOINTMENTS ACCEPTED

ARCHBOLD, Rev. WALTER, D.D., rector of St. John's Church, Crisfield, Md.; to the cure of St. John's Church, Ashland, Pa.

BATE, Rev. FREDERICK J., rector of St. Matthew's Church, National City, Calif.; to be rector of St. Paul's Church, Ventura, Calif., May 15th.

BLACKSHEAR, Rev. WILLIAM ST. J., of Trinity Church, Escondido, Calif.; to be curate at St. James' Church, Chicago.

CUTHBERT, Rev. WILLIAM JAMES, assistant at St. Ann's Church, Brooklyn, N. Y.; to be rector of St. Martin's Church, Brooklyn, N. Y.

MULLIN, Rev. GEORGE STEWART, senior curate at St. Paul's Church, Flatbush, N. Y.; to be rector of the Church of the Holy Apostles, Brooklyn, with address at 622 Greenwood Ave.

NEW ADDRESS

DODSHON, Ven. JOSEPH H. of Columbus, Ohio; to 517 Adair Ave., Zanesville, Ohio.

ORDINATION

DEACON

ARKANSAS—At a meeting of the Convention of the Diocese, April 29, 1925, in Trinity Cathedral, Little Rock, Ark., the Rt. Rev. James R. Winchester, D.D., Bishop of the Diocese, ordained GUSTAVE ORTH to the diaconate. The Rev. R. R. Claiborne preached the sermon, and the Rev. W. S. Simpson-Atmore, D.D., presented the candidate.

SOUTH DAKOTA—At St. John's Church, Hampton, Va., with the permission of the Bishop of the Diocese, on Sunday morning, April 19, 1925, SAMUEL HUNTING SAYRE, was ordained deacon by the Bishop of South Dakota. The sermon was preached by the Rev. Francis J. Hall, D.D., of the General Theological Seminary, New York.

DEACON AND PRIEST

LOS ANGELES—At All Saints' Church, San Diego, March 12, 1925, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate TIPTON L. WOOD, Chaplain in the United States Navy, and advanced to the priesthood the Rev. WILLIAM ST. JOHN BLACKSHEAR. Chaplain Wood was presented by the Rev. Charles T. Murphy, rector of the parish, and the Rev. Mr. Blackshear was presented by the Rev. Frederick J. Bate, rector of St. Matthew's Church, National City. The sermon was preached by the Rev. Nassau S. Stephens.

Chaplain Wood was formerly a minister of the Cumberland Presbyterian Church and will continue his naval chaplaincy, with duty at the United States Naval Hospital San Diego.

The Rev. Mr. Blackshear is a graduate of the University of Texas and the Virginia Theological Seminary. He has served his diaconate at Trinity Church, Escondido, Calif., and has accepted an appointment as curate at St. James' Church, Chicago.

DIED

GARDNER—In Seattle Washington, April 19, 1925, there entered into life eternal, CORINNE HOWELL GARDNER, mother of Lucy GARDNER, formerly of New Bedford, Massachusetts.

"The strife is o'er the battle done;
The victory of Life is won . . .
Alleluia!"

SISTER RAPHAEL GRACE—Died, at the convent of St. John Baptist, Ralston, N. J., Sunday, April 26, 1925, Sister RAPHAEL GRACE of the Community of St. John Baptist, daughter of the late Arthur and Amy C. R. Gilman, of Cambridge, Mass.

MEMORIAL

Jeanne La Touche Earle

In ever sacred memory of JEANNE LATOUCHE EARLE, wife of Doctor Patrick William Earle, of Dublin, Ireland, and lineal descendant of Count Henri de la Touche, aide to General Lafayette in the Revolutionary War, who slept in the Lord on Thursday, May 14, 1886.

"When the ear heard her then it blessed her. When the eye saw her it gave witness to her. Because she delivered the poor that cried; the fatherless and him that had no helper. Strength and honor were her clothing and she shall rejoice in time to come." *"Requiescat in pace."* Amen.

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THROUGH

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OF

THE LIVING CHURCH

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CLERICAL

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HOUSEKEEPER: UNTIL END OF SEPTEMBER, woman of refinement to take charge of house and assist with small boy. One maid kept. \$50 a month. Address Mrs. LLOYD SMITH, Christ Church Rectory, Media, Pa.

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.

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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.

POSITIONS WANTED

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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 boys' 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 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.

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MISCELLANEOUS

CHURCH WORKER, EXPERIENCED IN Church school and Young People's work. 3 year's college training in religious education. Excellent references. Address Miss H-379, care THE LIVING CHURCH, Milwaukee, Wis.

FOR NEXT SEPTEMBER OR OCTOBER a parish worker, graduate of St. Faith's, New York City, desires a position as worker in a large parish or as house worker in a boys or girls school. Experience and highest references can be furnished. Address C-402, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT, DESIRES change, excellent credentials. Address O. C. M.-370, care of THE LIVING CHURCH, Milwaukee, Wis.

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.

UNLEAVENED BREAD AND INCENSE

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

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THE WARHAM GUILD, THE SECRETARY will forward free of charge (1) a descriptive Catalogue of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which was furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. #1, England.

PARISH AND CHURCH

ALTAR AND PROFESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 25% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR LINENS; HANDMADE—PLAIN OR hand embroidered. Church Designs stamped for embroidering, monogramming, silk Altar Hangings, Stoles, Burses, and Veils. Linens by the yard. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 55 West 48th Street, New York City.

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CHURCH EMBROIDERIES, ALTAR HANG- ings, Vestments, Altar Linens, Surplices etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

CHURCH EMBROIDERIES, ALTAR LINENS, vestments, materials, fringes, applique designs, etc. J. M. HALL, INC., 9 East 35th St., New York City.

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. FORTS, 325 Oliver Avenue, Pittsburgh, Pa.

VACATION CAMP CONFERENCES

For All

OLDER BOYS OF THE CHURCH

(Over 15 and under 21 years of age)
June 29th to July 11th—at Camps:
Bonsall Kelton, Pa.
Carleton, Allegany State Park, Red House, N. Y.
Finney, Little Switzerland, N. C.
Houghteling, Twin Lake, Mich.
Morrison, Waterloo, Iowa.
Tuttle, Springfield, Mo.
July 4th to 16th—at Camp:
Kirk, Morro, Calif.
July 20th to August 1st—at Camp:
Gardiner, Fitzwilliam, N. H.
August 3d to 15th—at Camp:
John Wood, Delaware, N. J.
For other information, rates, and registration cards address:
BROTHERHOOD OF ST. ANDREW
202 South 19th Street Philadelphia, Pa.

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.

TRAVEL

H. ST. CLAIR HATHAWAY, DEAN OF ST. Mary's Cathedral, Philadelphia, is organizing a small party to cruise the Mediterranean visiting Madeira, Gibraltar, Malaga, Monte Carlo, Nice, Rome, Naples, Pompeii, Capri, Venice, Athens, Constantinople, Beyrout, the Holy Land, Jerusalem (five days) Jaffa, Alexandria Cairo (four days). First class in every respect. Popular prices. Sailing from New York July 3d, returning September 3d. This is the third successive season that DEAN HATHAWAY has taken a party on this cruise. Write for particulars.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOS- pital, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms, \$10-\$20—Age limit 60.

SUMMER RESORTS

ADIRONDACKS AND LAKE CHAMPLAIN—Shore front cottage in the pines. Four bed-rooms, bath room, kitchen, living room with fireplace, enclosed porch. Running water and electric lights. Fine views of lake and mountains. Easy driving to principal points in Adirondacks and Green Mountains. Rent for season \$250. J. S. EVANS, 418 W. 160th St., New York City.

ADIRONDACKS, THE CRATER CLUB. Essex-on-Lake Champlain, offers to families of refinement at very moderate rates the attractions of a beautiful lake shore in a locality with a remarkable record for healthfulness. The club affords an excellent plain table and accommodation with rooms or individual camps. The boating is safe, there are attractive walks and drives to points of interest in the Adirondacks, good tennis courts, and opportunities for golf. References required. For information relative to board and lodging address Miss MARGARET FULLER, Club Mgr., 233 Broadway, New York, N. Y. For particulars regarding cottage rentals write JOHN B. BURNHAM, Woolworth Bldg., New York City.

CANTERBURY PARK, MICH. (NEAR LUD- ington). 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.

Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autos.

Income from sale of lots, conveyed by will to a large Episcopal Church in Chicago.

About 30 miles from Camp Houghtelling 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.

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.

BOARDING

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SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Lunenburg, Vt.

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.

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.

SISTERS OF THE HOLY NATIVITY

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

CHURCH SERVICES

Cathedral of St. John the Divine, 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)

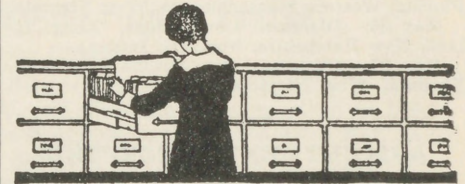
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Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sunday: 8:10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

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.

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.

BOOKS RECEIVED

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

The Abingdon Press. New York, N. Y.
The Political Awakening of the East. By George Matthew Dutcher.

Richard G. Badger. 100 Charles St., Boston, Mass.
Colonial Expansion. Including the Rise and Fall of Historic Settlements. By William Henry Cavanagh. Price \$2.50.

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

We Can. A Metrical Version of *Possumus* by M. M. Loyola. By Acton Griscom. Price \$1.

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

Who's Who in the Bible. A Directory of Scriptural Characters. By Rev. E. Fletcher Allen, M.A. Price \$2.

BULLETINS

Seabury Divinity School. Faribault, Minn.
Seabury Divinity School, Faribault, Minn. Catalogue Number, 1924-1925. Vol. 8. No. 1. February, 1925.

PAMPHLETS

University of Chicago Press. Chicago, Ill.
Social Aspects of Farmers' Cooperative Marketing. By Benson Y. Landis.
From Rev. Charles Breck Ackley. 521 West 126th St., New York City.
Directory of St. Mary's Church, Manhattanville, 521 West 126th St., New York City. 1823 A. D. to 1925 A. D.

Second Anglo-Catholic Pilgrimage Leaves London for the Holy Land

To Broadcast from Canterbury Cathedral—Shakespeare Commemoration—A Link with the Past

The Living Church News Bureau
London, April 17, 1925

AFTER A DISMISSAL SERVICE AT St. Matthew's Westminster, on Sunday evening, April 26th, those taking part in the second Anglo-Catholic Pilgrimage to the Holy Land will leave London on the following day by special train from Victoria Station. The pilgrims set sail from Marseilles on board the *S. S. Sphinx*, of the Messageries Maritimes, on Tuesday. The ship is due to arrive at Alexandria on Saturday afternoon, May 2d, and on the following day the chaplain has arranged for a sung Eucharist in the Anglican Church of St. Mark, at which Canon J. A. Douglas will preach. Dr. Gwynne, Bishop of Egypt and the Soudan, hopes to be in Alexandria to greet the pilgrims. In the afternoon, according to present arrangements, the President, Bishop Russell Wakefield, will present an address on behalf of the pilgrims to his Beatitude Photios, Patriarch of Alexandria.

On arrival at Jerusalem, Dr. MacInnes, the Anglican Bishop, will hold a reception for the pilgrims in the garden of St. George's Cathedral Close, where he and other leading ecclesiastics will give them cordial greeting. Fr. Philip Usher is making arrangements for devotional visits to all the sacred places in and around the Holy City, which is the main objective of the pilgrimage.

The pilgrims are taking with them gifts to the Patriarchate of Jerusalem, to the Anglican Cathedral of St. George, to Archbishop Anastassy, Head of the Russian Church in the Holy City, to the Patriarch of Antioch, and to the Metropolitan of Athens.

The addresses which will be presented to the Patriarchs or Metropolitans of the Churches visited have been drawn up by Canon Douglas and done into Greek by Mgr. Germanos, who has given the pilgrimage much assistance. An address will also be presented to the Armenian Patriarch of Jerusalem as a token of the pilgrims' sympathy with his long-suffering and persecuted nation.

The gift to the Anglican Cathedral in Jerusalem takes the form of a very beautiful silver-gilt ciborium, with suitable inscription.

The prayers of the faithful are asked for by the committee that the result of the pilgrimage may be to help its members to deepen their own devotion by praying at the Holy Places; that the Anglican Churches in Jerusalem and elsewhere may be strengthened and refreshed by their visit, and that the sacred cause of reunion may thereby be promoted.

A correspondent of the *Times* points out that many people seem to be of the opinion that the medieval pilgrimages were confined to folk of leisure. They appear to have missed the important point that no established custom of the Catholic Church has ever been limited to any section of her people. If there is one thing true of medieval England it is that faith entered

into the entire life of the nation, coloring and patterning everything. It should be superfluous to emphasize the democratic nature of the Church or the essential "popularity" of her devotional practices. Clearly, Canterbury, Walsingham, Winchester, and other famous shrines would never have obtained their celebrity had they not been popular places of pilgrimage in the fullest sense of the term. As to the handicap of poverty, pilgrimage was frequently enjoined as an act of penance in view of the hardships and difficulties inseparable from a long journey and a slender purse. The hospices for poor pilgrims were well known, and also the fact that the guilds assisted this class of pilgrim. There are many indications of the popularity of the custom. The dates of the most important fairs were fixed to coincide with the principal pilgrimages. The records of pilgrim offerings, particularly on such occasions as the anniversary of the Martyrdom of St. Thomas à Becket, point to the presence of enormous numbers, likewise the general custom of wearing emblems of pilgrimage.

It is hoped to make the Anglo-Catholic Congress Pilgrimage to Canterbury on June 20th representative of all classes of Churchfolk, and the choice of Saturday will make it possible for the workers as well as leisured folk to take part.

TO BROADCAST FROM CANTERBURY CATHEDRAL

The Dean of Canterbury, speaking this week at a meeting of the Canterbury Cathedral Old Choristers' Association, made the announcement that the British Broadcasting Company had been granted permission to broadcast a service from Canterbury Cathedral. The date selected is Friday, June 5th, the occasion of a special service in commemoration of the tercentenary of Orlando Gibbons, who died while on a visit to Canterbury on June 5, 1625. The choirs of the Cathedral and of the Chapel Royal will take part in the service.

Orlando Gibbons was second only to Byrd among the English composers of Tudor times. As with William Byrd's tercentenary in 1923, efforts are being made to honor the composer's name with worthy celebration. In London the anniversary of Gibbons' death will be commemorated by special performances of his music in St. Paul's Cathedral and the Chapel Royal. In addition to the special service at Canterbury Cathedral, there will be Gibbons' celebrations at Oxford and Cambridge, York Minster, Hereford Cathedral, Bristol Cathedral, and by the Newcastle-on-Tyne Bach Choir, and the Edinburgh Madrigal Society.

SHAKESPEARE COMMEMORATION

A Shakespeare commemoration service will be held at Southwark Cathedral on the poet's birthday, Saturday, April 25th. Special music by composers of Shakespeare's time will be rendered, and wreaths will be placed on the memorial tomb. Dr. Hermitage Day will preach the sermon, and Mr. Fewlass Llewellyn and Mr. Neil Curtis will read the Lessons. At the close of the service the congregation and civic officials will proceed to the site of the old Globe Theater, where Shakespearean societies will place wreaths on the wall memorial, and Professor Lascelles Abercrombie, of the University

of Leeds, will deliver a panegyric. The Mayor of Southwark will preside.

In the afternoon a party will assemble in the gardens of the Cathedral, and, under the guidance of the Rev. T. P. Stevens, will make its way to the sites of the Shakespearean theaters. On the site of the Globe Theater the grave-digging scene from *Hamlet*, and in the courtyard of the old George Inn scenes from *As You Like It*, will be performed by the Overian Players. The traditional Shakespearean "atmosphere" will not be lacking, for a lorry or movable platform will be used as a stage!

A LINK WITH THE PAST

The death on Palm Sunday of Jane Eulalia, eldest daughter of the late Rev. G. C. Gorham, sometime vicar of Brampton Speke, Exeter, at the age of 95, was indeed the severance of a link with the past. Seventy years ago no name was more familiar in the ears of the public of this country than that of the Rev. George Cornelius Gorham. He was the central figure round which raged one of the fiercest ecclesiastical storms even of that tempestuous period in the history of the Anglican Church. Miss Gorham was already 17 when her father was presented to the living of Bramford Speke, and when Bishop Philpotts insisted on his right to examine him before institution, in accordance with the Thirty-ninth Canon, since he had already some suspicion of Mr. Gorham's heterodoxy. The Bishop eventually declined to institute him, on the ground that he did not believe in baptismal regeneration. The Court of Arches upheld the Bishop, the Privy Council reversed this decision; and since the Bishop still refused to institute Mr. Gorham, the Archbishop of Canterbury did so.

The "Gorham Judgment," as it was called, had great consequences, and led to a few secessions to Rome, that of Manning being the most notable. On the other hand, the judgment rallied to a definite support of the Oxford Movement many who had been half-hearted, but who now saw that the Church was seriously threatened by the claim of the State to pronounce upon doctrinal matters.

Miss Gorham must have been among the last of those who remembered clearly the course of a controversy which at the time engaged all Churchmen on one side or the other, and is now but a dimly-remembered incident of history.

DEATH OF DR. BURNEY

The death of Dr. C. F. Burney, Oriel Professor of the Interpretation of Holy Scripture in the University of Oxford, which took place on Wednesday last, removes from our midst one of the most learned and distinguished students of the Hebrew sacred writings. Dr. Burney is probably best known to clergymen by his valuable study of the Book of Judges, which became a recognized authority from the moment of its appearance in 1918. Dr. Burney acquired his interest in Semitic languages while a scholar at Merchant Taylors' School, a school which has done so much to promote the study of Hebrew, and has provided the Church with many a priest able to read the Old Testament in the original. The late Professor kept in close connection with his old school, and examined pupils there in Hebrew shortly before his lamented death. It may be added that he required a very high standard of the candidates for Hebrew scholarships. GEORGE PARSONS.

The Late Patriarch Tikhon: His Life and Accomplishments

The Primate and the Patriarch— Jerusalem and England—France and Germany

The European News Bureau
London, Eng., April 17, 1925

ENGLISH CHURCH EASTER FESTIVITIES were largely overshadowed by the news of the death of the Russian Patriarch Tikhon. Yet, we could not but rejoice that this noble man, who had endured so much for the Faith, had at last reached the end of his sufferings and could attain that life of higher service which awaits those who have been faithful in this life, even, where needs be, unto death.

The Patriarch was the son of an obscure priest of Pskov and was regarded as being of mediocre mental ability. Nevertheless such was his goodness and sincerity that he became head of the seminary of the Diocese of Kholm. His fellow-students were so conscious of his worth that they called him "the Patriarch" in his younger days. In 1898 he was appointed Bishop of the Aleutian Islands, which made him in fact chief pastor of the Orthodox in North America. This appointment brought him into touch with Western ideas, Anglicanism and Anglo-Catholicism, and his appreciation of the Anglican Church was resented by certain of the more conservative Orthodox bishops.

Meanwhile a group of Russian bishops, chief of whom was Anthony of Kiev, of whom I wrote in connection with my visit to the Balkans in the autumn of 1923, was working for the restoration of the Patriarchate of Moscow, which Peter the Great had done away with. This was a necessary preliminary to the freeing of the Church from State control, which had done it such a great deal of harm under the Tsars. But the preference of the Procurator of the Russian Synod was for a safe bishop who would be content to care for his flock and leave politics on one side, and, Tikhon seeming to be the ideal bishop, he was nominated Bishop of Yaroslavl in 1907. But after his appointment to the new see, it was discovered that Tikhon was not one who would pass by the abuses of the Russian Church, despite his very proper dislike of interfering in politics, and it became known that he was in favor of restoring the Patriarchate. Consequently he was transferred to Vilna, in Poland, where he won laurels for himself by conciliating the Roman Catholic Poles as well as the Jews of whose race Poland is ever full. He returned to Petrograd early in the war, Vilna having been seized by the Germans.

At last with the outbreak of the Revolution it was found possible to restore the Patriarchate. But the triumph of a new and reformed Russian Church was short-lived. To the moderate rule of Kerensky succeeded Lenin and his Bolshevik gang, and actually the Patriarch was elected in November 1917 when the revolutionaries were getting possession of the Kremlin. In the voting Tikhon tied with Anthony, and resort was had to the same method as elected Matthias in the place of the traitor Judas—by lot. Tikhon's name was drawn.

Then began that reign of terror with which the whole world is familiar. But

despite every persecution the Patriarch nobly maintained his faith and courage. He avoided politics where it were possible, but it was quite impossible, where the Soviet was destroying every trace of religion, for him to remain aloof. The climax came when the Soviet, in, 1921, using the famine as an excuse, ordered the seizure of the Church valuables. The Patriarch refused to surrender them without guarantees that they would be genuinely used to feed those who were stricken by hunger, and the Bolsheviks thereupon, with characteristic hypocrisy, spread about the calumny that Tikhon was indifferent to the people's sufferings. In 1923 they attempted to go through with the solemn farce of putting the Patriarch upon trial, but outside opinion was too strong, the courageous protests of the Archbishop of Canterbury and the storm of indignation that arose through the Christian world prevented his murder. A story was trumped up by the Soviet in order to save its face, that the Patriarch had recanted, but actually he was released from prison on his own terms, while the farcical "Living Church," which was made much of in ill-informed foreign Socialistic newspapers grew weaker and weaker, until it has nearly died out altogether.

According to the *Church Times* a canonical election of a successor is impossible as things are in Russia, but an acting synod has been nominated in the persons of Archbishop Agathangel and Bishop Peter.

THE PRIMATE AND THE PATRIARCH

The Archbishop of Canterbury addressed a letter as follows to Father Timotheieff, official representative of the Russian Church to the Church of England:

"I am anxious to convey to you and to those who are associated with you in England the assurance of our deepest sympathy in the bereavement which has fallen upon the Church. You know well how large a place the Patriarch has held in our thoughts and prayers during recent years.

"The quiet dignity with which he has born his trials and the consistent example which he has given of how a brave servant of Christ should comport himself in face of ceaseless anxiety and frequent danger have secured for him an abiding place in the 'noble army of martyrs.' In quiet confidence I would recall to your minds the Apostolic injunction, 'Remember them that have rule over you; who have spoken unto you the word of God; whose faith follow, remembering the end of their conversation, Jesus Christ, the same yesterday and today and for ever.'"

This letter was sent to Father Timotheieff upon the occasion of a *Pannykilda*, or memorial service, which was held at St. Philip's Church (the London church lent by the Anglicans to the Russians) on April 12th. It was a little unfortunate that this day was Easter Sunday for Anglicans, though not, of course, for the Russians, who still keep to the Julian calendar, and doubtless many Anglicans were engaged in their own Easter services and were unable to attend. But a solemn Requiem is to be celebrated next week at the Church of St. Magnus the Martyr, and an address will be given by Fr. Napier Whittingham upon the Patriarch's life.

Another attack upon the Orthodox Church has been reported from Athens. The Greek Metropolitan of Paramythia, Albania, has been expelled by the Turkish police. Many regard this as a prelude to fresh expulsions.

JERUSALEM AND ENGLAND

A most unfortunate situation has arisen as the result of Lord Balfour's ill-advised visit to the Holy Land. All the English newspapers agree in this, and the *Church Times'* special correspondent, in a dispatch dated April 7th, says that the Administration was only able to give an outward appearance of calm by reducing Jerusalem to a state of siege. The Arabs, who form the bulk of the population, hated his visit, for he was the original exponent of the Zionist policy that has done such great harm to British prestige in the Holy Land. The ostensible cause of Lord Balfour's visit was to open a "Hebrew University," which actually consisted of four laboratories! It is no university at all. The reason behind this, writes the correspondent, is the embarrassment of the Zionist Association in face of the impecuniosity of the Jewish colonies it has planted in the Holy Land. Money must be got somehow from rich Jews up and down the world to keep these going, but the astute Hebrew is little inclined to patronize semi-bankrupt agricultural colonies, whose members largely consist of dangerous Communists deported from the civilized countries, and so appeal must be made to sentiment and to Jewish patriotism. It is wicked for the English government to ignore the just grievances of the Arabs who are already grossly overtaxed.

The last straw in Lord Balfour's journey was the visit to Damascus, which must have been extremely unwelcome and embarrassing to the French who have the mandate over this territory, and which ended in Lord Balfour being smuggled out in a French steamer. What a lowering of the white man's prestige!

FRANCE AND GERMANY

The adoption of General von Hindenburg as a candidate for the presidency in Germany looks as if the German monarchists are really intending to make a real fight of it. It is to be hoped that they will not succeed. In France M. Herriot has fallen. It would be interesting to speculate as to the exact grounds of his overthrow. Was it his religious policy, or his failure to make taxation popular with the French public, or his comparatively gentle treatment of Germany? It was probably a combination of circumstances. M. Painleve has now formed a cabinet with M. Briand as Minister of Foreign Affairs and M. Caillaux as Finance Minister. M. Caillaux is not a desirable person to have in any cabinet, and his influence cannot be anything but an evil one from the point of view of the Church. But he will certainly dominate any cabinet in which he happens to be. C. H. PALMER.

AMENDMENT TO BISHOP'S NAME

UTICA, N. Y.—The Bishop of Central New York has been wondering why he was receiving letters addressed to "Bishop Charles P. E. Fiske." The mystery was solved when a daily paper reprinted the sketch of the Bishop from *Who's Who in America*, for it began like this: "Fiske, Charles, P. E. bishop."

This next is no joke, either—he has received a letter addressed to "The Bishop of the New York Central."

Death of Bishop of Niagara Bereaves Canadian Church

Orthodox Easter—Trinity College
Convocation—St. Clement's Corner-Stone

The Living Church News Bureau
Toronto, April 29, 1925

THE RT. REV. W. R. CLARK, D.D., Bishop of Niagara, passed away at Hamilton, on Sunday, in his seventy-seventh year. Bishop Clark was active in the performance of his diocesan duties until two weeks ago, when he suffered a chill and contracted a severe cold which appeared to settle in one ear, and developed into a mastoid abscess. Last October Bishop Clark celebrated the fiftieth anniversary of his ordination as a priest, an event which was appropriately observed in the form of a largely attended diocesan reception, at which his Lordship was made the recipient of a purse of gold. He had fondly looked forward to next month when the jubilee of the Diocese of Niagara will be held.

The Rt. Rev. William Reid Clark, M.A., D.D., D.C.L., was the fourth Bishop of Niagara, and was born on a farm in Carleton County, near Ottawa, on June 7, 1848. His father was John Clark, born near Glasgow, Scotland, and his mother was a native of Clones, Ireland. They came to Canada in 1839.

As a boy of fifteen Bishop Clark resolved to become a clergyman. He was early thrown upon his own resources, and was a teacher when sixteen years of age. He later attended a private school in Ottawa, and was a classmate of Sir Charles Hibbert Tupper. Bishop Clark was an under-graduate of Bishop's College, Lennoxville, Quebec, and graduated from Trinity College, Toronto, in 1874.

Bishop Clark was made a deacon at Christ Church, Ottawa, on October 28, 1874, by Bishop Lewis, the first Bishop of Ontario. Two years later he was ordained priest at the Cathedral, Hamilton, by Bishop Fuller of Niagara. He had charge of Burlington, Uxbridge, Palmerston, Ancaster, St. John's, and other points. He was then appointed as secretary-treasurer of the Diocese of Niagara in 1903, and held that office until he was made Bishop on May 2, 1911.

Bishop Clark had a great fund of executive ability, and was a capable organizer. The latter phase of his character was manifested during the several years he was Secretary of the Provincial Synod, and subsequently of the General Synod of Canada. Under his direction, too, the Diocese of Niagara thrived and gained financial stability.

One of the last official acts of his office performed by Bishop Clark was to consecrate the new chancel and dedicate the memorial organ in Christ's Church Cathedral.

EASTERN ORTHODOX EASTER

Observing Easter by the old calendar, St. George's Greek Orthodox Church, Jarvis Street, Toronto, celebrated the festival with a special Mass on Saturday at midnight. The altar was beautifully decorated with flowers, and the church crowded with men and women, representing the Greek community. Father Skarpas preached the sermon. Easter chants were sung by male voices. At the close of the service, which continued until three o'clock in the morning, painted eggs were distributed among the congregation. A display of fireworks featured the celebration.

The Ukrainian Catholic Church, Franklin Avenue, celebrated Easter Mass at five o'clock Sunday morning, while the Rev. Father A. Sarmatiuk conducted a second service in the Ukrainian tongue at nine o'clock in St. Mary's Hall. Throughout Friday evening and Saturday large numbers of Ukrainian people visited the church on Franklin Avenue, where they bowed before the embankment of fragrant flowers surrounding a banner bearing the painting of the crucified Christ, and symbolic of the holy grave. Boy Scouts, in uniform, kept sentinel guard at the altar, gleaming with candle-light. During Saturday, Father Sarmatiuk visited the homes of the congregation, blessing the eggs, bread, and dinners which featured the joyous Easter feasting. Sunday afternoon, Easter festivities drew a large company of young folk to the basement of the church to participate in songs and games that they had learned in far-away Ukraine.

TRINITY COLLEGE CONVOCATION

At the annual Divinity Convocation at Trinity College, held recently the honorary degree of Doctor of Divinity was conferred upon the Ven. John F. Forster, Registrar in Australia for Trinity College. Dr. Forster was presented for the degree by Rev. Dr. Macklem, who explained the important service Trinity University has been privileged to render to the Church of England in Australia in the matter of theological education. The Rev. Canon Sherman, of Holy Trinity Church, who is shortly to leave Toronto to become Dean of Quebec, addressed the graduating class in divinity.

ST. CLEMENT'S CORNER-STONE LAID

With fitting ceremony, and in the presence of a large number of the city clergy, the corner-stone of St. Clement's Church, at Duplex and St. Clement's Avenues, Toronto, was laid April 18th. The Rt. Rev. J. F. Sweeny, D.D., Lord Bishop of Toronto, attended, and following the ceremony of laying the stone, which was conducted by the Rev. Canon A. J. Fidler, the rector delivered a short address congratulating the congregation on the important step taken in connection with the building project.

The new church, which will be ready for opening next fall, will have a beautiful appearance and will add greatly to the district.

GENERAL NEWS NOTES

Following the morning service at St. Paul's Church, Toronto, April 19th, a memorial tablet was unveiled by his Honor the Lieutenant-Governor of Ontario to the late wife of Sir John Willison. The tablet of bronze is placed in the east wall of the church and bears the following inscription:

"To the Glory of God and in loving memory of Rachel Wood Turner, wife of Sir John Willison, who died January 19, 1925, this tablet is erected by a few of her friends to commemorate her years of devotion to the welfare of the British sailors on sea and land. Light is sown for the righteous and gladness for the upright in heart—Psalm 97:11."

At the annual Church parade of Troop 50 of the Toronto Boy Scouts, at St. Cuthbert's Church, Leaside, a set of handsome hangings was presented and dedicated. The pulpit frontal and prayer desk frontal were the gift of the 50th Troop in memory of Edward S. Burford, first Scoutmaster of the 50th Troop, who fell at Vimy. The altar-cloth was the gift of R. M. Hillman, in memory of Mrs. Louisa E. Riggs, affectionately known as "the fairy godmother of the 50th Troop." The hangings are very beautiful—of red and gold with soft green and gold embroideries, using as decoration the motif from the original St. Cuthbert stole, now in the British Museum. The work was designed and executed by one of the members of the 50th Troop.

The official delegation sent by the Church of England in Canada to confer with the recently appointed Council for Overseas Settlement of the Church of England on British Migration to Canada sails today from St. John, N. B., for England by the Canadian Pacific Liner *Montroyal*. The members of the delegation consist of the Bishop of Ontario, Canon Vernon, and two of the Church's leading laymen, Messrs. G. B. Woods and W. G. Styles.

The Most Rev. and Rt. Hon. J. H. Bernard, D.D., Provost of Trinity College, Dublin, is arriving in Canada early in May for a visit of several weeks, coming primarily as the guest of the Diocese of Niagara. In Montreal, His Grace will be the guest of the Ven. J. Paterson-Smyth, Archdeacon of Montreal, at St. George's Rectory, and will preach in St. George's on the morning of Sunday, May 10th, and that evening in the Cathedral, by invitation of the Dean of Montreal. The Archbishop will leave a few days later for Ottawa and from there will go on to the Diocese of Niagara, where he is to represent the Archbishop of Canterbury at the centenary celebrations.

The Edmonton *Journal* has recently received the following by wireless from one of the Church's northerly mission posts, Fort Simpson:

"Work will soon be resumed on the new Anglican mission. The erection of this building was commenced last autumn and carried on until cold weather set in. The structure is of hewed logs set on a concrete foundation constructed by the present missionary himself. The inside of the building will be lined partly with beaver board, the outside sheeted with rustic. This should make a comfortable residence at any season.

"Part of the building will be fitted up for a school room, the remainder being used for the missionary's residence. It is hoped to have it completed and ready for occupation in July.

"On the same site stood one of the first mission houses here, once occupied by the late Rt. Rev. William Bompas, D.D., first Bishop of the Diocese of Mackenzie River, and by his successor, Bishop Reeve, who only last Christmas retired from active service as assistant Bishop of Toronto."

It is announced that Dr. Newnham, formerly Bishop of Saskatchewan, is resigning the rectory of Clifton, Bedfordshire, England, which he has held since 1921. He is returning to Canada in July.

A pleasing ceremony took place in St. Stephen's Church, Hornby, Diocese of Toronto, when a beautiful stained glass window was unveiled in the chancel of the church, which is one of Halton County's landmarks. The window is sacred to the founders of the church in 1840.

Accompanied by Dean Carlisle and Archdeacon Robinson, the Bishop of Montreal opened the new church at Chateau-

guay, P. Q., and dedicated the ecclesiastical furnishings and sacred vessels.

The Bishop of Saskatchewan has recently appointed the Rev. W. G. G. Dreyer his commissary. Mr. Dreyer has undertaken the raising of maintenance for the Church of England institutions situated in Prince Albert, and under the direction of the Lord Bishop: the Catechist School, the Deaconess School, the Girls' and Boys' Schools.

The Bishop of Calgary, at the pro-cathedral, Calgary, has advanced the following deacons to the priesthood:

George Augustus Claude Biddle, licensed to the incumbency of St. John, Pincher Creek, with St. Aidan, Cowley; St. Martin, Livingstone, and St. Chad, Lundbreck.

Charles Richard Daniels, licensed to the incumbency of St. Aldhelm, Vulcan, with Emmanuel Church, Carmangay.

Harry Laurence Hobbs, licensed to the incumbency of St. Alban, Coleman, with St. Luke, Blairemore.

Norman Montague Plummer, licensed to the incumbency of St. Peter, Okotoks, with Christ Church, Hillarville, and St. James' Priddis.

Bishop Coadjutor the administration of the Diocese, knowing well that he with Bishop Babcock will carry through that which they have done together in the past months. Natural and almost unobserved as this change is, I cannot conceal from myself its significance."

ELECTIONS

In the elections the Standing Committee was re-elected, and the Rev. Henry K. Sherrill and B. Preston Clark were chosen members of the Cathedral chapter.

Members of the Diocesan Council elected are the Rev. Messrs. William L. Clark, William A. Lawrence, and Henry K. Sherrill, Mr. Charles E. Mason, and Judge Philip S. Parker.

The deputies to the General Convention are the Rev. Messrs. Edward S. Drown, D.D., Laurens MacLure, D.D., Henry K. Sherrill, and John W. Suter, D.D., Messrs. Joseph H. Beale, Charles E. Mason, Joseph G. Minot, and Philip S. Parker. The alternates are the Rev. William H. van Allen, D.D., the Rev. Ernest J. Dennen, the Rev. Messrs. William G. Thayer, D.D., and Prescott Everts, Messrs. C. E. Rogerson, Hollis French, C. C. Coveny, and Stewart Burchard. RALPH M. HARPER.

BISHOP OLDHAM'S ENGLISH ITINERARY

ALBANY, N. Y.—The chairman of the executive committee of the Council on Interchange of Preachers and Speakers between the Churches of Great Britain and America, at whose invitation Bishop Oldham is making a preaching tour of the English Cathedrals this summer, has about completed the itinerary which he states is one probably never equalled by any foreign visitor to England. Bishop Oldham will preach in Westminster Abbey and St. Paul's Cathedral, London, in York Minister, and the Cathedrals of Durham, Lincoln, Manchester, Norwich, Liverpool, Salisbury, and Canterbury; also in the Church of St. Peter, Monkwearmouth, the historic Church of St. Giles, London, and at St. Chrysostom's Church, Manchester. Bishop Oldham will attend the International Conference to be held in London, July 13th to the 17th. He will address the gathering on the last day of Commemoration Week in connection with the Consecration of Liverpool Cathedral. In addition to the Cathedral appointments, Bishop Oldham will address various groups and audiences on the subject of international fellowship.

CONFIRMATION ALUMNI

SOMERVILLE, MASS.—The Rev. Francis L. Beal, rector of St. James' Church, has organized his younger communicants into a Confirmation Alumni Association. His plan was enthusiastically adopted at a recent joint meeting of the last three classes.

The Association includes each communicant from the time of his confirmation. The colors are purple, and the badge is an oval silver pin, the purple border of which bears "Work and Witness," and the center a brooding dove and a cross. The Association will meet after each episcopal visitation for Confirmation to admit and to welcome the new class, and there will be Quiet Hour preparations before Christmas and Easter. The object is, "To develop a strong tie of mutual regard and determined helpfulness, to develop a strong sense of the duty to help each other in the development of the Christian life, and to deepen loyalty to the sacrament of the altar."

Massachusetts Recommends Alternate Budgets to the General Convention

The Pension Increase—Bishop Lawrence's Retirement—Elections

The Living Church News Bureau
Boston, May 4, 1925

THREE EVENTS MAY BE MENTIONED AS having national interest at the annual convention of the Diocese of Massachusetts held at the Cathedral of St. Paul, last Wednesday.

Bishop Lawrence announced that on his seventy-fifth birthday, May 30th, he would be formally relieved of the responsibility of administration of the Diocese by transferring it to the Bishop Coadjutor, Dr. Slattery. Bishop Lawrence also announced that the Church Pension Fund had entered into a new phase, whereby a gradual, conservative increase in pension, beginning with the older clergy, takes place immediately.

The third event of national interest was the two hours of spirited discussion relative to the budget which the National Council will present at New Orleans. For several weeks rumors have been rife throughout the Diocese that something was going to happen: the Diocesan Convention would recommend to the National Council that the budget for its mission work should be reduced. Lewis B. Franklin, treasurer of the National Council, had been allotted two hours of the Convention's busy day to present the proposed budget of the National Church and to receive the frankest criticism and the wisest suggestions of the delegates. Mr. Franklin revealed himself as a strategist of the highest order. He frankly presented each detail of past successes and failures of the Church to meet the budget of its enlarging work. Then he wrote on a blackboard a maximum and a minimum budget. The maximum budget, he stated, was scaled down to the lowest possible figures, being practically the budget of the actual work of the past year. The minimum budget meant a curtailment of present work. When pressed to give an answer as to how the Church would face what seems a certain deficit, Mr. Franklin answered that this question was for each diocesan convention to answer, making its recommendation to the Triennial Convention at New Orleans.

Parish after parish then began to tell of the difficulties in meeting the large apportionment for missions. The good old days were gone when they could point with pride to their lauded achievement in meeting their assessment in full. But the more both clerical and lay delegates spoke of their exceedingly difficult problems, the more evident the truth began to dawn over the mind of the Convention

that every parish had made a tremendous advance in its giving, and no one dared to make the assertion that his own parish was too extravagant.

Finally the Rev. Smith O. Dexter, rector of Trinity Church, Concord, introduced a resolution which was carried, and which seemed to satisfy everybody: "It is the sense of this Convention that alternative budgets should be presented to the General Convention for its decision, with a maximum of \$4,500,000, and a minimum of \$3,300,000, with the exact cuts in the mission work involved in the reduction."

THE PENSION INCREASE

Bishop Lawrence, in announcing an increase of Church pensions, said:

"It is a source of great gratification to me to say that the Church Pension Fund announces publicly today that it enters now upon a new phase, whereby a gradual, conservative increase in pension, beginning with the older clergy in service, takes place immediately.

"... We will be wise not to anticipate too much: the speed of the stages of increase will depend upon the uncertain elements of the deaths of beneficiaries and the increase of the surplus. Meanwhile, it is a source of satisfaction that the Fund has now passed the uniform flat rate stage of \$600, and that one hundred increased checks for May 1st payments are now in the mail on the way to the beneficiaries."

BISHOP LAWRENCE'S RETIREMENT

Concluding his address, Bishop Lawrence, in announcing his retirement, said in part:

"On May 4, 1893, I was elected Bishop of this Diocese, and was consecrated on October 5th. I have been, through God's goodness, enabled to work among you with but few breaks during these thirty-one and a half years, and have presided over every annual Convention: this is my thirty-second address.

"In 1913 Bishop Babcock was consecrated Suffragan Bishop, and has been my loyal, devoted, and able co-worker ever since: without him I could not have begun to have done what has been given me to do.

"In October, 1922, Bishop Slattery was consecrated Bishop Coadjutor, and for two and a half years has not only done the work set off for the Coadjutor at the time of his election, but has taken on, at my request from time to time, added responsibilities; so that I have had but a very little part in the administration for the past several months, my time being fully taken up with other Church and public interests.

"Hence it comes naturally that, as I reach the age of seventy-five, I should be formally relieved of the responsibility of administration. At the end of this month, therefore, I shall transfer to the

The New York Cathedral Fund More than Two-thirds Complete

Anniversary of Nicea—The "Brides' Altar"—Merged Churches

The Living Church News Bureau
New York, May 1, 1925

THE BALL ROOM OF THE HOTEL ASTOR was the scene of the Eastertide report meeting and dinner of the Cathedral campaign. Nearly one thousand of Bishop Manning's co-workers in the campaign assembled for dinner on Monday evening, to join with the Bishop in listening to the reports of the various committees and organizations, parochial and extra-parochial, and to hear the final report, to date, of the amount in hand and in sight toward the completion of the \$15,000,000 fund. Bishop Manning was greeted by the company with rousing cheers, which the Bishop very modestly declared belonged to all who were doing their part in making the completion of the Cathedral possible. The outburst of applause followed the announcement by the Bishop that the amount pledged or paid in cash or otherwise assured to date is \$10,125,000. The further announcement was made that work on the west front, for which the Business Men's Division has assumed responsibility, will be commenced on the Feast of St. John before the Latin Gate, May 6th, at 4:30 P.M. It will not be long, the Bishop announced, until the consecration of the Stuyvesant Memorial Baptistery will take place.

Another building campaign of interest to Church people, which is meeting with success, is the effort to raise \$2,000,000 for the thirteen story annex to the Seamen's Church Institute. Mr. Edmund L. Baylies, chairman of the building committee, announced on Tuesday special preliminary gifts to the amount of \$108,500.

ANNIVERSARY OF NICEA

The sixteen hundredth anniversary of the Council of Nicea was kept in several New York churches on Low Sunday, among them St. Ignatius' Church, which gave a whole week to the celebration. At the solemn High Mass of Commemoration on Low Sunday, the preacher was the rector, the Rev. Dr. McCune. On last Sunday morning, the sermon was preached by the great theologian and scholar, Dr. Francis J. Hall, professor of Dogmatic Theology in the General Theological Seminary. Other churches are keeping the anniversary on Sunday next, among them St. Luke's Chapel, where there will be a Solemn Procession of Witness after the Children's Eucharist, and at eleven o'clock a Procession, Choral Eucharist, and sermon by Dr. Gavin, professor of Church History in the General Theological Seminary.

THE "BRIDES' ALTAR"

The *Evening World* of April 18th, contains the following account of the "Brides' Altar," to be erected in the chantry of the Church of the Transfiguration:

"Every bridal couple is to get the privilege of contributing a dollar or more for the erection of a brides' altar in the chantry of the Little Church Around the Corner, where in the past seventy-five years thousands of couples have been married.

"The brides' altar will be erected as a memorial to the late Dr. George Clarke Houghton, rector of the church for twenty-six years, and the announcement of the plan was made by Dr. Randolph Ray, the

present rector, at a requiem for Dr. Houghton on the second anniversary of the latter's death. Dr. Ray told of the thousands of persons who visit the church annually, finding it 'the place where prejudices are forgotten.'

"'Extensive renovations,' he said 'will soon be started in the chantry, where thousands of marriages have been solemnized in the past three-quarters of a century. A new altar will be installed to be known as the brides' altar, and it will be built with gifts made for the purpose by brides who have pledged their vows before the chantry altar.'

"He said the present day altar would be preserved as a relic within the new one. The present carvings, which are from an ancient Scottish church, will be incorporated in the new reredos, which with a rail will be the gifts of friends and parishioners."

The rector of the Church of the Transfiguration reports the best Easter in many years. Last year this Church fell into line with the increasing number of our churches which are restoring the ancient ceremonies of Maundy Thursday, including the Procession of the Blessed Sacrament to the Altar of Repose, where a watch of adoration and intercession is kept throughout the day and night, till the Mass of the Presanctified on Good Friday morning.

MERGED CHURCHES

The Bishop of the Diocese was the preacher at the first joint service of the united parishes of the Heavenly Rest and the Beloved Disciple, which was held on Sunday morning in the church of the later name.

Supreme Court Justice Giegerich has approved an application by the Church of the Heavenly Rest for permission to sell its property at 551 Fifth Avenue and 3 East Forty-fifth Street to the 712 Holding Corporation for \$1,750,000. The proceeds will be used to complete payments on the new church property purchased from Mrs. Andrew Carnegie at the southeast corner of Ninetieth Street and Fifth Avenue, and in erecting the church there.

The petition of the vestry stated that two appraisals of the property obtained by the church fixed the value at \$1,485,000 and \$1,300,000, and one appraiser stated that no bid of \$1,750,000 would be made unless the purchaser was influenced by the present speculative real estate market or wanted the property for some specific purpose.

The building was erected more than fifty years ago, and the character of the neighborhood has changed so much that the present church is entirely surrounded by business structures, and the majority of the members live outside the parish. The vestrymen state that there is no need for a church there, because St. Bartholomew's and St. Thomas', "with their splendid equipment and able leadership, can render all necessary Christian service to the community in this vicinity," while nearer than either of these is the Church of St. Mary the Virgin.

RECTOR OF THE ASCENSION

Announcement was made early this week of the election of the Rev. Donald Aldrich, of the staff of the Cathedral of St. Paul, Boston, to the rectorship of the Church of the Ascension, vacant by the resignation some time ago of the Rev. Percy Stickney Grant, D.D.

When the late Bishop Brooks was elected to the episcopate, from the rectorship of Trinity Church, Boston, the Church of the Ascension, New York, gave him a worthy successor at Trinity in the person of the late Dr. Donald. Boston is now reciprocating, giving the Church of the Ascension a successor to Dr. Grant. Those who know Fr. Aldrich describe him as a priest of deep spirituality and true devotion, high ideals, and forceful personality.

CATHEDRAL TRUSTEES' TREASURER

Mr. Lewis Spencer Morris was elected a trustee of the Cathedral of St. John the Divine at the monthly meeting of the Board of Trustees, and was appointed treasurer to succeed the late August Belmont.

Mr. Morris' father, Henry Lewis Morris, was for many years a trustee of the Cathedral, and was senior warden of St. Bartholomew's Church.

Mr. Edward W. Sheldon, president of the United States Trust Company, is treasurer of the Committee for Completing the Cathedral.

GENERAL NEWS NOTES

The Very Reverend the Dean of St. Paul's, London, England, Dr. Inge, will be the special preacher on Sunday afternoon at Evensong in the Cathedral. On Tuesday evening, May 5th, the Dean will be the guest of honor at the dinner of the Church Club, New York City's club for laymen of the Church, to be held at the Hotel Astor.

The new rector of St. Bartholomew's Church, the Rev. Robert Norwood, D.D., will officiate and preach for the first time since his election to the pastorate of that church, on Sunday morning and Sunday afternoon. The service at four o'clock will be a parish festival service with the three choirs.

The Rev. Herbert Hawkins, O.H.C., pioneer missionary of the Order of the Holy Cross to the hinterland of Liberia, will preach on Sunday morning in Calvary Church.

The annual Members' Service of the Girls' Friendly Society in the Diocese of New York will be held in St. Thomas' Church on Sunday afternoon at four o'clock. The preacher will be the Rev. E. Russell Bourne, rector of the Church of the Resurrection, New York.

THOMAS J. WILLIAMS.

SEWANEE GLEE CLUB VISITS TEXAS

BEAUMONT, TEX.—The Sewanee Glee Club extended its itinerary to include three places in the Diocese of Texas. On April 25th the Club appeared in a recital in Beaumont, under the auspices of the Church Service League of St. Mark's Parish. The parish was observing its patronal feast and the members of the Glee Club were guests of honor at a reception held in the Elks' Club after the concert. The Club remained over Sunday morning and replaced St. Mark's choir at the eleven o'clock service.

The Club went to Houston that afternoon and sang at the night service in Trinity Church. Their Houston recital was given Monday night with the same enthusiastic reception. From Houston the Club went to Nacogdoches, where a large and appreciative audience heard them in recital on the night of April 28th. The members of Christ Church, Nacogdoches, tendered the Glee Club a reception and dance after the concert.

Church Conference League Meets in Philadelphia

Bishop Cook's Address—In "Inasmuch" Terms—General News

The Living Church News Bureau
Philadelphia, April 30, 1925

THE ANNUAL SPRING MEETING OF THE Church Conference League took place on Wednesday evening, April 22d, in St. James' Parish House.

The Rev. N. B. Groton, Chairman of the League, presided, and, after the necessary business, the programs of the various Summer Schools and Conferences in the East were presented as follows: Wellesley, by Miss Katherine Reeve, recently elected to the Governing Board of the Wellesley Conference; Princeton, by Mr. Samuel Reilly, Chairman of the Young People of the Conference League; Eaglesmere, by Miss Clara Stackhouse, Secretary of the Diocesan Young People's Fellowship; Bethlehem, by Miss Virginia Oliver; Peninsular, by Mrs. Arthur Van Harlingen; Geneva, by Miss Mary Frances Clarkson; Berkeley, by Miss Marguerite Stuart. In the absence of representatives from the Sweetbrier School in Virginia, and the Conneaut Lake Conference, the Secretary of the League, Miss Helen Washburn, presented the programs.

Each representative showed great enthusiasm for his or her Conference, telling the chief features of each, and the interest in Summer Schools among the communicants of the Diocese was testified to by the presence of nearly 300 people registered at the meeting.

BISHOP COOK'S ADDRESS

The Chairman introduced as the special guest of the evening, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware. Bishop Cook spoke of the weakness of the Church today, and how it can be corrected. He pictured two types of people, those who do not care, and those deeply concerned in the Church's life and work. The latter must have their interest sustained, and be given more instruction. The Bishop said: "Christianity is trying to transform the elements in the world that make for evil, to work against fixed habits that are ingrained in a community." He showed how the ills of society were becoming aggravated by the selfishness of us all as a nation, as laborers and as capitalists, each group looking out for itself alone. He outlined the two methods that are used for the cure of these ills, the first being to pass laws against them, and the second, organization, and showed how we are duplicating these methods in the Church's life and work.

He continued:

"We are conscious that Christianity has impressed itself on the community. We have adopted a method and have failed to see that it is not machinery and method that we need, but the spirit that we are after. It would be easy to copy the methods of St. Francis, Wesley, and others, but we could not do what they did unless we got the spirit of those great men. What we need most is to study the background of the social life of our times, to find out what it is, what will reach it, and what forces will transform it. The greatest need of the Church today is understanding, that we may get the seed under the ground and give it a chance to grow. Conferences will do this, for they get all types and kinds of people together for a study of in the interests of

the Kingdom of God. Better things are yet to come from this study, but that progress has already been made is shown in the Young People's Movement, in the very real improvement in our Church schools, and so on. Those who are interested should try to find out the needs and search for their cure; should go to Conferences to study and pray together to be better workers in the Kingdom of God; should compare their experiences, share their successes, and profit by them, and work in every way to get the seed into the ground, that the Lord may give the increase."

At the close of the address, the meeting adjourned to the church, to witness a very beautiful Easter pageant, entitled *Darkness and Dawn*. This was given by members of the Church Conference League, under the direction of Miss Mary Simms and Miss Leila Phillips, of the Chapel of the Mediator.

Such a well attended meeting is quite significant in the life of the Diocese, as it betokens a strong desire to learn more about the Church and her work. At present, no summer school is held in this Diocese, though Pennsylvania furnishes a large proportion of students in other schools, and also a large number of members of the faculties of other schools.

There are not a few demands that a Summer School should be established in Pennsylvania, and the Department of Religious Education has the matter under consideration.

IN "INASMUCH" TERMS

In the issue of *The City Missionary* containing the annual report for 1924, the work of the City Mission is graphically presented in "Inasmuch" terms. Putting Social Service in Philadelphia in terms of the Inasmuch Way, the Church and City, acting through the City Mission, will stand this test for the past year:

"When I was hungry you gave Me
2,783 grocery orders, and
940 Thanksgiving and Christmas dinners.

"When I was thirsty you gave Me
62,980 milk orders, and
7,293 ice orders.

"When I was homeless, in institutions, in hospitals and in need, you paid Me
6,561 relief visits,
60,264 pastoral visits, and gave Me
1,254 board and lodging orders.

"You held for Me
2,955 religious services.

"And brought Me
17,679 Bibles, Prayer Books, periodicals, etc.

"And got Me jobs,
968 times.

"When I was ill-clad, you clothed Me with
494 pairs of shoes, and
9,152 garments.

"And warmed Me with
271 coal orders.

"When I was sick and feeble, you brought Me medical aid and sick diet
256 times,

"You received Me into your Home for Convalescents
291 times, and

"Into your Home for Consumptives
230 times.

"You gave Me summer outings
641 times.

"When I was in prison,
you always came to see Me; you brought Me the Church, you helped and looked after the family, you owned Me a human being, and you forgave Me."

GENERAL NEWS NOTES

On the Second Sunday after Easter, the Rev. Walter E. Bentley concluded a very successful Preaching Mission at the mission Church of St. Giles, Stonehurst. During the whole course of his addresses, a very genuine interest was manifested by the congregations. Dealing with the reality of the things of the Spirit and the value of the Church, Mr. Bentley succeeded in centering and deepening the spiritual life of those who attended.

The Rev. Walter C. Pugh is priest in charge of St. Giles, which is a flourishing work on the outskirts of Philadelphia in a rapidly growing neighborhood.

The Rev. Robert Norwood, D.D., who has been seriously ill for some weeks, was able to preach his farewell sermon as rector of St. Paul's Memorial Church, Overbrook, last Sunday, and will assume the rectorship of St. Bartholomew's Church, New York, in June.

During last Sunday's service a testimonial was read from the Overbrook Presbyterian Church, expressing the general regret of the community at Dr. Norwood's retirement, "appreciating his cordial cooperation, his genial companionship, his sympathetic neighborliness. He has been comfortable to live with, and inspiring to work with."

FREDERICK E. SEYMOUR.

COMMENDS

LITURGICAL OBEDIENCE

ALBANY, GA.—Obedience to the law of the Church in her liturgical services on the part of priests, and the responsibility of membership and the importance of transfers, on the part of the laity, were two points strongly brought out by the Bishop of Georgia in his annual address at the Diocesan Convention held in St. Paul's Church, Albany, April 22d and 23d. The Bishop also noted in his address a reduction in the number of confirmations, holding the laity as well as the clergy responsible for the decrease. He was not advocating, he said, large numbers, but a well instructed class and an effort to bring more souls into the communion of the Church.

In reference to the services of the Church, Bishop Reese dwelt at some length on the observance of rubrics, and called attention to the fact that in this Church, "what is known as the *ius liturgicum* is reserved to the bishops, acting in accord with the Rubrics and the Constitution and canons of the General Convention."

The most forward-looking legislation passed was the endorsement of a resolution presented by the Executive Council and committed to the Field Department for execution, for holding a conference for laymen the day before the next annual Convention, when the subject of Evangelism can be discussed and the laymen's responsibility to his Church.

Presentation of a practical conference on religious education conducted by the Diocesan Department, introduced during the business session, proved most successful. Five topics were given in ten-minute talks, two by women, and a profitable hour was spent in Religious Education.

The deputies elected to the General Convention are the Rev. Messrs. James B. Lawrence, J. A. Schaad, D. C. Wright, and John Moore Walker, Messrs. J. R. Anderson, W. K. Miller, J. A. Davis, and George W. Urquhart. The alternates are the Rev. Messrs. H. Hobart Barber, S. B. McGlohon, W. A. Jonnard, and E. W. Halleck, Messrs. A. B. Moore, F. D. Aiken, H. H. Burnett, and F. B. Harold.

Diocese of Chicago has Four Easter Church School Rallies

Memorials at St. Luke's, Evanston—
Election of Brotherhood Officers
—Death of Miss Arnold

The Living Church News Bureau
Chicago, April 25, 1925

THE EASTER RALLIES HELD BY THE Church schools throughout the Diocese for the presentation of the Lenten Offering were held on the Second Sunday after Easter. A feature this year was the use of a uniform service, which had been compiled for the different institutes by the presidents. The form of service was greatly appreciated, and is a distinct improvement over former years. Four rallies were held; on the South Side, at St. Barthomew's Church, Englewood, where the Rev. Malcolm Taylor, of the Province of New England was the preacher; on the North Side, at St. Peter's Church, where the Rev. F. R. Godolphin was the preacher; on the West Side, at Grace Church, Oak Park, the Rev. A. G. Fowkes, preacher; and at St. Mark's Church, Glen Ellyn, where the schools of the Fox River Valley met, the Rev. W. H. Ziegler being the preacher. The attendances reported were all good. St. Paul's Church school, Kenwood, made the largest offering, \$980.

MEMORIALS AT ST. LUKE'S, EVANSTON

The notable triptych for the Jerusalem Chamber at St. Luke's Church, Evanston, is attracting many visitors. This remarkable group of paintings after the manner of Crivelli (A. D. 1482) was done by Mrs. Percy J. Myall, of St. Luke's, as her personal offering to this sacristy of the priests. In the central panel the Virgin enthroned is holding the Divine Child; in the left panel are St. Peter and St. Dominic; in the right, St. Peter Martyr and St. Giginano, Patron of the Church for which Crivelli made his great painting. The figure and face of St. Giginano are clearly suggestive of the rector of St. Luke's, who holds in his extended hand the buildings of St. Luke's, offering them to the infant Christ. The triptych was exhibited at the Woman's Club, Evanston, before being placed in this Keyes Memorial Sacristy. It will be blessed on Whitsunday.

The baptistery of St. Luke's, has recently been enriched by a handsome oak table, bearing two carved and decorated wooden candlesticks, above which hangs a great reproduction in oils of Raphael's Grand Duca Madonna. This last, which is a memorial to Katharine Craig Stewart, who died in the fall of 1918, was given by St. Mary's Guild.

Ten great wrought iron lanterns, all of them memorials, are being made for St. Luke's, to hang on chains from the lofty trusses in the roof. They will be completed this summer.

ELECTION OF BROTHERHOOD OFFICERS

The Chicago Assembly of the Brotherhood of St. Andrew held its annual meeting on Monday evening, April 27th, when Alfred F. Hope was elected president. The other officers are William Bishop, vice president, Roy Jarett, secretary, James Biggers, treasurer, and the Rev. Herbert W. Prince, chaplain.

DEATH OF MISS ARNOLD

Miss Katherine Arnold, an honored member of Chicago society died last week, and was buried from St. James' Church, of which she had long been a member. The Rev. Dr. Stone, rector emeritus, assisted the rector, Dr. Brown, in the services. Miss Arnold was the daughter of the Hon. Issac Arnold, former congressman from the Chicago district, and a life-long friend of Abraham Lincoln, concerning whom he wrote a book, Miss Arnold's mother was a well known leader in the earlier days of Chicago, and there is a wax figure in the rooms of the Chicago Historical Society representing her. A delegation from the Chicago Historical Society, headed by Dr. O. L. Schmidt the president, was at the funeral.

NEWS NOTES

A new work has been begun at Villa Park near Glen Ellyn, under the direction of the Rev. D. A. MacGregor, rector of St. Mark's Church, Glen Ellyn. Opening services were held on Easter Day when fourteen communions were made. Over a hundred persons attended the service in the evening. A hall has been rented and many persons have pledged their support of the new mission. Villa Park is one of the many rapidly growing suburbs to the Southwest.

Miss Ann Williamson a graduate of the University of Toronto, and for fourteen years engaged in teaching and Canadian colonization work in London, has been appointed a member of the staff of the Church Mission of Help.

H. B. GWYN.

ARKANSAS DIOCESAN CONVENTION

LITTLE ROCK, ARK.—The Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, ordained to the diaconate the Rev. Gustave Orth, at the first service of the Diocesan Convention, which met in Trinity Cathedral, Little Rock, April 29th and 30th. The Program of the Church and the Clergy Pension Fund were brought prominently before the Convention.

The Convention adopted a resolution endorsing the Near East Relief work.

Bishop Demby, the negro Suffragan, reported much progress in presenting the Church to his people. Bishop Winchester wishes to remove the \$5,000 mortgage from the colored Suffragan's house, so it may be used as a training school for negro clergymen.

The Woman's Auxiliary, which met at the same time, passed a resolution stating it to be the sense of the Church in Arkansas that the Harding-Hughes plan for a World Court should be brought to a record vote in the United States Senate at its meeting in December.

The deputies to the General Convention are the Rev. Messrs. H. A. Stowell, Pine Bluff, Charles F. Collins, Hot Springs, John Boden, Little Rock, and H. A. Lollis, Stuttgart, Mr. Richard B. Bancroft, Hot Springs, Col. Charles D. James, Eureka Springs, Messrs. D. H. Cantrell, Little Rock, and J. C. Fitzhugh, Batesville. The alternates are the Rev. C. C. Burke, Marianna, the Very Rev. H. Boyd Edwards, Little Rock, the Rev. Messrs. George L. Barnes, Helena, and A. E. Lyman-Wheaton, Newport, Messrs. J. D. O'Neill, Eldorado, S. A. Pernot, VanBuren, W. G. Hall, Little Rock, and J. B. Daggett, Marianna.



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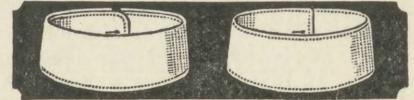
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Maryland Raises \$127,000 for the Japan Reconstruction Fund

Nicene Anniversary Service—Missionary Work at Home—A Famous Organist

The Living Church News Bureau
Baltimore, Md., April 30, 1925

MARYLAND HAS BROUGHT TO AN END A most successful campaign on behalf of Japan Reconstruction. At the final meeting of the Executive Committee on April 28th, the returns showed a total sum raised exceeding \$127,000. This is the second "drive" of Maryland on behalf of Japan Reconstruction, the former having been carried out in the spring of 1924. The amount secured at that time was \$30,753. Maryland, then, has given \$157,753 for the Reconstruction Fund. The effort on behalf of the Emergency Fund in the autumn of 1923 netted \$15,037. For the relief and upbuilding of the Church in the Island Empire the Diocese has given a grand total of \$172,790. Proportionately, this exceeds, up to the present time, the givings of any other diocese in the American Church. It is cause for great local rejoicing, and the wonderful part of it all is, wonderful to those who "see only the seen" and are in consequence false in their reckonings, that the amounts for the Diocesan Quota on General Missions are in excess of the returns at the same date last year. As Bishop Murray writes, in his preface to his journal appearing in the May issue of the *Maryland Churchman*:

"Not the least notable feature of this achievement for God in Japan is the fact that concurrent with it, we have also done more for Him everywhere else, in parish, in diocese, in general Church, than ever before in our history during the same period of time. What an education for us! What an inspiration to us! What an affirmation of the eternal love and steadfastness of our Lord in the fulfillment of His promises!"

The women of the Diocese raised \$18,000 in their Gold, Silver, Jewel, and Coin Sale. The work was managed under committees of the Woman's Auxiliary, and the greatest conceivable cooperation and dispatch was shown in the whole undertaking, both of collecting the offering, in appraising the value of the articles received, and in the conduct of the six days' sale.

NICENE ANNIVERSARY SERVICE

A service commemorating the sixteen hundredth anniversary of the Council of Nicea was held in St. Paul's Church on Sunday afternoon, May 1st. The management of the service was in the hands of the Rev. Arthur B. Kinsolving, and the preacher of the occasion was the Rev. William H. van Allen, S.T.D., of Boston. The clergy and people of the Diocese were present in force, and, as was to be anticipated, Dr. van Allen gave a masterly sermon on the allotted subject.

MISSIONARY WORK AT HOME

Several of the parishes in Baltimore are carrying on work among the Orientals in the city. A class for Chinese has been held for a number of years at Emmanuel Church, the Rev. Hugh Birkhead, D.D., rector. At Grace Church and St. Peter's Church, latterly a whole Chinese Church school, formerly holding its sessions in the Central Y. M. C. A., has affiliated with the Church. Twelve Chinese, all men, were recently confirmed at this church.

Somebody said that she would like to be a missionary in Liberia. It was pointed out that there were more than 100,000 negroes in Baltimore, and that she might begin her training at home! Somehow or other the glamor was lacking! What tremendous opportunity there is for working off our missionary enthusiasm in connection with races and classes at home!

A FAMOUS ORGANIST

Mr. Lynwood Farnam, one of the most celebrated organists in America, gave a delightful recital at Memorial Church, Dr. William Page Dame, rector, on the evening of April 28th. The church was crowded to capacity, and the excellence of the new Cassavant Freres' organ recently installed in Memorial Church was demonstrated to the satisfaction of all. The writer knew Mr. Lynwood Farnam at the beginning of his career, when he was organist of the Church of St. James' the Apostle, Montreal, Canada, and at that time, 1906, he seemed to have reached the zenith of his glory, for he was unsurpassed in a city that boasts of the excellence of its organists; but, the advancing years have developed, and, to a pronounced degree, so has Mr. Farnam's extraordinary genius. And, he remains as humble as ever! The great men always are. They have no need of the cultivation of the superficial and the absurd.

H. P. ALMON ABBOTT.

MEMORIAL CHIMES DEDICATED

WARREN, OHIO—On the afternoon of Easter Day the Bishop of Ohio dedicated a set of sixteen chimes at Christ Church, Warren. They were given by Mr. J. W. Packard in memory of his mother, Mary Doud Packard. The total cost, including changes in the tower, is \$12,000.

On the same day the parish gave \$5,000, which cleared off a long standing indebtedness. The most unusual circumstance of the day was the fact that 308 received the Holy Communion on Easter, when the number of actual communicants of the parish is 301. This was due to the fact that a number of former communicants had come back for the day.

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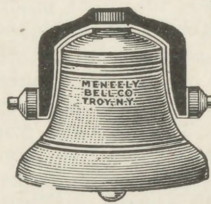
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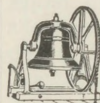
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WHERE RURAL CHURCHMEN BELIEVE IN THE CHURCH

HUTCHINSON, KANS.—As contrasted with the counsel of despair relating to rural communicants which has recently received the comments of THE LIVING CHURCH, some information in regard to recent experiences in his work in southwestern Kansas are given by Archdeacon James M. Johnson, who is building up the Church in that portion of the District of Salina.

Bishop Mize visited Cimarron on Sunday, April 26th, and confirmed twelve adults, of whom six were men, being the leading business and professional men of the community. Eighteen others pledged themselves to be confirmed in the next class. Eight pledged moral and financial support. These people have rented a vacant church, furnished it, and raised a budget that includes most of the salary for a resident priest, who will go there on the second Sunday in May.

Cimarron is a town of eight hundred population. Sometime ago the Archdeacon discovered that we had four communicants in the village. One of these was a young physician, Dr. J. W. Spearing, the son of a former priest in the Diocese of Louisiana. Dr. Spearing invited seventeen men to meet the Archdeacon at dinner. The Archdeacon briefly outlined the distinctive teaching of the Church and offered to meet the men once a month on a weekday evening. The offer was accepted, and the group of men attended faithfully for six months, listening attentively to a Confirmation instruction frequently lasting more than an hour. The Archdeacon met their wives in the afternoons for similar instructions. Not one of these people came from a Church family, and few had ever seen a Church service until the Archdeacon held his first service a month ago. The Confirmation class and other incidents referred to have grown out of that first visit. The reason that the considerable number had pledged themselves to be confirmed in the next class rather than presenting themselves immediately, is that the men wished first to interest their wives and families so that the entire families might be confirmed together.

At Elkhart a year ago a lawyer and insurance agent, having received one instruction in the distinctive teaching of the Church, volunteered to recruit a Confirmation class of the leading business men on the ground that "Elkhart must have the Episcopal Church, if our children are to have any religion." At Liberal a man, unbaptized, after a single conference with the Archdeacon, lasting two and a half hours at his own request, said: "I know a dozen men in Liberal who would be confirmed if they knew what you have told me tonight." Being told about the Cimarron plan and that the Archdeacon would do the same thing in Liberal next fall, he said: "Why wait until next fall? I will get the men now." And he is recruiting a class to meet in May so that he may be confirmed with his class. At Meade a dentist and his wife expect to have twenty-four adults in a similar class. At Larned the leading merchant, a Jew, is inviting the business men to come to Church services, which he himself never misses, and he also has agreed to recruit a class for Confirmation.

Thus southwestern Kansas is demonstrating what can be done in rural work, not by expensive absentee methods, but by finding one or more local individuals, giving them the idea and ideal of what

the Church can be to them, and encouraging them to work up Confirmation classes and other instruction classes in their own communities, visited, as they will be from time to time, by the the Archdeacon,

Writing of these circumstances, Archdeacon Johnson adds:

"The whole Church must thank you for the recent editorial, The Church's Rural Missions. . . My people will thank you. Six people who drove 40 miles for a Confirmation service and 14 for Easter Communion at 7 A.M. on a weekday will thank you. A father and mother, who drive 25 miles to come to the regular services, bringing their baby boy, will thank you. My tiny organized groups, while they are working to grow so that they may have resident priests, will thank you. My scattered families who are working to erect organized missions will thank you."

It is this same Kansas that gave rise to the popular, if somewhat hoary, pleasantry that "the Episcopalians and their husbands" were about to hold a picnic. It is said that such an item did actually appear in a Kansas paper not many years ago.

MEMORIAL SERVICE FOR THE PATRIARCH TIKHON

New York, N. Y.—A memorial service of Thanksgiving for the life of His Holiness, Tikhon, Patriarch of the Russian Orthodox Church, whose death occurred in Russia April 7th, was held in Trinity Church, New York, at noon on April 30th.

The choir was followed by a number of the city clergy and the rector; Bishops Coley, Shipman, and Lines; two Armenian Archimandrites representing the Archbishop of the Armenian Churches in America, Archbishop Affimios, vicar of a section of the Syrian Church in America, attended by Dean Kerbaw; Archbishop Alexander, of the Greek Orthodox Church in America, attended by Archimandrite Germanos and a chaplain; the Most Rev. Platon, Metropolitan Archbishop of the Russian Orthodox Church in America, and the Most Rev. Ethelbert Talbot, Presiding Bishop of the American Church, vested in cope and mitre and preceded by the primatial cross.

Attending Metropolitan Platon as chaplains of honor were the Rev. Dr. Emhardt and the Rev. Thomas Burgess. Dr. Emhardt wore his insignia as archpriest of the Eastern Orthodox Church, conferred upon him some years ago by the Ecumenical Patriarch. The choir of the Russian Cathedral occupied the gallery, their customary place in the Russian Church.

The service, built up after the order of an Eastern Orthodox memorial, consisted of a Cesar Franck *Kyrie*, in Greek, several prayers for the departed, the ninety-first Psalm, an address by the Presiding Bishop, a Contakion or Hymn of the Faithful Departed, to the Kieff Melody, sung by the Russian choir, and an address by Metropolitan Platon, followed by another Russian hymn, Memory Eternal, taken from the Orthodox liturgy for the burial of clergy. The Presiding Bishop pronounced the Benediction, and the *Gloria in Excelsis* was sung. The recessional was *Widor's Marche Pontificale*.

Bishop Manning was to have made an address, but was prevented from coming, and sent a message which was read. Bishop Talbot, rehearsing the main events in the life of the Patriarch, spoke of the beauty and simplicity of his character, together with his resolute will and

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his utter refusal to do anything for his own safety or comfort that should in any way hurt or weaken the Russian Church or play into the hands of its enemies.

Metropolitan Platon said:

"This service will always live in the grateful memory of Russians. In the name of our Church and myself I extend my thanks. Holding this memorial service in this revered edifice is the best memorial to our Patriarch, and it accomplishes more in the direction of unity of the Churches than all efforts made hitherto. You are Episcopalians and we are of the Orthodox Church, but we are all united here in our prayers. This is the true and real unity. Allow me to repay you with our Orthodox prayer in our Slavonic language, asking the grace of the Lord Jesus Christ for you all."

The Presiding Bishop in his address also repeated the Archbishop of Canterbury's request to the English Church, sent out even before the Patriarch's death, that, on the approaching Rogation Days, special prayers be offered for the Orthodox Church.

NICENE COMMEMORATION IN RICHMOND

RICHMOND, VA.—A celebration in commemoration of the Nicene Council was held in Richmond on the evening of Low Sunday at St. Paul's Church, the Rev. Beverley D. Tucker, Jr., D.D., rector. A pleasing incident was the presence of Russian priests vested in copes, all joining with our own people in the service. The creed was said in Greek, in Russian, and in English. The sermon was preached by the Rev. J. M. B. Gill, rector of St. Paul's Church, Petersburg, Va., formerly missionary at Nanking, China. A remarkably fine musical program was rendered, beginning with the *Ave Maria*, by Heusselt as a prelude and including Parker's *Magnificat* and *Nunc Dimittis* in E flat, Tours' anthem, God Hath Appointed a Day, and Stainer's Sevenfold Amen.

The attendance at St. Paul's Church at Easter services was as follows: at 7:30 A. M., 305; at 11 A. M., 1,258; and at 8:15 P. M., 256.

BISHOP BRENT AT ATHENS, GA.

ATHENS, GA.—At the invitation of the Dioceses of Georgia and Atlanta, the Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York, gave, during the week beginning April 19th, a series of five lectures in the chapel of the University of Georgia, which is located in Athens, on the general subject, Our Christian Citizenship. These lectures represent a part of the Church's share in presenting organized religion to the student body of the University. The Bishop was well received, in spite of the fact that, for three weeks previous, noted speakers had been presenting religious matters to the voluntary audiences in the chapel. On the last night an ovation was given the Bishop by the student body and faculty of the University and the citizens of Athens. One of the professors stated, at the close of the lectures, that it had been a rare privilege to come into contact with such lofty idealism as presented by one of the greatest minds of the country.

On the Tuesday morning of the Bishop's stay, Memorial Hall, erected in memory of the University of Georgia men who had given their lives in the Great War, was dedicated. Former Secretary of War Newton D. Baker, under whom these men had served, was the principal speaker, Bishop Brent, who had been Chief of

Chaplains of the A. E. F., was asked to make the prayer of dedication during the ceremonies.

After the dedication ceremonies a conference on religious welfare was held, at which the Methodist Bishop, the Rev. Dr. Ainsworth, presided, and at which Bishop Brent, the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, Mr. George Foster Peabody, and others spoke. A continuation committee was appointed, on which the Rev. A. G. Richards, D.D., was appointed to represent the Church. Over five thousand persons from all over the state attended the dedication ceremonies and the conference.

HISTORICAL SERVICE AT CAPE HENRY, VA.

NORFOLK, VA.—Sunday afternoon, April 26th, a large number of Norfolk people gathered at Cape Henry to commemorate the first landing there of English colonists 318 years ago.

Clergymen of the Church of Norfolk conducted a simple service, similar to that which was probably conducted by the little band of explorers and adventurers who were destined to form the first permanent English settlement in America. Judge B. D. White delivered the historical address.

CONVOCATION OF WESTERN NEBRASKA

NORTH PLATTE, NEB.—The delegates to the Convocation of the District of Western Nebraska, had the benefit of hearing some of the most able speakers of the American Church at the meeting of the Convocation, which convened at the Church of Our Saviour, North Platte, April 21st. The Rev. John Mockridge, D.D., of St. James' Church, Philadelphia, the Hon. James H. Pershing, of Denver, and the Rev. Robert F. Lau, of the National Council, were among the speakers.

The delegates to the General Convention are the Ven. S. E. Wells of Kearney, and Mr. C. C. Campbell, of Mullen. The alternates are the Rev. W. D. Morrow, D.D., of Galloway, and the Hon. R. R. Horth, of Grand Island.

FLORIDA YOUNG PEOPLE'S CONVENTION

JACKSONVILLE, FLA.—The attendance of 1,128 delegates, representing twenty-four of the twenty-eight of the Church schools of the Diocese marked the Young People's Convention, held in Jacksonville April 17th and 18th, as the largest meeting of its kind in the Province of Sevanee. In many cases schools were represented by their entire membership, young and old, and a banner was awarded Bethany Hall, Hilliard, for bringing the greatest number the greatest distance, one hundred per cent for forty miles.

The two days were spent in conferences, addresses, services, and recreational features. The diocesan and branch constitutions for the Young People's Service Leagues, proposed by Christ Church, Pensacola, were adopted. The following officers were elected: president, Aldrich Boss, of the Church of the Good Shepherd, Jacksonville; first vice president, Eugene Locke-Lewis; second vice president, Arthur Platt; third vice president, John Cooper; treasurer, Lloyd Fell; recording secretary, Helen Youngsbury; corresponding secretary, Esther Boudreau, of St. John's Church, Jacksonville.

It is reported that the Church school Lenten offering was more than twice as great as that of last year.

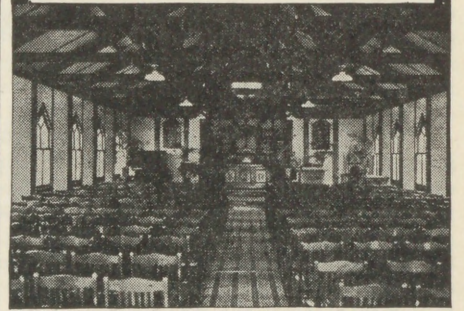
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BISHOP WEBB BEREAVED

MILWAUKEE, Wis.—The Rt. Rev. W. W. Webb D.D., Bishop of Milwaukee, received a telegram on April 30th advising him of the death of his niece, Mrs. Henry Reed (Elizabeth Leeds), in a hospital in New York City where she had sustained a mastoid operation. The Bishop had been with her at the time of the operation some ten days previously, but had returned to Milwaukee. The Bishop kept his appointment on May 1st to be one of the consecrators of the Rt. Rev. Campbell Gray, at Fort Wayne, Ind., and immediately after the service on Saturday morning left for New York where he hoped to arrive in time for the burial service on Saturday morning. The body was to be taken to Philadelphia for interment in the churchyard of St. James the Less.

Mrs. Reed was often at the Bishop's house in Milwaukee before her marriage, with her mother, Mrs. Albert Leeds, and was a graduate of St. Gabriel's, Peekskill. Since her marriage she has resided in New York City. She is survived by her husband, three young boys, her mother, and Bishop Webb, her uncle.

A week earlier Bishop Webb had been advised of the death of his aunt, Mrs. Potts, in Philadelphia, at an advanced age. Mrs. Potts had been very close to the Bishop in his younger days.

The Bishop expected to return to Milwaukee in time to preside at the consecration of Dr. Ivins on May 7th.

EASTERN ALUMNI OF NASHOTAH WILL MEET

NEW YORK, N. Y.—In consultation with the Dean of Nashotah, an informal committee has been formed, consisting of the Rev. H. H. F. Morton, of Princeton, N. J.; the Rev. Lewis Smith, of Plainfield, and the Rev. George T. Gruman, of Scotch Plains, N. J., to arrange for a meeting of Nashotah alumni in the East, especially for those unable to attend the Commencement. It has been arranged that such a reunion will be held on May 19th in New York City, beginning with a Low Mass at St. Mary the Virgin's, followed by a business meeting at St. Joseph's Hall, and then by a luncheon at the Hotel Astor, at which latter the speakers will be Fr. Huntington, the Rev. Dr. Barry, and possibly Bishop Ivins. It is asked that all Nashotah men in the East will communicate with Fr. Gruman at All Saints' Church, Scotch Plains, N. J., in regard to the matter.

ALBANY WOMAN'S AUXILIARY

ALBANY, N. Y.—The diocesan branch of the Woman's Auxiliary held its annual meeting in St. George's Church, Schenectady, April 29th and 30th. At this meeting a constitution was adopted, and, for the first time, the women elected their own officers. Mrs. F. Herbert Gray, of Albany, was elected president, Mrs. J. S. Conover and Mrs. G. Ashton Oldham vice presidents, Mrs. T. A. W. Shock, of Schenectady, recording secretary, Mrs. H. W. Crydenwise, of Albany, corresponding secretary, Mrs. Arthur Dawes, box secretary, and Mrs. D. H. Rogers, treasurer. More than 350 women were present.

The United Thank Offering was presented at the corporate communion the morning of the 30th. The goal of \$10,000 will be more than reached, as there is now well over \$9,000 in the treasury.

NEW YORK CATHOLIC CLUB

NEW YORK, N. Y.—The April meeting of the New York Catholic Club was held at the Church of St. Mary the Virgin, New York City, and was well attended. At the Solemn High Mass a meditation was given by the Rev. F. L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, on the three principles, ascetic, active, and contemplative, which must be manifested by the priest in propagating the Catholic faith.

An address was made by the Rev. Prof. Edmunds on the Priests' Convention and the Future. The Rev. John A. Staunton, Jr., D.D., also addressed the Club. Three priests were elected to membership.

SWEDISH-AMERICAN WORK

GALESBURG, ILL.—A half of the congregation of St. John's Church, Galesburg, is Swedish born, and the greater part understand the Swedish language: and, in order that they may have the service in Swedish as they desire, Mr. William Tullberg, a lay reader and candidate for holy orders, has been placed in charge and is now ministering successfully to the congregation. Dean Hammerskold, of New York, Archdeacon Broburg, of St. Paul, and the Rev. W. Blomquist, of Chicago, have recently visited the congregation and have also given them services and sermons in Swedish.

Mr. Tullberg has recently painted much of the interior of the church himself, and has seen to the decoration of the basement. The Convention of the Diocese of Quincy meets in this church May 12th.

ONE HUNDRED BAPTISMS

RANDLETT, UTAH—At the Church of the Holy Spirit, Randlett, there have been over one hundred baptisms in the last three months, and over fifty confirmations. This is very largely an Indian mission, with the Rev. W. J. Howes in charge. Bishop Moulton states that it seemed like confirmation for the whole community.

Bishop Moulton will preach the baccalaureate sermon at the University of Nevada, Reno, May 10th, and the Phi Beta Kappa oration the 12th.

In honor of the fifth anniversary of the Bishop's consecration, a dinner was held by the Episcopalian Club of Utah at Emery Memorial House, Salt Lake City, the evening of April 29th. C. P. Overfield was toastmaster. Speeches of congratulation were made by the Hon. M. L. Ritchie, chancellor of the District, and others present. A gold watch was presented to the Bishop, and a beautiful basket of flowers to his family.

HOT SPRINGS TO REBUILD

HOT SPRINGS, ARK.—St. Luke's Parish, Hot Springs, whose church was destroyed by the cyclone last year, has secured nearly \$50,000 for a new church building, and work has already begun in breaking the ground for the new edifice. Capt. C. N. Rix, who has lost his wife and daughter, a devoted Churchwoman, within the past two years, has promised the parish \$25,000, provided a like amount can be raised by the congregation. The committee already has \$23,000 of its share immediately in sight, and is working vigorously for the remainder.

Two other churches are under construction in the Diocese of Arkansas, at El-dorado and at Camden.

AMERICAN CHURCH MONTHLY

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May, 1925
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The general character of the MAGAZINE will undergo no change. It will continue to be devoted to the work of instruction in the one branch of knowledge which transcends all others in importance—that of the Catholic Faith and of the Catholic life of the Church.

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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CHRISTIAN SCIENTISTS CONFIRMED

LEAD, S. D.—A recent class confirmed by Bishop Bursleson, in Lead, contained a grandson of the late Mary Baker Eddy, together with his wife and son. In two previous classes this year there have been former Christian Scientists of the second generation, who are returning to the faith of the Church.

NEW PARISH HOUSES IN SOUTHERN OHIO

COLUMBUS, OHIO—St. Paul's Church, Columbus, the Rev. Sidney Sweet, rector, has just finished a campaign for \$100,000 for a new parish house. The sum of \$85,000 was pledged and the rest of the money needed is in sight.

Calvary Church, Clifton, Cincinnati, the Rev. A. N. Slayton, rector, is building a parish house to cost \$65,000.

The Church of the Advent, Cincinnati, the Rev. Geo. C. Dunlop, rector, will put on a campaign in the fall for \$100,000 for a new parish house.

Other parishes which are either building or about to build parish houses are, Holy Trinity, Hartwell, Cincinnati, St. Paul's, Chillicothe, and St. Mark's, Oakley, Cincinnati.

MEMORIAL SERVICE TO REV. DR. GRAVATT

HAMPTON, VA.—On Sunday, April 26th, a memorial service to the Rev. John J. Gravatt, D.D., was held in St. John's Church, Hampton. For seventeen years Dr. Gravatt was the beloved rector of this parish. When he came to Hampton as a deacon in 1876, St. John's was a weak mission; when he left to go to Richmond in 1893, the church had grown to be one the strongest in the Diocese.

The Rev. C. E. McAllister, the present rector, read an address on Dr. Gravatt's work, written by Bishop Tucker, who could not be present; and Col. John Gordon, senior warden of Grace and Holy Trinity Church, Richmond, Va., where Dr. Gravatt was rector thirty-two years, spoke on behalf of the people of Richmond and of Holy Trinity Church.

EASTER IN WACO, TEXAS

WACO, TEX.—Recently, by the will of the late Miss Minnie Taylor, St. Paul's Parish, Waco, the Rev. W. P. Witsell, rector, has received a bequest of \$10,000, \$5,000 a direct legacy, and the second \$5,000 a residuary legacy. This will be used for some advanced work along missionary, social service, or religious educational lines.

Holy Week and Easter Day were events of unusual interest, the attendance at all the services being at a very high mark. At the early hour on Easter the church was filled with communicants, and at eleven o'clock and at three-thirty and at five it was overflowing. The five o'clock service was a special service for the Knights Templar, of whom 275 were present in uniform.

The Church School's Easter offering amounted to \$1,100, and the congregation's offering was about \$3,000.

The young people's work is constantly expanding, receiving a large support from the adult members of the congregation and showing an ever-growing interest on the part of the young people.

A NOTABLE CONFIRMATION

CHARLESTON, S. C.—Mr. Robert Latham, Editor of the *Charleston News and Courier*, who was awarded the 1924 Pulitzer Editorial Prize, was recently confirmed by the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, in Grace Church, Charleston, the Rev. William Way, D.D., rector.

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The book contains the pages for the private memoranda of a parish priest—his visits, data as to individuals, memoranda as to private offices to be entered into the Parish Register, general memoranda, etc.

That it is invaluable to the parish clergy is evident from the continued demand for the book long after it had gone out of print.

The Antiquity of the Church of England

By the Rev. T. TRACY WALSH. A tract. Price 10 cts.

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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FLORIDA CHURCH OPENED

SANFORD, FLA.—The members of Holy Cross Parish, Sanford, were able to use their new church for the first time on Easter morning. The number of communions made was the largest in the history of the parish, as was the amount of the offering of the Church school. A special offering of \$1,300 was received for the organ fund, and the organ is to be put in place in December.

The former church was entirely destroyed by fire, together with the parish house and the rectory, in November, 1923. Since that time the congregation has maintained services with difficulty. The cost of the present building, and its furnishings, is about \$41,000.

SEAMEN'S CHURCH INSTITUTE IN HOUSTON

HOUSTON, TEX.—The Seamen's Church Institute in Houston has been growing in usefulness to such an extent that a chaplain has been added to the staff; the Rev. Basil M. Walton has assumed this duty and his work will extend the work of the Institute widely.

The Houston Institute is fortunate in having as the chairman of the Board of Trustees a man who is in intimate touch with the needs of the men to whom the Institute ministers, Mr. B. C. Allin, who is captain of the port of Houston. The Institute is keeping abreast with the rapid growth in shipping in this port.

SEWANEE CLERGY CONFERENCE

SEWANEE, TENN.—The School of the Prophets at Sewanee, under the direction of Bishop Bratton, offers an unusually strong schedule of courses. Among those already promised are the Rev. Dr. Schaad, of Augusta, Ga., on The Evangelistic Method in Missions; the Rev. Mr. Eastman, of Akron, Ohio, on Follow Up Methods; Professor Bailey, of Sewanee, on Psychology of Mission Work. It will last a full two weeks, from August 12th to the 26th inclusive.

SEWANEE SUMMER CONFERENCE

SEWANEE, TENN.—Features of unusual interest at the Sewanee Summer Conference, August 12th to the 26th, will be courses in Religious Education by the Rev. Charles H. Boynton, D.D., The Teacher; Miss Mabel Lee Cooper, Principles of Christian Nurture; the Rt. Rev. E. C. Seaman, Bishop of North Texas, The Prayer Book; the Rev. Louis Tucker, D.D., The Life of Christ and How to Tell Stories; the Rev. Gardiner Tucker, D.D., The Bible; Mrs. F. G. Frye, Kindergarten Methods. Courses will be given on all grades of the Christian Nurture Series, Young People's and Church Service Leagues, Church School Organization, and kindred subjects.

The Department of Christian Social Service offers unusually attractive courses by the Rev. F. D. Goodwin, National Secretary for Rural Work, Rural Work and Problems of the Small Parish or Mission; the Rev. G. Croft Williams, Professor of Sociology in the University of South Carolina, and formerly Executive Secretary of the State Board of Public Welfare, The Social Opportunity of the Churchman and Organizing the Community; the Rev. Louis M. Taylor, Provincial Secretary of Social Service, The Church and Industry and Social Service Through the Parish; the Rev. Homer W. Starr, Ph.D., a well

known authority on Social Service, The Christian and the Community. These are all full ten-hour courses, presenting a thorough and well balanced program.

The Rev. W. J. Loaring Clark, Dean of Missions, announces his good fortune in securing three of the National Church leaders for his department; Mr. Louis B. Franklin, National Treasurer, The Church's Mission and The Program of the Church; Dr. John W. Wood, Secretary of the Department of Missions, The Church in Foreign Fields; Miss Laura Boyer, of the Woman's Auxiliary, How to Lead Group Discussions and Methods. In addition there will be a number of conferences and special meetings on other missionary topics under competent leaders.

Mrs. Loaring Clark will be responsible for a series of afternoon conferences on the general subject of Leadership. This will cover all phases of women's work in the Church.

Special rates of a fare and a half on all the railroads have been arranged for the dates of the Conference. Reservations should be sent to Miss Gladys Frye, 908 Fern Street, New Orleans, La.

IN MEMORY OF DR. NEWMAN SMYTH

NEW HAVEN, CONN.—A service in commemoration of the life and work of the late Dr. Newman Smyth will be held in Center Church, New Haven, on Tuesday, May 5th, at three o'clock. Among those who will take part are the Bishop of Rhode Island and the Rev. Dr. Charles O. Scoville, rector of Trinity Church, New Haven.

DEATH OF GEORGE H. HEFFLON

PROVIDENCE, R. I.—The Rev. George Henry Hefflon, missionary to the deaf in New England, died at the Rhode Island Hospital, Providence, April 25th. Being quite deaf, he is thought to have been confused by automobile lights on the night of the 22d, and walked into a street car that he had not seen or heard, sustaining injuries to his head that resulted in his death.

The Rev. Mr. Hefflon was born in 1863. On his graduation from Yale he became a Congregational minister, and was pastor of a New Hampshire church until increasing deafness led him to resign. He then entered the Berkeley Divinity School, graduating in 1907. He was ordained to the diaconate that year, and to the priesthood in 1910 by Bishop Brewster. After a curacy in All Saints' Church, Philadelphia, he took up his work among the deaf mutes of New England, and became known as the "silent circuit rider."

The funeral service was in Grace Church, Providence, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, and the Rev. P. F. Sturges, D.D., officiating. The interment was in Fountain Hill Cemetery, Deep River, in the afternoon.

DEATH OF REV. JOHN ROBINSON

HADDONFIELD, N. J.—The Rev. John Robinson, a pioneer missionary to the Dakota Indians, but since retired, died at Cooper Hospital, Camden, February 22d, aged 79 years.

The Rev. Mr. Robinson was ordained to the diaconate by Bishop Stevens in 1876, and to the priesthood by Bishop

Hare in 1889. He spent his entire ministry among the Dakotas, undertaking work at the Crow Creek Agency, at the Red Cloud Mission, and the Pine Ridge and the Sisseton Missions.

A Requiem Eucharist was said for his repose in Grace Church, Haddonfield, and interment was made at St. Paul's Church, West Whiteland, Pa., February 26th.

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DEATH OF REV. C. T. STOUT

CHICAGO, ILL.—The Rev. Charles Tullidge Stout, a retired priest of the Diocese of Chicago, died at his home in Oak Park, April 25th. He had been stricken with paralysis April 11th, from which he did not recover.

The Rev. Mr. Stout was born in Painesville, Ohio, August 27, 1845. He was graduated from Kenyon College in 1870 and was ordained to the diaconate the next year by Bishop Lee, who advanced him to the priesthood two years later. His first work in the ministry was in Iowa, at Ft. Dodge and Marshalltown. After a year each in Leadville, Colo., and Leavenworth, Kans., and two years as assistant at Trinity Church, Toledo, Ohio, he founded, in 1887, Emmanuel Church, Petosky, Mich., buying a Presbyterian church, remodeling it, and building a parish house. He remained in this cure until 1893. Then followed five years at Goshen, Ind., eight years at Traverse City, Mich., seven years at Key West, Fla., and two in Trinity Parish, Howard Co., Maryland. At that time, 1915, he retired from pastoral work, but engaged in supply work in the Diocese of Chicago. He was a deputy to two General Conventions, a Knight Templar and a Thirty-second Degree Mason, and a member of Phi Beta Kappa.

The funeral service was said in Grace Church, Oak Park, April 28th.

DEATH OF REV. E. H. MARTIN

LAKELAND, FLA.—The Rev. Evan Hartzell Martin, rector emeritus of St. Thomas' Church, Rochester, N. Y., died in Lakeland, Fla., April 27th, in his seventy-ninth year.

The Rev. Mr. Martin was formerly a Congregational minister, but was ordained to the diaconate in 1889 and to the priesthood in 1890 by Bishop Coxe. His ministry was exercised in Buffalo, Tonawanda, and Rochester, New York. He retired from St. Thomas' Church in 1917. For several months during the winter he had been officiating at Bartow, Fla., but died at the Lakeland hospital. The body was taken to Rochester for burial.

NEWS IN BRIEF

ALABAMA—A new pulpit has been installed in Trinity Church, the Rev. V. C. McMaster, rector, in memory of Mrs. P. L. Maupin, a member of the congregation.

ARKANSAS—Trinity Church school, Pine Bluff made an Easter offering of \$1,100, with a membership of 133.

BETHLEHEM—The Rev. George D. Harris, of Belvidere, N. J., will also serve St. David's Church, Bangor, commencing on the first of May.—On account of disturbances in the Russian Church, it was reported at the last meeting of the Bishop and Executive Council, by Dean Holmes that the monastery for orphans at South Canaan, Pa., experienced considerable difficulty in meeting its current expenses. Dean Holmes spoke of the splendid work the monastery was doing and of the pity it would be should it have to close its doors. On resolution, the monastery was commended to the sympathy and generosity of Church people everywhere. Contributions may be sent to the Rev. E. G. N. Holmes, Carbondale, Pa.

DALLAS—St. Mary's College for Girls will have this year the largest graduating class in its history. The college is closing a very successful year, with the largest enrollment for seven years past. The junior college department is rapidly growing, and is now fully accredited by the Educational Department of the State of Texas, as well as by the Association of Southern Schools and Colleges.—The

Rt. Rev. E. Cecil Seaman, Bishop of North Texas, has been invited to preach the baccalaureate sermon for the college in St. Matthew's Cathedral.—The Cathedral Young People's Fellowship presented a pageant, *The Dawning*, on two successive evenings, with great success. All of the scenery was made by members of the Fellowship. The play was given under the direction of Miss Jennie Hill Barry, assisted by Deaconess Peck.—The Rev. J. H. R. Ray, D.D., rector of the Church of the Transfiguration, New York City, and former Dean of St. Matthew's Cathedral, is to visit his former parish and preach in the Cathedral on Sunday, May 10th, at the invitation of Dean Chalmers.

HARRISBURG—Not many records have been made of service in the Church which equal that of George F. Stibgen, of St. John's, Marietta, Pa. Confirmed in 1873, he became a vestryman the following year, so that he has served in that capacity for fifty-one years; while in the Church school, of which he has been superintendent for twenty-five years, he has served as officer and teacher for nearly fifty-three years.—On the Sunday after Easter, besides the observance in the morning of the sixteen hundredth anniversary of the Council of Nicea, an evening service was held in Christ Church, Danville commemorating the one-hundred and fiftieth anniversary of the Battle of Lexington. Patriotic Societies were in attendance, and the Boys' Band of the parish made its first public appearance on this occasion, making a very favorable impression.—Six handsome brass candlesticks, as gifts to the altar, were blessed at the early service on Easter Day at St. Paul's Church, Philipsburg, the Ven. Franklin T. Eastment, rector. They were given as memorials to Marie Kephart Mann, Emily Pritchard, Christian Ursinus Hoffer, and Harman Glendenning Miller. The donors were Mr. and Mrs. J. Frank Kephart, Mr. and Mrs. Josiah Pritchard, Mrs. C. N. Hoffer and children, and Mr. and Mrs. George N. Miller.—St. John's Church, Marietta, the Rev. Charles E. Berghaus, rector, has been beautifully redecorated through the generosity of Miss Maud Heldeman as a memorial to her mother. A new white burse and chalice veil and fair linen cloth were presented to the church at Easter by Miss Elizabeth Klump and her

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brother, Franklin Klump. A brass ewer for the font, executed by Messrs. Geissler, was also presented by Arthur T. Balsler, in memory of his parents.

LONG ISLAND—At St. Paul's Church, Roosevelt, the Rev. G. Wharton McMullin, priest in charge, blessed a pair of altar vases on Easter. They were the gift of the Amici family.—The annual service of the Little Helpers of the Diocese was held recently at the Church of the Redeemer, Brooklyn.

LOS ANGELES—The Convention Journal has just been published by the Rev. Alfred Fletcher, diocesan secretary. This shows a total number of communicants of 18,854, an increase of 1,910 during 1924. A similar increase is noted in the number of Church school scholars.—The Rev. Robert Renison, general missionary for the Convocation of Los Angeles, has opened a new mission at Compton, where thirty communions were made at the first service.—St. Clement's Church, Huntington Park, organized as a parish only a year ago, has just completed an attractive parish house.—On Easter Day Bishop Stevens celebrated the Holy Eucharist for the Church people at Avalon, Catalina Island. He then made the address at the huge outdoor sunrise service, thence returning to the mainland by hydroplane in order to dedicate the new All Saints' Church, Beverly Hills.—The Church of the Good Shepherd, Hemet, has just completed a \$3,500 parish hall, which will be of strategic importance in that mountain community.—The gold and silver offering of the Diocese toward the rebuilding of St. Margaret's School, Tokyo, Japan, was made at the regular meeting of the Woman's Auxiliary of the Diocese, at St. Paul's Cathedral House on April 14th.—Trinity Church, Redlands, has started a drive for \$10,000 for an addition to its parish house. More than half of this is already in hand.—Miss Florence Newbold, field secretary of the Girls' Friendly Society, is holding training classes in girl leadership in two Los Angeles centers, as well as addressing numerous gatherings of girls throughout the diocese.—A new mission has been opened at Sherman, adjacent to Hollywood, with the Rev. David E. D. Robertson as priest in charge.—The handsome new \$300,000 All Saints' Church, Pasadena, will be consecrated on May 19th, less than six months from the date of completion.

MARYLAND—The annual meeting of the Church Service League in the Diocese of Maryland will take place at the Pro-Cathedral, Baltimore, on Tuesday, May 19th.—At this time the United Thank Offering will be presented.

MICHIGAN—Miss Rachel Haviland, who for the past four years has been working among Church students at the University of Michigan, will leave her position at Ann Arbor on July 1st. The work of the Church at the University of Michigan is carried on by the parish of St. Andrew's, in cooperation with the foundation of Harris Hall. Miss Haviland's services as Secretary of Student Work have been of the very greatest value and she will leave behind her many friends among both students and members of the parish.

MILWAUKEE—The Episcopal Young People's Association of the Diocese has begun the issue of a monthly periodical, mimeographed at first, entitled *Our Paper*, to record the news of the Association.

MILWAUKEE—The annual rally of the Church schools of the Diocese of Milwaukee and the presentation of the Lenten offering, was held in St. John's Church, Milwaukee, Sunday, April 26th. About 325 children and teachers were in attendance, with a good representation from outside the city of Milwaukee. Instead of the form of service generally used, a pageant, *With the Cross Around the World*, was given, all the schools taking part. The purpose of the change was to try to make the rally more interesting for the children, and, as such, was a great success. The offering to date amounts to \$2,036.81.

NEW JERSEY—On Easter Day the rector of All Saints' Church, Scotch Plains, blessed the following memorials: six brass office lights, and two brass alms basins, executed by the Gorham Co., two cut glass cruets, and a solid silver tray. These were all given in memory of departed members of the congregation. At the late Eucharist on Easter Day there was also blessed a sterling silver private communion service, given to the rector by the Woman's Auxiliary of the parish in commemoration of the eighth anniversary of his ordination. A communicant has also presented the parish with a beautiful Oriental rug for the footpace of the altar.

NEW YORK—Messrs. Mercer and Hadley have conducted successful Missions recently in Christ Church Cathedral, St. Louis, Mo., St. Paul's

Church, Selma, Ala., the Church of the Nativity, Huntsville, Ala., and large union Missions in Newton, N. C., and Hickory, N. C. They are soon to conduct Preaching Missions in Salisbury, N. C., Anniston, Ala., and Asheville, N. C., and ask the prayers of their friends for the spiritual success of these Missions. They are now making their fall appointments and Mr. E. C. Mercer, in Salisbury, Conn., will be happy to receive word from any Eastern rectors who desire their services.

NORTH DAKOTA—Gethsemane Cathedral, Fargo, was filled at each of the two services on Easter morning, and more than 350 communions were made. On this day the cathedral vestments of purple were used for the first time. An offering of over \$600 was made, a third of which was devoted to the parish quota.

SOUTHERN OHIO—The Rev. David Barre, rector of the Church of the Good Shepherd, Columbus, suffered a nervous breakdown on Easter Day, and has been given a leave of absence for several weeks by the vestry. He is recuperating with his family in Kentucky.—Mrs. David O'Brine has pre-

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sented a two manual pipe organ to the Church of the Epiphany, Urbana, the Rev. Wm. Mueller, rector. The contract has been let for \$5,000 and the organ is now being installed by the Möller Company of Hagerstown, Md.—St. Luke's Church, Granville, Ohio, celebrated its ninety-ninth anniversary the Sunday after Easter. A large congregation was present, and addresses were made by the Rev. L. P. Franklin, rector at Newark, Ohio, and Prof. Vanderlip, the lay reader in charge.—Grace Church, College Hill, the Rev. Geo. Clickner, rector, has worshipped for many years in its parish house. Plans have been drawn and the new church is to be built immediately.—Up to date \$5,547.32 has been received by the Diocesan Treasurer from the children's Lenten offering and several Church schools are yet to be heard from.

SOUTHERN OHIO—On Palm Sunday the congregation of St. Philip's Church, North Side, Cincinnati, resumed the use of the church, which had been undergoing redecoration. A window, given by the family of the late Sarah F. Hart, has been installed. On Easter approximately 115 communions were made, and the Church school Lenten offering was \$135. On Palm Sunday the Bishop Coadjutor made a visitation.

SOUTHERN OHIO—Lent and Easter this year have seen a greater attention to religious observances than ever before. The attendance on the noontide services at Keith's Theater, and at the churches on Easter were most gratifying.—The Church schools had a special service at Christ Church, at which a pageant was given, and the Lenten offering of \$1,700 was presented. Over 500 children were present.—Maj. Frank J. Jones has recently celebrated his fiftieth anniversary as a vestryman of Christ Church, and Canon Charles G. Reade the twenty-fifth anniversary of his entrance into the ministry. Canon and Mrs. Reade expect to visit in England this summer.—St. Luke's Church, West End, has recently celebrated its fiftieth anniversary.—Ground has recently been broken for the new Children's Hospital, which is to be near the Cincinnati General Hospital, and to the Medical School of the University of Cincinnati.

TENNESSEE—The Rev. George A. Stams and the Rev. Bernard G. Whitlock conducted a very successful Preaching Mission at St. Thomas' Church, Jackson, from April 19th to the 26th inclusive. There are only ten communicants in this mission. The attendance was remarkable, the average attendance for the Holy Eucharist and Meditation was twelve, and for the Mission services sixty. These priests will conduct Missions during the year in the several colored missions that are vacant.

TEXAS—St. George's Church, Port Arthur, is having a Preaching Mission the week of April 25th to May 3d. The Rev. W. N. Claybrook, of Christ Church, Tyler, is the missionary, and is assisted by the rector, the Rev. John Ridout, Jr.—Easter Day marked the twentieth anniversary of the rectorship of the Rev. Peter Gray Sears, D.D., in Christ Church, Houston. There was no unusual celebration of this event, but the parish made grateful acknowledgment of Dr. Sears' splendid ministry by attending in large numbers. Incidentally a debt on the parish of \$10,000 was discharged, and a gift of \$5,000 was made to Dr. and Mrs. Sears. Dr. Sears occupies an unusual position of respect and honor not only in the parish but also in the city of Houston.—Archdeacon John Sloan, who carries the brunt of the large missionary work, has been confined by illness to his home in Houston during the larger part of Lent. He will have to be sparing in his labors for some time.

WESTERN MICHIGAN—The annual Church school rally of the Diocese was held at Grace Church, Grand Rapids, Sunday afternoon, April 26th. About 700 children from all parts of the Diocese were present, and the church was crowded. The children's Lenten offering, presented at this service, will be around \$4,000, Grace Church, leading off with \$1,665.

WESTERN NORTH CAROLINA—The children of the Church schools in the Convocation of Asheville, met for the annual Presentation Service of their Lenten offering at Trinity Church, Asheville, on Saturday, April 25th. A pageant was given by the children of Trinity Church school, depicting the missionary work in China, Japan, Alaska, and Liberia. The banner awarded to the school having the largest per capita offering was won by St. James' School, Hendersonville, for the third successive year, its offering being over \$6 per capita. All Souls' Church, Biltmore, was next, with an offering of over \$3 per capita. The banner for largest increase in enrollment was won by Calvary Church school Fletcher. The total offering this year was \$1,400, nearly all of which goes to missions.

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