



The Living Church

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No. 16

The Episcopal Church and Some Problems

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VOL. LXXVIII

MILWAUKEE, WISCONSIN, FEBRUARY 18, 1928

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EDITORIALS & COMMENTS

A NEW edition of the (official) *Reports of the World Conference on Faith and Order* (for free circulation) contains the new Report VII on The Unity of Christendom and the Relation Thereto of Existing Churches, which has been prepared by a sub-

The Seventh
Report

committee of the continuation committee. It will be remembered that the report originally presented at Lausanne failed to receive unanimous acceptance and was referred to the continuation committee for reconsideration.

The new report is of the same high character as the six reports accepted at Lausanne. The careless expressions that received serious criticism at the World Conference are here eliminated. There is an appreciation of positions divergent to those of current Protestantism that was conspicuously wanting before. There is adequate statement of both sides on matters in which different communions have different policies. And in clarity of diction and dignified utterance the new statement is worthy to stand on an equality with the six reports that were accepted at the Conference itself. A preliminary foreword explains the difference between the sanction given to the other reports by the Conference and that given to this by a committee.

We are a little curious to know how this will strike those who resented the refusal to give unanimous affirmation to the original report at Lausanne. It is inconceivable that these should not recognize the superiority of the new report. And for Anglicans, many of whom could not subscribe to the original report, this can scarcely fail to be received with satisfaction. Anglicans never asked that Lausanne should adopt a pretense that the whole Christian world had suddenly become Anglican; but they did demand that it should not be assumed that the whole non-Roman Christian world had suddenly become Protestant. To have failed to do justice to the Protestant position on any subject would have been disastrous; but there were Anglicans who did not propose that justice should be withheld from the Anglican position also.

In saying which it should not be supposed that the Protestant majority at Lausanne deliberately tried to "put something over" on Anglicans in the report that failed. The sessions failed, by just the time required for that report, to be long enough to do justice to its subjects. There had been debates, in which Anglicans had pointed out objections to the report as originally drawn, and no doubt the attempt had been made before it was put on its final passage to meet those objec-

tions, but the attempt really had failed. In its final form at Lausanne, the report was, from the Anglican standpoint, so faulty that its adoption would have been deemed by great numbers of Anglicans as a surrender of the Anglican position, and that, in turn, would have been followed by a repudiation of the entire work of Lausanne by an overwhelming number of Anglicans, such as those, especially, who are accustomed to be represented in the Anglo-Catholic congresses of England and America, but also, we are confident, by many others as well. In refusing to accede to the report as presented, a few Anglican delegates saved Lausanne. And their confidence that Lausanne was worth saving is vindicated in this new report.

There is a lesson to be drawn from the incident. The easy way, in such a great undertaking as that at Lausanne, is to acquiesce in letting third rate material go unchallenged, and particularly when, at the end of long sessions, members are tired out and in a hurry to get away. That the last minute challenge of a whole report was unpopular in the assembly itself was made perfectly plain.

But the men and women at home who sent the delegates as their representatives are not greatly concerned whether those delegates were tired at the end of the sessions or not. They are concerned with their work and not with the comfort of delegates. If latter-end business had been skimped because delegates were tired, there would be little consideration for the delegates after they had returned home. It may not have been pleasant for those few delegates who dared unpopularity among their colleagues by holding up unsatisfactory work at the close of the sessions, but we strongly suspect that a more lasting unpopularity among their constituents at home would have greeted them if they had not done so. And, be it Lausanne, or General Convention, or any other extended series of gatherings, the last day is always the most dangerous.

It remains only to say that the committee responsible for this last report consists of the Bishop of Gloucester, the Rev. William Adams Brown, D.D., the Bishop of Rhode Island, General Superintendent Dr. Otto Dibelius, Dr. Timothy Tingfang Lew, and—added later at the suggestion of the president of the Conference—the Archbishop of Upsala. We mean no reflection on the other eminent members when we express the opinion that Churchmen are greatly indebted to the Bishop of Rhode Island for the eminently satisfactory character of this report.

AN Associated Press correspondent from Rome, Salvatore Cortesi, contributes to the papers subscribing to that service a story to the effect that there really is now a hope that the long standing breach between Italy and the Vatican over the temporal

The Roman Question

power is in the way of solution by negotiation, in which a Jesuit priest is playing the part of intermediary.

If this be true, it is welcome news indeed. As one examines the issues that divide Romans from Anglicans and that continue the old hatreds of days gone by, one always comes back to the fact that the trouble lies not so much with differences about religion as with differences about politics and civil rule. If there is one thing upon which non-Roman Christendom is absolutely unanimous, it is that the medieval relationship of the Pope to civil governments never can be and never shall be restored. That the relations of the distinguished bishop and primate of an apostolic see to other bishops and to the Church at large are a legitimate matter for discussion, as at Malines, is freely granted; but not that independent nations can ever again be brought within the political domination of the Roman see.

The lesser question as to the relations between the kingdom of Italy and the Vatican is only a part of the greater issue between the Papacy and all civil governments, but it is the pivotal issue without which the larger question cannot be determined. Roman Catholics ought to be able to see that no antagonism toward the *religion* of their communion is necessarily involved in the earnest wish of non-Roman Christendom that the Pope might be so freed from political and temporal claims on his behalf as to enable him to function solely as a spiritual father. The donations of Constantine and others, whatever be their degree of authenticity or validity, ought never to be confused with the commission of our Lord to Peter, interpret the latter as one may. The temporal power that was inherited from emperors can be laid aside; the spiritual authority conferred by our Lord is bound to be handicapped and confused when it cannot be separated from the claim to temporal domination.

And one would suppose that Roman Catholics themselves, not to say the Pope, would be the first to demand the separation of the two ideas. Is Governor Smith, or any other loyal American Roman Catholic, handicapped in a candidacy for high office by reason of his religion? He may, indeed, magnificently assert his independence as citizen or civil ruler, from any foreign or ecclesiastical control; but immediately some intelligent person is bound to cite by page and paragraph from the officially sanctioned text books used for the instruction of children and adults in his communion, as did Mr. Marshall, passage after passage showing that in maintaining such independence he runs counter to the teaching of his Church. It is not enemies of Roman Catholicism that earnestly desire this anomaly ended; it is their best friends, who are trying to free themselves and others from inherited prejudices and hatreds. Rome could promote her spiritual influence and the cause of the Christian religion more effectually by receding permanently from every claim to and vestige of temporal power, than by all the encyclicals that successive popes can send forth in a thousand years. Rome has tried to rule by force; one would suppose it was time to try something else.

When Roman Catholics themselves perceive all this, a new chapter will be opened in Christian history. In the meantime, if peace can be restored between Church and State in Italy, the Christian world will rejoice.

VAGUE statements come by cable to the papers that the English Church Assembly has so re-amended the proposed Prayer Book as to give hope that it may win the approval of a majority in the House of Commons.

The Problem of the English Church

The report is very disconcerting. Is the Church going to change its position in order to win favor from non-Churchmen in Parliament? If Englishmen are content to make it possible for Parliament to limit them in their right to pray, that is their affair; but if they propose to create meekly an expurgated Prayer Book to meet the views of avowed enemies of the Church because these sit in the House of Commons, then Englishmen in the Church have lost some of that virility that created the British nation. Having in our day won sufficient independence for the Church to make it impossible for Parliament to force a Prayer Book of its own upon her, or to amend prayers that the Church has sanctioned, it will be disgraceful weakness for the authorities of the Church to surrender their God-given rights by receding from any position whatever in order to placate Parliament. If that body will not give civil sanction to the book that the Church has compiled, let the Church choose between using it in spite of Parliament and not using it at all. Either of these alternatives is better than to amend it so as to make it acceptable to men who repudiate the Church's position altogether.

Mr. Lloyd-George, Baptist, and Lady Astor, Christian Scientist, voting on the standards of the Church of England, may appeal to the sense of humor of Americans; but the Church of England abandoning the position which she believes to be right because of the objections of Mr. Lloyd-George, Baptist, and Lady Astor, Christian Scientist, can only make herself an object of contempt throughout the world.

The question before the Church of England is this: Shall she preserve her own self respect and the respect of the world?

THE resignation of the Rev. R. Bland Mitchell as executive secretary for the Field Department marks the end of the creative period of what was once the Nation-wide Campaign. That little group of men who promoted that movement revolutionized the Church. The whole attitude of her people has changed. The national and international work of the national Church is now treated, almost everywhere, as the responsibility of the whole Church and of everybody in it. That new perspective—for it was scarcely recognized generally before that movement was launched—is of greater moment to the Church than even the increased offerings that have resulted from it. And the new perspective has so thoroughly taken root that it is not likely to be dislodged. The dioceses will sometimes disappoint those who have looked to them for great things, but none of them will seek to wash its hands entirely of responsibility for the Church's work.

Mr. Mitchell Resigns

We shall miss Mr. Mitchell in his accustomed work, which he has done so well. Yet we are thoroughly in accord with his own feeling that as "the Field Department has a definite policy of asking men to give a limited term of service on its staff," the policy should extend to the head as well as to his subordinates. The Field Department can best be administered by men who are fresh from parish work and have seen both the difficulties and the way of overcoming the difficul-

ties in raising money for the general work of the Church.

Mr. Mitchell closes his administration with the grateful appreciation of the Church.

“What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?”—St. Luke 15:4.

THE LIVING CHURCH does not generally include a “Lost and Found” column among its pages. This week, however, a “Lost” advertisement does appear in our classified section, and that of an unusual type. A Massachusetts rector is advertising for his lost parishioners—a shepherd is leaving his ninety and nine (though not, we trust, in a spiritual wilderness) and is employing modern publicity methods to find his lost sheep.

Lost
Sheep

We hope he may be successful. In sending his advertisement to THE LIVING CHURCH, the rector asks: “May I, through your columns, try to gain the information which I ought to have by the normal activities of the clergy in charge of the parishes of the Church?” This is, indeed, information that ought to be forthcoming without resort to the method now adopted, but every clergyman knows the difficulty of keeping track of his “lost sheep”—especially, as we have pointed out before in these columns, when rectors are careless or negligent in observing the wise law of the Church in the matter of letters of transfer.

This periodical is glad indeed if its columns can be of help in locating disappeared communicants. We wish we could open them free of charge to such announcements, but we fear we should be deluged with them. However, our classified department will continue to be open to those who, like the Massachusetts rector, are willing to follow the Master’s injunction to “go after that which is lost, until he find it,” in this manner, even at the cost of three cents a word.

SO THIS is “Liberalism”:

“I do not love them [members of another group in the Church]. I cannot love them, because I have found them treacherous, deceitful, aggressive, arrogant; and I cannot love such people. This may be against the teaching of the Master, but if I’ve got to love the —s, “Liberals” I am willing to be classed as a pagan.”

The quotation is from one of the addresses given at the recent “Liberal” conference in Philadelphia.

Well, he has his wish. But why should people who deliberately prefer paganism to the ethics of “the Master,” be invited to address gatherings of Churchmen?

And how is it possible for any one with the most rudimentary sense of humor to think of such people as “liberals”?

Not representative of them? Well, why was he asked to be one of their speakers?

No, gentle reader, the man who said that is not a subscriber to THE LIVING CHURCH.

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Easter Communion Hymn.
 He was known of them in the breaking of the bread
 Luke XXIV, 35. Elka Mary Goddard-Fenwick.

KLASIS TOU ARTOU $\text{♩} = 96$

1. Je-su. Son of God, our Sa-voir, Pas-chal Lamb for sin-ners slain,
 Hail we now Thy sa-cred pres-ence, Cru-ci-fied and ris'n a-gain.
 Refrain ff Hal-le-lu-ia! Hal-le-lu-ia! Christ is ris-en from the dead.
 Hail we now His glor-ious pres-ence In the break-ing of the bread. A-men.

2. For us men and our salvation
 Thou didst live and die and rise;
 Hail we now Thy hidden presence
 In our Paschal Sacrifice. Halleluia! etc.
3. Here we worship Thee in gladness,
 Worship Thee our Lord divine;
 Hail we now Thy gracious presence
 In the broken bread and wine. Halleluia! etc.
4. Ever blessed is the morning
 When Thou rosest from the dead;
 May we ever hail Thy presence
 In the breaking of the bread. Halleluia! etc.

Rev. Willoughby Goddard-Fenwick.

Copyright.

[The above hymn was written by the Rev. Mr. Goddard-Fenwick, a Canadian priest, to supply the need for a hymn combining the thoughts of Easter and the Holy Communion.]

AN ANSWER

TELL me—what can I give Thee, Lord,
 That Thou dost not possess?
 What offering can I lift to Thee
 Out of my nothingness?
 The treasures of the earth and sky
 And Paradise are Thine,
 And Thou hast hearts to love Thee far
 Beyond the power of mine.
 I bring no gift—I only kneel
 With empty, upraised hands.
 Thou who didst give Thy Life—tell me
 The price Thy Love demands. . . .
 I see Thee wait—I stumble near . . .
 Ah! Lord, how could I know
 That Thou wouldst stoop and gather me
 Close to Thy breast and so
 Disclose Thy Sacred Heart’s desire
 In all simplicity?
 How could I know that Thou didst wait
 Not for my gifts—but me? L. B. G.

HIDDEN TREASURE

JUST AS MANY fields are grown over with thick, rank weeds and their soil is poisoned with worthless roots, so many a life has its dense growth of sin, and its nature is so impregnated with evil passions and desires that there appears no possibility of any beauty and nobility; but the weeds can be pulled up, and the soil may become fruitful and bear its valued crop. The sin may be removed, the guilt washed away, and the soil made pure through the grace of God; for down beneath the unholy things that have marred that life, there still lies the hidden treasure, the possibility of rising by the grace of God in Christ to a life radiant with the divine love.

—Rev. Alfred E. Ribourg.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

LOVE

Sunday, February 19: Quinquagesima Sunday

READ I Corinthians 13.

AS WE approach the "dear Feast of Lent," as George Herbert terms the "Forty Days and Forty Nights," we are given as our countersign that great word "Love," a word forever exalted as revealing the very nature of God. It is as if God spoke to us and said: "My children, if you would sincerely follow My Son, your Master, through the mystery of His passion, let love be the ruling power of meditation and prayer; for so only can you bring to heart and mind the meaning of redemption." And surely no other emotion can be fitting when we follow Christ in His fasting and His victory over Satan. Reason fails before the supernatural. Human need crying for help cannot explain the mystery of the Infinite care. Only love can bring to us the solution of the Incarnation, the Life, and the Cross. If we love Him and love our brothers, Lent will have a precious message for us.

Hymn 121

Monday, February 20

READ St. John 21:15-17.

IT IS significant that Christ ended His visible work on earth with a plea for love and for an expression of it. As He explained to Nicodemus the love of God as the interpretation of the Incarnation (St. John 3:16), so having finished the work which His Father gave Him to do (St. John 17:4) He asked, and asks still, whether the divine love constrains us and rules our hearts. If we can give the answer: "Yea Lord, Thou knowest that I love Thee," we may be sure "He shall see of the travail of His soul and shall be satisfied" (Isa. 53:11), and give us our holy task: "Feed My Lambs—Feed My sheep." Hence comes the value of service—it is ruled by love. Hence comes the value of worship—it is inspired by love. And hence comes the whole character of our Lenten days—they are an expression of love. If not, then the observance is a mockery, a crucifying of the Son of God afresh. The true cry of Lent is: "My Jesus, I love Thee."

Hymn 234

Tuesday, February 21

READ I John 4:7-21.

THE Master asks for a love which is big enough to include the whole world in its grasp. Love for Christ cannot hold itself from following Him; and as He went about doing good, so our love must express itself in action. Sincere love cannot help such an expression. It is the blossom spreading fragrance. It is the fruit of the vine giving nourishment. It is the heart bursting into song. It is the hand stretched out to lift the fallen. It is the kind word which the lips catch from the soul. It is the eye catching a vision and calling upon men to see.

Hymn 499

Ash Wednesday, February 22

READ St. Luke 4:1-13.

JESUS CHRIST began and ended His ministry with victory. He was driven by the Spirit into the wilderness as He left Jordan. He attacked Satan, whereas at the beginning of human history Satan attacked man. There is something so heroic and yet so divine in this conflict that our fathers were surely right in giving the account a place in the Gospel for the First Sunday in Lent. Satan never tempted our Lord again. He bothered Him and tried Him and vexed Him, but he was conquered there in Quarantania forever. He fights still, and seeks to master, but he has been overcome. He can never rule the earth. And in that first victory we find our victory. We conquer in the divine success of the Conquerer from Heaven.

And as Christ met the threefold temptation and was Master where, in threefold defeat, Adam fell—the desire of the flesh, the desire of the eyes, and the pride of life—so we, children of the Covenant of Promise, need not fear when we are tempted. Christ has overcome for us, because He loves us.

Hymn 126

Thursday, February 23

READ Psalm 18:1-19.

LONG AGO David sang in anticipation of the divine love which should at last be manifested, and he poured out his loyal affection in such a fulness of joy that his words seem to roll out like the cadence of a holy symphony: "My Strength, Rock, Fortress, Deliverer, Buckler, Horn of Salvation, High Tower." When love is true and lighted from Heaven, it has no limit, no boundary. It takes the common and makes it superior. It takes the daily routine and transfigures it. It seizes pain and makes it a blessing, and turns darkness into light. It gives wings to the feet and strength to the hands outstretched to help. Self is forgotten. Desire is exalted. And the life on earth is not a weary pilgrimage, but a journey with the Master. O for an outpouring of the enthusiasm of love which shall take the world by storm and make men Christians in spite of themselves! But it must begin in your heart and in mine, as Jesus Christ kindles it.

Hymn 491

Friday, February 24

READ St. John 14:21-24.

O BEDIENCE which is inspired by love is the only true obedience. Mechanical service has no heart and receives no blessing from earth or Heaven. The guide of morality is not an economic or social power, but a love for God and His will. It cries, "Lord, what wouldst Thou have me to do?" And it draws its impulse neither from fear of punishment nor from hope of reward, but from the Christ. Love calls love. "We love Him because He first loved us." Love created us. Love recreated us. And love is the power of growth. Yea, and loyalty to truth is the part of love. "If a man love Me he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." What wonderful words! No heresy or false teaching can have place where love rules.

Hymn 441

Saturday, February 25

READ Revelation 3:7-12.

LOVE in Heaven will shine more bright," sings Wordsworth. Nothing there can enter in to disturb or distress. That which we have held of affection and obedience and loyalty through earthly struggle will then shine out in the glorious brilliance of Him who sits upon the throne and of the Lamb. It is for us, therefore, here and now, to keep the lamp of love clear and burning. Christ has given us the means which can never fail. We find the oil to replenish in the Bible, in Worship, in the Lord's Supper. The Lord Himself will kindle and rekindle our zeal and our love. He will cause the light to shine even in darkness, and our foes will know that He loves us and will seek Him who is our strength and our stay. Our light shining out will lead men to glorify God. Our love must never grow cold. Each day, each hour we must draw near to the loving Christ who is both Light and Love, and seek from Him new power.

Hymn 241

My loving Christ, kindle a flame of sacred love that my heart may not grow cold. Let me feel Thy love guiding and comforting me. Let my service for others be a loving service. And hold me so close to Thyself that I may draw from Thee loving power. Amen.

BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

THIS curious apologue is from the pen of one of our New York clergy:

John Bunyan On Wall Street

I stood in the midst of the great City which is the Mart of Nations. And where wide is the Gate, and Broad is the way, and many go in thereat, I looked and saw a marvelous sight. For many of the people that had long sat in darkness, laying up for themselves treasures upon earth, had seen the Heavenly Vision, and unto them had the Light shined. Eager were their faces, full of hunger after the true riches. And I beheld them descending steps into a holy Grotto, or Catacomb, full of many bright lights.

So I followed, to see what was their search, and to know what was to be their portion. And I saw that there were many beautiful Windows in this holy Cave, and that there were scribes standing behind the Windows, each with his pen in his hand.

And the first Window had a name written above it, and the name was "Teller." But I understood not what this should signify, till I felt as it were a Spiritual Presence. And then came the words of the Book into my mind, "I will tell of all Thy marvelous works." And I said unto my soul, that it was surely here that they published Salvation, that they tell out His works with rejoicing, and tell unto the daughter of Sion, Behold Thy King cometh unto thee! And my heart was glad, because there were many at this beautiful Window, listening unto the Good Tidings.

And another beautiful Window I saw, and this also had a name written above it, and it was called "Conversion." Hither I saw men bringing their sacrifices of penitence and of faith, rolled up like scrolls, and they thrust them in at this Window and received from the scribes tokens of acceptance. And I saw their faces, as if they had been the faces of happy children. And I remembered the Word, that men should convert and be saved, and that they should receive the Kingdom of God as little children. And I was glad, and my eyes were filled with tears, for of such is the Kingdom of Heaven.

And I saw many standing at another beautiful Window, and over this Window was the name "Received." And I remembered how HE had said, "I will come again and receive you unto Myself, that where I am, there ye may be also." And those at this Window also received likewise tokens from the scribes, and I remembered the words, that HE would give unto the saints, to each a white stone, with a name written in it that no man knew but he that received it.

And there were so many standing before another beautiful Window, that I could not come nigh to it. But one spoke to me and said, "The name of that Window is 'Redemption,' and those thou seest have waited long and have been weary with long patience." But I remembered the Word which said, "He that endureth unto the end, the same shall be saved."

There were other Windows also, each one beautiful, with other names written above them. But now I saw that many were going forth from this place, and I would follow them to see whither their happy steps would lead them. So I went forth with them into the great City, into the way that was Broad. And they turned and went into a Narrow Way that was Walled up with great buildings exceedingly high. And I saw at the end of this way a glorious Temple, and before it a strait Gate. And the spire of the Temple pointed up to Heaven; yet were there towers of Babel on either side that o'ertopped it. And, behold a great Clock looked forth, and struck, saying "The Time is at hand; come, for all things are now ready." Hither were the people going, along the Narrow Way, and I mused how fitting it was that they should be going unto the Strait Gate of the Temple, that they might be continually in the Temple, praising and blessing God. For had they not all been at the beautiful Windows in the holy Cave, so full of Light? And had they not all had experience of the blessings of Conversion, and Acceptance, and Redemption? And I spoke aloud, being moved by the Spirit, so that the people all gazed at me with intensity of look; and my words were, "Happy is that people that is in such a case: yea, happy is that people whose God is the Lord!"

Yet was not this great Babylon, that men had builded by their own power and might, and for their own glory? And was not the City spiritually called Sodom and Egypt? And I marveled, because here in the midst of it was none other but the House of God, and the Gate of Heaven. But the Spirit said unto me, "Remember how HE said in His Prayer, 'I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil: for they are not of the World, even as I am not of the World.'"

STRANGE to notice how many violent attacks upon stable institutions there are, which, ignored, answer themselves! There has fallen out of a gaping portfolio an article printed a year and a half ago, nearly. I cut it out in order to deal with it here, but overlooked it until now—and it really doesn't seem worth while to consider it after so long, when the arrow has lost its point and no longer wounds. The article in question fills more than half a page of a metropolitan daily, and is illustrated with a picture of the man responsible for it, together with an elaborate bit of quasi-symbolism representing a young woman in a nightgown, with a fillet round her head inscribed "Modern Times," who bears a sieve having a multitude of little creatures labelled "public servants," "educators," "ministers," and "judges," all being tested and thrown away by the aforesaid female. The writer is a man who has made a great deal of money furnishing statistics of the stock market to those who put their trust in him as a forecaster; and thereupon he has immediately constituted himself an expert of many other subjects not even remotely allied to the game of bulls and bears.

Here is his program, so far as it affects religion: Boil down the Bible to a third its present bulk, and have it rewritten so everybody can understand it. Give the seminaries a drastic overwhelming, supplanting theology by a simple course in making people happy. Close ninety per cent of the church edifices, consolidating their congregations into a few large meeting-places, and having only fifty preachers in the whole country. Put the others to work on practical welfare jobs, making people happy.

His proposals are quite as drastic concerning law and the higher education; and he would reduce the whole affair to instruction on the Ten Commandments—truly, a simple recipe for creating an ideal system of jurisprudence, culture, and the approach to God!

I forbear any comment upon this dream, except to say that it takes more than an occasional guess at the market to qualify a man as universal expert, and that religion is something more than listening to intellectual sermons, even though one "can sit at a library table any Sunday morning and find more really helpful material in magazines than one can get from most pulpits." Poor man! he is still grovelling in the slough of commercial ideas, where getting is the desideratum, not giving.

I HAVE been reading with mingled feelings an account of a Sunday service in one of our churches, by a green reporter. It is a university city, which makes his naive comments all the more amazing. Certain extracts follow:

"The rector, attired in the black cassock, white surplice, and gold-and-purple stole of his profession, is in charge. He prays, his back to the congregation; he then faces the audience and reads from the Episcopal Prayer Book, the choir responding with musical chants in certain places. It is the day for sacrament, and after a hymn and a prayer the congregation reads from its Prayer Books a prayer. Responses are made to the rector in parts of the reading by the choir. A prayer closes the sacrament. As the recessional is begun, a young man dressed in the robes of the Church, known as the crucifer, takes the crucifix from its place, and holding it in front of him much as a flagstaff is held, begins to march with stately step in time with the music, down the broad aisle. At the door the crucifer passes through, then the choir, followed by the rector. The final amen drifts into a quiet room as from a great distance. The voice of the rector is heard in a final prayer."

Names and trades are given of those present, including the head usher, High Street tailor. How touching!

I HOLD not with the pessimist that all things are ill, nor with the optimist that all things are well; all things are not ill and all things are not well, but all things shall be well, because this is God's world.

—Robert Browning.

What Is Goodness?

A Lenten Challenge

By Arnold N. Hoath

SOMETIMES when we read the story of the rich young man as it is reported in the tenth chapter of St. Mark's Gospel, we are startled by our Lord's apparently unfavorable contrast of Himself with God and by His seeming refusal to accept as His due the epithet, "Good." This misunderstanding of our Lord's meaning is caused by mistakenly stressing the pronoun "Me" and the noun "God," as though Jesus said, "Why callest thou *me* good? There is none good but one, that is, God." However, a careful study of the whole incident shows that our Lord was not denying His oneness or equality with God but that He was challenging the young man's conventional conception of goodness. The emphasis, therefore, lies either on "why" or "good." What Jesus said was *why* do you call *Me* good? What is your meaning of goodness? Is your standard of goodness God's standard?

If the question which our Lord asked this young man was an important one for the youth to answer, it is also, I think, one deserving of serious consideration today. Therefore, during the season of Lent should we not find it a spiritually profitable discipline to search our minds and our hearts so as to bring forward into the clear light of definite knowledge the exact thought which we hold regarding the higher goodness of which Jesus here speaks? Excellent as is physical discipline, is it not quite meaningless from a religious viewpoint unless we have an unclouded view of the good we are seeking through our self-denial? Attendance at an increased number of church services is commendable; yet does not even this lose its full spiritual value unless the good which we hope to attain is clearly before us? What do *we* mean by goodness? Is it a lesser or the greatest goodness? That is the question Jesus would ask us. Is our ideal of what is good an ideal which would find favor with God? The Lenten season will be indeed profitable if we have found an answer to this question.

It would be worth while this Lent to ask ourselves what we mean by goodness, because in the past we have been inclined to ignore the question. The tendency with all of us is to ask ourselves not "What is good?" but "What is practical?" If we give "practical" its dictionary meaning of "concerned with practice," it is, of course, essentially a Christian word. But by what is practical we usually mean what will work out for our material advantage. We will not acknowledge the wisdom of following after any goodness that may interfere with our business or social success. Although we admire St. Francis of Assisi, we should consider it folly to imitate him. Although Jesus said, "Seek ye first the Kingdom of God," we think it the practical thing to seek first the kingdoms of this world. The truth is that it is prosperity, not goodness, for which we have the greater hunger and thirst; perhaps because the pressure of living makes material well-being seem the more immediately necessary.

Or possibly when we ask what is practical we mean simply to allow for the obvious evil that exists in life and in human nature. We must take human nature as we find it, we say: we must not expect too much of it. It is natural for men to be selfish, therefore we must not be unreasonable in our expectations of altruism in industrial methods, or in the conduct of big business or in the management of personal affairs: the fighting instinct is part of man's nature; therefore pride, self-assertion, dislikes, and hatreds are to be expected in the relations of man with man, and disinterested love is impractical. So we sometimes say. In fact in our use of the word practical, is there not often a suggestion of compromising with evil, a compromise which we feel conditions of living have made imperative? But in all this are we not in danger of forgetting that for the Christian the question to be asked is not "What will work out without endangering my worldly and social prospects?" but "What is the thing that is good?" Goodness is the first thing we are to seek and then everything else will

fit into its proper place. Indeed, for the Christian who understands something of the meaning and purpose of life, and who looks with the eyes of faith into the long reaches of eternity, is it not essentially practical to seek the attainment of goodness as the chief aim of all effort?

WHAT then did Jesus mean by goodness? What was it that He would have the young man of our story understand by this vague and indefinite term? It is clear that not only between good and evil, but between good and good Jesus makes a vital and important distinction. The higher goodness for which Jesus would have us earnestly seek belongs not to material existence, but to the supernatural order of things: it is the wholehearted and passionate affirmation of the spiritual. That the one thing that really matters is the spiritual life—the comradeship of God and the soul—that is the teaching of Jesus. For what should it profit a man if he should gain the whole world and lose his own soul?

The goodness that Jesus proclaimed to the rich young man is the ascendancy and supremacy of the spiritual values. Therefore material prosperity and success are viewed not as something unchristian and irreligious but as something of comparative unimportance. Not that there is anything in Jesus' teaching to suggest that the demand which He made that this youth should sell his property and give the proceeds to the poor is one which He makes of all men of wealth; but there are doubtless many men today who are giving too much thought to material things to whom Jesus would make a similar change. When wealth makes a man spiritually coarse and unresponsive Jesus would not hesitate to make a startling demand that would teach him that a man's life consisteth not in the abundance of the things which he possesseth.

On the other hand Jesus, a poor man Himself, understood the paramount necessity of providing for earthly needs. He was always concerned that the needy should have sufficient to eat. Well He knew how disastrous it was for a poor woman to lose any of her little hoard of money. When He wanted a coin to illustrate His teaching, His own lack of one made it necessary for Him to ask that someone should lend Him one. Yet the acquaintance which Jesus had with poverty and His sympathy with the financial difficulties which worry so many of us did not occasion any lowering of His standard of goodness. Goodness is the spiritual life given first consideration, regardless of conditions of poverty or wealth.

Nor was Jesus ignorant of the difficulties which temptation and evil put in the way of the spiritual life. Time and again He felt the need of retiring alone to some quiet place that through prayer and communion with the Father He might retain His mastery over the evil that dogged His footsteps. Repeatedly He met with disappointing weaknesses and failings in His disciples. But not even the self-assertion of James and John, or the cowardice of Peter, or the treachery of Judas could make Him lose faith in humanity or alter the hardness of His teaching in order to meet human frailty halfway. Jesus never made His ideal easier by saying that allowances must be made for the evil in human nature. He was confident that goodness could be attained.

Surely our faith in God should result in our sharing the confidence which Jesus had in the possibility of man's attaining not only the lesser goodness of morality but the higher goodness as well. Neither wealth, nor poverty, nor temptation, nor natural frailty need prevent our achieving this inward spiritual state that has the seal of the Eternal upon it. Let us keep our thought upon the continuous and ardent affirmation of the spiritual, and the close and loving comradeship of man's spirit with God—for this is the ideal of goodness to which Jesus calls us.

The Episcopal Church and Some Problems of Faith and Order*

By the Rt. Rev. Thomas F. Gailor, D.D., LL.D.

Bishop of Tennessee

BRETHREN, I venture to express my own attitude and convictions as to the questions concerning our religion and Church, which the discussions of recent years have brought to our attention.

We cannot shut our eyes to the fact that we are living in a time of unsettlement and unrest—a time rife with controversy on the subject of religion.

Vast changes in the circumstances of human living have taken place, as the result of scientific discovery of the forces of nature and the invention of machinery to use these forces; and it is not strange that some men should imagine or infer that the spiritual realities, with which physical science does not deal, are outside of the bounds of knowledge and of truth. We have among us those who are infatuated with the notion that the universe is a soulless machine and who are not ashamed to call themselves avowed opponents of belief in God and members of societies for the promotion of atheism. But scientists like Professor Huxley and John Burroughs called this atheism irrational.

Among Christian believers we have the tragedy of conflict between those who have come to be known as Fundamentalists and those who call themselves Modernists, although it would be impossible to define either of these terms so as to describe the variety of opinion which they include.

In some quarters the term Fundamentalist applies to those Christians who believe in and maintain the absolute inerrancy and infallibility of all the statements in the Old and New Testament Scriptures as being the veritable word of God; and the Modernists are those who accept the results of modern literary and historical criticism, and who see in the Scriptures God's Word indeed, but God's gradual revelation of His truth, conditioned, however, by the knowledge, the character, and spiritual capacity of men in different ages whom He chose as His agents to deliver it.

In this controversy our own Church has taken no part and issued no decree, leaving the decision of the question to the sound and reverent learning of those who have made it their special study. The historic Church is not bound and not constrained by any theory as to the origin of its own documents and literature.

But there is another species of Modernism, which took its rise in the Roman Catholic Church a generation ago, and which seems to say that there is no truth from God, the intellectual expression of which is fixed and definite; that there is no definite faith, which was, as St. Jude says, "once for all delivered to the saints"; and that therefore we Christians are "seekers after truth," or, as St. Paul says: "Those who are ever learning and never able to come to the knowledge of the truth." The Creed, which we recite, therefore, according to this theory, must not be interpreted literally, but so as to conform to the prevailing ideas and theories of the age in which we live.

To this we must reply that it is one thing to re-state the truth of the gospel in terms of modern thought: that we are prepared for; but it is quite another thing to weaken and emasculate the truth itself in deference to modern opinion. . . . However, there are so many varying shades of opinion in this modern mental attitude, and so much ground for reasonable debate, that we must not permit ourselves to be panic-stricken on the one hand, nor be too drastic in our judgments on the other.

In the Gospel according to St. John there are two definite and distinct notes—one of finality, of absolute truth, of plenary authority—and another of progress, advance, and change. Our Lord says (*St. John 15:26*):

"When the Comforter is come, whom I will send unto you, from the Father—even the Spirit of Truth, which proceedeth from the Father—He shall testify of Me; and ye also shall bear witness."

That is clear and definite. Christianity is a system that bears witness to known facts. It is not a mere influence urging us on to an uncertain goal. But again our Lord says (*St. John 16:13*):

"Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth . . . and He will show you things to come. He shall receive of Mine and shall show it unto you."

And that means a gradual expansion and enrichment of our knowledge and understanding of the truth, once revealed in Christ; remembering always that Christianity is not a mere religion in competition with other religions, but a revelation of the truth. The Holy Spirit will guide the Church into a deeper understanding of the truth; but the new truth must include the old truth and not contradict it. In other words all progress will be real just in proportion as it is Christian.

The danger is, as John Henry Newman said long ago, that in every great movement there will always be men who are "too young to be wise, too warm to be sober, too generous to be cautious, and too intellectual to be humble."

Therefore, we have heard some rather crude and ill-considered talk about the necessity of accommodating the moral standards of the Church to the demands of that portion of our youth who would rather act from impulse than from principle, and who chafe and fret under any moral restraint. But, we ask, when was vigorous youth ever docile to fixed standards of conduct? Mr. Herbert Spencer said that the first business of every child is to be a good animal; and animals live by impulse and not by principle. They need discipline. They have to be taught and trained. And that training—that self-forgetful and often painful duty of trying to create in young people a knowledge and hatred of what is evil—is the moral obligation of fathers and mothers who love their children and fear God.

WITH regard to the organization and ceremonial worship of the Church we also hear strange voices. One Church newspaper declares that the Prayer Book is too old-fashioned and narrow, and that we ought to eliminate from it the requirement of episcopal ordination for those who administer the Holy Communion (*Churchman*, December 3d); and another Church newspaper publishes an article in which the Prayer Book is described as too modern and Protestant and ought to be abolished and replaced by "the old service books," whatever that means (*LIVING CHURCH*, December 3d). In contrast to these extremes I like the statement of the late Bishop Westcott of Durham, as to the position of the Church of England:

"The English Reformation," he says, "corresponds with the English character, which is disinclined to seek the completeness of a theological system. It looks to finding truth through life rather than through logic; for truth is not of the intellect only. It is patient of hesitation, indefiniteness, even of superficial inconsistency, if only the root of the matter can be held firmly for the guidance of conduct; for spiritual subjects are too vast to furnish clear-cut premises, from which exhaustive conclusions can be drawn. So we naturally turn again and again to the historic elements of our creed. These are of life, and unto life, and through life."

There are also some wise words by Bishop Creighton of London, the most learned ecclesiastical historian that England has produced. He says:

"So grave were the suspicions of the working of the Papal system in the past, that some countries abandoned it altogether; but in England the Church system was retained in its integrity, freed only from noxious growths, which disfigured its primitive characteristics. It was the removal from the system of the Church of a mass of accretions, which had grown round it through its desire to meet the demands of popular devotion. . . . The dogmas of the Church are simply

*Extracts from an address to the convention of the diocese of Tennessee, January 18, 1928.

the result of its attempts to protect the historic record of the gospel from arbitrary interpretations, suggested by current modes of thought. The Church does not indulge in negations, but aims at setting forth the truth; and this has led to the groundless assertion that the Church of England expresses a compromise. Sound learning must always wear the appearance of a compromise between ignorance and plausible hypothesis."

I call attention to that phrase "the demands of popular devotion," the fruitful source of novelty in doctrine.

Never for a moment did the leaders of the Reformation of the English Church consider that they had ceased to be members of the ancient historical Catholic Church, because they had got rid of the "noxious growths," to which Bishop Creighton refers. On the contrary, the very act of Parliament which abolished the Pope's authority in England was in these words:

"Provided always, that this Act, nor any thing or things therein contained, shall be hereafter interpreted or expounded, that your Grace, your nobles, and subjects intend by the same to decline or vary from the congregation of Christ's Church in any things concerning the very articles of the Catholick Faith of Christendom" (*cf. Blunt, 1-270.*).

As bearing upon this subject I quote a statement, issued only a few years ago by thirty-three of the leading Churchmen and scholars of England. The names signed to it include that of the principal of Pusey House, Oxford, and of Charles Gore, Scott Holland, the present Bishop of London, Luckock, Newbolt, Puller, and twenty-seven others, and they say:

"The immediate authority with which, as English Churchmen, we have to do, is that of the English Church—not that of the Roman, or the Gallican, or any other Church. . . . We no more look or ought to look, to the authority of the Roman, or of the Gallican Church, than an Italian or French Catholic looks, or ought to look, to the authority of the English Church."

This means that the national Church is a reality and has its legitimate place in the life of the Catholic Church. The medieval effort to break down and ignore the lines of national development was a failure. The fruitless efforts of the reforming councils of the fifteenth century to rid the Church of the notorious corruptions in faith and practice, that had grown up under the Papal regime, showed that there was a general recognition of that failure everywhere. The English Church asserted her right, as a national Church, to free herself of the accretions of doctrine and practice, and appeal to primitive Christianity. It took more than a hundred years, from 1534 to 1662, to accomplish it; and it may be truly said that the struggle is still going on. But anyhow it was a legitimate and justifiable movement for freedom.

I AM a Christian Nationalist. I agree with Dr. Elisha Mulford that the nation is a moral personality, and has its origin and consistence in God. As a moral personality it justifies its existence indeed by the contribution it makes to the well-being of other nations; for the Christian law of service applies to nations, as it does to individuals; and when I assert the truth and justification of national patriotism, I am not contradicting nor ignoring the principles of the Christian Gospel. As a citizen of the United States I am declaring my real patriotism by insisting upon my nation's obligation of service to mankind.

But this recognition of the reality and divine order of national life must seriously affect our interpretation of the office and function of the Christian Church and its relation to the characteristic aspirations, hopes, and destiny of the national life. . . . If there is an American nation, differentiated in tradition and hopes and ideals from all other nations, is it not reasonable to expect that the Church within its borders shall express in some way those traditions and ideals?

We rightly claim, that in an especial way this Episcopal Church, in God's providence, has been given an American horizon and an American responsibility. Our organization was largely based on the organization of the national government. We were not divided by the Civil War. We are not subject to any foreign control. Today we have a bishop exercising jurisdiction in every region where the American flag floats.

As a Church we have taken a definite stand in our Prayer Books upon three principles of Church life, *viz.*:

- (1) We assert our visible organic continuity with the Catholic Church through all the Christian centuries. (*N. B. The preface to the Ordinal.*) This is in contrast to the Scotch Protestant Confessions of Faith, which speaks of the Church as an invisible society of saints, known only to God.

- (2) We assert the reality of grace through sacraments, that is, the sacramental character of the religion of the incarnation.
- (3) We express our loyalty to the Apostles and Nicene Creeds, as the sufficient statement of our Christian faith. . . .

It seems clear that the American Church has not only the right but the obligation to conform to the genius of our free American institutions in those things which do not pertain to the essential principles of faith and order; and there is no good reason why we should have to show our loyalty to "the Catholic faith of Christendom" by adopting the methods, or the nomenclature, or the ritual, or the vestments of the Roman Church, or the French Church, or the Greek Church, or even, in any servile way, of the Church of England. And this freedom of national expression ought to prevail in other national Churches, like Japan and China.

The Rev. T. A. Lacey, Canon of Worcester, one of the latest and ablest apologists of the Anglo-Catholic movement, speaks of that movement as "a sect within the Catholic Church of England," and uses the following significant language, *viz.*:

"We have no right to expect that the particular presentation of Catholicity, which we have achieved, will be the final presentation. Our own presentation has varied and there may be more variations to come." "New Churches"—and this he says applies especially to the Episcopal Church in the United States—"New Churches, which have carried over much from the Church of England, have circumstances of their own in which they must work out their own kind of catholicity." . . .

MEANWHILE, my brethren, let us remember that our government is only about 150 years old; and with our enormous foreign-born population we have hardly yet "found ourselves" as an American nation. Our Church also, in its relation to the national spirit, is in a condition of growth and development. Let us remember, also, that there are good men, and loyal men, on all sides; and there is no occasion for panic or pessimism. From my childhood I was taught that we are both Catholic and Protestant, "Catholic for every truth of God and Protestant against every form of error." We cannot, without ignoring the promise of the Holy Spirit, limit the adjective "Catholic" to a closed system of doctrine and worship, that was completed four or five hundred years ago; neither can we narrow the word "Protestant" to a necessary denial of all sacramental grace without ignoring history. What we need today, above all other virtues, is the charity which "thinketh no evil," but when the worst is suggested tries to believe the best. If some of the brethren, in their efforts to bring home the truth to the minds and hearts of our heterogeneous population, use language and adopt methods which seem to dilute and invalidate the Faith once delivered; and if others seem to discredit and defame the protestant tradition of this Church—we must remember that the Church is not a mere man-made sect; that we are free men in a free Church; and that God "hath set our feet in a large room." It was John Calvin's disciples who introduced the law of uniformity of worship into the English Church, because he was a medieval legalist. But we do not want uniformity in the details of worship in the Church, and I pray that the day may come when we shall discuss these matters in the General Convention without partisan prejudice, and agree upon some definite limitations of ritual use, providing both for lofty ceremonial and for simple services.

And always we shall bear in mind, that ceremonial is worse than worthless unless it ministers to devotion, and doctrinal orthodoxy is useful only as a guide and help to holy living.

As our Lord Himself said: "If a man willeth to do His will, he shall know concerning the doctrine" (*St. John 7:17*), and again, "Don't be afraid; only believe" (*St. Mark 5:36*).

This is the heart and core of our religion, as St. Paul testified before Festus (*cf. Acts 15:19*): Jesus Christ, our Lord, is alive and at work now today on earth; and He can be found of them that believe; and He does manifest Himself to those that love Him; and by His death on Calvary the Prince of this world was judged and the world was overcome; and by the Holy Spirit, here and now, man has communion and fellowship with God.

This is the message committed to the Church. This is the justification of its faith, its order, its existence. This is the meaning of its ceremonies and sacraments. This is the guarantee, that the gates of hell shall not prevail against it.

The Divine Society*

By Clinton Rogers Woodruff

THE exhaustion of the modern world is sufficient proof that there is no hope of any honorable social order apart from the acceptance of definite belief about the spiritual purpose of life. To some clear view of the meaning of the soul and society this age must return, or the shadows which now beset us will deepen toward a more tragic night than history can tell." So declares W. G. Peck in his suggestive and helpful book, *The Divine Society*. This book attempts to show that the Christian faith is "the supreme answer to the profoundest problems of human association; that its implication is a society widely differentiated from the modern order, and that this implication resides in the very nature of its central dogmas."

It is one of the series published by the Student Christian Movement of England, which has been working in the universities and colleges for more than a quarter of a century to present the challenge of Christ to the student world. National student movements, which are federated in the World's Student Christian Federation, are at work in 2,700 colleges in forty lands. The majority of students are in colleges where the movement is the only religious force. It stands for Christian character and world service. The S.C.M. employs thirty secretaries in the British Isles who help the branches in the colleges by visitation and correspondence; one works exclusively in schools. These secretaries promote the study of the Bible, foreign missions, and social questions besides arranging conferences and writing and publishing books.

Mr. Peck, whose discussion of Christian dogma and social redemption is most helpful, closes with these pregnant words: "Peace belongs only to fellowship with Him; and the greatest in our sky is that His Church, the Church of Gospel and Sacraments, may yet become the home of humanity."

In *Christ, the Lord of All Life* we have a new edition of a syllabus for Church crusades. It is another of those helpful English books of which there seem to be so many more than American ones. It is published by the Industrial Christian Fellowship, the successor of the (English) Christian Social Union. The former edition of the *Syllabus for Church Crusades* was published rather more than two years ago. It has been widely used and experience has proved the need of issuing a revised edition. The general outline remains unchanged; it contains a consecutive presentment of the Christian faith, showing its application to individual, social, and industrial life. The book is divided into twelve chapters, so as to provide teaching for a crusade lasting a fortnight. The subdivisions of each chapter are more clearly marked, so as to make apparent the portion that falls to each speaker. This work of revision, as the foreword tells us, has been carried out by a specially selected committee. Much time and thought has been spent on it, many difficult points have been made more clear, and many sections have been rewritten. "All engaged in crusades and campaigns owe a debt of gratitude to those who have compiled this revised syllabus; and we pray that it may be blessed by the Holy Spirit, and help us to mould our common life on the teaching and example of our Lord and Master, Jesus Christ."

* *The Divine Society*. By W. G. Peck (Milwaukee: Morehouse Publishing Co. \$2.40).

Christ, the Lord of All Life (London: Hodder and Stoughton. 40 cts.).

Religio Laici. By Sir Henry Slessor, K.C., M.P. (London: A. R. Mowbray & Co. Ltd. (Milwaukee: Morehouse Publishing Co. \$1.60).

Christianity and Social Adventuring. Edited by Jerome Davis (New York: The Century Co. \$2.50).

Religion As Man's Completion. By Rudolph M. Binder (New York: Harper & Brothers. \$2.50).

The Church In the Changing City. By H. Paul Douglass (New York: George H. Doran Co. \$4.00).

The Little Town. By H. Paul Douglass (New York: The Macmillan Co.).

The Church and the Country Community. By Edwin V. O'Hara (New York: The Macmillan Co. \$1.25).

Baptist City Planning. Edited by Charles Hatch Sears (Philadelphia: Judson Press. \$1.00).

Casework Evangelism. By Charles Reed Zahniser. Introduction by Charles M. Sheldon (New York: Fleming H. Revell Co. \$1.50).

Still another English contribution is Sir Henry Slessor's *Religio Laici*, a small volume of essays on religious, social, and philosophical subjects. A leading King's Counsel and Anglo-Catholic, Sir Henry writes trenchantly and forcefully and there is much learning modestly displayed. His chapters on the Labor party and property are most illuminating. He believes the Labor party is not revolutionary but restorative, and that property has no rights but that its responsibilities are infinite.

Professor Jerome Davis, of Yale, is certainly most successful in getting men to cooperate with him in the production of books. Last year in *Business and the Church* he showed how Christianity is reaching out into the industrial world and bringing about a better understanding between employer and employe. In his new volume *Christianity and Adventuring* he brings home to all Christians the fact that the churches must be an active part in local efforts to meet social needs if they are to hold their influence. Many questions of great interest are treated by alert men and women from different spheres of political and social activity. He gives us a volume on organized Christianity . . . agencies to which contributions are made by outstanding leaders in the cause of social justice. The questions they discuss are vital, such as: Child dependency, juvenile delinquency, health, immigration, politics, jails. The average person either does not have the opportunity or will not take the time to read a book on each of these subjects, keen though his interest may be. Here in one compact volume he may find the opinions of experienced leaders expressed in readable, attractive style.

They vary in value and form and content. Among the best chapters are Practising the Sermon on the Mount, by the Rev. Harry Emerson Fosdick; How Christians Might Cooperate, by Dr. John A. Lapp; The Church and Social Agencies, by Joseph K. Hart; How the (Roman) Catholic Church Does It, by William J. Kerby; Juvenile Delinquency, by Miriam Van Waters; The Social Settlement Religion and the Church, by Dr. Graham Taylor; The Church and Industry, by F. Ernest Johnson; The Local Jail, by our own Dean Lathrop; Ministering to the Handicapped, by Dr. Richard C. Cabot.

Although primarily written to justify his own religious philosophy through three evangelical communions, Dr. Rudolph M. Binder's *Religion as Man's Completion* is largely what he calls the book in its sub-title "a socio-religious study." He discusses how religion should be adapted to the spiritual problems of modern life; how it may be scientifically studied and stated; how it is related to science and to art; what specific contributions it makes to life without which the latter would be incomplete; the real manifestation of the teaching of Jesus (the Christian religion) must be expressed in terms of service and stewardship. His chapter on Through Man to God is particularly stimulating, in closing which he says, "The world seems ready for a new moral and spiritual advance. Why wait? Stir up the gift of God which is in thee, for God hath not given us the spirit of fear, but of power and of love and of a sound mind. Lift up your eyes and look on the fields, for they are white already to harvest."

Dr. Harlan Paul Douglass has been giving his thoughtful attention to what may be called the functioning of churches in city and country. He studies intensively in *The Church in the Changing City*, a number of large city churches. St. John's Church, Detroit, is the only parish of our own faith to which is given a chapter, although he has given some attention to the Chapel of the Intercession, Trinity parish, New York, and St. Chrysostom's, Chicago. His idea is to show how each church has faced and solved, in its own way, the ever-recurring problem of how to keep pace with the changes of population and environment that are inherent in urban development. Some churches he shows frankly run away from changes they find unwelcome; others stay where they are and make themselves over to meet the needs of new constituencies. Between these extremes is found a variety of "adaptations" to the changing city. This volume is written, Dr. Douglass says, in response

to the repeated request of city pastors and church executives: "Show us what the other man is doing in cases possibly analogous to ours and let us draw our own conclusions."

Dr. Douglass' general ecclesiastical viewpoint is indicated by his complete omission of Roman Catholic parishes, the great preponderance of Presbyterian, Congregational, and Methodist churches, and his reference to our own communion as a "Protestant denomination."

A new and revised edition of his book *The Little Town: Especially in Its Rural Relations* has been published. He knows the small town, its relationships and prospects, its possibilities and ideals, and he knows what can be done with the material at hand. He does not want the little town to take on city ways. Socially speaking, it should become the center alike of inspiration and of administration in the reconstruction of rural civilization. Mr. Douglass illuminates his discussion and adds weight to each point by taking certain small American towns as examples and showing how they are working toward a richer community life.

The first edition of this book appeared in 1919, as a pioneering study of the small town, for itself and in relationship to its surrounding country area, and to provide or suggest stimuli for democratic civic progress. It has now been revised, to a limited extent, in the light of the 1920 census and the recent investigations of the American village by the Institute of Social and Religious Research. It is to be regretted, however, that a more complete revision was not entered upon, bringing the entire book up to date, and keeping it as valuable in its field as when first published.

In *The Church and the Country Community* we have a Roman Catholic contribution to this very difficult problem, which is a real contribution. There are few or no statistics, but a great deal of philosophy based on wide experience. The way to make America Christian, declares Dr. Carver, is to make the Christians the best farmers. Their children will possess both city and country in their future. Farm families average three children whereas city families average 1.6 children. Five-sixths of the Roman Catholics of the United States are urban dwellers. The Roman Catholic rural problem is the problem of building ten thousand strong rural parishes in the United States as feeders to these city parishes. For there is nothing alarming in the mere fact that country-bred people in great numbers move to the cities, since hundreds of thousands more are born on the farms than can possibly find occupation on them. "Roman Catholic Rural Action" has been undertaken to bring before clergy and laity the pivotal importance of the country parish. Its author was reared on a Minnesota farm and has always been a sympathetic and understanding friend of the farmer. Every chapter is a chapter out of the personal study and experience of the author. All of them are intended to drive home the lesson that the ten thousand strong, rural, Roman Catholic parishes can only be created by devoted adherence to a comprehensive constructive program covering a long period of time.

It is interesting to note in passing that the Rev. Dr. Edwin V. O'Hara, LL.D., the author, was reared on a farm near Lanesboro, Minnesota, and is at present pastor of St. Mary's Roman Catholic Church, Eugene, Oregon, and serves as superintendent of parish schools of the archdiocese of Oregon City.

Baptist City Planning, as its editor, Charles Hatch Sears says, "is built upon the more obvious conclusions of municipal city planning, and is an attempt to apply the logic of these conclusions to church planning." After dissecting the city into various types of neighborhood, consideration is given to the specific requirements of ministry demanded; to the coöperative task of the churches in a city-wide program of evangelism, religious education, and social service; and to the conservation and distribution of Baptist forces and resources and the training of workers. The study was undertaken by a city plan committee of which Dr. Sears was chairman, created by the city missions committee of the Northern Baptist Convention.

There are many manifestations of the "divine society" and many avenues to it. In each of these books there are many helpful suggestions. All give a stimulus, perhaps of varying value, but still a stimulus.

WONDER is the feeling of a philosopher, and philosophy begins in wonder.
—Plato.

"NO ANGLO-CATHOLIC NEED ANSWER"

IN THE LIVING CHURCH, February 4th, under Positions Offered, Clerical, someone advertised for a clergyman, adding the words "No Anglo-Catholic need answer." This comment is contributed from the City of Brotherly Love:

"When brethren, in the heat of strife,
Refer to him as if to cancer,
Save by the witness of his life,
No Anglo-Catholic need answer.

"And though the lay-pope advertise,
And scores respond with 'I'm your man, Sir!'
If he has work, whate'er its size,
No Anglo-Catholic need answer.

"For envy, hatred, malice, word
Of scorn, or on the other hand, sur-
Render—grant, we pray Thee, Lord,
No Anglo-Catholic need answer."

A HYMN OF FAITH

(Hebrews 11:1)

O HOLY faith, that with unwearied wing
Starlike dost burn thy heaven-attaining way,
Forgetful of the lesser heights that tempt
Impatient hope to pause, delay, forego
Her pristine aim, and fail at last to win
Abiding place that God accounteth great—
Since half the strenuous rapture of thy flight
Is heritage of unremembered need
That seeks nor aid nor grace of human hand,
Be this my hope, never in utmost strait
Through vain desire of thine uplifted face
To cast between thy sunlight and its bourn
An earth-flung, sudden shade; but toiling on
With foot defiant of all hindrances
To strive in fitting patience, that the dawn
May find us, unestranged by alien ends,
Standing together in some house of life
Where toil and triumph shall conspire, and blend
In chords of unimaginable peace.

HOWARD CHANDLER ROBBINS.

ISRAEL

HE CAUGHT the thunder of the right,
Where Sinai's summit cut the cloud,
The Voice that silenced all the night
Of old Olympus' motley crowd;
And on the stone his vision saw
The living lines of heavenly law.

He heard the music of the sky
That echoed by the waters still,
And made the pastures green reply
To bleatings on the farthest hill;
And on his harp he tuned the lay
Of lyrics for an endless day.

He touched the heart of heavenly love
And brought the throb to human clay;
He made the swinish look above
The trifling treasures of a day;
And on the mount He gave his breath
To level all the mounds of death.

JOHN McNAB.

AMEN!

THREE times a day, at the lowest, this office receives type-written matter for publication which in busy days must be held over to a more convenient season—because it is single spaced. Preparing single-spaced copy for the printer is difficult, slow, exasperating, and involves a large liability to error. Other things being anywhere near equal, the double-spaced typescript has a really unreasonable advantage over its tightly-typed rival. From the moment it comes out of the envelope until the last proofroom revision, the two are esteemed as were the twin sons of Isaac—"Jacob I loved, but Esau I hated." A word to the wise correspondent should be as good as a sermon.
—Northwestern Christian Advocate.

The Philadelphia Liberal Conference

By the Rev. Charles Jarvis Harriman

Philadelphia, February 9, 1928.

THE Rev. Carl E. Grammer, D.D., was the moving spirit of the third annual Septuagesima Conference of Liberals which met in St. Stephen's Church, of which he is rector, Tuesday and Wednesday, February 7th and 8th. The conference was announced as under the auspices of St. Stephen's Church, the National Church League, and regional patrons of Liberalism throughout the country. The Creed, the Articles of Religion, peace, and social and political problems were presented by well-known men, and discussed by members from the floor.

It is said the promoters consider this the best of the three such conferences yet held. There were 170 registered and paid attendants besides unregistered lookers-on. There were 163 acceptances for the luncheon, as compared with 125 last year. This was the more notable because of several factors adverse to large attendance. It is no secret that the policy represented by some leaders of the National Church League has been cause of dissatisfaction in the ranks of Philadelphia Liberals; and the absence from the conference of a number of such men was noticeable. Again, a conference was held in Richmond in October, patronized especially by the three dioceses in the state of Virginia. This has been variously interpreted. Some regard it as a group divergent from Dr. Grammer's conference, evangelical, and not modernist; and some point to it as a spreading of the same principles. The immediate point is that the large attendance here was without help from Virginia clergy, save one. The Rev. George Watts of Hampton reported that of the sixty clergy in his diocese, Southern Virginia, thirty had been at Richmond. The Rev. Beverley D. Tucker Jr., D.D., who spoke last year, telegraphed he was ill. Again, strongholds of Liberal principles, like Massachusetts, have not generally been represented at what has been largely a sectional gathering, reinforced by a sprinkling of visitors from a distance.

The Rev. Edward S. Travers, D.D., and the Rev. Carl R. Taylor of St. Louis were the long distance men. They are considering a similar conference in the Middle West. The Rev. Henry S. Gatley came from Wisconsin. Bishop Harris of Marquette, national president, sent a representative last year, and was ill this. Bishops Garland and Thomas attended. The Rev. Guy Emery Sipler and the Rev. Lester Leake Riley of the *Churchman*, and the Rev. Dr. Alexander Cummins, the latter being national secretary and treasurer, were present. New York and Brooklyn, New Jersey and Delaware, Washington and Baltimore, were well represented; and men came from Connecticut and Central New York; and from other dioceses in Pennsylvania, with others scattering. The Rev. George Calvert Carter of Bryn Mawr, and the Rev. A. R. Van Meter, with Dr. Grammer, were the local committee, and the Rev. Robert O. Kevin, of St. Stephen's, was the secretary.

Philadelphia Anglo-Catholics were fewer than in former years; but the Rev. William H. Dunphy of St. Mark's took part in the discussions; and Fr. McVeigh Harrison, O.H.C., spoke once. Such participation seems to have been a novelty; and it is a question whether it should be encouraged. There seems to be a feeling that the Church Congress is the place to hear both sides; and that the Liberal Conference, while differing in method, is like the Catholic Congress in being intended as a means of expression for a group; and that its discussions are not meant to be debates.

DR. NORWOOD DISCUSSES CREEDS

After an opening service at 2:30 in the fine Community House, the first paper was read by the Rev. Robert Norwood, D.D., rector of St. Bartholomew's, New York; and from 1917 to 1925 rector of St. Paul's, Overbrook, in Philadelphia, where he was succeeded by the Rev. Joseph Fort Newton. Dr. Norwood's subject was *Should the Baptismal Creed Be Simplified Or Interpreted?* and he said that he accepted the invitation as a challenge, "for the hour of challenge is here, and we who believe that Christianity is an evangelical, not a so-called Catholic, program, owe to one another firmness, decision, and

straight-forwardness of speech." He believes that salvation is an attitude of mind, a disposition of friendliness to all the world, with malice toward none. He is "philosophically non-creedal, so far as the syllogisms of theology are concerned. The recorded teaching of Jesus . . . reveals to me that the mind of the Master was non-creedal. His conception of the kingdom of heaven is two-fold. It postulates, first, the Fatherhood of God; second, the divine sonship, and therefore the brotherhood, of man. He did not think of that kingdom as a Church. To Him it was a social relationship, held together by a loyal adherence to these two propositions."

"His religion is not ecclesiastical, is not creedal . . . and by ecclesiasticism I mean any form of Christianity which uses a creed as a touchstone of the living faith of its members." He spoke of the papal encyclical; "the fiasco of Anglo-Catholicism"; "the failure of Lausanne"; the "fundamentalistic and modernistic controversies." "What we need is humility in the presence of the mystery of Jesus." "A greater humility will accept the creeds as battle banners hallowed by the heroisms of an older day, banners that we hang in our churches and halls, but not banners for our present battles. Our only banner can be a cross, our cross, the symbol of a still greater sacrifice of ourselves, our souls and bodies, to the Master of the vineyard.

"For these reasons, I am in favor of the simplest possible form of the Apostles' Creed in the baptismal office. If baptism is a personal identification of a disciple with a Master, then surely the love note should be dominant at such a time. . . . It is unfair, either to a child and its god-parents, or to an adult, to begin the public profession of discipleship with a creedal yoke about his neck. . . . I have long felt that the simpler form of baptism into the name of the Lord Jesus is the only adequate one, because baptism was originally a seal of discipleship. Baptism is an acceptance of the challenge of Jesus to live His life, and that life is epitomized in the Sermon on the Mount. I would therefore urge that we work toward the Beatitudes as a sufficient formula of the baptismal office. . . . We need a new heart, the heart of a little child, where in baptism he sits at the Master's feet among all those who belong to the kingdom of heaven."

The evening meeting in the church was well attended, considering atrocious weather all day. The Rev. John A. Wade, national vice-president, was in the chair. Bishop Garland spoke a good word of welcome. The subject for the evening was *Should the Church Confine Itself to Working on Individuals or Should It Seek to Mould Institutions and Laws?*

By a variation from the announced program, the Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn, read first his paper on *Liberalism and Economics*. Dr. Grammer welcomed him as one often heard in this city and a prophet whose teaching was heeded. Dr. Melish spoke of Christianity, founded as a world-wide society, in conception and ideal as inclusive as humanity. That God has made of one blood all men is the Magna Charta of spiritual internationalism. "Christ cast into the world the splendid thought of a transfigured society to act at once as 'a ferment and a magnet in our speculation and our striving.'" He recalled names like Dante, Mazzini, Maurice, and Kingsley; and showed how every effort to realize the Christian ideal had met the two types, liberal and conservative. In his clever way, controlled but vigorous, well received and quotable by whole paragraphs, he characterized some modern leaders.

LIBERALISM AND WORLD PEACE

The Hon. George W. Wickersham, attorney general in the Taft administration, read an admirable paper on *Liberalism and World Peace*; or, to express the problem more fully, "the responsibility of the Churches toward efforts to organize the world for peace."

"A liberal, I take it, must be one who has a tolerant attitude toward the views of those from whom he differs. He must be receptive to any new demonstration of truth, however strongly it may conflict with previously cherished theories or opinions. . . . The Christian liberal must always have in mind his Master's promise, 'Ye shall know the truth and the truth shall make you free.' His motto should be that of the Apostle Paul, 'Prove all things, hold fast that which is good.'"

He spoke of mutual love as a cardinal point in the teaching of Christ; reviewed the history of man's failure to keep the

peace, and the efforts to organize to that end; praised the Quakers; told the story of the League of Nations and the Bryan peace treaties; quoted Elihu Root in praise of the World Court; condemned naval expansion, especially as against Great Britain; hoped for outlawing of submarines, and ultimately of war; and ended with a plea for an informed body of opinion on the part of Christians, expressed with all the force of its corporate character. In the discussion that followed, he disclaimed being a pacifist in the extreme sense. In reply to a question by Dr. Grammer, as to the efficacy of resolutions addressed to Congress, and the like, Mr. Wickersham replied that no one could measure the effect of a voice, individual or corporate; but its owner had a responsibility which had been discharged by utterance. He was thanked, on motion of the Rev. Dr. Clifford G. Twombly of Lancaster, a member of the conference each year, who is rightly respected for high ideals, kindly spirit, and remarkable practical success as a leader and organizer of civic righteousness.

WEDNESDAY'S SESSIONS

The Holy Communion at 10 began Wednesday's sessions. Then, as Dr. Grammer was suffering from neuralgia, Dr. Travers preached from the pulpit, which as the rector says is "broad and low," part of a completely and beautifully renovated interior. At 11:30 the Rev. H. Abye Prichard, rector of St. Mark's Church, Mt. Kisco, and honorary canon of the Cathedral of St. John the Divine, New York, read a paper on the Nicene Creed. The title was *Is the Catholic Theology as Expressed in the Nicene Creed Final? Can Its Values Be Presented Under Other Forms?* The Rev. Takaharu Takamatsu was the other speaker named in the program on this subject. The subject was well treated along much the expected lines, and the after discussion turned largely upon the doctrine of the Virgin Birth.

After an excellent luncheon to all registered members as guests of St. Stephen's parish, the meeting was held about the tables. At the request of Dr. Grammer, the Rev. Romily F. Humphries, D.D., read a tribute to the late Rev. Murray Dewart, chairman of the Baltimore group. Dr. Carter said the idea of the conference, the program making, indeed the whole conference, was eminently and peculiarly the work of Dr. Grammer, who would go down in history as one of the great benefactors of the Church we all love. Dr. Grammer acknowledged Dr. Carter's generous support. While confessing to a natural controversial ardor, and disowning the principles of the judge who "steered an even course between right and wrong," Dr. Grammer holds that mere logic is a barren argument; constructive imagination is required; and nothing matters that does not make a difference in life. "The Church cannot be Liberal unless it is Protestant."

THE THIRTY-NINE ARTICLES

The next subject was *Are the Thirty-nine Articles of Any Further Value?* The treatment of this subject had been perhaps foreshadowed in the last hours of the 1927 diocesan convention, when Dr. Grammer protested the adoption without debate of the report of the committee approving the action of General Convention in voting not to print the Articles with the Prayer Book; and again when an article on the subject appeared recently from his pen.

That the Articles are the distinctly Protestant section of the Prayer Book, and despite the fact that many of them have long out-worn their effectiveness, should be retained, was the thesis of Professor Earl E. Sperry of Syracuse, N. Y. It was suggested that this paper be printed. It will need to be supplemented by other authorities for those who desire to meet the reasoning of Tract 90; or who know Forbes of Brechin. Professor Sperry is the author of *The Tentacles of the German Octopus*, 1917; and *German Plots and Intrigues in the United States*, 1918. His peroration was "A house divided against itself cannot stand."

The Rev. Malcolm E. Peabody said he was sorry to see any party in the Church looked on with disdain, and that she is inclusive of both Catholic and Protestant. He gave credit to the Oxford movement for having restored to the Church the ability to worship. To annihilate either authority or freedom was to weaken our witness. Schism would be the responsibility of both sides. The Rev. F. H. Argo called attention to the continuous stream of Anglo-Catholic tradition as part of the

life of the Church of England, and doubted whether the paper gave fair and judicious treatment to all the facts. Another speaker thought that Liberals insisting on the Articles would lay themselves open to the charge of disloyalty to the teaching, for example, on the bodily resurrection.

There was some expression of the feeling that if there was to be war, let it begin now. The Rev. Duncan M. Genns had nothing but love in his heart for Anglo-Catholics. Professor Sperry in reply said: "I do not love them, I cannot love them, because I have found them treacherous, deceitful, aggressive, arrogant; and I cannot love such people. This may be against the teaching of the Master, but if I've got to love the Anglo-Catholics, I am willing to be classed as a pagan." And, later, "They are crooked." Dr. Grammer thought the last word should not have been used.

The Rev. Andrew Fleming told of the Belfast woman who said her little boy William had died a beautiful death. "He called for his Orange badge; and his sash. He called for his little drum, and beat a few rolls. He turned his face to the wall, and said 'To hell with the Pope,' and so he died."

"THE MOST EPISCOPAL TOWN"

QUOTING FROM another Indian Church paper, a recent number of the *Travancore and Cochin Diocesan Magazine* says:

"It may not have occurred to many that Kottayam is the most *episcopal* town (if the expression is permissible) in the world, with perhaps Jerusalem as an exception. I do not know how many Churches are represented in the latter place, but no less than nine bishops may rightly claim Kottayam as part of their diocese. They are: (1) The Roman Catholic Latin Archbishop of Verapalay, (2) The Roman Catholic Northist Syrian Bishop of Changanacheri, (3) The Roman Catholic Southist Syrian Bishop of Kottayam, (4) The Chaldean Bishop of Trichur, who claims the whole of India as his diocese, (5) The Anglican Bishop of Travancore and Cochin, (6) The Bishop of the Mar Thoma Syrian Church of Malabar, (7) The Jacobite Northist Syrian Bishop of Malabar, (8) The Jacobite Southist Syrian Bishop of Malabar, and (9) The Jacobite Syrian Bishop of Malabar, not at present acknowledged by the Patriarch of Antioch. All the above bishops, except the Chaldean bishop, have churches or chapels in the town and they and their people live and work generally in peace with one another. Only in one sect internal dissensions and quarrels have caused more than one church to be closed by government, which is a great pity.

"The Pope, the Jacobite Patriarch of Antioch, the Chaldean (Nestorian) Patriarch, and the Archbishop of Canterbury have thus ecclesiastical authority in this place. Only one of these Churches, *viz.*, the Mar Thoma Church, is indigenous and independent of foreign supremacy. The Malabar Syrian community forms the chief portion of all the above Churches. If the two states of Travancore and Cochin and small portions at the neighboring British district are taken into account, there are five more bishops in the area, *viz.*: (1) the Roman Catholic Latin Bishop of Quilon, (2) The Roman Catholic Portuguese Bishop of Cochin, (3) the Roman Catholic Syrian Archbishop of Ernakulam, (4) the Roman Catholic Syrian Bishop of Trichur, and (5) the Syrian Bishop of Thozhyur, or Anyur, whose Church is in communion with the Mar Thoma Church. The Greek or Holy Orthodox Church is not represented in Malabar."

WHY SORROW?

ONE OF THE commonest questionings which arise in connection with religion is the question of why some good life is plagued with sorrow. A saint lies stricken on a bed of pain. An upright man and woman lose their child, and life goes out with the loss. A fine young spirit, with infinite possibilities, is snuffed out in a motor accident. The mother of young children goes out of her mind, and leaves a home behind her withdrawal more desolate than if she were dead. I do not believe Jesus could wish us never to ask "Why?" He asked His own Father "Why?" from the Cross. But He did not spend His life in futile quibbling and questioning about evil: He did His best to do away with evil and supplant it by good. I think it is true that we do not know the whole story of anybody's life but our own: they may need chastening, reminding, softening, testing in ways we know nothing of. We generally can account for the events in our own life, if we wait long enough for God to work through His whole plan. But it is idle to speculate and wonder where we cannot know all the facts. We may destroy the very faith which would help another to interpret their sorrow helpfully, if we ourselves are unbelieving about it. And Jesus says to us: "What is that to thee? Follow thou me."

—Rev. S. M. Shoemaker, Jr.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

Lenten Reading

THE DIVINE REVOLUTION. By W. G. Peck. Milwaukee: Morehouse Publishing Co. \$2.40.

THIS book is a series of studies and reflections on the Passion of our Lord. The author has as background in all his reflections the thought that what our Lord did was God's action and therefore cosmic and eternal in its effect; always the thought that God is ever active in the personal-social activity of the Trinity and therefore in the same kind of activity in the life of the Divine Son in the world. In the reviewer's judgment the book is of extraordinary interest and of great practical value, especially for every pastor, as a devotional and practical aid in the preparation for sermons and addresses in Lent.

The book is divided into three parts. Part I deals with the "motive of the Passion," our Lord's own conception of the meaning of His death. The thought of His death was always a central part of His life, and related directly to the Kingdom. The whole "ethic of the Kingdom" was being formulated as based upon His own suffering and death. What He is about to do will revolutionize every sanction of human conduct. His death reveals His ethic as being the eternal ethic and principle of God's own action, and thus His Passion had for its definite purpose the reconstruction of human life. "Mankind with the Son of God dead in its midst is in a different cosmic relation from mankind merely astray from God." "His followers must follow Him, each bearing his cross, and man passes to blessedness by crucifixion of spirit."

The second part is a series of reflections on "the incidence of the Passion," considering the betrayal by Judas, the trial of the Judges, and the action of the Pharisees. Finite activity (Judas' action) sought to employ the divine. A man attempted to make Jesus Christ, Incarnate God, his instrument. Pontius Pilate recognized that to do justice to one man threatened his career. The Jewish rulers saw their own gains and privileges menaced. Therefore the conviction.

The third part studies the results of the Passion. To the reviewer one reflection is of special interest. By the Passion a new principle of fellowship has appeared in history, and because the Church issues forth as a necessary effect of the Passion, this principle remains. It is a redirection of the human approach to its material instrument and environment. In the Holy Communion some fragments of the material needs are lifted into a rightful relationship with His living power. The Kingdom is but a complete application of this relation pledged in the Sacrament. The Church must bring the whole realm of nature, in so far as human agency controls it, beneath the sway of that same sacrificial purpose, to bring the divine brotherhood into commerce and industry and to establish mankind in Holy Communion.

An appendix, Passion and Action, is a critical study of the theories of the Atonement and an apologetic of the author's position. God created by an act of His own free will; but having created He is now in some sense self-limited. "Man has the power of creating a situation which, even for God, is grave and fraught with possibilities truly disastrous. Not, of course, that the situation created by human sin could ever prove disastrous to God in the transcendent perfection of His Eternal Being; but it may actually thwart the going-forth of God in self-limitation for the sake of creation." Our Lord "in His own Person brought the life of the Blessed Trinity vicariously into a relation hitherto inexperienced. Whereas in the divine life love is always answered by love, it was now to be answered by personal hatred. In Christ, the central citadel of the universe is given over into the hands of sinners." "The appearance of the perfectly social within the confusion of the unsocial must at

any time have provoked such antagonism, in which the only weapon of the social will is love, and its ultimate act a complete self-sacrifice." The ethic resulting has for its objective the control of material needs for spiritual ends. To teach this objective is the duty of the Church. It has to deflect the whole activity of man from chaos and disaster to an order and culture which should reflect the life of the Blessed Trinity.

The author, the Rev. W. G. Peck, began his life work as a minister of the Methodist Church. He was drawn into the "Catholic" Congregational Church of Dr. Orchard in London. After working with him as his assistant, he finally accepted ordination in the English Church. The book is dedicated to Dr. Orchard.

CHARLES N. LATHROP.

TWO interesting small volumes, belonging to the Great English Churchmen Series, are *The Life of Thomas Cranmer, Archbishop of Canterbury*, by Anthony C. Deane, and *Thomas Arnold*, by R. J. Campbell (Macmillan. \$1.50 each). Five biographies have so far appeared in the series. They are all written by English priests who have been selected by Sidney Dark, the editor, as being sympathetic with the character with whom they deal. The intention of the series is to "suggest the significance of the man in the age in which he lived and in the movements within the Church with which he was concerned." Therefore comparatively little space is given to personal detail, and a great deal to discussion of the times and the condition of the Church.

This life of Cranmer, however, succeeds in making one feel a great pity for that wretched, cowardly man. His name is not revered in the Church, in spite of his having given us the Prayer Book, for his gifts as a liturgiologist and scholar scarcely redress the balance against his treachery. But Canon Deane does show that his virtues were lost and his weakness of character accentuated through his being forced into a high position which was unsuited to his talents. He was a kind, patient, religious, vacillating, time-serving, timid optimist. One has to smile sadly at the thought of such a mind pitted against the ruthless Tudor Henry VIII. In the reign of Edward VI (and here there is a most telling account of the condition of the English Church at that time) Cranmer's secretary wrote that "to the face of the world his countenance, diet, or sleep never altered or changed. . . . Notwithstanding, with his secret and special friends he would shed forth many bitter tears, lamenting the miseries and calamities of the world." This is tragic and pathetic both.

Not so, to turn to Thomas Arnold, is the spectacle of the great Victorian loudly giving vent to "expressions of mournful despair" at the deep depravity of youth. To tell the truth, Arnold is not a figure to appeal to our time. He was lacking in humor, in the aesthetic sense, in appreciation of everything un-English or opposed to his own point of view, and he quite failed to realize the place that science would come to fill in education. Dr. Campbell says that he was a typical Englishman of his time, and so he was, but we are not so sure that "after the lapse of eighty years his name shines with a brighter lustre today than at any period since his untimely death." We may not be able to feel this, largely for the reasons just stated, but also because most of us judge Arnold by Strachey's naughtily delightful essay in *Eminent Victorians*. (Dr. Campbell calls this caricature.) However, since Stanley's weighty life of Arnold is now seldom read, this new serious study of the great headmaster of Rugby is very welcome. It gives in 200 odd pages a well-balanced account of the period and gives Arnold full credit for his chief accomplishment—that of recognizing the importance of teaching religion and morals in the schools. There are

good, succinct descriptions of, for instance, Arnold's Erastianism, Evangelicism in the English Church, etc. But Arnold is rightly remembered as a great schoolmaster rather than a great Churchman.

FROM H. R. Allenson Ltd. of London comes a new edition of Dr. Johnson's *Prayers and Meditations* (\$1.40), arranged for use as a manual of private devotion. This is a really valuable addition to our store of devotional books, and the historian of English religion must not overlook this evidence of genuine Church of England piety in the often despised eighteenth century. The book should also be useful to students of moral and ascetic theology, helping them to understand the specific trials and temptations of the Christian scholar's life. How comforting it is to the lesser scholar of today to find that he shares with the great doctor the haunting sense of misspent time, and the daily struggle to get up at a decent hour in the morning!

The Symbolism of the Sanctuary, by Father Andrew, S.D.C., and *The Days of the Week*, by Archdeacon E. E. Holmes (Morehouse, 60 cts. each) are two small devotional books, consisting of meditations given by two English priests well known for their power of giving such addresses. Father Andrew's is the better book of the two; his simple, direct dealing with the facts of the spiritual life is a model of what true catholic pastoral teaching should be, and refreshingly free from the sentimentality and sermonizing with which the valuable ideas in *The Days of the Week* are unfortunately embroidered. It is a pity that one who is so much given to quoting poetry as the archdeacon should be so indifferent to its quality. Those who can disregard these defects will gain much from meditating on his addresses; those who cannot may approach without fear to nourish their souls on *The Symbolism of the Sanctuary*.

WE HAVE RECEIVED *The Romance of Mary the Blessed*, by K. M. Cordeux (Morehouse, \$3.00), first published in 1917, and now appearing in a new illustrated edition. It is a beautiful book, both in content and make-up. The story of the Blessed Virgin is given chiefly as contained in the Gospels, but with some legendary and conjectural data added. The atmosphere of the narrative is most helpful to devout minds, and all is told with fine taste and judgment. The story begins with the childhood of Mary, and ends with her Son's Ascension; and while an element of fiction links the incidents together, the Roman additions of Immaculate Conception and Assumption of the Blessed Virgin are not included or referred to.

IN *The Call of the Blessed Sacrament*, being Recollections and Reflections concerning the Holy Eucharist (Longmans, \$1.50), Dr. A. C. Buchanan gives an autobiography of his life in relation to Christian "communion," if that word may be used to cover a range, starting with a little boy in the north of Ireland attending a Presbyterian communion season, along through his own dissenting ministerial years, up to his present love and zeal for the Blessed Sacrament as an English priest. To those who have no clear idea as to what the notion of "communion" means to the Protestant mind, this history of the development of faith will be of interest.

HIS INTEREST in the rosary as an object of art has impelled Cornelius Howard Patton to write *The Rosary: A Study in the Prayer-Life of the Nations* (Revell, \$1.50). The history of the use of beads in every religion is recounted; and a Protestant rosary is academically suggested, each person to make his own. There might be used, says the author, certain psalms, passages of the New Testament, the Gloria in Excelsis, etc., Nearer My God to Thee, and other hymns; but the sort which find their meaning in "the worship of Mary and the saints," and the offer of "indulgences" in the other world, are not favored. *The Sermon on the Cross*, by Van Tassel Sutphen (Harper, \$1.25), is by a rather newly ordained priest, no longer very young, who has had experience in fictional writing. The addresses are intellectual more than spiritual. At the start we are told that the Roman symbol of faith is the crucifix: ours is the cross. He makes a point at the third word that our Lord called His

blessed Mother "woman," and not "Mother of God" or "Queen of Heaven," but it is hard to see why the point is raised at all.

Christ in the Christian Life According to St. Paul, from the French of J. Duperray, by John Burke, C.S.P. (Longmans, \$2.00), is a treatise which has an appreciative introduction by the Roman Catholic Archbishop of St. Paul, U. S. A., Dr. Dowling. The author, a French priest, presented this treatise before the Catholic faculty of Lyons for his doctorate, after he returned from service in the war, and from spending some months as a prisoner of the Germans. Combining modern scholarship with a true mystical sense and a reverence of interpretation, the great divisions of the theme are incorporation in Christ, life in Christ, glorification with Christ; and a section on Christ in the life of St. Paul. Simplicity, with a true instinct for setting the relation between the common life of man and the common sacramental application of the life of our Lord, solidly and inescapably into man's necessary development toward heavenly perfection and happiness, sums up the purpose of the book. It is especially refreshing, after stereotyped devotional reading and study on the one hand, and sophisticated and unspiritual rationalism on the other. It is one of the books priests should read.

TWO BOOKLETS from the Society of SS. Peter and Paul are worthy of recommendation. *Pagan Mystery Religions and The Christian Faith*, by the Rev. Alan H. Simpson, M.A., with an introduction by Bishop Chandler, clarifies a subject that we are apt to read about a good deal nowadays in popular religious discussion, where it is often held that Christian, or more particularly Catholic, doctrine and sacraments were taken over bodily from pagan and superstitious cults. Without some such information as is given in the treatise under notice, the ordinary Christian is apt to be at a loss to combat opposition to the truth of the distinctive character of Christian revelation and sacrament; and we know of no other convenient and brief paper than this of Canon Simpson. We quote one informing sentence: "The mid-Victorian mind was strangely apt to suppose that ethical standards were self-existent and self-apparent; requiring no basis of sanction and no stimulus for their attainment, except their own obvious excellence."

The other: *A Good Conscience and a Better Confession*, by C. B. Hankey, will be of great service to those who are minded to make increasingly good and intelligent confessions and to develop a better understanding about sin and conscience: both subjects about which many of us need a good deal of instruction if we are to make much progress in our spiritual life.

The Effect of Regular Confession, by Kenneth Ingram, put out by the Catholic Literature Association of the Anglo-Catholic Congress, meets the position of those who object to the idea of systematic confessions. There is a good paragraph on the impersonal relation of priest and individual in the administration of sacramental grace.

A little larger, but still a booklet, is *Anglo-Catholic Principles* (Morehouse, 40 cts.), by Bishop Chandler, formerly of the see of Bloemfontein. It is an attractive defense and explanation of Catholic religion and practice.

THE REV. CYRIL E. HUDSON is this year's visiting lecturer at Berkeley Divinity School. He has recently published a small book: *The A B C of Christian Living* (Macmillan, 60 cts.). A further notice will be printed later, but the cursory inspection already made suggests that this opportunity should not be lost of recommending it for Lenten reading.

THE FOLLOWING BOOKS, recently reviewed, may here be recalled to notice for Lenten reading:

The Ideas of the Fall and Original Sin, by N. P. Williams (Longmans, \$7.50).

Problems of Conscience, by K. E. Kirk (Longmans, \$5.00).

The Christian Sacraments, by O. C. Quick (Harper's, \$3.00).

Cathedral Sermons, by H. C. Robbins (Harper's, \$2.00).

Studies in Historical Christianity, by A. E. J. Rawlinson (Morehouse, \$1.60).

Prayer in Christian Theology, by A. L. Lilley (Morehouse, \$1.60).

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 reserves the right to exercise discretion as to what shall be published.

RESERVATION AND REUNION

To the Editor of *The Living Church*:

THE LATEST dispatch from London indicates that the newly revised Book of Common Prayer continues to be an object of vital interest to the people of the Church there and carries their approval and desire for use, though it was rejected last December by the House of Commons. In the last Church Assembly the vote for the book stood 35 to 5 by the House of Bishops and 247 to 35 by the House of Clergy.

We are glad with the other friends of the measure to know that such an attitude is prevailing in the Church of England regarding the reservation of the Holy Sacrament, which seems to be the main question on which debate is centered. We fail to see, however, why a favorable decision of this question is considered by opponents of the revised book as a step toward the Roman Catholic Church and not toward the Orthodox Catholic Church.

In the book of the learned Henry R. Percival, M.A., D.D., *The Seven Ecumenical Councils of the Undivided Church*, p. 30, we read concerning this subject as follows: "The necessity of having the consecrated bread and wine for the sick led to their reservation, a practice which has existed in the Church from the very beginning, so far as any records of which we are in possession show. . . . A most interesting incidental proof of this is found in thrilling description given by St. Chrysostom of the great riot in Constantinople in the year 403, when the soldiers 'burst into the place where the holy things were stored, and saw all things therein' and 'the most holy Blood of Christ was spilled upon their clothes.' (*Chrys. Ep. ad Innoc. Sec. 3.*)"

If reservation of the Holy Sacrament is recognized by the law of the Anglican Church, then this will mark essential progress toward the unity of the Churches, as the reservation of the Blessed Eucharist is the canonical law of the Eastern Orthodox Church. ✠ THEOPHILUS N. PASHKOVSKY,
Chicago, February 9th. Russian Bishop of Chicago.

THE HOLY CROSS LIBERIAN MISSION

To the Editor of *The Living Church*:

I RETURNED a few weeks ago from a visit to the Holy Cross Liberian Mission in Africa. Before being there, I had no conception of the opportunity that was being offered, or of the way in which it was being met. To find a little Bush hospital, with one doctor in charge, which in nine months has had to care for over 3,000 patients; to see men, women, and children coming from a radius of fifty miles for treatment; to witness the life of a people where the heartbreaking condition exists of from fifty to seventy babies out of every hundred dying in infancy—all this sent me home appalled at the call that is being made upon us, and with a determination to make an effort to the uttermost to meet the situation with which the Holy Cross Mission is faced.

It is not only a great corporal work of mercy, but it offers a contact with the people, and an unparalleled opportunity to show them what the loving service of our Lord is. We are just now making an act of faith in getting a second doctor, although we have no idea where his salary is to come from, save that God will send it.

Among those who responded to our last appeal for this work was Bishop Acheson, the Bishop Coadjutor of Connecticut. He wrote: "Start a crusade for the work in Liberia. Get one hundred and fifty persons to give \$100 a year, and pledge themselves to pray for a blessing on it. If you will do this, you may put me down as number one on the list."

We are adopting the Bishop's wise and generous suggestion. Our proposed budget is \$20,000 a year. This includes the salaries of two doctors, a bacteriologist, three hospital assistants, four white clergy, about one dozen native assistants, besides a large number of workmen who are necessary to the upkeep of the enterprise. This also includes the running expenses of the hospital, the supplies, etc., and two other mission stations where we have schools for boys.

If any of your readers feel that they can make a yearly

pledge for any sum, however small, I should be most grateful to hear from them. It is a great work and a merciful one. Who will come to the help of the Lord in this spiritual enterprise?
Holy Cross, (Rev.) SHIRLEY C. HUGHSON, O.H.C.
West Park, N. Y.

"IN THE BEGINNING"

To the Editor of *The Living Church*:

WHEN ONE READS such articles as the one by the Dean of the General Theological Seminary, *In the Beginning*, published in your issue of December 3d, it is no wonder we have spiritual pastors of such uncertain beliefs.

I often wonder if the clergy ever read Ezekiel, especially the thirty-third and thirty-fourth chapters. If they do not believe in the Old Testament, however, it would not help them to feed their flocks on the true and living Word.

I might feel inclined to censure a Church paper for disseminating such upsetting and bewildering thoughts, only I hope no really religious mind will take the article seriously. Perhaps the editor is of the same mind. We wonder why the Church makes such slow progress. If she did not have to contend against so many enemies of her own household perhaps her progress would be more rapid.

O for the faith of our forefathers.

Washington, January 17th. (Mrs.) ANNA E. PHYSICK.

THE BARK OF A FAMILY TREE

To the Editor of *The Living Church*:

MY ATTENTION has been called to a paragraph in your article in *THE LIVING CHURCH* of January 21st, in which you have thought proper to make remarks of an extremely objectionable character about myself.

I would have you to know, Sir, that I am an English fox-terrier of high ancestry and unblemished descent, and that I have three champions in my pedigree.

One of my friends considers that such an insult can only be wiped out in blood—your blood. Another bids me place the matter in the hands of my solicitor and enter an action against you for malicious and scandalous libel.

But, as you have noted, I am a regular churchgoer, and I have learned that it is nobler to forgive. I can only suppose that you wrote in ignorance. It may be that in Milwaukee ancestors and pedigrees are unknown.

On your next visit to Bermuda, I shall expect to receive an ample apology in the shape of a particularly juicy bone. On no other condition can I consent to wag my tail at you.

Bishop's Lodge, Bermuda.

February 4th.

Joss.

[Said "Voyageur" in an article entitled *Christmas in Bermuda* (L. C. January 21st): "His (the Bishop of Bermuda's) constant companion is his dog, no handsome beast, and of no known breed, but intensely loyal and an inveterate churchgoer." Let Joss send his picture for publication in *THE LIVING CHURCH*, so that our readers may decide for themselves whether or not the editor should forfeit a juicy bone by way of apology.—EDITOR, L. C.]

THE MERITS OF THE SAINTS

THE SPIRITUALLY powerful Christian, the saint, knows that he lives and moves and has his being in God. His "life is hid with Christ in God." He has lost his life for God's sake. He does not hoard for his own spiritual advancement God's gifts of grace to him. He is not a reservoir of grace, but a channel. The Life of God, communicated to him by God the Holy Spirit, flows through him to his fellow members of Christ. This spiritual vitality of our Lady and the Saints, which God has given them, not for their own spiritual luxury and eminence but for the welfare of the whole Body, is what has been technically described by theologians as the merits of the saints. It is on these glorious merits of the saints, this triumphant, exuberant, spiritual strength of our glorified fellow members of Christ that we here in our weakness rely.

—Rev. Spence Burton, S.S.J.E.

Church Calendar



FEBRUARY

19. Quinquagesima Sunday.
22. Ash Wednesday.
24. Friday. St. Matthias.
26. First Sunday in Lent.
29. Wednesday. Ember Day.

CALENDAR OF COMING EVENTS

FEBRUARY

22. Convocation of Panama Canal Zone.
— Convocations of Idaho and Nevada.

APPOINTMENTS ACCEPTED

BRATTON, Rev. WILLIAM D., formerly rector of Redeemer Church, Houston, Texas; to be rector of Church of the Good Shepherd, Wichita Falls, Tex. (Dal.) March 1st.

FERGUSON, Rev. G. LINN, formerly curate at St. Paul's Church, Akron, Ohio; has become rector of St. Mark's Church, Waupaca, Wis. (F.L.) New address, 611 S. Main St.

FOSTER, Rev. JOHN T., formerly rector of Trinity Church, Van Buren, Ark.; has become priest-in-charge of the Winona field, Winona, Miss. Address, Box 85, Winona, Miss.

FRANCIS, Rev. RUSSELL E., formerly curate at St. John's Church, Youngstown, Ohio; to be priest-in-charge of Grace mission, Longview, Wash. (Ol.)

MURPHY, Rev. ROBERT J., formerly assistant at St. Matthew's Cathedral, Dallas, Tex. (Dal.); to be rector of St. John's Church, Versailles, Ky. (Lex.)

REYNOLDS, Rev. FRANCIS C., formerly curate at Trinity Cathedral, Davenport, Iowa; has become rector of Trinity Church, Mineral Point, Wis. (Mil.) Address, 409 Main St.

ROBERTSON, Rev. SYLVESTER P., formerly curate of St. Mark's Church, San Antonio, Tex. (W.T.); to be rector of St. Andrew's Church, Aberdeen, Wash. (Ol.) Address, 312 East Fourth St.

NEW ADDRESSES

BAILEY, Rev. PERCIVAL C., rector of St. Hilda's Church, River Rouge, and priest-in-charge of St. Michael's mission, Lincoln Park, Mich., formerly 31 Pleasant Ave., River Rouge; 130 Batavia St., River Rouge, Mich.

SIDDERS, Rev. A. W., locum tenens at St. John's Church, Seattle, Wash., formerly 3650 California Ave.; 3050 California Ave.

SNOW, Rev. PHILIP G., retired priest of the diocese of San Joaquin, formerly Visalia, Calif.; 1520 East 11th St., Long Beach, Calif.

WILSON, Rev. J. GODFREY, formerly Westfield, N. Y.; 7880 Exchange Place, La Jolla, Calif.

ORDINATIONS

DEACON

WYOMING—CORNELIUS LYMAN CALLAHAN was ordained to the diaconate on Wednesday, February 8th, at St. Matthew's Cathedral, Laramie, by the Rt. Rev. Gaylord G. Bennett, D.D., Provisional Bishop of Wyoming. The candidate was presented by the Rev. R. E. Abraham of Rock Springs. Mr. Callahan is vicar of St. John's, Green River.

PRIEST

MISSOURI—On Sunday, January 8th, the Rt. Rev. Frederick Foote Johnson, D.D., Bishop of Missouri, ordained the Rev. FRANK MAPLES to the priesthood in Emmanuel Church, Webster Groves.

The candidate was presented by the Ven. H. H. Marsden, who also read the epistle. The Rev. J. Courtney Jones, D.D., rector of Emmanuel, read the gospel and preached the sermon. The Rev. J. J. Wilkins, D.D., of St. Louis, read the litany.

The Rev. Mr. Maples continues in charge of Holy Cross Church, Poplar Bluff, St. Paul's, Ironton, and Trinity Church, De Soto, where he served as lay missionary and deacon.

BORN

PURDY—At Trinity Church House, Lansford, Pa., a son, SAMUEL EDWIN, to the Rev. Charles Edwin and Mrs. Purdy.

DIED

CAPRON—Entered into rest on January 31st at his home in Boston, aged sixty-five years. WILLIAM J. CAPRON, husband of Mary Haigh Capron.

"We too will strive our thanks to show,
For sorrows Thou dost send in love."

CHASE—Entered into life eternal on January 17th, MARY EMORY CHASE, wife of the late Rev. Edwin Bailey Chase, sometime rector of St. Peter's Church, Cambridge, Mass.

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

DUCKWORTH—Entered into rest January 30th, at Swedesboro, N. J., SARAH GASKILL DUCKWORTH, widow of Calvin Duckworth, aged sixty-nine.

KIDDER—CLARA MILLER KIDDER, widow of the late Rev. Charles Holland Kidder, and mother of the late Rev. Scott Kidder, D.D., died on January 26th. She is survived by two daughters, Martha A. Kidder and Mrs. Howard Gibbs Chase.

The funeral was in Trinity Church, Asbury Park, January 30th. Interment was in Mt. Prospect Cemetery. A hymn, written by Martha A. Kidder, and set to music by her brother, the Rev. Dr. Scott Kidder, was sung at the funeral. The words of the hymn, Self-Consecration, appeared in THE LIVING CHURCH years ago, and is in use in England, Canada, and America.

STEBBINS—Entered into rest on the afternoon of January 23d at her home in Springfield, Mass., MARIA LOUISA STEBBINS, daughter of the late John Bliss and Maria Stebbins.

WORTHINGTON—FRANK TOWS WORTHINGTON, son of the late Hon. Denison Worthington, entered into rest at Monrovia, Calif., February 4th. He is survived by his sister, Mary Worthington Hennegen, and his brothers, James L. and Gerrit H. Worthington.

MAKE YOUR WANTS KNOWN

THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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

LOST PARISHIONERS

INFORMATION IS REQUESTED FROM THE clergy as to the whereabouts of the following former parishioners of Emmanuel Church, Braintree, Mass., to complete parochial records: Ellery H. Urquhart, James Mack, Arthur W. Hunsicker, John Ratchiffe, Charles Francis Moore, Frederick Augustine Stearns, Anna F. McKenny. REV. JOHN C. POLAND, Emmanuel Rectory, Braintree, Mass.

POSITIONS OFFERED

CLERICAL

ASSISTANT PRIEST WANTED FOR LARGE parish doing widely varied educational and social work. Must be young, unmarried, Catholic, hard worker, and interested in young people. Salary \$2,400. State previous experience. Apply M-993, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—DEVOTED CATHOLIC WOMAN to act as house mother and housekeeper in home of priest (widower), with three small children. Large mission on Indian Reservation (Wisconsin). Full Catholic religion. Beautiful country, near populated districts. Children lovable and tractable. First requisite, Catholic devotion, and a motherly spirit. Refined. Cooking, etc., secondary. Hard work, and only moderate remuneration. But a permanent and loving home for the right person. Must be ready by April 1st. G-100, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CALL DESIRED TO PARISH IN EAST OR south by clergyman, fifty, married, University and seminary graduate. Exceptional testimonials from bishop and parishioners. Equipped for work with young people. A personal visit will follow full particulars of a live work. S-999, LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, THIRTY-FIVE, SOUND Churchman, experienced, desires cure with living salary and house. References furnished. W-997, LIVING CHURCH, Milwaukee, Wis.

PRIEST, EARLY THIRTIES, CAPABLE, experienced, energetic, will accept small church with rectory and living wage. W-974, LIVING CHURCH, Milwaukee, Wis.

WANTED BY PRIEST, PARISH, OR MIS- sion in growing community. Not extreme ritualist though I use Eucharistic vestments. Address, R-996, THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRMASTER-ORGANIST WITH LARGE experience desires position near Philadelphia, Pa., or Atlanta, Ga. E-998, LIVING CHURCH, Milwaukee, Wis.

DAUGHTER OF A CLERGYMAN, EARLY middle-age, excellent health, good sewer and traveler, desires position as companion. B-994, LIVING CHURCH, Milwaukee, Wis.

LAYMAN, SEMINARY GRADUATE, DE- sires charge of mission or small parish in New York, New Jersey, or New England. Address, N. D., 432 Riverdale Ave., Yonkers, N. Y.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, O. K.-952, THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

CHURCH LINEN

ALTAR AND SURPLICE LINENS BY THE yard at wholesale prices for rectors, needleworkers, guilds, and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request. MARY FAWCETT Co., 350 Broadway, New York.

LINENS FOR ALTAR AND VESTMENTS— Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conferences by appointment.

PARISH AND CHURCH

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

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120; Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

EMBROIDERED ALTAR LINENS AND SILK Altar Hangings, Burses, Veils, Stoles, Markers, Silk Chasubles. Damasks, Fringes, Linings, Embroideries remounted. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th St., New York. Conferences by appointment. Telephone, Penn. 6288.

MEMORIALS

A BRASS MEMORIAL TABLET NEATLY engraved, Stained Glass Windows of beautiful coloring, or any article of church furniture supplied by MAILE, LTD., Artist-Craftsmen of 367 Euston Road, London, England. Booklets illustrated in colors, with 1928 kalendar blotter, free on request.

PALMS FOR PALM SUNDAY

30 LBS. OF PALMETTO PALM FRONDS, delivered postpaid to any address within United States or Canada for \$5.00. Check with order, or C. O. D. Communicate J. SWINTON WHALEY, Little Edisto, S. C.

EASTER CARDS

TEN ASSORTED HAND-TINTED EASTER cards, \$1.00. Proceeds for Lent Box. Order now. EDNA PATTERSON, Malta, Mont.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

MISCELLANEOUS

WANTED—OLD ENVELOPES FROM LETTERS written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. GEORGE HAKES, 290 Broadway, New York.

WANTED TO BUY FOR CHAPEL USE, about fifty used kneeling cushions. Will pay freight and fair price. Condition immaterial. Box H-995, LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Los Angeles

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MARION, MASS.—TO LET, AN OLD-STYLE house, very comfortable, choice location. Moderate price. Address, M. M. FRENCH, Box 606.

FOR SALE

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FOR SALE IN THE BEAUTIFUL CITY OF DeLand, Florida, a residence lot 150 x 150 feet, or less—nineteen miles from Daytona beach and river. MRS. V. CAMERON, 172 Willis Ave., Mineola, N. Y.

PATENT INSIDES FOR PARISH PAPERS. 60 cts. per 100. Send for samples. CATHEDRAL NEWS, Fond du Lac, Wis.

SISTERS OF THE HOLY NATIVITY

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

EUCCHARISTIC MISSION

ST. IGNATIUS' CHURCH, WEST END AVE. and 87th St., New York. A Mission will be preached by the REV. FATHER SPENCE BURTON, Superior of the Society of St. John Evangelist, beginning on Ash Wednesday, February 22d, and ending on the Second Sunday in Lent, March 4th. Mass daily, 7:00, 8:00, 9:00, and 10:00. Mass Sundays, 7:00, 8:00, 9:30, 11:00. Teaching Mission and Benediction, every evening, 8:15.

RETREATS

NEW YORK CITY: LENTEN RETREAT FOR the women of Trinity parish and other women, Saturday, March 3, 1928. Trinity Mission House, 211 Fulton St., New York. Conducted by the Rev. Caleb R. Stetson, D.D., rector of Trinity parish. Holy Eucharist, 8:00 A.M.; Breakfast, 8:30 A.M.; First Meditation, 10:00 A.M.; Second Meditation, 12:00 M.; Luncheon, 1:00 P.M.; Intercessions, 2:30 P.M.; Third Meditation, 3:00 P.M. It is requested that a prompt reply in writing be sent to the SISTERS IN CHARGE. Offering for expenses.

PHILADELPHIA, PA.—THERE WILL BE A day of retreat for business women and others on Saturday, February 25th, at St. Margaret's Mission House, 1831 Pine St., Philadelphia. Conductor, the Rev. Wallace E. Conkling, rector of St. Luke's, Germantown. Retreat begins with Mass at 8:00 A.M., and ends at 5:00 P.M. Those wishing to attend will please notify the SISTER IN CHARGE.

UTICA, N. Y.—THERE WILL BE A RETREAT for Associates and other women, at St. Margaret's House, 3 Clark Place, Utica, N. Y., on Tuesday, February 28th, beginning at 8:00 A.M., and closing at 2:00 P.M. Conductor, Rev. Father Orum, O.H.C. Those desiring to attend, please notify the SISTER-IN-CHARGE.

INFORMATION BUREAU

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.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS IN THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

Church Services

District of Columbia

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.

Illinois

Church of the Ascension, Chicago
1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Curate
Sunday Services: Low Mass, 8:00 A.M.
Children's Mass: 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noontday Services daily 12:20.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Weekday Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

St. Paul's Church, Brooklyn
(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses Daily at 7:00, 7:30, and 9:30.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noontday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

WEBR, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the REV. JAMES C. CROSSON.

WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WMAZ, MACON, GA., 261 METERS. Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time.

WNR, MEMPHIS, TENN., 228.9 METERS. Every Wednesday night at 8:00 P.M. C. S. Time, through March 21st. Confirmation instruction by the Very Rev. Israel H. Noe, dean of St. Mary's Cathedral. These talks are intended primarily for non-Churchmen.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 W. 32nd St., New York City.

Through the Lane of Stars. By Sister M. Eleanore, C.S.C., Ph.D., author of *Troubadours of Paradise, Certitudes*, etc. Foreword and Afterword by Daniel A. Lord, S.J. Illustrated by Karl S. Woerner. Price \$2.00.

Bobbs Merrill Co. Indianapolis, Ind.

Men Are Like That. By Leonard Ramsden Hartill. Price \$3.00.

Christopher Publishing House. Boston 20, Mass.

Tirreno and Other Stories. By S. D. Burchard, author of *Cynosure, The Vagrant*, etc. Price \$1.50 net.

The Southern Cross. By Leland Wellington Brignall. Price \$1.25 net.

How and Why We Live. By Edward L. Gilmore. Price \$1.75 net.

Cokesbury Press. Nashville, Tenn.

Ministerial Ethics and Etiquette. By Rev. Nolan B. Harmon, Jr., M.A. Price \$1.50.

Harper & Brothers. 49 East 33rd St., New York City.

The Sinner Beloved: and Other Religious Plays. For Use in Church and Parish House. By Rev. Phillips Endecott Osgood, D.D., rector of St. Mark's Church in the City of Minneapolis, chairman of the Commission on Church Drama and Pageantry of the Episcopal Church, member of the Federal Council Committee on Religious and Educational Drama. Illustrated. Price \$1.75.

Old-Time Church Drama Adapted. Mystery Plays and Moralities of Earlier Days for Sundry Churchly Uses Today. By Rev. Phillips Endecott Osgood, D.D. Illustrated. Price \$1.75.

Houghton Mifflin Co. 4 Park St., Boston, Mass.

Reminiscences of Present Day Saints. By Francis Greenwood Peabody. Price \$5.00.

Longmans, Green & Co. 55 Fifth Ave., New York City.

Christ In the Common Ways of Life. By C. S. Woodward, canon of Westminster. With an Introduction by the Bishop of London. Price \$1.00.

The Life Eternal: Here and Now. By Alexander Nairne, D.D., canon of St. George's, Windsor, and regius professor of Divinity, Cambridge. Price \$1.40.

The Macmillan Co. 60 Fifth Ave., New York City.

Adventure. The Faith of Science and the Science of Faith. By Burnett H. Streeter, M.A., D.D., F.B.A.; Catherine M. Chilcott, M.A.; John MacMurray, M.C., M.A.; Alexander S. Russell, M.C., M.A., D.Sc. Price \$2.00.

The Great Magdalens. By Rev. Hugh Francis Blunt, LL.D. Price \$2.25.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

The Silent Fellowship. Addresses Broadcast on Sunday evenings by E. R. Appleton, director of the Cardiff Broadcasting Station. Price 80 cts.

Oxford University Press. American Branch. 35 West 32nd St., New York City.

The Holy Bible. The Oxford Self-Pronouncing Bible. Price \$6.50.

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

The Life of Prayer in a World of Science. By William Adams Brown, Ph.D., D.D., author of *Christian Theology In Outline, The Church In America*, etc. Price \$2.25.

Society of St. John the Evangelist. Marston St., Oxford, England.

Instructions On the Religious Life. By Richard Meux Benson, founder of the Society of St. John the Evangelist. First Series. Edited from Notes.

The Stratford Co. 234-240 Boylston St., Boston, Mass.

The Problem of the Christian State. By John A. W. Haas, president of Muhlenberg College. Price \$2.00.

PAPER COVERED BOOKS

World Peace Foundation Pamphlets. 40 Mount Vernon St., Boston, Mass.

Nicaragua and the United States, 1909-1927. By Isaac Joslin Cox. Price 30 cts. Vol. X, No. 7, 1927.

American Arbitration Agreements Today. An Analysis, January 1, 1928 (Addendum to Arbitration and the United States), Vol. 10, Nos. 6-7. By Denys P. Myers.

BULLETIN

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

Twenty-second Annual Report of the President and of the Treasurer, 1927.

PAMPHLETS

Christopher Publishing House. Boston 20, Mass.

The Chant of the Seasons: and Other Poems. By Lilla Poole. Price \$1.00 net.

To My Loves. By Mary Masten. Price 75 cts. net.

From the author.

Lewis' Lesson-Study Record. The Sunday School Teacher's Friend. Devised by Richard W. Lewis, D.D., dean of Bible, John E. Brown College, Siloam Springs, Ark. Price 50 cts. postpaid.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

Notes On the Conversations at Malines, 1921-1925. Points of Agreement. By Viscount Halifax. Price 40 cts.

The Secretariat. P. O. Box 226, Boston, Mass.

Reports of the World Conference On Faith and Order. Lausanne, Switzerland. August 3rd to 21st, 1927. No. 55. January, 1928.

Twenty Paragraphs About the World Conference On Faith and Order. No. 43. January, 1928.

Society of St. John the Evangelist. Marston St., Oxford, England.

Some Difficulties In the Practice of Frequent Confession and Communion. Two Instructions given in a Retreat. By W. H. Longridge, S.S.J.E.

The Normal Development of Ordinary Mental Prayer. By W. H. Longridge, S.S.J.E. Second Edition, revised 1927.

The Native Problem In South Africa and Its Challenge to Christianity. (First published in August, 1926.) With a Postscript (October, 1927). By the Rev. Godfrey Callaway, S.S.J.E., St. Cuthbert's, Tsolo, C. P., South Africa.

Two of the great books of our Bible open with the mysterious and pregnant words, "In the beginning." Yet neither the author of the Book of Genesis nor he who wrote the Gospel of John attempts to define what he means by "The Beginning." But each found, both present and pre-existent in the implications of that thought, a person. Religion is at last an ever-present and personal relation. In whichever direction the steps of our thought may lead us, when all landmarks fade and disappear we come face to face with God.—Isaac Ogden Rankin.

BOOK CHATS

Intimate Notes on Books Published, Imported, or Sold by Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

THE PUBLISHERS HAVE ARRANGED THAT a column each week shall be devoted to the presentation of some of their books such as they desire to have introduced to or better known by their constituents. Unlike the Books of the Day page, this column will not be analytical or critical, but devoted rather to the task of telling something as to the contents of books that are deemed worthy of attention. This pre-Lenten book number affords a suitable time to begin.

Lenten observance has come, on a considerable scale, to include serious reading of books; a phrase that we prefer to that of reading of serious books.

It may take the form of brushing up one's knowledge of the Churchly position itself. Such books as Mr. Walsh's recent *Church Facts and Principles* (\$1.25 and \$2.00), Dr. Atwater's *The Episcopal Church* (60 cts. and \$1.00), and Bishop Fiske's *The Faith By Which We Live* (75 cts. and \$1.50) are useful here. Beyond these, we have recently gathered a series of trustworthy works, cloth-bound, with the name of The Layman's Library of Churchmanship. These are enumerated in an advertisement in this issue, and they are selected with a view to covering those subjects on which a layman ought to be fortified. They also afford an excellent nucleus for a lending library. The set consists of fifteen volumes and is sold at \$15.00.

Subordinate to these is a series of paper-bound brochures, also fifteen in number, not new but with a new and attractive cover, introducing single topics, and treated more briefly than in the larger works of the first library. The titles of these will shortly be advertised, and are already enumerated in our *Spring Announcements* booklet. Beginning with Bishop Parsons' fundamental *What is the Christian Religion*, they include also presentation of such specific topics as *Was Christ Really Born of a Virgin?* by the Rev. Thomas H. Yardley, *The Book of Genesis*, by the Rev. S. A. B. Mercer, D.D., *Community Life for Women*, by the mother superior of the Sisterhood of the Transfiguration, and the like.

Devotional reading will be congenial to others. Canon Dover's *Some Quiet Lenten Thoughts* (60 cts. and \$1.00) has never been excelled. Dr. Frederick C. Grant's *The Way of Peace* (paper, 50 cts.) extends the audience of Churchwomen who originally listened to the addresses delivered before the Woman's Auxiliary in Chicago. Bishop Hall's books are read every Lent; notably his *Meditations on the Creed* (50 cts.), which has never been superseded by his later works. Staley's *Considerations for Lent* (75 cts.) and Ransome's *Lent with St. John* (30 cts.) have a fresh appeal each recurring year.

Young people continue to be helped by *Our Family Ways* and *The New Creation*, especially since the two companion volumes were attractively put up in a case (\$1.25). Canon E. E. Holmes' delicate booklet, *Responsibility* (50 cts.), is excellent for girls in their 'teens. Professor Charles Sears Baldwin's *God Unknown* (50 cts. and \$1.00), reaches the intellectual difficulties of college students.

Conventions and Convocations

CALIFORNIA

SAN FRANCISCO—Bishop Parsons strongly endorsed the nationwide campaign, both for the Church at large and for diocesan work, at the seventy-eighth convention of the diocese of California, which met in Grace Cathedral, San Francisco, Tuesday, January 31st. The sessions of the diocesan House of Churchwomen, and of the diocesan branch of the Woman's Auxiliary were held at the same time. Bishop Parsons spoke of the need of a field secretary for religious education, and of the need for student headquarters at the universities. He also referred to the need of systematic week-day religious training.

Among the leading events of the past year, he referred especially to the Church Congress, the cathedral campaign, and the Bishops' Crusade. In regard to the cathedral campaign, he reported the completion of the architect's plans, and the progress of the financial organization. An intensive campaign is to be held in the spring. The memorial Chapel of Grace is already under construction. The full amount necessary for the completion of the cathedral is being aimed at.

The bishop felt that the Bishops' Crusade had been a real help to the diocese during 1927. There had been a six per cent increase in communicants.

The following were elected deputies to the General Convention: *Clerical*: The Ven. Noel Porter, Ph.D., San Francisco; the Rev. Dr. Alexander Allen, Oakland; the Rev. Dr. H. H. Powell, San Francisco; the Rev. W. A. Brewer, Burlingame. *Lay*: W. H. Crocker, F. M. Lee, H. C. Wyckoff, and L. F. Montague.

Alternates: *Clerical*: The Very Rev. J. Wilmer Gresham, D.D., San Francisco; the Rev. Dr. C. P. Deems, San Francisco; the Rev. E. F. Gee, Oakland; the Rev. H. H. Shires, Alameda. *Lay*: Col. R. H. Noble, R. H. Countryman, Thomas Bradbury, and L. C. Lance.

The delegates to the provincial synod are: *Clerical*: The Rev. E. F. Gee, Oakland; the Rev. Mark Rifenbark, San Jose; the Rev. C. P. Otis, S.S.J.E., San Francisco; the Rev. B. D. Weigle, San Francisco. *Lay*: Thomas Bradbury, R. H. Countryman, John Graham, and Dr. R. C. Endriss.

Alternates: *Clerical*: The Rev. L. B. Thomas, Oakland; the Rev. H. I. Oberholtzer, Richmond; the Rev. W. R. H. Hodgkin, Berkeley; the Rev. B. H. Jones, Watsonville. *Lay*: George Kierulff, P. L. Harlow, F. L. Burckhalter, and J. P. Pryor.

CHICAGO

CHICAGO—The Rev. Dr. George C. Stewart, Evanston, gave a masterly report of the organization and work of the National Council, of which he is a member, at the ninety-first annual convention of the diocese of Chicago, which met February 7th and 8th at St. James' Church, Chicago. Dr. Stewart was specially deputized by the National Council to speak for them.

Chicago is one of the few dioceses that made a 100 per cent record in the payment of its quota for 1927. The amount of expectancies received at the beginning of this year fell short of the 1928 quota by approximately \$26,000 on both sides, diocesan and national. Most of Tuesday afternoon was taken up in an earnest discussion of ways and means of providing for the deficiency. The matter was finally referred to the committee on the state of the Church, which in their report on the

next day urged the parishes and missions which had indicated a decrease in their 1928 expectancies, as compared with 1927, to reconsider their reports, so as to bring up their contributions for 1928 to the 1927 figures. The committee also asked that parishes and missions that had made no report for 1928 should endeavor to give at least as much as their last year's offerings.

Many interesting reports were read throughout the sessions. In the report of the Church Club, the president, C. D. Dallas, told of the continued progress of the club, and the prospective organization of other Church Clubs outside the city. He announced that Chicago had been chosen for the conference of Church Clubs in 1929. He also announced that the Lenten noon-day services, held at the Garrick Theater under the club's auspices, are to be broadcast through the courtesy of the *Chicago Daily News*, over WMAQ.

Another report of interest was that on the rural work of the diocese, read by the Rev. J. R. Pickells, dean of the northern deanery. The report recommended the appointment of a general missionary to organize and supervise our rural work.

On the recommendation of the committee on legislation, the convention voted to change the awkward title of the bishop and council of the diocese, to the diocesan council.

The budget for 1928, as presented by the Rev. Dr. George Craig Stewart, chairman of the committee on finance, asked for approximately \$38,000 for the expenses of the diocese, which was concurred in.

The standing committee was reelected.

Deputies to General Convention: *Clerical*: the Rev. George C. Stewart, Evanston; the Rev. George H. Thomas, Chicago; the Rev. Dr. E. J. Randall, Chicago; the Rev. Dr. F. C. Grant, dean of the Western Theological Seminary, Evanston. *Lay*: Courtenay Barber, Chicago; W. F. Pelham, Glen Ellyn; E. J. Rogerson, 175 W. Jackson Blvd., Chicago; H. E. Mason, Highland Park.

Alternates: *Clerical*: The Rev. Dr. D. H. Browne, Chicago; the Rev. H. R. Brinker, Chicago; the Rev. T. DeWitt Tanner, Joliet; the Rev. G. G. Moore, Chicago. *Lay*: A. H. Granger, Lake Forest; H. E. Bullock, Chicago; George W. Kretzinger, Jr., Chicago; and Dr. C. G. Weller, Aurora.

DALLAS

DALLAS, TEX.—The report of the diocesan treasurer at the thirty-third annual council of the diocese of Dallas, which met February 8th and 9th, at Christ Church, Dallas, showed that nine congregations overpaid their quotas, six congregations paid their quotas in full, and twenty-two congregations paid a portion of their quotas.

In his address to the convention, the bishop spoke of the Negro work of the diocese, the Lausanne Conference, council responsibilities, provincial relations, diocesan missions and institutions, and constitution and canons.

The following were elected to the standing committee: *Clerical*: The Very Rev. Robert S. Chalmers, Dallas; the Rev. Dr. E. H. Eckel, Fort Worth; the Rev. Goodrich R. Fenner, Dallas. *Lay*: Fred R. Newman, Edwin A. Belsterling, R. L. Hamilton.

The following were elected deputies to General Convention: *Clerical*: The Rev. C. E. Snowden, Dallas; the Rev. Goodrich R. Fenner, Dallas; the Rev. Dr. E. H. Eckel, Fort Worth; the Rev. H. J. Ellis, Corsicana. *Lay*: R. R.

Lawther, Major H. W. Stines, R. K. McLaury, and H. G. Lucas.

Alternates: *Clerical*: The Rev. E. S. Barlow, Weatherford; the Rev. Harry Lee Virden, Dallas; the Rev. Walter H. Meyers, Hillsboro; the Rev. F. W. Golden-Howes, Fort Worth. *Lay*: Egmont Smith, Rochester Haddaway, G. P. Strawn, and Fred R. Newman.

EASTERN OREGON

HEPPNER, ORE.—The Rt. Rev. W. P. Remington, D.D., Bishop of Eastern Oregon, announced a visit by members of the Church Army to the district in the fall, at the eighteenth annual convocation of the district, which met in All Saints' Church, Heppner, February 3d, and, in this connection, stressed evangelism as the main purpose for the coming year so that more religion may be put into business and homes, into social affairs, and the daily task.

The meeting of convocation was made an opportunity for celebrating the recent completion of ten years in the episcopate by Bishop Remington, and this was done in a material way by the presentation of money and pledges to help forward the work of the Church in this district.

The convocation voted to pay in full the quota apportioned by the Presiding Bishop for 1928 and the various parishes and missions accepted apportionments on this basis.

The convocation sermon was delivered by the Rev. H. W. Foreman of New York, who stressed the spirit of adventure as the mark of the Church.

The Rev. Oliver Riley, La Grande, was elected secretary of the district in place of the Rev. Francis H. Ball, Bend, resigned.

The following were elected as delegates to General Convention: *Clerical*: The Rev. Francis H. Ball, Bend. *Lay*: Judge Charles H. Marsh, Pendleton.

Alternates: *Clerical*: The Rev. Oliver Riley, La Grande. *Lay*: J. T. Lambrith, Pendleton.

The following were elected as delegates to the provincial synod: *Clerical*: The Rev. Oliver Riley, La Grande; the Rev. J. Henry Thomas, Klamath Falls; the Rev. Schuyler Pratt, Hood River. *Lay*: J. H. Upton, Bend; Thomas Claggett, Ontario; Dr. Lamb, Klamath Falls.

Alternates: *Clerical*: The Rev. R. V. Hinkle, Pendleton; the Rev. John Richardson, Ontario; the Rev. H. E. P. Pressey, Baker. *Lay*: L. H. Russell, La Grande; W. Bond, Pendleton; Dr. Patterson, Baker.

Prior to the meeting of convocation, the Church Women's Service League met under the leadership of Mrs. W. P. Remington, their president.

IDAHO

BOISE, IDAHO—Bishop Barnwell emphasized two matters of great importance at the twentieth annual convocation of Idaho which met in St. Michael's Cathedral, Boise, January 29th. The first was the decrease in the amount to be received by the district from the National Council during 1928, and the other was the program for building a new church, parish house, and rectory at Moscow, where the University of Idaho is situated. This latter is an urgent need, for not less than ten per cent of the student body either belong to the Church or express a preference for it.

A committee was appointed to report as to ways and means of economizing so as to meet the decrease in appropriation.

Stephen Barnwell of Boise will manage a campaign to raise funds for the new church at Moscow, and the convocation pledged hearty support to his efforts.

The Rev. Herbert H. Mitchell of Moscow was elected clerical delegate to General Convention with the Rev. Thomas Ashworth of Payette as alternate. The lay delegate is Stanley A. Easton of Kellogg.

LOS ANGELES

LOS ANGELES—"To be ministers to a congregation of critics presents to us an opportunity which we cannot afford to neglect." With such ringing words the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, summoned his clergy to a vigorous statement of the historic faith in modern language in his annual address to the thirty-third annual convention of the diocese of Los Angeles, held February 1st and 2d at St. Paul's Cathedral, Los Angeles.

The Rt. Rev. W. Bertrand Stevens, D.D., bishop coadjutor, was the celebrant at the Holy Eucharist with which the convention opened. Bishop Johnson occupied the episcopal throne for the first time since his serious illness of 1926, and pronounced both the absolution and the benediction. His address was read by the Rev. Robert L. Windsor, secretary of the diocese.

Bishop Stevens, in his annual address, discussed the further expansion of diocesan missions, the needs of the twelve diocesan institutions, and the urgency of increasing the episcopate endowment fund, now amounting to \$60,000.

The general Church program treasurer reported that the diocesan quota to the National Council for 1927, amounting to \$44,100 had been slightly overpaid. This is the fifth successive year that the diocese has paid its entire quota. A similar amount has been promised for 1928.

The Rev. Gross Alexander, representing the Southern California conference of the Methodist Church, presented detailed plans for the proposed Pacific Broadcasting Federation, a non-competitive, non-sectarian, and non-commercial radio enterprise projected by Pacific Coast leaders in religion, education, art, and science. Convention voiced its approval of the plan and authorized a committee on cooperation.

A feature of the convention was an evening session managed by the social service commission in the interests of racial work and the social institutions of the diocese. Music was led by a choir of fifty Negroes. The speakers were the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah and Nevada, and the Rev. Walter T. Cleg-horn, vicar of the Church of St. Philip the Evangelist (colored), Los Angeles.

The following evening 250 gathered at Harvard School for the convention dinner. Speakers included Bishop Moulton, the Rt. Rev. Robert L. Harris, D.D., Bishop of Marquette, and Alec B. Francis, well-known moving picture character actor and lay reader of St. Thomas' Church, Hollywood.

Deputies to the General Convention were elected as follows: *Clerical:* The Rev. Dr. George Davidson, Los Angeles; the Rev. Dr. Robert B. Gooden, Los Angeles; the Very Rev. Harry Beal, Los Angeles; and the Rev. C. Rankin Barnes, South Pasadena. *Lay:* Colin M. Gair, Los Angeles; H. Ivor Thomas, South Pasadena; Merton A. Albee, Redondo Beach; and Dr. J. E. Cowles, Los Angeles.

Alternates: *Clerical:* The Rev. Charles L. Barnes, San Diego; the Rev. Phillip A. Easley, Hollywood; the Rev. Wallace N. Pierson, Santa Monica; and the Rev. Dr. Charles E. Deuel, Santa Barbara. *Lay:* Edward M. Cope, Red-

lands; George W. H. Allen, Pasadena; W. F. Pascoe, Long Beach; and George C. Power, Ventura.

Delegates to the synod of the province of the Pacific, to be held in Salt Lake City in May, were elected as follows: *Clerical:* The Rev. Perry G. M. Austin, Long Beach; the Very Rev. Harry Beal, Los Angeles; the Rev. Edwin T. Lewis, Whittier; and the Rev. Dr. George F. Weld, Santa Barbara. *Lay:* C. E. C. Hodgson, Santa Monica; C. N. Burton, Claremont; G. Stanley Williams, Los Angeles; and George G. Entz, Hollywood.

Alternates: *Clerical:* The Rev. Stephen C. Clark, Jr., Pasadena; the Rev. M. L. Kain, Covina; the Rev. Irving Spencer, Los Angeles; and the Rev. Hubert V. Harris, Los Angeles. *Lay:* Gen. W. D. Beach, San Diego; Ralph Isham, Santa Barbara; W. F. Pascoe, Long Beach; and A. R. Evans, Covina.

Diocesan officers were all reelected except for the addition of Edward M. Cope to the executive council.

On the days preceding and following the convention, meetings of the Religious Education Association, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King, and the Young People's Fellowship all attracted capacity crowds of visitors.

MICHIGAN

DETROIT—Cutting down expenses to meet an increasing annual deficit was the course recommended to the executive council by the ninety-fifth annual convention of the diocese of Michigan, in session at St. Paul's Cathedral, Detroit, February 1st and 2d. The average receipts for diocesan purposes in the past eight years have been \$165,000. The budget last year was \$204,000. After long discussion a motion prevailed to setting a limit of \$187,000 on the expenditure for 1928, and the council was instructed to keep its expenditure within its receipts. Part of the financial problem of the diocese arose from overstrain after raising during 1927 an endowment fund of \$725,000, which in time will be increased to \$1,000,000. That the diocese is in a condition of healthy growth was evident from the reports of the bishop and the departments of religious education and missions. The pressing need for episcopal assistance will be met this year by Bishop Fox of Montana coming to confirm in the Detroit parishes in March.

The convention amended canons 15 and 16 of the diocese in the direction of giving more freedom and authority to the executive council. A motion memorializing the General Convention to retain Article 28 was carried by a large majority, without discussion. Two new parishes were admitted to union with the convention: Christ Church, Cranbrook; and Trinity Church, West Branch.

The standing committee was reelected. Other elections were as follows:

Delegates to synod of province of Mid-west: *Clerical:* The Rev. F. B. Creamer, Detroit; the Rev. R. D. Malamy, Alpena; the Rev. E. W. Daniel, Detroit; the Rev. C. C. Purton, Mt. Clemens. *Lay:* James H. McDonald, William C. Conover, E. E. Piper, and John B. Howarth.

Deputies to General Convention: *Clerical:* The Rev. Dr. W. D. Maxon, Detroit; the Rev. S. S. Marquis, Birmingham; the Rev. A. S. Gill, Detroit; the Rev. R. W. Woodroffe, Detroit. *Lay:* R. McClelland Brady, Charles B. Warren, Charles R. Wells, and Wm. T. Barbour.

Alternates: *Clerical:* The Rev. Dr. John Dy-sart, Flint; the Very Rev. Herbert L. Johnson, Detroit; the Rev. Robert B. Kimber, Detroit; the Rev. Henry Lewis, Ann Arbor. *Lay:* H. J. M. Grylls, George T. Hendrie, Fenton R. McCreery, F. C. Gilbert, and Dudley W. Smith.

The Woman's Auxiliary and the House of Churchwomen held their conventions concurrently with the convention of the diocese. The following officers were elected:

Woman's Auxiliary: President: Mrs. Charles B. Warren; vice-presidents: Mrs.

James H. Benedict, Mrs. C. W. Thomas, Mrs. Jos. R. Applebe, Mrs. Walter C. Chaffee, Mrs. S. Arthur Fuller, Mrs. Don D. Williams; recording secretary: Miss Winifred G. Granger; corresponding secretary: Mrs. John T. Shaw; treasurer: Mrs. Edward L. Warner; U. T. O. treasurer: Mrs. Thomas C. Stirling; C. P. C. director: Miss Delia Warriner.

PORTO RICO

ST. THOMAS, V. I.—Reprinting of the Spanish Hymnal, a most needed action, was authorized by the twenty-second annual convocation of the district of Porto Rico which met at All Saints' Church, St. Thomas, January 23d, 24th, and 25th. The books on hand are almost worn out and there is no present hope of having an authorized book in Spanish.

The most important information to convocation was the message from the Department of Missions that a six per cent reduction must be made in all appropriations. A meeting of the executive council was called for February 2d to revise the appropriation list.

The delegate elected to General Convention was the Rev. Kenneth O. Miller, San Juan; alternate, the Rev. F. A. Saylor, Mayaguez.

SOUTHERN OHIO

DAYTON, OHIO—The most memorable event in connection with the fifty-fourth annual convention of the diocese of Southern Ohio, held in Christ Church, Dayton, January 31st, was the presence of the Presiding Bishop and Mrs. Murray. The attendance was one of the largest in the history of the diocese.

The Rt. Rev. Walter H. Overs was also present at the convention as the representative of the national Field Department and addressed a mass meeting on Wednesday morning, speaking of his experiences while Missionary Bishop of Liberia, and also of the plans and problems of the National Council in connection with the new triennium opening in 1929.

The Rev. Charles N. Lathrop, executive secretary of the Department of Social Service of the National Council, was an unexpected but cordially welcomed guest and addressed the delegates at the conclusion of the fellowship dinner on Tuesday night.

After the adoption of the many amendments at the previous convention in connection with the establishment of suffrage there was very little legislation of a canonical nature.

Much interest was occasioned by that portion of the address of Bishop Reese which had to do with his change of residence from Columbus to Cincinnati together with the removal of the diocesan offices and the staff. The convention authorized an appropriation for the moving expenses and also approved the expenditure of \$5,000 upon the remodeling of the bishop's house on Mount Auburn converting it into the diocesan house.

Bishop Reese closed his address with an appeal in behalf of the advance work of the diocese, challenging the Church in the diocese to recognize a greater responsibility and to aspire to greater achievements than the mere payment of the current expense budget of the diocese and the national quota. The appeal took the definite form of a proposal to wipe out \$60,000 in mortgages incurred in building mission churches and the raising of \$15,000 additional annually for the next five years for new work. His address closed with a stirring spiritual justification for this appeal for funds.

The amended resolutions providing for

the sale of the cathedral and old diocesan house properties were adopted and now return to the trustees of the cathedral for their approval.

St. Philip's mission, Columbus, was admitted into union with the convention as the first Negro parish, and the Rev. Herbert Smith, who has been priest-in-charge for the past ten years and who now becomes the parish's first rector, received the congratulations of the convention.

The field department of the diocese reported that the pledges secured in the last Every Member Canvass registered a small advance over the year before and also reported that for the second consecutive year the diocese had been able to pay its national quota of \$66,600 in full.

Elections resulted as follows: Standing Committee: *Clerical*: The Rev. Dr. Frank H. Nelson, Cincinnati; the Rev. E. F. Chauncey, Columbus; and the Rev. A. N. Slayton, Cincinnati. *Lay*: M. R. Waite, William R. Collins, and E. W. Campion.

Deputies to General Convention: *Clerical*: The Rev. Dr. Frank H. Nelson, Cincinnati; the Rev. Dr. Charles E. Byrer, Gambier; the Ven. B. H. Reinheimer, Columbus; and the Rev. E. Chauncey, Columbus. *Lay*: William C. Procter, F. C. Hicks, Robert Patterson, and F. O. Schoedinger.

Alternates: *Clerical*: The Rev. Dr. Gilbert P. Symons, Glendale, the Rev. S. E. Sweet, Columbus; the Rev. Dr. J. H. Lynch, Cincinnati; and the Rev. Maurice Clarke, Columbus. *Lay*: J. B. Cartmell, John M. Richardson, William T. Magruder, and Austin P. Story.

SOUTHERN VIRGINIA

NEWPORT NEWS, VA.—Reorganization of Chatham Hall and the status of the rural work in the diocese were the main questions before the council of Southern Virginia, which met in Newport News, January 24th and 25th.

Bishop Tucker in his council address asked for stronger coöperation in the work of the Church's program, and made the following plea: "The work of the Church in the diocese and throughout the world is jeopardized by the failure of our people to realize the inestimable riches of Christ to them. Unless there be a larger response to the appeal of the Church we shall have this year to curtail the work among both the white and colored churches in the diocese of Southern Virginia. We will have to say to some of the missionaries whom we have sent from our diocese to labor for Christ in China, in Japan, in Africa, in South America, in the isles of the sea, we can no longer take part in your work. The Christ stands not saying, 'Pay your apportionment,' but 'Come over and help Me.'"

The Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, in a brief address outlined the work being accomplished in the nine districts of the diocese. The Rev. Edmund J. Lee, of Anking, China, addressed the council on the work in China. He declared that the present situation in China is more encouraging than it has been for some time. The Church, he said, had been purified by persecution and strengthened by its patient forbearance under its trials. He concluded his remarks with the declaration that the missionaries must return as integral members of the Chinese Church, and not as "guests," adding that they should also waive, as far as possible, their right to military protection, "going to China under the shadow of the Cross and not under the shadow of the gunboat."

In addition to the Rev. Mr. Lee, the guests of the council were the Rev. Dr. E. N. Schmuck, representing the Field Department of the National Council, and

the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, who spoke most earnestly on the Missions of the East.

The council appointed a committee to make a careful study of the rural work in Southern Virginia, and to submit a report to the next council.

A full discussion of the policy regarding Chatham Hall, the diocesan school for girls, was held during an executive session of the council, after which resolutions were adopted authorizing the board of trustees to borrow \$50,000 for the present needs of the institution, and to assure the patrons of the determination of the board to conduct the school on lines conforming to the cherished ideals and convictions of Virginia people. The people of the diocese and the general public were asked to continue their support of the school.

On the recommendation of the Rev. Dr. W. A. R. Goodwin of Williamsburg, reporting for the committee on new parishes, the council accepted Christ Church of Petersburg.

The following were elected deputies to General Convention: *Clerical*: The Rev. Dr. William A. Brown, Portsmouth; the Rev. Dr. H. H. Covington, Norfolk; the Rev. Dr. W. A. R. Goodwin, Williamsburg; and the Rev. Charles E. Stewart, Powhatan. *Lay*: Col. W. W. Old, Jr., Col. James Mann, Messrs. T. W. Mathews and F. W. Darling.

Alternates: *Clerical*: The Rev. Dr. D. W. Howard, Norfolk; the Rev. Dr. E. R. Carter, Petersburg; the Rev. Newton Middleton, Norfolk; and the Rev. E. Ruffin Jones, Norfolk. *Lay*: Messrs. W. C. L. Taliaferro, C. W. Grandy, G. B. Townsend, and J. C. Nelms, Jr.

DEPUTIES TO GENERAL CONVENTION

IN SOME of the earlier diocesan convention reports printed in THE LIVING CHURCH, the lists of deputies to General Convention were incomplete. Additions should be noted as follows:

COLORADO

Lay Deputies: C. A. Johnson, Denver; W. W. Grant, Jr., Denver; C. J. Moynihan, Montrose; and F. E. Parks, Pueblo.

Alternates: Arthur Ponsford, Denver; L. V. Emanuel, Denver; the Hon. S. D. Trimble, Pueblo; and Dr. P. M. Cooke, Denver.

MISSISSIPPI

Clerical Alternates: The Rev. Edward A. DeMiller, Biloxi; the Rev. Charles F. Penniman, Meridian; the Rev. H. W. Wells, Laurel; and the Rev. G. M. Reese, Vicksburg. *Lay*: A. C. Short, Jackson; George B. Neville, Meridian; J. F. Dixon, Natchez; and F. L. Peyton, Raymond.

TENNESSEE

Lay Deputies: Z. C. Patten, Jr., Chattanooga; George M. Darrow, Murfreesboro; Charles S. Martin, Nashville; and John B. Vessey, Memphis.

Alternates: *Clerical*: The Rev. Prentice A. Pugh, Nashville; the Rev. James R. Sharp, Nashville; the Rev. Dr. Charles T. Wright, Memphis; the Rev. Dr. William S. Claiborne, Sewanee. *Lay*: Benjamin F. Finney, Sewanee; J. B. French, Chattanooga; Preston H. Haskell, Columbia; and William B. Nauts, Sewanee.

TEXAS

Clerical: The Rev. Harris Masterson, Austin; the Rev. James S. Allen, Houston; the Rev. Paul E. Engle, Bay City; and the Rev. W. W. Daup, Bryan. *Lay*: Eugene Corbett, Houston; F. W. Catterall, Galveston; A. B. Cudlipp, Lufkin; and H. G. Butler, Houston.

National Council Reduces Budget, Condemns Naval Bill in Congress

Rev. R. Bland Mitchell Resigns—House Bought for Missionaries On Furlough

The Living Church News Bureau
New York, February 9, 1928

SERIOUS AND REGRETTABLE MATTERS REQUIRED the action of the National Council at its meeting on February 8th and 9th, especially the reduction of the budget, condemnation of the naval bill now before Congress, and the resignation of the Rev. R. Bland Mitchell, executive secretary of the Field Department.

BUDGET REDUCED

Of the reduced appropriations the treasurer says:

"The budget quotas allotted to the dioceses for 1928 amounted to \$3,510,000. The dioceses notified the National Council to expect \$2,809,361. This is a decline of \$173,982 from 1927. The situation is not so unfavorable as the figures would indicate. The major part of the decrease comes from a few large dioceses and for the past two years several of these dioceses have told the Council to expect more than was really in sight as a result of the parish canvasses. In consequence, such dioceses, in order to pay the amount reported to the Council, were faced at the end of the year with the necessity of borrowing or making a special appeal to individuals. Some adopted one method, some the other, and some did not pay the expected amount.

"Such experiences repeated for two years have left an unfavorable impression on the people, and these dioceses have now reported only what was really to be expected on the basis of present conditions.

"The sum to be expected from the dioceses is \$700,639 less than the quotas. Toward meeting this deficiency the Council estimates that it will receive \$75,000

in gifts and income not counting on the quotas. In the year 1926 the Council had a surplus of income over expenditures of \$62,990, and this is now to be carried over into the 1928 income."

The Council also voted to use this year \$80,000 remaining in the contingent fund of 1926 and 1927. It is estimated that \$250,000 will be saved this year out of various items in the budget, as for instance vacancies in the missionary staff. The total of this miscellaneous income and these estimated savings is \$446,990. Deducting this from the \$700,639 by which the dioceses have failed to meet the quotas, leaves a balance of \$232,647, which can only be met by reducing appropriations.

LARGE NAVY CONDEMNED

The following recommendation of the Department of Christian Social Service was unanimously adopted:

"The Department of Christian Social Service calls to the attention of the National Council a telegram signed by the Rev. S. Parkes Cadman, G. W. Wickersham, and the Rev. William P. Merrill: 'Will you ask 100 outstanding leaders in your area to telegraph or write President Coolidge and also members of the House of Representatives from your state, protesting against the big naval building program? The whole movement for world peace is seriously jeopardized thereby. The situation is critical. Every congressman should hear from his constituency'; and passes the following resolution:

"RESOLVED: That the National Council desires to bring to the attention of our people the menace to the friendly relations existing between nations at the present time, inherent in the naval bill now pending. We do not believe that so vast an increase is necessary for national defence, and we regard the expense involved as an unwarranted burden upon the tax-payers.

In the interests of both peace and economy, while assuring adequate national defence, we hope for a modification of this bill."

George W. Wickersham, at the invitation of the Presiding Bishop, made a brief address on this subject.

TREASURER'S REPORT

The treasurer reported that the books for the year 1927 would be closed with all bills paid without using any of the undesignated legacies. The amount of the balance cannot be determined until final reports from China and Japan are received.

The distribution of legacies available for 1927 was a more grateful undertaking. During the year undesignated legacies amounted to \$122,023.64; designated legacies, \$66,667.11. From this, appropriations were made to nine dioceses and domestic districts, and other sums were reserved for distribution in the foreign and Latin American fields when further information is received as to needs.

MR. MITCHELL RESIGNS

The resignation of the Rev. R. Bland Mitchell and the appointment of the Rev. C. E. Snowden of Dallas, Tex., to succeed him were brought to the Council only after long and serious consideration. Mr. Mitchell has given thirteen years of service at the Church Missions House. A volunteer for China in 1915 but unable to go at that time, he was asked by the Board of Missions to take charge of the Emergency Fund Movement for paying off an accumulated deficit of \$400,000. Following this, he became corresponding secretary of the Board of Missions. With the inauguration of the Nation-wide Campaign in 1919, he was put in general charge of the national headquarters office of that movement and had special charge of securing the general Church survey on which the Nation-wide Campaign appeal was made.

When the National Council came into being and created the Field Department in 1920, he became corresponding secretary of that department. In February, 1923, he was elected executive secretary of the department in succession to Dr. Milton.

The Field Department has a definite policy of asking men to give a limited term of service on its staff. The norm so far has been three or four years. While such short terms in the executive secretaryship would not be for the best interests of the work, Mr. Mitchell feels that the policy should be applicable to that office also, and that thirteen years on the staff (nine of them in the Field Department) constitute a sufficient warrant for his asking to be relieved of his duties. He chooses this time to do it as being the period marking the transition in Field Department work from the old triennium to the new; and so to enable his successor to get into his duties in time for General Convention.

Mr. Mitchell's plans for the future have not been made. After a short period of rest he hopes to go back into parish work.

PRIMATE COMMENDS MITCHELL

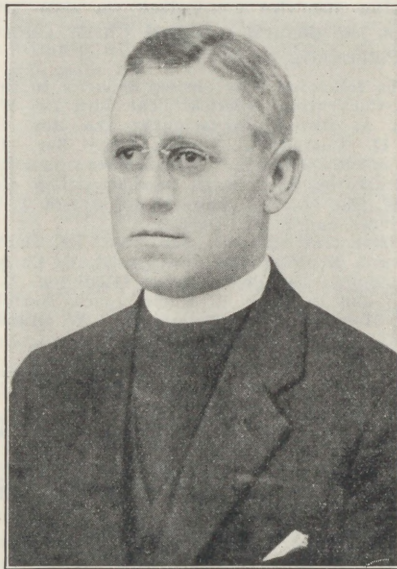
Bishop Murray, in a letter to Mr. Mitchell said, in part: "To you through all these years your work has been a labor of love, and to its establishment, improvement, and expansion you have given of yourself, body, soul, and spirit. In the projects you have had to plan and propagate at headquarters, you have been a profitable servant, and in the battles you have had to wage in the field, you have proved yourself a faithful and courageous soldier. In the burden and heat of the day, you have

been an efficient laborer, not only individually, but also with your associates, and especially with God. This is well known to us all, and we have been indebted to you for your example—we have had confidence in you because of your ability, and we have loved you because of your winning personality."

The Council adopted an expression of appreciation brought in by a Field Department Committee, which said, in part:

"During this long term of office he has labored incessantly for the advancement of the Church's program, has worked with untiring devotion and self-sacrifice, and has brought all his gifts to the service of the Church and her Lord and Master.

"By his unfailing tact and generosity, by his sympathetic understanding of the many problems facing the Church in her recent forward movement, and by his gracious and winsome personality, he has



RESIGNS

Rev. R. Bland Mitchell, whose resignation as secretary of the Field Department was accepted by the National Council.

greatly endeared himself to his associates and to a large company of men and women throughout the length and breadth of the Church.

"Not only did he have a very considerable share in the initiation and successful prosecution of the great forward movement known first as the Nation-wide Campaign, and subsequently as the Church's Program, but he has also largely contributed to its past achievement and the present hopeful outlook for still greater success in extending the Kingdom of God."

OTHER CHANGES

Among many appointments to fill vacancies, and other changes in personnel, were the following:

Miss Dorothea P. Coe, secretary for Church institutions, in the Social Service Department, resigned on account of ill health, her resignation being accepted with great regret. The Rev. F. D. Goodwin was elected a member of the Department of Social Service. Joseph H. Fletcher was appointed an assistant to the secretary for industrial relations.

The secretary of the Council, the Rev. F. J. Clark, was appointed custodian of the archives of General Convention, an office left vacant by the resignation of Mr. Rice.

The Rev. Don Frank Fenn, of Minneapolis, and the Rev. W. B. Crittenden of Charlotte, N. C., were appointed general secretaries in the Field Department. The latter is a Negro whose appointment is approved and desired by those who know

him and who know the needs of the work among Negroes.

Miss Grace M. Hewitt was appointed secretary for Church school administration in the Department of Religious Education. This is a new title for the office now held by Miss Withers, whose resignation takes effect in July. Professor Adelaide T. Case was appointed consultant for the Department of Religious Education, under the Turner legacy, for one year, beginning in September, 1928. She is to give about one day a week.

FURLOUGH HOUSE BOUGHT

The New York House, long desired by the Woman's Auxiliary as a residence for missionaries on furlough who are engaged in study and for volunteers in training, has become a reality with the purchase of a house on West 108th street. The Morningside Heights section was chosen because of its nearness to Columbia University, where many of the students will be registered, and because houses better suited to the purpose and the means available could be found there. About one hundred houses had been considered.

PROTECTION FOR MISSIONARIES

The question whether missionaries in foreign lands may or should waive their right to military protection has led to the following somewhat involved procedure: The Prudential Committee of the American Board of Commissioners for Foreign Missions (Congregational) has stated that it is disposed "to petition the United States government, through the State Department, that it make possible for the missionaries of the American Board who desire to live outside the concessions, legations, and other 'protected areas' to be given only such diplomatic protection as may be provided without the use, threat, or show of military force, and by such methods only as will promote good will in personal and official relations."

The Foreign Missions Conference in January resolved to submit this statement to other Mission Boards having work in China. The Department of Missions, in turn, recommended that the National Council submit it to the bishops and other China missionaries to secure their judgment as to the action proposed, and the National Council agreed to do so.

OFFICERS RE-ELECTED

As this was the annual meeting of the Council, it was necessary to elect a secretary and appoint a vice-president. The Rev. Franklin J. Clark and Lewis B. Franklin were respectively reelected and reappointed to those offices. The annual reports of the departments were presented by title.

There were seventeen Council members present, the small number resulting from the fact that four members are abroad and some of the others are engaged in diocesan duties in connection with the work of the Council.

TWO BISHOPS CONDUCT MISSIONS IN FLORIDA

TAMPA, FLA.—Two bishops are conducting missions in Florida at the present time, the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, being at St. Andrew's Church, Tampa, and the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, being at Trinity Church, Miami. Both missions started February 12th and will continue through the 19th.

Admission of Anglicans to Serbian Communion Not Without Precedent

Action of Patriarch Dmitri Does Not Commit His Church—Some Historic Precedents

The L. C. European News Bureau
London, January 26, 1928

A VERY REMARKABLE PIECE OF NEWS WAS reported recently in THE LIVING CHURCH, among other newspapers, to the effect that the Serbian Patriarch Dmitri had given communion to eight Anglicans (four Americans and four British subjects) on Christmas Day in Belgrade.

The facts seem to have been these: The Metropolitan of Skopje, the old Turkish Uskub, had been asked to allow an isolated Englishman to make his Christmas communion at an Orthodox altar and this request had been granted. Hearing of this Dr. John D. Prince, the United States minister to Jugo-Slavia, asked the Metropolitan that he and certain others, all of course Anglicans, should be allowed to make their communion at an Orthodox altar. There is no Anglican chaplaincy in Belgrade and the Anglicans there, chiefly the staffs of the American and British legations, have to depend for Anglican services upon occasional visits from the English chaplain at Trieste, twenty-four hours' journey away.

The Metropolitan of Skopje communicated this request to the Patriarch Dmitri, who considered the matter and consulted with others, and he decided to grant it in a very public manner and, as I stated above, eight Anglicans were communicated by him personally: Dr. and Mrs. Prince, the Hon. Montague Waldegrave of the British legation, Mr. Frank Steel, and Mr. and Mrs. Sitters of the Y. M. C. A. being among the number.

It should be remembered, of course, that though the Serb government has now adopted the Western calendar, the Serb Church has not as yet and still keeps the old style. Therefore in the eyes of the civil authorities of Serbia it was Christmas Day, as it was over the rest of the world, but the Church was actually keeping an Advent Sunday. This does not, however, detract in any way from the Patriarch's action.

The Anglican Church is not yet in communion with the Orthodox Church though many friendly acts have taken place between the two during the past few years. Viewed from the Anglican standpoint the Patriarch has set a precedent of what might easily be taken to involve *Communio in Sacris* between the two Churches, a precedent which a competent English critic does not think ought to have been set without the knowledge and consent of the authorities of the Anglican Church.

The same critic points out that the Patriarch's action cannot involve *Communio in Sacris*, and the irregularity of the proceeding, as from the Anglican standpoint, was not perceived in Belgrade. For the Orthodox, *Communio in Sacris* with a Church with which they are not in formal intercommunion is not possible, and the impossible did not happen upon this occasion. But under the primitive Orthodox principle of "economy" (*oikonomia*), which perhaps is not as well understood by us as it should be, the authorities of the Orthodox Church have power

and, if circumspection approve, even the obligation to dispense from the strictness of canon law and, where there is no injury to the faith, to do for the good of souls and the advancement of Christ's kingdom that which otherwise ought not to be done. The act, therefore, should be regarded only as an exercise of "economy," motivated by Christian love and goodwill, and directed toward our Church because of the brotherliness and nearness which have developed between the two Churches.

ORTHODOX PRECEDENT

Orthodox precedent for the admission of non-Orthodox in destitution exists as far back as the twelfth century, and was justified by the Orthodox canonist, Balsamon, but no precedent exists, so far as is known, for the public admission for non-Orthodox not in destitution. Neither the Patriarch nor the Serbian Church is committed to any repetition of the action, nor is the Orthodox Church as a whole, nor is the Anglican Church committed in any way. But it has nevertheless no small importance. Evidently some of the Orthodox in Belgrade were not very happy about it, fearing it might be premature. The *Politika* said: "Although the manifestation of the relationship made so beautifully among us at the cathedral was both touching and praiseworthy, some people did not approve the action of the Patriarch because the Anglicans are not in formal communion with us."

Frank Steel, an attaché of the British legation, who was one of the eight communicants, writes a letter to the *Church Times* of which I give some extracts:

"As there is no English church or chaplain in Belgrade, a letter was sent to the Patriarch, asking if he would permit us to make our communion at the cathedral on Christmas Day. The Patriarch replied expressing his approval, and personally administered the Sacrament to four Americans and four English people, of whom I was one.

"I understand that no patriarch has ever officiated in this capacity before, but His Holiness insisted on administering the Sacrament himself. I hear that a large number of Orthodox priests have expressed their disapproval of His Holiness' action, and the newspapers have given diverse views on the matter."

It would be indeed interesting if Mr. Steel would give us some more details of what must evidently have been a very wonderful experience.

A WAR PRECEDENT

Another letter has also been printed in the same journal from an English country parson who was communicated by a Serb priest during the war:

"It may be of interest to know that during the war, while I was stationed at Salonika, I was admitted to the Sacrament of Holy Communion by the express consent and with the utmost goodwill of the Serbian ecclesiastical authorities. There could have been no question of destitution in this case, for English chaplains and services were well to the fore. I took it to be a grateful acknowledgment of the kindly feelings between me and the Serbians under my command, and who asked that I might communicate with them. I was not a chaplain."

This is indeed a remarkable letter. The sum total of the matter seems to be, whatever the theological issues involved may

be, that the Serbs like the Americans and English and wish to share their religious experiences and privileges with them.

INTERCOMMUNION SIXTY YEARS AGO

I am supposed to chronicle news in these letters, but perhaps I may be pardoned for once if I delve down into the files of the *Church Times* as far back as August, 1865, to find an occasion when a similar thing seems to have happened in Belgrade. The following is quoted from a correspondent signed W. D.

"When I mentioned in my former letter that I received communion in the Serbian church at the hands of the Archimandrite of Studenitza, I forgot at the same time to point out the full significance of the act. The Archimandrite was one of the ecclesiastics consulted by the Archbishop of Belgrade as to my request for communion on Whitsunday, so that the administration was not the act of an individual, however prominent his position, but was the synodical act of the prelates and superior clergy of Servia. I arrived at the monastery of Studenitza on Monday. I left it on Wednesday, and on Thursday I had another pleasant meeting with the Bishop of Tschatchat. I found that he knew all about the proposed administration to me by the Archimandrite. Leaving him, I had a few days' travel in the interior of the country and met all the leading ecclesiastics. Among others I had pleasure in meeting the Archpriest of Jagodina, whose acquaintance I had made while he was a resident of the monastery of Ruscavitz. I found on all sides the greatest satisfaction at my communion, and I heard the strongest desire expressed for closer intercourse with the English Church on the ground of its orthodoxy and the prominent position given to scriptural teaching in its formularies.

"I had the pleasure of staying with the Bishop of Schabatz and the opportunity of discussing with that able and large-minded prelate the question of intercommunion of the Churches of England and Servia. Referring to my communion at Studenitza he hailed me as a member of the Orthodox Church. But he did more than this. I was accompanied by an English layman who intends to make a stay in Servia of at least two months' duration after my leaving. I mentioned that as he was accustomed to communicate in the English Church he was unwilling to be deprived of the same blessing whilst in a strange land. The bishop at once declared that there was no hindrance to his communicating in Servia, and at my request gave him a letter addressed to all the clergy of his diocese, directing them to administer communion to him, a member of the Church of England, if he desired to receive the sacred mysteries.

"There now remained the general question of the right of all members of the English Church to communicate simply as members of the English Church, and without any test beyond that of their loyal membership in their own branch of the Church Catholic; and your readers will be glad to know that on the production of a simple certificate of real and living membership, settled by the bishop and indicated to me, all such persons will from this time forth be received as communicants of the Orthodox Church in Servia. And intercommunion with one portion of the Orthodox Church cannot long precede the formal concession of the same intercommunion with the whole Eastern Church. Here is real intercommunion on the true Catholic basis, the beginning I trust of wider communion. There is no doubt much to labor for, much to pray for, much need of 'patience and confidence', but here surely is the dawn and promise; in part also to past prayers for unity, but especially may we, I trust, without presumption, see an answer to His effectual prayer, who, in the night of His betrayal, prayed 'that they all may

be one.' Who shall despair and say any longer that the unity of all Christian people is a mere dream, when in the person of the English and Servian Churches, the distant East resumes her intercourse with the separated West; and when what to most persons since the Council of Florence has seemed unattainable, has been done without human instruments by Him who in essence and attributes is One."

Church Times OPTIMISTIC

This is an extraordinarily optimistic letter almost implying that reunion between the two Churches was a *fait accompli*. But, whatever the rights and wrongs of the facts, very little seems to have arisen from them. The following is a portion of a leading article that appeared in the *Church Times* on August 26, 1865.

"The Servian Church has entered into full communion with the Church of England. This is the step to which we allude. The efforts of the 'Eastern Church Association' and especially the energy, perseverance, and personal popularity in Servia of one of the first originators of that association have induced the ancient Orthodox Church in Servia to admit privately to Holy Communion, and to promise to admit to participation in the sacred mysteries any traveler, whether priest or layman of the Anglican communion, who shall bring with him certain letters commendatory, the form of which will be arranged and agreed upon by the Servian episcopate. Thus we really at the present moment are in communion with the whole Orthodox Church. For the Servian Church is an Orthodox branch of the great Slavonic communion, and is in full connection and communion with Constantinople. If the Anglican communion be in communion with the Servian, the Anglican Church is also in communion with Constantinople. But the Servian Church has recognized our baptism, our orders, and our position, and has admitted our members into communion with herself; therefore now at last the Anglican and the Eastern Orthodox Church are as one. What shall we say? The heart of every believer must burst into an irrepressible *Te Deum* at such a truly Christian triumph.

"The Servian Church which, perhaps, is little known to our readers as yet except through certain charity-breathing letters of its prelates, especially of Archbishop Michael, will soon be a household word in our mouths. We are bound to give the Servians the credit which is their due for their freedom of spirit and their intelligent and far-seeing charity. English Churchmen must reciprocate this mighty act of Christian brotherhood by all the means that lie within their power. The Eastern Church for a century past is a suffering Church. The Church of autonomous Servia has emerged from the fiery trial of persecution into a clear sky and a more peaceful dwelling place. English Churchmen in future will find it impossible to side with the infidel and the Mahometan against those with whom they have broken the Bread of Life and shared the Cup of Immortality. They are and they must vividly realize that they are one Church with them."

C. H. PALMER.

COMBINE TWO NEW YORK CHURCHES

NEW YORK—The congregation of Holy Trinity Church, formerly at Lenox avenue and 122d street, New York, has merged with the Chapel of the Redeemer, New York, at the corner of Seaman avenue and Cumming street, the chapel taking the name of the church. The Rev. William H. Owen is rector. The former Holy Trinity was destroyed by fire April 15, 1925.

Bishop of Toronto Emphasizes Call to Meditation and Prayer in Pastoral to Clergy

Seventy-fifth Anniversary of St. James' Cathedral, Toronto—Over 400 Attend Churchmen's Dinner

The Living Church News Bureau)
Toronto, February 10, 1928}

THE BISHOP OF TORONTO, IN SENDING the Primate's pastoral to his clergy, also enclosed one from himself, part of which is as follows:

"May I emphasize the Call to Meditation and Prayer set forth in this pastoral, and commend the suggestion of organizing prayer circles in every congregation for special intercession at stated periods on behalf of the work of the Church being carried on by her various boards and societies, and with, of course, the inclusion of our own diocesan obligations and responsibilities?"

"The triennium that has just begun is calling us in this diocese to the greatest opportunities that have ever confronted us. This new year is beckoning us forward into a larger field of missionary work in the hitherto uncultivated, and also in the poorly cultivated portions of the 'field of the world.' We are being challenged to put our hands to tasks that are greater than those which we have undertaken in the past."

Among other things, the clergy are asked to begin at once to plan for deepening the spiritual interest of the people by prayer, intercession, and supplication on behalf of the manifold interests of the Church; impart wider information concerning the Church and her pressing needs, both diocesan and dominion, through the Church House and synod office literature; and enlist the coöperation of the men and women in the pressing cause of the Kingdom by creating small groups of men and women for united prayer and study in each congregation.

SEVENTY-FIFTH ANNIVERSARY OF ST. JAMES' CATHEDRAL, TORONTO

In connection with the celebration of the seventy-fifth anniversary of the building of the present St. James' Cathedral, Toronto, there is a prospective increase in the number of bells. Consideration of the recasting of the chimes is now before the anniversary committee. Only seven of the original nine bells, which were installed in 1865, are in use at present. "The repairing of the two that are now defective, with the addition of four new ones, would provide us with a peal capable of playing a very much larger repertoire of tunes and would, in fact, be a new peal altogether, though with the old, beautiful tones," says Canon Plumtre in his monthly letter to his congregation.

There is an effort on foot to secure the Rev. Canon E. A. Welch of Southchurch, Essex, England, a former rector of the church and provost of Trinity College, to attend the anniversary services. St. James' Church was the first Anglican church in Toronto, or York, the wooden church being built in 1807. It was replaced by a stone church in 1837, which was partially destroyed by fire in 1839 and totally destroyed by the conflagration that swept away the central section of the city in 1849. The cathedral was rebuilt in 1850-'42. For sixty years the chimes have been played by the Lye family, organ builders. Edward Lye, Sr., was in charge from 1867 to 1877; Edward J. Lye, Jr., from 1877 to

1892, and Herbert Lye from 1892 to 1902. Walter Lye, the present player of the chimes, has held the position since 1902.

CHURCHMEN'S DINNER

Under the enthusiastic planning of A. H. Cuttle, the newly appointed finance commissioner of the diocese of Toronto, over four hundred Churchmen gathered at dinner at the Carls-Rite Hotel on Tuesday evening to hear stirring addresses on the business of the Church.

Brigadier General Mitchell presided, supported by the Primate, the Archbishop of Huron, the Bishops of Toronto, Montreal, Qu'Appelle, Yukon, and Niagara. The speakers of the evening were Chancellor Gisborne of Ottawa and Canon Cody. Chancellor Gisborne sounded a clear-cut challenge to his fellow-laymen to back up the clergy, to support and carry on the Sunday school and social service work of the Church, and to extend its missionary efforts. Dr. Cody emphasized the Church's duty to apply the whole Gospel to the whole of our complex modern life, and the need of mobilizing the whole of the Church's resources to give the whole Gospel to the whole world.

The Primate, when rising at the close to speak a few words of cheer and to give the benediction, received a perfect ovation of applause.

MISCELLANEOUS NEWS

The Bishop of Fredericton consecrated the new Church of St. John at Grand Bay in the parish of Westfield, N. B., which is one of the oldest in the diocese, the site for the old parish church having been given by Gen. John Coffin in 1796.

The congregation of St. Thomas' Church, at St. Catharines, Ont., presented to the Rev. Canon A. H. Howitt a purse containing \$1,000 on the eve of his departure for St. Johns, Newfoundland. An illuminated address, in which was expressed the thanks and good wishes of the congregation, accompanied this token of good will.

In recognition of his excellent parochial work at Grace Church, the Bishop of Montreal has appointed the Rev. James Ellis Ireland a canon of Christ Church Cathedral. Mr. Ireland has given himself with great devotion and self-sacrifice in the service of his people, whose affection and esteem he has won.

The Rev. F. A. Allen, rector of Aylmer, in the diocese of Montreal, made a recent announcement that the Sunday school had been endowed by a bequest of \$1,000 given by a woman of the congregation, who is a sincere friend of the children.

YOUNG MEN OF BROOKLYN CHURCH CONDUCT SERVICES

BROOKLYN, N. Y.—A service of an unusual character was conducted Sunday evening, January 29th, by the young men of St. George's Church, Brooklyn. The entire service with the exception of the Absolution and Benediction was taken by eight young men of the Brotherhood chapter.

The rector of the parish, the Rev. H. E. Clute, and the Rev. J. H. S. Putnam, rector of St. Michael's Church, Brooklyn, closed the services. The diocesan school of lay readers was represented by one of the graduates, Robert G. Lees, who was vested and assisted in the service.

Bishop Shipman Lays Cornerstone at Church of the Advocate, New York City

Knights Templar Hold Service at Cathedral — Church Clubs Announce Lenten Lectures

The Living Church News Bureau
New York, February 11, 1928

A BRICK PARISH BUILDING WHICH WILL cost, when completed, in the neighborhood of \$30,000 is being erected by the congregation of the Church of the Advocate on its property adjoining the church edifice. The cornerstone of the new structure was laid last Sunday morning by the Rt. Rev. Dr. Herbert Shipman, junior Suffragan Bishop of New York. It is expected that the building will be ready for occupancy in May. This represents progress on the part of a parish located in a portion of the city where a large proportion of the residents is Jewish. The Church of the Advocate is on East 181st street and Washington avenue, in the borough of the Bronx. Its new building will provide parish house accommodations on the first floor, and on the second a living apartment for the rector. To this work the present incumbent, the Rev. George N. Deyo, has devoted the past twenty years as its rector.

CATHEDRAL ITEMS

The Knights Templar service at the cathedral last Sunday afternoon was described as the most colorful of any that have yet been held there. That effect was the result of the massing of the Knights' banners before the altar at the conclusion of the service. Over six hundred men of the order participated and a great congregation of some two thousand people was gathered in the crossing for the event. The sermon was preached by Dean Robbins, who stressed the need of a spiritual foundation for any enduring fellowship. He referred also to the progress of the construction of the cathedral and suggested the coöperation of the Knights Templar in building the south transept, a portion which will be dedicated to St. John, a figure in Christian history revered especially by Freemasonry.

At the 4 o'clock service tomorrow afternoon the gifts to the cathedral from both King Albert of Belgium and from the Belgian government will be received by Bishop Manning. The former is the plaque, The Descent from the Cross, previously mentioned here, and the eighth gift from a foreign government to the cathedral consists of a pair of ornamental lanterns. The presentations will be made by Prince Albert de Ligne, Belgian ambassador to Washington.

Next Sunday, also, is to be the occasion of a special service, when at 2:30 Bishop Manning will speak at a service held in memory of the late Field Marshal Earl Haig of England.

CHANGES IN STAFF AT ST. MARY'S

From the Church of St. Mary the Virgin, West 46th street, comes the announcement of the resignation from its staff of two of its clergy. The Rev. Robert Cornell, who previous to his coming to New York was an assistant priest at St. Mark's, Philadelphia, is to become rector of St. Mary's-by-the-Sea, Point Pleasant, N. J. The Rev. Henry K. Pierce, who has been a frequent Sunday afternoon preacher at St. Mary's and who has also been an as-

sociate editor of the *American Church Monthly*, will spend some time in travel and study abroad. The only addition to be made to the staff of St. Mary's at this time is the coming, on February 15th, of the Rev. Frederick M. Clayton, who has been director and chaplain at the Chicago Homes for Boys and Lawrence Hall, institutions maintained by the diocese of Chicago.

The annual quiet day for men at the Church of St. Mary the Virgin has been changed this year from Washington's Birthday to Monday, February 13th, when Lincoln's Birthday will be observed by business houses. The Rev. Dr. Delany is to be the conductor; the schedule provides for Mass at 8 and meditations at 10 o'clock, noon, and 2:30.

DR. BELL'S LENTEN LECTURES

The schedule of Lenten lectures to be given in St. Thomas' Church on Monday afternoons in Lent deserves more space than was accorded it in last week's letter. These are being given under the joint auspices of the National Church Club for Women and of the Church Club of New York. The general subject will be: *Is Christianity the Religion for the Future?* It is announced that these lectures have been given in the college chapels at Princeton, Williams, Amherst, Wesleyan, Chicago, Wellesley, and St. Stephen's. Their purpose is to meet, sympathetically and constructively, the queries of those who are perplexed with the spiritual problems of the present: "What can be believed and why people should believe, if indeed they should." The question box feature is esteemed of particular value in this course and nearly half of the hour each week will be devoted to consideration of queries

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NEWS ITEMS

It is announced by the Rev. Dr. John A. Wade, rector, that his church at Waverly place and West Eleventh street has obtained court sanction to change the name by which it has been known throughout the seventy-five years of its existence. It is to be St. John's Church in place of the longer title of the Church of St. John the Evangelist.

The St. Paul's Chapel group of the Church Mission of Help held its annual meeting on January 30th with a church service, followed by a dinner and business meeting. Forty-five women were present.

The diocesan Young People's Service League is having a rally next Saturday afternoon at Trinity Church, New Rochelle. Among the clergy scheduled to speak are the Rev. Messrs. Frank Cox, J. MacVicker Haight, F. A. Wright, Paul G. Favour, C. Leslie Glenn, and George Ossman.

Among visiting preachers tomorrow are the Bishop of Arizona (Dr. Mitchell) at St. James' Church, and the Rev. N. S. Facey, Canon of the Newfoundland Cathedral and president of Queen's College, at St. Margaret's Church.

As Ash Wednesday this year falls on February 22d, the usual Washington's Birthday corporate Communion sponsored annually by the diocesan Brotherhood of St. Andrew is now omitted in favor of a preparation service on the evening previous. The latter will be held on Tuesday evening, the 21st, at 8:15, at Calvary Church, and will be conducted by the Rev. Dr. Cline, rector of St. Peter's Church and of the General Seminary faculty. The brotherhood is urging its members to receive Holy Communion in their respective parishes on the morning of Ash Wednesday.

There will be an exhibition of submitted designs for the Plattsburg Memorial Chapel at the meeting of the Churchwomen's League to be held in their rooms, 130 East 57th street, on Tuesday afternoon, February 21st.

HARRISON ROCKWELL.

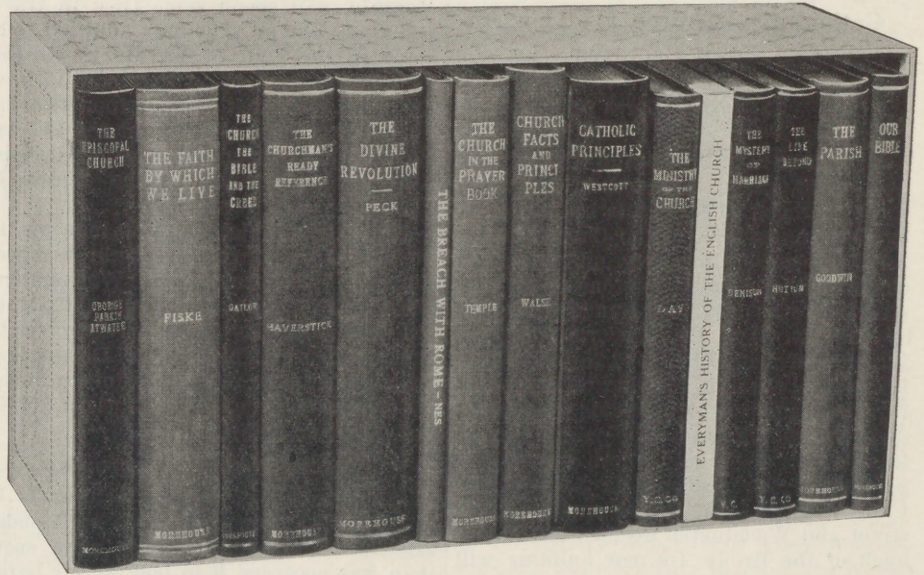
SURPRISE GIFT COMPLETES ARIZONA DEANERY FUND

PHOENIX, ARIZ.—As the Dean of Trinity Cathedral, Phoenix, the Very Rev. Edwin S. Lane, was presiding at the annual meeting of the cathedral parish on January 17th, a note on a small piece of paper containing a blue slip was quietly passed to him. On opening this note he was astonished to read "For the Deanery" signed by the junior warden of the cathedral and his wife, Mr. and Mrs. C. H. McKellips. On opening the blue slip the dean discovered to his much greater astonishment a check for \$8,000, the exact amount needed to complete the fund for a deanery.

The fund was started by a Christmas present from the Rt. Rev. J. W. Atwood, D.D., now retired Bishop of Arizona, on behalf of an anonymous donor who gave \$12,000 for a deanery provided that the corporation should provide a lot which it owned next door to the cathedral plant and that the parish should raise the sum of \$8,000.

These splendid gifts leave the parish free to undertake another building campaign very greatly needed—the erection of a new wing to the present parish building. Ways and means are now being considered to raise the amount necessary for a new building which will cost approximately \$75,000.

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Millions of Dollars' Worth of Property Damaged in Fire at Fall River, Mass.

Bishop Slattery Publishes New Book—Meeting of Diocesan Clerical Association

The Living Church News Bureau
Boston, February 10, 1928

THE COMMONWEALTH OF MASSACHUSETTS, which has hitherto been spared so generously from the terrible devastation from floods and other causes which have visited so many different sections of the republic from time to time during the past twelve months, has received its own visit from the scourge of destruction. The city of Fall River has been the immediate victim, its business section being almost wiped out by fire. Starting in one of the mills, which was, apparently, in a state of reconstruction, the fire was not overcome until millions of dollars' worth of property damage had been done. Serious as this is, however, there seems to have been much for which to offer God thanks. It seems that no private dwellings were wiped out, and, of Church buildings, only one, while not a life was lost and all personal injuries were apparently only minor ones.

One very encouraging aspect of this incident is the spirit shown by the citizens of Fall River. Already they seem determined to rebuild on an even greater and better scale than before, and that their spiritual courage has by no means waned is proved by the fact that the day following the fire had been set for the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, to address a meeting of the women of the Church of the Ascension there, of which church the Rev. E. J. Cleveland is rector. The latter decided to hold the meeting just the same in spite of the many obstacles standing in the way of so many of his people's attendance. The meeting, accordingly, took place on schedule, and the attendance was extremely gratifying, and thus those present were able to realize that, sad as are their own personal needs, the needs of the Church at large are still greater.

A NEW LENTEN BOOK

Following Christ is the title of a new book by the bishop of the diocese which the Houghton Mifflin Company is to publish on Ash Wednesday. The bishop's earnest interest in the difficulties encountered by the clergy in preparing candidates for confirmation is the prime cause leading to this book's production. This interest had first given rise in the bishop's mind to a plan for calling together for a series of conferences such of the clergy as would care to take mutual counsel on this pressing subject. But the realization of the many other calls upon a priest's time which make such comings together a matter of difficulty, finally led to the determination to put these thoughts into book form. The book contains six chapters dealing with the following subjects: The Decision, Character, The Creed, The Church, Worship, and The Holy Communion.

Asserting that he has never worked so hard himself, and never expects to work so hard again, as he has worked in the seeking and preparation of candidates for confirmation, the bishop concludes his introduction of this book to his clergy by saying, "I should be glad to think that *Following Christ* might be a useful book for

people in the diocese during the days of Lent."

CLERICAL ASSOCIATION MEETS IN NEWTON CENTRE

Quite a number of the diocesan clergy assembled at Trinity Church, Newton Centre, on Monday, February 6th, for the monthly meeting of the Massachusetts Clerical Association. At 1 o'clock all partook of a delightful luncheon as the guests of the Rev. Dr. Edward T. Sullivan, rector of the parish, and a number of his parishioners. Later, on reassembling in the main hall, Dr. van Allen, president of the association, called the meeting to order and, after a short business period, he introduced the speaker of the day, the Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston, who gave a thoroughly comprehensive and interesting talk on the progress of the Emmanuel movement, which he illustrated by describing a number of the cases which had been treated by him. That the subject of his paper was of considerable interest and his treatment of it eminently instructive and informing was evidenced by the number present and by the great attention he received. At the close of this paper, a short talk was given the association by the Rev. Cyril Hudson, educational secretary of the diocese of St. Albans, in England, and at the present time an exchange professor at the Berkeley Divinity School, who gave a short review of the course of events during the past few weeks in England relative to the revision of the Prayer Book and ventured a few suggestions, his own personal conjectures, as to what may possibly be the eventual outcome. After a few very brief comments on both these papers by Bishop Slattery, who also urged those present to keep our fellow Churchmen in Fall River very much in mind at the present time, the meeting adjourned until next month, when the association will assemble at the cathedral, with Bishop Lawrence as the special speaker.

BOSTON MECCA FOR EXTRA-DIOCESAN BISHOPS

As is so often the case, Boston at the present time seems to be the mecca for visiting bishops. As we recorded in this column last week, Bishop Roberts from South Dakota has spent some few days here. This visit he brought to a close on Sunday, February 5th, when he preached in All Saints' Church, Brookline, at 11 o'clock. On the same day the Rt. Rev. E. F. Robins, D.D., Bishop of Athabasca, in the far northwest of Canada, had a very busy time here, preaching twice in the morning and again in the evening. In the morning he preached in the cathedral immediately after the processional hymn at 11 o'clock, and then hurried off to keep another promise to preach in Emmanuel Church. In the evening he was the preacher in Trinity Church. His diocese covers 200,000 square miles and he ministers to a large number of homesteaders and Indians. At the present time he is endeavoring to raise for his diocese an episcopal endowment fund of \$22,000. Next Sunday (February 12th) the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, returns to his old parish of Trinity Church, Boston, for a day.

LENTEN PREACHERS

The open season seems now to be in full swing among the diocesan clergy for ob-

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taining visiting clergy to preach in their parishes during the Lenten season. The regular list of noonday preachers at Keith's Theater under the auspices of the Greater Boston Federation of Churches has just been issued and from it we glean

the names of the following Church clergy: the Bishops of Massachusetts and New Hampshire, Canon Streeter of Oxford, Dean Sturges, the Rev. Dr. Samuel S. Drury, and the Rev. Dr. Edward T. Sullivan. R. H. H. BULTEEL.

Need of Law Observance Within Church Stressed at Chicago Church Club Dinner

Leon C. Palmer Conducts Conferences in Diocese — Rev. F. C. Jewell Seriously Ill

The Living Church News Bureau
Chicago, February 10, 1928

MANY VALUABLE MEETINGS AND CONFERENCES were held in connection with the annual diocesan convention this year. The opening dinner of the Church Club at the Auditorium Hotel on Monday evening set a high mark in numbers and enthusiasm. The speakers of the evening were the bishop of the diocese, the Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Chicago, and Frederic C. Morehouse, editor of THE LIVING CHURCH.

The bishop spoke very forcibly and plainly on the need of observance of the law within the Church, addressing himself particularly to the laity. "Law observance is not our national virtue," said the bishop. "The law has the scant respect of the people, and we of the Church can do little to help the state in its enforcement of the law. . . . I am convinced that there is much lawlessness among Churchmen. If Churchmen do not observe the laws of the Church and state, they cannot expect others to do so. Moral forces of a community cannot expect conformity to the laws of the state if Churchmen do not set an example. Americans have a passion for making laws when they never intend to obey them."

The bishop went on to chide the laity for their scant keeping of the canon law of the Church, citing such instances as the neglect of letters of transfer, resulting in a deplorable leakage in the Church's membership; the failure to send in convention reports from their parishes; the neglect of the use of the budget system, of proper auditing of the treasurers' accounts, of the taking up of canonical offerings; of bringing their children to baptism and confirmation; of the neglect of Sunday worship.

The Rev. Dr. Hopkins' theme was The Outlook of the Church and Christianity. "There are plenty of pessimists at the present time," said the speaker. "Some are negative critics like Brother Mencken and his clan. He is merely superficial and of no particular value to anybody except as a symbol of the times. We hear a lot about behaviorism and a mechanistic universe, which means in plain English that we have no minds, and that there is no God in the commonly accepted sense of the word. Disbelief has shot its last bolt in making such contentions. Nothing is left now for the disbeliever except the denial of all personality, responsibility, morality, and justice, or else the acceptance of the foundations of what is the Christian faith at its apex."

Mr. Morehouse addressed himself particularly to laymen. Speaking of the failure of leading laymen to live up to their

spiritual obligations, he said: "Why is it that those men who are regular worshippers at the early service of the church are seldom or never on our vestries? Why don't we level up in our religion and Churchmanship? Do our laymen level up to those of other bodies in their knowledge of their faith?" Speaking of our religion on its intellectual side, Mr. Morehouse declared that laymen are called upon to defend their religion on its intellectual side, and that all truths can be correlated. There is no real antagonism between religion and science. The speaker asked, too, why the laity are so deficient on the spiritual side, as shown by a wide neglect of the use of the sacraments and the Church services. Men are falling down lamentably on the spiritual side of their work, and on the practical side they are content to be small and little Churchmen, rather than large. The speaker thought, however, that the laity are gradually improving in these three respects, and congratulated Chicago Churchmen on their accomplishments in their diocese.

LEON C. PALMER CONDUCTS CONFERENCE

Leon C. Palmer, general secretary, Brotherhood of St. Andrew, was one of the leading speakers from outside at its conferences and meetings held in connection with the convention. On Tuesday afternoon he spoke at the conference of the department of religious education on Religious Training in Home and School.

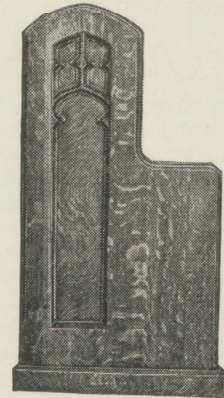
Mr. Palmer also made an able address at the mass meeting held at St. James' Church on Tuesday night, under the auspices of the department of religious education, Bishop Anderson presiding. His subject was The Spirit within the Wheels. "This," said Mr. Palmer, "should first of all be a spirit of worship. The innermost essence of religion is prayer, and one of the primary tasks of the Church school today is to nurture and rightly train the spirit of worship among young and old. The spirit of religious education is, too, an educational spirit. We are in danger today, with all our current emphasis upon education, of sacrificing in some quarters real educational content of proven value, in deference to current pedagogical fads and fancies. There is an increased need for definite and affirmative religious instruction today, because of the currency of the doctrine of relativity, which has invaded the realm of religion and morals with disastrous results. One remedy for it is definite instruction in the affirmations of our faith.

"Our program should also be characterized by the spirit of evangelism, the vision of the unreached masses and the desire to enlist, win, and to train them. The Church that ceases to be evangelistic will soon cease to be evangelical. The whole spirit of religious education may well be summed up as the spirit of mission. We should impress it upon our Church school members that "the whole duty of the Church is to give the whole Gospel to the whole world,

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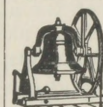
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and until we have effectively implanted that idea our task is not done."

Mr. Palmer also addressed a conference of the Brotherhood of St. Andrew and the order of lay readers at the Allerton House, late Tuesday afternoon. Other helpful conferences were held on both days in St. James' parish house, in the many departments, with excellent speakers, both local and from out of town. The Rev. Dr. Robert W. Patton of New York spoke of the work of the American Church Institute for Negroes to the Woman's Auxiliary conference on Tuesday and also to the Church Extension conference the same afternoon. The diocese is making a campaign for \$35,000 for a building at Lawrenceville, which will be finished in May.

HERE AND THERE

The annual meeting of the Woman's Auxiliary on Thursday at St. Chrysostom's Church concluded a very busy week. Bishop Oldham was the preacher in the morning.

The Rev. F. C. Jewell, who is on the staff of St. Luke's Church, Evanston, is reported by the rector as being seriously ill.

The Rev. A. H. Forster spoke at the meeting of the Round Table on Monday, February 6th. His subject was Sports and Sportsmanship. The speaker set forth the attitude of the Church to the different branches of commercialized sport.

The Rev. H. N. Hyde, executive secretary of the diocese of West Missouri, and formerly rector of St. Paul's-by-the-Lake, Chicago, was speaker at the diocesan conference of the Daughters of the King.

The new mission of St. Mary's-by-the-Lake, Crystal Lake, was admitted into union with the diocesan convention. The new work was developed by the priest-in-charge of Christ Church, Harvard, the Rev. H. J. Buckingham. H. B. GWYN.

VALUABLE PRAYER BOOK
BROUGHT TO AMERICA

WILMINGTON, DEL.—An unusually fine and rare example of old English book binding has recently been secured for America as a prized possession of F. W. Pickard, of Wilmington, whose effort to get the book has extended over a considerable period. It is a Book of Common Prayer printed in 1680 and presented to King Charles II of England as a fitting tribute for the deliverance of the nation from Cromwellism and the restoration of the King to his throne.

The binding which adds to its great value is by Samuel Mearns, "binder to King Charles II." The book bears the King's monogram and the authenticity of its history is attested by the fact that it is given an important place in the record of fine old bindings in the library of Edward Almack, recognized as a collector of such volumes. It is pictured in color as "Book of Common Prayer, 1680, bound by Samuel Mearns for Charles the Second" in a volume entitled "Fine old bindings, with other interesting miscellanea in Edward Almack's Library." This catalogue volume, printed in London in 1913, is itself very rare and is much prized by collectors, as only 200 copies were printed.

The description of the binding reads like a treatise on some heraldic treasure. It is in folio, engraved title laid down, bound in full red old English morocco richly gilt. The back is tooled in each panel and finished in black strap work with the royal monogram of Charles II in seven panels and in each corner of the inside pattern is a magnificent specimen

of cottage pattern tooling. Altogether the royal monogram is worked on each side twelve times in three distinct sizes.

Included in the volume is the royal edict of King Charles II providing for the annual reading on November 5th of prayers with thanksgiving "for the happy deliverance of the King, and the three estates of the Realm, from the most Traiterous and Bloody intended Massacre by gun-powder."

Easter Communion Hymn

Elsewhere in this issue will be found the words and music of a new Easter Communion Hymn.

While our Hymnals contain some grand Easter hymns and sublime Communion hymns it seems that there is no hymn which specially stresses both Easter and Communion, although the Easter Communion is the one of pre-eminent obligation. This hymn has been written to meet the need. Twelve thousand copies were supplied to the Canadian Church within a month of its appearance.

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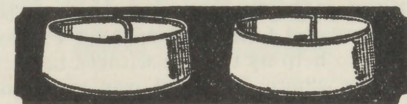
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United Lenten Services by Groups of Parishes Planned for Lent in Brooklyn

Bishop Asks Diocese to Help Mission in Jerusalem—Cathedral Receives Memorial Gifts

The Living Church News Bureau }
Brooklyn, February 10, 1928 }

LENT WILL BEGIN WITH A LARGE NUMBER of laymen in attendance at the annual corporate Communion of the Brotherhood of St. Andrew at St. Ann's Church, Brooklyn, at 8 o'clock on Ash Wednesday morning. After the service the men will breakfast together at the Hotel St. George, where Judge Charles F. G. Wahle will speak on George Washington the Citizen, and Bishop Stires on George Washington the Churchman.

United Lenten services by groups of parishes, a custom that has developed in recent years, will be characteristic of this Lent also.

The three parishes on Brooklyn Heights—St. Ann's, Grace, and Holy Trinity—have made joint arrangements for certain services. There will be a daily noonday service at Holy Trinity; vesper service at 4:30 will be at St. Ann's on Tuesdays and Thursdays, and at Grace on Wednesdays and Fridays, the three rectors taking turns. Children's services for the three parishes will be at St. Ann's on Fridays at 4:30.

The united services of the parishes of the hill zone in Brooklyn will be held on Tuesday evenings (except Holy Week) as follows: February 28th at the Church of the Incarnation, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop of Massachusetts, preacher; March 6th, at St. Mary's Church, the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, preacher; March 13th, at St. James' Church, the Rt. Rev. Richard Henry Nelson, D.D., Bishop of Albany, preacher; March 13th, at St. Luke's Church, the Very Rev. Harry St. Clair Hathaway, D.D., Dean of the Pro-Cathedral of St. Mary, Philadelphia, preacher; March 27th, at the Church of the Messiah, preacher to be announced.

DIocese TO HELP MISSION IN JERUSALEM

Bishop Stires has requested that the Good Friday offerings throughout the diocese be devoted to "helping to establish sympathetic relationships with our Jewish brethren." He says, "I have received an urgent request from the National Council that the diocese of Long Island will help to meet the expense of a mission which we have recently established in Jerusalem under the chaplaincy of the Rev. Charles T. Bridgeman. My hope is that you will be willing to send half of your Good Friday offering to help us to bear witness in that same city where our Lord was crucified. It is also my hope that you will be willing to devote the other half of your Good Friday offering to the sustenance of the work of Holy Comforter House in Brooklyn, where helpful contacts are made with Jewish men and women and where hundreds of Jewish children, with the approval of their parents, are receiving our ministrations and instruction."

CATHEDRAL RECEIVES MEMORIAL GIFTS

The chapel recently established in the crypt of the cathedral at Garden City has lately been beautified by several memorial gifts, which were dedicated by Bishop

Stires on January 24th. An altar, a credence table, and a font, all of marble, a lectern with Bible, a litany desk, together with altar ornaments and books, were given in memory of Prescott Hall Butler and Cornelia Stewart Butler by their children, Charles Stewart Butler, Laurence Smith Butler, and Mrs. Susan Butler Huntington.

The cathedral has been further beautified by a bronze statuette of the Good Shepherd with His sheep. This is placed in the baptistry. It is one of two copies of an original in pure gold by Rudolph Marchall of Vienna, in the Vatican palace, which was presented to the Pope by the late Emperor Franz Joseph of Austria. With much difficulty Edward Dean Adams procured permission to have two copies made in bronze. One of these is in Mr. Adams' private collection, and the other he has presented through Bishop Stires to the cathedral in memory of his wife, Frances Amelia Adams.

PARISH MAINTAINS RESIDENCE CLUB

Holy Trinity parish, Brooklyn, maintains a residence club in two dwellings adjoining the rectory in Pierrepont street. One of these houses, together with the upper floors of the parish house, is for young men; the other for young women. The privilege of residence is limited to college graduates under thirty. A common social life is maintained in the parlors and dining room. Prices are moderate. The idea is to provide for strangers in the city "a friendly, wholesome, and attractive place to live." The houses are under the supervision of the curate, the Rev. L. Bradford Young, and Mrs. Young.

QUEENS AND NASSAU ARCHDEACONRY MEETS

The archdeaconry of Queens and Nassau had its quarterly meeting recently at St. Gabriel's Church, Hollis. The Rev. George E. Talmage of Oyster Bay was elected secretary, and Frank Gulden of Garden City, treasurer. Archdeacon Duffield, in his report covering the period since October last, showed that mortgages had been reduced by an aggregate of \$6,000; that property had been acquired in Hempstead, Belle Harbor, Corona, and Creedmore; new buildings erected in Springfield and Floral Park; and new work begun in Bellerose, Elmont, and Williston Park.

CHAS. HENRY WEBB.

PENNSYLVANIA RECTOR WINS \$10,000 AWARD

VALLEY FORGE, PA.—The Rev. Dr. W. Herbert Burk, founder and rector of Washington Memorial Chapel at Valley Forge, won the annual \$10,000 Philadelphia Bok award. He was given the check, a medal, and scroll at the Academy of Music, Philadelphia, on Wednesday night, February 1st, because of having rendered, in the opinion of the trustees of the award, the greatest service to the community during 1927.

"The gift," said Dr. Burk, "can be only for the work to which I have devoted my life. Half of the amount I give to the endowment fund of the Washington Memorial Chapel and the other half to the Valley Forge Historical Society."

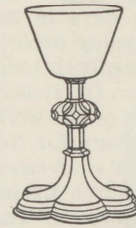
Dr. Burk has labored at Valley Forge for twenty-five years.

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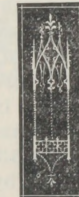
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ASKS FOR COADJUTOR

Bishop Garland Bases Request on Extent of Diocesan Work

The Living Church News Bureau / Philadelphia, February 10, 1928

BISHOP GARLAND HAS MADE FORMAL REQUEST for a coadjutor on the ground of extent of diocesan work; the standing committee has given unanimous approval; and, provided that the canonical consent of a majority of the bishops and of the several standing committees of the other dioceses has been received, the convention may elect on Tuesday, May 1st.

Bishop Garland, who had been secretary of the diocese, was elected suffragan in 1911 under Bishop Mackay-Smith, and he and Bishop Rhinelander were consecrated at the same time, the latter to become coadjutor. On Bishop Mackay-Smith's death in 1911 Bishop Rhinelander became diocesan, resigning in 1923. Bishop Garland by election became the eighth Bishop of Pennsylvania in 1924. He has carried the work alone with the assistance of a visiting bishop to take confirmations for two or three months each year.

With some 220 parishes, missions, and chapels, 300 clergy, nearly 70,000 communicants, and many institutions the diocese of Pennsylvania needs a second bishop, and has usually had either suffragan or coadjutor for the past twenty-five years. The duties assigned to the bishop coadjutor will be announced at the diocesan convention, according to canon.

NOONDAY LENTEN PREACHERS

The noonday Lenten services in the central city district will be held as usual in St. Stephen's Church, Old Christ Church, and at the Garrick Theater. At St. Stephen's: Bishop Garland, Bishop Sterrett, the Rev. Carl E. Grammer, the Rev. Messrs. R. O. Kevin, J. Howard Melish, Harry St. Clair Hathaway, Richard H. Gurley, L. M. White, and C. H. Long; the Rev. Dr. Rufus M. Jones of Haverford College; the Rev. Joseph Manuel, Bishop Cook, and the Rev. J. L. Hady are announced.

At Christ Church: the Rev. Dr. Louis C. Washburn, Bishop Davenport, Bishop Thomas, Bishop Sterrett, Bishop Garland, and the Rev. Messrs. Henry Davies, the Rev. J. L. Hady, F. W. Tomkins, Albert W. Eastburn, James O. S. Huntington, O.H.C., W. R. McKean, F. C. Steinmetz, W. D. Beach, F. B. Barnett, J. R. Hart, C. J. Harriman, Robert J. McFetridge, Francis M. Taitt, and Percy R. Stockman are on the list.

At the Garrick: Bishop Atwood, Bishop Garland, Bishop Murray, and the Rev. J. L. Saunders have the first short week. The Rev. Dr. A. P. Shatford, Bishop Bennett and the Rev. Joseph Fort Newton take a week apiece; Bishop Fiske another, the Rev. Dr. Lewellyn Caley taking Saturday; Bishop Woodcock, the Rev. L. F. Porter, Bishop Thomas, and the Rev. J. R. Hart filling the last weeks in the same manner.

NEWS NOTES

The main line branch of the Sunday school association meets at St. Asaph's, Bala, February 20th, and Philadelphia entertains the great religious education association convention, March 6th to 9th.

Clerical brotherhood speakers this month are Professor Holmes, the Rev. "Jack" Hart, and the Rev. R. O. Kevin, February 20th is the bishop's pre-Lenten day.

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NEW MEXICO CONVOCATION DATE CHANGED

ALBUQUERQUE, N. MEX.—On account of the fact that the distances in the southwest are so great and that the first of the month is a bad time for business men to leave their work, Bishop Howden has authorized that the annual meeting of the convocation of the district of New Mexico and Southwest Texas be changed from May 1st to April 24th. This will be the thirty-fourth annual meeting of the convocation and will be held at St. Andrew's Church, Roswell.

REGIONAL CONFERENCE ON RURAL WORK

PENDLETON, ORE.—On January 31st representative clergy from the missionary districts of Eastern Oregon, Idaho, and Spokane gathered to discuss the proposed objectives of the division for rural work of the National Council for 1928. The Rt. Rev. W. P. Remington, D.D., Bishop of Eastern Oregon, acted as chairman for the conference and the discussion was introduced by the Rev. H. W. Foreman, of the National Council.

The various objectives set forth all received hearty approval and commendation and many useful suggestions were made for the furtherance of this important phase of the work of the Church. At the close, the following resolution was passed as a summary of the various points brought forward:

"RESOLVED, that this body commends the plans of the field department of the National Council in the carrying out of the Church program. It believes in the annual Every Member Canvass, and a campaign to spiritualize the giving of the people, either by personal work of each clergyman, or by the conduct of a crusade for missions, or other methods such as Flying Squadrons. This conference goes on record to the effect that it believes the stewardship of money to be one of the greatest issues of modern life. Our materialistic age challenges the leaders of the Church to save it from sordid decay. We are perishing because of our failure to consecrate our ever-increasing wealth to the higher purposes of life. We believe that the clergy should assume a large place in this crusade and enlist all leaders in their parishes and missions."

DISCONTINUE RENTED PEWS IN LONG ISLAND CHURCH

FLUSHING, L. I.—St. George's Church, Flushing, by the action of its rector and vestry, has unanimously adopted a resolution, effective as of April 1, 1928, abolishing the system of rented pews, and hereafter making all sittings free to the use of whoever may elect to occupy them.

That this action on the part of the governing body of the corporation is not taken without deliberation and sacrifice is evinced by the fact that their action entails the curtailment of \$5,200 in annual pew rents, which must by some means be made up to balance the parish's annual budget expenditure of \$52,000. Accordingly the pew holders have been asked to increase their regular subscriptions for the support of the church to an amount equal to that which they have been paying for their sittings, while the other members of the parish who are regular worshippers and supporters are asked to increase their customary subscriptions to help to absorb the loss which the vestry by their action voluntarily relinquish after the first of April of the current year.

RACINE SCHOOL OF RELIGION OPENS IN JULY

RACINE, WIS.—The Racine School of Religion, Racine, will begin its fourth year on July 8th and end July 29th. The courses given will include: New Testament, the Gospels, Christian Doctrine, The Doctrine of God, Church History, The Early Church, Old Testament, and Missions. The faculty will include the Rev. Prof. M. Bowyer Stewart, D.D., Nashotah; the Rev. Prof. A. Haire Forster, Western Theological Seminary; the Rev. Prof. Percy V. Norwood, Western Theological Seminary; the Rev. Prof. T. R. Ludlow, National Department of Missions; and the Rev. D. A. McGregor, Chicago.

LENTEN PREACHERS IN BUFFALO

BUFFALO—The Lenten preachers at St. Paul's Cathedral, Buffalo, have been announced as follows:

The Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, February 22d to 24th; the Rev. Herbert F. D. Woodcock of Toronto, February 27th to March 2d; Dean Henry B. Washburn, of the Episcopal Theological Seminary at Cambridge, March 5th to 7th; the Rt. Rev. John C. Ward, D.D., Bishop of Erie, March 8th and 9th; the Rev. Dr. Wyatt Brown of Baltimore, Md., March 12th to 15th; the Rev. Floyd Tomkins, Jr., of Philadelphia, March 19th to 23d; the Rev. Charles E. McAllister of Newark, N. J., March 26th to 30th. During Holy Week the Rev. McVeigh Harrison, O.H.C., West Park, N. Y., will be the preacher.

DEDICATE NEW CHURCH AT ROCKY FORD, COLO.

ROCKY FORD, COLO.—The Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, dedicated a new church edifice at Rocky Ford on Sunday, February 5th.

The building is quite unique. Built of adobe, in Mexican-Spanish style of architecture, at a minimum cost of only \$3,700, including chairs and all other furnishings, it provides both house of worship and parish house for the little mission congregation of twenty-two communicants. A rolling partition separates the sanctuary from the rest of the building; for church services the partition is rolled up in an overhead coil box, for parish house purposes it is lowered to the floor. The building, though small, will accommodate a congregation of fifty-four persons comfortably.

A great help in meeting the cost has come from the children of the diocese and from the bishop's building fund. Bishop Ingley donated \$500 from the latter source, and the children's Advent offering, which was designated for St. Matthew's, Rocky Ford, amounted to \$441.

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**ANNIVERSARY OF
POTTSVILLE, PA., RECTOR**

POTTSVILLE, PA.—Trinity Church, Pottsville, celebrated the twenty-fifth anniversary of the rectorship of the Rev. Howard W. Diller, on Sunday, February 5th. The Rev. Mr. Diller was elected rector of the parish when a young minister and is not yet 50.

Trinity parish, besides its large stone church in the central part of the city, includes three suburban chapels, among them being the picturesque Chapel of the Resurrection. The Rev. A. E. Clattenburg, rector of St. John's Church, Cynwyd, preached at the evening service.

NEGRO PUBLICITY IN GEORGIA

SAVANNAH, GA.—A few years after the publicity department of the diocese of Georgia was organized, the Rev. J. Henry Brown, Archdeacon of the Colored Work of the diocese, began to develop publicity for the Colored council, with the result that in a few years he started a bi-monthly leaflet for the benefit of the Colored communicants of the diocese. In a few months' time the paper was enlarged, and as it is now published, is a live, well-set-up, four page newsy paper. The current number carries many items of general interest. While not arranged according to classification, it can easily be divided under the heads of parish, community, diocesan, provincial, general Church, and racial relations.

Under the parish heading the paper mentions the pageant, The Cry of Civilization, which was presented at St. Stephen's Church, Savannah, under the auspices of the First Congregational Church of the same city, and which depicted the urgent need of more civilization in the dark continent of Africa.

The provincial item told of the conference of Church workers among Colored people in the province of Sewanee, held in Atlanta.

Under the subject of the general Church is an account of the third class presented by a former Colored priest of the diocese for confirmation in the Voorhees School, Denmark, S. C., a news item recording the gift of \$10,000 each to St. Paul's School, Lawrenceville, Va., and Fort Valley School, Fort Valley, Ga., by the distinguished Hebrew, Julius Rosenwald, through the American Church Institute for Negroes.

"IOLANI, the most famous school in the United States," has received a letter from a boy who was born in Formosa, is now in the third-year English class of a Japanese high school in China, and applies for entrance at our boys' school in Honolulu, saying, "It is said there is a high school that is the Iolani School which is the most famous school in the United States of America. Even in such far Eastern country can sound the name of the Iolani School that I feel very glad to study there. Please send me a catalogue and a guide with which I must see and for my specimen before my proceeding."

THE HEBREW-CHRISTIAN Publication Society has issued the first numbers of *Jews and Christians*, a Magazine of Reconciliation, which is to be "published quarterly if funds permit." It is an illustrated 98-page paper, at fifty cents a copy, obtainable from the society at 405 Bible House, New York City. The society has a number of pamphlets which are free.

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"May they rest in peace, and may light perpetual shine upon them."

EDWIN ELY BUTLER, PRIEST

NEW YORK—The Rev. Edwin Ely Butler, non-parochial priest of the diocese of Newark, died late in December in New York.

The Rev. Mr. Butler was born in New York on May 12, 1839, and attended Trinity College and the General Theological Seminary. He was ordained deacon in 1862 and priest the following year by Bishop Potter. He was rector of the Church of the Messiah, Glens Falls, N. Y. from 1862 to 1871, leaving there to become rector of St. John's Church, Dover, N. J., until 1880. From 1880 to 1884 he was rector of Trinity Church, Easton, Pa., and later rector of Grace Church, Madison, N. J. He had lived in retirement since 1907.

Mr. Butler was the author of *Life of Roger Bacon* and *Geology of New Jersey*.

ARNOLD MILLER, PRIEST

RIDGEWAY, COLO.—The Rev. Arnold Miller, pioneer missionary of the diocese of Colorado, died on February 4th, at the age of 87, in the home of his daughter, Mrs. Bertha Martin, Ridgeway. His wife died three years ago, just after they had celebrated their sixtieth wedding anniversary.

He was born in Charleston, S. C., and taught school for thirty-five years before being ordained, in Gunnison, Colo., by the first Bishop of Western Colorado, the Rt. Rev. William Morris Barker. He had been for several years chaplain of the Elks lodge at Montrose, and was a prominent Mason.

He is survived by three daughters and two sons: Mrs. Martin, of Ridgeway; Mrs. Hattie H. Webb, Toronto, Ont.; Mrs. Amy M. Wilson, Montrose; George A. Miller, Edmonton, Alta.; and Edgar A. Miller, Roseburg, Ore.

HELEN S. BURLESON

ST. LOUIS, S. D.—Helen S. Burleson, wife of the Bishop of South Dakota, passed to her rest on Monday, February 6th. Mrs. Burleson was in a sanitarium at Yankton at the time, having been ill for several years. About a week before her death, erysipelas had developed but it did not seem severe. Bishop Burleson visited her and gave her the Holy Communion and then went on to New York to attend the meeting of the National Council, and was there when she passed away. Her physician had assured him that there was good hope of her recovery and had advised his going on to New York. It was expected that the funeral would take place on Friday or Saturday of the same week.

Mrs. Burleson's illness was of long standing, but the end was anticipated only a few hours before it came. Her heart became affected about noon and at 4:30 o'clock she died.

Mrs. Burleson was a member of the first executive board of the Woman's Auxiliary. She is survived by her husband and one son.

NEWS IN BRIEF

COLORADO—A three-day retreat for clergy will be held in Denver by the Rev. Spence Burton, S.S.J.E., during the pre-Lenten season, at the Chapel of Our Merciful Saviour, Oakes Home. Fr. Burton will also conduct a series of three meditations at a laymen's gathering in St. Barnabas' Church.—A parishioner of St. Luke's, Denver, Mrs. Fred Hall, has given an organ to the church, a memorial to her late husband, for many years clerk of the vestry. It was recently dedicated by Bishop Ingley at a special service with a musical program by Karl O. Staps, organist of St. John's Cathedral.

DULUTH—The work of the Church at Brown's Valley and surrounding community in the southwestern part of the diocese has been strengthened in such splendid fashion that pledges to the diocese and general Church have been more than doubled, also a larger part of the salary of the missionary has been assumed.—At Eagle Bend, Emmanuel Church is to make a definite pledge for the Church's program for the first time in many years.

LEXINGTON—The Rev. Dr. Mercer P. Logan, dean of the DuBose Memorial Church Training School, Monteagle, Tenn., held a mission in St. Paul's Church, Newport, from January 20th to 29th.

LOS ANGELES—Sunday evening, February 5th, All Saints' Church, St. Mark's, and Church of the Angels, Pasadena, together with St. James' Church, South Pasadena, and the Church of Our Saviour, San Gabriel, united in a great joint service at All Saints'. There were over 100 voices in the massed choirs of the several parishes.—The Rev. Dr. Arthur H. Moore, president of the University of King's College, Halifax, Nova Scotia, conducted a preaching and teaching mission at St. Thomas' Church, Hollywood, from February 12th to 19th.

WESTERN NORTH CAROLINA—On Septuagesima Sunday at St. John the Baptist's Church, Upward, a prayer desk was blessed in memory of Margeret Jane Willis, who from 1925 to 1927 was the resident worker in this mission. The desk was the gift of Miss Willis' sister and personal friends, and of the Church people at Upward.

The Light of the Cross: The Illusion of the Irreparable. Addresses on the Seven Last Words From the Cross. By the Rev. FRANK L. VERNON, D.D., Litt.D. *Cloth, 75 cts.*

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